Studies in Catholic Thought: Support Document

DRAFT

Table of Contents

Background to the Support Document	3
The Catholic Liberal Arts Approach	5
Australian Curriculum	6
Common Grade Scale	7
Performance Descriptors	8
Course Themes	
Year 11 Course Theme Year 12 Course Theme	
Assessment	
The Year 11 Course Content	
Course content map	
Year 11 Core Content Module 1: Who is a human person?	
Year 11 Core Content Module 2: The Trinitarian God and Humanity	
Year 11 Core Content Module 3: The Re-imagining of Creation	59
Year 11 2unit Additional Module: Faith, Reason and Science	
Year 11 2unit Additional Module: To Be Fully Human	
The Year 12 Course Content	
Course content map	
Year 12 Core Content Module 1: Virtue, Vice, Salvation	
Year 12 Core Content Module 2: The Good Works	
Year 12 Core Content Module 3: The Common Good	
Year 12 2unit Option A: Set Text Study	
Year 12 2unit Option B: The Church and the Arts	
Year 12 2unit Option C: The Church and First Peoples	
Year 12 2unit Option D: The Church and the Contemporary World	
Sample Scope and Sequence	
Sample Teaching Program	
Sample Assessment 1	
Sample Assessment 2	
Sample Unit Evaluation Form	
End of Course Exam Specifications	
Glossary of terms	

Background to the Support Document

The Support Document provides teachers will background information for each Inquiry Question and the linked content outline. Some initial resource information to use in the classroom. In addition, this document will provide suggested Scripture to use, artwork/music information - both with background/ supporting information. Relevant sections of the Catechism, YouCat, DoCat and textbook information will be included for each Inquiry Question.

Contributors

Module	Support Document Writers
Who is a Human Person?	Virginia Ryan Dr Anthony Maher
The Trinitarian God and Humanity	Dr Matt Tan
The Re-imagining of Creation	Dr Renee Kolher-Ryan
Faith, Reason and Science	Dr John Honner
To Be Fully Human	Dr Amitavo Dr Paul Morrissey
Virtue, Vice and Salvation	Robert Haddad
The Good Works	Rev Dr Anthony Gooley
The Common Good	Dr Peter Mudge
Set Text Study	Dr Jeremy Bell Lucy O'Connell
The Church and the Arts	Dr Peter Mudge
The Church and First Peoples	
The Church and the Contemporary World	
Life Skills Contributions	Patricia Walsh
Assessment Contributions	Catherine Molloy
Teaching and Learning Contributions	Lynette Fetterplace

The Catholic Liberal Arts Approach

The Catholic liberal arts approach promotes critical thinking and moral reasoning within the framework of religious education. It requires students to engage with the whole tradition of the Catholic Church through the study of scripture, history, theology, philosophy, literature, art, music and liturgy. This approach allows students to undertake a study of the Catholic Church from within the tradition.

The Catholic liberal arts model is one where all disciplines of the traditional liberal arts are drawn together, the culmination of which is theology and ultimately helps the faithful better know God. Catholic liberal arts is the coming together of faith and reason.

Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves

Fides et Ratio (Blessing)

The liberal arts approach also utilises the Socratic method of teaching which seeks to engage students in dialogue rather than direct instruction. This dialogue is specifically a form of cooperative argumentative dialogue between individuals, based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presumptions.

"Religion is the key of history. We cannot understand the inner form of a society unless we understand its religion. We cannot understand its cultural achievements unless we understand the religious beliefs that lie behind them. In all ages the first creative works of a culture are due to a religious inspiration and dedicated to a religious end. The temples of the gods are the most enduring works of man. Religion stands at the threshold of all the great literatures of the world. Philosophy is its offspring and is a child which constantly returns to its parent." Christopher Dawson, Religion and Culture (1948)

Australian Curriculum

Learning across the curriculum content, including cross-curriculum priorities, general capabilities and other areas identified as important learning for all students, is incorporated and identified by icons in the Stage 6 Catholic Studies Draft Syllabus and in the support document.

Curriculum Priorities	Aboriginal and Torres Strait Islander histories and cultures	Asia and Australia's engagement with Asia	Ø	Sustainability	+
--------------------------	---	---	---	----------------	---

The General Capabilities	Critical and creative thinking Ethical understanding Information and communication technology capability Intercultural understanding	Literacy 😴 Numeracy Personal and social capability
Other important learning identified by the Board of Studies:	Civics and citizenship 📣 Difference and diversity	Work and enterprise

Common Grade Scale

For assessment and reporting purposes, NESA requires SDBEC to be reported against the Common Grade scale. The <u>guidelines from NESA</u> are given below:

Common Grade Scale for reporting grades in Stage 6 Year 11 courses

For awarding grades in a Year 11 School Developed Board Endorsed Course, the Common Grade Scale for Year 11 Courses is to be used.

Grade	Descriptor
A	The student demonstrates extensive knowledge of content and understanding of course concepts, and applies highly developed skills and processes in a wide variety of contexts. In addition, the student demonstrates creative and critical thinking skills using perceptive analysis and evaluation. The student effectively communicates complex ideas and information.
В	The student demonstrates thorough knowledge of content and understanding of course concepts, and applies well-developed skills and processes in a variety of contexts. In addition, the student demonstrates creative and critical thinking skills using analysis and evaluation. The student clearly communicates complex ideas and information.
с	The student demonstrates sound knowledge of content and understanding of course concepts, and applies skills and processes in a range of familiar contexts. In addition, the student demonstrates skills in selecting and integrating information and communicates relevant ideas in an appropriate manner.
D	The student demonstrates a basic knowledge of content and understanding of course concepts, and applies skills and processes in some familiar contexts. In addition, the student demonstrates skills in selecting and using information and communicates ideas in a descriptive manner.
E	The student demonstrates an elementary knowledge of content and understanding of course concepts, and applies some skills and processes with guidance. In addition, the student demonstrates elementary skills in recounting information and communicating ideas.

Performance Descriptors

Performance Descriptions for Reporting Achievement in Stage 6 Board Endorsed Courses

These performance descriptions provide the standards to be used when submitting assessment marks for students in YEAR 12 Board Endorsed Courses:

Band Range	Descriptor
Band 6 (90–100)	 demonstrates extensive knowledge and understanding of content displays comprehensive understanding of content, processes, concepts critically analyses, synthesises and interprets information demonstrates high-level competence in particular skills, processes demonstrates high-level skills in critical judgement, reasoning, prediction, inference, evaluation, problem-solving, interpretation demonstrates high-level skills in the use of appropriate technologies demonstrates outstanding performance and technique effectively communicates in a coherent, creative, succinct, logical, sophisticated manner with precision, originality or flair using terminology extensively and appropriately.
Band 5 (80–89)	 demonstrates thorough knowledge and understanding of content displays detailed understanding of content, processes, concepts analyses, synthesises and interprets information demonstrates competence in particular skills, processes demonstrates competent skills in critical judgement, reasoning, prediction, inference, evaluation, problem-solving, interpretation demonstrates competent skills in the use of appropriate technologies demonstrates accomplished performance and technique competently communicates in a coherent, creative, succinct, logical, sophisticated manner with control or originality using appropriate terminology.
Band 4 (70–79)	 demonstrates sound knowledge and understanding of content displays clear understanding of content, processes, concepts analyses and interprets information demonstrates ability in particular skills, processes demonstrates skills in critical judgement, reasoning, prediction, inference, evaluation, problem-solving, interpretation demonstrates skills in the use of appropriate technologies demonstrates sound performance and technique communicates in a creative, succinct, logical manner with coherence, control or originality using appropriate terminology.

The guidelines from NESA are given below:

Band 3 (60–69)	 demonstrates basic knowledge and understanding of content displays basic understanding of content, processes, concepts
Band 2 (50–59)	 demonstrates elementary knowledge and understanding of content displays simple understanding of content, processes, concepts interprets information demonstrates elementary ability in particular skills, processes demonstrates elementary skills in argument and problem-solving demonstrates elementary skills in the use of appropriate technologies demonstrates elementary performance and technique demonstrates limited communication abilities
Band 1 (0–49)	 A mark in this band indicates that the student has achieved below the minimum standard expected.

Course Themes

Year 11 Course Theme

The Human Person

In the Year 11 course, students will begin by developing an understanding of *humanhood* and *personhood* as understood by the Catholic tradition that is, and appreciate that every human is a person. The human person is a foundational concept of the Catholic Church, founded in Scripture and informed by theology, philosophy and science. In this way, the Year 11 course engages with the tradition of Christian Anthropology, which draws from the perspective of what has been revealed by God, particularly through the revelation of Christ in order to understand what it means to be human (Hall, Sultmann, Townend, <u>La Salle Publications Number 2</u>, June 2018, p33).

At different points in history, there have been major shifts and challenges to the understanding of both what it means to be a human person. This has been the case within the Catholic Church and in wider secular society.

The notion of the human being as body, soul and intellect was first explored by Greek philosophers and as a Christian idea, first clarified in the resolution of heresies concerning the nature of God, the Trinity and Jesus as Christ in the early Christian Church.

In modern times, some of the claims by science to privileged knowledge and the removal of the notion of the soul as intrinsic to understanding the human person have posed challenges to conveying Catholic teaching. They have proven a particular challenge to believers grappling with ethical issues which derive from this contrary understanding of human nature.

The 2 unit course will develop two key ideas from the 1 unit core content. Students will engage in a deeper study of the implications of overlooking the body-soul relationship in the unit *To Be Fully Human* and the interplay of *Faith, Reason and Science* in the second module.

At all points during the Year 11 course, students will explore key scripture, philosophical works, other relevant texts, historical periods and people who shaped developments in theology and the fine arts to come to an appreciation of the human person as a reflection of what is good, true and beautiful and ultimately of God.

The Year 11 course in Studies in Catholic Thought 1 unit is structured as three core modules of 20 indicative hours:

- Who is a human person?
- The Trinitarian God and Humanity
- The Re-imagining of Creation

The Year 11 course in Studies in Catholic Thought 2unit is structured as three core modules and two additional modules:

- Who is a human person?
- The Trinitarian God and Humanity

- The Re-imagining of Creation
- Additional modules (30 hours each):
 - o Faith, Reason & Science
 - o To Be Fully Human

The content of the Year 11 course is framed by Key Inquiry Questions and Key Content Learning Statements. The Inquiry Questions provide a focus for student learning whilst the Key Content learning statements provide guidance to teachers concerning the content to be delivered to students. The Content Learning Statements will also address the development and application of a range of skills related to Studies in Catholic Thought including:

- Locating, selecting and organising information
- Describing and evaluating the role of key people, ideas, issues and documents
- Presenting ideas from Scripture and from Catholic Church documents
- Communicating an understanding of relevant concepts, features and issues using appropriate formats

Year 12 Course Theme

The Good Life

In the Year 12 course, students will explore and develop an understanding of how a moral and ethical life naturally flows from the Catholic Church's understanding of what it is to be human.

The Good Life begins with students developing an understanding of humanity's place in creation, the idea of freedom and opening the concept of an ordered creation and the introduction of sin through biblical examples. Drawing on this knowledge, students will explore the key ethical understandings that underpin the Catholic approach to living a good life, beginning with philosophy and the works of the great thinkers in the Catholic tradition.

The theme continues with exploring Christ's example of a good, moral life and how early adherents looked to that example and developed the notion of faith needing to be acted out in the public forum, just as Christ did. This is understood as the 'call to be holiness' (*Lumen Gentium* Ch5). This idea continues in the exploration of the tension between seeking the good life and making sacrifices, or carrying the cross.

As a result of this theology, students will go on to reflect on how the Catholic Church has continued the work of Christ and been an active force in the world. The Catholic Church's contribution to social issues and social justice through Catholic Social Teaching and charitable organisations reflect how the Catholic Church is a force of positive change in the world and in line with the mission of Christ.

The course culminates in the contemporary age with how good can be and is present in the universe, even when bad things happen.

2 unit students will have an opportunity to explore additional content options where faith and the works of the Catholic Church have had an interplay in the wider world through a study of texts, the indigenous experience and the arts.

At all points during the Year 12 course, students will explore key scripture, philosophical works, other relevant texts, historical periods and people who shaped developments in theology and the fine arts to come to an appreciation of the works of the Catholic Church as a reflection of what is good, true and beautiful and ultimately of God.

The Year 12 course in Studies in Catholic Thought 1 unit is structured as three core modules with 20 indicative hours:

- Virtue, Vice and Salvation
- The Good Works
- The Common Good

The Year 12 course in Studies in Catholic Thought 2unit is structured as three core modules and two optional modules:

- Virtue, Vice and Salvation
- The Good Works
- The Common Good
- Optional modules (30 hours each):
 - o Set Text Study

- o The Church and the Arts
- o The Church and First Peoples
- o The Church and the Contemporary World

The content of the Year 12 course is framed by Key Inquiry Questions and Key Content Learning Statements. The Inquiry Questions provide a focus for student learning whilst the Key Content learning statements provide guidance to teachers concerning the content to be delivered to students. The Content Learning Statements will also address the development and application of a range of skills related to Studies in Catholic Thought including:

- Locating, selecting and organising information
- Describing and evaluating the role of key people, ideas, issues and documents
- Presenting ideas from Scripture and from Catholic Church documents
- Communicating an understanding of relevant concepts, features and issues using appropriate formats

Assessment

School based-assessment:

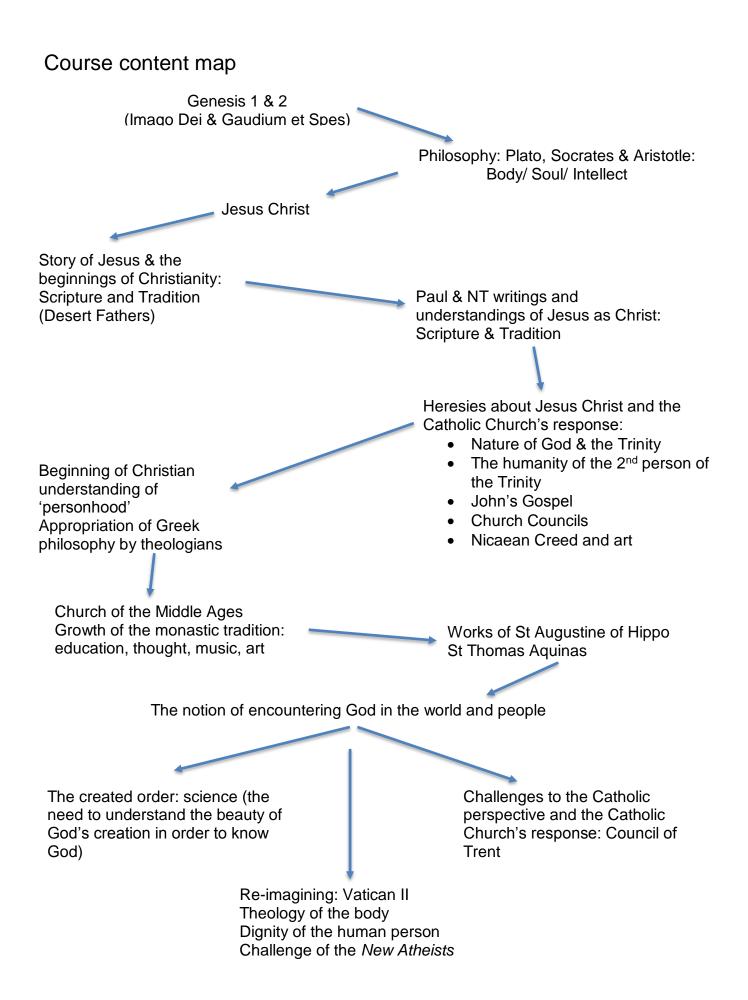
Teachers have flexibility in designing the assessment program. Course assessment guidelines are indicated on pages 9-10 and pages 22-24 for the Life Skills course of the Syllabus document.

The Final Course Examination reflects the structure of the syllabus.

The specimen examination package, consisting of a sample examination, mapping grid, marking guidelines will be available from CSSA in 2019.

Sample assessment tasks for one core module from the Year 11 course and one core module from the year 12 course are provided in this document.

The Year 11 Course Content



Year 11 Core Content Module 1: Who is a human person?

Content Focus:

Students break open the Catholic Church's understanding of what it is to be human through an exploration of Scriptural texts and the work of early philosophers. Students develop an understanding of the links between early Greek thought and the Christian notion of being human, both in the person of Jesus Christ and the writings of St. Paul and the New Testament.

Student Texts:

• To Know Worship and Love, Catholic Studies for Senior Secondary Students, Chapter 3

General Resources for Teachers:

Books & Articles

• <u>Evangelium: Participant's Book</u>, Fr Andrew Pinsent (Catholic Truth Society) p.1, 2, 3, 5, 6, 7, 17

Video

- Life and Dignity of the Human Person: <u>CST 101, Catholic Relief Services</u>
- Aquinas and Cosmological Arguments
- Anselm and the argument for God

Websites

Reflections in Gaudium et Spes:

https://zenit.org/articles/gaudium-et-spes-at-50/

What us a human person and who counts as a human person? By William E. May <u>http://www.christendom-awake.org/pages/may/humanperson.htm</u>

Other:

The New of Charter for Health Care Workers, p3

Life Skills Content

Who is a Huma	Who is a Human Person?		
Inquiry Questions	1. What does it mean to be human in the Catholic context?		
Content	 Explore Genesis 1 & 2 Name what the stories say about being human, for example; made in the image of God, called to relationship with God, creation, self and others Appreciate how being human is understood as being faithful in partnership with God in the early Biblical tradition For example, doing what God asks Explore examples of how Jesus is shown to be fully human in the Gospels For example, praying, sharing meals with friends, being with family 		
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs The teacher here could consider focusing primarily on the creation of Adam and Eve and their 'job' in creation. Taking care of the earth and the animals and thereby obeying God. With regards to Jesus, a focus could be on his human qualities and using select Gospel stories which demonstrate how he is born, lived, died; importance of family and friends.		

Who is a human person?

Key Inquiry Question 1

What does it mean to be a human person?

Statements of Learning	 Students will: Investigate what it means to be a human person in Catholic thinking discuss contemporary understandings of what it is to be human define philosophy name the key Ancient Greek philosophers including Socrates, Plato, Aristotle and the context of the world of Ancient Greece identify the philosophers' understandings of the human as soul, body/substance, will, intellect, and perfection, and how these were new ideas and language clarify the need to appreciate the contribution of Ancient Greek philosophy as foundational concepts in Catholic theology identify the implications of a God-centred understanding of being human
Teacher Background	There are numerous competing philosophical and scientific ideas with regard to what it is to be a human person. A contemporary idea for example understands the human person to be little more than 'a selfish gene', or a collection of cells seeking only the avoidance of pain and the relativist pursuit of pleasure. How we understand the human person will determine, to a large extent, our understanding of human dignity and worth, the purpose of our own existence, ethics, and humanity's relationship with God. What it means to be a "person" is perhaps one of the most complex and important questions in philosophy. Simply defined, philosophy is thinking about thinking. Philosophy is the branch of knowledge that seeks to gain a deeper understanding of life and the meaning of our existence. In a Christian context, philosophy also strives to understand humanities existence in realms beyond the material world of empiricism and observation. There are numerous schools of philosophy. Philosophy is generally studied in three parts: ancient, medieval and modern. The ancient western philosophers for example, such as Socrates, Plato and Aristotle are extremely important for our understanding of the foundational concepts in Catholic theology. Theses giants of our intellectual tradition through reason and language allow significant insight into understanding the human soul, mind, body and the purpose of existence. Such insight when combined with Revelation from scripture allows theology, through the eyes of faith, to understand the work of God in history and humanities role in God's creation.

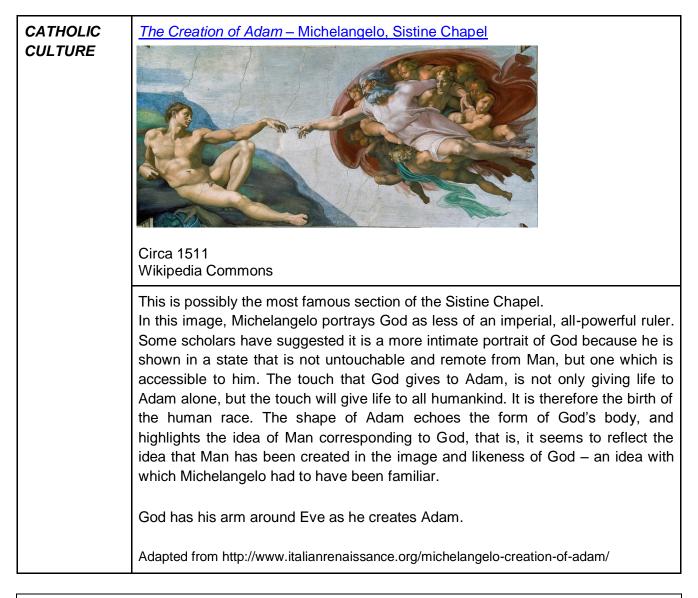
helps us understand better how God is present to humanity and yet fully transcendent. Such insights shape Catholic identity. From identity flows meaning and a sense of belonging. Identify, meaning and belonging are three central concepts for human flourishing. What we think about God, existence, knowledge and truth, forms our 'being', our relationships with others, and ultimately our relationship with the triune God.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
37-38 Knowledge of God 355-360 Created in the image of God 364 Body and Soul but truly one 1700 The dignity of the human person rooted <i>imago dei</i>	 Q2: Why did God create us? Q 5: Why do people deny that God exists, if they can know him by reason? Q56: Does man have a special place in creation? Q58: What does it mean to say that man was created "in God's image"? Q63: From where does man get his soul? 	 Q47: What do we mean when we speak about a person? Q48: Why is every person a social being? Q52: Of what does the unity of the human person consist? 	 The Human Person: Dignity beyond Compare, Ch 1 &3 <u>The Church as a</u> love story <u>Greek Philosophy</u> and the human person <u>Philosophy and the</u> human person

SCRIPTURE Key Inquiry question 1	Genesis 1-3 is at the centre of the Biblical understanding of the nature of humanity and the human person, with the human being created in the image and likeness of God. (1) This understanding also emphasises that God created human beings as a part of the natural world, but with a special relationship to the world, to each other and to God.(2) The Genesis 2 account is more human-centred. It does not recount the creation of the world, but the story of what happened in a garden in one part of God's creations. But the central teaching is the same as Genesis 1: the world is created by God and belongs to God; human beings relate to God and are responsible to God. (3)
	 (1) Alexander, D. & Alexander, P.(ed) (1999) The New Lion Handbook to the Bible 3rd Edition. Lion Publishing, England. p.116 (2) Freedman, D.N. (ed) (2000) Dictionary of the Bible. Wm B Eerdmans Publishing Co, Michigan. p.614 (3) Holy Bible NRSV Edition with Encyclopaedia Catholic Edition p.A-44

OTHER KEY TEXT	 Gaudium et Spes 3. Though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. 12. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. 14. Though made of body and soul, man is one. 15. The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan
	The rapidity of changes to, and in, the world today has made it increasingly difficult for 'man' to maintain his bearings He is further disorientated by his interconnection with diverse groups and nations. The [Second Vatican] Council rejects a strictly individualistic notion of man, holding instead, with Aristotle, that human nature is essentially social.
	To attain knowledge of invisible realities, intelligence needs an orientation toward the true and good, which we call wisdom. Sometimes the technologically backward countries may have greater wisdom. Knowledge of the divine plan is attainable not through human wisdom but by that understanding or scientia which is a gift of the Holy Spirit and leads to faith.
	Adapted from: http://www.arcaneknowledge.org/catholic/councils/comment21- 16.htm
OTHER KEY TEXT	Dei Verbum 3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel

down through the centuries.
This excerpt shows how the story continues the story.



Sample teaching activities	
	Thinking prompt activity: Structured class discussion to begin: What makes us human? template
1	 Class discuss: What makes us human? Populate sheet in small groups Come back to discuss as a class Add to template as required
2	What is the thinking that underpins this? Triangle template

	(This could be research)
	1. Philosophical overview – the difference between the ideas of the material and spiritual world
	a. Students to develop 6 key statements for each philosopher. Information to be put into the triangles
	2. The three key philosophers and what they said
	3. The ideas common to each
	a. in teacher led discussion, class comes to the common ideas of the three philosophers
	Thinking prompt activity: Structured class discussion to begin: Adding a Catholic dimension
3	1. Class discuss: What dimension does believing in God add to what it means to be mean?
	2. Populate sheet in small groups
	3. Come back to discuss as a class
	a. Add to template as required

Who is a human person?

Key Inquiry Question 2

What can we learn from the Hebrew Scriptures about being human and being in a relationship with God?

Statements of Learning	 Students will: Discuss what the Hebrew Scriptures reveal about being human and being in a relationship with God explore what Genesis 1 & 2 and selected Church documents reveal about being human for example; Imago Dei, male and female, called to relationship with God, creation, self and others define the understanding of covenant describe the covenants made with Noah, Abraham, Moses and King David appreciate how in the early Biblical tradition being human is understood as being faithful in relationship with God
Teacher Background	 Hebrew Scriptures were inspired by God and written by many people over a period of hundreds of years. They tell primarily of a people on a journey in relationship with God. The journey continues today. The Hebrew Scriptures help us understand better who we are and where we come from. Such insight is crucial for our understanding of Catholic identity and a sense of belonging in the Church. The Hebrew Scriptures contain profound wisdom with regard to a theological anthropology, specifically, our identity as a person in relationship with God. Numerous passages in Scripture (Genesis 1:26-27; Gen. 9:5-6; Psalm 8), refer to this special relationship between humanity and God, in particular humanity made in God's image. In the Catholic tradition, imago dei (Latin for the image of God), draws upon the unique relationship and covenant between humanity and God. (1) Throughout Church history prominent Catholic theologians have sought to deepen our understanding of our relationship with God. St Irenaeus for example focused upon humanities likeness with Christ, since Christ is the likeness of God, in becoming more Christ like we come closer to God. St Thomas Aquinas believed that imago dei exists in human reason, for Aquinas our intellect is our most God-like quality. Central to our understanding of our relationship with God and therefore our understanding of the human person, is the notion of covenant. From the Latin, "covenant" means a coming together, understood also as a bond or promise between persons, responding to each other by choice rather than necessity. The theme of covenant is found throughout the bible, deepening God's relationship with humanity. In the Old Testament, God made covenants with Noah, Abraham, Moses and King David. In the book of Genesis (Gen. 17:2), God made a

Covenant with Abraham to protect humanity, in response, Abraham promised to live in a faithful relationship with God. In Genesis, we hear the voice of God: 'I will establish my covenant between me and you and your offspring after you throughout the generations, for an everlasting covenant I will be your God and you will be my people.'
(1) "So God created humankind in his image, in the image of God he created them; male and female he created them". (RSV. Gen. 1:27).

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
27: the desire for God 288: creation is inseparable from revelation 357: called by grace to a Covenant with God 369-373, 383 "Male and Female he created them"	 Q62: What is the soul? Q64: Why did God create man male and female? 	 Q48 Why is every person a social being? Q61: What does it mean for the human person to belong to a community? 	• <u>The New of</u> <u>Charter for Health</u> <u>Care Workers</u> (2017), from The Pontifical Council for Pastoral Assistance to Health Care Workers, p3

SCRIPTURE	Gen. 1:27 (NRSVACE)
Key Inquiry question 2	"So God created humankind in his image, in the image of God he created them; male and female he created them".
	Genesis 24-32 has two events, corresponding to the two events of the third day. In the first event, the earth is to bring forth animals. The second event, the creation of the human being, is climatic by its placement and by the large number of verses assigned to itThe origin of human beings is not simply from the waters on the earth like the plants, fishes/birds, and animals; it is "in our image, according to our likeness." The human is a statue of the deity, not by static being but by action, who will rule over all this previously created. Verse 27a repeats the divine command of v26a. 27b <i>male and female he created them</i> : This ensures the propagation of humanity.(1)
	The creation stories in Genesis bring meaning to a world of meaninglessness. All life belongs to God who has the rights to make demands on human beings. They are accountable to him, and owe him awe and worship as their Creator. God, as

the everlasting Creator, also has an ongoing responsibility to his creatures.(2)
 (1) From: <u>The New Jerome Biblical Commentary</u>, Ed.by Raymond E. Brown S.S.; Joseph A Fitzmyer S.J.; Roland E. Murphy O.Carm. 2000 (2) Holy Bible NRSV Edition with Encyclopaedia Catholic Edition p.A-44

Г

Other Key Text	Gaudium et Spes 12. "For Sacred Scriptures teaches that man was created "to the image of God," is capable of knowing and loving his Creator, and was appointed by Him as master of all earthly creaturesBut God did not create man as solitary, for from the beginning "male and female he created them" (Gen 1:27). Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither life nor develop his potential" Therefore, as we read in Holy Scripture God saw "all that he had made, and it was very good" (Gen.1:31)
	Life in society is not something "added-on" for the human person; it stems from an important intrinsic to human nature. Human beings can grow and attain their calling in life only in union with others. The social nature of the human person is even more evident in the light of faith. A personal and collective effort is needed to develop social relationships correctly.
	The social nature of the human person entails an important characteristic – the radical equality of all human beings. All men and women possess the same human nature and origin; all have been redeemed by Christ.
	Human relationships entail a wide mosaic of institutions and associations: the family, city, state, international community and so on. Some societies correspond more directly to human nature, such as the family. These correspond to people's free initiative, but are still intrinsic to what could be term human "socialization". These express the natural tendency for human beings to associate with one another and help develop the human qualities of each person.
	From: The Person and Society http://multimedia.opusdei.org/pdf/en/29.pdf

CATHOLIC CULTURE	The Vitruvian Man - by Leonardo da Vinci
	circa 1487 Public Domain, https://commons.wikimedia.org/w/index.php?curid=2738140
	The drawing, which is in pen and ink on paper, depicts a male figure in two superimposed positions with his arms and legs apart and simultaneously inscribed in a circle and square.
	The proportional relationship of the parts reflects universal design. And a "medical" equilibrium of elements ensures a stable structure. These qualities are thus shared equally by God's creation of the human body and the human being's own production of a good building. He believed the workings of the human body to be an analogy for the workings of the universe. Retrieved From: <u>https://www.leonardodavinci.net/the-vitruvian-man.jsp</u>

Sample teaching activities	
1	Students create a flyer on their devices (using template provided Flyer Covenant). This
	becomes a resource that they share with the class in order to justify their ideas. This could be
	a useful summative activity for this dot point or a framework to approach this dot point.

Who is a human person?

Key Inquiry Question 3

How does the person of Christ bring a renewed understanding of being human and in a relationship with God?

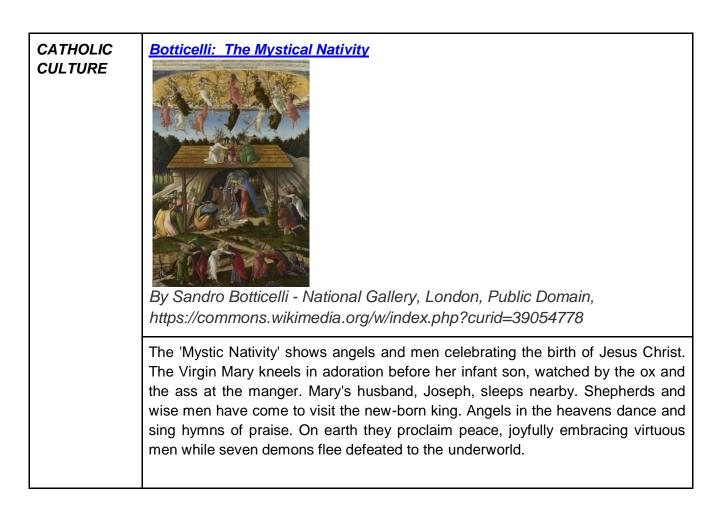
Statements of Learning	 Students will: Appreciate how the person of Christ brings a renewed understanding of being human and in a relationship with God discuss responses to the question asked by Jesus, "Who do you say I am?" in Scripture and the arts through time explore examples of how the Gospel of John portrays Jesus as the Word made flesh define the teaching of the Incarnation articulate the importance of the Incarnation in relation to the story of creation and the relationship between humans and God appreciate how Jesus embodies how sacrificial love is a part of being fully human
Teacher Background	God called out to Moses on Mt. Sinai and in a moment of uncertainty Moses asked, 'who are you'? God replied, "I am who I am". Responding to questions of identity in John's Gospel, the expression, 'I am', is spoken seven times by Jesus, examples include: 'I am the Bread of Life', 'I am the light of the world', 'I am the resurrection and the life.' In the Gospel of Matthew (Mt. 16:13-20), Jesus turned to his disciples and asked them: 'but who do you say that I am?' The identity of Jesus is finely woven into the fabric of humanity's DNA. Down through millennia human beings have sought to answer, 'who do you say I am?' in a myriad of ways, through philosophy, theology, music, architecture, art and literature. Human history and culture have been shaped by our response to Jesus' question, both in negative and positive ways. When we raise a cathedral to the skies to praise God we answer this question, so to, when we ignore the cry of the poor or oppressed. Pope Francis makes the question personal, he directs it to us, 'but who do you say that I am?'(1) In the Prologue to John's Gospel (1:1-18), the Gospel most cognizant of Greek philosophy, the evangelist explains that Jesus is the pre-existent Logos, the word became flesh. 'He was in the beginning with God', (John 1:2, see also Genesis 1:1). Later in John's Prologue, he leaves us in no doubt who he believes Jesus to be: 'He was in the world, and the world came to be through him' (Jn. 1:10), and 'the Word (Logos) became flesh and lived among us' (Jn. 1: 14). In the Prologue, John is explaining the doctrine of the "Incarnation", i.e., the language most influential for the Council of Chalcedon, the assumption of a human nature by God the son, who has existed from eternity. The word of God became human. Karl Rahner (the most influential Catholic theologian of the twentieth century), explains

that through the Incarnation we finally see the truth of human nature, what it is to be fully human.
John's Gospel tells us that Jesus existed before creation and that creation is an expression of God's love in the world. St Paul reminds us that humanity is called by God to be co-creators, to care for the planet, (1 Cor. 3:9; see also 2 Peter 1: 3-11).
Perhaps most fundamentally, when linking the Creation narratives of Genesis to the Incarnation, as outlined in John's Gospel, we begin to understand more fully the salvation history or eschatology that is at the heart of the Good News. Redemption grows out from the reality of Jesus' sacrificial death on the Cross, Jesus dying for our sins, so that humanity may be fully redeemed. To know Christ through the Incarnation is to bring a renewed understanding of the human person. Only in Jesus do we see a person fully given over to God. To know Christ through the Incarnation is to enter into a covenantal relationship with God. In giving ourselves over to God, empting ourselves to God, we have the potential to become an expression of God's love in the world, to incarnate Christ in our daily lives.
 (1) Pope Francis, morning meditation in the chapel of the Domus Sanctae Marthae, "But who do you say that I am?" https://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa- francescocotidie_20140220_who-i-am.html. Thursday, 20 February 2014.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
65-66, 73 Christ Jesus – Mediator and Fullness of all revelation 456-483 The Son of God Became Man 787: Abide in me 790: One Body 995: Witness to Christ	 Q7: Why did God have to show himself in order for us to be able to know what he is like? Q8: How does God reveal himself in the Old Testament? Q9: What does God show us about himself when he sends his Son to us? 	 Q10: How did God reveal himself to mankind before Jesus? Q13: How does God reveal himself in Jesus of Nazareth? 	 Leunig's art often explores sacramentality/a sense of the sacred as a result of the incarnation "Catholicism" Word on Fire Series Part One, Lesson One: Amazed and Afraid <u>To Know Worship</u> and Love: Catholic Studies, 3.4:

SCRIPTURE	The Prologue of the Gospel of John
Key Inquiry question 3	The Prologue of the Gospel of John outlines the themes that are developed throughout the Gospel. The opening of the Prologue recalls Genesis 1:1 and points to the theme of the new creation threaded throughout the Gospel, as it echoes Genesis 1:1. The "Word" (<i>logos</i>) is the creative energy of God and is a term widely used in Greek philosophy meaning "order", "reason" or "harmony". The Logos in John is the one through whom all things were created and who was with God and turned toward God even before creation. This is not a simple identification of God and the Logos, but a statement that what God was, the <i>Logos</i> also was.
	In verse 4 the theme of "life" is introduced. Jesus has the power of life and is able to impart it to whomever he chooses. John sees the world in a stark contrast of light and darkness. The light comes from above and the darkness from below. The contrasting themes of lightness and darkness would have been readily understood by people in a variety of religious and philosophical traditions.
	People are not children of God by nature; it is what they become when they are born from above, and it is by divine initiative, not human. For John, this is a status to be experienced in this life.
	Verse 1:14 <i>And the Word became flesh</i> is linked to the Incarnation. In addition to the notion of a physical body, flesh also means the limits of time and space, as well as morality. It is this understanding that separates Christianity from both Judaism and Islam. In addition to the notion of a physical body, flesh also means the limits of time and space, as well as mortality. With the incarnation, Jesus becomes the point of unity between the world above and the world below. This verse insists that humans have seen God's glory, signifying that God's power has become visible in and through a human being.
	From: Lewis, S.M.: (2005) <u>The New Collegeville Bible Commentary: The Gospel</u> <u>According to John and the Johannine Letters</u> , Liturgical Press, Collegeville, Minnesota

Other Key Texts	Gaudium et Spes 10. The Church firmly believes that Christ, who died and was raised up for all, can through His Spirit offer man the light and the strength to measure up to his supreme destiny She likewise holds that in her most benign Lord and Master can be found the key, focal point and the goal of man, as well as of all human history.
	In the Incarnation, humanity and divinity exist, in their fullness, in perfect relationship to one another. There is no competition between the two; they exist in what the Tradition calls the hypostatic union. Because Jesus Christ alone is truly God and man – two natures, one Person, he alone is able to bridge the chasm between God and man brought about by the sin of the first Adam. The new Adam came in order to offer himself as a sacrifice that brings reconciliation between God and man, a sacrifice made freely and out of love. Adapted from Olson, C.E: (2011) "Catholicism Study Guide", <u>Word on Fire</u> .
	Gaudete et Exsultate 6. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in a human community. God wanted to enter into the life and history of a people.



Botticelli's picture has long been called the 'Mystic Nativity' because of its mysterious symbolism. It combines Christ's birth as told in the New Testament with a vision of his Second Coming as promised in the Book of Revelation. The Second Coming - Christ's return to earth - would herald the end of the world and the reconciliation of devout Christians with God.
The picture was painted a millennium and a half after the birth of Christ, when religious and political upheavals prompted prophetic warnings about the end of the world. https://www.nationalgallery.org.uk/paintings/sandro-botticelli-mystic-nativity

	Sample teaching activities		
		Humanity in Christ Template	
	1	(Activity to be completed in pairs)	
	I	 Students are exploring how Jesus is God and evidence of his human capacity to love which competes the fullness of being human 	
		Teacher resource: Ideas behind what it means to be human	
	2	Teacher to determine how this might be used in the classroom to facilitate discussion or	
	£	thinking. Could use as a worksheet or Post-it notes or cards that build a story using the framework provided.	

Who is a human person?

Key Inquiry Question 4

What are the implications of the early Christian understanding of what it means to be a human person?

person		
Statements of Learning	 Students will: Explore the implications of the early Christian understanding of what it means to be human outline the conversion of Saul to Paul examine selected Pauline writings relating to the question of what it means to be human articulate how Paul explored with and for communities, the practical implications of faith in Christ appreciate the implications of what it means to be human following Christ in the emerging Church and today 	
Teacher Background		

pocene Age, arguably, the call to conversion is needed now more than ul, the call to Christ is universal. Central to his own conversion experience belief that Christ is the cause of all human salvation. Based upon an e knowledge of the Risen Lord, Paul is able to drawn out the teristics of God and the inclusivity of Christ's kingdom. To be fully human lisciples of Christ are called to love, 'for the whole law is summed up in a commandment, "you shall love your neighbour as yourself," (Gal. 5:14). In
belief that Christ is the cause of all human salvation. Based upon an e knowledge of the Risen Lord, Paul is able to drawn out the teristics of God and the inclusivity of Christ's kingdom. To be fully human lisciples of Christ are called to love, 'for the whole law is summed up in a
belief that Christ is the cause of all human salvation. Based upon an e knowledge of the Risen Lord, Paul is able to drawn out the teristics of God and the inclusivity of Christ's kingdom. To be fully human lisciples of Christ are called to love, 'for the whole law is summed up in a
belief that Christ is the cause of all human salvation. Based upon an e knowledge of the Risen Lord, Paul is able to drawn out the teristics of God and the inclusivity of Christ's kingdom. To be fully human lisciples of Christ are called to love, 'for the whole law is summed up in a
practical way, Paul explains that to be fully human is to live by the fruit of rit in 'love, joy, peace, patience, kindness and self-control', (Gal. 5:22). To tators of God and to live in love'. (Eph. 5:1) Pope Francis teaches that conversion was a transformative experience by the grace of Christ. While same time a call to a new mission, to proclaim to all the risen Lord, and to to tand, as Paul did, 'that there is a real and transcendent union between the lly living Christ and his followers. Jesus lives and is present in them and re in him.'(1)
Il to conversion is not based on our worthiness, but on the infinite ess of God, rather it is based on God's gift of unmerited grace. For today, s makes it clear that the 'mercy of God is the sole rationale upon which ministry is founded, and it is at the same time what the Apostles must m to all people.'(2) The Homily by Pope Francis, Pope asks that we all id with generosity to the call of the Lord and bare faithful witness in our ves.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
 280 The Creator 349 The Visible World: The eighth day 442 The Only Son of God 654-655 The Meaning and saving significance of the Resurrection 	 Q79: Did Jesus have a soul, a mind and a body just as we do? Q279: Why do we need faith and the sacraments in order to live a good life? 	 Q305: Is being Christian a private matter? Q307: How would Jesus act today? How are we supposed to know what to do? Q308: What is the way of Christian living together? 	• <u>To Know Worship</u> and Love: Catholic <u>Studies.</u> 3.5: Humans and God

SCRIPTURE	Paul's training in Greek philosophy is evident as we examine his approach to Old Testament figures. Consider:
Key Inquiry question 4	1 Corinthians 15 and Romans 5 which demonstrate a Platonic approach to Christology. The first man, Adam, is imperfect but the second Man, Jesus Christ, is the perfect and true Form of humanity. God made humans in God's image and likeness, but sin marred that image so that the first is imperfect. In Platonism, types are imperfect reflections of the true eternal and immutable Forms. Paul uses Platonic language to explain Jesus Christ to the Corinthians and the Romans who would have been familiar with this language.
	In Colossians 2:16-22, Paul uses Platonism to argue against his adversaries. He writes, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." These point to what is found in Christ, but they are not the real thing because they all perish (v. 22).
	In Hebrews 10:1, he writes, "The Law is only a shadow (Greek <i>skian</i>) of the good things that are coming – not the realities themselves. The Apostle expresses his epistemology in Platonic terms in 1 Corinthians 13:12: For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Other Key Text	As a human I struggle, but being human I am born in Christ to rise with Christ, I am transformed"Christ lives in me"
	Plato's <u>theory of forms</u> is easily incorporated by Paul because it is consistent with the Biblical worldview. In fact, Plato studied for 13 years in Memphis under a Horite priest. (Abraham's people were Horites.) In Egypt Plato became acquainted with the ideas of the eternal soul, the resurrection of the body, and the belief that the patterns of earth reflect the eternal patterns of heaven. This last belief is expressed in the Lord's prayer that God's will be "done on earth as it is in heaven."

CATHOLIC CULTURE	
	The Conversion of Saint Paul, Spinello Aretino (circa 1391 –92) (Robert Lehman Collection, 1975, Creative Common CC0)

Sample teaching activities		
1	 Presentation: Scaffold provided: <i>How does Paul teach us to be fully human?</i> Teachers will still need to provide input and guidance for students Students can share their presentations with the class This can be an opportunity shared inquiry or a Socratic circle, using the students' work as the stimulus 	
2	Summative Task - Teacher resource: Ideas behind what it means to be human plus Paul Teacher to determine how this might be used in the classroom to facilitate discussion or thinking. Could use as a worksheet or Post-it notes or cards that build a story using the framework provided.	

Year 11 Core Content Module 2: The Trinitarian God and Humanity

Content Focus:

Students begin to explore the emerging understanding of the nature of the Trinitarian God and the nature of Jesus as being both human and divine that took place in response to the heresies in the early Church. In addition, students will begin to develop an understanding of the emerging concept of the human person as being rational and relational through the appropriation of early thought by theologians.

Student Texts:

• To Know Worship and Love Catholic Studies, p.15-19, Chapter 2

General Resources for Teachers:

Books and Articles

- Evangelium: Participant's Book, Fr Andrew Pinsent (Catholic Truth Society) p.13, 14, 19,
- Explaining the Trinity by Tim Staples in Catholic Answers Magazine
- Light to Nations Part One Chapter 3: The Blood of Martyrs p.73-77
- The Divine Dance, Richard Rohr, p.26-30
- Bible Basic for Catholics: A new Picture of Salvation History, Dr John Bergsma

Video

• <u>Catholicism</u>, Episode 1 (Amazed and Afraid) and Episode 3 (Chapter 7: The Trinity), Word on Fire Series by Fr Robert Barron

Website

- <u>http://www.catholicstudies.ca/about/history/</u>
- <u>What is the Trinity?</u>, Busted Halo

Life Skills Content

The Trinitarian God and Humanity			
Inquiry Questions	1. Who does the Church say Jesus is?		
Content	 Explore Scriptural writings that point to an understanding of the nature Jesus Including naming that Jesus was human, for example born, celebrated Jewish festivals, died and buried Including naming that Jesus was divine, for example performe miracles of healing State what the Apostles' Creed and Nicene Creed say about Jesus C God the Father and the Holy Spirit this may include using or drawing images of Father, Son and State what the Note the state using or drawing images of the state of the state using or drawing images of the state using or		
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. This unit continues the notion of being both human (as established in the previous unit) and divine (qualities of which may have been reflected on in breaking open the Genesis Story in the previous unit). The second part of the content asks students to make a connection between Father, Son and Spirit.		

Key Inquiry Question 1 What did people think about Jesus?				
Statements of Learning	 s of Students will: Explore what people thought about the nature of Jesus outline specific heresies that emerged in the early Church includir Gnosticism, Docetism, Arianism and Nestorianism explore Scriptural writings that point to an understanding of the naturof Jesus compare the Scriptural understandings of Jesus with those of o heresy, for example Docetism 			
Teacher Background	First point, the incarnation (God in the person of the Son, becoming fully human without losing His divinity) is a central dogma of the Church. It is what sets Christianity apart from other religions, but also is a demonstration of God's love, by fully immersing Himself into our reality and undergoing what we undergo. Humanity does not <i>find</i> God as much as God meets us and reveals Himself. This comes in three phases. First, in the Old Testament, before the incarnation, God reveals himself as the Creator, Lord and Judge (CCC 54). Second, in the New Testament God the Son, who lived on earth among human beings, brings the encounter with the Trinity through an encounter with Him (CCC 65-66). In doing so Jesus also reveals not only the true nature of God, but also the true nature of humanity. Third, after Jesus' ascension, the Holy Spirit empowers the Church to continue the encounter with Jesus Christ to the ends of the earth, and invite humanity to share in the life of the Trinity (CCC 687-688). Second point, <i>how</i> God becomes human is a deep mystery that is impossible to fully describe using human language. Describing accurately how Jesus can be both fully God and fully human is hard to get right, and could lead to incorrect definitions. It was necessary to get the definition right because it is necessary for a proper Christian understanding of God, humanity, and how humanity relates to God. This is why incorrect definitions.			

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
456–463 Why did the Word become Flesh? 464–469 True God and True Man 470–477 How is the Son of God Man? 484-496 Teachings related to Mary	 Q12: How can we tell what belongs to the true faith? Q39: Is Jesus God? Does he belong to the Trinity? Q75: Why do Christians address Jesus as "Lord"? Q77: What does it mean to say that Jesus Christ is at the same time true God and true man? Q100: On the Mount of Olives on the night before his death, did Jesus really experience fear of death? Q103: Was Jesus really dead? 		 Introduction to Arianism and Council of Nicea Encyclopaedia of Britannica: Arianism Divinum Illud Munus (On the Holy Spirit) Encyclical of Pope Leo XIII John Paul II and the Significance of the Trinity for Human Dignity: "Ipsa

SCRIPTURE	1 Timothy 3:16 (NRSVACE)			
Key Inquiry question 1	Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.			
	The Letters to Timothy constitute one of the pastoral letters from Paul to shepherds of the Christian communities and deal mostly with church life and practice.			
	Paul provides Timothy with a brief summary of beliefs and acknowledges that faith in Christ involves mystery, or things that go beyond understanding. In this section, Paul mentions that Jesus "was revealed in flesh", which points to the mystery that Jesus is both fully divine and fully human.			
	Similar to the challenges that Timothy faced, the Church also had to address those who preached false beliefs. During its first five hundred years, the Church struggled to clarify and explain the mystery of the relationship between Jesus' divinity and humanity. The Scriptures provide evidence of the presence and role of both a divine and human nature united in one person, Jesus Christ.			
	From: The Catholic Youth Bible			

Other useful serieture
Other useful scripture
• Matthew 16:13 - 20
John's prologue
 Luke 1:26 – 56 & 2:1 – 21
• John 11:28 - 37
These Scripture point to Jesus' human and divine natures. We see that Jesus is truly human, for he had to learn and grow, he experienced emotions, and he faced temptations. We also see that Jesus is truly divine, for he could read the heart of those he encountered and performed many miracles. Jesus reveals his nature little by little throughout the Gospels.
The Gospel of Mark, chapters 4-6, recounts four miracles beginning with <i>The Calming of the Storm</i> . Through these four miracles, Mark demonstrates that Jesus has power of the natural, physical and spiritual worlds and even death. Each point to His divine nature.
1 John 2:18-25 (NRSVACE)
Children, it is the last hour! As you have heard that antichrist is coming, so now many antichrists have come. From this we know that it is the last hour. They went out from us, but they did not belong to us; for if they had belonged to us, they would have remained with us. But by going out they made it plain that none of them belongs to us. But you have been anointed by the Holy One, and all of you have knowledge. I write to you, not because you do not know the truth, but because you know it, and you know that no lie comes from the truth. Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. No one who denies the Son has the Father; everyone who confesses the Son has the Father also. Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. And this is what he has promised us, eternal life.
1 John 4:14-16 (NRSVACE)
And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.
This passage is refuting the heresy of Docetism. It points to Jesus being truly human and divine. (Jesus' humanity was denied in this heresy).

OTHER KEY TEXTS	Gaudete et Exsultate
	61. Jesus clears a way to seeing two faces, that of the Father and that of our brother or better yet, one alone: the face of God reflected in so many faces
	It is through knowing Jesus that we know ourselves, neighbour and God more completely.

CATHOLIC CULTURE	Barbara Februar, " <u>Jairus' Daughter</u> " (2005).
	Art at this point can offer an opportunity to engage students in <i>Visio Divina</i> . Images of particular moments of Jesus' life and miracles can also deepen students'' understanding of the human and divine natures of Jesus Christ as they engage with the content of this unit.
	A reflection from the artist on the work named above:
	There is something fascinating about drawing or painting figures. A few simple lines suddenly become a person or a crowd of people, who instantly determine the perspective in a painting. To the observer, they provide a way to 'enter in', to become one of the figures is an invitation to experience a painting in a new way. I find this especially significant with illustrations of stories from the Bible. One gets drawn into the story and becomes part of it.
	That way I can be with the people watching Lazarus walk out of the grave or seeing Jairus' daughter come to life again or I can ask myself: how would I feel if the unclean woman would appear in the crowd next to me, desperate for healing? This is why I love painting: it takes me to places I can't go to otherwise. – Barbara Februar, Vancouver, BC

The Trinitarian God and Humanity

Statements of	Students will:			
Learning	 Investigate the Catholic Church's response to the question of the nature of Jesus describe the emergence of Church Councils as a response to the needs of the Church at the time discuss the specific challenges of understanding the nature of Jesus in relation to God Explore the writings of theologians on the Trinity including St Gregory of Nyssa, St Augustine of Hippo, St Basil the Great and St Thomas Aquinas reflect on the Apostles' Creed and Nicene Creed as clarifying Church teaching about Jesus Christ in relation to the God the Father and the Holy Spirit outline how the Holy Trinity is the core of the Church's living faith explore how the language and symbolism of the liturgy gives expression to the mystery of God and the Trinity 			
Teacher Background	In the incarnation, the Word of God remained fully divine while also becoming fully human, in the person of Jesus of Nazareth. This mystery is summed up in the name Jesus Christ, the particular Jewish name of Jesus is paired with the universal, divine name of Christ (Greek rendition of "Messiah", the anointed). Properly pairing the human and the divine is crucial to understanding how God saves a broken humanity. If Jesus was not fully human, then He did not save us. If He was not God, then He could not save us. Scripture bears out Jesus' self-understanding as being one with the Father (Jn 10:30), thus affirming His Divinity, whilst His actions (e.g. eating, his fear of the			
	crucifixion) affirm his humanity. Misunderstandings of the incarnation lies at the heart of the early Christological heresies. Some heresies overemphasise Jesus' divinity and in the process, deny his humanity (e.g. Docetists, Gnostics). Other heresies overemphasise the human at the expense of the divine, and end up calling Jesus a creature of God rather than God Himself (e.g. Arians). Others still suggest that the pairing of the human and divine persons was not complete in Jesus of Nazareth (e.g. Nestorianism). Here, the importance of Mary in the early Church needs to be considered, especially the idea of Mary as the <i>Theotokos</i> ("God bearer"), and Mary as the Mother of God. Mary's motherhood safeguard's Jesus' humanity, while her			



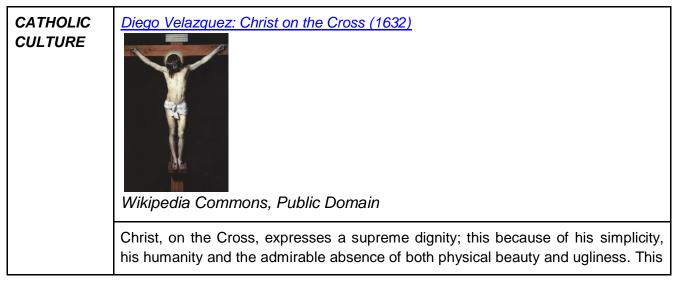
Properly understanding the incarnation thereby helps us understand the Sacraments. Jesus' humanity is what makes him present in the Sacraments, meaning we encounter Jesus and participate in His life when we participate in them. His divinity means that the Sacraments are not mere symbols, but are occasions participating in the life of the Trinity. For example, in baptism, we are plunged into the waters and are joined to the death of Christ, and in being taken up from the waters participate in His resurrection and ultimately in the divine life of the Trinity.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
101 Christ – the unique Word of Sacred Scripture 151 To believe in Jesus Christ, the Son of God 238 The Father revealed by the Son 422 - 429 I believe in Jesus Christ, the only Son of God 516 Characteristics common to Jesus' mysteries	 Q39: Is Jesus God? Does he belong to the Trinity? Q74: What does it mean to say that Jesus is "the only- begotten Son of God"? Q76: Why did God become man in Jesus? Q79: Did Jesus have a soul, a mind, and a body 	 Q9: How can God be found? Q13: How does God reveal himself in Jesus of Nazareth? 	 <u>https://plato.stanfo</u> <u>rd.edu/</u> <u>The Human</u> <u>Person – Dignity</u> <u>Beyond Compare</u> Sr T. Auer O.P. p.111 – 114

just as we do? Q82: Isn't it improper to call Mary the "Mother" of God? Q84: Was Mary only an instrument of God? Q93: Why was Christ transfigured on the mountain?		
--	--	--

SCRIPTURE	Matthew 28:18 (NRSVACE)		
Key Inquiry question 2	And Jesus came and said to them, 'All authority in heaven and on earth has been given to me.'		
	This scripture points to the fulfilment of Daniel's vision of the Son of Man, combining the Old Testament visioning of enthronement with the Disciples' commissioning. The words of Jesus indicated that it is God who has bestowed divine authority on Jesus as Son of Man and that this authority is that of the Kingdom of God. Adapted from <u>The New Jerome Biblical Commentary</u>		
Other Scriptural texts	The Infancy Narratives: The prologues to the Gospels of Matthew and Luke, the infancy narratives, make clear that Jesus was of God and from God from the moment of his conception. Although we refer to these prologues as infancy narratives, they do not actually give us information about Jesus' infancy and childhood. Rather, they answer the question, "Who is Jesus of Nazareth?" that he is a man of God, God's Son The effort to appeal to both Jewish Christians and Gentile Christians is reflected in the first verse of Matthew's Gospel. Jesus, the Christ, is both son of David (which ties Jesus into Jewish history) and son of Abraham (which ties Jesus into an even broader plan of salvation).		
	"the Christological moment." At what point in time did Jesus become the Christ, the Messiah? eflection understood the moment to be Jesus' conception. This is the opinion of the infancy narratives. Thus, there was no time in his life when Jesus was not already the Messiah. Adapted from: <u>The Infancy Narratives</u>		

OTHER KEY TEXT	The Works of Saint Augustine (4th Release). Electronic Edition. On Christian Belief. Volume I/8. On Christian Belief Faith and the Creed		
	9.16, The Trinity is explicitly referred to when the apostle says: <i>For everything comes from him, is through him, and is in him</i> (Rom 11:36). Although, when we are questioned about the identity of any one of the three, we must respond that it is God, whether it be the Father, the Son, or the Holy Spirit, without, however, giving anyone the impression that we are worshiping three gods.		
	(fuller text available through the resources provided for this module)		
	Ad Gentes		
	3.Since He is God, all divine fullness dwells bodily in Him (Gal 2:9). According to His human nature, on the other hand, He is the new Adam, made head of a renewed humanity, and full of grace and truth (Jn1:14) What he took up was our entire human nature as it is found among us poor wretches, save only sin		
	St John Paul II began his pontificate by publishing a suite of three encyclicals on the subject of the Trinity – each one dealt with a distinct Person of the Trinity and how that Person works in the economy of human salvation:		
	 Redemptor Hominis (1979): examined the relationship between each person and God the Son 		
	 Dives in Misericordia (1980): looked at how God the Son reveals God the Father to humanity 		
	 Dominum et vivificantem (1986): looked at how God the Holy Spirit universalises the redemptive work of Christ so that it may reach each person 		
	<i>From:</i> Convery, Franchi, McCluskey (2017) <u>Reclaiming the Piazza II: Catholic</u> <u>Education and the New Evangelisation</u> , p.20		



body is not ugly, as in El Greco; much less is it beautiful, as it is in Goya. It is not athletic, as in Michelangelo; it is not a spectre, as in certain primitives. It is noble, and it is all. There is no face, because it is hidden by the hair. There is no blood, to quench the thirst for compassion. He has no men around him, their faces showing passions. He is accompanied by neither landscape, nor sky, nor meteorological or prodigious phenomena. He was a just Man, and He is dead. In His supreme dignity, He is alone." Thus, in 1939, before this placid reduction of the divine to the human, one of the greatest critics of the Baroque, E. D'Ors, paid homage. <u>http://www.diego-velazquez.org/christ-on-the-cross.jsp</u>

The Trinitarian God and Humanity

Key Inquiry Question 3

What did Jesus say about the Father and the Holy Spirit?

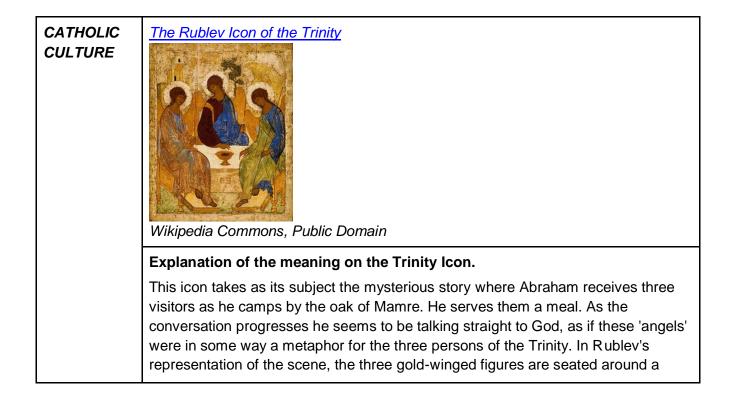
Statements of Learning	 Students will: Explore what Jesus said about the Father and the Holy Spirit examine Scriptural examples where Jesus refers to the Father and the Holy Spirit articulate the relationship between Jesus, the Father and the Holy Spirit as apparent in the Scriptures reflect how the Scriptures provide a foundation for the Catholic Church's teaching of the Trinity discuss how humanity is able to know the triune God as revealed through Jesus examine how the mystery of God has been expressed in various works of art, music and architecture including, Michelangelo's Sistine Chapel, Clarise Nampijinpa Poulson's "Wapirra", La Sagrada Familia by Gaudi and the Rublev Icon 	
Teacher Background	Doctrine of the Triune (Three-One) God was not formalised until 4 th century, but there was a lot of evidence in both Scripture and early tradition to suggest a widespread acceptance of the doctrine, going back to the early 2 nd century. In Scripture - OT foreshadowing of a Trinitarian God, e.g. God appearing as Three men to Abraham (Gn 18) - Jesus is led by the Spirit (Mt 4:1) - Jesus also bestows the Spirit (Jn 14:26) - Jesus declares himself one with the Father (Jn 10:30) - Paul suggests an interdependence between God, Jesus and the Spirit (Rom 8:9- 11) In the early Church Fathers - Justin Martyr (circa 100 AD) spoke "in the name of the Father and Lord of the Universe, and of Our Saviour Jesus Christ and of the Holy Spirit" - Ignatius of Antioch (circa 110 AD), advocating obedience to the "Father, Son and Holy Spirit"	
	The evidence suggests that from the early phases in the history of Christianity, there was already the belief of God as Father, Son and Holy Spirit, who have been present since the beginning of history, rather than the more modern understanding of each person appearing at different stages of history. The presence of the three persons in the one Godhead shows that God's nature is	

	love, demonstrated in a communion of love among the three persons. Furthermore, humanity made in the image of God is meant to share in this communion with the Godhead and reflect that communion in their relations with others. By becoming one like us, Jesus Christ shows that communion to us, and the Holy Spirit draws all of creation back to the Father through the body of Christ, the Church.
--	---

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
240 Jesus revealed that God is Father 249, 250, 251, 252 Formation of the Trinity 253 –256 The dogma of the Trinity 305 Jesus and the Father (God's plan) 442 The Only Son of God 444 The Only Son of God 449 "he was in the form of God"	 Q38: Who is the "Holy Spirit"? Q39: Is Jesus God? Does he belong to the Trinity? Q116: What does it mean to say that the Holy Spirit has "spoken through the prophets"? Q117: How could the Holy Spirit work in, with and through Mary? Q119: What work does the Holy Spirit do in the Church? 		 St Basil on the Gospel of St John Stanford encyclopedia of philosophy Convincing the World: ST John Paul II's Encyclical on the Holy Spirit

SCRIPTURE	Matthew 16:16-17 (NRSVACE)
Key Inquiry question 3	Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.
	Here we see Peter's great confession of faith in Jesus. In the Gospel of Matthew, the <i>Father-Son</i> relationship is emphasised.

OTHER KEY TEXT	Romans 4:24 (NRSVACE)		
	but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead		
	Romans 8:11 (NRSVACE)		
	If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.		
	Galatians 1:1 (NRSVACE)		
	Paul an apostle—sent neither by human commission nor from human authorities but through Jesus Christ and God the Father, who raised him from the dead—		
	Each of these Scripture define who God is in relation to Jesus. Romans 4:24, for example, "specifies who God is, even prior to the resurrection of Jesus, by reference to Jesus God was for Abraham the God who would raise Jesus." In Galatians, Paul's authority comes from the <i>risen Lord</i> and his commission comes from <i>God the Father who raised.</i> The salutation also points to a key theme explored in the letter, that of salvation through Christ according to the Father's will.		
	Adapted from <u>Paul and The Trinity</u> by Andrew Wilson & <u>The New Jerome Biblical</u> <u>Commentary</u>		



white table on which a golden, chalice-like bowl contains a roasted lamb. In the background of the picture, a house can be seen at the top left and a tree in the center. Less distinctly, a rocky hill lies in the upper right corner. The composition is a great circle around the table, focusing the attention on the chalice-bowl at the center, which reminds the viewer inescapably of an altar at Communion.

On one level this picture shows three angels seated under Abraham's tree, but on another it is a visual expression of what the Trinity means, what is the nature of God, and how we approach him. Reading the picture from left to right, we see the Father, the Son, and the Holy Spirit.

The Colors

Rublev gives each person of the Trinity different clothing. On the right, the Holy Spirit has a garment of the clear blue of the sky, wrapped over with a robe of a fragile green. So the Spirit of creation moves in sky and water, breathes in heaven and earth. All living things owe their freshness to his touch.

The Son has the deepest colors; a thick heavy garment of the reddish-brown of earth and a cloak of the blue of heaven. In his person he unites heaven and earth, the two natures are present in him, and over his right shoulder (the Government shall be upon his shoulder) there is a band of gold shot through the earthly garment, as his divinity suffuses and transfigures his earthly being.

The Father seems to wear all the colors in a kind of fabric that changes with the light, that seems transparent, that cannot be described or confined in words. And this is how it should be. No one has seen the Father, but the vision of him fills the universe.

The wings of the angels or persons are gold. Their seats are gold. The chalice in the center is gold, and the roof of the house. Whether they sit, whether they fly, all is perfect, precious, and worthy. In stasis, when there is no activity apparent on the part of God, his way is golden. When he flies, blazes with power and unstoppable strength, his way is golden. And in the Sacrifice at the center of all things, his way is golden.

The light that shines around their heads is white, pure light. Gold is not enough to express the glory of God. Only light will do, and that same white becomes the holy table, the place of offering. God is revealed and disclosed here, at the heart, in the whiteness of untouchable light.

The Father looks forward, raising his hand in blessing to the Son. It is impossible to tell whether he looks up at the Son or down to the chalice on the table, but his gesture expresses a movement towards the Son. This is my Son, listen to him... The hand of the Son points on, around the circle, to the Spirit. In this simple array we see the movement of life towards us, The Father sends the Son, the Son sends the Spirit. The life flows clockwise around the circle. And we complete the circle. As the Father sends the Son, as the Son sends the Holy Spirit, so we are invited and sent to complete the circle of the Godhead with our response. And we respond to the movement of the Spirit who points us to Jesus. And he shows us the Father in whom all things come to fruition. This is the counter-clockwise movement of our lives, in response to the movement of God. And along the way are the three signs at the top of the picture, the hill, the tree, and the house.

The Spirit touches us, even though we do not know who it is that is touching us. He leads us by ways we may not be aware of, up the hill of prayer. It may be steep and rocky, but the journeying God goes before us along the path. It leads to Jesus, the Son of God, and it leads to a tree. A great tree in the heat of the day spreads its shade. It is a place of security, a place of peace, a place where we begin to find out the possibilities of who we can be. It is no ordinary tree. It stands above the Son in the picture, and stands above the altar-table where the lamb lies within the chalice. Because of the sacrifice this tree grows. The tree of death has been transformed into a tree of life for us.

The tree is on the way to the house. Over the head of the Father is the house of the Father. It is the goal of our journey. It is the beginning and end of our lives. Its roof is golden. Its door is always open for the traveler. It has a tower, and its window is always open so that the Father can incessantly scan the roads for a glimpse of a returning prodigal.

The tree is on the way to the house. Over the head of the Father is the house of the Father. It is the goal of our journey. It is the beginning and end of our lives. Its roof is golden. Its door is always open for the traveler. It has a tower, and its window is always open so that the Father can incessantly scan the roads for a glimpse of a returning prodigal.

Staffs for the journey

Each person holds a staff, which is so long it, cuts the picture into sections. Why should beings with wings, that can fly like the light, have need of a staff for their journey? Because we are on a journey and these three persons enter into our journey, our slow movement across the face of the earth. Their feet are tired from traveling. God is with us in the weariness of our human road. The traveler God sits down at our ordinary tables and spreads them with a hint of heaven

The Table

The table or altar lies at the center of the picture. It is at once the place of Abraham's hospitality to the angels, and God's place of hospitality to us. That ambiguity lies at the heart of communion, at the heart of worship. As soon as we open a sacred place for God to enter, for God to be welcomed and adored, it becomes his place. It is we who are welcomed, it is we who must 'take off our shoes' because of the holiness of the ground. Contained in the center of the circle, a sign of death. The lamb, killed. The holy meal brought to the table. All points to this space, this mystery: within it, everything about God is summed up and expressed, his power, his glory, and above all his love. And it is expressed in such a way that we can reach it. For the space at this table is on our side. We are invited to join the group at the table and receive the heart of their being for ourselves.

We are invited to complete the circle, to join the dance, to complete the movements of God in the world by our own response. Below the altar a rectangle marks the holy place where the relics of the martyrs were kept in a church. It lies before us. It invites us to come into the depth and intimacy of all that is represented here. Come follow the Spirit up the hill of prayer. Come, live in the shadow of the Son of God, rest yourself beneath his tree of life. Come, journey to the home, prepared for you in the house of your Father.

The table is spread, the door is open. Come.

http://www.sacredheartpullman.org/lcon%20explanation.htm

CATHOLIC CULTURE	Nampijinpa Poulson's "Wapirra"
Key Inquiry question 3	
	As is usual in the iconography used at Yuendumu, humans are represented by U- forms. Inside the brown, nearly closed arc at the top of the painting are people who live outside of the community of Christ, people who are not yet filled by the Holy Spirit. In the left center of the painting are three more U-forms; these people have begun to turn toward the Christian faith. The nearly closed circle at the bottom of the painting shows the same people as at the top, now filled by the spirit of God and living in Wapirra into all eternity. The Holy Trinity of Father, Son and the Holy Spirit is represented in the form of three brown semi-circles in the middle right part of the painting. <u>http://www.aboriginal-art.de/EN/themen_christentum.htm</u>

The Trinitarian God and Humanity

Key Inquiry Question 4

What does the Catholic Church's understanding of the Trinity say about the human person?

Statements of	Students will:		
Learning	 Investigate the Catholic Church's understanding of the human person as a result of the Trinity Examine authoritive works that explore the human person and the Trinity including; excerpts from St Augustine's Sermon on the Trinity 52 (Paragraphs 17-22) explore the relationship of the person of Jesus with the Father and the Spirit discuss how the identity of Jesus is inherently communal explain the link between this identity of Jesus as God incarnate and our human identity 		
Teacher Background	Apart from the Incarnation, the dogma of the Triune God is another indispensable pillar for the Christian faith for three reasons. First, the notion of three persons in a single Godhead demonstrates the nature of God as love, enacted in a communion of love among the three persons. Our faith, therefore, has as its endpoint the sharing in the communion of the Trinity, but we are unable to share in it properly due to sin and our brokenness.		
	However, when the second person of the Trinity becomes man, the Son shows humanity the blueprint of a restored personhood, and thus reopens the possibility of sharing in the communion with the Triune God. If Jesus shows humanity the communion of the Trinity, His personhood is very much tied to being in a communion with others. So if Jesus as incarnate is supposed to be the archetype of what it means to be human, then the human person is also inherently communal.		
	The Ancient Church Fathers spoke of the communion in the Trinity lived out as a self-giving dance of one person into the other. The human person, made in the image of the Triune God, thus realises his or her humanity in acts of self-giving to one another.		

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
290 - 292 Creation – Work of the Holy Trinity 359 it is through the	 Q10: With Jesus Christ, has everything been said, or does 	 Q13: How does God reveal himself in Jesus of Nazareth? Q15: Is man called 	 reading list Neil Ormond "Introduction to Contemporary

John 14:19- 31 (NRSVACE)

SCRIPTURE

Key Inquiry In a little while the world will no longer see me, but you will see me; because I live, question 4 you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.' Judas (not Iscariot) said to him, 'Lord, how is it that you will reveal yourself to us, and not to the world?' Jesus answered him, 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me. 'I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, "I am going away, and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs,

> so that when it does occur, you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

> Loving Jesus is only accomplished by keeping his commandments. Although Jesus gave his disciples only one commandment – to love one another – it is clear from other passages and the letters of John that the other commandment is to believe that Jesus is the one sent from God. Love is a mode of knowing God as well as an empowering principle, for both Jesus and the Father will love and reveal themselves to those who love Jesus. All these things are possible through the sending of the "Advocate" (Paraclete), which is a fulfillment of the requirement for rebirth in the Spirit. It will be the alter ego if Jesus and his continuing presence in

the community.
Jesus assures them that he will come back and observes that they should rejoice that he is going to the Father, "For the Father is greater than I". The ruler of this world – Satan – is now coming in the impending context of the impending passion, but he has no power whatsoever over Jesus, who goes to the cross to prove to the world they he loves the Father and is totally obedient to his will.
From: <u>The New Collegeville Bible Commentary</u> , <u>The Gospel According to John and</u> <u>the Johannine Letters</u> , Scott M. Lewis
<u>the Johannine Letters</u> , Scott M. Lewis

OTHER KEY TEXT	Excerpts from St Augustine's Sermon on the Trinity 52	
	Prior to this excerpt, St Augustine writes: "O Lord our God, we believe in Thee, the Father and the Son and the Holy Spirit. For the Truth would not say, Go, baptize all nations in the name of the Father and of the Son and of the Holy Spirit, unless Thou wast a Trinity. Nor wouldest thou, O Lord God, bid us to be baptized in the name of Him who is not the Lord God. Nor would the divine voice have said, Hear, O Israel, the Lord thy God is one God, unless Thou wert so a Trinity as to be one Lord God.	
	"We define that there are two, the Father and the Son, and three with the Holy Spirit, and this number is made by the pattern of salvation [which] brings about unity in trinity, interrelating the three, the Father, the Son, and the Holy Spirit. They are three, not in dignity, but in degree, not in substance but in form, not in power but in kind. They are of one substance and power, because there is one God from whom these degrees, forms and kinds devolve in the name of Father, Son and Holy Spirit." - <i>Tertullian</i> (d. 215)	

 CATHOLIC CULTURE
 Image Control

 CATHOLIC CULTURE
 Image Control

 Image Control
 Image Contro

 Image Co

	Holy Trinity as expressed by Thomas Aquinas, <i>quid est</i> and the natures that exist in Jesus Christ: the uncreated (divine and eternal) nature and the created nature
	(the human).

Year 11 Core Content Module 3: The Re-imagining of Creation

Content Focus:

Students begin to explore how the Catholic understanding of the human person has shaped an understanding of the universe, creation, the human relationship with God, self and others, and how this led to early scientific thought. In addition, students explore the beginnings of the challenges to Catholic thinking that emerged as a result of the Enlightenment and the Catholic response in two key ages, the Post-Reformation Church and Vatican II.

Student Texts:

• To Know Worship and Love Catholic Studies, p20-22, 106-7

General Resources for Teachers:

Books

- Evangelium: Participant's Book, Fr Andrew Pinsent (Catholic Truth Society) p.15, 16
- Light to the Nations Part Two: The Making of the Modern World, Chapter 2 The Age of Enlightened Despots, Christopher Zehnder, Rollin Lasseter, Ruth Lasseter
- Saint Francis of Assisi, G.K. Chesterton
- <u>Something Beautiful for God</u> (on Saint Teresa of Calcutta)
- Spirit of the Liturgy, Chapter 1, Joseph Cardinal Ratzinger
- <u>Selected Writings</u>, Dorothy Day, edited by Robert Ellsberg
- Loaves and Fishes, by Dorothy Day
- "Book 8", Confessions, Saint Augustine
- Documents of the Second Vatican Council also available online
- Thomas Aquinas and The Thought of Thomas Aquinas, Brian Davies
- Compendium of Catholic Social Doctrine
- Edward Sri, <u>Men, Women and the Mystery of Love</u>
- Video
 - Bishop Robert Barron, "How Do We Know We are Encountering God?" <u>https://www.youtube.com/watch?v=m-NoRbPEPzs</u>

Website

• Thomas Merton Center: <u>http://merton.org/chrono.aspx</u>Website: Catholic Worker Movement: <u>https://www.catholicworker.org/</u>

Here there is more information about Dorothy Day's Life, Writings, and Work

- "A Passion for Truth: the Way of Faith and Reason", by Richard John Neuhaus, <u>https://www.firstthings.com/article/1998/12/a-passion-for-truth-the-way-of-faith-and-reason</u>
- Caritas website on Catholic Social Doctrine: <u>https://www.caritas.org.au/learn/catholic-social-teaching</u>
- Is Religion Opposed to Science?

Life Skills Content

The Re-imagining of Creation		
Inquiry Questions	1. How are humans in relationship with God and others?	
Content	 Explore stories of human encounters with God which may include; Moses, Jonah, St Thomas the Apostle, St Francis of Assisi, Thomas Merton, Dorothy Day, Mother Theresa 	
	 Name how they were called by God to undertake a mission for Him State what they were asked to do by God 	
	 Identify the link between the encounter and the human need to know God more deeply 	
	 Use experiences of prayer and liturgy, music and art to be closer to God 	
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs.	
	A focus for this unit could be Moses, as the Year 12 course can return to this story in a number of the modules.	
	The second dot point could be very experiential with students recording how they felt during the various prayer experiences in ways appropriate to them.	

The Re-imaging of Creation

Key Inquiry Question 1

What are the characteristics of the human encounter with God?

Statements of Learning	 Students will: Investigate the characteristics of the human encounter with God identify a process of the human encounter with God explore stories of human encounters with God that may include; Moses, King David, St Thomas the Apostle, St Francis of Assisi, Thomas Merton, Dorothy Day, Mother Theresa examine the Christian response that comes from an encounter with God 	
Teacher Background	God Paul and the author of Hebrews write that Christ makes all things new (Ephesians 2.15; 4.24; Hebrews 8.13). This newness is a challenge in every era. The Truth that Christ offers can work with and offer responses to whatever may arise in society. In Catholic Thought, this has meant constantly responding in new ways to scientific knowledge, contemporary social and ethical ideas, and societal needs. In Catholic Thought, beliefs and ideas have consequences for our daily lives. When we truly encounter the Person of Christ, we search for ways to bring others to meet him, like Andrew brought his brother Simon (later Peter) as soon as Christ had called him (John 1.41). Christ calls lovingly for us to change our lives, and to invite others to do the same. This begins with an encounter, and it demands that we re-imagine the world as we see it and as we have previously known it. We can think through the process of encounter as: a. period of experience that causes reflection on their current way of life b. radical conversion c. Healing: all that was denied/experienced is healed and forgiven d. Overwhelming sense of awe e. Sense of humility or why me moment f. Change in life direction - vocation emerges (writing/ prayer life/ Social Justice) Exploring the ways that others describe their experiences of encounter, and seeing how they then re-imagined their lives and strove to contribute to the society, brings us closer to seeing what it means to "re-imagine creation." Re-imagining means coming to grips with the reality of sin and the possibility of	
	forgiveness, and also the way that Christians have, throughout the ages, experienced doubt and even "darkness" as a mode of encounter with God. The mystics refer to this as a dark night of the soul, where the experience of being in love is not as present, but God is still there. Belief, experience, and rational thought all enter into new relationships at various stages of the life of the believer.	

The encounter with God is experienced as the awakening of vocation. Each person is made in the image and likeness of God. This does not mean that everyone looks the same, but instead that each person is called to express a different aspect of God, who is infinite. A person's calling, or vocation, is something that they discover, with and in response to God, through a life of prayer and self-giving. The paradox of the Christian life is that the more we give, the more we receive. This is expressed in Saint Francis's prayer <i>Make me an Instrument of your Peace</i> : "it is in giving that we receive."
One of the ways that Catholics have responded to their encounter with God is to explore the world through reason, wondering at how gloriously it has been made. Faith and Reason work together here, so that the world and humans' place in it can be re-imagined in light of new discoveries. Faith often drives humans to explore the world more. So, we find various scientists in the Middle Ages developing scientific discoveries (Saint Albert the Great, Hildegard of Bingen). In what is sometimes called the Enlightenment, thinkers sought to rule out faith, thinking that then reason could work better. Catholic scientists such as Copernicus, Gregor Mendel, and Georges Lemaitre (the catholic priest who developed the Big Bang theory) have changed the way that everyone views the world. They are instances of how, when faith and reason work together, great discoveries can be made. The work that the Catholic Church has done over the centuries in education and health has led to better lives for millions of those suffering around the world. Saint Teresa of Calcutta is an example of someone who, knowing the way that God loves every person, challenged the norms of her society to look after the poorest of the poor. Dorothy Day experienced conversion and responded to the needs of those around her. Their experiences of Christ can be directly related to those we find in the Gospel.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
142-167 We believe 440 Peter's profession of faith 442, 443 The Only Son of God 470-478 The heart of the Incarnate Word	 Q20: How can we respond to God when he speaks to us? Q22: How does one go about believing? Q23: Is there a contradiction between faith and science? Q24: What does my faith have to do with the Church? 	 Q5: Why did God create man and the world? Q9: How can God be found? Q15: Is man called to love? Q52: Of what does the unity of the human person consist? 	 Pascal, "Memorial" <u>http://www.users.</u> <u>csbsju.edu/~eknut</u> <u>h/pascal.html</u> This text records how Blaise Pascal, one of the most important scientists and mathematicians of his age, experienced an encounter with God. He kept this record of his

]
• Q34: What should	experience with him for the rest of
you do once you	his life, sewn into
have come to know	his coat pocket
God?	where only he
	knew where it was.
	 https://w2.vatican.v
	a/content/benedict-
	xvi/en/apost_letters
	/documents/hf_ben
	-
	ildegarda-
	bingen.html
	This is Benedict XVI's
	Apostolic Letter
	declaring Hildegard
	of Bingen a Doctor
	of the Church. She
	was a mystic,
	musician, and a
	pioneer in medicine and healing. In this
	Letter, her
	experience of
	God's love is
	emphasized.
	 Consider using
	scenes from Mel
	Gibson's Passion
	of the Christ, where
	Christ looks directly
	at various people
	who then respond
	immediately to this,
	as a mode of
	encounter.
	 A fun resource for
	"encounter" is
	Blues Brothers, just
	for the scene where
	Jeb literally 'sees
	the light'; he then
	sees himself as
	someone on a
	mission from God.
	Bible Basic for Cotholico: A Now
	Catholics: A New
	picture of Salvation

	<u>History</u> by Dr John Bergsma
--	--------------------------------------

SCRIPTURE	Jonah 1:1 – 17 (NRSVACE)
Key Inquiry question 1	Now the word of the LORD came to Jonah son of Amittai, saying, ² 'Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.' But Jonah set out to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the LORD.
	But the LORD hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up. Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down, and was fast asleep. The captain came and said to him, 'What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish.'
	The sailors said to one another, 'Come, let us cast lots, so that we may know on whose account this calamity has come upon us.' So they cast lots, and the lot fell on Jonah. Then they said to him, 'Tell us why this calamity has come upon us. What is your occupation? Where do you come from? What is your country? And of what people are you?' 'I am a Hebrew,' he replied. 'I worship the LORD, the God of heaven, who made the sea and the dry land.' Then the men were even more afraid, and said to him, 'What is this that you have done!' For the men knew that he was fleeing from the presence of the LORD, because he had told them so.
	Then they said to him, 'What shall we do to you, that the sea may quieten down for us?' For the sea was growing more and more tempestuous. He said to them, 'Pick me up and throw me into the sea; then the sea will quieten down for you; for I know it is because of me that this great storm has come upon you.' Nevertheless, the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. Then they cried out to the LORD, 'Please, O LORD, we pray, do not let us perish on account of this man's life. Do not make us guilty of innocent blood; for you, O LORD, have done as it pleased you.' So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. Then the men feared the LORD even more, and they offered a sacrifice to the LORD and made vows.
	But the LORD provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.
	Eventually Jonah realizes that God has his best interests at heart. His calling is to go to Ninevah, but he thinks that he knows better than God what he should be

doing with his life. The more he tries to escape from God, the more miserable he becomes. At the same time, the more he makes life difficult for the others around him. Only when he offers to leap overboard so as to save all the other sailors on the boat from the storm does he experience relief in giving himself over to the mercy of God. Even then he still struggles with what God wants from him. Jonah offers us ways to see how our lives can be in tension with what God asks of us, and how we can become fulfilled and help others. At the same time, he offers us a way to see how even when we seem most alone and in the darkness, we are preparing to enter into a new phase of our relationship with God. Jonah is often thought of as a "type" of Christ. At the Easter Vigil liturgy, we remember how he was in the whale for three days, like Christ was later in the tomb for three days. Afterwards, a radically new way of seeing the world and ourselves in it – re-
Afterwards, a radically new way of seeing the world and ourselves in it – re- imagining – is possible.

"The Merton Prayer," by Thomas Merton: https://reflections.yale.edu/article/seize-
day-vocation-calling-work/merton-prayer
Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
nor do I really know myself,
and the fact that I think I am following your will
does not mean that I am actually doing so.
But I believe that the desire to please you
does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that if I do this you will lead me by the right road,
though I may know nothing about it.
Therefore will I trust you always though
I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
and you will never leave me to face my perils alone.
This prayer expresses someone in relationship with God, orienting all that he does according to what God calls him to do. The more that he knows of God's desire for him, the more he knows of himself. The more he responds to God, the more he becomes himself. Even when fearing and doubting, Thomas knows that maintaining his relationship with God, constantly encountering him, will mean that he continually leads a rich life. Believing in God does not mean having the answers to every question. It means being able to constantly imagine anew what it

CATHOLIC CULTURE	Caravaggio, The Incredulity of St. Thomas Wikipedia Commons, Public Domain 1 st Gallery Video link giving some background: https://www.youtube.com/watch?v=9CfigZqonXw
	In this painting, Caravaggio uses his realistic style to have us contemplate what it might have been like to be with Christ after his resurrection, and to see him in the flesh. The painting is somewhat disturbing, and depicts the re-imagination of the scene in the Gospel where Christ admonishes Thomas. Previously, Christ had visited the apostles, but Thomas was not there. He does not believe them when they tell him that he is resurrected and that he visited them. Unless I can put my hands in his side, he says, I won't believe. In this painting, we see him doing just this. Caravaggio lived in an age of great scientific discovery, where even more was becoming known about human anatomy. In having Thomas literally insert his finger into Christ's side, he brings us even closer to the mystery of the incarnation, and invites us to think further about what it means to declare, with St. Thomas, "My Lord and my God."

The Re-imaging of Creation

Key Inquiry Question 2

How have Catholics sought an understanding of God in the universe and creation?

Statements of	Students will:
Learning	 Explore how Catholics have sought an understanding of God in the universe and creation
	 identify the link between the encounter and the human need to know God more deeply
	 name ways Catholic individuals and organisations have sought to know God in creation
	 research Catholic individuals and organisations who have sought to know God through reason and science, for example; Copernicus, Descartes, Teilhard d'Chardin, Vatican Observatory
	 explore one of St Thomas Aquinas <i>proofs</i> for the existence of God assess the contribution of Catholic individuals and organisations to understand the links between God and creation
	 appreciate the eternal mystery of God
Teacher Background	There is a hunger for God that exists in humanity: use Mother Teresa's 1982 address to Harvard University. Available in resource: Great Catholic Writings (Student text, break open activities available in the teacher's text). This hunger is a desire for God, which is at the same time a response to his love for us. Within catholic thought, there is an intrinsic connection between knowing God and loving him.
	The ways that we know God are through creation, and through our relationships with one another. In particular, Christ gives himself to us through his Church, and especially in the sacraments – in particular the Eucharist. The Eucharist <i>looks</i> like something quite ordinary, but it is far greater than this. In Graham Greene's <i>The Power and the Glory</i> , there is a scene where a priest in hiding is trying to purchase alcohol on the black market, just so he can say mass. He needs to pretend to be a desperate alcoholic to do so. Just when he has purchased the wine, someone comes in and drinks it. To anyone looking on, the weeping man just looks like a tired and disappointed alcoholic. To someone who knows – who can imagine creation as the main character in the scene does – he is heartbroken because he wanted to bring the real presence of Christ into the world; and now he cannot.
	One of the most important documents for understanding the Church's appreciation of the way that we can come to know and love God and re-imagine the world is the encyclical <i>Fides et Ratio</i> . This translates as <i>Faith and Reason</i> and is Pope Saint John Paul II's rich meditation on and explanation of the way that Catholic Thought constantly brings together faith and reason, revelation and

thought. One way of approaching the theme of the relationship between faith and reason is to look at the different images that the pope uses throughout the document. The first that he uses, before he even begins his argument, is very powerful. He says that faith and reason are like two wings of a bird flying up toward the truth. The wings need each other to steer and to balance. Only when they work together can they achieve the heights. The pope draws on much biblical imagery concerning wisdom, to express the human need for a relationship with the source of divine Wisdom, who is Christ. He picks up Augustine and Anselm's idea that catholics know that faith seeks understanding, and understanding also seeks faith. We can always know more about God, but this knowledge needs to happen through our relationship with him. Faith does not stop knowledge, but it directs and deepens it; Knowledge need not stop faith, but instead it enables us to understand the richness of what we believe.

This relationship between faith and reason is the source of our capacity to keep re-imagining the world, integrating new knowledge as we proceed. Thus, some of the finest scientists have sensed that they are coming closer to a relationship with God the more they can see about the way he continually creates the world. There is a sense, then, in which creation holds so many riches that we can always looking and always find more, particularly when we believe that the world is created, rather than thinking that it just happens to be here as a matter of chance. Seeing the world as a gift given to us out of love is very different from thinking that everything is random. If we really are capable of having a relationship with God through the world, then the world takes on new meaning.

The tradition whereby faith and reason work together has carried throughout the Church's history. On occasion, the magisterium has declared that the approach that Saint Thomas Aquinas takes as a philosopher and theologian is exemplary for understanding how this can happen. When Thomas, in the beginning of his Summa Theologica, writes about how we can know that God exists, he stresses that God is not just an idea in our mind. Instead, his presence can be found in the whole of creation. For this reason, his so-called "proofs" for the existence of God are more like "ways" (Quinque viae translates as "five ways", not "five proofs" and is very fitting when we consider the theme of pilgrimage) – as in "paths in the world" - to see that God exists, and to wonder at his constant involvement in the beauty of creation. These ways rely on Aristotle's understanding of motion and causality. Aristotle had found, through looking at the physical world, that God must exist. The idea is that when one really looks at the world, one can find the cause of everything. Unlike Aristotle, Thomas knew that this ultimate cause had a name, and wanted to enter into personal relationship with us. This he knows through revelation. There is a marked difference between this approach and that of Descartes. Descartes later thinks and writes that he needs to come up with a scientific proof for the existence of God, and he thinks that his mind alone is sufficient to do this. However, thinking this way he removes God from creation. The Church's involvement in thinking about the implications of science is an expression of its understanding of the important relationship between faith and

reason.	
---------	--

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
159 Faith and Science 279-301 I believe in God the Father, creator of heaven and earth	 Q23: Is there a contradiction between faith and science? Q30: Why do we believe in only <u>one</u> God? Q31: Why does God give himself a name? Q32: What does it mean to say that God is truth? Q33: What does it mean to say that God is love? Q34: What should you do once you have come to know God? Q41: Does science make the Creator Superfluous? Q42: Can someone accept the theory of evolution and still believe in the Creator? Q43: Is the world a product of chance? Q44: Who created the world? Q45: Do natural laws and natural systems come from God also? 	 Q11: How do the People of Israel respond to God's communication of himself? 	 Science and the Catholic Church: <u>Talking science</u> with the Pope's <u>new chief</u> astronomer Fides et Ratio Article on Fides et Ratio: Truth is approached when faith and reason work together. Thomas Aquinas, Five Ways: <u>http://www.newadv</u> ent.org/summa/100 <u>2.htm</u> Ways Explained: see Brian Davies book The Church has a Tradition of praying throughout the day, and of thus sanctifying all our work. This is the Liturgy of the Hours. An explanation of the Liturgy of the Hours can be found here, together with daily updates on the prayers for the season, feast, etc: http://universalis.com/ <u>St Augustine of</u> <u>Hippo and the Trinity</u> <u>St Augustine of</u>

 Q46: Why does the Book of Genesis depict creation as "the work of six days"? Q47: Why did God rest on the seventh day? Q48: Why did God create the world? Q49: Does God guide the world and my life? Q50: What role does man play in God's providence? Q51: If God is all- knowing and all- powerful, why does he not prevent evil? 		 Hippo and the Trinity in short Is Religion Opposed to Science? Fr Robert Barron The <u>Tablet article</u> finding God in the ordinary
--	--	---

SCRIPTURE	Romans 1:18-23 (NRSVACE)
Key Inquiry question 2	¹ For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; for though they knew God, they did not honour him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. Claiming to be wise, they became fools; and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.
	Saint Paul warns the Romans that when we forget that God made creation, we start to worship creation and technology instead. This makes us even blinder. If we instead look closely enough at creation we will find the Creator. Those who look but choose not to see end up worshipping themselves and created things. This makes them unjust. They cannot judge and love themselves, others, and the world properly, because they do not acknowledge that God comes first.

OTHER KEY TEXT	Canticle of Creation	
	This prayer shows that Saint Francis thinks of himself in a family bond with creation. Everything that he sees is related to him, because it, like him, has been made by God. God is the creator of all, and so this means that everything and everyone in creation is family. These bonds of kinship mean that we have responsibilities to the world. At the same time, the world is a gift to us, and we can be a gift to creation. It nourishes us, and we can care for it. Creation can be considered gift and so can persons – the gift of life is something divine. Respect for life as gift is the source of many of the church's teachings on sexuality and bioethical issues. Fundamental to understanding these is the appreciation that life is gift, and persons are gifts to one another. This is especially evident in marriage and family life.	
CATHOLIC CULTURE	Gaudi, Church of the Holy Family (Sagrada Familia), Barcelona Spain http://www.sagradafamilia.org/en/antoni-gaudi/ Beethoven's "Ode to Joy".	
	This contemporary church is still under construction. The architect imagines the whole of creation through salvation history and the promise of the Gospel message. This church presents a contemporary re-imagining of creation. Beethoven writes a joyful response to the way that he sees the Creator in Creation.	

The Re-imaging of Creation

Key Inquiry Question 3

What are the challenges to the Catholic understanding of the human relationship with God and the evolving understanding of the human person?

Statements of	Students will:			
Learning	Examine the challenges faced by the post-Reformation Church			
	 outline the significant moments in the post-Reformation Church including; Council of Trent, The Enlightenment, Discovery of the New World 			
	 describe the challenges posed by the significant moments in the post- Reformation Church 			
	 identify the Catholic Church's response to the challenges of the new ways of thinking that emerged post-Reformation 			
	 name the ideals that emerged during periods of social and political upheaval for example, the French Revolution, the Industrial Revolution and the Secular State 			
	 describe the Church's experience in each of the periods of upheaval discuss how the Church clarified the concept of the dignity of the human person as a result of periods of upheaval, for example, Rerum Novarum 			
Teacher Background	During the Reformation, the Catholic emphasis on apostolic tradition through history was challenged. There can be no doubt that the Church was in need at this time of some kind of reform. There was corruption and confusion in many levels of the Church. The changes that happened with the rise of Protestantism, which was quite literally a protest against the Catholic Church, meant that those who remained faithful and committed to the apostolic tradition had an important task. They needed to explain why they did not, with the reformers, think that "faith alone" and "Scripture alone" were sufficient. In other words, they needed to re- affirm the relationship between faith and reason, and between Scripture and Tradition. The reformers tended to banish philosophy, thinking that unaided human reason was corrupt; and they thought that individuals did not need a church – personal faith is its own justification. A new understanding of the human person emerged.			
	With the Reformation, the individual was held to be the most important unit of society. Rather than being members of communities, persons were thought of as alone, making their own way toward God, and interpreting Scripture in separation from others and outside of the sacramental life of the Church. Many of the sacraments were no longer thought to be necessary. At the same time as the Reformation, great leaps in scientific knowledge were being made. The Reformation and Enlightenment narrative is that this is because the chains of the church had been broken. The Church, therefore, needed to rethink and restate			

what it believed, particularly concerning the role of the human person in societies that were undergoing radical social change (in part due also to the progress in industrialization).

Significant moments in post-Reformation Church:

- Council of Trent: (1545-1563): reaffirmed the importance of the sacramental life of the Church, and the central importance of the Eucharist and Mass; defined the seven sacraments; affirmed the Apostolic tradition; standardized the way in which Mass was celebrated. Trent also gave rise to a whole new form of architecture, the baroque, which was flamboyant and theatrical. The basilica of St. Peter's was begun in the Renaissance but was completed in the Post-Reformation period, and is predominantly in the style of the Baroque (although Michelangelo's dome is unmistakably Renaissance in form).
- Enlightenment: a European phenomenon that looked different in various parts of the Western world. It is sometimes referred to as an "Age of Reason" and was the flip side of the "faith alone" idea from the Reformation. Religion and Reason/Science are separated, so that reason and faith no longer work together. Instead, the power of human reason working alone is emphasized. A personal relationship for God is not considered fundamental to fulfillment of the human person.
- Discovery of the New World: explorers expanded the boundaries of the known world. The discovery that humans existed elsewhere and had different perspectives brought more new challenges. The Church expanded its missionary activity, and in order to do so needed to try to understand new cultures and ways of belief. The missionaries needed to try to work with new peoples and their own people who had set out to colonise the new world. Europeans settling in the new world were not always focused on justice, but saw an opportunity for wealth and for enslaving others. The need to understand another culture in order to see how it can be harmonized with Christianity was another emerging challenge in this era, impacting on the understanding of the nature of the human person.

The Church was also challenged to face the emerging secularization of the world. The French Revolution was explicitly anti-catholic and sought to destroy the Church while at the same time lifting up humans to a divine status. The ideals of liberty, equality and fraternity are important to social understanding. This is something that the Church recognized; but it also emphasized that when these ideals are not understood in light of humans' relationship to their Creator, real problems emerge. In place of secularized ideals, the Church continued to develop its Catholic Social Doctrine, which is grounded in the principles of human dignity, common good, solidarity, and subsidiarity.

The Secular State, rather than enabling religious freedom, tended to make religion so private that it had no role in public discussion. Religion became more and more

	regarded as a private form of superstition.
--	---

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
355-356 Man, In the image of God 1928-1948 The Human Communion 2107-2109 The First Commandment 2419-2449 The Seventh Commandment	 Q321: Can a Christian be a radical individualist? Q322: What is more important, society or the individual? Q323: How can the individual be integrated into society in such a way that he nevertheless can develop freely? Q324: On what principles does a society build? Q325: What is the basis for authority in society? Q326: What does an authority act legitimately? Q330: To what extent are all men created in the image and likeness of God? Q333: Is there a natural law that everyone can know? Q334: What connection is there between the "natural moral law" and the Law of the Old Covenant? Q335: What 	 Q18: How does a change in society come about? Q22: Why does the Church have a social doctrine? Q106: What does freedom mean? Q134: What does it mean for a human being to work? Q141: How did the Church's social teaching come about? 	The Council of Trent: Overview of its Importance and Difficulties "Rerum Novarum and Seven Principles of Catholic Doctrine," by Barbara Lanari

significance does the Law of the Old Covenant have? • Q336: How did Jesus deal with the Law of the Old Covenant?	
--	--

SCRIPTURE	Matthew 28: 16-20 (NRSVACE)
Key Inquiry question 3	Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'
	Christ speaks here to the Apostles and gives them the task of carrying on his ministry. Through them, he is present in the world. Christ is the source of the apostolic tradition, through which we receive the canon of Scriptures. The apostles are also the foundation of all the ways that the Catholic church lives in the world – through the liturgy and sacraments, and all the ways in which we form communities together. This tradition means that those in the Church are a family and that no one is ever alone. Together, we form the body of Christ on earth.

Other Key Text	Paragraph 40 of <u>Rerum Novarum</u>		
	"The working man, too, has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." In this respect, all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all." No man may with impunity outrage that human dignity which God Himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up		

his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights."

Rerum Novarum is the first of the Church's social encyclicals and was a response to the challenges that were arising due to the industrial revolution. With more people working in factories, and more power in the hands of those who owned the instruments of industry, Pope Leo XIII wrote about the importance of understanding the human person. Only then, he argued, can workers receive their rights. Humans are not made primarily to work, but to know, love and serve God and each other. When humans become reduced to cogs in the industrial machine, this is not possible. In the paragraph after the one quoted here, the pope emphasizes the importance of the Sabbath. Human persons are made in the image and likeness of God, and to find and serve him. The sovereignty that we have over creation is our responsibility to care for it. This theme is picked up in the most recent social encyclical, *Laudato Si*. The pope also reminds that no matter how a human person is treated, he or she is never a slave, but always a son or daughter of God.

CATHOLIC CULTURE	 Saint Peter's Basilica <u>http://www.vaticanstate.va/content/vaticanstate/en/monumenti/basilica-di-s-pietro/basilica.html</u> National Geographic online tour: <u>https://news.nationalgeographic.com/2015/07/150720-Vatican-360-Degree-Tour-Saint-Peters-Basilica/</u> Film: <i>The Mission</i> Music: William Byrd, Music for a Hidden Chapel <u>http://www.chanticleer.org/cds/music-for-a-hidden-chapel</u>
	 Saint Peter's Basilica was completed in the Post-Reformation period. Its square is shaped both like a keyhole and like arms that welcome everyone to come into the community of the Church. Inside the basilica, everything is made of marble and stone. It is built above the tomb of Saint Peter, right next to where he was martyred. The artistic style of baroque intends to take us into another world. It is as if we are in heaven, but at the same time there are constant reminders of the earthly journey. Statues of saints surround us. Important relics are within the building. The basilica is also a statement about the importance of Peter's ministry (the papacy) and the role of the apostles in pointing us to Christ and ringing us into his life through sacraments. <i>The Mission</i> depicts the sacrifice and endurance of early missionaries, and some of the major challenges that they faced in the new world, encountering new people and coming into conflict with those who wanted to colonize for their own gain. During the Reformation period in England, when a Protestant monarch was in power, catholic masses were not permitted. This music was composed for use in clandestine liturgies.

The Re-imaging of Creation

Key Inquiry Question 4

Why is the Catholic Church reimagining its encounter with the divine and the human in the contemporary world?

Statements of Learning	 Students will: Investigate how the Catholic Church is reimagining its encounter with the divine and the human in the contemporary world explore the understandings of Church that emerged from the Second Vatican Council for example, pilgrim Church, herald, community, Church as sacrament, servant describe the Church's broadening engagement with the Eastern Orthodox Churches and other Christian Communions through ecumenism; with non-Christian religions through interreligious dialogue; and with the world through ongoing dialogue discuss the emergence of Catholic teachings regarding the human person as a result of engagement with the world for example, Theology of the Body, Evangelii Gaudium, Laudato Si appreciate the need to be a people of faith in the world today in light of people and contemporary issues
Teacher Background	 Pope John Paul II reflected back on the Second Vatican Council saying: "The Council Fathers were faced with a real challenge. It involved the effort to understand more deeply, at a time of rapid changes, the nature of the Church and her relationship to the world We accepted this challenge - I too was a Council Father - and responded to it by seeking a more coherent understanding of the faith. What we achieved at the Council was to show that if contemporary man wants to understand himself completely, he too needs Jesus Christ and his Church, which continues in the world as a sign of unity and communion."(http://w2.vatican.va/content/john-paul-ii/en/speeches/2000/janmar/documents/hf_ip-ii_spe_20000227_vatican-council-ii.html) The Church at this time was responding to a changing and increasingly globalized world-view. The Council Fathers looked for new language that was in continuity with the ministry that Christ had given to the Apostles. Some of the examples of thinking about the Church: the Church is the community of believers who know that they are on a sacred journey in this world. Those who realize this band together into community and everything that they do with and for each other happens because they know that they are on the road to heaven together, living the Christian life. Church as herald: The idea of the Church as herald is a development mainly from the thought of contemporary theologian Avery Cardinal Dulles. The Church as herald refers to the idea that

the Church gathers together into community in the world, for its activity of declaring the message of Christ to the world.
 Church as community: all humans are fulfilled in community. This is something that ancient philosophers argued. Aristotle, for instance, says that humans are by nature social, or communal. We need
each other. The Church is a unique form of community because its life on earth is the life of Christ, and Christ is the head of the community. It exists in the world because and through Christ's
 salvific action. Church as sacrament: the Church is a sacrament in that she makes Christ visible and present in the world. Through grace, the Church
brings its members into the life of Christ. Grace is "the free and undeserved gift that God gives us to respond to our vocation to
become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to
act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental and special graces (charisms, the
 grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation." (CCC glossary) Church as servant: this refers to the fact that as a community the
Church serves God, and its members serve each other and the world. See in particular <i>Lumen Gentium</i> , which states in paragraph
32 that "As God did not create man for life in isolation, but for the formation of social unity, so also "it has pleased God to make men holy and save them not merely as individuals, without bond or link
between them, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness." So
from the beginning of salvation history He has chosen men not just as individuals but as members of a certain community. Revealing
His mind to them, God called these chosen ones "His people" (Ex. 3:7-12), and even made a covenant with them on Sinai As the firstborn of many brethren and by the giving of His Spirit, He
founded after His death and resurrection a new brotherly community composed of all those who receive Him in faith and in
love. This He did through His Body, which is the Church. There everyone, as members one of the other, would render mutual service according to the different gifts bestowed on each."
These understandings of the Church lead to various ways to interpret how the Church can grow in relationship to other Christians. Thus, there have been
developments in ecumenism (relationships with other Christian churches) and interreligious dialogue (with non-Christian religions) as well as with other communities throughout the world. Ecumenism in particular can be understood
when thinking through the implications in the Gospel of John of Christ's prayer that we might all be "one".

In response to challenges concerning the nature of the human person, John Paul II developed his personalism and theology into what is now called Theology of the Body. He developed this in a series of Wednesday audiences, open to any visitors to the Vatican, including all members of the public. Going back through Scripture and Tradition, he worked out the way that humans enter into relationships with each other that are always physical and spiritual. On the basis of this biblically and philosophically inspired series of talks, he offered to contemporary society a way to think about the beauty and implications of human sexuality. This remains an important contemporary response to issues concerning human life and sexuality. His theological anthropology supports the Church's position on the issues outlined in, for instance, *Humanae Vitae* and *Evangelium Vitae*.

Christ warned that his church would always be seen as a sign of contradiction, and on many issues the world interprets its message negatively. In response, Pope Francis has issued the encyclical *Evangelii Gaudium*, on the Joy of the Gospel, to emphasise how the Church can bring light and joy into the world in various ways, by bringing the truth of Christ's word. *Laudato Si* responds to the challenges of environmental disaster, brought about by our lack of stewardship for creation. When the environment is seen as a material resource rather than a gift, problems result. Pope Francis appeals to Saint Francis's understanding of our relationship to the world as that of a family member in order to articulate the importance of the Christian message for contemporary society; similarly, Pope Benedict responded to the Global Financial Crisis with his encyclicals on *caritas*.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
 349 The visible world 813-822 The Church is one 842-843 The Church and non-Christians 	 Q129: Why can there be only <u>one</u> Church? Q130: Are non-Catholic Christians our sisters and brothers also? Q131: What must we do for the unity of Christians? Q132: Why is the Church holy? Q133: Why is the Church called Catholic? Q134: Who belongs to the Catholic Church? 	 Q112: Why does God want us to live together in families? Q113: What significance does the family have in the Bible? Q114: How does the Church see the family? Q115: What is so special about the family? Q116: Does "the family" fit at all into modern society? Q117: What does 	 Second Vatican Council <u>Decree on</u> <u>Ecumenism</u> <u>USCCB resources</u> <u>Edward Sri</u> on Theology of the Body Diocesan Life Marriage Family Office

• Q135: What is the	the family do for	
relation between	the individual?	
the Church and	 Q118: does the 	
the Jews?	family also	
Q136: How does	contribute	
the Church view	something to	
other religions?	society?	
• Q137: Why is the		
Church called		
apostolic?		
• Q138: How is the		
one, holy, catholic,		
and apostolic Church		
structured?		
 Q139: What is the 		
lay vocation?		
 Q140: Why is the 		
Church not a		
democratic		
organisation?		
• Q141: What is the		
Pope's		
responsibility?		
• Q142: Can		
bishops act and		
teach against the		
Pope, or the Pope		
against the		
bishops?		
Q143: Is the Pope		
really infallible?		
 Q144: What is the task of the 		
task of the bishops?		
 Q145: Why does Jesus want there 		
to be Christians		
who live their		
whole lives in		
poverty, unmarried		
chastity, and		
obedience?		
• Q146: What does		
the "communion of		
saints" mean?		

 Q147: Why does Mary have such a preeminent place in the communion of saints? Q148: Can Mary really help us? Q149: May we worship Mary? 		
--	--	--

SCRIPTURE	John 17: 6-11 (NRSVACE)
Key Inquiry question 4	'I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.
	This is part of the prayer of Jesus to the Father before his passion, death, and resurrection. He speaks to the Father about the community of believers and their role in the world. He also prays that there will be unity amongst believers, like the unity that exists in the Trinity.

Other Key Text	Pope John Paul II Wednesday General Audience 14 November 1979
	"man became the "image and likeness" of God not only through his own humanity, but also through the communion of persons which man and woman form right from the beginning. The function of the image is to reflect the one who is the model, to reproduce its own prototype. Man becomes the image of God not so much in the moment of solitude as in the moment of communion. Right "from the beginning," he is not only an image in which the solitude of a person who rules the world is reflected, but also, and essentially, an image of an inscrutable divine communion of persons."
	Pope John Paul II interprets the story of Genesis as one of unity, between the first man and woman, and from there into the promise of unity between all persons. This is as it would have been if there had been no Fall. Nonetheless, such unity is what the Church strives for. This is one of the most enduring challenges throughout human history.

CATHOLIC CULTURE	1420 depiction of St. Veronica's veil. Interpretation by Nicholas of Cusa The Vision of God, by Nicholas of Cusa: <u>https://www.nationalgallery.org.uk/paintings/learn-about-art/paintings-in-</u> <u>depth/painting-saints/recognising-saints-objects/recognising-saints-veil</u>
	In his work On the Vision of God, German philosopher and theologian Nicholas of Cusa wrote to a community of monks, giving them a series of exercises to perform with an icon. The icon is like this one, in that wherever the viewer stands, it seems as though Christ is looking directly at him or her. Nicholas advises the monks to walk in front of the icon and tell each other how the eyes of the icon follow the person who is walking, while at the same time looking directly at everyone else. This was a way that Nicholas thought that believers could meditate on how community is formed because of Christ's love.

Year 11 2unit Additional Module: Faith, Reason and Science

Content Focus:

Students explore the "religion versus science" debate that is prevalent in society today. Students investigate the rich history of the contribution of the Catholic Church to science as well as engage in an understanding of the Catholic view of the world and creation. Students will respond to the questions 'Can a scientist be a person of faith?' 'Can a religious person accept a scientific worldview?'

Student Texts:

• To Know Worship and Love, Catholic Studies, Chapter 10

General Resources for Teachers:

Books

- <u>Light to the Nations Part Two: The Making of the Modern World</u>, Chapter 1 The Scientific Revolution, Christopher Zehnder, Rollin Lasseter, Ruth Lasseter
- <u>The Roots of Science and its Fruits: The Christian Origin of Modern Science and its</u> <u>impact on Human Society</u>, Peter Hodgson
- Science and Belief in the Modern Age, Peter E. Hodgson

Video

- <u>Seven Myths about the Catholic Church and Science: A Refutation of Popular Errors</u>, Benjamin Wiker, Ph.D.
- Arguing for God with Peter Vardy

Website

- Is Religion Opposed to Science?
- <u>The Christian Origin of Modern Science</u>: talk by Dr Peter Hodgson, nuclear physicist at Oxford Uni
- <u>Pope's Astronomer putting Faith in Action</u>: article in the Melbourne Catholic Magazine
- <u>Virtues of the Mind: Reconceptualizing the Relationship between Religion and Science</u>: article published by ABC Religion & Ethics
- <u>11 Amazing Catholic Scientists You Should Know</u>: article by Shaun Mcafee, June 19, 2015

Life Skills Content

Faith, Reason a	and Science
Inquiry Questions	 Are faith and science friends or enemies? What is the Catholic view of the world and creation?
Content	 Investigate the purpose and practice of faith, reason and science, for example suggest how faith tries to answer questions about life, love and beauty and why the universe exists and spiritual realities like love and beauty, and suffering and death explore how science tries to answer questions about visible and material reality and how the universe works Appreciate how the universe is a place of God's presence Use an artistic response to show how God may be in creation
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. A focus for the first part of this module could be developing an understanding of a scientific point of view. For example, science relies on mathematics, measurement and so on. The prayer experiences from the previous unit can be used as a point of comparison if needed to developed an understanding of faith is less tangible.

Key Inquiry Que How do faith, rea	estion 1 ason and science seek to know truth?
Statements of Learning	 Students will: Investigate the purpose and practice of faith, reason and science suggest how faith tries to answer questions about life, love and beauty and why the universe exists and spiritual realities like love and beauty, and suffering and death discuss how nothing that is contrary to reason can be contrary to faith or truth explore how science tries to answer questions about visible and material reality and how the universe works describe how faith grows through spiritual experience, discernment, insight, theology and practice describe how science grows through experience, observation, insight, theory and practice
Teacher Background	The main point here is that science and faith are very similar, but that they have different starting points and different aims. Science starts with the gift of the human brain and the human desire to know. Scientists try to observe the world in an objective way, with precise measurements, assisted with mathematics, in order to understand how the world works. Faith starts as the gift of God, a human sense of a deeper connection with the divine heart of all being. People of faith then explore what this sense of being and love and beauty means. They do this through reflecting on faith experiences, both personal and public – for example as recorded in the Bible – and discerning how God is present in their lives, and the ultimate meaning of their lives. The faith word "Theos" (the Greek word for God) is echoed in the scientific word "Theory" (from the Greek word to "contemplate" or "behold"). Because God is a being too profound for us to understand completely, our faith is, like science, always on the way to truth. The community of the faithful helps us grow in faith and be confident in our faith. Faith believes there is a deep truth in being, based on an experience of God and with good reason. Science seeks the truths of the life and the universe, based on observation and theory. Truth cannot contradict itself, and the two truths must converge.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
150-165 I believe 2293 Respect for Human Life 2727 The Battle of Prayer	 Q41: Does science make God superfluous? Q43: Is the world a product of chance? Q44: Who created the world? Q45: Do natural laws and natural systems come from God also? 	 Q2: Who is God in the first place? Q4: Can we experience God? 	Introduction to scientific method Pope Francis, The Light of Faith: <i>Lumen</i> <i>Fidei</i> #4, #25, #29-34 at John Paul II: Faith and Reason: <i>Fides et Ratio</i> #9 Various authors: http://www.catholicedu cation.org/en/science/f aith-and-science/ John Haught, <i>Science and Religion:</i> <i>From Conflict to</i> <i>Conversation</i> (Paulist Press, 1995). Read excerpts at https://books.google.co m.au/books/about/Scie nce_and_Religion.html ?id=1Y9JMBqvGIMC Alister McGrath, <i>Science and Religion:</i> <i>A New Introduction</i> 2 nd edition (Wiley- Blackwell, 2010). See Chapter 1 at http://media.wiley.com/ product_data/excerpt/0 0/EHEP0021/EHEP00 2100-1.pdf

SCRIPTURE	1 Corinthians 13:12 (NRSVACE)
Key Inquiry question 1	For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.
	St Paul is reflecting on our faith in God: we cannot see God with our physical senses. We can only see the traces of God. We have a sense of God through the wonder of creation and the wonder of our lives. And we know the love of Jesus through the service of the Christian community. We are like scientists halfway through a great experiment. In faith, we believe we will ultimately be united in God's love. Then we will know fully. Also science can teach us a lot about the world, but not everything about the world: why it exists, and why we exists. John Honner
OTHER KEY TEXT	Fides et Ratio #9
	The First Vatican Council teaches, then, that the truth attained by philosophy and the truth of Revelation are neither identical nor mutually exclusive: "There exists a twofold order of knowledge, distinct not only as regards their source, but also as regards their object. With regard to the source, because we know in one by natural reason, in the other by divine faith. With regard to the object, because besides those things which natural reason can attain, there are proposed for our belief mysteries hidden in God which, unless they are divinely revealed, cannot be known". ⁷ Based upon God's testimony and enjoying the supernatural assistance of grace, faith is of an order other than philosophical knowledge which depends upon sense perception and experience and which advances by the light of the intellect alone. Philosophy and the sciences function within the order of natural reason; while faith, enlightened and guided by the Spirit, recognizes in the message of salvation the "fullness of grace and truth" (cf. Jn 1:14) which God has willed to reveal in history and definitively through his Son, Jesus Christ (cf. 1 Jn 5:9; Jn 5:31-32).

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Que Can we know the	estion 2 e deepest truths of reality?
Statements of Learning	 Students will: Explore the limitations and possibilities of scientific truth express how the experimental method means science is constantly revising its findings how some scientific theories are often at first unproven and rest as much on insight as on evidence articulate how the deep truths such as the Incarnation or the Trinity, whether in science or theology, are mysteries explore how these deep truths require complex descriptions, including metaphors explain how religious truths and scientific truths must ultimately converge, because what is true must be of God
Teacher Background	The main point here is that there is a difference between provisional truth and deep truth. For most of lives we live by provisional truth. That is, we believe statements are true when there is enough evidence to persuade us beyond reasonable doubt that they are true. This is called justified true belief. However, things are not always as they appear. For example, the earth is not flat, the sun does not rise, and physical reality is more entangled than it is separate. Both science and faith are interested in the deep truths, and both find it impossible to speak precisely about these deep truths.
	 Because new observations can contradict earlier theories, science goes through revolutions and reconstructions. For example, the sun was thought to move in circles round the earth; then the e earth was thought to move in circles round the sun; then the earth was thought to move in an elliptical orbit round the sun. Or again, nature was thought to be composed up of fundamental indivisible particles called atoms. But then electrons and protons and positrons and neutrons were discovered and the idea of the atom had to be revised. Sometimes the changes are fundamental. For example, the classical laws of Newton and Maxwell were found to be completely wrong for very small and very fast particles and were replaced by relativity theory and quantum theory. These are typical of the revolutions and reconstructions that occur in science: as observation and theory improve, each step improves on the previous step. Science is never completely certain, though at its best it is always on the way to
	a deeper truth. Scientific truth is sometimes called "justified belief", because the gathered evidence offers objective support. At its worst, the objectivity and neutrality of science are corrupted by the power of particular interest groups, as well as by commercial and political influences, as in the funding of

pharmaceutical research and defence spending.
Science is not completely dependent on observation. The great scientists like Galileo, Newton, Darwin, and Einstein came up with their theories before all the evidence was in. They not only learnt from observing nature from the outside, but they also learnt from contemplating "the mysticism of nature", as Niels Bohr, the founder of quantum theory, put it.
Simple truths are easily supported by observation and evidence: for example, "the book is on the table" is a simple truth. The deep truths, however, are much more complicated because they are harder to observe and impossible to define precisely. For example, according to one theory of physics, the building blocks of matter are called quarks, and they are said to come in six "flavours": up, down, charm, strange, top, bottom. These are all inexact "pointing" words, or suggestive words, because by their nature, however, we cannot observe quarks in isolation and can only measure their properties indirectly. No-one has ever seen a quark, but we can see their traces. Perhaps one day there will be a new scientific theory, and the idea of quarks will be superseded by a better explanation.
When we cannot observe something directly – whether it be quarks or love or grace or God – then we have to use our language in an indirect or pointing way. Sometimes we use metaphors or analogies. Sometimes we have to use mutually exclusive terms to capture the full reality: for example, an electron is described as both a wave and a particle, even though what is a particle cannot be a wave and what is a wave cannot be a particle.
The good news is that the careful pursuit of truth does make progress: we question, we gather evidence, we make theories, we test theories, we gain knowledge. The search for truth is a search for the secrets of nature and the secrets of being. These truths cannot contradict each other, because what really is the case is what is really true. While science and faith take a different path to knowledge, the truths they seek must ultimately converge.

Catechism of the Catholic Church	YOUCAT		Other Resources
<u>36-43</u> Man's Capacity for God	 Q14: Is Sacred Scripture True? Q15: How can Sacred Scripture be "truth" if not everything in it is right? Q42: Can someone accept 	 Q2: Who is God in the first place? Q4: Can we experience God? 	John Paul II: Faith and Reason: <i>Fides et Ratio</i> #106 Various authors: http://www.catholicedu cation.org/en/science/f aith-and-science/

 believe in the Creator? Q43: Is the world a product of chance? Q44: Who created the world? Q45: Do natural laws and natural systems come from God also? Q46: Why does the Book of Genesis depict creation as "the world of six days"?

SCRIPTURE	Romans11:33 (NRSVACE)
Key Inquiry	Oh, the depth of the riches and wisdom and knowledge of God!
question 2	Beyond scientific knowledge of matter and biology, there is a deeper wisdom of how to live a good life. And beyond all this scientific knowledge and human wisdom there is the indescribable mystery of a transcendent God. Science and faith help us on our journey towards the fullness of life and knowledge.

OTHER KEY TEXT	Fides et Ratio #106
	They should be open to the impelling questions which arise from the word of God and they should be strong enough to shape their thought and discussion in response to that challenge. Let them always strive for truth, alert to the good which truth containsI would want especially to encourage believers working in the philosophical field to illumine the range of human activity by the exercise of a reason which grows more penetrating and assured because of the support it receives from faith.
	Finally, I cannot fail to address a word to scientists, whose research offers an ever greater knowledge of the universe as a whole and of the incredibly rich array of its component parts, animate and inanimate, with their complex atomic and molecular structures. So far has science come, especially in this century, that its achievements never cease to amaze us. In expressing my admiration and in offering encouragement to these brave pioneers of scientific research, to whom

	humanity owes so much of its current development, I would urge them to continue their efforts without ever abandoning the sapiential horizon within which scientific and technological achievements are wedded to the philosophical and ethical values which are the distinctive and indelible mark of the human person. Scientists are well aware that "the search for truth, even when it concerns a finite reality of the world or of man, is never-ending, but always points beyond to something higher than the immediate object of study, to the questions which give access to Mystery".
--	--

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Qu	estion 3
	inity nurture the rise of modern science?
Statements of Learning	 Students will: Draw out the nature of the rise of modern science in Christian Europe explain the growth of the medieval schools of Theology as the first universities articulate how the interest in the world as God's creation which bears traces of the divine, drew scientists into an exploration of the world describe the increased respect for the human intellect appraise the influence of Muslim learning in the areas of philosophy, mathematics and science outline the movement in some cultures from magic and alchemy to science and the Royal Society
Teacher Background	 The main point here is that there is a close connection between Christian faith and the rise of modern science. Why was it that modern science developed in Christian Europe rather than in preceding great civilizations like Egypt, Greece, Arabia, India and China? There are two competing answers to this question: some scholars argue that the social and material factors (like peace, growing universities and cities, and growing commerce and technology) were sufficient conditions to create modern science. Certainly, scholars in the new universities of Bologna, Paris and Oxford – which began as schools of philosophy and theology – were arguably the founders of modern science. However, given that it is arguable that these conditions social and material factors existed in earlier civilizations, why did modern science not arise earlier? The alternative explanation, sometimes called the Duhem-Jaki thesis, argues that the Christian worldview was conducive to the birth of exact science. This worldview promotes an investigation of the natural world because the universe is believed to be created by God and to show the traces of God. By investigating nature, we may come to learn more about God. Further the Judeo-Christian view of the world has a linear view of time, rather than a cyclical view of time, and hence believes in the possibility of progress. A critical factor in the Middle Ages, however, was the introduction of Greek and Eastern learning into Europe after the Muslim occupation of Spain in the eighth century. This learning included the philosophical and scientific works of the Greek

Prior to the Middle Ages, mainstream Christian thought had focused more on the Divine Revelation in the Bible and Divine as the only trustworthy source of truth. This rested partly on an argument that human knowledge was unreliable.
Scholars like St Hildegard of Bingen (1098-1179) nonetheless tried to understand the natural world. Building on the work of Aristotle, Thomas Aquinas (1225-1275) argued that the human intellect was a gift of God and that, with due care, we could make progress in learning through the use of our senses.

And so it was that more and more research was undertaken, reported, and gathered. Groups of alchemists shared learning and the secrets of their magic. These neo-scientists were all searching for the secrets of the divine in nature. Their work gradually matured into science societies that refined the rules and practice of science as we know it today.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
290-301 Creation – Work of the Holy Trinity	 Q3: Why do we seek God? Q23: Is there a contradiction between faith and science? Q41: Does science make God superfluous? Q42: Can someone accept the theory of evolution and still believe in the Creator? Q43: Is the world a product of chance? Q44: Who created the world? Q45: Do natural laws and natural systems come from God also? 	 Q2: Who is God in the first place? Q4: Can we experience God? 	Eric Snow on Stanley Jaki's thesis Peter Harrison at http://www.abc.net.au/r eligion/articles/2012/05 /08/3498202.htm Various authors: http://www.catholicedu cation.org/en/science/f aith-and-science/

SCRIPTURE	Romans 1:20 (NRSVACE)
Key Inquiry question 3	God's invisible attributes, namely, eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made
	The world is a visible sign of an invisible God. In this sense, the world is a "sacrament": a visible sign of an invisible gift and presence of God. If we seek to understand nature, we may also find the traces of God, and wonder at the fine-tuned structure of our Universe.

Insert background info on the quote here	

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Qu Are faith and sc	estion 4 ience friends or enemies?
Statements of Learning	 Students will: Study the dynamic of conflict to coherence in the relationship between Christianity and science describe the cases of Copernicus, Galileo, and Darwin explain the authority of the Church and the Bible, and the authority of science, through a case study of creation - Genesis and the Big Bang explore the perceived conflict between the new atheists the understandings of both science and theism in regard to the human person and nature discuss the harmony of faith and science today through case studies of Christians who are notable scientists for example; Georges Lemaître, José Gabriel Funes, Gregor Mendel and Jerome LeJeune
Teacher Background	As the previous Key Inquiry discussions have indicated, the main point here is that science and religion should be friends, or at worst friendly rivals. On some notable occasions there have been major conflicts between faith and science. These have been due to either the Church misreading the authority of the Bible, or science overestimating the authority of the scientific method. On the one hand, the Church has rejected scientific theories, notably those of Galileo and Darwin, chiefly on the grounds that they contradicted the Bible, though it is also arguable that both their theories were not fully proven by the scientific evidence. The Church's opposition to Galileo partly rested on the conventional science of the day: after all, the earth did not appear to be moving, and the sun was observed by all to be moving. The main problem, however, was that Galileo's theory seemed to contradict the Bible (e.g. Joshua 10:13, Psalm 93, Psalm 104, Ecclesiastes 1:5), and as the authority of the Bible could not be questioned, in 1633 Galileo was forced to recant his theory of the earth moving around the Sun. While Galileo's theory was quietly accepted in subsequent centuries, in 1992 Pope John Paul II formally admitted Galileo was right. Galileo had also argued that the book of nature and the book of God's relationship with creation. Vatican II's Dogmatic Constitution on Divine Revelation, <i>Dei Verbum</i> , makes this point when it declares at #12 that "since God speaks in Sacred Scripture through men in human fashion, the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words".

of creation on the one hand and Darwin's theory of evolution and the Big Bang theory, which was originally proposed by a Belgian Catholic priest and scientist, Georges Lemaître, in 1931. In 2014 Pope Francis declared that "When we read the account of Creation in Genesis we risk imagining that God was a magician, complete with an all-powerful magic wand. But that was not so." He continued: "Evolution in nature is not inconsistent with the notion of creation" and "The Big Bang ... does not contradict the intervention of the divine creator but, rather, requires it."

On the other hand, however, some scientists have rejected people of faith. This opposition began in the Enlightenment, when the Church was seen to oppose science and the new learnings. More recently, with the so-called new atheists and notably Richard Dawkins, an aggressive campaign has been mounted to debunk religion as a delusion. The new atheists are correct, if insensitive, in their criticism of literal interpretations of scripture. They oppose a simplistic concept of God as an object among other objects, and appear uninformed about the limits of scientific method.

There have been many eminent Catholic scientists in history, and many remain today. As Nobel Prize winner Joseph Murray observed in 1996, "Is the Church inimical to science? Growing up as a Catholic and a scientist – I don't see it. One truth is revealed truth, the other is scientific truth. If you really believe that creation is good, there can be no harm in studying science. The more we learn about creation – the way it emerged – it just adds to the glory of God. Personally, I've never seen a conflict."

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
159 Faith and Understanding 160 Freedom of Faith 161 The necessity of faith	 Q15: How can Sacred Scripture be "truth" if not everything in it is right? Q16: What is the right way to read the Bible? Q23: Is there a contradiction between faith and science? Q41: Does science make God superfluous? Q42: Can someone accept the theory of evolution and still believe in the Creator? Q43: Is the world a product of chance? Q44: Who created the world? Q49 Does God guide the world and my life? 	 Q2: Who is God in the first place? Q4: Can we experience God? 	Vatican II, Dogmatic Constitution on Divine Revelation: <i>Dei</i> <i>Verbum</i> #12 John Paul II: Faith and Reason: <i>Fides et</i> <i>Ratio</i> , #106 Pope Francis, Address to the Pontifical Academy of Sciences Various authors: http://www.catholicedu cation.org/en/science/f aith-and-science/ Alister McGrath: http://www.beliefnet.co m/news/science- religion/2005/08/breaki ng-the-science- atheism-bond?p=2 And http://smithlecture.org/fil es/downloads/lecture/s ydney-2006.pdf John Haught, "Science, Faith and the New Atheism"

SCRIPTURE	John 8:32 (NRSVACE)
Key Inquiry question 4	You will know the truth, and the truth will set you free.
	This truth consists in knowing God through Jesus and has nothing to do with human or conceptual knowledge. Taking this sentence literally, they [half-way

believers] retort that they have never been enslaved, conveniently forgetting the sojourn in Egypt and their current occupation by the Romans.
From: <u>New Collegeville Bible Commentary: The Gospel According to John and the</u>
Johannine Letters by Scott M. Lewis

OTHER KEY TEXT	Dei Verbum #12
	However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.
	To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture.
	But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith.
	For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God.

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 5 What is the Catholic view of the world and creation?			
Statements of Learning	 Students will: Consider the teaching in Pope Francis' encyclical <i>Laudato Si'</i> on the Catholic view of the world and creation articulate how the universe is a place of God's presence describe how nature cannot be regarded as something separate from ourselves explain how the interplay of time and space and the physical, chemical and biological components of our world, form a harmonious network assess how this interdependence obliges us to think of one world with a common plan 		
Teacher Background	The main points here are that, in the Catholic worldview, human beings are part of creation, not lords over creation, and that they are entrusted with care for creation. In other words, for us the world is the theatre of God's activity, and the ecological movement is not only about the care of our common home and justice for all, but also expresses a reverence for the presence of the God in all creation See <i>Laudato Si'</i> #79, #83, #233 There are many references in Scripture to the presence of God in creation: for example Job 12:7-10, Psalm 19:1-4, Isaiah 55:12, Romans 1:20, Romans 8:19, Revelation 5:13. In particular, Jesus Christ is spoken of as the one through whom creation came into being and in whom all creation will be restored: for example, John 1:1-3, Colossians 1:15-20, Ephesians 1:9-10, Romans 8:19-23. Pope Francis writes, "The universe unfolds in God, who fills it completely" (<i>Laudato Si'</i> #233).		
	Christians have misunderstood their place in creation, thinking that their special status or their dominion of all things gave them power over nature rather than seeing themselves as part of creation and called to care for creation. This has often led to the exploitation and ruination of nature. See <i>Laudato Si'</i> #66. The world is not made up of individual things, like a bowl of muesli full of different bits and pieces that are completely independent of each other. Rather, according to both science and faith, we are more connected than we are separate. The universe is more like a single dough out of which many loaves of bread are being made. We are called to deep communion with nature. This sense of communion excludes nothing and no one. See <i>Laudato Si'</i> #66.		

creation is bound up with the destiny of Jesus Christ, our risen Lord. See *Laudato Si'* #96-100.

The ecological crisis arises from our human self-centredness and our collective mis-use of scientific technology and a lack of reverence for nature and spreads into the exploitation of the poor and the vulnerable: not only peoples, but also animals, fish, landscapes, and oceans. See *Laudato Si'* #106-121.

Pope Francis writes, "Interdependence obliges us to think of *one world with a common plan*". Our interdependence with one another and with nature obliges us to develop an integral ecology, a broader and deeper vision for creation, brining justice to the exploited and restoring God's love (*Laudato Si'* #163 and following sections). The ecological crisis is a summons to profound interior conversion and finding a simpler, less wasteful way of living (*Laudato Si'* #216 and following).

This all means that "there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop in a poor person's face" (*Laudato Si'* #233). For Catholics, this mystical meaning can be connected with the "sacramental", a visible sign of an invisible grace. We are called to "discover God in all things" (*Laudato Si'* #233). We are challenged, when we share in the Eucharist, to share in "an act of cosmic love", because "the Eucharist joins heaven and earth; it embraces and penetrates all creation" (*Laudato Si'* #236).

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
31-32 Ways of Coming to know God 293-294 The World was created for the Glory of God 295-299 The Mystery of Creation 337-349 The Visible World	 Q41: Does science make God superfluous? Q42: Can someone accept the theory of evolution and still believe in the Creator? Q43: Is the world a product of chance? Q44: Who created the world? Q46: Why does the Book of Genesis depict creation as "the work of six days"? 	 Q 259: What does the Church have to contribute to the topic of ecology? Q260: What is integral ecological development? Q261: Where can we find what the Church has to say about environmental ethics? Q263: Sustainability – a new social principle? Q264: Why does sustainability 	Pope Francis, Laudato Si' Laudato Si', <u>A</u> Summary Many authors: http://www.catholicedu cation.org/en/science/f aith-and-science/

SCRIPTURE	Romans 1:20 (NRSVACE)		
Key Inquiry question 5	For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made		
	There are many references in Scripture to the presence of God in creation: for example, Job 12:7-10, Psalm 19:1-4, Isaiah 55:12, Romans 8:19, Revelation 5:13. In particular, Jesus Christ is spoken of as the one through whom creation came into being and in whom all creation will be restored: for example, John 1:1-3, Colossians 1:15-20, Ephesians 1:9-10, Romans 8:19-23. Pope Francis writes, "The universe unfolds in God, who fills it completely" (<i>Laudato Si'</i> #233).		

OTHER	KEY	Evangelium Vitae
TEXT		"Be fruitful and multiply, and fill the earth and subdue it" (Gen 1:28): man's responsibility for life"
		42. To defend and promote life, to show reverence and love for it, is a task which God entrusts to every man, calling him as his living image to share in his own lordship over the world: "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth' " (Gen 1:28).
		The biblical text clearly shows the breadth and depth of the lordship which God bestows on man. It is a matter first of all of dominion over the earth and over every living creature, as the Book of Wisdom makes clear: "O God of my fathers and Lord of mercy by your wisdom you have formed man, to have dominion over the creatures you have made, and rule the world in holiness and righteousness" (Wis 9:1, 2-3). The Psalmist too extols the dominion given to man as a sign of glory and honour from his Creator: "You have given him dominion over the works of your hands; you have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the paths of the sea" (Ps 8:6-8).
		As one called to till and look after the garden of the world (cf. Gen 2:15), man has a specific responsibility towards the environment in which he lives, towards the creation which God has put at the service of his personal dignity, of his life, not only for the present but also for future generations. It is the ecological question- ranging from the preservation of the natural habitats of the different species of animals and of other forms of life to "human ecology" properly speaking - which finds in the Bible clear and strong ethical direction, leading to a solution which respects the great good of life, of every life. In fact, "the do- minion granted to man by the Creator is not an absolute power, nor can one speak of a freedom to 'use and misuse', or to dispose of things as one pleases. The limitation imposed from the beginning by the Creator himself and expressed symbolically by the prohibition not to 'eat of the fruit of the tree' (cf. Gen 2:16-17) shows clearly enough that, when it comes to the natural world, we are subject not only to biological laws but also to moral ones, which cannot be violated with impunity".

	Ins
CULTURE	Ins

sert link to art/ music/ architecture/ icon here

Insert background info on the art/ music/ architecture/ icon here

Year 11 2unit Additional Module: To Be Fully Human

Content Focus:

Students explore the challenge of the new atheists and the arguments of postmodernity which present an understanding that the human is merely a rational being. Students engage with the question of what is allowable or what can occur when the dualist notion of a 'soul' or 'personhood' is removed from an understanding of being human, and the Catholic Church's response to the consequences.

Student Texts:

Catholic Studies TKWL - Chapter 4 The Human Person, Chapter 5 Vocation and Life

General Resources for Teachers:

Books

- <u>Light to the Nations Part Two: The Making of the Modern World</u>, Chapter 18 The Rise of Totalitarian Regimes, Christopher Zehnder, Rollin Lasseter, Ruth Lasseter
- Evangelium: Participant's Book, Fr Andrew Pinsent (Catholic Truth Society) p.2, 3

Video

•

Website

• <u>Archbishop Fisher on secularism and religion today.</u> In The Catholic Weekly, August 22, 2018

Life Skills Content

To be Fully Human			
Inquiry Questions	 What are some challenges to being fully human? 		
Content	 Appreciate the Christian teaching of Imago Dei - the human person made in the image and likeness of God Including re-telling one of the creation stories from Genesis Articulate an understanding of the challenge of being human for a Christian in light of Imago Dei; free will and dignity of the human person, this might include telling a story about making decisions that respect the human person 		
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. Returning to the Genesis story and how human beings can be co-creators can fulfil the first component of this module. The second component would involve starting to look at situations, appropriate to the students, where they are required to respect life, or acknowledge the dignity of others.		

To Be Fully Human

Key Inquiry Question 1 What is the Catholic teaching on the human person?			
Statements of Learning: Students will: • Review the threefold understanding of the Catholic Church the human person and the teaching of Imago Dei • articulate the notion of body, soul and spirit as taught b Aquinas • appreciate the Christian teaching of Imago Dei - the human bereate the image and likeness of God			
Teacher Background			

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
355-360 Created in the image of God 361-365 Body and soul but truly one	 Q2: Why did God create us? Q58: What does it mean to say that man was created "in God's image"? 		

SCRIPTURE	Genesis 2:7-8 (NRSVACE)
Key Inquiry question 1	then the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed.
	Man has an earthly part in creation and a divine part in creation and that God breathed life into human beings is a gift (Cambridge).

OTHER KEY TEXT

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

To Be Fully Human

Key Inquiry Question 2

How is free will understood in the Catholic context?

Statements of Learning	 Students will: Develop an understanding of free will in the Christian context define the Catholic Church's understanding of free will explore key Christian texts that name and describe an understanding of free will articulate how free will is a gift to humanity explore the relationship between free will, conscience and the Natural Law
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
361-365 Body and soul but truly one 374-379 Man is good			

SCRIPTURE	
Key Inquiry question 2	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert quote/sections
	Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

To Be Fully Human

Key Inquiry Question 3 What is human freedom in the context of Christ's sacrifice?

Statements of Learning	 Students will: Examine the challenge of humanity remaining free explore the Pauline understanding of the crucifixion and its implications for life in Christ and the Kingdom of God articulate the implications for adherents in living a life worthy of Christ and the Kingdom define the concept of 'actual' versus 'potential' capacity of the human person in the Christian context link actual and potential capacity to an understanding of human freedom
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	
Key Inquiry question 3	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert quote here
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

To Be Fully Human

Key Inquiry Question 4

What are some challenges to being fully human?

Statements of Learning	 Students will: Explore how the challenge of remaining free has been and might be lived by Christians through an investigation of each of the following approaches, Ideological: Nazism during the Holocaust, Situational: Surrogacy, Philosophical: New Atheism define each of the approaches investigate the example named for each approach recognise how actual capacity of the human person is emphasised
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
	 Q435: Is it permissible to "buy" and "sell" human beings? 		Holocaust: • <u>The Eternal</u> <u>Jew</u>

SCRIPTURE	
Key Inquiry question 4	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert quote here
	Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

To Be Fully Human

Key Inquiry Question 5 What is the Christian response to the challenges of being fully human?

Statements of Learning	 Students will: Critically appreciate the primacy of the Catholic perspective on the potential and dignity of the human person apply the Christian position to each of the approaches and examples explored; Ideological: Nazism during the Holocaust, Situational: Surrogacy, Philosophical: New Atheism articulate a clear understanding of the challenge of being human for a contemporary Catholic in light of Imago Dei, freewill, actual and potential capacity, and dignity of the human person
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
		 Q 236: How should human beings treat one another? 	

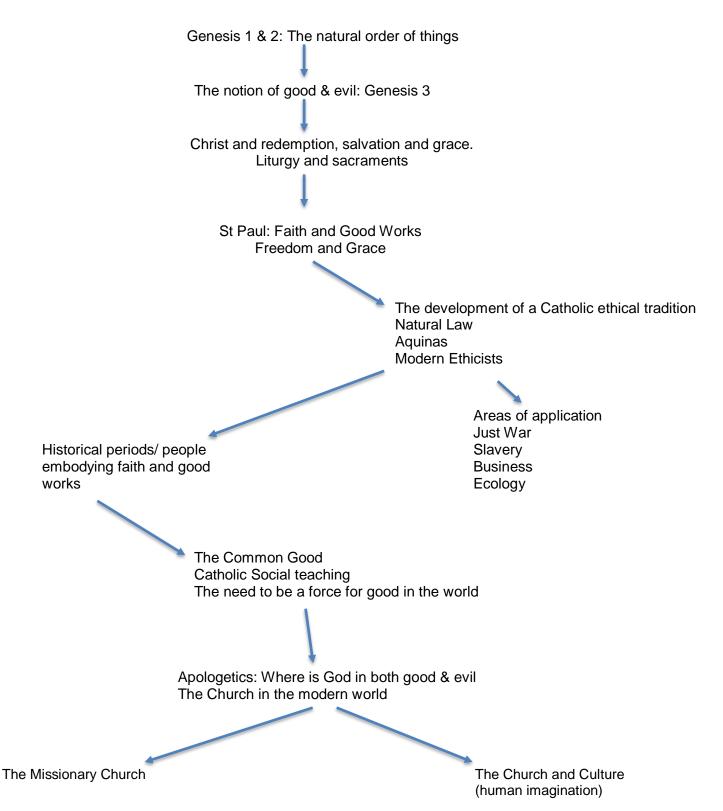
SCRIPTURE	
Key Inquiry question 5	Insert background info on the scripture quote here

OTHER KEY TEXT"All people are thus considered to be directed fundamentally by love, by to achieve the good. View theologically, love is the fullest expression of being in the sight of God"	
	Reclaiming the Piazza II, 46
	Insert background info on the quote here

CATHOLIC CULTURE	

The Year 12 Course Content

Course content map



Year 12 Core Content Module 1: Virtue, Vice, Salvation

Content Focus:

Students investigate the challenge of evil and suffering in the world. Students consider where God is in both 'the good' and 'the evil'. Students explore the works of St Paul and other theologians and encyclicals, which developed a Christian framework for understanding what is the good, how to be good and the gift of grace.

Student Texts:

- To Know Worship and Love: Catholic Studies, Chapter 3.3 Good and Evil
- To Know Worship and Love: Catholic Studies, Chapter 3.4 Human and Hope
- To Know Worship and Love: Catholic Studies, Chapter 4.5 Personal sin and social evil
- To Know Worship and Love: Catholic Studies, Chapter 4.9 Life and final accountability

General Resources for Teachers:

Books

• <u>Evangelium: Participant's Book</u>, Fr Andrew Pinsent (Catholic Truth Society) p.5, 20, 37, 38

Video

- The Four Last Things, Regis Martin
- Catholicism, Ep10 World Without End The Last Things, Fr Robert Barron
- The Problem of Evil

Website

Life Skills Content

Virtue, Vice and Salvation		
Inquiry Questions	 What is the 'good' life and some of its challenges? How does God help us to lead the good life? 	
Content	 Investigate what is meant by the 'good life' and examine its challenges Name what is 'good' that God created Retell examples of things that make it hard for humans to be 'good' Appreciate how God helps humanity to lead the good life Recount stories of God helping humans to be 'good', for example, giving the Ten Commandments and examples from Jesus' life 	
Adjustments	 Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. A focus for the first part of this module could be Genesis 1 & 2, everything that God created was 'good'. Examples of things that make it hard for humans to be 'good' can include contemporary issues such as money, having nice things and so on. 	
	The second part of the module, if Moses was selected in the Year 11 course, could then focus on how God sought to help humans make the right decisions through giving the Ten Commandments. Examples from Jesus' life, such as helping the Woman accused of adultery (John 8:1-11).	

Virtue, Vice, Salvation and the Last Things

Key Inquiry Question 1 What is the 'good' life and some of its challenges?		
Statements of Learning	 Students will: Investigate what is meant by the 'good life' and examine its challenges discuss contemporary understandings of the good life explore a range of contemporary global challenges to the good life outline a Judeo-Christian understanding of the good life 	
Teacher Background	Simply put, the 'good life' is that life wherein an individual follows the natural law principle, 'Do good (virtue) and avoid evil (vice).' This was espoused by many pre-Christian schools of philosophy (e.g., Stoicism). In the Judeo-Christian tradition, the 'good life' is characterised by the believer seeking to do the will of God and observing the Ten Commandments. This is summarised as the 'law of love', loving God with all one's mind, body, heart and soul and loving neighbour as oneself. As St Paul says, "Love is the fulfilling of the Law." It is not simply a life of external observances but a life of right intention, purity of heart and self-giving generosity. Jesus Christ in the Beatitudes illustrated how the perfection of the 'good life' brings to the believer many 'blessings' from God, e.g., the meek inheriting the earth and the pure of heart seeing God. The 'good life' is the path whereby humanity, individually and collectively, achieves happiness in this world and salvation in the next. Those who persevere in the 'good life' will be the 'sheep' who will inherit the Kingdom of the Father; those who fail to observe the 'good life' due to their own selfishness will forfeit the Father's Kingdom for eternity (Matt. 25).	
	There are many challenges to fulfilling the 'good life.' Individually, each person labours under the inherited effects of Original Sin, which have left human nature 'wounded' in various ways: ignorance in the intellect, malice in the will, weakness in our powers to overcome difficulties, disordered appetite for pleasure. These wounds make it more difficult for the individual to do what he/she knows to be right and leave the individual more prone to doing 'the wrong' (sin). Contemporary culture also weighs heavily on each individual. The ancient maxim of Hedonism, "eat, drink and be merry" has resurfaced in new forms to dominate the prevailing mindset: "Just do it"; "You only live once." Materialism and hyper-individualism is rampant, leaving those pursuing spiritual and communal values in the minority. The pursuit of wealth, pleasure and the latest forms of technology is the preference of most. Secularism has sidelined the influence of the Church and religion in the public square, the 'new atheism' is undermining belief in any form of god, Christian or otherwise, and the sexual revolution has systematically dismantled all Judeo-Christian mores and the family in both its extended and nuclear forms. Where once the prevailing culture supported Judeo-Christian values, the prevailing culture now actively and consistently works to establish contrary values.	

374 - 379 Man in Paradise 384 In Brief Summary 1755-1756 Good Acts and Evil Acts 1964: Life in Christ• Q20: How can we respond to God when he speaks to us?• Q3: What significance does God have for our actions?• What is a Good Life, Crash Course Philosophy• Q20: How can we respond to God when he speaks to us?• Q3: What significance does God have for our actions?• What is a Good Life, Crash Course Philosophy• Q21: Faith - what is it?• Q293: Why did God give us passions or emotions?• Q3: What significance does God have for our actions?• What is a Good Life, Crash Course Philosophy• Q293: Why did God give us passions or emotions?• Q299: What is a virtue?• Q3: What significance does God have for our actions?• What is a Good Life, What is a Good Life, What is a Good Life?	Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
	Paradise <u>384</u> In Brief Summary <u>1755-1756</u> Good Acts and Evil Acts	 respond to God when he speaks to us? Q21: Faith – what is it? Q293: Why did God give us passions or emotions? Q299: What is a 	 significance does God have for our actions? Q4: Can we experience God? Q5: Why did God Create man and 	<u>Crash Course</u> Philosophy

SCRIPTURE	Matthew 5: 1- 11 (NRSVACE)
Key Inquiry question 1When Jesus saw the crowds, he went up the mountain; and after he disciples came to him. Then he began to speak, and taught them, sa	
	 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. "Blessed are those who mourn, for they will be comforted. "Blessed are the meek, for they will inherit the earth. "Blessed are those who hunger and thirst for righteousness, for they will be filled. "Blessed are the merciful, for they will receive mercy. "Blessed are the pure in 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 is great in heaven, for in the same way they persecuted the prophets who were before you.
	The Apostle Matthew records one set of beatitudes given by Jesus Christ in what is known popularly as the 'Sermon on the Mount.' In this episode Jesus presents himself as the 'new Moses', propounding not a new law as such but a perfect understanding of how to fulfil the Ten Commandments.
	Rather than being a collection of 'Do nots', the Beatitudes enjoin the listener to fulfil the law through the practice of 'positive virtues', namely, meekness, purity,

mercy, etc. We are also called upon to be poor in spirit, thirst for righteous, and be peacemakers. By doing such, we avoid the vices associated with materialism, dishonesty and selfishness. The Beatitudes aim at purifying the heart and giving right intentions to our actions.
Most particularly, the Beatitudes specify the 'blessings' that will accrue to those who live them out. These blessings will be bestowed upon the believer both in this world and in the next and include 'comfort', 'the earth' and 'the kingdom of heaven.' They testify to the truth that a life of holiness brings blessings and a level of happiness that a contrary life cannot bring. Most importantly, a life living out the beatitudes will give us the status of "children of God" and the expectation of a great "reward in heaven."

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Sam	Sample teaching activities		
	Create an Advertising Pitch: Structured class discussion to begin: In today's world, what is		
	the good life?		
1	Teacher provides stimulus		
	Class mind-maps ideas		
	 Students create a 30-60sec advertising pitch regarding 		
	Template: The Secular Good Life v's The Religious Understanding of the Good Life		
	• Students to complete template guiding them through the principles of the Judeo-		
2	Christian understanding of the 'good life'		
	• Students them draw together the ideas in a summary collaborative activity – series of		
	dot points		
3	Template: Venn Diagram Challenges for Catholics		
5	The integration of ideas, to live a good life – Being both human/secular and Catholic		

Virtue, Vice, Salvation and the Last Things

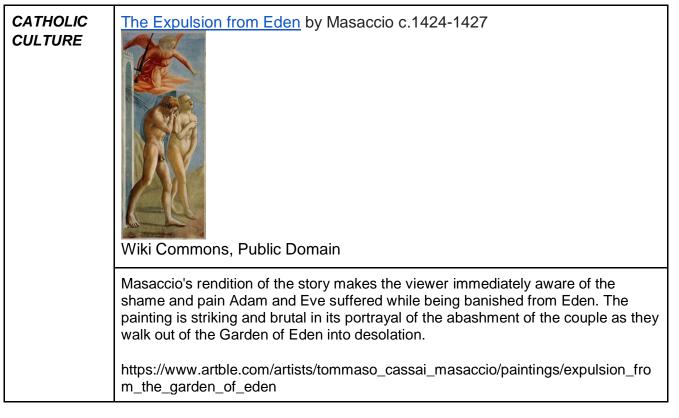
Key Inquiry Question 2 What did original goodness look like and how was it disrupted?		
Statements of Learning	 Students will: Develop an understanding of original goodness and how it was disrupted by 'The Fall' examine the good of creation and humanity as Imago Dei explain the harmony that existed within relationships for example; God and humanity, within humanity with humanity and creation outline God's plan of law and life for humanity articulate how free-will is a gift to humanity to follow God's plan describe The Fall as expressed in Genesis 3 and explain how this illustrates a misuse of freedom analyse the consequences of The Fall for humanity including, estrangement from God, disruption in human relationships, disharmony with nature discuss the brokenness of humanity due to Original Sin 	
Teacher Background	 discuss the brokenness of humanity due to Original Sin The concept of 'original justice' remains a relative mysterious and unknown phrase. It pertains to the situation prior to the 'Fall', when our original parents lived in harmony with the whole of creation and with God in the context of the paradise of Eden. At the first level there existed harmony and tranquility within the human person. While our spiritual powers of intellect and will (Reason) remained in loving obedience to God, our lower appetites remained obedient to reason. We were 'spiritualised', with our bodily appetites under the gentle dominion of the spirit (Integrity). Additional special gifts from God protected humanity from pain, sickness, suffering, decrepitude and death (Impassibility and Immortality). External to the human person, peace and harmony reigned between humanity and the plant and animal kingdoms, between each individual person (Adam and Eve) and between humanity and God. Humanity 'walked' and 'talked' with God in intimate relationship. This life of grace was a prelude and preparation for the ultimate life of glory in Heaven for humanity. The principal law in paradise was the law of love: "Love God above all things and your neighbour as yourself." This was the 'natural law' written on the hearts of our original parents. It was tested by God's positive law injunction "not to eat of the fruit of the tree of knowledge of good and evil." In this test of obedience, humanity fell short, with Adam and Eve seduced to prefer their own wills to that of God's. 	
	The consequences of disobedience were immediate and dramatic.	

Adam and Eve lost sanctifying grace for themselves and for all future generations. This carried with it the privation of the supernatural destiny God willed for humanity, namely, Heaven. Humans were expelled from the paradise of Eden and became subject to pain, sickness, suffering and death. In addition, our natural powers were 'wounded' — ignorance in the intellect, malice in the will, weakness in our powers to overcome difficulties, disordered appetite for pleasure. Women would now suffer pain and sorrow in childbirth and inordinate subjection to men. The natural elements, plants and animals, were no longer subject to humanity and a curse came upon the earth, necessitating sweat and hard labour (Gen. 3:16-24). The 'good life' was now at an end.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
54 – 64 The Stages of Revelation 306 – 308 Providence and secondary causes 309 – 310 Providence and the scandal of Evil 396 Freedom put to the test 397 – 401 Man's first sin 402-406 The consequences of Adam's sin for humanity	 Q1: For what purpose are we here on earth? Q2: Why did God create us? Q8: How does God reveal himself in the Old Testament? Q49: Does God guide the world and my life? Q51: If God is all- knowing and all- powerful, why does he not prevent evil? Q66: Was it a part of God's plan for men to suffer and die? Q67: What is sin? Q68: Original Sin? What does the fall of Adam and Eve have to do with us? Q69: Are we compelled to sin 	 Q5: Why did God create man and the world? Q6: If God created the world out of love, then why is it full of injustice, oppression and suffering? Q7: Why did God give man the option of doing evil in the first place? Q57: How free is man? 	 <u>https://odb.org/personal-relationship-with-god/</u> •

SCRIPTURE	Genesis 1 (NRSVACE)
Key Inquiry question 2	And God saw that it was goodGod saw everything that he had made, and indeed, it was very good.
	Judeo-Christianity stood out in contrast to many other ancient religions for its insistence on the inherent goodness of creation. The first Genesis account of creation found in chapter 1 embodied a very ancient pre-Mosaic oral tradition that received its final written form during the Jewish captivity in Babylon. In contrast to the 'dualism' of the Babylonians which attributed physical creation to the work of the 'Evil Principle' and denied its inherent goodness, Genesis speaks in repeated terms of 'good' and 'very good' for each level of creation and creation as a whole. A close look at Genesis 1 reveals the unfolding of the various levels of creation, beginning with the inanimate (lifeless), then followed by plants and animals, and climaxing with intelligent and free humanity. The various domains of sea, air and land are created and then populated with their respective creatures. Each creature to one degree or another reflects the infinite perfections of the Creator-God. The impression given is of the lower levels of creation serving the higher, with all visible creation created ultimately for the happiness of humanity. Humanity enjoy this paradise and maintain it as 'stewards of creation'. There is order and tranquility between lower creatures, humanity and God, the 'very good' paradise of Eden. This order, peace and concord subsists while humanity remains in union and harmony with God.

OTHER KEY TEXT	Gaudium et Spes
	13. Although he was made by God in a state of holiness, from the very onset of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goa; apart from GodOften refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things.
	Therefore, man is split within himself. As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assaults of evil successfully, so that everyone feels as though he is bound by chains. But the Lord Himself came to free and strengthen man, renewing him inwardly and casting out that "prince of this world" (John 12:31).



Sample teaching activities		
	Virtue, Vice and the Choices We Make Template	
	Comparison and Discussion Activity	
1	 Students read the story of The Fall and develop ideas about choice and consequences 	
	 Students view the two Lord of the Rings clips which demonstrate Sméagol's transformation to Gollum 	

• Students draw together the symbolism of the apple and the ring in understanding 'The

	Fall'		
	Template: The Secular Good Life v's The Religious Understanding of the Good Life		
2	 Students to complete template guiding them through the principles of the Judeo- Christian understanding of the 'good life' Students them draw together the ideas in a summary collaborative activity – series of dot points 		

Virtue, Vice, Salvation and the Last Things

Key Inquiry Question 3 How do faith and reason contribute to the path back to the good life? Statements of Students will: Learning Examine how faith and reason contribute to the path back to the good life clarify the need to appreciate the contribution of Greek philosophy as foundational concepts in Catholic theology outline the Greek philosophical understanding of the good life as articulated by Socrates, Plato and Aristotle outline the emerging Christian understanding of the good life as articulated by St Paul, St Augustine and St Aquinas explore the synthesis of faith and reason in understanding the good life outline how God initiates the restoration of relationships with humanity through the Redemption discuss how humanity is able to know the good life through the person and teachings of Jesus Christ identify the role of the Church, sacraments and prayer in leading the good life examine how grace restores the human person and assists in leading the good life Teacher The 'good life' was severely disrupted by Original Sin. Among many of its effects, Background humanity was wounded in its primary spiritual powers - intellect and will. Ignorance now entered the human intellect and malice (excessive self-love) in the will. These wounds made it far more difficult for humanity to know and live out the 'good life.' Nevertheless, despite these wounds humanity retained the ability to know, understand and live out the 'good life' to some degree. This is evident in the writings of the most eminent ancient Greek philosophers of the 'Socratic line' – Socrates, Plato and Aristotle. Their own observations of nature and the world around them led them to sophisticated understandings of the nature of created things, the human person and the ethical (good) life. These observations have been appreciated and built upon by the greatest philosophers and theologians of the Catholic Church, including St Augustine of Hippo and St Thomas Aguinas. The Catholic Church until this day retains an appreciation of these great philosophers and the efforts of her own intellectual giants to 'baptise' their writings. It has always been the understanding of the Catholic Church that Philosophy and Theology are in a complementary rather than an adversarial relationship as all truth wherever found has its origins in God. Revelation from God has a two-fold purpose in this relationship - to reiterate the truths already known to philosophy

truths otherwise inconceivable to human reason. Faith and reason are thus, in the words of Pope St John Paul II, "two wings" leading the human person to the fullness of truth.
Revelation reaches its climax in the person of Jesus Christ, who is the "Word made flesh" and the "way, the truth and the life." It is Jesus Christ who is the 'image of the Father', who "reveals man to man himself" (<i>GS</i> 22), and who is the perfect exemplar of the 'good life' in both word and deed.
Knowing the 'good life' in the person of Jesus Christ, however, does not automatically guarantee living the same. The 'good life' cannot be lived out through natural human powers alone. God's grace is necessary to aid one who wishes to live the 'good life' with any level of integrity and consistency. Grace is ordinarily obtained through prayer, doing good works in faith, and through the sacraments of the Church, especially Reconciliation and Holy Communion. Grace has a transformative effect, strengthening the will and regulating the passions, to enable one to persevere in the face of all interior and contemporary exterior challenges to the 'good life.'

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
<u>324</u> The Creator	 Q290: How does God help us to be free men? Q295: What is conscience? Q297: Can a person form his conscience? 	 Q1: Did God act according to a plan when he created the world and us? Q3: What significance does God have for our actions? Q8: Does God leave man alone after he has turned away from God? Q9: How can God be found? Q13: How does God reveal himself in Jesus of Nazareth? Q15: Is man called to love? 	Aristotle and Virtue theory Aristotle and the Virtues Plato and Virtues Socrates and Happiness

SCRIPTURE	Galatians 5:1,4 - 6, 13 – 14
Key Inquiry question 3	For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. For through the Spirit, by faith, we eagerly wait for the hope of righteousness. For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself."
	St Paul's letter to the Galatians is unique in that it is the only one of his writings devoid of any positive praise for his audience. St Paul is incensed that the Galatian church has allowed itself to listen to the preaching of 'Judaisers' and accept circumcision as a pre-condition for salvation. St Paul is at pains to stress that justification (the 'good life') is not dependent on observance of superseded ceremonial precepts of the Mosaic Law but on faith in Christ. Once in Christ through faith (and baptism), the Christian life blossoms in hope and love. Hope pertains to trust in God for all the assistance necessary to live the 'good life' and attain our final beatitude in Heaven. Love is the greatest fruit of the Christian life and is characterised by loving God with all our being and our neighbours as ourselves.
	When using terms such as "slavery" and "freedom" St Paul is emphasising the freedom that comes from being a follower of Christ. Circumcision, though enjoined since the time of Abraham (Gen. 17), had become an inconvenient burden for many and hence a "slavery." It had no value or power to transform an individual and as a sign of covenantal incorporation is replaced by Christian baptism. The Christian is liberated from the yoke of circumcision in favour of another form of yoke, namely the law of love. Hence, 'freedom' here does not mean liberty to do whatever one pleases ("self-indulgence") but the freedom to love authentically. When loving in faith the believer is truly free. This is why the moral precepts of the Mosaic law, i.e., the Ten Commandments remain for Christians, but not as a collection of 'do nots' but as a positive law of love.

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here
CATHOLIC	Insert link to art/music/architecture/icon here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Sample teaching activities			
	Research Activity: Faith and Reason Matrix template		
1	• Students complete the table to summarise what significant philosophers (secular and religious) have said about Virtue, happiness and living a 'good life'		
	Ppt/ research activity: How does humanity find the good life through Jesus		
	Students are looking at Jesus as example or model for the Christian understanding of the		
2	Good Life. This activity can be completed in pairs or threes.		
	• Students research elements of Jesus' life, the Church, prayer, sacraments and grace to develop an understanding of the Catholic notion of the Good Life		

Virtue.	Vice.	Salvation	and the	Last	Thinas
	••••,	• all all • li			

	Key Inquiry Question 4 What are the rewards for the good life?		
Statements of Learning	 Students will: Develop a deeper awareness of the rewards for the good life clarify God's offer of eternal good life to humanity define salvation and the meaning of the 'Four Last Things' explain the nature and purpose of heaven, hell and purgatory discuss humanity's role in determining its final destiny appreciate how Christ offers humanity the fullness of life in the here and now 		
Teacher Background	The rewards for the 'good life' accrue in this world and in the next. Jesus Christ stated, "I have come so that you may have life to the full" (John 10:10). This "life to the full" is the life of faithfully following Jesus. Freely embracing the 'good life' is what brings joy, happiness and a peaceful conscience. Living such a life is a fruit of grace and attracts God's blessings and rewards.		
	Christians do not live the 'good life' solely as disconnected individuals. They belong to the spiritual family of Jesus Christ known as the Church. The 'good life' cannot be lived by anyone through his or her own efforts apart from God and other believers. The members of the Church assist each other to live the 'good life' through the prayers, good works and sacrifices they offer for each other. Listening to the proclaimed Word of God and the sacraments are additional important aids to live the 'good life', especially the Eucharist and Reconciliation.		
	The ultimate reward for the 'good life' is in the 'next life.' Death is the inevitable end of life, though the resurrection of Jesus Christ testifies to the conquest of death and a glorious eternal life. Immediately following death is the 'personal judgement' that each individual has before Jesus Christ: "And just as it is appointed for men to die once and after that comes judgement" (Heb. 9:27). Jesus Christ in this encounter determines whether each individual has authentically lived out the 'good life' or not, and allocates eternal reward or punishment accordingly. Though God "wills all to be saved" (1 Tim. 2:4) each person will be rewarded according to the free choices they have made. Ultimately, each individual will spend an eternity body and soul in either Heaven or Hell. Heaven is eternal beatitude in the presence of the Blessed Trinity, the angels and the saints; Hell is eternal misery in the presence of the damned and the absence of God.		
	Purgatory is another interim pathway to Heaven. It is a realm for those who have had their mortal sins forgiven before death but who still need to complete their penance or endure a final purification. This purification involves the burning away of all "wood, hay, and straw" and the refining of all "gold, silver and precious		

stones" (1 Cor. 3:13ff.). In a sense, Purgatory is 'God's beauty parlour.' All souls
that undergo Purgatory are destined ultimately for Heaven.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
		 Q17: Is there meaning and progress in history? Q18: How does a change of society come about? Q20: What is the Church's task in God's master plan? 	

SCRIPTURE	Luke 10:25-37 (NRSVCE)
Key Inquiry question 4	The Parable of the Good Samaritan 25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" 26 He said to him, "What is written in the law? What do you read there?" 27 He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 And he said to him, "You have given the right answer; do this, and you will live."
	29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" 30 Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' 36 Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" 37 He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

	In this Scripture passage Jesus is confronted with the most fundamental and important of all questions, "What must I do to inherit eternal life?" Ultimately, Jesus affirms that eternal life is granted to those who in faith live out the 'good life.' The 'good life' is defined as that life which lives out the Mosaic Law as a law of love, loving God with all our being and loving neighbour as ourselves: "Do this and you will live."
	Jesus is next challenged as to the meaning of neighbour. His answer comes by way of parable, one intending to compare traditional concepts of neighbour against a soon to be introduced new revolutionary thought. The Priest and Levite who walked by the man robbed were not unfaithful to the Law of Moses but gave preference to observing the prescription against touching dead bodies, which incurred ritual defilement. The Samaritan in this story is Jesus' instrument of revolution. Normally a member of a hated and rejected community, the Samaritan went out of his way to rescue the man robbed, tending to his injuries and delivering him to safety, all at his own time and expense.
	By presenting the Samaritan as the 'hero' of this story Jesus was preparing minds to accept that salvation will come through the Jews ultimately to ALL peoples, irrespective of ethnic, cultural, or geographical background and that the criteria for determining the 'good life' is not the strict literal observance of rituals, rules or regulations but the living out of self-giving and sacrificial love to all we encounter.
	Courdium at Space 22
OTHER KEY TEXT	Gaudium et Spes 22: "The truth is that only in the Incarnate word that the mystery of man take on

OTHER KEY TEXT	Gaudium et Spes 22: "The truth is that only in the Incarnate word that the mystery of man take on life[Christ] fully reveals man to man".
	In essence, Christ reveals humanity to humanity
	Mater et Magistra (1961, 257)
	Christian Love
	Animated, too, by the charity of Christ, [a Christian] finds it impossible not to love his fellow men. He makes his own their needs, their sufferings, and their joys. There is a sureness of touch in all his activity in every field. It is energetic, generous, and considerate. For "charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor 13:4–7).
	http://docat-app.com/book?buid=25

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

San	Sample teaching activities		
1	Template: The Last Four Things and Salvation worksheet		

Year 12 Core Content Module 2: The Good Works

Content Focus:

Students engage with the ethical principles that underpin the Catholic tradition and inform the Catholic decision making process, and look to the understanding of the redemptive power of faith in Christ. Students investigate various people through history who have embodied faith and good works and have left an indelible mark on the theology and practice of the Catholic Church.

Student Texts:

General Teacher Resources:

Books

- Julia Ahlers, Barbara Allaire, Carl Koch (1996) *Growing in Christian Morality*. St Mary's Press; Winona: Minnesota
- Michael G. Lawler and Todd A. Salzman (2016) *Catholic theological Ethics: Ancient Questions, Contemporary Responses*. Lanham, Maryland: University Press of America
- Robert Gascoigne (2004) Freedom and Purpose: an Introduction to Christian Ethics. New York: Paulist Press
- Scott Cowdell, (2008) The Ten Commandments and Ethics Today. 1st ed. Brunswick East, Victoria: Acorn Press

Video:

• Catholicism, Ep8 A Vast Company of Witnesses, Fr Robert Barron

Website

The Catholic Faith

http://catholicfaith.org.uk/Home/Catholic-Faith/The-Church-the-Meaning-of-our-lives/Teachingon-ethics

Life Skills Content

The Good Works			
Inquiry Questions	 What ethical sources guide Catholics? How do the sources of Catholic ethical teaching apply in the context of our lives? 		
Content	 Examine ethical sources that guide Catholics Retell stories where humanity was given guidelines by God, including the Ten Commandments, the Beatitudes and the Greatest commandment Simply outline the common message contained within these sources, which includes living according to God's law, human dignity, respect for others, respect for property, respect for relationships Reflect on how the sources of Catholic ethical teaching apply in the context of our lives 		
	 This may include looking at simple scenarios and using the Ten Commandments to decide how to act 		
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs.		
	A focus for this module can continue with the Ten Commandments and then add another ethical source such as the Greatest Commandment.		

The Good Works

Key Inquiry Question 1

What ethical sources guide Catholics and what is the context in which they developed?

	1
<i>Statements of Learning</i>	 Students will: Examine ethical sources that guide Catholics and reflect on the context in which they developed identify the sources that inform the ethical tradition of the Church including: Natural Law, The Ten Commandments, Beatitudes, Greatest Commandment, The Catechism of the Catholic Church (Part Three: Life in Christ) reflect on the context in which these sources were developed discuss the common message contained within these sources
Teacher Background	Catholics believe that ethical living is to act in accordance with what it is to be fully human. Therefore reason, even unaided by faith, can allow a person to know what is good and how to choose the good and avoid evil. Catholics do not believe that something is good or consider that an action is to be preferred only because God says it is good. If this were so then if God said killing or theft were good then that would make such things permissible because God said so. Humans have the capacity to know what is good and what is evil. Humans have free will to choose what is good and to avoid evil. Conscience is the intellectual faculty that allows humans to know what is good and to choose it. Humans can act in ways that are opposite to what conscience tells them is good and seek to do evil. Natural law means that law which is "written in the hearts" of all people that allows us to act in accordance with our nature. Human nature is what makes us human and different from all of the animals; the capacity to know, to seek what is true, to seek what is beautiful, seek what is good or just and to love. This is linked with our unique capacity for free will. The human person is a composite body-soul, not a body and a soul attached. The soul, which is the essence or form of each human person, is immortal.

human beings as being part of the one consistent life ethic. Christians inherited and developed this ethical framework from the Jews. Catholics are open to wisdom from any sources which reveal wisdom and truth. Thomas Aquinas produced a synthesis of the philosophy of Aristotle with Christian revelation which still underpins the natural law tradition today.

The Incarnation of Jesus points clearly to the fact that the more humans act in accordance with their true nature, the more they flourish as human beings and the more they come to enter into the life of God. In the Eastern Catholic and Orthodox tradition this process is called *theosis*, or becoming like God. God comes into human life in the Incarnation (recalled in the Angelus) in order that we might be taken up into God's life.

Revelation, Scripture and Tradition, deepen the insights into ethical living and provide sources of knowing that enrich and support human reason and other ethical sources. There can be no contradiction between a truth revealed and a truth known through reason, only apparent contradiction, because of the unity of truth and the logical law of non-contradiction.

The essential aspect of Catholic understanding of ethics is that ethical living means becoming more fully human. Not becoming more fully Christian.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
Part 3: Life in Christ 1696: The way of Christ "leads to life" 1698: The first and last point of referencewill be Jesus Christ himself who is "the way, and the truth and the life"	 Q283: What are the beatitudes? Q284: Why are the beatitudes so important? Q286: What is freedom and what is it for? Q291: How can a person tell is an action is good or bad? Q295: What is conscience? Q333: Is there a natural law that everyone can know? 		Veritas Splendor Encyclical Background on Veritas Splendor Encyclical

SCRIPTURE	Matthew 22:36-40 (NRSVACE)
Key Inquiry question 1	"Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."
	The question of the greatest commandment appears in Matthew (22:36-40) and Luke (10:25-37). In both contexts Jesus is responding to a question from a "lawyer" that is a person who studies the meaning and application of the laws of the First Testament to everyday life. This person is likely to be a Pharisee as this group of Jews was concerned about the interpretation of the Law. In Matthew the question is asked and answered directly. In Luke, Jesus illustrates the answer in response to a supplementary question about "who is my neighbour"? Jesus' response in Matthew is a traditional way of summarising the summary of the Law (Ten Commandments) and reinforces the notion that love of God and neighbour are part of the one love and the one duty. In Luke the addition of the clarification about "who is my neighbour" inverts the questioners question by really asking-who are you a neighbour to? The concept of neighbour in Jewish law at the time was sharply defined. Neighbour included immediate and extended family, then those in close proximity to your dwelling who were Jews. In the parable of the Good Samaritan even the enemy or person despised by your cultural group becomes an neighbour. This is a very radical expansion of neighbour which Christians are meant to imitate.

OTHER KEY TEXT	<u>Veritas Splendor</u> , 1992 CHAPTER I - "TEACHER, WHAT GOOD MUST I DO?" (<i>Mt</i> 19:16) - Christ and the answer to the question about morality
	7. In the young man, whom Matthew's Gospel does not name, we can recognize every person who, consciously or not, <i>approaches Christ the Redeemer of man</i> <i>and questions him about morality.</i> For the young man, the <i>question</i> is not so much about rules to be followed, but <i>about the full meaning of life.</i> This is in fact the aspiration at the heart of every human decision and action, the quiet searching and interior prompting which sets freedom in motion. This question is ultimately an appeal to the absolute Good which attracts us and beckons us; it is the echo of a call from God who is the origin and goal of man's life. Precisely in this perspective the Second Vatican Council called for a renewal of moral theology, so that its teaching would display the lofty vocation which the faithful have received in Christ, the only response fully capable of satisfying the desire of the human heart.
	In order to make this "encounter" with Christ possible, God willed his Church. Indeed, the Church "wishes to serve this single end: that each person may be able to find Christ, in order that Christ may walk with each person the path of life"

8. The question which the rich young man puts to Jesus of Nazareth is one which rises from the depths of his heart. It is *an essential and unavoidable question for the life of every man,* for it is about the moral good which must be done, and about eternal life. The young man senses that there is a connection between moral good and the fulfilment of his own destiny.

People today need to turn to Christ once again in order to receive from him the answer to their questions about what is good and what is evil. Christ is the Teacher, the Risen One who has life in himself and who is always present in his Church and in the world. It is he who opens up to the faithful the book of the Scriptures and, by fully revealing the Father's will, teaches the truth about moral action. At the source and summit of the economy of salvation, as the Alpha and the Omega of human history (cf. Rev 1:8; 21:6; 22:13), Christ sheds light on man's condition and his integral vocation. Consequently, "the man who wishes to understand himself thoroughly — and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter him with all his own self; he must 'appropriate' and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deeper wonder at himself".

If we therefore wish to go to the heart of the Gospel's moral teaching and grasp its profound and unchanging content, we must carefully inquire into the meaning of the question asked by the rich young man in the Gospel and, even more, the meaning of Jesus' reply, allowing ourselves to be guided by him. Jesus, as a patient and sensitive teacher, answers the young man by taking him, as it were, by the hand, and leading him step by step to the full truth.

9. To ask about the good, in fact, ultimately means to turn towards God, the fullness of goodness. Jesus shows that the young man's question is really a *religious question*, and that the goodness that attracts and at the same time obliges man has its source in God, and indeed is God himself. God alone is worthy of being loved "with all one's heart, and with all one's soul, and with all one's mind" (*Mt* 22:37). He is the source of man's happiness. Jesus brings the question about morally good action back to its religious foundations, to the acknowledgment of God, who alone is goodness, fullness of life, the final end of human activity, and perfect happiness.

What man is and what he must do becomes clear as soon as God reveals himself. The Decalogue is based on these words: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (*Ex* 20:2-3). In the "ten words" of the Covenant with Israel, and in the whole Law, God makes himself known and acknowledged as the One who "alone is good"; the One who despite man's sin remains the "model" for moral action, in accordance with his command, "You shall be holy; for I the Lord your God am holy" (*Lev* 19:2); as the One who, faithful to his love for man, gives him his Law (cf. *Ex* 19:9-24 and 20:18-21) in order to restore man's original and peaceful harmony with the Creator and with all creation, and, what is more, to draw him into his divine love: "I will walk among you, and will be your God, and you shall be my people" (*Lev* 26:12).

The moral life presents itself as the response due to the many gratuitous initiatives taken by God out of love for man. It is a response of love, according to the statement made in Deuteronomy about the fundamental commandment: "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children" (*Dt*6:4-7). Thus the moral life, caught up in the gratuitousness of God's love, is called to reflect his glory: "For the one who loves God it is enough to be pleasing to the One whom he loves: for no greater reward should be sought than that love itself; charity in fact is of God in such a way that God himself is charity"

11. The statement that "There is only one who is good" thus brings us back to the "first tablet" of the commandments, which calls us to acknowledge God as the one Lord of all and to worship him alone for his infinite holiness (cf. *Ex* 20:2-11). *The good is belonging to God, obeying him,* walking humbly with him in doing justice and in loving kindness (cf. *Mic* 6:8). *Acknowledging the Lord as God is the very core, the heart of the Law,* from which the particular precepts flow and towards which they are ordered. In the morality of the commandments the fact that the people of Israel belongs to the Lord is made evident, because God alone is the One who is good. Such is the witness of Sacred Scripture, imbued in every one of its pages with a lively perception of God's absolute holiness: "Holy, holy, holy is the Lord of hosts" (*Is* 6:3).

Christianity is not an ethical system, a moral code or a way of being good. "Christianity is an encounter with Jesus Risen, and it is this encounter which gives life a new horizon and decisive direction (Benedict XVI). From this encounter the way of living receives new direction and in imitation of Christ the human person can become fully alive and truly human. Jesus reveals the fullness of God and the fullness of what it is to be a human being. Moral and ethical codes or guidance that may emerge in the Catholic tradition about specific aspects of ethical living follow from this encounter and give expression to it. Catholicism is not primarily about knowing or following rules for moral conduct and ethical living. Any specific rule, teaching or moral law or precept of the Church must be understood as the wisdom of the Church distilled in the Holy Spirit.

Since there is only one God, one humanity, and one human destiny, what is offered in what we call Christianity, is wisdom for all women and men about how to live the fully human life. Nothing that comes to us through Revelation can contradict our human nature or be opposed to it because there is one truth that comes from one God. The more intimately we come to know God in Christ, the

life. Anyone therefore who seek good, truth, beauty and love, is a seek God, even if they have not come explicit knowledge of God. Explicitly co know God in Christ enriches each person who can now more easily live human and fully alive way of being.
--

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

The Good Works Key Inquiry Question 2 What calls people to a life of service and self-sacrifice?	
Teacher Background	 Themes from the first Scripture references: Fishers of Men Build community Spread the Good News Share resources equitably The references from Matthew and Luke concern the call of the first disciples. All Christians have a role in bring the Gospel to women and men and leading them to Christ. Pope Francis' first major letter is on this call to evangelisation. The text from Galatians and its reference to male circumcision, which is a sign of the Jewish covenant, is to be understood in the context of the emerging identity of the community of Jesus' followers. Some urged continuity with Judaism, including male circumcision and following all aspects of the Law. Others, like Paul suggested that Christ did not require gentile (non-Jewish) members of the community to be circumcised or to observe all aspects of Jewish Law. Paul's view was later adopted by the Church at the Council of Jerusalem a couple of years after this letter. Christians, whether Jews or gentiles, Paul argued are all bound by the law of love. Texts from Paul to the Churches in Colossae and Corinth both highlight that love is the highest of all values and the heart of the Law. Paul does not mean this in a relative sense so that truth does not matter when one acts in love. For example, the truth of the irreducible dignity of every human person prohibits a distorted sense that love could mean killing them. For example, killing a child in utero or allowing that child to die by neglect after being born because they have a suspected or real disability devalues the human dignity of all people, and all who

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
2044 The fidelity of the baptized 2045 The Body whose Head is Christ 2046 Reign of God, "a kingdom of justice	 Q451: What are the corporal works of mercy? Q300: Why do we have to form our character? - The cardinal virtues 		Living in Christ Teacher Guide: Christian Morality, worksheet TX001796 Film: Hacksaw Ridge as an example of faith and sacrifice

SCRIPTURE	1 John 4:18-19 (NRSVACE)
Key Inquiry question 2	There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us.
	The First Letter of John describes the experience of freedom in the love of God. God's love is God's gift that sets us free to love God in return. Only when we are free will we love God with our whole heart and soul, mind and being, and love our neighbour as ourselves. (Living in Christ Series: #TX001796)
	Catholics do not believe the motivation for doing good, for living the moral life, comes from fear of God or fear of punishment. When we seek to do good we do so because to do so is to live in a way consistent with the human nature that God has given us. Fear of God or fear of punishment actually acts as a break on the human capacity to love. When one is truly free of fear there is boldness and freedom to love that becomes unbounded. The more human love becomes unbounded the more it comes to resemble the gratuitous and unmerited love God has for all creation.
	<u>Benedict XVI</u> has said that "closing our eyes to our neighbour also blinds us to God" and that love is, in the end, the <i>only</i> light which "can always illuminate a world grown dim and give us the courage needed to keep living and working". (Joy of the Gospel, 272)
OTHER KEY TEXT	Helping a person in need is good in itself. But the degree of goodness is hugely affected by the attitude with which it is done. If you show resentment because you

OTHER KEY	Helping a person in need is good in itself. But the degree of goodness is hugely
TEXT	affected by the attitude with which it is done. If you show resentment because you
	are helping the person out of a reluctant sense of duty, then the person may
	receive your help, but may feel awkward and embarrassed. This is because he will
	feel beholden to you. If, on the other hand, you help the person in a spirit of joy,

then the help will be received joyfully. The person will feel neither demeaned nor humiliated by your help, but rather will feel glad to have caused you pleasure by receiving your help. And joy is the appropriate attitude with which to help others because acts of generosity are a source of blessing to the giver as well as the receiver. -

St. John Chrysostom 407 AD

It is not only the act of doing good or being of service to another that is important. Interior disposition, which includes motivation and intention, is also important to evaluating the total act of self service. Christian service must be offered in love and from a pure and free heart, without hidden intentions of seeking praise, making oneself feel good or alleviating guilt. True acts of service have a communal aspect and are motive by a sense of communion and solidarity between giver and receiver. All acts of loving service should respect the dignity of giver and receiver.

CATHOLIC	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

The Good Works

Key Inquiry Question 3

Who are the people and groups within the church who live a life of faith and good works?

<i>Statements of Learning</i>	 Students will: Investigate the people and groups within the church who live a life of faith and good works discuss how The Joy of the Gospel (2012, 273) frames a life of faith and good works explore key people/organisation who have taken in the notions of faith and good works in different periods of history and used it in various forms. These may include significant people within your local charism and context. assess how these people/groups live the joy of the Gospel map the understanding of faith, good works and sources of ethical principles
Teacher Background	Catholics believe that good works are the fruit or sign of faith and grace. Catholics are not saved by their good works but by the grace of Christ which is unmerited or unearned. Without good works it is difficult to see the effects of grace in the life of a person inwardly transformed by outward acts of love. Christians have traditionally expressed the call to loving service through what are known as the corporal works or mercy. The works themselves are not limited to those on the list but act as a kind of summary like the Ten Commandments is a summary of the Law. Teachers may find the list useful as a pedagogical tool. Corporal Works of Mercy - To feed the hungry. - To give water to the thirsty. - To clothe the naked. - To shelter the homeless. - To visit the sick. - To visit the sick. - To visit the sick. - To bury the dead. In the lives of some individuals the gift of service and love find particular expression and the lives of such people are worth studying and imitating. These are all ordinary people who do extraordinary things because of the love of God working through them. Some of these women and men have been proclaimed saints and others have not. Examples of individuals who exemplify a life of service could include: - St Mary of the Cross MacKillop

- Dorothy Day
- Jean Vanier
- St Mother Theresa
- Frederic Ozanam
- St Marcellin Champagnat
- St Josephine Bahaktia
- Rev Dr Martin Luther King Jr
- Catherine McAuley
- Nano Nagle
- Blessed Oscar Romero
- The founder of the Religious Institute (RI) if your school was
established by an RI e.g. Marist Brothers, De LaSalle Brothers,
Dominicans, Sisters of Mercy etc
Throughout the history of the Church one of its distinguishing marks has been various institutional or organized responses to the command to love and to the corporal works of mercy. Christians have established schools, homes for the poor, hospitals, shelter for refugees and pilgrims. In the very earliest times the Greeks and Romans made fun of the Christians because of their care for the poor and outcast and for rescuing babies left out to die by being exposed to the elements. Christians then and now, loved and cared for everyone, Christian or not, friends or enemies and did so because of their faith in Jesus. Christians have operated and still operate services of care for the poor and sick, hospitals, schools, refuges, without any restrictions of borders or beliefs, long before secular equivalents like Medicins sans Frontiers (Doctors Without Borders) were formed.
most education, health and welfare services were provided by churches and during the 20 th century the State began to enter the field more directly.
Examples of groups that exemplify service could include:
- St Vincent de Paul Society
- Medical Mission Sisters
- Camillians (Order of Clerks Regular of the Infirm)
 Sisters of St John of God, Brothers of St John of God Missionarias of Charity
 Missionaries of Charity Caritas (Catholic International Development Agency)
 Caritas (Catholic International Development Agency) Garvan Institute
- Jesuit Refugee Service
- Centacare
- Catholic care
- Boys Town
- Kid's Help Line
- L'Arche
- A variety of Religious Institutes are engaged with a host of works and

	projects. An investigation of the website of such groups as The Sisters of the Good Samaritan, Sisters of St Joseph, Sisters of Mercy, Marist Brothers, Christian Brothers, Jesuits, Dominicans, Franciscans will provide examples.
--	--

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
2447 The works of mercy	 Q450: What are the corporal works of mercy? Q402: What is love? Question 327: How can the common 		Resources on the Joy of the Gospel from Brisbane Diocese <u>http://evangelisationbri</u> <u>sbane.org.au/resource</u> <u>s/joy-of-the-gospel/</u>
	good be promoted?Q328: What can the individual		Corporal works of Mercy Resources
	contribute to the common good?		http://www.usccb.org/b eliefs-and- teachings/how-we- teach/new- evangelization/jubilee- of-mercy/the-corporal- works-of-mercy.cfm
			YouTube video Corporal Works Of Mercy
			<u>https://www.youtube.co</u> <u>m/watch?v=b9bKyL_C</u> <u>elw</u>

SCRIPTURE	Matthew 25:31-46 Parable of the sheep and goats- the last judgment.
Key Inquiry question 3	James 2:14-26 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat

your fill," and yet you do not supply their bodily needs, what is the good of that?
Commentary on these texts:
It is from this parable (Matt 25:31-46) that the list of the corporal works of mercy is derived. Keeping in mind this is an indicative not a complete list of the good works required of us. The parable links belief in God with the requirement to fulfil the demands of the greatest commandment.
In a similar way the Letter of James links faith in Jesus with the works or deeds which demonstrate that one actually has and lives that faith and life in Christ. Good works won't save us from judgment or justify us before God, but they are signs of a real and living faith. God's divine nature is love. The more we grow in Christ and take on the Divine nature we love as a natural outflow of that relationship. Christian life is a participation in the life of the communion of the Holy Trinity, which is a communion of love.

OTHER KEY TEXT	Evangelii Gaudium: The Joy of the Gospel, 2012, 273 My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an 'extra' or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing.
	Love of neighbour and service to those in need is an expression of the evangelizing mission of the Church. Good works are means of being good news or Gospel for others. The witness of love and service may lead people to Christ who is the motivation for the love and service Christians offer. Every baptized person is called to share the good news (Gospel) and to be good news for others. Such loving service is not an optional extra of the Christian life it is the core of the response to the encounter with Christ. At the same time Catholics must remember that it is wrong to offer loving service, charity and good works that are conditional upon explicit sharing of the Gospel or which are actually aimed at attempting to bring about conversion of those who are not Christian. Love must be given freely and without a kind of "hidden agenda" of conversion. If in response to an experience of love a person is freely moved in his or her heart to seek out the one whom motivated the Christian, Jesus, that is a matter for his/her conscience and free decision. Benedict XVI addressed this freely given love and avoiding the hidden agenda in his letter <i>Caritas in veritate</i> .

CATHOLIC CULTURE	https://www.vinnies.org.au/page/About/FAQs/What_does_the_Societys_logo_mean/The meaning of the St Vincent De Paul Society logo.The study of this logo makes clear the connection between faith in Christ and hiscontinuing presence through the good works of the Church.
	The St Vincent de Paul Society logo is used in many countries and is recognised everywhere as a symbol of hope and goodwill. The logo has three components: the hands symbol, the text and the slogan.
	The hands: the top hand is Christ who is present in the act of charity and blesses the cup. The middle hand is the hand of love that offers the cup. The lower hand is the hand of suffering which receives the cup.
	The text: The St Vincent de Paul Society. The Society is a parish based charitable organisation with regional and State level structures. It was founded by a French Catholic lay man, Frederick Ozanam. It is now a world-wide Catholic charitable organisation. In Australia it is one of the major charitable organisations, far larger in reach and works than perhaps the better known Salvation Army, a Protestant Church movement founded around the same time in the UK.
	The Society of St. Vincent de Paul was founded in 1833 to help impoverished people living in the slums of Paris, France. The primary figure behind the Society's founding was <u>Blessed Frédéric Ozanam</u> , a French lawyer, author, and professor in the Sorbonne. Frédéric collaborated with Emmanuel Bailly, editor of the <i>Tribune Catholique</i> , in reviving a student organization which had been suspended during the revolutionary activity of July 1830. Ozanam was 20 years old when he founded the Society. He was beatified by Pope John Paul II in 1997. The Society took <u>Saint Vincent de Paul</u> as its patron under the influence of Sister <u>Rosalie Rendu</u> , DC. Sister Rosalie, beatified in November 1999 by <u>Pope John Paul II</u> , was a member of the <u>Daughters of Charity of St. Vincent de Paul</u> , earlier known for her work with people in the slums of Paris. She guided Frédéric and his companions in their approach towards those in need.

The Good Works

Key Inquiry Question 4

How do the sources of Catholic ethical teaching apply in the context of our lives?

Statements of Learning	 Students will: Evaluate how the sources of Catholic ethical teaching apply in the context of our lives identify contemporary social issues in the local, national and/or international context that invite a Catholic witness apply the principles of Catholic ethical teachings to the area investigated explore the implications of Catholic ethical teachings on individuals and the challenges of living a faithful life in contemporary society name opportunities for individuals to be an active witness to the Catholic faith
Teacher Background	 Teachers may find it useful to take a case study approach and explore a single issue in the classroom. Students and teacher could work together on investigate a question or topic and applying a model for ethical decision making. Potential topics for application of Catholic ethics could include: Conscience abortion and euthanasia or physician assisted suicide; what rights do medical or nursing staff who object to these immoral practices have in this area? Modern Slavery; including human trafficking, sexual exploitation in pornography and prostitution industries, knowing the justice of supply chains in purchasing decisions Ethical use of labour; fair trade issues for supply chain workers in India, Bangladesh or Deliveroo, Uber Eats drivers in the so called "gig economy" Refugees and asylum seekers; their rights in international law, church responses in Australia and overseas; global perspective. How should countries respond? Reconciliation in Australia for Aboriginal and Torres Strait Islander peoples. How do we tell the truth about Australia's settlement history from 1788 up until the present day? (Note 2 Unit students will look at the relationship between the Church and First People in one module.) Environmental care. Global warming, extinction, pollution are all issues requiring an ethic response. Laudato si is a useful starting point for this topic.

Teachers may find it useful to develop or apply an already existing model for Catholic moral decision making and evaluating what is right or wrong in a social issue. One such model is <u>LISTEN</u> developed by St Mary's Press. The LISTEN model may be used for free in the classroom provided copyright is
acknowledged.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
Part Three Life in Christ. <u>1700 Man in the image</u> of God	 Q280: What reasons do Christians give for human dignity? Q334: What is the connection between the natural moral law and the law of the old covenant? Q383: Why is abortion unacceptable at any stage of development? Q442: What is the Church's stance on capitalism and the free market economy? Q443: What is the duty of managers and entrepreneurs? Q435: Is it permissible to buy and sell human beings? Q444: What does the churches social doctrine say about labour and unemployment? 		Some Basic Principles of Catholic MoralityThis little booklet provides an easy to understand summary of key Catholic moral principles and would be useful as a teacher resource.Sydney Archdiocese Anti-Slavery TaskforceAustralian Catholic Religious Against Human TraffickingProblems with the "gig economy"More on the "gig economy"Catholic EarthCare Australia

SCRIPTURE	Isaiah 1:17 (NRSVACE)	
Key Inquiry question 4	Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.	
	Proverb 31:8-9 (NRSVACE)	
	Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously, defend the rights of the poor and needy.	
	Micah 6:8 (NRSVACE)	
	He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?	
	Matthew 7:12 (NRSVACE)	
	So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.	
	Commentary: Isaiah 1:17 is one of the most powerful verses in the entire Bible about societal justice. Here, Isaiah the Prophet reminds them what it is that God seeks for the nation of Israel, and something in the latter years that was missing before they were taken into captivity and was part of the reason the nation fell. They weren't doing good at all, so God tells them that they had to <i>"Learn to do good"</i> and to <i>"seek justice,"</i> indicating that they weren't doing them before, and now they had to learn these things all over again. More, they needed to correct the oppression that was causing harm or neglect to the fatherless and for widows, who had no ability to seek justice on their own. When the orphans and widows are neglected, they are not doing what God describes as <i>"pure religion"</i> (James 1:27).	
	In Proverbs, "Open your mouth," may mean we have to speak up for those who have no voice in society. We can't keep silent when we see social injustice. The fact that the text repeats "Open your mouth," shows the importance of speaking up for those who are being treated unfairly, and most often it's the poor and needy, including those who are disabled and have no other means to seek justice on their own.	
	Micah the Prophet is being told by God that we know what is good and what the Lord requires, yet Mankind is still turning away from God and toward their own self-interests instead of insuring justice is done and there was a lack in showing loving kindness toward our fellow Man, but more than that, God requires that we walk in humility, because really, what do we have that we did not receive from God (1 Cor 4:4)?	
	In Matthew 7:12 the principle of reciprocity is established as a way of judging acts. The principle can be applied simply, for example, if we would not wish to see us or	

our children exploited for their labour to produce goods then don't allow other peoples' children be exploited. The principle of reciprocity is sometimes applied as reversibility. If one is evaluating the moral value of a proposed act reverse the direction in which the act is to be performed. Even a contract killer or person who tortures or exploits another can, and frequently does apply this principle in evaluating their morality of their acts. Such a person who will permit themselves to kill or torture another person but would never submit to that themselves or allow someone to submit their own children or family to that. Using this principle even evil people can evaluate their own evil acts as evil. This reversibility can be applied to many things such as prostitution, pornography, exploitation or workers, slavery etc and allow us to evaluate the evil involved in these.

	-
OTHER KEY TEXT	"As Isaiah proclaimed, 'For thus says he who is high and exalted, living eternally, whose name is the Holy One: On high I dwell, and in holiness, and with the crushed and dejected in spirit, to revive the spirits of the dejected, to revive the hearts of the crushed' (Isaiah 57:15). God chooses, therefore, to be with the weak, with victims, with the last: This is made known to all kings, so that they will know what their options should be in the governance of nations. Of course, he does not just say it to kings and to all governments, but to all of us, as we also must know which option we must choose: to be on the side of the humble, the last, the poor and the weak. Benedict XVI, <i>Commentary on Psalm 137(138): God "Cares for the Lowly,"</i> Dec. 7, 2005
	To make a concrete response to the appeal of our brothers and sisters in humanity, we must come to grips with the first of these challenges: solidarity among generations, solidarity between countries and entire continents, so that all human beings may share more equitably in the riches of our planet. This is one of the essential services that people of good will must render to humanity. The earth, in fact, can produce enough to nourish all its inhabitants, on the condition that the rich countries do not keep for themselves what belongs to all." Benedict XVI, <i>Audience to seven new ambassadors to the Holy See</i> , June 16, 2005
	Commentary: Pope Francis quotes Benedict XVI most frequently when he looks for sources on social justice and care for the environment. Benedict devoted two of his letters, <i>Deus Caritas est</i> and <i>Caritas in veritate</i> , to questions of ethical response to social issues of our day and a proper understanding of love and embeds the theme in countless other speeches and documents such as <i>Sacramentum caritatis</i> (on the Eucharist). Benedict stresses our call to respond to issues like exploitation of labour, human trafficking and slavery and environment because of our solidarity with all human beings. There is a need, he argues, to go beyond responses in charity and the corporal works of mercy to address the root causes of these issues so as to prevent them and disrupt them with the Gospel. Catholics can work in solidarity with all men and women of goodwill, Catholic or

not, to address these pressing social issues.

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Year 12 Core Content Module 3: The Common Good

Content Focus:

Students explore the understanding of the gospel demands of Christian living, and develop an understanding of the moral life as a part of the life of Catholics. Students will engage in understanding the Catholic approach to issues facing the human person, human society and the environment in a secular world, and how the Church informs and supports ethical endeavours. Students investigate the challenge of evil and suffering in the world as well as the good.

Student Texts:

• Hodapp, K. C. (2000). *Growing in Christian Morality (Student Text Series).* Winona, MN: St Marys Press.

Solomon, R. et al. (2008). *Morality and the Good Life: An Introduction to Ethics Through Classical Sources 5th Edition.* New York: McGraw-Hill.

General Resources for Teachers:

Books

- To Know, Worship and Love, Catholic Ethical Thinking for Senior Secondary Students (11/12); passim or full text selections.ⁱ
- To Know, Worship and Love, Catholic Studies for Senior Secondary Students, (11/12); Refer to chapter 4, How Should we Live? some themes in Catholic Ethical Thinking for Senior Secondary Students.
- Pontifical Council for Justice and Peace & United States Conference of Catholic Bishops. (2005). Compendium of the Social Doctrine of the Church
- David J. O'Brien (author) & Thomas A. Shannon (editor). (2015). Catholic Social Thought: Encyclicals and Documents from Pope Leo XIII to Pope Francis 3rd

Video/ YouTube

- Key Ethical Principles of the Catholic Church Part I (3 mins 18); <u>https://www.youtube.com/watch?v=qPVUBDefc10</u>
- Bishop Barron on Pope Francis and Catholic Social Teaching (10 mins 53); <u>https://www.youtube.com/watch?v=iGCcDH9Mp4w</u>
- The following site contains a series of talks on the Good life, art, spirituality and other areas and is a great resource site for ideas: ABC Local, 'Sunday nights', Series of 18 podcasts on 'the good life' (2012) at:

Websites

- Catholic Faith: Teachings on ethics: <u>http://www.catholicfaith.org.uk/Home/Catholic-</u> <u>Faith/The-Church-the-Meaning-of-our-lives/Teaching-on-ethics</u>
- Beginning Catholic, A Primer: <u>http://www.beginningcatholic.com/catholic-morality</u>
- the good life, Mary MacKillop and the digital age

Life Skills Content

The Common (Good
Inquiry Questions	1. What is Catholic Social Teaching?
Content	 Explore the foundations of the Catholic Church's teachings on the Common Good and how to live a good life including, the value and dignity of the human person and a definition of the common good This may be a group activity using scripture passages showing how Jesus treats the poor and outcast Define Catholic Social Teaching. This may include, Using the YOUCAT to develop a short definition
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs

The Common Good

Key Inquiry Question 1

What are the foundations of the Catholic Church's teachings on the Common Good and how to live a good life?

Statements of Learning	 Students will: Explore the foundations of the Catholic Church's teachings on the Common Good and how to live a good life review the Catholic teachings on the human person, including dignity, value, Imago Dei explore other ways in which the human person is devalued in the material and secular contexts for example; Marxism, Utilitarianism and Individualism outline various understandings of 'the good life' including Aristotle, St Augustine of Hippo and St Thomas Aquinas identify key Scriptural passages that underpin the Catholic Church's teachings on the Common Good define the Common Good describe the relationship between living a 'good life' and the Common Good 	
Teacher Background	 1. A foundational definition of 'the common good' is provided by the <i>Catechism of the Catholic Church</i> (hereafter CCC), 1905-1909, which states: '1905 In keeping with the social nature of [the human person], the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person: Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together. [<i>Epistle to Barnabas, 4</i>,10]. 	
	 1906 By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." [<i>Gaudium et Spes, 26,</i>1; hence some obvious links between the common good, and human flourishing]. The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements: (i) 1907 First, the common good presupposes respect for the person as 	
	 (i) Iteratively the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation (ii) 1908 Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, 	

(iii)	in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on [<i>Gaudium et</i> <i>Spes</i> , 26:2]. 1909 Finally , the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defense.
inseparat of social e which allo ready acc	ncis adds more recently in <i>Laudato Si':</i> '156. An integral ecology is ble from the notion of the common good, a central and unifying principle ethics. The common good is "the sum of those conditions of social life bw social groups and their individual members relatively thorough and cess to their own fulfilment". Such a statement links integral ecology with non good, flourishing, and the good life for society.
These top anthropol understoo Lane. (19 is the artio understar humanity his/her dig <i>imago de</i> person is as 1 John adventure As the afo they are b	c teaching on the human person, dignity, value and the <i>imago dei</i> . bics fit under the broad scope of what is known as "Christian ogy" or the framework/theology within which the human person is bod within Christianity. For Michael J. Scanlon (in Komonchak, Collins & 90). <i>The New Dictionary of Theology</i> , pp. 27-41), "Christian anthropology culation of the Christian understanding of human existence. This nding is grounded in Jesus Christ as the revelation of the meaning of in relation to God' (pp.27-28). This in turn defines the human person, gnity and value, and frames the Christian belief that each person is an <i>i</i> or made in the image and likeness of God. This understanding of the not just grounded in the creation texts of Genesis 1-2 but on texts such a 3:2 which understandings the becoming of a Christian person as an e, a matter of gradual discovery as they engage in the Christian tradition. orementioned text states: 'We are God's children now,' who know that being transformed into the likeness of Christ but what this amounts to et been revealed'.
according that each claim is th value of th all Cathol As one co is the alm we are <i>In</i> accept or website 'I	riptures state: Then God said, 'Let us make humankind in our image, to our likeness' (Genesis 1:26). These and similar quotes make it clear and every person is made in the image and likeness of God. This radical he source of Christian belief in the inherent and inviolable dignity and he human person. The dignity of the human person is the cornerstone of ic social teaching. This claim goes full circle in linking back to 'imago dei'. commentator notes: 'the alternative to fancying ourselves our own creators ost unbearable truth that we are made in the image and likeness of God, <i>hago Dei</i> ! By that fact, we are called to action to use our gift of freedom to reject our intended purpose' as created by a loving God. Refer to the mago Dei' which also makes a claim which students could discuss: 'The I psychologist, Paul C. Vitz, has made the tragic observation that

"America is the most polytheistic nation in history; we worship over 350 million gods" (<u>http://www.integratedcatholiclife.org/2015/01/rummelsburg-imago-dei/</u>).

3. Ways in which the human person is devalued under three different thought systems:

These three thought systems have been critiqued and found wanting in comparison with Christianity due to one or more of these factors – not accepting the human person in the image and likeness of God, privileging the economy, capitalism, and production over the dignity and value of the human person, rejecting Christian notions of community, belonging and *communion*); mistakenly placing human happiness or pleasure over human flourishing in God and Christ; *Marxism:* The *Business Dictionary* poses this definition: 'A system of economic, social, and political philosophy based on ideas that view social change in terms of economic factors. A central tenet is that the means of production is the economic base that influences or determines the political life.

Under Marxism, outdated class structures were supposed to be overthrown with force (revolution) instead of being replaced through patient modification. It held that as capitalism has succeeded feudalism, it too will be removed by a dictatorship of the workers (proletariat) called socialism, followed quickly and inevitably by a classless society which governs itself without a governing class or structure.

<u>Utilitarianism</u>: The site Dictionary.com defines this as: 'the ethical doctrine that virtue is based on utility, and that conduct should be directed toward promoting the greatest happiness of the greatest number of persons'. By contrast, the Christian vision is that virtue is based on one's relationship with God under the guidance of the Holy Spirit. Flourishing is understood as blessedness in the sight of God and in putting the Gospel into practice in one's daily life.

Individualism: According to the last source, this word has multiple meanings: '1. a social theory advocating the liberty, rights, or independent action of the individual.2. the principle or habit of or belief in independent thought or action. 3. the pursuit of individual rather than common or collective interests; egoism'; Christian anthropology would critique it as deficient in terms of its dualistic split between the person, community and God, with the added danger of egoism and the extreme of narcissism triumphing over service to the poor, humility, serving others, flourishing, and the pursuit of the common good.

4. Definitions of 'the good life' from Aristotle and others: As many commentaries attest, 'the good life' to Aristotle is tantamount to a virtuous life. Other words used to describe this state or aspiration are happiness, the excellent life, or flourishing.

Only through living virtuously can we achieve what Aristotle called *eudaimonia (Greek),* which roughly translates to something along the lines of happiness, an excellent life, or human flourishing. As the *Stanford Encyclopedia of Philosophy*

states: 'Aristotle also believed that good for humans is the maximum realization of what was unique to humans. It followed [that] the good for humans was to reason well. The task of reason was to teach humans how to act virtuously, and the exercise [of] faculties in accordance with virtue. The good life, then, was defined by Aristotle as the activity of the soul in accordance with virtue' (for both insights see: https://www.quora.com/What-is-the-good-life-according-to-Aristotle). Nevertheless, it is important to read Aristotle in context. He was referring to 'the good life' among those of wealth and status and he did not see it as applying to the poor, slaves, women and animals.
For Aristotle, the aforementioned <i>eudaimonia</i> 'has to do with the quality of one's life as a whole; indeed, he sees some plausibility in the traditional aphorism 'Call no man happy until he is dead' [sic]For Aristotle happiness is to be identified above all with the fulfilment of one's distinctively human potentialities. These are located in the exercise of reason, in both its practical and its theoretical form' (Richard Normal, 'happiness', p. 333, in T. Honderich. (ed.). (1995). <i>The Oxford Companion to Philosophy</i>). For the views of other philosophers see the <u>Stanford Encyclopedia of Philosophy on 'happiness</u> ' and on ' <u>the common good'</u> .
5. Key scripture passages on the Common Good: Certain passages have already been cited above and should be read in that specific context, including Genesis 1-2 and 1 John 3:2. Further comments will be made below on Mt 25, Rom 13 and Acts 4. Other passages that could illuminate this topic include: Acts 2:42-47, Luke's attractive summary which paints that memorable picture of the early Church, coming together from all backgrounds and yet guided by the Holy Spirit to share generously and look after each other. This was a new way of life, one for which our generation is perhaps crying out. See also: Genesis 11:1-9 on the Tower of Babel; the prophet Amos calling people to care for others in society; and Jesus' Washing of the Feet discourse calling for unity and service (John 13:1-17).
6. The relationship between a 'good life' and the common good? Anthony M. Annett sums this up succinctly: 'We have argued that since the flourishing of the individual and the flourishing of the community are interlinked, then <i>eudaimonia</i> points toward the common good. This is a "good" that we all strive for, and it is a good that we hold in "common" (2016). Chapter 2, <i>Human Flourishing, The</i> <i>Common Good, and Catholic Social Teaching</i> , p. 42. The full PDF of this chapter can be accessed <u>HERE</u> .

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
CCC 1905-1927 The Common Good	 Q279: Why do we need faith and the sacraments in order to live a good, 	 Q84: What are the principles of Catholic Social Teaching? 	Nicholas King, SJ. The Bible and the Common Good. <u>Thinking Faith</u> <u>Online Journal.</u> 18 May

			A text that links the two adjacent units on "The Good Works" and "The Common Good"; refer to Chapter 10, 'Good Work in the Wider World," in Gardner, Csikszentmihalyi & Damon, <i>Good Work:</i> <i>Where Excellence and</i> <i>Ethics Meet</i> (2001), pp. 223-250.
--	--	--	--

SCRIPTURE	Matthew 25:31-46 (NRSVACE)
Key Inquiry question 1	'When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?" And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you did not give me clothing, sick and in prison and you did not visit me." Then they also will answer, "Lord, when was it that we saw you did not take care of you?" Then he will answer them, "Truly I tell you, just as you gave me no food, I was thirsty and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not take care of you?" Then he will answer them, "Truly I tell you, just as you did not to it to one of the least of these, you did not do it to one." And these will go away into eternal punishment, but the righteous into eternal life.'
	Matthew 25:31-46 – The parable of the sheep and the goats really concerns judgement by the Son of Man as king. It completes this Eschatological Sermon (linked to the last things, end of time, final judgement etc) by making explicit the

criteria for innocence or condemnation at the end. It looks ahead to the unjust judgement of Jesus in the next two chapters of Matthew. The metaphor of sheep and goats is quickly dropped as the king names the criteria for salvation – those are rewarded who helped the needy, meaning the hungry, thirsty, stranger, naked, sick, and imprisoned; those who have not go to eternal fire and punishment. This hearkens back to Jesus earlier teaching of 'I desire mercy and not sacrifice' in Mt 9:13. All humans are judged according to how they have loved and cared for those most in need. Many interpretations of this parable stress the strengthening of the social relations (cf 'the common good') which keep communities together and reflect the concern for the weak and poor (the widow, orphan, and stranger). For additional background and more insights refer to: 'Nine Parables about Watchfulness and Judgment', pp.1054-1055, in Dunn and Rogerson (eds.). (2003). <i>Eerdmans Commentary on the Bible</i> .
Romans 13
Very few passages have experienced such vehement swings in scholarly opinion in the 20 th C as this passage. It focuses on a 'doctrine of the state'. The passage needs to be read and discussed according to its key themes – what power do God's servants have in the world to both reward and punish?; what is it that is 'due' for Christians apart from loving one another?; Eschatology (see Mt 25 above) is related to ethics, or how you treat others particularly the least or 'little ones'; and what does it mean to put on the clothing or armour of Jesus Christ. Refer to Ibid, pp.1306-1307.
Acts 4:32-35 (NRSVACE)
Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need.
This constitutes Luke's (attributed author of Luke/Acts) third summary description of the early Christian community. The community portrait is characterised by unity of purpose, powerful testimony to the resurrection, and the manifestation of grace. The believers are described as 'one in heart and soul' and for whom 'all things were shared in common' – hence linking the common good with the good life and upstanding Christian life. This idea of common sharing and friendship is ancient

and appears often in the writings of Aristotle, Cicero, Plutarch, the Essenes, and
in other biblical passages such as 'heart and soul' in Deut 6:5. Refer to Ibid,
p.1226.

OTHER KEY TEXTS	<u>Towards an 'integral ecology', by Pope Francis in 'Laudato Si''</u> 'I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God's creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.' (Laudato Si', n.10)
	See also paras. 11. 62, 124, and especially Ch. 4, paras. 137-230.
	Refer to the following commentary on this Pope Francis quote in a source already cited above: Anthony M. Annett (2016). <i>Human Flourishing, The Common Good, and Catholic Social Teaching</i> , pp.50-51.
	In this, Catholic social teaching appeals not only to Aristotle, but also to the store chest of wisdom contained in the Hebrew Scriptures. This tradition lays great emphasis on the need to stand in right relationship with God, with our fellow human beings, and with the land and measures justice by how the poor and marginalized are treated
	In his recent encyclical, <i>Laudato Si'</i> , Pope Francis revived the ancient idea that human life is grounded in these three relationships, presenting his idea of integral ecology— meaning that when one of these relationships is ruptured, the others are ruptured too. Catholic notions of justice are also rooted in the New Testament, especially in the Christian notion of love of neighbor, especially the poor. Catholic social teaching conceives of three distinct form of justice pertaining to the various relationships between individuals and the community. Commutative justice is the instice
	justice between individuals—this is the basic justice of contracts, agreements, and promises. Distributive justice is the justice pertaining to what the community owes each and every individual — how the fruits of the earth and human labor are to be apportioned. And social justice relates to the institutional framework that allows each to participate in the common good and to share in its benefits.

CATHOLIC CULTURE

The Dormition of Mary



Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the

angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory.

The posture of the Apostles direct attention toward the Theotokos. On the right Saint Peter censes the body of the Theotokos. On the left Saint Paul bows low in honor of her.

Together with the Apostles are several bishops and women. The bishops traditionally represented are James, the brother of the Lord, Timothy, Heirotheus, and/or Dionysius the Areopagite. They are shown wearing episcopal vestments. The women are members of the church in Jerusalem.

In front of the bed of the Theotokos is a candle. Above the candle is the body of the Theotokos and Ever-Virgin Mary. Standing over His mother is Christ holding her most pure soul. Above Christ the gates of heaven stand open, ready to receive the Mother of God.

Accessed at: <u>https://churchmotherofgod.org/articleschurch/about-saints-and-icons/925-icon-of-the-dormition.html</u>

The common good and art. Refer to: YouTube talk from Agora Institute, entitled '<u>Makoto Fujimura: Art and the Common Good</u>' (26 mins 19). See also: Arjo Klamer (2004). <u>Art as a common good</u>

The common good and music; for example: "G-Eazy & Kehlani - <u>Good Life</u> (from *The Fate of the Furious*: The Album) [MUSIC VIDEO] (3 mins 51). (language warnings).

The common good and architecture – refer to: http://www.nccsc.net/essays/architecture%E2%80%99s-obligation-common-good

The Common Good

estion 2 mon Good expressed in Catholic Social Teaching?
 Students will: Investigate how the Common Good is expressed in Catholic Social Teaching make connections between specific Scriptural passages and particular social issues and their context, for example, Matthew 25:31-46, John 4:1 - 42, Matthew 15:21-28, Luke 10:25-37 explore Church statements addressing social issues from the period of the Industrial Revolution onwards, including <i>Rerum Novarum</i> and <i>Gaudium et Spes</i> define the Pillars of Catholic Social Teaching appreciate how Catholic Social Teaching gives expression to the Common Good
 Connections between specific Scripture passages and particular social issues: For example: Matthew 25:31-46, Matthew 15:21-28, Luke 10:25-37, John 4:1-42. Matthew 25 was dealt with under Key Inquiry Question 1 above. The additional passages from Matthew, Luke and John are addressed below. Some additional key passages are: Deuteronomy 10:17-19: God loves the orphan, the widow and the stranger, and this invites the Christian to do likewise. Proverbs 22:2 – The Lord is the maker of both the rich and poor; James 2:1-8 – Honour and support the poor; Romans 12:9-18 – Love one another, contribute to the needs of others, live peaceably with all. For additional resources refer to: <i>Catholic Social Teaching: Scripture Guide</i> (2010) (US Catholic Bishops) at: <i>Catholic Social Teaching Using Scripture</i>; <i>Catholic Social Teaching Principles</i> at Resource, Melbourne. Church documents on social issues including <i>Rerum Novarum</i> and <i>Gaudium et Spes: Pope Leo XIII, 'On the Condition of Labour' (Rerum Novarum</i>): "This ground breaking social encyclical addresses the dehumanizing conditions in which many workers labour and affirms workers' rights to just wages, rest, and fair treatment, to form unions, and to strike if necessary. Pope Leo XIII upholds individuals' right to hold private property but also notes the role of the state in facilitating distributive justice so that workers can adequately support their families and someday own property of their own. He notes the poor "have a claim to special consideration" (no. 37).

Leo XIII criticizes both capitalism for its tendency toward greed, concentration of wealth, and mistreatment of workers, as well as socialism, for what he understood as a rejection of private property and an under-emphasis the dignity of each individual person." This description and those applying to many other documents such as: The Church in the Modern World (<i>Gaudium et Spes</i>), Peace on Earth (<i>Pacem in Terris</i>), and God is Love (<i>Deus Caritas Est</i>), can be found at: http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/upload/encyclicals-descriptions.pdf ; See also "7 New Quotes from Pope Francis on Poverty and Social Justice", PDFs of some of the key social justice documents can be located at: http://www.socialjustice.catholic.org.au/social-teaching
The Pillars of Catholic Social Teaching: These seven pillars are: (1) Life and Dignity of the human person; (2) Call to family, community and participation; (3) Rights and responsibilities; (4) Option for the poor and vulnerable; (5) The Dignity of work and the rights of the worker; (6) Solidarity; (7) Care for God's Creation.
How does Catholic Social Teaching give expression to the Common Good? This question is addressed succinctly as follows: "The permanent principles of the <i>Church's social doctrine</i> are: the dignity of the human person, <i>the common good</i> , subsidiarity, and solidarity. These principles, the expression of the whole truth about the human person known by reason and faith, are born of "the encounter of the Gospel message and of its demands summarised in the supreme commandment of <i>love of God and neighbour in justice</i> with the problems emanating from the life of society" (Source: <i>Compendium of the Social Doctrine of the Church</i> , par.160, italics are mine).

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
1905-1927 Participation in Social Life <u>1928-1938</u> Social justice	 Q281: Why do we yearn for happiness? Q283: What are the Beatitudes? Q284: Why are the Beatitudes so important? Q285: What is eternal happiness? Q286: What is freedom and what is it for? 	 Q25: How did the Church's social doctrine come into being? Q26: Why is the Church interested not only in the individual? Q28: How are social doctrine and faith connected? Q29: Can social justice be the final 	Brian Singer-Towns (2012). Catholic Social Teaching, student book: Christian Life in Society. Sarah Kisling (2015). Foundations of Catholic Social Teaching: Living as a Disciple of Christ (Encountering

 Q287: But doesn't "freedom" consist of being able to choose evil as well? Q288: Is man responsible for everything he does? Q289: Must we allow a person to use his free will, even when he decides in favour of evil? 	 goal of the Church? Q85: How ho the four principles work together? Q86: Why must we act according to these principles? Q87: What does "the common good" mean? Q88: How does the common good come about? 	Jesus). Ave Maria Press. See especially Ch 1, Social Persons called to Justice, and Ch 2, Catholic social teaching: definition and history, and Epilogue on Discipleship. Also includes a handy Glossary. Kevin Treston. (2010). <i>What matters most: Nurturing values in Catholic schools.</i> Wilston: Creation Enterprises. ABC Radio, 'Sunday Nights', ' <u>The Issue:</u> Losing track of the Common Good' (2012). For examples of seeking Social Justice in an Australian context, see the position paper by the National Pro Bono Resource Centre. For a focus on social justice among Aboriginal people (the right to a distinct status and culture; the
		justice among Aboriginal people (the right to a distinct

SCRIPTURE	Matthew 25:31-46, John 4:1 - 42, Matthew 15:21-28, Luke 10:25-37
Key Inquiry	Matthew 25:31-46: Refer to Key Enquiry Question 1 above.
question 2	Matthew 15:21-28: This passage which focuses on "The Canaanite Woman's Faith" is situated within a series of narratives whose theme is "Caring for the Needy". As a sequence, it commences with a reflection by Jesus on "the things that defile" and concludes with "Feeding the 4,000" where Jesus has compassion for the crowds (15:32). It is a sequence in which Jesus returns to his "natural ministry" of healing and caring for the crowds following a period of conflict with the Pharisees. The geographical import of this episode can only be grasped by realising that this is one of Jesus' few journeys away from the Galilean shore (in Matthew's Gospel) where he travels "into" or perhaps "towards" the [Gentile] territories of Tyre and Sidon. Here a Canaanite woman comes out from that region to seek help for her possessed daughter. The woman is non-Jewish and belongs to a group from which Israel/practising Jesus, as she – seeks aid, prostrates herself [worships?] Jesus, and then humbles herself in the face of Jesus' objections, perhaps bordering at times on rudeness and coldness. So robust is her faith that eventually she is praised by Jesus, similar to the Gentile centurion in Mt 8:10. The woman's riposte that even dogs eat the crumbs falling from their master's table actually defeats Jesus in debate, the only time this happens in Matthew's Gospel (Source: Dunn & Rogerson (2003), <i>Eerdman's Commentary on the Bible</i> , pp. 1035-1036).
	 Luke 10:25-37: The Son of God's Way to inherit Eternal Life: Love of God and Neighbour. This passage depicts Jesus, the Son who has claimed to know the Father (the Source of Eternal Life), in a scene where he is asked by a lawyer what to do to inherit eternal life. Jesus returns the question by asking him: "What is written in the law?" The lawyer answers by quoting Deut 6:4 and Lev 19:18 about loving God and neighbour. Jesus pronounces the lawyer correct: "You have given the right answer, do this, and you will live." In an attempt at further self-justification, the lawyer's question "Who is my neighbour" provides an entrée into the parable of the Good Samaritan. The Samaritan is a model for those who do what is written in the Law by loving his neighbour and in fact, going to extremes to do so, and love beyond boundaries, with a Samaritan paying for the healing and recovery of a badly assaulted Jew. (Ibid, <i>Eerdman's Bible Commentary</i>, p. 1126). John 4:1 – 42: Jesus and the Woman of Samaria/ the Woman at the Well: This is a very complex passage with a long history of multivalent exegesis, so a few brief comments will have to suffice. Some of the key teaching points are that the Gospel of John thus far has dealt with the question of "faith" among the Jews, with the nonunderstanding of Nicodemus, and then with the exemplary

	understanding of John the Baptist. The focus now shifts to a Samaritan woman outside the immediate confines of Judaism. This is one of the great, stylized dramatic interludes among all the Gospels, which reveals a high degree of literary skill in storytelling. The well is a symbolic place of encounters in the Scriptures (e.g. Isaac, Jacob). The woman is ostracised by her community, given that she comes to draw water in the middle or heat of the day. Jews considered Samaritan women permanently unclean. The "gift of God" emerges in the narrative as not just the water, but the Torah, but also ultimately the living person of Jesus himself, the Living Water from the fountain of God's grace. The woman also comes to realise that Jesus is not just water but a "living spring" that has now totally transformed her life and re-united her to her community among whom she was previously shamed and outcast. In terms of this unit's focus, she is the poor, outcast person who once again, through Jesus' intervention, can experience "the common good". For this and more commentary see <i>Eerdman's Bible Commentary</i> , pp. 1171-1173.
OTHER KEY TEXTAll the main social justice documents have already been referred to in ear sections. As a contrasting text, we reflect here on part of a homily on the p the needy and the need for social justice, archived on the "Vatican News" is a reflection on James 2:1-5 in a sermon delivered by Fr. Antony Kadavi September 2018.	
	"Second Reading: James 2:1-5, explained [by Fr Kadavil]: In this very practical pastoral letter, James points out to the members of the Church that they should treat others, whether they are rich or poor, with equal honour and courtesy. James is not writing speculative theology, but reacting to real hurts inflicted on real people, and calling real Christians to a higher level of charity and responsibility. He exposes the sad irony of a Christian's giving special consideration to someone who is fashionably dressed and wearing gold rings, while shaming the poor man in his shabby dress.
	The poor man, James says, is poor in the eyes of the world but rich in faith because he recognizes his dependence on God for everything and acknowledges that dependence in the way he lives and acts. James insists that Christians "should show no partiality." In a society like ours, which values people who have much money, great power or celebrity status, James' admonition turns our cultural

That's what makes our showing respect to everyone we encounter, despite social and/or economic status, and our treating all people as children of God, our brothers and sisters in Jesus Christ, a most valuable, living witness to Jesus who died to save us all. At times, the Church was the only place in the ancient world where social distinctions did not exist. Master sat next to slave, poor beside rich."

Brief Commentary: Fr. Antony Kadavil reflects and comments on the readings at Mass for the twenty third Sunday in ordinary time. Today's Scripture readings offer

assumptions upside-down and inside-out.

us an invitation to become humble instruments of healing in Jesus' hands by giving voice to the voiceless, the needy and the marginalized in our society. Today's Scripture also invites us to open our ears to hear the word of God and to allow the Holy Spirit to loosen our tongues to praise and worship Him and to convey the Good News of God's love and salvation to others.

All three readings [from the liturgy in which this sermon was preached: Isaiah 35:4-7a; James 2:1-5; and Mark 7:31-37] speak of a God who is partial to the voiceless and the afflicted. Today, however, many of us have lost the ability to recognize the voice of God calling us for action in our modern society. We are asked to give hearing and voice to the deaf and the mute. The person healed became a witness to the power of God. A Church that is to bear witness to the example of Jesus' love must not neglect "those who are bowed down." Through its healing presence the Church must give voice to the voiceless.

Further information and insights from this same sermon can be found HERE

CATHOLIC CULTURE



For a full reproduction of this mural, click on the image

Social justice and art: Refer to this site on social justice art around the world. <u>https://en.wikipedia.org/wiki/Social_justice_art</u>; The mural on the LHS of this box is a Filipino Community Mural and contains the words "We stand on their shoulders". It references the debt owed to WWII veterans, those who joined unions and went on strike against oppression, farm workers and many other groups.

Social justice and music: Here is a site setting out a rationale for blending social justice with music. It also provides a suggested list of songs that could be used. See also <u>The Music and Social Justice Resources Project</u>.

Social justice and architecture: Refer to "<u>Decoding Oppression in Architecture:</u> <u>Design as a Tool for Social Justice</u>" at: : See also: "<u>Designing for Social Justice: 4</u> <u>Lessons from Chicago Architects</u>" at:

Social justice and literature: This is a volume that focuses on "<u>Literature and</u> <u>social justice</u>"; examples include novels such as *The Jungle, The Grapes of Wrath*, and *Native Son*. There are also lots of valuable teaching articles in this publication for combining social justice with literature and drama. It is based on an article by Shelton & McDermott (2009), entitled '<u>Using literature and drama to understand</u> <u>social justice</u>'. Finally, some ways in which a group of Year 10 boys at Waverley College explored links between social justice literature, fact finding and literature,

at a " <u>Justice Literary Event</u> " run by the ERC. This included a workshop with Mem
Fox.

Sam	ple Teaching Strategies
	Introductory activity: Use ONE of these sayings as a brainstorm and discussion starter for KI Question 2: "Justice is truth in action" (Benjamin Disraeli, British Tory statesman and novelist, 1851).
1	"The longed-for tidal wave/ Of justice can rise up/ And hope and history rhyme" (Seamus Heaney, Irish poet, 1990). "Injustice anywhere is a threat to justice everywhere" (Martin Luther King, Jr, American civil
	rights leader, letter from Birmingham Jail, Alabama, 16 April 1963; King was assassinated on 4 April 1968).
	"I have always found that mercy bears richer fruits than strict justice" (Abraham Lincoln, American statesman and President, 1876)."
2	Ideas on how Catholic social teaching can be integrated across the curriculum at: Jim Gleeson, Cathy O'Kane, Richard Rogusz (November 2015). <i>Integrating Catholic Social</i>
	Teaching across the curriculum at St Rita's College, Clayfield, [Victoria].

The Common Good

	Key Inquiry Question 3 How does the Natural Law apply to the Common Good?			
Statements of Learning	 Students will: Explore how the Natural Law applies to the Common Good outline ways in which Common Good thinking depends on the Natural Law describe Natural Law precepts such as Distributive Justice and the Principle of Subsidiarity and how they apply in human society discuss how Natural Law principles have influenced Catholic social teachings 			
Teacher Background	How does Common Good thinking depend on the Natural Law? : First, the "natural law" refers to the person's innate knowledge of right and wrong that is part of being human. Natural law is expressed and guided by the conviction that 'good should be done and promoted while evil is to be avoided'. This is the basis for a good and moral society expressed through norms and practices in fields such as social justice, human rights, life and death issues, sexual morality, and many more. Natural law gives rise to objective moral norms and rules of conduct that naturally lead to maintenance of the common good in society. (Refer to: KWL, <i>Catholic Ethical Thinking</i> , p.10).			
	How is the 'common good' linked to the 'natural law'? It follows from the above that if a person chooses right over wrong, and then develops objective moral norms and rules of conduct favourable to developing the full potential of individuals and societies, then this must contribute to the common good. This leads to a precious insight, found in the <i>Epistle to Barnabas 4,10</i> : 'Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together'. The natural law seeks the common good by seeking the best for all of humanity. The two are linked in their common desire for all human beings to reach their full potential, to respect all people, to safeguard personal freedom and conscience, to support all elements within the <i>UN Declaration of Human Rights</i> and finally, to work towards peace and the stability and security of a just order (see CCC, 1905-1909). This nexus between the natural law and the common good is also expressed through the formation and exercise of informed conscience for the good of all society (<i>Gaudium et Spes, 16</i>).			
	Natural Law precepts such as Distributive Justice and the Principle of Subsidiarity, Applications to Society: The above principles and examples also apply to the impact of the natural law on other areas. For example, distributive justice is linked to natural law precepts such as the proper and just exercise of authority, the maintenance of a just hierarchy of values and virtues, and the safeguarding of freedom and responsibility for all. This becomes visible in a			

concrete commitment to distributive justice which takes accounts of the needs and contribution of each person, with a view to harmony and peace. Distributive justice is also realised a serious priority when a person guards against any temptation to set their own personal interest against the common good and welfare of the community (CCC 2236; on Subsidiarity see CCC 1883-1885).

How Natural Law principles have influenced Catholic social teachings: As stated above, the "natural law" refers to the person's innate knowledge of right and wrong that is part of being human, and his/her desire to seek good over evil, and justice over dominance or manipulation. The natural law also reinforces our 'natural vocation to Beatitude', or our basic orientation to the Kingdom of heaven or Reign of God (CCC 1716). It also influences our natural propensity to name, defend and stand up for Catholic social teachings. These teachings invite us to become virtuous in God's sight and to freely practise the good (CCC 1804). They encourage us in particular to practise the cardinal virtues of prudence, justice, fortitude, and temperance (CCC 1805-1809). To focus on one of these, 'justice' is the moral virtue that consists in the constant and firm will of a person/society to give their due to God and neighbour. It disposes people and groups to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. This is the shared 'meeting place' of the natural law, the common good, and Catholic social principles (see CCC 1807).

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
1928-1942 Social Justice 1950-1953 The moral law; 1954-1960: The natural moral law 1807 The Virtues 1883-1885, 1894 The Person and Society 2236 Duties of civil authorities 2239 The Fourth Commandment 2425-26 The Social Doctrine of the Church 2441-2442 The Seventh Commandment	 Q45: Do natural laws and natural systems come from God also? Q296: Can someone be compelled to do something that is against his conscience? Q302: How does one act justly? Q323: How can the individual be integrated into society in such a way that he nevertheless can 	 Q85: How do the four principles work together? Q86: Why must we act according to these principles? Q87: What does "the common good" mean? Q88: How does the common good come about? Q89: How should we deal with the goods of the earth? Q95What does the 	Charles E. Rice. (1999). 50 Questions on the Natural Law: What It Is and Why We Need It. Curtis L. Hancock & Arthur O. Simon. (1995). Freedom, Virtue, and the Common Good. Thomas C. Behr. (2016). Social Justice and Subsidiarity: Luigi Taparelli and the Origins of Modern Catholic Social Thought. Serena Olsaretti.

2209 The Family and Society 2832 The Seven petitions	 develop freely? Q324: On what principles does a society build? Q329: How does social justice come about in a society? Q333: Is there a natural law everyone can know? Q430: What is meant by communicative justice? Q438: 436: How should we treat the environment? 	 principle pf subsidiarity involve? Q97: What does the principle of subsidiarity mean for the individual? 	(2018). The Oxford Handbook of Distributive Justice.
---	--	---	--

SCRIPTURE Key Inquiry question 3	Matthew 25:31-46, John 4:1- 42, Matthew 15:21-28, Luke 10:25-37 (refer to Key Inquiry question 2 above). Refer to comments below on: Genesis 2:1-25; Matthew 5:43-44; and Romans 13:1-2 .
	 Genesis 2:1-25: Humankind participates in the wisdom and goodness of the Creator. This passage begins with a radical idea drawn from both Divine Revelation and the natural law. There should be a pattern of six days followed by rest on the seventh day. This last day is blessed – inactivity is not usually seen as promoting fruitfulness and success, so this is a counter-cultural idea in Genesis. This is the first thing or event in Scripture to be called holy, meaning set apart for God and therefore sharing in God's perfect life. Other themes linked to the natural law and the common good (including human/communal wisdom) emerge in this passage. For example, it is not wise to eat of the tree of knowledge. This prohibition seems to suggest that moral autonomy or making decisions without reference to God is not wise, and in fact death-dealing rather than life giving. This is borne out in Psalm 19:7-9 where the tree of knowledge is identified with the law (and for Christians the natural law). Here, to eat of the tree of knowledge means to decide matters without being guided by the law (see: Dunn & Rogerson, <i>Eerdmans Commentary on the Bible,</i> pp.39-40). Matthew 5:43-44: The New Law of Love. The text reads: 'You have heard that it was said: "You shall love your neighbour and hate your enemy.' But I [Jesus] say to you: "Love your enemies and pray for those who persecute you". Brief commentary: There is no Old Testament commandment to hate one's enemy,

	although the Qumran scrolls include directives to 'hate all the sons of darkness'. However, Jesus' intention in saying 'love your enemies' is to break through limitations imposed on the object of one's love, and thus to break the cycle of hatred and violence. This commandment is built on the natural law, is reinforced by this new law of love, and is oriented towards the common good (see: Daniel Harrington, <i>The Gospel of Matthew (Sacra Pagina)</i> , pp.86, 89). Romans 13:1-2: Distributive Justice. Human beings are stewards of all God's gifts. The historical context of this passage was civic unrest over Roman taxes, on which Paul and the early Christians are reflecting. Paul urges his Roman readers to be and behave like good subjects, to pay proper and just tribute to the government of the day, in order to live peaceably with all. This passage can form the discussion among students about what exactly constitutes distributive justice? How should taxes be used to support disadvantaged groups based on Catholic social principles. In what ways are we stewards of the gifts God has given us – including cognitive, affective/emotional gifts, as well as behavioural gifts that call us to Christian praxis in society to achieve the common good? (Dunn & Rogerson, <i>Ferdmans Commentary on the Bible</i> , pp. 1305-1306)
	Eerdmans Commentary on the Bible, pp. 1305-1306).
OTHER KEY TEXT	Charles E. Rice (1931-2015), a Thomist philosopher and professor of law at Notre Dame University has advanced the following ideas on the origins and echoes of "the natural moral law" in ancient writings, thereafter sustained through the writings of Christianity and beyond. This is the first paragraph of a longer reflection:
	'Early on [the abovenamed philosopher] Rice identifies the most prominent of natural law advocates in ancient history, notably Aristotle for the Greeks and Cicero for the Romans. According to Aristotle, "there is in nature a common principle of the just and the unjust that all people in some way discern, even if they have no association or commerce with each other." According to Cicero, "What is right and true is also eternal, and does not begin or end with statutes." St. Paul in his epistle to the Romans makes clear the first Christian statement of natural law: "Pagans, who never heard of the Law but are led by reason to do what the Law commands, may not actually 'possess' the Law, but they can be said to 'be' the Law. They can point to the substance of the Law engraved on their hearts – they can call a witness, that is, their own conscience – they have accusation and defense, that is, their own inner mental dialogue" (Romans 2:14-15)' (my bold emphases. For the source of the full lecture refer to <i>Catholic Insight: Charles Rice on Natural Law Morality</i> (16 October 2017) at: https://catholicinsight.com/charles-rice-natural-law-morality/
	This is a useful reflection (refer to the entire script on the above web site) that will assist students in comprehending the context and history of 'the natural law' in and apart from its Christian expression. The beginnings of this unit provide the Catholic and Christian foundations for such reflections. This lecture/paper by Rice situates

this topic within the wider expressions of the natural law in society by commencing with the philosophy of Aristotle and Cicero, continuing through Christian sacred writings, and then onwards through commentators such as Aquinas, the authors of the American Declaration of Independence, and then proceeding to an analysis of *synderesis* or 'the innate awareness of the natural law.' It traverses many issues, all in an American context but with most being of relevance to Australia, and concludes with a citation from Martin Luther King, Jr.'s letter from his time of imprisonment in Birmingham Jail, Alabama, USA.

CATHOLIC CULTURE



Perhaps a good manner (albeit a lateral thinking way) to initiate discussion on these connections is through a website on **law and art**, which could then be linked to natural law and the common good.

The site (included below) states: 'From Roman times to the Enlightenment, law was defined as *ars boni et aequi* (the art of the good and the equal)'. This raises discussion questions such as: To what extent is law and natural law an art form that should be pursued and cultivated? Can the same apply to 'the common good' given that this quote refers to the relationship between the good and the equal? And finally, to what degree can the Church's social principles be characterised in the same way? Students can draw a Venn diagram with 'social principles' on one side and 'art' on the other and then search for shared characteristics in the middle. For example, both involve beliefs, practices, principles of construction, constant attention. Are both part of the 'natural law'? Plenty to discuss.

Refer to: https://blogs.kent.ac.uk/lawandthehumanities/2014/12/22/is-law-an-art-2/

Additional sources: Some aspects of natural law are reflected in novels such as <u>The Invisible Library</u> by Genevieve Cogman.



There is a <u>sculpture called "The Common Good"</u> (2017). Description: 'Carved from a block of PA granite: 8 ft. hi. X 6.5 ft. w. x 16 in. d. The block is a granite surface plate obtained from nearby Wright Patt Air Force Base. It includes a differently carved seat in either side and allows the seated to talk with each other through the opening in the stone. There are 14 quotes about public service engraved around the block -- one must walk round the block in order to read the quotes. It required about a year to do all the inscriptions across the entire surface of the stone. Installed in Cooper

Park, close by the central city library, Dayton, OH.' Note: Students will need to consult various images from different angles to recover the full text. Questions: How does this sculpture reinforce/challenge what you have learned about 'the common good' so far in this unit? Why are visitors encouraged to sit and talk

through the opening in the stone?
An equally relevant sculpture called <u>"Hands across the divide</u> "

SAMP	LE TEACHING STRATEGIES	
1	Prefacing activity: The teacher asks the class in small groups to consider this quote: "The billionaire who sits on his money and doesn't do anything for the common good - I'm not interested in that person" (Arpad Busson). In what ways should we support the common good through our own gifts and 'wealth'? Can you think of examples of those wealthy people who do or do not support the common good? Look also at 'philanthropy' in the USA and other countries.	
2	Research Natural law through Google images. What do these tell you about Christian natural law and other interpretations. See for example this slide on Aquinas and the natural law:	
3	How can we create the common good together? Refer to a useful image for discussion at this site. Ask students to design their own image or an initiative in the school of local area that would cultivate the common good: <u>https://www.reform-magazine.co.uk/2017/05/a-good-question-how-can-we-promote-the- common-good/</u>	
4	In what ways does the media promote or detract from the common good? This cartoon suggests a type of duplicity about media, advertisers and others who claim that they are committed to the common good. The caption reads: "We have to be forthright with the public. We have to have their confidence. We have to convince them we're working for the common good. Then we can invade their privacy." This and other cartoons on the common good can be found at: https://www.cartoonstock.com/directory/c/common_good.asp	
5	Catholic social principles and images: Refer to this image which shows <u>Catholic social</u> <u>principles in the form of a house</u> . Design your list of Catholic social principles based on where you would place the principles as part of your own house design – e.g. dignity as the foundations; the common good as the roof. Discuss different interpretations created by other students. What are the walls? What makes up the central or most important	

room?

The Common G	The Common Good		
Key Inquiry Question 4 How can the Common Good be lived?			
Statements of Learning	 Students will: Assess the extent to which the Common Good is lived by individuals, society and the Catholic Church synthesise the understanding of the good life, the Common Good and Catholic Social Teaching investigate ONE specific area where Catholic Social Teaching may be applied for example; Work and Employment, Government, Slavery, Poverty apply the principles of Catholic Social Teaching to the area investigated explore the implications of Catholic Social Teaching on individuals and society names opportunities for individuals to be an active witness to the Catholic faith 		
Teacher Background	 ONE specific area for application of Catholic Social Teaching: e.g. Slavery – The biblical pedigree of slavery is an ancient one, stretching from the Exodus narratives where God saves Israel from the slavery of Egypt (CCC 62, 2061), through Jesus' well-documented incidents where he frees people from their slavery to sin (CCC 549, 601, 635, 1741), and finally to the Christian emphasis on liberation from slavery to sin (CCC 2057, 2097, 2744). As CCC 2414 points out, the seventh commandment 'forbids acts or enterprises that for any reason – selfish or ideological, commercial, or totalitarian – lead to the enslavement of human beings, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St Paul directed a Christian master [in Philemon 16] to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother,both in the flesh and in the Lord'''. For the other topics listed above see in the CCC: Work & Employment, 2430 etc; Government, under 'Society, authorities', 1897-1904 etc; and Poverty, 2329 and other sections listed. The Principles of Catholic Social Teaching applied to Slavery: In addition to what is stated above, it is important to be aware of the complex situation that is slavery and how it often results from a suite of injustices out of control of the person concerned. As the Justice and Peace Office states, alongside the primary 		

causes which help to explain contemporary forms of slavery. Among these, I think
in the first place of poverty, underdevelopment and exclusion, especially when
combined with a lack of access to education or scarce, even non-existent,
employment opportunities. Not infrequently, the victims of human trafficking and
slavery are people who look for a way out of a situation of extreme poverty; taken
in by false promises of employment, they often end up in the hands of criminal
networks which organize human trafficking. These networks are skilled in using
modern means of communication as a way of luring young men and women in
various parts of the world' (refer to: <u>http://justiceandpeace.org.au/key-ideas-and-</u>
extracts-about-slavery-trafficking/).
In light of what is listed above and below, it is clear that slavery violates almost
every principle of Catholic social teaching - Life and Dignity of the Human Person;
Call to Family, Community, and Participation; Rights and Responsibilities; Option
for the Poor and Vulnerable; The Dignity of Work and the Rights of Workers;
Solidarity; Care for God's Creation (refer to:
https://catholiccharitiescamden.org/principles-of-catholic-social-teaching/).
Implications of Catholic Social Teaching on individuals and society: Catholic
social teaching affects the entire way in which individuals and society exist. The
issues considered in this Key Inquiry Question affect their life and dignity, their
social groupings, their human rights, their poverty, and their relationship with
creation. In addition, as Pope Francis states, the existence of slavery can easily
give way to corruption, armed conflicts, violence, criminal activity and terrorism.
See more at: Refer to more insights from Pope Francis at: 'No longer slaves, but
brothers and sisters', Message for the World Day of Peace, 2015, #4.
If time permits, some links should be made between the Good Life and Death.
The Christian tradition has always linked memento mori with memento vivendi
(remember we must die to we also must live).

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
517 Characteristics common to Jesus' mysteries 549 The signs of the kingdom of God 886 The episcopal college 1397 The Eucharist commits us to the poor 1816 1905-1927 Participation in Social	 Q8: How does God reveal himself in the old testament? Q91: But why did Jesus work miracles? Q171: What is the essence of every liturgy? Q291: How can a person tell 	 Q27: Why does the Church practice solidarity? Q31: How deeply can the Church become involved in social questions? Q49: What 	Sarah Kisling (2015). Foundations of Catholic Social Teaching: Living as a Disciple of Christ (Encountering Jesus). Ave Maria Press. See especially Ch 4 onwards on relevant topics such as family life, the poor and vulnerable, rights of

· · · · · · · · · · · · · · · · · · ·	1	<u> </u>	,
Life: The Common Good 1928-42 Social Justice 2044 Moral Life and Missionary Witness 2057-2061 The Decalogue in Sacred Scripture 2184-2188 A day of grace from work 2329 Avoiding War 2414 Respect for the goods of others 2425-26 Social Justice 2430, 2436 Economic Activity and Social Justice 2439, 2440 Justice and Solidarity among Nations 2544-2545 Poverty of Heart 2832 The seven petitions	 whether his action is good or bad? Q292: May we do something bad so that good can result from it? Q295: What is conscience? Q296: Can someone be compelled to do something against his conscience? Q297: Can a person form his conscience? Q298: Is someone who in good conscience acts wrongly guilty in God's sight? Q300: Why do we have to work to form our character? Q302: How does one act justly? Q303: What does it mean to have fortitude? Q304: Why is it virtuous to be moderate? Q438: Why does the Catholic Church have her own social teaching? Q446: What does the Church say about globalisation? Q447: Is globalisation? Q447: Is globalisation exclusively a matter of politics 	 does it mean to live in society? Q63: What are human rights? Q94: What does the common good mean for the poor? Q100: What does the principle of solidarity imply? Q101: How far does solidarity go? Q102: How can solidarity be put into practice? Q103: For a believer, what is the most radical reason to practice solidarity? Q137: How did Jesus regards work? Q138: How are work and occupational success related to the real goal of human life? Q139: What does the commandment about Sunday rest have to do with work? Q140: What is "the worker questions"? Q150: What does Catholic 	workers, solidarity, care for God's creation, etc. Carol Boston Weatherford. (2018). Beatitudes: From Slavery to Civil Rights. Another Way to Love: Christian Social Reform and Global Poverty. J. Christian (2011). God of the Empty- Handed: Poverty, Power and the Kingdom of God 2nd revised and updated edition. And finally, a topic not specifically mentioned in the unit, but very important for Christian living and ecological responsibility, on "Simpler and more compassionate living"; Refer to Michael Schut (ed. & compil.). (2008). Simpler Living, More Compassionate Life: A Christian Perspective. Collection features Henri Nouwen, Richard Foster and many others. See especially, "The Sacred Journey: Seeking the Abundant Life," pp. 19-32.

 and economics? Q448: Are poverty and underdevelopment an inescapable fate? Q449: What significance do the poor have for Christians? Q467: Why does Jesus demand we practice "poverty in spirit"? 	 social teaching say on the topic of women in the working world? Q151: What does the Church's social teaching say about the issue of child labour? Q152: How do we fairly deal with the phenomenon of migrant workers?
---	---

SCRIPTURE Key Inquiry question 4	Lev 19:9-10; Jer 22:13-16; Lk 16:19-31; Acts 4:32-35; since the above sections focus on "slavery", the Scripture references which follow explore the topic of "poverty" to provide different but complementary insights for teachers and students.
	Lev 19:9-10: A portion of the harvest is set aside for the poor and the stranger: The common motif of this and nearby passages is: 'You shall be holy, for I the Lord your God am holy' (19:2). This passage focuses on setting aside what is not needed from the harvest for the poor and stranger. It perhaps derives from an ancient practice originally mindful of the 'spirits of the field'. The monotheistic (worship of One God) writers of the Torah turn this ancient belief into a practice that benefits the community and hence feeds into contemporary understandings of 'the common good'. The Torah and the New Testament and continually mindful of the needs of poor and destitute, especially in the guise of the widow, orphan and stranger (Dunn & Rogerson, <i>Eerdmans Commentary on the Bible</i> , p.117).
	Jer 22:13-16: A legitimate government upholds the rights of the poor and vulnerable. The text says it all: "Woe to him who builds his house by unrighteousness and his upper rooms by injustice; who makes his neighbours work for nothing[Did not the king] do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord.' In what ways do you and society take care of ourselves and how much time and resources do we devote to the welfare of the poor and needy? Lk 16:19-31: The rich man has the responsibility to care for Lazarus and

heed his calls for mercy. This is the disturbing story about the rich man who feasted well every day and had the best of everything, contrasted with the poor man Lazarus who longed for this man's table scraps, and whose sores the dogs would come and lick. Abraham speaks in the story and notes that the rich will take no notice of Moses and the Prophets, nor would they take any notice if someone should rise from the dead. The story is preceded (vv.14-17) by the characterisation of Pharisees as money lovers. Scripture scholar Luke Timothy Johnson points out major themes in the Lazarus story including 'God knows your hearts', and one must listen to the Law and the Prophets. This parable of the rich man and Lazarus is found only in Luke's Gospel. Although not officially named, the rich man is traditionally called 'Dives' meaning 'rich man'. 'Lazarus means 'My God helps'. This Lucan narrative is trying to reawaken the reader to other related passages such as the first Beatitude of 'Blessed are the poor'. After his death Lazarus is taken to the bosom of Abraham, meaning intimacy with God. John the Baptist had warned that it is not enough to have Abraham as a father but his followers must 'do the fruits required of repentance' (3:8). One could conclude, in the context of this unit, that 'the common good' needs to be safeguarded and practised by listening, by mercy, justice, repentance and engaging in the fruits or actions of the Kingdom. This is especially the case with those afflicted by poverty and destitution (The Gospel of Luke ('Sacra Pagina'), pp.251-253).

Acts 4:32-35: There was not one needy person among this early Christian community. This passage about the early Christians focuses on the way in which believers shared their possessions. 'Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common...There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold'. An inspiring description of what the 'common good' and the 'common wealth' truly means. This is one of the harder sayings of Acts, just as Jesus had many hard sayings throughout the Gospels, such as that of forgiving one's enemies (Matthew 5:44-46).

OTHER KEY TEXT	The 'text' included in this section is a Video snippet from Caritas Australia. The video goes for 3 mins 31 and can be found at: <u>https://www.caritas.org.au/learn/catholic-social-teaching/educational-toolkit/secondary/common-good</u>
	'By the end of this unit, students will have explored the Scriptural understanding of the Common Good through the lens of the Greatest Commandment - loving our neighbour, including our global neighbours. Students will be able to differentiate between the 'greatest good for the greatest number' and the common good. With a focus on the Caritas case study on discrimination and social exclusion, students will investigate how they can build true community through an understanding of social and political action for the common good.'

CATHOLIC CULTURE Homeless Jesus sculpture. Homeless Jesus sculpture. Figure 1 Homeless Jesus sculpture. The commentary for this Timothy Schmalz work reads: 'Inspired by Matthew: 25, this sculpture is a representation that suggests Christ is with the most marginalized in our society. The Christ figure is shrouded in a blanket the only indication that it is Jesus is the visible wounds on the feet. The lifesize version of the work has enough room that someone is able to sit on the bench.' YouTube clip with a rotated view of the sculpture: https://www.youtube.com/watch?time_continue=1&v=L62n5XNv-5I

Г

Sam	mple Teaching Strategies		
1	Caritas Video Suggested Activity: What are some words or quotes that struck you from this video? How can you respond in the areas raised by the video and other resources, including its pedagogy of: Focus, Explore, Demonstrate, Act and Pray. The challenge is yours. There are many other secondary resources included on the above link.		
2	Opportunities for Individuals to be an active witness to the Catholic faith: Students will find on the following link a list of Social Justice organisations. Who are the individuals and groups linked to an active promotion of the Catholic Faith, such as Bread for the World, the Catholic Worker, and Christian Aid? See: <u>https://carfleo.com/2014/06/11/justice-organizations-links/</u> You will find a list of Catholic Activists involved in social justice at this site, which includes Dorothy Day and others. <u>https://www.uscatholic.org/articles/201802/what-today%E2%80%99s-leaders-can-learn-catholic-activists-history-31313</u> Research some Australian Catholic activists. See these organisations: <u>https://www.australiancatholics.com.au/article.aspx?aeid=39257</u>		
3	Concluding Activity: As one way to sum up the key insights from this topic of "The Common Good", the teacher asks students to design a machine to teach other students about the deeper meanings of, and promote critical thinking about, 'the common good' so that they may work towards the common good for church and society. This is based on a machine idea first put forward by Edward de Bono of lateral thinking fame. This machine should have no more than 5 main functions or buttons, it can be linked to social media, and it should take into account the links provided below on the arts, music, architecture etc. Keep in mind that it is a		

	teaching, critical thinking, and raising of awareness machine that should be based on principles of Catholic social teaching, and challenge other students to apply these in a practical manner.
4	Choose one of these <u>images on modern art and slavery</u> and write a reflection on what the image means to you and what issues it raises with respect to the common good and Catholic social principles:

Endnotes

¹. There is a full description of the book *Catholic Ethical Thinking* on the website:

<u>https://www.kwl.com.au/kwl-print/</u> Catholic Ethical Thinking for Senior Secondary Students is written to span the last two years of secondary education or high school, the pre-university levels in Australia and other countries, age levels 16-18. Dr Kathleen Engebretson wrote this text working with other authors who are skilled in specific fields. Much of the extensive content of this book is also appropriate for adult education and parish discussion circles. Web links are suggested for all chapters.

The first three chapters are foundational, to develop a student's capacity for "ethical thinking". The art of ethical thinking analyses defective approaches to ethics that are at work in "postmodern" society today, and favours the natural law approach. Authorities in Catholic ethics takes up the meaning of the commandments and the new law of love in Christ's Gospel, focusing on Jesus Christ and his attitude to people and the supernatural virtues and gifts that form Christians. This is taken in a practical direction in the fifth chapter, The pursuit of happiness, on the Beatitudes, completing what began at Year 6 – what Christian happiness really means, here proposed in an ethical perspective.

Catholic Ethical Thinking for Senior Secondary Students continues an ongoing Christian education in human sexuality in parts of chapter 4, Respect for the body, and more specifically in chapter 6, Marriage and family issues. Inspired by Pope John Paul's "theology of the body", this chapter sets all sexuality in the perspective of marriage, including issues such as cohabitation, homosexuality, contraception etc. But chapter 4 also focuses on the immediate moral issues and choices faced by young people at school: alcohol, drugs and eating disorders.

Chapter 7 is the culmination of the pro-life ethic that runs through the other texts in the series, *To Know, Worship and Love*. The "culture of life" is built on respect for the life of the unborn, and that reverence for the right to life is applied in ethical thinking about embryonic stem-cell research, euthanasia and capital punishment.

Forming a just society, chapter 8, is a more detailed study of the principles of Catholic social teaching such as: solidarity, the preferential option for the poor and subsidiarity. The final chapter, Global peace, development and justice looks at the wider world of the early twenty-first century, particularly peace and the status of just war theory, world poverty and international debt. Three issues relevant in Australia and many other countries conclude the chapter: justice for indigenous people, environmental justice and the rights of refugees.

The first Appendix provides case studies, a practical analytical approach to three ethical issues: research on embryonic stem cells, euthanasia, and cohabitation before marriage. A second Appendix, When a Catholic marries, describes the procedures and requirements for a valid sacramental marriage. Most of the students using this text will marry and need the guidance and support of the Church in their vocation of life and love. Bishop Peter Elliott, General Editor

NOTE: Personal copies of the two senior texts on Catholic Ethics etc can be difficult to locate as the KWL website does not sell to individuals. However local bookshops such as "The Seven Senses" series of shops in NSW can order them. The only two 11/12 titles and ones relevant to this topic are as stated above: *To Know Worship and Love: Catholic Ethical Thinking for Senior Students (11/12);* and in the same series TKWL: *Catholic Studies for Senior Students (11/12).*

¹. Taken from a rich source of sayings that would prove valuable for any part of this *Catholic Thought* syllabus: Susan Ratcliffe. (Ed.). (2010). *Oxford Dictionary of Quotations by Subject, Second Edition.* Oxford: OUP. These quotes on social justice are from pp. 264-265.

Year 12 2unit Option A: Set Text Study

Content Focus:

In this unit, students will explore key texts in the Catholic tradition and critically evaluate the way they reflect Catholic thought, liturgy, prayer, sacramental life, theology and ethics. Students will develop an appreciation for the richness of the written and creative tradition of the Church through the study of key texts, and reflect on how they reveal a deeper engagement of the Good Life in the Catholic Church.

Selected Texts:

Teacher selects ONE of the following categories of text:

- Scripture Writings OR
- Writings that respond to issues or concerns OR
- Catholic Literature OR
- Film

Category of Text Texts "Story of a Soul" by St "The Little Flowers of St "Seven Story Mountain" Spiritual Writings Therese of the Child Francis of Assisi" by Thomas Merton Jesus Writings that "Didache" "Laudato Si" by Pope "Nostra Aetate" Vatican respond to Francis ||issues or concerns "An Absolutely "Song at the Scaffold" "The Power and the Ordinary Rainbow", by Gertrud von le Fort Glory" by Graham "Once in a Lifetime, Greene Catholic Snow", "The Broad Literature Bean Sermon", "Blood", "The Abomination", "The Buladelah-Taree Holiday Song Cycle", "Poetry and Religion", "Animal Nativity" in Collected Poems by Les Murray Film Risen The Way Babette's Feast

Teacher then selects ONE text from those listed in the table below

Student Texts:

•

General Resources for Teachers:

Books

• Fr Richard Leonard SJ: Movies that matter: reading film through the lens of faith

Video

•

Website

ACBC: Film Reviews: <u>https://www.catholic.org.au/film-reviews</u>

Life Skills Content

Set Text Study Select a film from the options provided in the 2 unit list		
Inquiry Questions	1. How do texts within the Catholic tradition reveal and shape Catholic identity?	
Content	 Name one issue from the text Discuss how the text might facilitate a deeper understanding of faith for believers and the Catholic Church This may include a recount what the text says about the issue named 	
Adjustment	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. A film could be selected here with selected excerpts shown to students. For example, using the dinner scene from <i>Babette's Feast</i> and linking it to Jesus and the Last Supper.	

Key Inquiry Question 1

How do texts within the Catholic tradition reveal and shape Catholic identity?

<i>Statements of Learning</i>	 Students will: Investigate the role of texts and how they reveal and shape Catholic identity explore what a text tells us about what it means to be part of the Catholic people study the relationship between spiritual and cultural expressions of the Catholic faith evaluate the ways in which a text influences the internal and external perception of Catholic identity
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 1	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Que With regards to e	estion 2 one text, how does a text emerge from a distinctive Catholic culture?
Statements of Learning	 Students will: Explore one key text (from the list provided), from a specific part of the Catholic tradition explain the historical circumstances in which the text was created, in relation to the regional and national expressions of the faith identify the personal circumstances of the composer that inspired the creation of the work describe the ecclesial context that was present at the time of the creation of the work
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 2	Insert background info on the scripture quote here

OTHER TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 3

What are the main themes in the selected text?

<i>Statements of Learning</i>	 Students will: Identify the main themes explored in the selected text name the issues addressed in the text articulate the nature of the issues addressed in the text explore the relationship between the main themes identified in the text describe the relationship between the themes of the text and the context in which the text was created
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 3	Insert background info on the scripture quote here

OTHER TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 4

How does the author/ director explore these themes?

Statements of Learning	 Students will: Articulate the various techniques employed by the composer to convey the theme in the selected texts Explain how a particular mode of expression (literary, doctrinal, cinematic) helps a composer to advance and develop a theme Study, with a given mode of expression, the relationship between the structure of a text and its main themes Assess the extent to which the particular technique assist the composer to develop the main themes
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 4	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 5

How do these themes develop a deeper understanding of The Good Life?

Statements of Learning	 Students will: Draw out aspects of <i>The Good Life</i> promoted by the selected text names and explore the virtues addressed in the text describe the relationship between the virtues explored in the text and the economy of salvation examine the aspects of grace addressed in the text
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 5	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 6

How does the text enlarge a sense of the possibilities of the Catholic tradition?

<i>Statements of Learning</i>	 Students will: Evaluate the ways a text enlarges their sense of the possibilities of the Catholic tradition reflect on the change in understanding of the Catholic Church, as a result of encountering the text, for the faithful and the Catholic Church discuss how the text might facilitate a deeper understanding of faith for believers and the Catholic Church consider the role of texts in conveying the message of Christ and his Church
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 6	Insert background info on the scripture quote here

OTHER TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Spiritual Writings Backgrounds

"Story of a Soul" by St Therese of the Child Jesus	Born in Alençon in 1873, the youngest of nine children, St. Therese's declared ambition from an early age was to become "a great saint". At the age of fourteen she told her father of her longstanding desire to become a Carmelite nun, as three of her elder sisters had already done. Having obtained his permission, she then confronted the opposition of local clerical authorities, who considered her far too young to take so momentous a step. She and her father finally appealed to the reigning Pontiff, the elderly Pope Leo XIII. Leo told Therese that she would become a Carmelite "if it is God's will". On the day before her fifteenth birthday she was informed that her wish had been granted, and in April 1888 she entered "the blessed ark" of Carmel at Lisieux. She would die there of tuberculosis nine years later, at the age of 24. She was canonized in 1925 and declared a Doctor of the Church in 1997.
	Story of a Soul is not a conventional "autobiography". It consists of three manuscripts, composed at different periods at the request of different Carmelite superiors, and never intended by Therese for publication. It consequently has a looser and more episodic character than other works of spiritual autobiography. However, Therese's burning love for God and for souls is evident on every page. Moreover, her famous "little way" to sanctity is depicted vividly and beautifully. Instead of the "dazzling works" of missionaries and martyrs, Therese undertook "not to pass up any little sacrifice, any look, any word, to take advantage of all the little things and to do them out of love". By following this little way, she did indeed become a great saint – possibly, as Thomas Merton claims, "the greatest saint there has been in the Church for three hundred years".

"The Little Flowers of St Francis of Assisi"	St. Francis of Assisi is one of the best-loved of all Catholic saints. Born to a prosperous cloth merchant in 1181/2, after an early life of high-spirited extravagance he underwent a conversion experience, renounced worldly riches and took to a life of absolute poverty in imitation of Christ. Within a few years he had gathered a small band of followers who likewise embraced poverty for Christ's sake. In 1209, Francis sought and obtained the blessing of Pope Innocent III for his order's work. At his death in 1226, the Franciscan Order had already spread from Italy to Germany and England. He was canonized only two years later.
	The <i>Little Flowers</i> is an anonymous 14 th -century collection of edifying stories about St. Francis and the early Franciscans. Their original author is thought to be the 13 th -century Franciscan Ugolino Brunforte. Combining fact and legend, they vividly convey the spirit of Francis and of his Order. We see Francis' relentless severity both with himself and with his followers. During one Lent, he eats no more than half a loaf of bread. As penance for an "evil thought" about a friend, he lies on his back and commands the friend to step three times on his throat and mouth, "crying shame and infamy" upon him while doing so. He orders a friar to preach naked as penance for imperfect obedience and then, regretting his harshness, strips naked and undergoes the same penance. However, we also see Francis' exuberant joy and his burning charity. He receives murderers "lovingly and benignly" and brings them to Christ. He performs miraculous healings and intercedes successfully with God to revoke a privately revealed sentence of damnation on another friar. On one occasion he and his companions receive a vision of Christ Himself in the form of an "exceedingly beautiful youth" who fills them with "grace and sweetness". The <i>Little Flowers</i> is an ideal introduction to Francis and to Franciscan spirituality.

"Seven Story Mountain" by Thomas Merton	Thomas Merton was born in France in 1915 to a New Zealand father and an American mother, neither of whom was Christian. By the age of sixteen he had become, in his own words, "the complete twentieth-century man", a self-centred agnostic "with veins full of poison, living in death". In his early twenties, while pursuing postgraduate studies in English literature at Columbia University, he converted to Catholicism. Desirous of entering the priesthood even before his reception into the Church, he would eventually become a Trappist monk and priest at the Abbey of Our Lady of Gethsemani near Bardstown, Kentucky. <i>The Seven Storey Mountain</i> , published in 1948, is his spiritual autobiography. (The title alludes to Dante's depiction of purgatory as a seven-terraced mountain, each terrace corresponding to one of the seven deadly sins.)
	While the book is first and foremost an account of Merton's journey of faith, it is also a gripping and often moving story of childhood, adolescence and early adulthood. We see Merton the little boy, with an imaginary friend and an imaginary dog, whose terminally ill mother would not allow him to visit her in hospital for fear that the experience would make him "morbid". We see Merton the young man, passionate about philosophy and literature and flirting briefly with Communism. Finally, we see Merton the Trappist novice, happy as never before, learning that his younger brother has been killed in combat, less than a year after the latter's own reception into the Church. Like St. Augustine, Merton combines unflinching honesty about his own past and present failings with a burning, unaffected zeal for God.

Writings that respond to issues or concerns

"Didache"	The <i>Didache</i> ("Teaching") is one of the earliest surviving Christian texts. It has two full titles: "The Teaching of the Twelve Apostles" and "The Lord's Teaching to the Gentiles by the Twelve Apostles". Though fourth-century Christian writers such as Eusebius and Athanasius refer approvingly to "The Teaching of the Apostles" (presumably the <i>Didache</i>), the text was lost for many centuries and rediscovered only in 1873. Scholars disagree about when and where it was written. Some assign it to the late second century, while others suggest that it dates from the time of the apostles. In any case,
	source of information regarding the morals and sacramental and liturgical practices of the early Christian Church. It has two parts. The first describes the "two ways": the Way of Life and the Way of Death. The second part treats of liturgy, Church discipline and eschatology. The Way of Life is, in sum, " <i>Thou shalt love first the Lord thy Creator, and secondly thy neighbour as thyself; and thou shalt do nothing to any man that thou woudst not wish to be done to thyself</i> ". In the course of elaborating on the Way of Life, the author forbids infanticide and abortion, both common practices in the ancient world. This is perhaps the earliest unambiguous evidence of Christian opposition to abortion. Other noteworthy features of the <i>Didache</i> include its exhortation to confess one's faults (possible evidence for the apostolicity of the sacrament of penance), its affirmation of the Trinitarian baptismal formula, its injunction to fast on Wednesdays and Fridays, its detailed description of "the Eucharistic prayer", and its counsels concerning the proper treatment of "prophets".

"Laudato Si" by	
Pope Francis	Laudato Si' is Pope Francis' second encyclical, published on 24 May 2015. Its subtitle is "On Care for Our Common Home" and its overarching theme is the environmental degradation wrought on the earth, our "common home", by the "irresponsible use and abuse" of natural resources. Whereas Francis' first encyclical <i>Lumen Fidei</i> and his 2013 apostolic exhortation <i>Evangelii</i> <i>Gaudium</i> were both addressed exclusively to the Catholic faithful (as is usual with papal writings), <i>Laudato Si'</i> is addressed to "all people", Catholic and non-Catholic alike. The "environmental crisis", Francis says, requires "a new and universal solidarity".
	Chapter One outlines the scope of the crisis. Amongst other things, it identifies anthropogenic climate change as "one of the principal challenges facing humanity in our day". Chapter Two offers some expressly theological reflections on the crisis and Chapter Three presents a diagnosis of its "human roots". Francis traces contemporary ecological ills to modern "anthropocentrism" and to what he calls the "technocratic paradigm", which sees God's material creation as nothing more than "raw material to be hammered into useful shape". Chapter Four discusses elements of what Francis calls an "integral ecology": an ecology concerned not only with harms inflicted on "Mother Earth" but also with the "human and social dimensions" of the environmental crisis. Chapter Five discusses possible "lines of approach and action" to deal with the crisis. Chapter Six treats of the need for "ecological education" and of what Francis calls "ecological conversion", based on "ecological spirituality". Though he here draws heavily on Christian teaching, he makes clear that an "ecological spirituality" may also draw on non-Christian religious traditions. The encyclical concludes with two prayers, one specifically Christian and the other generically monotheist.

Nostra Aetate"	
Vatican II	Nostra Aetate is the Second Vatican Council's "Declaration on the Relationship of the Church to Non-Christian Religions", promulgated on 28 October 1965. It is the charter for post-conciliar Catholic participation in
	"inter-religious dialogue". The Church, it says, "rejects nothing of what is true and holy" in non-Christian religions. While it speaks quite generally of "non- Christian religions" and includes some brief remarks about Hinduism and Buddhism, its primary concern is the Church's relationship to the two non- Christian Abrahamic faiths: Islam and, more especially, Judaism. Nearly half of the document, in fact, is devoted to the Church's relationship with the Jewish people. It stresses the "common spiritual heritage" of Jews and Christians, repudiates the charge that Jews are collectively guilty of the death of Christ, condemns anti-Semitism, and calls for greater "mutual understanding and appreciation" between Christians and Jews. The authors of the Declaration were painfully mindful of the then-recent Nazi attempt to
	exterminate the Jewish race, arguably rooted partly in historic Christian anti- Judaism.
	<i>Nostra Aetate</i> is silent about whether those who never accept Christ as "the way, the truth and the life" can nonetheless be saved. It calls for "discussion and collaboration" with non-Christians, without clearly identifying the purpose of such activities. It speaks of "preaching the word of God" and of
	"proclaiming Christ", but not explicitly of <i>evangelising</i> . It thus represents a striking break with the pre-conciliar attitude towards non-Christian religions. Gregory Baum, one of the authors of the Declaration, later admitted that it contains a "most dramatic example of doctrinal turn-about". It has unquestionably contributed to the post-conciliar weakening of Catholic
	missionary zeal. In particular, it has encouraged Catholics to believe that evangelising the Jews is unnecessary – and perhaps even sinful, since, in Baum's own words, converting Jews is "a spiritual way of blotting them out of
	existence" (hence a "spiritual" form of genocide). When teaching <i>Nostra Aetate</i> , these difficult and sensitive topics will need careful discussion.

Catholic Literature

"An Absolutely Ordinary Rainbow", "Once in a Lifetime, Snow", "The Broad Bean Sermon", "Blood", "The Abomination", "The Buladelah-Taree Holiday Song Cycle", "Poetry and Religion", "Animal Nativity"

Les Murray was born into rural poverty. His mother died when he was 12. He was bullied at school, suffered years of depression, and was, for a time, homeless. Rurality, poverty, single-parent-homemaking, mental illness and homelessness are often experiences of marginalisation or stigma. It is also a commonplace that white men are socialised against admitting to physical, emotional or psychological pain. As such, Les Murray's poetry is not an expression of white male privilege. Rather, it is the result of art and faith together making sense of a world which is found to be full of suffering and yet beautiful, and which transfigures a life of disadvantage and struggle.

in Collected Poems by Les Murray

How does a religion, founded in the Middle East 2,000 years ago, find its way into the poetry of a man with this background? How did art and faith give this man a voice? And how is it that this poetry has become renowned around the world, even in cities such as New York, whose readers would never have seen an Australian country town or heard an Australian country expression? Is it a coincidence that a man of faith could use the art of poetry to become 'The Greatest Poet Alive' (The Atlantic Magazine, May 2016)? Students can be challenged with these questions.

The answers are found in the poems' three layers, which are, 1) personal, 2) local, 3) universal. That is, 1) sights and experiences from the poet's own life, 2) conveyed in terms and images particular to his country, express 3a) universal values or culture and/or 3b) the Catholic-value-inheritance.

Example: Animal Nativity: 1) The poet imagines his own Nativity scene and feels the awe of the mystery of the Incarnation. 2) He fills the scene with swallows, cattle, spiders and dogs, which are familiar creatures. The 'hunger-diamond' is recognisable as a baby bird's open beak. The Nativity, imagined thus, is linked to 3a) the Iliad, an ancient Greek epic poem about war, now resolved by a Christian peace, and 3b) Scriptural references: 'this calf' (the fatted calf for feasting), 'water-walker' (Christ walked on water), 'the lamb' (the Passover lamb), 'a star.' The hunger-diamond also recalls the traditional reception of Holy Communion on the tongue, in which the Catholic opens his mouth, like a baby bird being fed by Mother Church. By the final stanza, the reader feels the mystery of the Incarnation, without the poet ever using the official word for it.

The three layers are present to different degrees in the poems. Teachers may prefer to begin with *Animal Nativity*. Students, having *felt* how a poem conveys theological concepts, can then be directed to *Poetry and Religion*, which explicitly draws from the Catholic-value-inheritance. They should then be equipped to interpret the subtler *An Absolutely Ordinary Rainbow*, *Once in a Lifetime, Snow*, and *Broad Bean Sermon*, which radiate with universal expressions of grief, wonder, or joy, borne of indvidual experience. Introduce *Blood* and *The Abomination* once students are ready to investigate the rural experience in more detail, and to discuss animal

slaughter with reference to sacrifice and sin. The Buledelah-Taree Holiday
Song Cycle, being the most personal and local of the poems, is primarily
an example of Australian imagery in poetry, and will be of the least value to
a discussion of the influence of faith upon art.

Song at the Scaffold" by Gertrud von le Fort	The novella is a fictional account of the martyrdom of 16 Carmelites on 17 July 1794, during the period known as the Reign of Terror, when the French government attempted to suppress the Catholic religion in France. Known as the martyrs of Compiègne, they are remembered for their chanting of liturgical hymns as they were led to the guillotine. They were beatified on 27 May 1906, and have been represented in paintings, a play (<i>The Carmelites</i> , by the renowned French Catholic, George Bernanos), and even in film.
	The novella's dominant theme is fear. What are the origins and nature of fear, and how might it be healed? This is expressed in the life and novitiate of Blanche de la Force, who approaches religious life through fear of the world, leaves out of fear of martyrdom, is captured and abused by the anti-Catholic rabble, but who, at last, when watching her former sisters' martyrdoms, lifts her voice with theirs in song, and is herself martyred. The second theme is sacrifice. Marie de l'Incarnation, the nun who most desires martyrdom, but who also offers to pay the price in prayer for Blanche de la Force's soul, is deprived of martyrdom. The novella suggests that her invisible sacrifice of her own desires, a sacrifice that received no public acclaim (as the martyrs would later receive) was as great and as holy as the public martyrdoms.
	The narrator's voice is dry and abstract. This represents the flat, 'scientific' world-view of the anti-Catholic French. This dullness becomes the background for vivid descriptions of the Carmelite women and the contrasting government officials and French mob. The narrator lives in a cognitive landscape of 'over-thinking.' The nuns live in the immediacy of the present moment.
	The novella challenges secular concepts of the Good Life by giving the reader two heroines whose greatness is revealed in weakness and in sacrifice. The timid novice, plagued by fear all her life, dies a martyr. The nun with the most courageous and determined soul is asked by God to sacrifice her desires and to spend her days without her sisters, in an invisible life. And yet, the narrator sees in those women a triumph which surpasses all the narrow considerations of French secular atheism. The novel expands our ideas of the value of faith by also introducing us to remedies from our own faith- tradition for the human experiences of fear, oppression or disappointment.
	The most recurring image and symbol of the true Good Life and the possibilities of faith is <i>le petit Roi</i> , the Little King. The vulnerable Christ-child contrasts with the lost glory of the French King and the power of secular government. <i>Le petit Roi</i> summarises the concerns of the novella as an image of the Catholic faith, the power that is not of this world, and the strength found in weakness.

ower and the Glory is a novel for advanced readers of mature faith. It is bry of an alcoholic priest with a mistress and a child, who is on the run he anti-religious Mexican government in the late 1920s, abandoned by burch, who suffers a crisis of faith, and finally dies at gunpoint seeing the has wasted his life by failing to become a saint. The novel was mned in 1953 by Cardinal Bernard Griffin. Pope Paul VI later agreed bortions of the book were offensive to Catholics but stated that its overall age was acceptable. Ext emerges from the author's own anxieties. A convert to Catholicism, the struggled with chastity, left his wife, and kept a mistress. He refused sonal summons from Saint Pio of Pietrelcina (Padre Pio) fearing that apuchin who could read souls would tell him to marry his mistress or up with her. He refused to be identified as a Catholic novelist and bed himself as a 'Catholic agnostic.' At the same time, he could not the faith, convince himself it was untrue, or cease to admire its ideals. uthor's conflicted experience of Catholicism is poured into this novel.
the struggled with chastity, left his wife, and kept a mistress. He refused sonal summons from Saint Pio of Pietrelcina (Padre Pio) fearing that apuchin who could read souls would tell him to marry his mistress or up with her. He refused to be identified as a Catholic novelist and bed himself as a 'Catholic agnostic.' At the same time, he could not the faith, convince himself it was untrue, or cease to admire its ideals. uthor's conflicted experience of Catholicism is poured into this novel.
om, the power and the glory." In fact, the spiritual experience of the priest is unremittingly bleak. He is never named – a symbol of the h's neglect of the individual and the selfishness of lay Catholics. This part, a deliberate backdrop to the novel's ultimate message. Readers nown that, at the moment of the priest's murder, he does not see that igion was false, but that it was true. Despite the silence of God and the e of the Church, he was still responsible for becoming holy. The fallen sees no excuse for himself, and realises that, despite everything, it is o is the failure, rather than God or the Church. It is a challenging age, for it appears to exonerate everyone from blame – even the s persecutors – for his failure as a priest and a Catholic. It is the most nging concept of the Good Life, demanding that readers imagine how we lives will look to themselves at the moment of death. At that ent, will we care about what others did to us, or will we care about what d for God?
ext enlarges our sense of the value of faith or the possibilities of the lic tradition by showing us that Catholic art does not fear the ration of the darkest of human spiritual experiences. It reminds us that nnot always choose those experiences, that the wars and injuries and inflicted by others can damage us. But it also serves a warning st abdicating responsibility for our souls. Even in the most ill-used of even under the most unjust circumstances, only one thing matters – to ne a saint.

<i>Risen</i> (2016)	Risen, a perspective on the death and resurrection of Jesus from the point of view of a Roman Tribune
	In an age where the title might suggest zombies in the living dead, is interesting to see that the title is for the risen Jesus. This is a worthy film, in some ways a Roman spectacle but, ultimately, a film about faith.
	Technically, the film is very well made, using Morocco settings, re-creation of Jerusalem, Pilate's residence, Calvary, the disciples in the upper room, as well as the Judaean desert, the sea of Galilee and the mountains. The director is Kevin Reynolds who, in the past, directed such blockbusters as Robin Hood, Prince of Thieves and Waterworld. The film it technically well-crafted.
	But, for many viewers, the key question is: how is the resurrection of Jesus treated? Basically, the answer is with reverence and some awe.
	The audience is giving the setting of troubles in Judaea at the time of Jesus. There is an opening battle sequence, quite vivid in its action, where the Roman soldiers are confronting the Zealots, the Romans being bombarded by heavy rocks but capitalising on military strategies, using their shields for protection and advancing on the Zealots, defeating them and taking Barabbas. The commander is Claviuis, played very seriously by Joseph Fiennes.
	Then we are given the background of Pilate, his concern about beating the Zealots, his remarking to Clavius that he has had trouble, allowing the chief priests to take a prisoner, Yeshua, and crucifying him. Pilate has been troubled and thinks that Yeshua has had a death wish, wanting to sacrifice himself. Pilate and then sends Clavius to Calvary to oversee the breaking of the legs of the thieves and of Yeshua but he authorises the piercing of the issue aside with a lance, despite the Centurion's professing faith in Yeshua. Mary and the others are glimpsed at the foot of the cross.
	This means that the Gospel events are being looked at from the point of view of the Romans. This is particularly the case when Joseph of Arimathea brings a message from Pilate with permission to take the body of Jesus, Clavius inspecting the tomb before the huge stone is rolled over it and Roman seals put on the stone. (The other bodies are seen being thrown into lime pits.)
	The film makes much of the incompetent soldiers, drinking on guard, wanting a night off, experiencing something strange and then reporting back to Caiaphas with the invention of the story of the stealing of Jesus' body. Pilate is insistent to Clavius (and Caiaphas even more insistent) that the body be found and any rumours of Yeshua Risen are quashed.
	Which means that the audience goes behind the familiar scenes, with Clavius and his assistant searching for all the recently buried bodies (a desecration that the people abhor) and then interviewing various disciples of Yeshua, including a cheery Bartholomew, an old blind lady, and a very serious Mary Magdalene, identified

	professionally by a number of the soldiers.
	But, one of those interviewed is prepared, Judas-like, to betray the disciples and leads the Romans to the upper room, Clavius entering at the time of Thomas's encounter with Yeshua and astonished at seeing him.
	From this point on, the film changes gear, Clavius rather overwhelmed by what seemed impossible, his leaving his post, travelling north and encountering Peter and the other apostles, sharing their experience with them at the Lake of Galilee, even talking to Yeshua about his search for meaning, and then an ascension scene, not a levitation, but Yeshua speaking the familiar words and walking into the sunrise.
	By this stage, the focus is on faith, the encounter with Yeshua and the consequences.
	As has been said, the film is well crafted technically, is written with serious intent, performed seriously, with Peter Firth as Pilate and a very sympathetic Cliff Curtis (the New Zealand Maori actor) as Yeshua.
	The film will be sympathetic received by believing audiences, by Christians of all denominations, and with some interest in interpreting the Gospels from the Roman perspective by those who do not share faith.
	Review by: Peter Malone MSC is an associate of the Australian Catholic Office for Film & Broadcasting.
	Accessed at: https://www.catholic.org.au/film-reviews-2016/risen
Other articles related to the	National Catholic Register <u>http://www.ncregister.com/daily-news/sdg-reviews-risen</u>
film	Catholic News Service
	http://www.catholicnews.com/services/englishnews/2016/risen.cfm

The Way (2012)	Ever since Tom's (Martin Sheen) wife died, his relationship with his only child David (Emilio Estevez) has been fraught. In dealing with his grief, David takes flight, from his doctoral studies, from his father and from the US. Under the guise of being a cultural anthropologist on field studies, David tries running away from himself and his pain.
	David finds his way to the Pyrenees, where he begins the medieval pilgrimage, now called El Camino (The Way). Ill prepared, he dies from exposure in the early days of his pilgrimage. Tom leaves his practice as an ophthalmologist in California and goes to claim his son's body at St Jean Pied de Port, France. On arrival he discovers what David was doing, and Tom decides to complete the pilgrimage as a way of establishing a connection with his dead son. "Our children are the very best and the very worst of us."
	Armed with his son's backpack and guidebook, Tom navigates the 800-kilometre historical pilgrimage from the French Pyrenees to Santiago de Compostela in the north-west of Spain, but soon discovers that he will not be alone on this journey. While walking The Way, Tom meets other pilgrims from around the world: an obese Dutchman who has self-esteem issues and a marijuana problem; an abused feminist from Canada who knows what it is to lose a child; an Irish writer who is angry with the Church, likes drinking, and observes other people's experience rather than having his own.
	These eccentric characters all make the journey together; along the way dealing with the anger, hurt and pain that saw them unconsciously begin it in the first place.
	This quartet are not the only eccentrics in this film. There is the Basque hostel owner who wants to be a bullfighter, an American priest who is recovering from a brain tumour, and the leader of the Gypsies who is the portrait of a committed father and an honourable man.
	Filmed almost entirely in Spain and France along the actual Camino de Santiago, it is a compelling exploration of many things: the grief of a parent for a child; the power of a journey to unmask real issues about self-knowledge; and the multiple layers of personal and sacred revelation to which we can aspire. It is not by accident that the symbol of The Way is a shell, which, among other things, needs to be prized open, often with difficulty, to bring forth potential treasure.
	It is very rare for me to say that I think every Catholic secondary school student should see a film, but The Way is one. And I know that almost every person of faith will find here a genuinely faith-filled experience.
	One of the great ironies in regard to this film is that one of the major genres of cinema is the 'road film', where the characters go on a journey somewhere to discover something essential or important. Maybe the Camino de Santiago de Compostela is, after Jerusalem, Mecca and the Ganges, the oldest continuing

	pilgrimage in the world. It certainly is the first to actually have a guidebook written about how to accomplish it. But it still holds a strong attraction to the young and the old, believer and non-believer alike.
	The insightful tag line of the film comes from David's challenge to his father as he takes flight from home: "You don't choose a life, Dad. You live one." And an even more telling line comes later: "The Camino is all about confronting death." Every journey to self and religious revelation involves death in all its varieties.
	T.S. Elliot's famous poem, The Journey of the Magi, about those original Christian pilgrims, shows this well: were we led all that way for Birth or Death? There was a Birth, certainly, We had evidence and no doubt. I have seen birth and death, But had thought they were different; this Birth was Hard and bitter agony for us, like Death, our death. We returned to our places, these Kingdoms, But no longer at ease here, in the old dispensation, With an alien people clutching their gods. I should be glad of another death.
	By Fr Richard Leonard SJ, Director, Australian Catholic Film Office Published in Kairos Catholic Journal Vol. 23 No.5, 1 – 14 April 2012
	Accessed at: http://www.cam.org.au/kairos- digital/kairos_v23i05/files/ekairos_v23i05.pdf
Other articles related to the film	The Catholic World Report https://www.catholicworldreport.com/2011/11/01/following-the-way/

Babette's Feast (1987)	Babette is engaged as a cook by two girls, whose Father has died. Babette wins the lottery and asks for permission to provide a feast in honor of the community's leader who has died.
	On the night of the meal the community is anxious. They consume the feast, but refuse to celebrate it, offering it as reparation for sin. During the meal, Babette is unseen.
	Like the secrecy of Jesus' identity in Mark's Gospel, Babette's story is only gradually revealed.
	The meal is profoundly Eucharistic, as the best of everything is provided for rich and poor alike. But the effect of this meal most reveals its nature. Twelve diners surround the table. The meal's effect is indiscriminate in bring forth truth, forgiveness and unity.
	Christian symbols abound in the film: the sea, fishing boats, and nets evoke Gospel narratives of abundance, discipleship, and the church.
	Babette is a Christ-like figure in the film. She does not give her physical life for a cause, though in many respects she has died to her old life and been reborn to this one.
	Excerpt from Movies that Matter, Richard Leonard SJ
Other articles related to the film	The National Catholic Register (EWTN) http://www.ncregister.com/blog/kschiffer/babettes-feast-is-pope-francis-favorite- film-and-mine
	The Catholic Herald UK http://www.catholicherald.co.uk/commentandblogs/2017/02/22/what-babettes- feast-teaches-us-about-the-eucharist/
	Aleteia <u>https://aleteia.org/2016/11/21/why-does-pope-francis-want-us-to-watch-the-movie-babettes-feast/</u>

Year 12 2unit Option B: The Church and the Arts

Content Focus:

Students explore how the natural human expression of faith and revelation grew to become a rich tradition of art, sculpture, music and architecture within the Catholic tradition. Students engage in a study of various art forms including painting, sculpture, architecture and music, that have been inspired by faith and reflect the glory of God and creation whilst deepening the human understanding of the Good Life or experience of faith.

Works to be studied

Teacher selects ONE of the following Catholic Beliefs:

- Marian Theology OR
- Eucharist OR
- Grace and Mercy

Some ideas to frame this unit:

"We are in a time where questions of origin are common. Science probes the universe in search of beginnings, while culture critics look afresh at how the creative impulse and imagination shape the values and practices of a society. And the world of the arts has many seeking to discern the mystery of our power to make things – things beautiful, meaningful and inspiring.

The human psyche is bent toward an inquiry about where we have come from and why we do what we do and from whence comes the universal inclination to make things. Exploring creativity, what it means and how it works is a challenging undertaking.

But the effort to gain some clarity about creativity is much needed now that the term "creativity" is being over employed to apply to an ever-widening range of activities.

The enterprise of human making is inescapable, it is woven into the fabric of what it means to be human and ultimately – as I see it – draws from the One who has made all things and set them in motion."

Retrieved from: <u>http://imago-arts.org/a-universe-of-creativity/</u>on 19 September 2018.

NOTE: This unit focuses primarily on the belief of "Grace and Mercy" with references throughout to the other two areas of Catholic Beliefs.

Belief	Musical Links	Artistic Links	Architecture	Cultural Context
Marian Theology	Magnificat - Mozart Mary did you know? - Pentatonix	She went in haste to the hill country - Frank Mesaric Annunciation - Fra Angelico	Basilica of the National Shrine of the Immaculate Conception, Washington	The Nativity Story, Catherine Hardwicke
Eucharist	Ave Verum Corpus - Mozart Missa Luba (1965)	Sacrament of the Last Supper - Dali The Last Supper - Michael Galovic	<u>Basilica de la</u> <u>Sagrada Familia,</u> <u>Barcelona</u>	Romero, John Duigan
Grace and Mercy	Mozart Requiem Agnus Dei "Your Grace is Enough - Matt Maher	<u>Ghent Altarpiece</u> (Adoration of the <u>Mystic Lamb)</u> <u>The Return of the</u> <u>Prodigal Son -</u> <u>Rembrandt</u>	<u>Sanctuary of Our</u> Lord's Mercy Lagiewniki, Krakow	Amadeus, Milos Forman

Teachers then study the art mediums related to the belief selected (see table over the page)

Student Texts:

- <u>To Know Worship and Love, Catholic Studies</u> Chapter 9 *The Arts and Religion*
- Michel Bettigold & James D. Childs. (2009). Catholic Spirit: An Anthology for Discovering Faith Through Literature, Art, Film, and Music Student Edition. Notre Dame, IN: Ave Maria Press. Refer to a commentary on the contents in Endnotes below.^{III}
- Scott Hahn (ed.). (2012). *The Church, Student Text, Sacrament of Salvation* (The Didache Semester Series). South Bend, IN: Midwest Theological Forum. This could act as an excellent companion to this unit with its content on church formation, liturgy, saints, prayer, etc.

General Resources for Teachers:

Introductory Texts

- Richard Taylor. (2003). *How to read a Church: A guide to images, symbols and meanings in Churches and Cathedrals.* London: Rider. Refer in particular to chapters on Jesus (pp.57ff), The Virgin Mary (pp.83ff), and Saints (pp.92ff).
- Mike Aquilina. (2017). A History of the Church in 100 objects. Notre Dame, IN: Ave Maria Press. Lots of possible links, see for example the object of "The Holy Grail" for links to the Eucharist, especially how the object itself has been decorated over the centuries.

More challenging, in depth texts

- Elizabeth Lev. (2018). *How Catholic Art saved the faith: The Triumph of beauty and truth in Counter-Reformation art.* Manchester, NH: Sophia Press.
- Michel Bettigold & James D. Childs. (2009). *Catholic Spirit: An Anthology for Discovering Faith Through Literature, Art, Film, and Music Student Edition.* Notre Dame, IN: Ave Maria Press.
- Rosa Giorgi. (2009). *The History of the Church in Art.* Los Angeles, CA: Getty Publications. In this richly illustrated volume the author argues that because much of Western art depicts key events, leaders, and practices in the history of the Christian Church, knowledge of that history is critical to an appreciation of many of our great masterpieces.

Video

- Goodness, Truth and beauty within the Catholic tradition (3 mins 17): <u>https://www.youtube.com/watch?v=lpOVsFtZ1hM</u>
- Watch this clip and try to note down as many examples of art works, sculpture, stained class, architecture and musical expressions that contribute to the goodness, truth and beauty of the Catholic tradition. Add some from your own experience.
- The crucial place of the Transcendental values of Truth, Beauty and Goodness in Catholic Education (1 min 59): refer to <u>https://www.youtube.com/watch?v=lpOVsFtZ1hM</u> Lots of inspiring quotes.
- Bishop Barron on Evangelizing through Beauty (8 mins 47): <u>https://www.youtube.com/watch?v=bBMOwZFpZX0</u>
- A brief history of religion in art TED-Ed (4 mins 37) https://www.youtube.com/watch?v=qfITRYcnP84
- A particularly important perspective for this unit comes from the "world's oldest church". Some time should be devoted to exploring this topic, given its historical and symbolic importance: The World's Oldest Church: Bible, Art, and Ritual at Dura-Europos, Syria Suggest commencing at the 8 mins 50 mark and watch as much as possible. Full clip goes for 1 hr 15 mins 23 secs. https://www.youtube.com/watch?v=hNiJ42pX5vY
- Mysteries of the Church: Jesus and Art (26 mins 26): https://www.youtube.com/watch?v=kelWGZALvmc
- Why The Church Needs Art Part One? (4 mins 35). One artist's reflections on how the Church and the arts interact and why they need each other.
- Vatican City: Art & Glory (DVD) (2007). 1 disk. The beauty and impact of art found within the Vatican City, Rome.
- Art and the Church (2 mins 41). Quite a compact treatment about how there have been different forms of art within the Church across the centuries.
- From Early Christian art to Byzantine Art. (18 mins 8). A good coverage of this often neglected historical period, when the "churches" were underground along with prayer, worship and burials. Power point slides with voice over commentary.

Website

 "Traces of the Transcendent" at the NGV: <u>http://www.resourcemelb.catholic.edu.au/object.cfm?o=223</u> This is a very useful website on the arts and transcendence. It is replete with art works illustrating its points, where its topics cover these key areas: Introduction; The Artist and the Transcendent 1, 2 and 3; The Artist
 and Creativity; The Artist and Faith; The Artist and the Absence of God; and The Artist and Death.

- The Church and the Visual Arts The Lutheran Church in Australia: <u>http://visualarts.lca.org.au/</u>
- Artway: Canada and USA organisations on Churches and the arts: <u>http://www.artway.eu/content.php?id=281&lang=en&action=show</u>
- **Catholic Art** understood as art related to faith and the Catholic Church. A good collection of images, history and commentary. <u>https://en.wikipedia.org/wiki/Catholic_art</u>
- Christian Iconography: Learn how to identify the saints and their symbols in Christian art. An excellent teaching and student site. Many teachers and students would benefit from this knowledge and background, whether coming from a Catholic background or not. <u>https://web.archive.org/web/20080512034542/http://www.aug.edu/augusta/iconography/inde</u> <u>x.html</u>

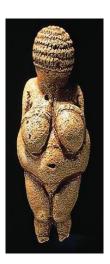
Life Skills Content

I

The Church and the Arts Select ONE catholic Belief to be studies. The art mediums relate to the belief selected			
Inquiry Questions	2. Why has the Church fostered the use of the Arts as an expression of the faith?4. With regard to ONE belief, how do the Arts communicate the truth and beauty of the Catholic faith?		
Content	 Explore why the Church has fostered the use of the Arts as an expression of the faith This might include looking at various artworks and drawing a response Describe how the Arts communicate the truth and beauty of the Catholic faith of ONE belief This might include naming a Catholic Church teaching or belief that is expressed in the image/ music 		
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. Life skills students could pursue an image from the book recommended at the beginning of this topic, M. & G. Aquilina. (2017). <i>A History of the Church in 100</i> <i>Objects</i> . A suggested focus is an Icon of Mother and Child (Ch 34, pp.143-145) which reinforces the themes of Marian theology and grace and mercy.		

The Church and the Arts

Key Inquiry Question 1 How are the Arts a reflection of human experience? Statements of Students will: Learning develop an understanding of how the Arts are a reflection of human experience discuss how art is an expression of human emotion describe how early artistic expressions portrayed an idealised human form, for example: Michelangelo's David explain how art has continued to provide an expression of the human experience in contemporary times Teacher NOTE: This Teacher Background can be a broader cultural discussion of art, drawing on student experiences of art including media such as: dance, music, Background sculpture, art and architecture. How the arts are a reflection of human experience and an expression of human emotion. "The emotion is a specific manner of apprehending the world" (Jean Paul Sartre). There is no fundamental separation between the Arts, human experience and human emotion. As the CCC 2500 states: "The practice of goodness is accompanied by spontaneous spiritual joy and moral beauty. Likewise, truth carries with it the joy and splendour of spiritual beauty". The Arts not only reflect and enrich human experience, and assist humanity to express certain emotions (e.g. wonder, awe, joy) but they lead humanity Greek sculpture towards certain spiritual practices (e.g. contemplation, cultivation of wisdom, "The Discobolus" or discus thrower meditating upon God's creation), and to activities reflecting the actions of the of Myron, c. 460-Divine Creator (engaging the imagination, creativity). The Arts in the context of 450 BCE the Church reflect the joys and griefs of every human condition and every age. This is reflected in particular through the Church's liturgy, church decoration, Divine office, and approaches to prayer, contemplation and devotion. Whenever humanity or society rejoice, grieve, wonder, search etc, all these and more are reflected in the Church as it is expressed through the Arts. CCC 2501 adds: "Arising from talent given by the Creator and from [humanity's] own effort, art is a form of practical wisdom, uniting knowledge and skill, to give form to the truth of reality in a language accessible to sight or hearing. To the extent that it is inspired by truth and love of beings, art bears a certain likeness to God's activity in what [God] has created." As Fr Dwight Longenecker comments: "The highest form of art does all the above and more. A painting, a symphony, a play or a film that really works, takes us on a journey and leads us into an encounter. The highest forms of art do this by touching our emotions" (Refer to: 'What's the use of Catholic Art?').



"Willendorf Venus", c. 30-25.000 BCE

Describe how early artistic expressions portrayed an idealised human form: Some of the earliest expressions of art leading which influenced later Christian art focused on the idealised human form. Earliest influences were nude figures in Greek sculpture, in particular the form known as the kouros, a figure who was young, autonomous, beautiful, and happy, as well as visually seductive (Martin Kemp (ed.). The Oxford History of Western Art, p. 16. As far back as Ancient Greek and Egyptian societies, in the times when myths and legends were born, artists have created impossibly high ideals for the beautiful body. And as our culture has changed over time, so too have the physical goals that humans strive to achieve. Technology, the digital age and social media may have accelerated the pace of change, but it hasn't changed the substance of the question: what is a beautiful body? (refer to: "The ideal human form as manufactured in ancient times as it is today") However, as Ellen Graves points out, perhaps the history of the nude and the attractive body in art (varying from era to era), which traditionally begins with the heroic male of Greek art of the classical period (6th - 5th century BC), should be pushed back to around 30-25,000 BC. This is the date of the tiny statuette, probably designed to be held in the hand, popularly called the Willendorf Venus and depicting a corpulent female, symbolic of beauty and fecundity at the time of its carving.

A thousand years after the body beautiful of the Ancient Greek artists, the Renaissance period from the 1400s to 1600s saw a shift from chiselled physiques to pale-skinned, voluptuous, full-figured female shapes. This gave expression to magnificent and timeless works such as Michelangelo's *David*. This astonishing Renaissance sculpture was created between 1501 and 1504. It is a 14 feet high marble statue depicting the Biblical hero David, represented as a standing male nude, and was originally commissioned by the Opera del Duomo for the Cathedral of Florence. For more information see <u>HERE</u>



Michelangelo's "David", c. 1501-1504

Explain how art has continued to provide an expression of the human experience in contemporary times. Refer to this source for a tracing of the history of representation of the body:

http://www.kemperartmuseum.wustl.edu/files/TG-su11-HumanFigureFINAL.pdf For a modern representation of the ideal human form see William S. Curtis, The morning bath – <u>Apache</u>. Refer also to this site: "<u>9 Artists who are rethinking the Human Experience</u>". Choose ONE artist and describe how he or she is representing and critically reflecting on contemporary human experience. As an example of art expressing human experience and an opportunity to explore some works listed for study refer to for these Music examples linked to Marian theology: Mozart Requiem, *Agnus Dei* (Lamb of God). See one version by Mozart - Requiem - Agnus dei – Herreweghe (3 mins 29) at: <u>https://www.youtube.com/watch?v=dGn-9A4mFhw</u> Refer to a YouTube of choir and orchestra (8 mins 47) at: <u>https://www.youtube.com/watch?v=CKW9o_5jw6U</u> Once again, a study of Music linked to Grace and Mercy and hence Marian Theology appears in: "Your Grace is Enough – Matt Maher. Refer to this YouTube which contains images, quotes and song lyrics: https://www.youtube.com/watch?v=8wN-fspKg1Q (4 mins 29).

Focus on "She went in haste to the hill country" by Frank Mesaric, which is connected to the belief of Marian Theology in terms of Artistic Links. Look at this image which can be found, accompanied by some texts and reflections, on pages 1 and 2 at:

https://www.lavalla.vic.edu.au/application/files/5714/9861/3791/10th_Aug_2007. pdf Look at the painting and divide it into quadrants if that is helpful. What do you notice about the details, colour, etc in each quadrant? How is Mary presented, what do her gestures say? She is pregnant. Why is she barefoot? Why is the ground at a gradient? What is the significance of the purple background?



'She went in haste to the hill country" by Frank Mesaric



Grace Cossington-Smith, "Church

Look at the background passage, namely Luke 1:39-45. Compare Mary's haste in leaving to Gen 19:14. Take note of Mary's and Elizabeth's interaction, their common destinies, and the place of the prayer known as the "Magnificat". For further background see Luke Timothy Johnson. (1991), *The Gospel of Luke*, pp. 40-44.

Given the general nature and scan of this Key Inquiry Question 1, there is an opportunity to explore an Australian perspective on the topic. One interesting artistic/historical example is Grace Cossington-Smith's "Church Interior, c. 1941-1942". The NGA commentary on this work reads: "Cossington Smith painted church interiors related to theme of the Second World War. They depict St James' Anglican Church in Turramurra, a place of great significance for Cossington Smith and her family as their regular place of worship since their arrival in the area in 1913. In the painting, Church interior there are women, children and older men. Missing are the men who had gone to war, giving an added poignancy to the image". For further information refer to: https://nga.gov.au/Exhibition/cossingtonsmith/Detail.cfm?IRN=130994 Refer also to George Gittoes' ability to reveal the horror and complexity of war and genocide etc through his images at: https://nandahobbs.com/artist/george-gittoes

Students may be given the opportunity to explore an Aboriginal Australian work of art that might impact on Church, liturgy, prayer and other areas. One example is: Leah King-Smith, *Untitled no. 4, 1991 and Untitled No. 5, 1991.* An image and explanation of this work can be found at <u>CEO Melbourne Resources</u> website

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
2144 Art and the sense of the Sacred, God's presence 2500-250-3, 2513 Truth, Beauty and Sacred Art NOTE: To save the teacher/students valuable research time, the CCC does not list anything specific under the various Arts specialisations such as dance, movement, architecture, buildings or music.	• Q461: How does art mediate between beauty and truth?		 Fr Dwight Longenecker. (2018). What's the <u>Use of Catholic Art</u>? Posted 23 March 2018. All of the following resources can be accessed via Book Depository UK or through a university online library: M. Fleming, L. Bresler, J. O'Toole. (2014). The Routledge International Handbook of the Arts and Education. London & New York: Routledge. See especially Chs. 1, 2, 10, 34 & 37. J. Robinson. (2005). Deeper than Reason: Emotion and its Role in Literature, Music, and Art. New edition. Oxford: OUP. D. Freeman. (2012). Art's Emotions: Ethics, Expression, and Aesthetic Experience. London: McGill-Queen's University Press.

	J. Doyle. (2013). Hold It Against Me: Difficulty and Emotion in Contemporary Art. Durham, NC: Duke University Press
	Books.

SCRIPTURE

Key Inquiry question 1



from God.

Wisdom 13:3: The author of beauty created the things of this world. However, the insights of the author of this passage are limited, which perhaps at times reflects our own inadequate understandings of both God and God's creation. The author is not aware, for example, that one needs more than natural theology to reach a fuller level of religious awareness. The author is also not fully aware that he/she knows 'the author of beauty' through God's revelation. He cannot understand why pagans and philosophers cannot grasp these truths as the author does.

Art is inspired by and gifted by God. God blesses art and beauty, and the gifts of creativity and imagination that enable humanity to create art come

Exodus Ch 31: God is instructing Moses to create a tent for the ark of the covenant, and God mentions several artisans whom God has chosen to create "artistic designs" to beautify the tent. God says, "In the hearts of all who are skilful I have put skill." We learn two things about God's view of art in this passage: God likes and approves of art and beauty, and God is the ultimate source of art, and the creativity and imagination that lies behind it. God wants humanity to create beautiful things, and their skill in doing so is a gift from God.

OTHER KEY TEXT	The artistic vocation in the service of beauty
	Paragraph 3. A noted Polish poet, Cyprian Norwid, wrote that "beauty is to enthuse us for work, and work is to raise us up".(3) The theme of beauty is decisive for a discourse on art. It was already present when I stressed God's delighted gaze upon creation. In perceiving that all he had created was good, God saw that it was beautiful as well.(4) The link between good and beautiful stirs fruitful reflection. In a certain sense, beauty is the visible form of the good, just as the good is the metaphysical condition of beauty. This

	 was well understood by the Greeks who, by fusing the two concepts, coined a term which embraces both: 'kalokagathía', or beauty-goodness. On this point Plato writes: "The power of the Good has taken refuge in the nature of the Beautiful".(5) The above is an extract taken from: Letter of his Holiness Pope John Paul II To Artists (1999). It is directed towards: 'To all who are passionately dedicated to the search for new "epiphanies" of beauty so that through their creative work as artists they may offer these as gifts to the world.' The opening scripture quotation is: "God saw all that he had made, and it was very good" (Gen 1:31). Endnote numbers have been left in for the information of teachers and students. This letter to artists notes ways in which artists are ineluctably linked to beauty and to the Mystery of God and, linking up with another CT unit, working towards "the common good". It traces the pedigree of Church involvement with art through its earliest expressions, its links with the Gospels and Scriptures, medieval art, the Renaissance and humanism, later forms of dialogue and then the spirit of Vatican II. The document also contains many useful quotes in its endnotes such as this example from endnote 7 and citing Pope St Gregory the Great: ""Painting is
	employed in churches so that those who cannot read or write may at least read on the walls what they cannot decipher on the page", <i>Epistulae</i> , IX, 209.
	Refer to this link on stained glass as art within Churches HERE
CULTURE	Other musicians drawn to religious music of the Church or sacred music:include Henryk Górecki, Krzysztof Penderecki, Arvo Pärt, and Frank La Rocca.Refer to a 2016 article "Conversion through Art"Church and architecture: refer to the Institute for Sacred Architecture; and TheGod of the Senses and Church Architecture
	Church and dance: Sacred Dancers talk about the <u>role of dance in Religious</u> <u>Worship</u> ; and <u>Sacred Dance in the East and West</u> (2012).
	Church, sculpture and some of the other arts: Religious art: <u>Catholic teaching</u> down the ages about sculpture, painting and other forms
	Art as a source of meditation – texts and images

Sample teaching strategies		
1	1 Prefacing activity No. 1: Based on the Content Focus above: Discuss the	

following two sayings on human development. The first saying concerns an affirmation from Jesus: "I have come that they may have life, and have it to the full" (John 10:10). The second comes from St Irenaeus, the second century theologian, and might be applied in terms of how the arts bring people to their full potential and validate their human experience: "The glory of God is the human person fully alive". In what ways do the arts enable a person to reach his/her full potential? How would the teacher and students define "art" or the "arts", as a stand alone term, and then in the context of the Church's inclusion of the arts and at times the exclusion of other types of arts? This discussion is extended with a series of complementary activities across KIQ's 2, 3, 4 and 5 below.

Key Inquiry Question 2

Why has the Church fostered the use of the Arts as an expression of the faith?

,	
Statements of Learning	 Students will: explore why the Church has fostered the use of the Arts as an expression of the faith discuss the special place that the Arts have in expressing the beauty of God's creation. describe how the Arts have been used to communicate an understanding of the key beliefs of the Catholic Church.
Teacher Background	Four Dimensions for the Art of the Sacred (Graham Howes). This fourfold framework is suggested as one of many possible examples for critically reflecting on sacred or religious art, or "art as an expression of faith". The author Graham Howes concentrates on four key dimensions where religious art and religious belief
Jesus healing	Howes concentrates on four key dimensions where religious art and religious belief converge: the iconographic; the didactic; the institutional; and the aesthetic. The iconographic explores the dimensions of a work whereby we look through the window of eternity and where the unseen world looks into ours. It looks at the deeper dimensions of a work and acknowledges humanity as the image and likeness of God, and the world as God's creation. The didactic refers to the capacity of an artwork to instruct or guide its observers and believers. The institutional captures the context of the work, its conceptual and social framework, and the historical conventions under which the artist operated. Finally, the aesthetic references the capacity of an artwork's viewers and its society to delve into the deeper interior life of human beings, to provide an answer to the meaning of existence. All four dimensions can allow the teacher and the student to better understand not just the context of individual works but also the relationship between "seeing and believing." (background from Graham Howes. (2007). <i>The art of the sacred: An introduction to the aesthetics of art and belief.</i> London: I. B. Tauris, pp.6-28).
Jesus healing the bleeding woman, Roman catacombs, 300–350	Explore why the Church has fostered the use of the Arts as an expression of the faith – "Early Christianity used the same artistic media as the surrounding pagan culture. These media included fresco, mosaics, sculpture, and manuscript illumination. Early Christian art not only used Roman forms, it also used Roman

the faith – "Early Christianity used the same artistic media as the surrounding pagan culture. These media included fresco, mosaics, sculpture, and manuscript illumination. Early Christian art not only used Roman forms, it also used Roman styles. Late classical style included a proportional portrayal of the human body and impressionistic presentation of space. Late classical style is seen in early Christian frescos, such as those in the Catacombs of Rome, which include most examples of the earliest Christian art.

Early Christian art and architecture adapted Roman artistic motifs and gave new meanings to what had been pagan symbols. Among the motifs adopted were the peacock, grapevines, and the "Good Shepherd". Early Christians also developed

their own iconography, for example, such symbols as the fish (*ikhthus*), were not borrowed from pagan iconography. Early Christian art is generally divided into two periods by scholars: before and after either the Edict of Milan of 313, bringing the so-called Triumph of the Church under Constantine, or the First Council of Nicea in 325." For more history and links between art and faith see:

https://en.wikipedia.org/wiki/Early Christian art and architecture

<u>On Christian Art: History and Characteristics</u> (150-2000); See also: <u>Redeeming the</u> <u>Arts: The Restoration of the Arts to God's Creational Intention</u>. Lausanne Occasional Paper No. 46 (2004), 51 pages.

For the other side of the argument see: J. Jones (2012). "<u>Religious art is not always</u> an act of faith."

Discuss the special place that the Arts have in expressing the beauty of God's creation. In a series of articles <u>Philip Kosloski</u> examines four different expressions of beauty: creation, art, the liturgy and Christian witness. See also St Monica's Cathedral Creation Windows, Catholic Diocese of Cairns with visual images and audio commentary at:

http://www.cairns.catholic.org.au/documents/creationwindows.html

Some examples of how the Arts have been used to communicate an understanding of the key beliefs of the Catholic Church. A useful opening example is: Caravaggio's (1607) "The Seven Works of Mercy".



Refer to the above points. Use examples from artistic links for the belief of **Grace and Mercy**, namely **the Ghent Altarpiece (Adoration of the Mystic Lamb).** This work of art, like many cited in this unit, gives ample testimony to one description in the CCC: 'Art is a freely given superabundance of the human being's inner riches' (CCC 2501).

Now describe the work further. The Ghent Altarpiece is one of the masterpieces of European art. It has been described thus: "The polyptych differs in a number of aspects to the other paintings attributed to Jan van Eyck, not least in scale. It is the only of his works intended for public, rather than private, worship and display. Van Eyck pays as much attention to the beauty of earthly things as to the religious themes. The clothes and jewels, the fountain, nature surrounding the scene, the churches and landscape in the background – are all painted with remarkable detail. The landscape is rich with vegetation, which is observed with an almost scientific accuracy, and much of it non-European". For more details see: https://en.wikipedia.org/wiki/Ghent_Altarpiece

Another work linking Art with Catholic Beliefs is the "**Magnificat**" by Mozart which explores the belief of Marian theology within the context of Musical Links. A

YouTube clip of the work is at: <u>https://www.youtube.com/watch?v=MTJEacCzGVI</u> "Dixit et Magnificat" comprises the earliest vesper sections of all the vesper services and vesper psalm settings that Mozart wrote. The Scripture passages that it was based on are: Ps 109 and Lk 1:46-55. Like the later complete vesper services, it was one of the works of church art commissioned for prestige purposes as was the custom at all well-known courts in Europe during the eighteenth century. For more information on the manuscript, history, musical settings, etc see: <u>https://www.carus-verlag.com/en/choir/sacred-choral-music/wolfgang-amadeusmozart-dixit-et-magnificat-oxid-13.html</u>

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
32-33 Ways of coming to know God 2129 You shall not make for yourself a graven image 2500 God as the author of beauty	 Q20: What role does Sacred Scripture play in the Church? Q21: Faith – what is it? Q22: How does one go about believing? Q24: What does my faith have to do with the Church? Q44: Who created the world? Q46: Why does the Book of Genesis depict creation as "the work of six days"? Q47: Why did God rest on the seventh day? Q48: Why did God create the world? Q48: Why did God create the world and my life? Q50: What role does man play in God's providence? Q368: What place does the family have in God's plan for creation? 		In the document titled "The Via Pulchritudinis" (2006), which was written by the Pontifical Council for Culture, Beauty is presented as the "Privileged Pathway to Evangelization and Dialogue". In the concluding statement of this document, it is stated that: "'Beauty will save the world,' because this beauty is Christ, the only beauty that defies evil, and triumphs over death. By love, the "most beautiful of the children of men" became "the man of sorrows", "without majesty no looks to attract our eyes" (Is, 53, 2) and so he rendered to man, to each and every man the fullness of His beauty, His dignity and His true

	 Q436: How should we treat the environment? Q461: How does art mediate truth and beauty? 		grandeur". From: <u>Art:</u> <u>A glimpse into the</u> <u>beauty of God</u>
SCRIPTURE Key Inquiry question 2	 Psalm 50:2 (NRSVACE) Out of Zion, the perfection of be Romans 1:20 (NRSVACE) Ever since the creation of the v though they are, have been un made. So they are without excel Psalm 50:2 - God dwells in "t Psalm is that God is presented God. God holds them accounta will for the beauty of the earth of seat of judgement is Zion, the p its significance as the city of Go creation appears as the shining (God's overpowering presence most memorable forces within 194). Romans 1:20 - For since the God's eternal power and divi understood from what God has perceiving God's beauty and go Romans chapter 1 which focus all people, including through the pericope that God is knowable created things. People are thus Some are guilty of worshipping all that exists. Humans are calla astonished at the power of the Rogerson (eds.). (2003). Eerdre 	vorld his eternal power and derstood and seen through use he perfection of beauty". as the judge of all the earth able for their worship and co can only be perceived by the perfection of beauty. For me od see Psalm 48:84. God h gradiance of light, and in th whose elements are fire a creation (see James L. May creation (see James L. May creation of the world God ne nature- have been clear made, so that people are we randeur. This verse appear es on the coming of God's e glory of creation. Paul em as power and deity, which is culpable for not honouring creatures rather than the G ed to marvel at God's creat Creator that lies behind the	The context of this h and of the people of onduct. God's vision and he eye of faith. God's ore on Zion's beauty and here and throughout his he form of a theophany and storm, two of the ys. (2011). <i>Psalms</i> , p. d's invisible qualities – arly seen , being without excuses for not is in the context of righteousness to save here and this is initially through God's g God or giving thanks. Creator who has created tures but be even more a universe (Dunn &

OTHER TEXT	<i>Comparing "The Function of Art" (1952) and "Learning about art and beauty" (2017)</i>
	Two different but complementary viewpoints on the relationship between the arts, faith and beauty.
	First see Pius XII (1952) on <u>The Function of Art</u> . It is suggested that teachers and students also conduct a "search" on key terms on this site. Students are encouraged to compare and contrast this short overview with the article below.
	Second, see an article about the Pontifical Council for Culture (2017) which asserts: " <u>Why the Vatican thinks priests should learn about art, beauty</u> ". This article by Hannah Brockhaus is not just relevant to priests and the interior of churches but is a sustained reflection for all Christians on the enduring beauty of art. Its concomitant aim is to examine the training that leaders of a diocese, such as clergy, religion teachers, catechists and more, receive on the relationship between faith and art.

CATHOLIC CULTURE	Focus: For centuries religion and art, beliefs and "creation as art" have had a close and symbiotic relationship.
	Close and symbiotic relationship between religion and art. Refer to the following site which also explores the involvement of Andy Worhol, Ron Mueck, Agnes Martin and others: <u>https://www.tate.org.uk/artist-</u> rooms/collection/themes/belief
Anselm Kiefer <i>Palm Sunday</i> 2006 Tate / National Galleries of Scotland.	 (1) Art and the beliefs of faith, Catholic beliefs Catholic art and its links with faith - Catholic art is art related to the Catholic Church. This includes visual art (iconography), sculpture, decorative arts, applied arts, music and architecture. Refer to: <u>https://en.wikipedia.org/wiki/Catholic_art</u> Faith and art, a reflection by Mons. Richard J. Schuler.
	Icons as religious art for a necessary complementary perspective: <u>https://www.loyolapress.com/our-catholic-faith/family/catholic-teens/religious-</u> <u>art/icons-as-religious-art</u> A useful introductory text has been written by Henri J. M. Nouwen, <u>Behold the Beauty of the Lord</u> (Deluxe Edition; which contains copies of four icons plus additional commentary and a "Look inside" feature).
	(2) Art inspired by the beauty of creation Art and faith organisations: Choose one or two of these organisations and describe how it approaches the relationship between the arts, faith and the beauty of the created world/cosmos. See a list of organisations at: http://www.faithonview.com/art-faith-resources/organizations/

Art and Creation from an Asian Christian perspective: Across traditions: Before examining their approach to different art forms and art making, study this site which addresses approaches to art and creation from an Asian Christian perspective. How does this inform the actual artworks and approaches to creation? https://www.faithecology.net.au/asian_christian_perspective 12 Inspiring religious paintings across various themes, and their meanings: https://www.catholiccompany.com/getfed/12-religious-paintings-meanings/ Art and Ecology now: some reflections and images: https://theecologist.org/2014/sep/16/art-and-ecology-now Research images from these sites on Sieger Köder, the German religious painter. He addresses many of the above themes mainly through biblical narratives such as the Last Supper, Woman at the Well, etc: Suggested activity is to look at a number of contrasting images. What is the title of the work? What images and symbols link with the themes in this unit? What scripture verse if any has inspired the work. For example, see his image: "Vision - The Promise Poster" which is inspired by the verse: "Truly Yahweh is in this place and I never knew it!" from Genesis 28:16. See this and other images at: https://www.paulineuk.org/koder

	Prefacing Activity No. 2: In what sense is Creation or Nature to be considered as God's work of art? Is there a sense in which creation at times reveals "God's footprints or fingerprints" which, though sometimes hidden, point to God's presence and design behind Creation?
1	The teacher can refer to author Peter J. Leithart (2015), who has recently written a series of reflections on God's presence in creation: <i>Traces of the Trinity: Signs of God in Creation and Human Experience</i> . Leithart believes that, just as the Triune God created the world, so creation bears the signs of its Creator. Traces of the Trinity appear in myriad ways in everyday life, from our relations with the world and our relationships with others to sexuality, time, language, music, ethics, and logic. Refer also to St Bonaventure who refers to such God traces as " <i>vestigia</i> " or the presence of God's footprints in creation

Key Inquiry Question 3

With regard to ONE Catholic belief, how are the Arts a reflection of the search for spiritual meaning and purpose across time and place.

Statements of Learning	 Students will: communicate how the Arts are a reflection of the search for spiritual meaning and purpose across time and place of ONE belief explain how culture influences the artist's creation with regard to time and place. describe how cultural symbols and sounds are used to give expression to ONE belief
Teacher Background	Overview of Trajectory for KIQs 3, 4 and 5: The common threads across KIQs 3, 4 and 5, apart from artworks on Mercy and Grace, along with a certain number of Marian themes, are the writings of Henri Nouwen and selected Catholic beliefs. KIQ 3 focuses in part on Nouwen's interpretation of Rembrandt's "Return of the Prodigal Son". The central Catholic belief explored here is the Father and Jesus as the face of God's mercy. KIQ 4 shifts to Nouwen's teaching on Jesus as the Beloved Face of the Father, hence it proffers the saving and healing presence of Christ as a central Catholic belief. Jesus says to Phillip: "Whoever sees me sees the Father". It features some of the related syllabus artworks as well as some images from Sieger Köder. Finally, KIQ 5 moves to the Eucharistic theology of Nouwen and his reflections on four phases of the spiritual life – Taken, Blessed, Broken and Given. Thus, this completes a natural movement from Catholic belief in Jesus as the symbol of God's mercy, Jesus as the beloved face of the Father, and finally the Eucharistic presence of Christ, given for the Church and the world. Finally, the advantage of this approach is not just its coverage of Catholic beliefs and spiritual trajectories related to "Grace and Mercy" but some additional internal connections with the other beliefs of "Marian Theology" and "Eucharist". Communicate how the Arts are a reflection of the search for spiritual meaning and purpose across time and place of ONE belief – There are many beliefs that one could focus on. One suggestion is to focus on the belief of the Grace and Mercy of God. Grace can be understood in this context: "Our justification comes from the grace of God. Grace is favour, the free and undeserved help that God gives us to respond to his call to become children of Godpartakers of the divine nature and of eternal life' (CCC 1996-2000; note links between grace and the <i>imago dei</i> theme). It is best comprehended as a gift from Christ (CCC 388, 957) as well as a gift from God (CCC 35, 54). In thi

Mercy involves a consideration of themes such as: the need to accept God's mercy (CCC 1847, 2840), Christ wills mercy for all (2100); the Church bestows mercy on humanity (2040); the nature of God's mercy (210-211, 270); the various kinds of works of mercy (2447); and these works of mercy as necessary (1473).

The search for God and meaning is one and the same. It is addressed in CCC 28, 30, 285 and other passages. It can also be considered within the context of Christian spirituality (CCC 2693) and the diversity of spiritualities in society (2684). Individual artworks below demonstrate how this search for spiritual meaning across time and space can be pursued under the theme of Grace and Mercy.



Use the Belief "Grace and Mercy" and the artistic link of: **The Return of the Prodigal Son – Rembrandt.** Prefacing research: on Jesus as the one sent to show the Father's mercy refer to CCC 545, 589, 1439, 1846. It draws its inspiration from one of Jesus' three "parables of the lost", this one of the Lost Son appearing in Luke 15:11-32. This painting was among the last of Rembrandt's works and counts as one of his crowning achievements and, according to Sir Kenneth Clark, it is "the greatest picture ever painted."

As Gary Shwartz (2006) notes: "Rembrandt's final word is given in his monumental painting of the Return of the Prodigal Son. Here he interprets the Christian idea of mercy with an extraordinary solemnity, as though this were his spiritual testament to the world. It goes beyond the works of all other Baroque artists in the evocation of religious mood and human sympathy." The painting as a whole symbolises all types of homecoming, of the darkness of human existence illuminated by tenderness, of weary and sinful humanity taking refuge in the shelter of God's mercy (See:

http://www.rembrandtpainting.net/rembrandt's_prodigal_son.html). For YouTube background see: "Two minute masterpiece" on the work at: https://www.youtube.com/watch?v=i8TnAxIJItA ; and Analysis of the painting's various features at: https://www.youtube.com/watch?v=a4eA1PfdFTs One of the best spiritual interpretations of the painting is by Henri J. M. Nouwen in his book *The Return of the Prodigal Son: A story of homecoming,* (New York: Doubleday, 1992) cited by Hillary Clinton as her favourite spiritual book. It is crucial to understand Nouwen's key insight that, similar to Jesus' parables, we are meant to see ourselves as EVERY character in the painting, as both sons, and to become more like the merciful and grace-full Father. Some quotes from his book can be found here: https://www.goodreads.com/work/quotes/169164-the-returnof-the-prodigal-son-a-story-of-homecoming Such was Nouwen's admiration for the themes of mercy and homecoming in this work that he authored a follow-up book: *Home Tonight: Further reflections on the Parable of the Prodigal Son,* London: Darton, Longman & Todd, 2009 (ed. Sue Mosteller, CSJ). See also **"Annunciation" by Fra Angelico**, which focuses on the belief of Marian Theology in the context of Artistic Links. It is based on Luke 1:26-38. Refer



to prefacing reading in: Mary 'full of grace' from CCC 411, 490-493, 722. Refer to these sites for background:

https://en.wikipedia.org/wiki/Annunciation_(Fra_Angelico, San_Marco) and a detailed YouTube explanation of the painting in situ at the Convent of San Marco, Florence (go to the 7 mins 50 mark) at: https://www.khanacademy.org/humanities/renaissance-reformation/earlyrenaissance1/painting-in-florence/v/fra-angelico-the-annunciation-c-1438-47

An article with images of God's mercy and some explanations is also attached to these materials. It was written in 2017 by Dr Peter Mudge and is entitled: 'Seeing in New Ways – Justice, Mercy and Social Wellbeing through the Arts'. It contains images about mercy accompanied by commentary on the theology and spirituality of the works. The images in the article are linked to: Pope Francis, the Year of Mercy, Caravaggio, Martin Hudáček, and one painting by the author himself.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
Refer above to the CCC references from KIQs 1-2.	Themes related to KIQ 3 include:		Christine V. Paintner. (2007). <u>The</u> <u>Relationship Between</u>
28, 30 The spiritual search for meaning	 Q1: For what purpose are we here on earth? 		Spirituality and Artistic Expression: Cultivating the Capacity for
153-55 Faith is a grace	 Q5: Why do people deny that God 		Imagining.
409 A hard battle	exists, if they can know him by		Larry Culliford. (2017). Spirituality and art, in
1810 The Virtues	reason?Q38: Who is the		Psychology Today.
<u>1847</u> Mercy and Sin	hoy SpiritQ41: Does science		Wassily Kandinsky. (1910). <i>Concerning</i>
<u>1996</u> Grace	make the Creator superfluous?		<i>the spiritual in art.</i> See commentary and <u>PDF</u>
2840 Acceptance of	Q42: Can someone		<u>download</u>

God's mercy	accept the theory	
God's mercy 2677 Mary the mother of mercy NOTE: To save the teacher/students valuable research time, the CCC does not list anything specific under the various Arts specialisations such as dance, movement, architecture,	 accept the theory of evolution and still believe in the Creator? Q43: Is the world a product of chance? Q84: Was Mary onlu an instrument of God? Q147: Why does Mary have such a preeminent place in the communion of saints? Q290: How does God help us to be free men? 	Barney Zwartz. (21 Dec 2013). <u>A hunger</u> for the spiritual: <u>Australians finding</u> new meaning in <u>Christmas.</u> Rudolph Steiner. (2005). Art as Spiritual Activity: Lectures and Writings by Rudolf Steiner. New York: Anthroposophic Press. Pat B. Allen. (2005). Art as a Spiritual Path.
buildings or music. They are however addressed under other topics such as "Song(s), sacred song and	 Q299: What is meant by a "virtue"? Q302: How does one act justly? Q305: What are the 	Boulder, CO: Shambhala Press. Mimi Farrelly-Hansen. (ed.). (2001). Spirituality and Art Therapy: Living the
music" in CCC 1156-58, 1162, 1191.	 three supernatural virtues? Q314: How do we know God is merciful? Q227: How can the 	Connection. London: Jessica Kingsley. A valuable complementary text that examines the benefits of art for the
	 common good be promoted? Q337: How are we saved? Q339: What does grace do to us? 	spiritual journey across Christian, Jewish and Buddhist traditions, and especially among excluded students, the
	 Q340How is God's grace related to our freedom? Q341: Can 	poor and marginalised. Titus Burkhardt.
	 someone earn heaven by good works? Q450: What are the 	(2006). The Foundations of Christian Art (Sacred Art in Tradition). New
	"corporal works of mercy"?	York: World Wisdom Books. Focuses on

	I	
 Q451: What are the "spiritual works of mercy"? Q461: How does art mediate between beauty and truth? Q477: What does it mean to learn from Jesus how to pray? Q479: What can we learn from the way in which Mary prayed? Q497: Why does it help to turn to the saints when we pray? 		architecture, iconography, illumination and the arts and crafts guilds but is constantly returning to the fundamental genius of Christianity which gave meaning to such art.
NOTE: see also throughout this topic many possible links with the YOUCAT Youth Prayer Book. Approaches to prayer can be used with various art works as a way to contemplate their deeper meanings. Refer to headings such as: Little school for prayer (12); I will praise you day by day (17), You know what I am made of (46), That is today – Eucharist (70) and many more.		

SCRIPTURE	Isaiah 64:8 (NRSVACE)
Key Inquiry question 3	Yet, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand.

Ephesians 2:10 (NRSVACE) For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.
Isaiah 64:8 - "Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand" – Commonly, partly, perhaps, from St. Paul's application of the image in Romans 9:20-21, and Isaiah's own use of it in Isaiah 29:16, we associate the idea of the potter with that of simple arbitrary sovereignty. Here, however (as in Jeremiah 18:6), another aspect is presented to us, and the power of the Great Potter is made the ground of prayer. The "clay" entreats God to fashion it according to God's will, and has faith in God's readiness and power, to comply with that prayer. The thought of the "potter" becomes, in this aspect of it, one with that of the Fatherhood of God" (from Ellicott's Commentary for English Readers at: https://biblehub.com/commentaries/isaiah/64-8.htm). This links with the overall theme of individual Christians as God's work of art, called to search for spiritual meaning across time and space.
Ephesians 2:10 – "'We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it." The word used for "work" or "workmanship" can be translated as "poem" or "poetry", and is represented by the Greek word <i>poiema</i> . <i>Poiema</i> means "something made" and in this context is something made by God's self. As a new creation skilfully and artfully created in Christ Jesus (2 Cor 5:17), have you ever thought of your new (supernatural) life as a work of "divine poetry?" Beloved, as believers "each of our lives is the papyrus on which the Master is producing a work of art that will fill the everlasting ages with His praise." (S Gordon) You are God's masterpiece. You are His poem. You are His work of art. When we look at ourselves this way, we begin to understand our incredible value in Christ. Indeed, as C S Lewis said "We are a divine work of art." "If Rembrandt's artistic masterpieces have great, undisputed value, would not God's one-of-a-kind human masterpieces convey even greater value?" (D Robertson). (Source: <i>Poiema: Greek Word Study</i> at: https://preceptaustin.wordpress.com/2012/09/24/poiema-greek-word-study/)

OTHER KEY TEXT	Gerard W. Hughes, SJ: Reflection on being "God's work of art" Note: here we continue the theme of God having shown us Grace and mercy which we in turn are called to show to others.
	We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.' Ephesians 2:10
	"When we go into a gallery we wander slowly round and stop to gaze at works of art that touch us. Do we ever just stop and gaze at ourselves I wonder? Or at the people around us? Or at the people far away from us of whom we only see

images? As works of art, all have a beauty and charm that is there to be seen, if we have the eyes to see. Human dignity is the core of Catholic Social Teaching, and seeing all of humanity and all of creation as a work of art sees the dignity also. And of course, the good life is not the high life! It is a life that has others at the centre, being good." (Source: Gerard W. Hughes. (1990). <i>Show me your face: Daily readings and</i> <i>reflections for Lent.</i> London: Pax Christi, p.25).
Perhaps a good introduction to the variety of pathways below is to consider links between music, spirituality and the life journey. This is treated in Victor L. Wooten's (2008), The Music Lesson: A Spiritual Search for Growth Through Music. Read a synopsis at: <u>https://www.amazon.com/Music-Lesson-Spiritual-Search-Through/dp/0425220931</u> ; and there is a related YouTube presented by the author titled "Music as a Language: Victor Wooten at TEDxGabriolalsland" at: <u>https://www.youtube.com/watch?v=2zvjW9arAZ0</u>

CATHOLIC	
COLTORE	Introductory article to promote discussion: see "The spiritual significance of art"
	Christianity and the arts: James Clark. (2017). " <u>The beautiful freedom of</u> Christians in the arts"
	The Art of spirituality: Donna Noble (2006)
	Architecture and the spirituality of place: Birch & Sinclair (2013). Spirituality in Place: Building Connections Between Architecture, Design, and Spiritual Experience. PDF article available at:
	file:///C:/Users/User/Downloads/116-Article%20Text-320-1-10-20130729.pdf
	Christian symbolism in art and architecture
	One artist interprets Grace and mercy: <u>What do you think artist Jeffrey T. Larson</u> is saying in this painting about grace and mercy?
	To conclude, some reflections from a practising Catholic artist, Rachel Alem: "Creating things that have meaning" (2017)

Sample teaching strategies	
1	Prefacing Activity No. 3: St Paul writing to the Ephesians reflects: "We are God's work of art, created in Christ Jesus to live the good life as from the beginning he

	had meant us to live it" (Eph 2:10). In what sense can the human person and you as teacher or student be considered as God's work of art, a human person that is searching for meaning and at the same time existing as an <i>imago dei</i> or "made in the image and likeness of God"? This is one way of initiating the discussion around the arts as the search for personal and spiritual meaning and linking it to a key Catholic belief, namely the dignity of the human person made in the image and likeness of God. Refer to further resources on "imago dei" at: https://avemarialaw.libguides.com/c.php?g=265761&p=1777404
2	Discussion questions: How do you interpret the phrase or assertion: 'We are God's work of art'? What is this 'good life' or flourishing life that God in Christ has meant us to live it? What is the connection between our full being as a work of art and our human dignity? Is it not the case, as St Augustine says, that we constantly marvel at the universe and yet rarely marvel at ourselves and the image in which we are made? (<i>Confessions</i> , X, viii). Yes, it might be countered, we marvel at ourselves via social media, but apart from the "look at me" culture, do we truly marvel at our uniqueness, that we have been created by God for another purpose beyond celebrity and narcissism?

Key Inquiry Question 4

With regard to ONE Catholic belief, how do the Arts communicate the truth and beauty of the Catholic faith?

Statements of Learning	 Students will: assess the extent to which the Arts communicate the truth and beauty of the Catholic faith of ONE belief describe how the Church teachings underpin the selected belief explore how the belief is expressed in a range of artistic mediums. reflect on how artistic expression brings about a fullness of understanding of the Catholic faith
Teacher Background	What is a foundational place to begin with a discussion about "truth", "beauty" and "goodness"? See Howard Gardner's theory on these virtues at: http://www.pz.harvard.edu/resources/truth-beauty-and-goodness-reframed-educating-for-the-virtues-in-the-age-of-truthiness and an accompanying YouTube (28 mins) at: https://www.pbs.org/video/the-open-mind-howard-gardner-on-truth-beauty-and-goodness/ There exist two basic Catholic approaches to truth, goodness and beauty, as articulated in this useful article by Fr James Kurzynski of the Vatican Observatory. In regard to modern theology, two figures, Karl Rahner and Hans Urs Von Balthasar, stand out in their treatment of these categories. In both cases, Rahner and Balthasar affirm that these categories give us a glimpse into God who is the True, the Good, and the Beautiful. Therefore, the exploration of these categories in the natural world are a type of metaphorical window through which we can glimpse the divine. The difference between Rahner and Balthasar is trying to understand which of these categories is the best starting point to enter into this exploration. For Rahner (and Kant), the proper sequence of this ascent is to begin with the true, move toward goodness based upon our exploration of the truth, which then leads us to "the Beautiful" (God). Von Balthasar prefers to reverse this sequence, arguing that the proper starting point is beauty. Rahner might research a painting and then be drawn gradually to God as the source of beauty; Balthasar would go to see the painting and begin by being drawn to the Beauty of God. (Refer to this 2015 article entitled "Truth, Goodness, and Beauty: Exploring the transcendent through the immanent" at the site of the Vatican Observatory Foundation Blog: https://www.vofoundation.org/blog/truth-goodness-beauty-exploring-transcendent-immanent/ Further Discussion: How might the above arguments apply to the truth, beauty and goodness present in the universe or cosmos, the main focus for the Vatican Observatory?

For another useful reflection on "<u>Educating to Truth, Beauty and Goodness</u>" see the Cardinal Newman Society page

Truth, beauty and goodness have deep theological foundations: As Tracey Rowland points out: 'The transcendental properties of truth, beauty and goodness are linked to the theological virtues of faith, hope and charity, and to the faculties of the human soul, the intellect, the memory and the will, in such a way that the theological virtue of faith works on the intellect to lead it to truth,..., the theological virtue of hope works on the memory and fosters the thirst for beauty,... and the theological virtue of love works on the will to lead it to goodness ...In one of his most often quoted passages [Joseph Ratzinger] stated that a "theologian who does not love art, poetry, music and nature can be dangerous" because "blindness and deafness toward the beautiful are not incidental: they necessarily are reflected in his theology"...He believes that for faith to grow today, we must lead ourselves and the persons we meet to encounter the saints and to come into contact with the beautiful' (refer to pp.4-5 in "Gospel and culture after Vatican II: John Paul II and Benedict XVI" at ABC Religion & Ethics.

The focus of KIQ 4 now shifts via Nouwen's spirituality and artworks about Catholic beliefs to Jesus as the Beloved Face of the Father, hence it proffers the saving and healing presence of Christ as a central Catholic belief. Jesus says to Phillip: "Whoever sees me sees the Father" (John 14:8-9). Jesus is the actual presence of God showing forth truth, beauty and goodness; as well as God's living reality of grace and mercy.

This topic could be opened up by employing some images from Sieger Köder, such as images in: Gemma Simmonds. (2013). *The Closeness of God.* Slough, UK: Pauline Books & Media.

Nouwen's basic theme in his book *Life of the Beloved* is that Jesus knew himself to be the Beloved of God through his intimate relationship with the Father and overshadowed by the Holy Spirit: Luke 3:22 (NRSV) "...and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased".

We in turn are God's Beloved and it is this realisation, that we are beloved just as Jesus is, that can transform our life. The heart of Henri Nouwen's teaching in this book is his conviction that regardless of our religious tradition, we are beloved by God, but our ability to share that gift of belovedness with others is only as great as our ability to claim it for ourselves [– our divine sonship or daughtership]. Why is it always easier to believe someone else is beloved by God than to believe I am? Nouwen believes "self-rejection is the greatest enemy of the spiritual life, because it contradicts **the sacred voice that calls** us the "Beloved." He speaks of listening for that voice and believes once we hear it, we will keep trying to hear it ever more clearly. "Like discovering a well in the desert, once you have touched wet ground, you want to dig deeper" (refer to:

https://www.heartspoken.com/6906/life-beloved-henri-nouwen/ Nouwen YouTube reflection on "Becoming the Beloved" (8 mins 54) at: https://www.youtube.com/watch?v=SFWfYpd0F18&index=1&list=PLACE9C7BAF 6FA2D75
Use the belief of "Grace and Mercy" with a link to Architecture through: "Sanctuary of Our Lord's Mercy", Lagiewniki, Krakow, Poland. At the heart of the Shrine of The Divine Mercy in Kraków-Łagiewniki stands the chapel where the miraculous image of Merciful Jesus and the tomb of St. Faustina are to be found. Conduct some further research on the chapel and the life and spirituality of St Faustina. For further information see: <u>https://www.faustyna.pl/zmbm/en/chapel-of-the-miraculous-image-of-the- merciful-jesus-and-the-tomb-of-st-faustina/</u> For YouTubes see: Divine Mercy Image: <u>https://www.youtube.com/watch?v=8DZgtJnTTIw</u> ; St Faustina: Prophet of Mercy: <u>https://www.youtube.com/watch?v=PLEN7gZ67F0</u> ; and The Chaplet of Divine Mercy in Song (full version) at: <u>https://www.youtube.com/watch?v=p5TGfisOKMM</u>

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
Refer above to the CCC references from KIQs 1-2: <u>2468, 2505</u> Truth <u>32, 33</u> : Ways of	 Q3: Why do we seek God? Q4: Can we know the existence of God by our reason? 		Begin with a re- immersion into the purpose of Sacred Art from the <u>St Martin of</u> <u>Tours Church</u> site
knowing God	 Q89: To whom does Jesus 		Catholic Quotation on "Truth, goodness and
188 the Creed as a summary of the principal truths of the Catholic faith	 promise "the kingdom of God"? Q302: How does one act justly? 		beauty" 6 Bible verses referring to "Jesus as the
299 Goodness of creation	 Q314: How do we know God is merciful 		<u>beloved son</u> " Forgiveness, mercy
319 God created	 Q323: How can the individual be 		and grace with some links to art and
1695 Life in Christ	integrated into society in such a		literature
2500-03 Truth, beauty and sacred art	way that he nevertheless can develop freely?Q324: On what		Construct your own word cloud on "Grace". Also try one for "Mercy". <u>See this</u>

2513 Beauty and art	principles does a society build?	<u>example</u>
 2614 Jesus as the way, the truth and the life 2784 contemplation of God's beauty CCC Glossary: see also related words such as Church, Grace, Mercy, and Works 	 Q325: What is the basis for authority in society? Q326: When does an authority act legitimately? Q327: How can the common good be promoted? Q328: What can the individual contribute to the common good? Q329: How does social justice come about in society? Q436: How should we treat the environment? Q450: What are the "corporal works of mercy"? Q461: How does art mediate between beauty and truth? YOUCAT Youth Prayer Book – Listening to the Son (94), Praying with the mother of Jesus (158). 	"Throne of Grace" representation of the Holy Trinity as an artwork. Australian artists present Faces of Mercy in Sydney and Rome

SCRIPTURE	Beauty – a range of passages including Psalm 104 and Mt 26:10. "Beauty" is defined in many ways.
Key Inquiry	Truth – often addressed in the Bible as "Justice". A range of passages such as
question 4	Isai 42:1-4 link the "Truth" with God's justice, mercy, love and faithfulness.

Goodness – Exodus 33:19-20: The source of all knowledge of goodness is God's original goodness which appears also through the arts.

Beauty in a range of biblical passages: Ryken, Wilhoit and Longman state: "Beauty is first of all an aesthetic quality that names what we find attractive, satisfying and excellent in an object or person. With visual art and music, this beauty is perceived through the senses...[for the biblical authors] beauty [is] a general artistic quality denoting the positive response of a person to nature, a person or an artefact' (1998, *Dictionary of Biblical Imagery*, p. 82). Jesus commends Mary's anointing of his feet with the words "she has done a beautiful thing to me" (Mt 26:10). Many things in the Bible are deemed "beautiful" from houses to garments, from voices to flocks, from whitewashed tombs to mountains. Eccles 3:11 decrees that God "has made everything beautiful in its time". King David asserts that the "one thing" that he will seek is "to behold the beauty of the Lord" in the Temple (Ps 27:4), so that the experience of beauty in this and other contexts is a longing to see God face to face (pp. 82-83).

Truth in a range of biblical passages: Truth is normally considered along with considerations of 'justice', 'mercy' and 'judgement'. According to Ryken et al, the words 'just', 'justice' and 'justly' appear almost a hundred times in the Bible (1989, p. 474). God is depicted as the herald of justice, especially in the Prophets (Is 28:6). God is described as "the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, [God is] upright and just" (Deut 32:4). God's justice does not automatically equate to what is fair but more to what is right (see Job's plight). In the New Testament, the emphasis is more on God's mercy rather than on God's justice, although both are mentioned. The Servant Figure of Isaiah, referenced in the NT, is an excellent, living example of justice: "Here is my servant,...my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations" (Is 42:1).

Goodness in a range of passages: Ryken et al describe goodness as "a mysterious term that communicated a sense of delight and fathomless depth – a glad mystery...[for] goodness in the Bible is [God's Self]" (1989, p. 343). The Trinity of Father, Son and Holy Spirit *are* good, *do* good and *create* good. Various Bible passages refer to different aspects of goodness based on these introductory understandings, focusing on – the Goodness of God, the good creation, the Fruit of the Spirit, the Cosmic Conflict, and various images of the Good. God says to Moses: "I will make all my goodness pass before you" (Ex 33:19). There is probably no more famous biblical concept than the texts in Genesis 1 and 2: "God saw that it was good" and "God saw everything that he had made, and behold, it was very good". Jesus taught that "a good tree bears good fruit" (Mt 7:17). The references to goodness in the Bible tell us that God is good and that through God's life in us we grow in goodness and in our likeness to God (Ryken et al, pp. 343-345).

OTHER KEY TEXT	Refer to this quote from Gregory Wolfe, director of Seattle Pacific University's Masters of Fine Arts.
	"[Beauty] completes the trinity — goodness, truth and beauty. It enables us to be open to the fundamental experience of the encounter with God," said author Gregory Wolfe. "Goodness and truth without beauty come across as much more harsh, and merely dutiful"
	(from an article: " <u>Beauty pointing the way to the Divine</u> " by Anamaria Scaperlanda Biddick (2015)
"Mystical Unicorn Hunt" by Daniel Mitsui, depicts a mystical unicorn hunt as an allegory of the Incarnation	This article argues that through art, poetry, literature and music, we can gain a truer sense of the grandeur of God's creation and the majesty of God's divinity. The beginning of the article argues: "The long and illustrious artistic tradition of the Catholic Church is bearing fruit in myriad diverse and imaginative new initiatives in our culture. Ranging from the poetic and literary to the visual and architectural, there's a creative movement afoot that endeavors to recognize the centrality of beauty to the essence and heart of humanity. "Beauty is not external or decorative. It is a vision of the real nature of a thing in a way in which we understand it is good. Beauty is our ability to see the secret order of the universe," said poet Dana Gioia, former chair of the National Endowment for the Arts.
	The article then proceeds to examine the nature of "the Catholic imagination" and concludes by asserting that the arts assist the Church in preserving her ancient memory, and that art acts as an antidote to rationalism and over-scientific ways of dealing with reality.

CATHOLIC CULTURE



Some background to where our current music and arts came from: "The Ways of the Worldviews (Part 27): <u>The Cultural Influence of the High Catholic Age-</u><u>Music, Literature, Art, Architecture</u>" (A site maintained by Joel Anderson)

All of the following sites to some degree allude to Jesus and the people of God as "God's Beloved". They also cast light on the overall themes of "truth, goodness and beauty" and also "Grace and mercy".
More sights on "The Ways of the Worldviews" (Joel Anderson).
Some excellent insights about the links between art, truth and beauty can be found here: Inauguration Of The Exhibition " <u>The Splendor Of Truth, The Beauty</u> <u>Of Love</u> ". Tribute Of Artists To Pope Benedict XVI On The Occasion Of The 60th Anniversary Of His Priestly Ordination". Address Of His Holiness Benedict XVI, Monday, 4 July 2011.
See also: Cardinal Joseph Ratzinger. (2002). " <u>The Feeling of Things, The</u> Contemplation of Beauty".
An image for " <u>I am God's Beloved</u> ". How would you represent this theme artistically with reference to some Catholic themes or beliefs?
Pope Benedict XVI. (2016). " <u>The Splendour of the Truth: The Beauty of</u> <u>Charity</u> ". Among other comments the Pope notes: "Today, you present me with the fruit of your creativity, of your reflection, of your talent, expressions of the various artistic environments which you represent: painting, sculpture, architecture, goldsmithery, cinema, music, literature and poetry".
Towards the Transcendent: Why are truth and beauty important? Michael Schrauzer (2011).
Tracey Rowland. (2012). <u>Gospel and culture after Vatican II</u> : John Paul II and Benedict XVI. From an article already cited above. Examines some of the positive and negative intersections between Gospel and culture, with reference to themes of art, truth and beauty. This could form the basis for a productive split sides class debate. Rowland is Dean of the John Paul II Institute in Melbourne and an Adjunct Professor of the Centre for Faith Ethics and Society at the University of Notre Dame (Australia).
Various Papal Encyclicals on the nature and function of the arts.

Sample teaching strategies	
1	Prefacing Activity No. 4: Discuss and share your personal definitions of "truth" and "beauty"; then apply these in the context of the Arts to one particular work with which you are familiar, and lastly in the context of the Church and Catholic belief.

	Do these definitions remain the same despite three different contexts? Is there a particularly Catholic or Christian interpretation of truth and beauty? Why do some connect the "trinity" of values of truth, beauty and goodness? Are all three indispensable? What do you believe is the connection between truth, beauty and goodness, and the overarching theme of Grace and Mercy? Can you suggest ONE art work that conveys this suite of values?
	NOTE: the focus for this KIQ 4 is the Catholic belief about Jesus as God's "Beloved" and the face or presence of God, and artworks that help illuminate that belief. The connecting idea is that Jesus is the image of the Father who lives a life combining truth, beauty, and goodness with grace and mercy.
2	Reflection and discussion question: How can the Scriptural insights on beauty, truth/justice, and goodness be related to the arts as employed within the Church? For example, on goodness, how to the arts communicate a sense of delight and fathomless depth, all of which is based on the original goodness of God?
3	Some song lyrics associated with Grace and Mercy. Examine a range of these lyrics and make links between their cover art or images and, where applicable, core Catholic beliefs.

Key Inquiry Que How do the Arts	estion 5 promote a deeper engagement with the Catholic faith?
Statements of Learning	 Students will: appreciate how the Arts promote a deeper engagement with the Catholic faith discuss how the Arts might facilitate a deeper understanding of faith consider the role of the Arts in facilitating an encounter with Christ and his Church
Teacher Background	Key Inquiry Question 5 now builds upon the previous artistic pathways of KIQs 1 & 2 and 3 & 4. It seeks to examine the Eucharistic theology of Nouwen and his reflections on four phases of the spiritual life – Taken, Blessed, Broken and Given. Thus this question and section together completes a natural movement from Catholic belief in Jesus as the symbol of God's mercy, Jesus as the beloved face of the Father, and finally the Eucharistic presence of Christ, given for the Church and the world. It also links the three belief themes under this topic – Marian theology, Eucharist, and Grace and mercy. The Eucharistic theme of Taken, Blessed, Broken and Given: A living manifestation of the Grace and mercy of God. Henri Nouwen reflects on the question of how did Jesus manifest His "Belovedness"? By being taken, blessed, broken, and given. That's how we are meant to love as well. Nouwen goes on to explore these four themes throughout several chapters of "Life of the Beloved". Here are some favourite quotes on each theme selected by Shannon Whitmore at: https://loveinthelittlethingsblog.com/2013/09/29/taken-blessed-broken-and-given-further-reflections-of-henri-houwens-life-of-the-beloved/comment-page-1/ Taken (we are called and taken into God's presence) "The greatest spiritual battle begins – and never ends – with the reclaiming of our chosenness. Long before any purson spoke to us in this world, we are spoken to by the voice of eternal love" (<i>Life of the Beloved</i> , 48-49). <i>Blessed (we are blessed by God and called to bless others</i>) "The blessings that we give to each other are expressions of the blessing that rests on us from all eternity. It is the deepest affirmation of our true self. It is not enough to be chosen. We also need an ongoing blessing that allows us to hear in an ever-new way that we belong to a loving God who will never leave us alone, but will remind us always that we are guided by love on every step of our lives" (59).

"Claiming your own blessedness always leads to a deep desire to bless others" (67). Broken (each of us is vulnerable, prone to suffering, and thence to healing and new life) "Our brokenness is truly ours. Nobody else's. Our brokenness is as unique as our chosenness and our blessedness. The way we are broken is as much an expression of our individuality as the way we are taken and blessed" (71). Given (God has given God's Self to us, we then are sent as missionary disciples to others) "Our greatest fulfillment lies in giving ourselves to others" (85). "True joy, happiness, and inner peace come from the giving of ourselves to others. A happy life is a life for others" (87). [Whitmore concludes]: As the Body of Christ, is it any surprise that we too should be taken, blessed, broken, and given to the world? Having been made in the Image of the Beloved Son of God, is it any surprise that like Him, we should become bread for the world? Refer to Henri Nouwen's YouTube Sermon on this same theme at: "Henri Nouwen: Becoming the Beloved" (Taken, Blessed, Broken, Given) (8 mins 26) at: https://www.youtube.com/watch?v=6dB4DsEQr4Q&list=PLACE9C7BAF6FA2D7 5&index=3 Sieger Köder's focuses in some of his works on Jesus' celebration of the Last Supper and Jesus' presence as eucharistic. Focus on some eucharistic images in: Anne White. (2017). In Celebration of Love: Paths to Prayer with 'The Washing of Feet' by Sieger Köder. Slough, UK:



Washing of Feet' by Sieger Köder. Slough, UK: Pauline Books & Media. Refer in particular to: the narrative of the Last Supper (p. 7), the washing of the feet (13ff), and then focus on 'Liturgy of Life' (61ff).

"Romero" by John Duigan focuses on beliefs about Eucharist, love and social justice from a cultural context. Refer to Romero (1989) Trailer - John Duigan, Raul Julia (4 mins) at: <u>https://www.youtube.com/watch?v=8G27jc6l_Zk</u>; See also details about the movie at: <u>https://www.imdb.com/title/tt0098219/</u>; and a <u>Washington Post article on Raul Julia's conversion</u> in "Romero"

See also more direct links to Sacrament of the Last Supper by Salvador Dali – 'The Sacrament of the Last Supper' was painted using oil on canvas, in 1955. An art collector called Chester Dale commissioned the painting. Whilst he was



enormously pleased with the painting, some critics viewed it as a mediocre rendering of a much-used subject. The subject is Christ's Last Supper, which has been painted by many artists over the centuries. Twelve pentagons and twelve apostles, as Dali said: Communion must be symmetric. Source of this text and further reading at: <u>https://www.dalipaintings.com/the-sacramentof-the-last-supper.jsp</u>

Refer also to fairly obvious connections with The Last Supper by Michael Galovic – The image can be viewed in the context of Galovic's "<u>Contemporary Religious</u>

<u>Artwork</u>" There is a biography of the artist at: <u>http://www.michaelgalovic.com/Biography.html</u> On the association between the Marists and Michael Galovic (April 2017): <u>https://www.catholicweekly.com.au/indifference-is-death-michael-galovic-on-the-art-of-engagement-in-his-work-with-marists/</u>

Finally, on the ideal reception of the arts and poetry: Art and Poetry don't explain the world, they depict it," said author Michael Ende, in a letter to a reader. Refer to: <u>https://www.catholicweekly.com.au/simcha-fisher-when-receiving-art-be-penelope-not-argos/</u>

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
<u>14</u> Profession of faith (see also entries under 'faith') <u>38</u> Revelation	 Q24: What does my faith have to do with the Church? Q28: What does the Apostles' Creed say? 		Refer also to artist Julie Lonneman's <u>images of</u> <u>Eucharist</u> at this Trinity Stores site
81, 84, 97 Tradition and the deposit of faith contained in Sacred Scripture and Sacred	 Q29: What does the Nicene (Nicene- Constantinople) Creed say? 		<u>Catechist's engage</u> <u>students' faith with</u> <u>innovative arts</u> <u>programs</u>
Tradition.	 Q76: Why did God become man in Jesus? 		' <u>Faith on view'</u> : Art and faith organisations
actions of the Holy Spirit at work	 Q110: Why is Jesus Christ Lord of the whole world? 		Why music matters in <u>a Catholic school</u>

2500-2503, 2513 connections between art and the sacred	 Q121: What does "Church" mean? Q122: Why does God want there to be a Church? Q123: What is the task of the Church? Q124: Why is the Church more than an institution? Q125: What is unique about the People of God? Q126: What does it mean to say that the Church is the "Body of Christ" Q127: what does it mean to say that the Church is the "Bride of Christ"? Q128: What does it mean to say that the Church is the "Bride of Christ"? Q128: What does it mean to say that the Church is the "Temple of the Holy Spirit"? Q137: Why is the Church called apostolic? 	(Jonathan Doyle, 2011) The Catholic tradition and its theology of statues and paintings The Timeless Creed of the Catholic Church: As Expressed by Sacred Scripture, Church Councils, Roman Pontiffs, Fathers of the Church and Doctors of the Church. Accompanied by Images of Sacred Art – an excellent resource book for teachers and senior students. Details: Mark Merlino (Author), Barbara Fiorentino (Editor). (2017). Powell River, BC: Baelena Books. 153 pages.
	 Church is the "Body of Christ" Q127: what does it mean to say that the Church is the "Bride of Christ"? Q128: What does it mean to say that the Church is the "Temple of the Holy Spirit"? Q137: Why is the 	Church. Accompanied by Images of Sacred Art – an excellent resource book for teachers and senior students. Details: Mark Merlino (Author), Barbara Fiorentino (Editor). (2017). Powell River, BC: Baelena
	 Q497: Why does it help to turn to the saints when we pray? YOUCAT Youth Prayer 	

Book – refer to topics such as: You have made my footsteps firm (23), You are the way (29); Built of living stones – the Church (56); So that the world may believe – unity (62); Praying for others – going out to others (130), and many more.	
--	--

SCRIPTURE Key Inquiry question 5	 Focus on "Adam" as a biblical figure providing deeper insights into various Catholic beliefs, especially in relation to Grace and Mercy – e.g. Genesis 2, Adam as the Divine Image. Focus on Jesus Christ with multiple insights into Catholic beliefs, and once again in light of Grace and Mercy – e.g. Jesus as protector as the gate of the sheep pen, John 10:7.
	Images of Adam giving insights into Catholic beliefs – Adam provides an interesting focus for this part of the topic as he is described as "a leading figure in the Western literary and theological imagination, and he is a paradox, being both the original innocent and the archetypal sinner" (Ryken et al, <i>Dictionary of Biblical Imagery</i> , p. 9). He together with Eve have experienced creation, fall and redemption, and thus are in need of the Grace and Mercy of God. Adam suggests or contains many central Catholic beliefs, such as the reality that he has been made in the image and likeness of God, that he has been described as "an earthy Adam" or one made from the clay of earth. Adam shares by derivation or "imprint" many of the qualities of God such as husband, father, the earliest ancestor of Israel, and one open to restoration or renewal. As Isaiah 51:3 predicts: "The Lord will surely comfort Zion…he will make her desert like Eden, her wastelands like the garden of the Lord."
	Images of Jesus Christ providing insights into Catholic beliefs – The prominent link between this and the previous section is the New Testament comparison between Adam and Christ, with Christ imaged as the new Adam, especially in covert passages such as Mark 1:13, where Jesus is described as being in the wilderness 'with the wild beasts'. Many of the images of Jesus accrue to the Church and its ministers, and relate to his ministry of grace, mercy and healing. For example he

is described as increasing in wisdom and stature (Lk 2:52), and imaged as the shepherd of sheep (Jn 10:14), as well as the refugee, stranger and scorned one (Jn 8:41). Like the Church herself he is a friend of sinners (Mt 26:17-30), and is characterised as a prophet, a wise man, teacher, healer and contemplative. On the latter, the four Gospels typically describe him as engaged in solitude, fasting prayer, meditation, Scripture reading, submission and worship, all the time in communion with his Father (cf. Lk 11:1; 5:16; 4:2, 14). ('Jesus, images of', in Ryken et al, pp. 437-451).	ne s n
---	--------------

1	
OTHER KEY TEXT	Quote from: Built of Living Stones: Art, Architecture, and Worship. Guidelines of the National Conference of Catholic Bishops. Their most recent document on this topic is this one from 2000. This seminal document begins with the concept of a "Living Church", a gathering of people living in "communion" with each other – not a building, a place, or an architectural construction. The Church is the living people or <i>communio</i> of God who reflect the Grace and Mercy of God to all humankind:
	The Living Church: God's Building God created the universe so that all might have a part in his divine life and be joined in communion with him. Thus, did he call forth light from darkness, beauty from chaos, and life from the formless void (Gen1:1-23). When all was in readiness, he fashioned Adam and Eve in the divine image and breathed life into them (Gen 1:24-31) in order to gather all men and women into the great and eternal hymn of praise which is the Church. This is why Christians, from the earliest centuries, could believe that "the world was created for the sake of the Church" (Chapter One, The Living Church, p. 8).
	Background and context for the quote and document: Focus in your analysis of this document on how the arts enable a deeper engagement with the Catholic faith.
	For example, it refers to the Church as gathered in the One Body of Christ. All of the features of the Church have symbolic and theological significance, such as the Baptistry (baptism of Christ, Exodus through the Red Sea, etc). Look at the section of the document entitled "Christ's presence in sign and symbol". Insights can also be gained into the role of the arts in church architecture, symbols, liturgy, scripture etc, such as in the section on "The Veneration of the Cross on Good Friday". Read through the document and engage in critical reflection on the role of the arts in promoting deeper engagement with core Catholic beliefs such as in these areas – the Paschal Candle, the Stations of the Cross, Sacred Images, the role of Religious Art, Lighting of the place of worship, and the Space for Reservation of the Blessed Sacrament. All the above aspects and symbols are just a few examples of how God's grace and mercy is manifest to the Church and to the world.

CATHOLIC CULTURE	A final activity that challenges students to synthesise their learning across areas of the arts, human experience, faith, Catholic beliefs, the search for spiritual meaning, and the fusion of truth, beauty and goodness – all in relation to the guiding motif of Grace and Mercy. Students design a machine to teach other students about the above aspects of the Church and the Arts.
	Students choose one area of belief (e.g. Grace and Mercy) and design a machine that addresses areas raised by the Key Inquiry Questions.
	For each of the buttons or functions listed below, students have to specify what resources will assist learning in that area, what experiences the machine will designate for the machine operator, and what examples of music, art, architecture or cultural context the machine will use to teach the operator of the machine. Functions can include different types of texts and graphics, multimedia, social media, internet, Bluetooth, 3D, holographic and other technologies. <i>Button 1</i> – teaches links between the Arts and human experience; <i>Button 2</i> – shows how the Church used the Arts as an expression of faith; <i>Button 3</i> – focuses on one Catholic belief to show how the arts reflect the human search for spiritual meaning in one era of Church history; <i>Button 4</i> – focuses on a second Catholic belief to demonstrate how the arts communicate the truth, beauty and goodness of the Catholic faith; <i>Button 5</i> – a general summary function that illustrates how the arts promote a deeper engagement with the Catholic faith.
	physical, social and ritual space of three Australian churches, by Ursula de Jong, Deakin University, and Flavia Marcello, Swinburne University of Technology (2017). 12 pages long.

Sample teaching strategies

1	Prefacing Activity No. 5: To what extent do the Arts promoted within the Church promote a deeper engagement with the Catholic Faith? The arts can obviously reflect Catholic beliefs and provide experiences among Church members of wonder, faith, imagination, beauty and so on. But can these same arts also promote a critically thought-provoking response, a certain level of discomfort, questioning and prophetic engagement? Perhaps one of the deepest faith expressions linking all the above themes is the eucharistic cycle or paschal mystery normally expressed as: Take, Bless, Break and Give?
	NOTE: the focus for this KIQ 5 is the Catholic belief Grace and Mercy, expressed through the themes of the Eucharist and Jesus as the eucharistic presence of God in the Church and the world. This question continues to suggest artworks that

	illuminate links between this belief and this theme.
2	Discussion question for Scripture links: Note the links between the Scripture passages referred to above and this theology of the Living Church as God's Building. Describe in your own words links between Church art, architecture and worship and the fashioning of Adam and Eve in God's image or the <i>imago dei</i> . Comment if you can on various images of Christ that might be included in churches, such as in the lectern, stained glass, candles, crosses, sacred books, sacred vessels, and other liturgical art and objects. In what ways does the Church as a gathered people and the Church as a symbolic building show forth Grace and Mercy to the world?
	For an interesting study of the use of sacred space within three Australian churches refer to: 'Fitted for Sacred Use' Vatican II and Modernism in the physical, social and ritual space of three Australian churches, by Ursula de Jong, Deakin University, and Flavia Marcello, Swinburne University of Technology (2017). 12 pages long.
3	The Corporal and Spiritual works of Mercy: locate art works which reflect these two sets of merciful works. What other links can you establish between these and core Catholic beliefs? <u>https://www.loyolapress.com/our-catholic-faith/scripture-and-tradition/catholic-basics/catholic-beliefs-and-practices/corporal-and-spiritual-works-of-mercy</u>
	Catholic music across many cultures and traditions: all of which reflect core beliefs: https://www.catholicsandcultures.org/practices-values/music
	Mercy accompanied by some artistic images: <u>https://en.wikipedia.org/wiki/Mercy</u>
	Images of Mary the Mother of God: explain how this text and image collection illustrates the beliefs of Grace and Mercy: <u>https://en.wikipedia.org/wiki/Veneration_of_Mary_in_the_Catholic_Church</u>
	Building a city of Mercy or Grace. What would a City of Mercy be for humans—or for any other species? What is a House of Grace? Refer to:
	Two attempts at combining mercy, grace and sculpture. How and according to what criteria would you evaluate these sculptures? <u>http://italianwoodcarvings.com/product_info.php?products_id=63</u> ; and <u>https://www.pinterest.com.au/pin/499829258624442308/?lp=true</u>
	Finally, explore other non-Western images of Mary in connection with the beliefs of Grace and Mercy. How are these Asian images similar and different from Western images? From the site: <u>Mercy and Mary in Asian Religions</u>

Year 12 2unit Option C: The Church and First Peoples

Content Focus:

Students explore and discuss the introduction of the Catholic faith to the First Peoples as a part of the missionary and evangelising works of the Catholic Church. Students examine how this work is an extension of the Catholic Church's understanding of the Good Life. Students research the development of Aboriginal Catholic Ministry in Australia, and assess the features of this ministry in the wider Australian Catholic Church.

Student Texts:

General Resources for Teachers:

Books

•

Video

•

Website

- Pope Francis' prayer for First Peoples
- National Aboriginal and Torres Strait Islander Catholic Council

Life Skills Content

The Church and First Peoples		
Inquiry Questions	 1.What does Jesus' command to preach the Gospel to the ends of the earth (Acts 1:8) mean? 4 How has the Church participated in the mission of God in Australia? 5. How have Aboriginal and Torres Strait Islander peoples given expression to the Catholic faith? 	
Content	 Explore an understanding of the Church emerging in mission identify key scriptural understandings of the call to mission including Matthew 4:18 - 22, OR Matthew 28: 19 - 20, OR Acts 1:8 Investigate the experience of the Catholic Missionary Church in Australia through ONE of the following case studies, Stradbroke Island, New Norcia, Daly River, Beagle Bay Mission or one from your local context recount a story of individuals and orders undertook missionary work Explore the Aboriginal and Torres Strait Islander expression of the Catholic faith appreciate how Aboriginal and Torres Strait Islanders give expression to the Catholic faith through, architecture, rituals, art, story, language, symbolism, prayer, dance, song 	
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs. The first part of the module could look at Matthew 4:18 – 22 where Jesus calls the disciples, saying "Come follow me" and they dropped their nets and followed Jesus. They left all they had to follow Jesus and spread the story of his word. Links here could be made back to people who have been called by God in the Year 11 Module, <i>The Re-Imagining of Creation</i> . The second part of the module could focus on the local Australian context of mission to Aboriginal and Torres Strait Islanders, with particular emphasis on how the faith of the Catholic Church has been expressed by one community. <u>NATSICC</u> may be able to provide useful resources here.	

Key Inquiry Question 1

How did the Catholic Church fulfil Jesus' command to preach the Gospel to the ends of the earth (Acts 1:8)?

Statements of Learning	 Students will: explore an understanding of the Church emerging in Mission identify key scriptural understandings of the call to mission including Matthew 4:18 - 22, 28: 19 - 20, Acts 1:8 outline how the early Church became missionary by nature through examining Acts 12-28 reflect on key Church documents that clarify that the Church is missionary by its very nature, including Ad Gentes (AD 6, 1965), Evangelii Nuntiandi (1975) and Redemptio Misso (RM 1,1990)
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
Prologue I: The Life of Man - To Know and Love God, 2			ACJSC resources

SCRIPTURE Key Inquiry	Matthew 4:18-22 As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were
question 1	fishermen. And he said to them, "Follow me, and I will make you fish for people." Matthew 28:19-20 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."
	Insert background info on the scripture quote here

OTHER KEY TEXT	Ad Gentes (AD 6, 1965), In this missionary activity of the Church various stages sometimes are found side by side: first, that of the beginning or planting, then that of newness or youth. When these have passed, the Church's missionary activity does not cease, but there lies upon the particular churches already set up the duty of continuing this activity and of preaching the Gospel to those still outside Thus it is plain that missionary activity wells up from the Church's inner nature and spreads abroad her saving Faith.
	Evangelii Nuntiandi (1975) The point of the Church is to point beyond itselfto the reign of God
	Redemptio Misso (RM 1,1990) Missionary work belongs to the very nature of Christian life (RM1) Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 2 What was the historical development of the theology of mission?

Statements of	Students will:
Learning	 describe the historical progression of theology of mission in the Catholic Church
	 outline how the purpose of mission was understood as salvation and expansion
	 discuss the evolving understanding of mission as drawing all people to the truth of God's love
	 appreciate the evolving understanding of mission as a commitment to redemption, liberation and transformation
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
<u>849: The missionary</u> mandate			Beavens and Schroder: <u>Constants in</u> <u>Context: A theology of</u> <u>mission today</u>
			Message of Pope Francis: World Mission Day 2017

SCRIPTURE Key Inquiry question 2	Mark 16:15-16 And he said to them, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned.

OTHER KEY TEXT	Ad Gentes (AG5, 1965)
	Whence the duty that lies on the Church of spreading the faith and the salvation of Christ, not only in virtue of the express command which was inherited from the Apostles by the order of bishops, assisted by the priests, together with the successor of Peter and supreme shepherd of the Church, but also in virtue of that

closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love" (Eph. 4:16). The mission of the Church, therefore, is fulfilled by that activity which makes her, obeying the command of Christ and influenced by the grace and love of the Holy Spirit, fully present to all men or nations, in order that, by the example of her life and by her preaching, by the sacraments and other means of grace, she may lead them to the faith, the freedom and the peace of Christ; that thus there may lie open before them a firm and free road to full participation in the mystery of Christ.
Since this mission goes on and in the course of history unfolds the mission of Christ Himself,
Evangelii Nuntiandi (EN34 & 35, 1975) [The Church] reaffirms the primacy of her spiritual vocation and refuses to replace the proclamation of the kingdom by the proclamation of forms of human liberation- she even states that her contribution to liberation is incomplete if she neglects to proclaim salvation in Jesus Christ. 35. The Church links human liberation and salvation in Jesus Christ
Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 3 How has the Church participated in the mission of God?

Statements of Learning	 Students will: investigate the lived expression of the missionary Church in the world in one of the following missionary regions; Africa, Melanesia, China, Japan, Korea, India, Latin America identify the religious, social and political context of the missionary region outline who responded to the call of mission and their theology of mission explore why various individuals and orders undertook missionary work evaluate the impact of the missionary experience on the First Peoples
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
			Catholic MissionUnitedNations:DivisionforSocialPolicyandDevelopmentofIndigenous PeoplesPope'sAddressPope'sPople inPeru

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 3	Insert background info on the scripture quote here

OTHER TEXT	ACSJC Briefing Paper February 2018
	Over the past weeks, Pope Francis has made some powerful statements about the rights and importance of indigenous people. During his recent trip to South

America, he spoke to a gathering of indigenous people at Puerto Maldonado in Peru. He said:
'Those of us who do not live in these lands need your wisdom and knowledge to enable us to enter into, without destroying, the treasures that this region holds. And to hear an echo of the words that the Lord spoke to Moses: "Remove the sandals from your feet, for the place on which you are standing is holy ground" (Ex 3:5).' In the same address the Pope says:
'The recognition of these people – who can never be considered a minority, but rather authentic dialogue partners – as of all the native peoples, reminds us that we are not the absolute owners of creation. We need urgently to appreciate the essential contribution that they bring to society as a whole'
Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 4

How has the Church participated in the mission of God in Australia?

Statements of Learning	 Students will: investigate the experience of the Catholic missionary Church in Australia through one of the following case studies, Stradbroke Island, New Norcia, Daly River, Beagle Bay Mission or one from your local context identify the religious, social and political context of the time outline who responded to the call of mission and their theology of mission explore why various individuals and orders undertook missionary work evaluate the impact of the missionary experience on the Aboriginal and Torres Strait Islander peoples
Teacher Background	It is important to note that most Torres Strait Islander communities were converted to Christianity by the Church of England/Anglican Church. Even today, Torres Strait Islander communities are more likely to belong to the Anglican Church than other Christian denominations. Torres Strait Islander communities celebrate the <u>Coming of the Light</u> , the occasion that commemorates when the London Missionary Society first landed on Erub (Darnley Island), in Torres Strait.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
			NATSICC Understanding Culture Additional Information on Case Studies
			Australian Institute of Aboriginal and Torres Strait
			Frank McGarry
			More on the Coming of the Light <u>QLD museum</u> <u>Australian Geographic</u> <u>Compass</u> <u>NITV News clip</u>
			Beagle Bay: Faces and Places https://www.youtube.com/watch?v=CJJUD6izB9k

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 4	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 5

How have Aboriginal and Torres Strait Islander peoples given expression to the Catholic faith?

Statements of Learning	 Students will: explore the Aboriginal and Torres Strait Islander expression of the Catholic faith discuss how inculturation of the Catholic faith can occur examine Saint John Paul II understanding of the Catholic faith for Aboriginal and Torres Strait Islanders through his Alice Springs 1986 address demonstrate how Aboriginal and Torres Strait Islanders give expression to the Catholic faith through, architecture, rituals, art, story, language, symbolism, prayer, dance, song
Teacher Background	It is important to note that most Torres Strait Islander communities were converted to Christianity by the Church of England/Anglican Church. Even today, Torres Strait Islander communities are more likely to belong to the Anglican Church than other Christian denominations. Torres Strait Islander communities celebrate the <u>Coming of the Light</u> , the occasion that commemorates when the London Missionary Society first landed on Erub (Darnley Island), in Torres Strait.

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
			Information on inculturation
			Catholic Aboriginal Ministry: Inculturation
			<u>St John Paul II's 1986</u> Address, Alice Springs
			<u>Aboriginal Catholic</u> <u>Mass 1973</u>
			More on the Coming of the Light 1. <u>QLD museum</u> 2. <u>Australian</u>

				<u>Geographic</u> <u>Compass</u> <u>NITV News clip</u>
--	--	--	--	--

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 5	Insert background info on the scripture quote here

OTHER KEY TEXT	Address of Saint John Paul II to Aborigines and Torres Strait Islanders in Alice Springs, November 1986
	1. At the beginning of time, as God's Spirit moved over the waters, he began to communicate something of his goodness and beauty to all creation. When God then created man and woman, he gave them the good things of the earth for their use and benefit; and he put into their hearts abilities and powers, which were his gifts. And to all human beings throughout the ages God has given a desire for himself, a desire which different cultures have tried to express in their own ways.
	2. As the human family spread over the face of the earth, your people settled and lived in this big country that stood apart from all the others. Other people did not even know this land was here; they only knew that somewhere in the southern oceans of the world there was "The Great South Land of the Holy Spirit". But for thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you.
	9. Among those who have loved and cared for the indigenous people, we especially recall with profound gratitude all the missionaries of the Christian faith. With immense generosity they gave their lives in service to you and to your forebears. They helped to educate the Aboriginal people and offered health and social services. Whatever their human frailty, and whatever mistakes they may have made, nothing can ever minimize the depth of their charity. Nothing can ever cancel out their greatest contribution, which was to proclaim to you Jesus Christ and to establish his Church in your midst.
	12. The Gospel of our Lord Jesus Christ speaks all languages. It esteems and embraces all cultures. It supports them in everything human and, when necessary, it purifies them. Always and everywhere the Gospel uplifts and enriches cultures with the revealed message of a loving and merciful God. That Gospel now invites you to become, through and through, Aboriginal Christians. It meets your deepest desires. You do not have to be people divided into two parts, as though an Aboriginal had to borrow the faith and life of Christianity, like a hat or a pair of shoes, from someone else who owns them.

Jesus calls you to accept his words and his values into your own culture. To develop in this way will make you more than ever truly Aboriginal.

The old ways can draw new life and strength from the Gospel. The message of Jesus Christ can lift up your lives to new heights, reinforce all your positive values and add many others, which only the Gospel in its originality proposes. Take this Gospel into your own language and way of speaking; let its spirit penetrate your communities and determine your behaviour towards each other, let it bring new strength to your stories and your ceremonies. Let the Gospel come into your hearts and renew your personal lives. The Church invites you to express the living word of Jesus in ways that speak to your Aboriginal minds and hearts. All over the world people worship God and read his word in their own language, and colour the great signs and symbols of religion with touches of their own traditions. Why should you be different from them in this regard, why should you not be allowed the happiness of being with God and each other in Aboriginal fashion?

Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Question 6

How can the missionary work of the Church be prophetic?

Statements of Learning	 Students will: analyse mission as prophetic in Australia today explore how the Christian mission commitment focuses on the justice of God's reign and being a witness to Jesus Christ describe how dialogue is a key component of mission explain how Australian Catholics are called to fulfil their mission in relation to the poor, culture and other religions appreciate the need for individuals to participate fully in the shared mission of the Catholic Church
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 6	Insert background info on the scripture quote here

OTHER TEXT	Insert Quote
	Insert background info on the quote here

	Insert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Year 12 2unit Option D: The Church and the Contemporary World

Content Focus:

Students will explore and discuss the challenge of giving an account of faith in the contemporary world. Students will reflect on growing secularism and the influence of individualism, media, technology and scientific advancement on people and the response of the Catholic Church in providing guidance for people of the faith.

Student Texts:

General Resources for Teachers:

Books

• Video

•

Website

• <u>Archbishop Fisher on secularism and religion today.</u> In The Catholic Weekly, August 22, 2018

Life Skills Content

ſ

The Church and the Contemporary World		
Inquiry Questions	4. What is the response of the Church to the challenges of the contemporary world?	
Content	 Investigate the context of the Church in the contemporary world appreciate the reach and impact of Catholicism by its good works including charitable organisations, school, hospitals 	
	 Explore the ways in which the Church offers avenues for encountering Christ that are deeply Catholic including ecclesial movements, youth events, retreat experiences, prayer such as Eucharistic Adoration and Lectio Divina, sacramental life, social outreach This might include participating in prayer and liturgical experiences 	
Adjustments	Adjustments are to be made by teachers based on student needs and may involve content adjustments or adjustments based on physical needs.	
	The focus of this module could be a visual display of Catholic Organisations and how they help those in need.	

l

The Church and the Contemporary World

Key Inquiry Question 1

How is Christianity the expression of amazement born of encounter with Christ and the Revelation it bears?

Statements of Learning	 Students will: Explore the story of the Samaritan Woman at the Well, John 4:1:42 describe the Samaritan Woman's encounter with Christ at the well explain the moments of increasing recognition of who Jesus is in Jn 4:9, 12, 19 and 25 discuss the Samaritan Woman's response to the encounter with Jesus in the light of her historical context and the message Christ gives her appreciate how the Samaritan Woman's testimony to the Samaritans led to conversion reflect how the story of the Well embodies the central purpose of mission, to bring people together to hear the Gospel
Teacher Background	This needs to be about encounter

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources
			Woman at the Well video https://youtu.be/5y2GImTxpkM

SCRIPTURE	Samaritan Woman at the Well, John 4:1:42
Key Inquiry question 1	Jn 4:9 - Names Jesus as a Jew Jn 4:12 names Jesus as greater than our ancestor Jacob Jn 4:19 names Jesus as a prophet Jn 4:25 names Jesus as messiah Jn 4:28 - 30 her response is to leave, return to the city and ask others to meet Jesus, immediacy to the response and urgency
	This episode presents the Samaritan woman as the first missionary. Jesus' exchange with the disciples also focuses on the task of evangelisation.
	The well provides the basis for the symbolism in which Jesus proves to be greater than Jacob. The woman's response is initially on the literal level by referring to the strained relationships between Jews and Samaritans. Jesus' assertion that he is the "gift of God" and source of "living water" leads to the

first Christological insight

OTHER KEY TEXT	Redemptoris Missio 1990, 26 The Holy Spirit Makes the Whole Church Missionary 26. The Spirit leads the company of believers to "form a community," to be the Church. After Peter's first proclamation on the day of Pentecost and the conversions that followed, the first community takes shape (cf. Acts 2:42-47; 4:32- 35). One of the central purposes of mission is to bring people together in hearing the Gospel, in fraternal communion, in prayer and in the Eucharist. To live in "fraternal communion" (<i>koinonia</i>) means to be "of one heart and soul" (Acts 4:32), establishing fellowship from every point of view: human, spiritual and material. Indeed, a true Christian community is also committed to distributing earthly goods, so that no one is in want, and all can receive such goods "as they need" (cf. Acts 2:45; 4:35). The first communities, made up of "glad and generous hearts" (Acts 2:46), were open and missionary: they enjoyed "favor with all the people" (Acts 2:47). Even before activity, mission means witness and a way of life that shines out to others.

0000	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

The Church and the Contemporary World

Key Inquiry Question 2

How does the Church unite the Kingdom of God and the Christ event?

Statements of Learning	 Students will: Describe how the Catholic Church unites the Kingdom of God and the Christ event through the missionary mandate, word, witness and dialogue explore key scripture and authoritative texts which highlight the missionary mandate given by Christ for example, Matthew 4:19, Mark 1:16 - 20, Luke 5:1 - 11, Matthew 28, 18 - 20; Mark 16:15 - 18; Luke 24:46-49; John 20:21-23, and Redemptoris Missio 1990, 22 and 23 describe how the missionary mandate comes from a personal encounter with the Word or kerygma of Christ for example to preach the Gospel in Mark 16:15, to acknowledge Jesus as Christ in Mark 8:29 and the Son of God in Mark 15:39 express how witness is a response to the kerygma of Christ for example, Saint Paul's idea of <i>Christ in me</i>, Galatians 2:20 appreciate how dialogue and encounter is word and witness in various cultural, political, religious and historical contexts
Teacher Background	

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Gospel of John (20:21 and 17:18) 18 As you sent me into the world, I have sent them into the world.
Key Inquiry question 2	21 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."
	Insert background info on the scripture quote here

OTHER KEY	Redemptoris Missio 1990, 22-23
TEXT	Sent Forth "to the end of the earth" (Acts 1:8)
	22. All the Evangelists, when they describe the risen Christ's meeting with his apostles, conclude with the "missionary mandate": "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations,and lo, I am with you always, to the close of the age" (Mt 28:18-20; cf. Mk 16:15-18; Lk 24:46-49; Jn 20:21-23).
	This is a sending forth in the Spirit, as is clearly apparent in the Gospel of John: Christ sends his own into the world, just as the Father has sent him, and to this end he gives them the Spirit. Luke, for his part, closely links the witness the apostles are to give to Christ with the working of the Spirit, who will enable them to fulfill the mandate they have received.
	23. The different versions of the "missionary mandate" contain common elements as well as characteristics proper to each. Two elements, however, are found in all the versions. First, there is the universal dimension of the task entrusted to the apostles, who are sent to "all nations" (Mt 28:19); "into all the world andto the whole creation" (Mk 16:15); to "all nations" (Lt 24:47); "to the end of the earth" (Acts 1:8). Secondly, there is the assurance given to the apostles by the Lord that they will not be alone in the task, but will receive the strength and the means necessary to carry out their mission. The reference here is to the presence and power of the spirit and the help of Jesus himself: "And they went forth and preached everywhere, while the Lord worked with them" (Mk 16:20). As for the different emphases found in each version, Mark presents mission as proclamation or kerygma: "Preach the Gospel" (Mk 16:15). His aim is to lead his readers to repeat Peter's profession of faith: "You are the Christ" (Mk 8:29), and to say with the Roman centurion who stood before the body of Jesus on the cross: "Truly this man was the Son of God!" (Mk 15:39) In Matthew, the missionary emphasis is placed on the foundation of the Church and on her teaching (cf. Mt 28:19-20; 16:18). According to him, the mandate shows that the proclamation of the Gospel must be completed by a specific ecclesial and sacramental catechesis. In Luke, mission is presented as witness (cf. Lk 24:48; Acts 1:8), centered especially on the resurrection (cf. Acts 1:22). The missionary is invited to believe in the transforming power of the Gospel and to proclaim what Luke presents so well, that is, conversion to God's love and mercy, the experience of a complete liberation which goes to the root of all evil, namely sin. John is the only Evangelist to speak explicitly of a "mandate," a word equivalent to "mission." He directly links the mission which Jesus entrusts to his disciples with the mission which he himself has received from the Father: "A
	so that the world may know and believe (cf. Jn 17:21-23). This is a very important

missionary text. It makes us understand that we are missionaries above all because of what we are as a Church whose innermost life is unity in love, even before we become missionaries in word or deed. The four Gospels therefore bear witness to a certain pluralism within the fundamental unity of the same mission, a pluralism which reflects different experiences and situations within the first Christian communities. It is also the result of the driving force of the Spirit himself; it encourages us to pay heed to the variety or missionary charisms and to the diversity of circumstances and peoples. Nevertheless, all the Evangelists stress that the mission of the disciples is to cooperate in the mission of Christ; "Lo, I am with you always, to the close of the age" (Mt 28:20). Mission, then, is based not on human abilities but on the power of the risen Lord.

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

The Church and the Contemporary World

Key Inquiry Question 3

What is the context of the contemporary Church?

Statements of Learning	 Students will: Investigate the context of the Church in the contemporary world extrapolate current statistics to gain an understanding of a global and Australian religious context examine reasons and implications for the current global and Australian religious context including Secularisation and individualism Mass media Population mobility Skepticism as a result of the New Atheists and acceptance of scientific method Spiral of silence regarding a lack of willingness to speak openly about one's faith appreciate the reach and impact of Catholicism by its good works including charitable organisations, school, hospitals
Teacher Background	"We have moved from a situation where faith was the norm for an ever- increasing number of people. This did not happen overnight, but took place gradually under the weight of the enlightenment, under the rise of modernity, and the emerging processes of secularisation" (Lane, 2015: Catholic Education in the light of Vatican II & Laudato Si. Dublin, Ireland: Veritas) In the 2016 Australian census the number of apparently practicing Catholics has continued to decline. Whist still the largest single denomination of Christianity in Australia at 22.6% of the population (ABS, 2016 Census) this number reflects a decline in adherence of almost 3% since the previous census of 2011. In addition, religious adherence as a whole for Christianity has declined in Australia. At the same time the 'no religion' category has grown by almost 8%. This scenario is reflected in the traditional centres of Christianity around the world including Spain, Europe and America. This is the new cultural context for the Church around the world. A fast past decline in not only practice, but also professed belief. It is important to understand how this situation came about. Cardinal Wuerl stated that we live in a society which has a very limited acceptance of God and excludes the wonder of the spiritual dimension of human life (Wuerl, 2013, 21-22). What the Church is experiencing now is the result of secularism, not only the separation of religion from society but a total lack of religion, a living for oneself and an "eclipse of the sense of God" (Evangelium Vitae 21, 1995). He goes on to recognise that this process of secularisation has resulted in the secularised teaching the secularised. We are asking the un- evangelised to pass on the faith and we are now facing the consequences of this

in our Catholic schools and in our parishes (Rymarz, 2012, 54).

For the wider world, the immediacy and spread of mass media has meant the transference of (western) values and almost the deculturalisation and de-Christianisation of other nations. This effect of globalisation and our highly mobile society has rendered Christianity almost a foreign concept, one separate to people's' daily lives. Traditional cultures are being eroded and the Church has no place, for no one continues to speak the language of faith for the people (Wuerl, 2013, 22-24) in their context.

The rise of the acceptance of scientific method and the setting aside of faith has been a growing source of tension for believers and the Church since the period of the Enlightenment. Whilst the Church has had a long and rich tradition of the synergy of faith and reason, the weight of argument is firmly set against the Church (and religion as a whole) in the modern world. The so-called New Atheists, whether they be of philosophic bent such as Hitchens or scientific like Dawkins, have done much to sway the faithful away from the Church and to the scientific method. In 2014, American Bishops Conference (through The Center for Applied Research in the Apostolate, CARA) published a paper indicating that the majority of young people by the age of 14 have set aside faith for arguments of science only. Accompanying this is a professed unbelief in the real presence of the Eucharist, a teaching at the heart of the Catholic faith. The growing skepticism of the western world adds pressure to accept the scientific method as the only means by which humans engage with the world and with others (Wuerl, 2013, 27) and in this way of understanding God becomes superfluous (Evangelii Nuntiandi 55, 1975).

Add to this challenge the situation identified by Weddell as the 'spiral of silence' (2012, 56-58), where Catholics believe that it is more deeply Catholic to *not* talk about their faith or their relationship with God. The living faith becomes uncommunicated to others, even amongst the faithful's own family. This simple process of conversion through conversation is lost to the modern Church. This is compounded by the secular notion that religion is a private matter (Wuerl, 2013, 26) when the Gospel has always been openly and publicly transforming. In becoming considered a purely private matter, faith also falls easily into the realms of individualism (Rymarz, 2012, 46), which goes against the heart of building a relationship with others. Jesus called us to be a part of the living Church, it is what Saint Paul called the *ekklesia* the believing community to be 'called out – together', not to be believers individually.

This lack of communication of the faith is also prevalent in the, 'it's just not Catholic' perception of testimony. This is something that many Catholics find uncomfortable and can clearly be linked to the spiral of silence phenomena. Weddell recognises that Catholics have always stood back from those who speak too fervently or publicly about their faith, or their faith journey. Catholics feel that it is too Protestant, or dismiss them as a "spiritual pretender or zealot"

(Weddell, 2012, 63).
This lack of willingness to communicate the faith prevents the transmission of that faith amongst families as well. Rymarz (BBI Conference Sydney 2017) used the analogy of the 'broken conveyor belt'. Whereby the natural inclusion into the Catholic culture and practise as adults through attending church, the local catholic school, catholic youth groups as children and teenagers is no longer working. The Church can no longer depend on the traditional rites of passage or even reception of the sacraments as a guarantee to and for belief (Weddell, 2012, 39). There has to be a far more intentional action on behalf of the Church and the baptised.
The implications of all of these challenges to the faith and to the Church is a general experience of disconnection from both. The repercussions of this disconnection are the ease with which one can walk away from faith and the Church. Therefore, the New Evangelisation is the Church's response, the wake-up call to the modern age, rooted in the Pentecost experience (Martin and Healy, 2013, 15).

Other Resources	DOCAT	YOUCAT	Catechism of the Catholic Church

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 3	Insert background info on the scripture quote here

OTHER KEY TEXT	Insert Quote
	Insert background info on the quote here

CATHOLIC CULTURE	Insert link to art/ music/ architecture/ icon here
	Insert background info on the art/ music/ architecture/ icon here

Key Inquiry Ques What is the respon	stion 4 nse of the Church to the challenges of the	contemporary world?		
Statements of Learning	 contemporary world appreciate the Church's needin a re-imagined way as article Haiti in 1983 define and explain the concomplete on authoritative texts such as Evangelii Nuntiand Fidei compare the similarities of the similarities o	 Examine the response of the Church to the challenges of the contemporary world appreciate the Church's need to engage in the contemporary world in a re-imagined way as articulated by Saint Pope John Paul II in Haiti in 1983 define and explain the concept of the New Evangelisation reflect on authoritative texts that explore the New Evangelisation such as Evangelii Nuntiandi, Evangelii Gaudium, Porta Fidei, Lume 		
	New Evangelisation Paradigm	Samaritan Woman at the Well		
	God knocks	John 4:7		
	We question	John 4:9		
	Hear the kerygma	John 4:10 - 27, 31 - 38		
	Give witness	John 4:28 - 30, 39		
	Becoming disciple	John 4:40 - 42		
	 encountering Christ that are movements, youth events, in Eucharistic Adoration and L outreach develop a framework for the challenges of the contemport - secularisation mass media population model skepticism as a acceptance of 	a result of the New Atheists and scientific method e regarding a willingness to speak openly		
Teacher Background	-	origins in the papacy of Saint John Paul d in 1979. In visiting his homeland, Saint		

John Paul II commended the faithfulness and witness of the Polish people in the midst of the Communist suppression of their Catholic faith. He likened their acts of faithful witness to a re-evangelisation of the Polish nation. Following Nova Huta, during his 1983 mission to Haiti, Saint John Paul II referenced the increasing threat of secularism and the effect of the draw of young people to the evangelical branches of Christianity. At this time, he again called on the faithful to re-evangelise those baptised in Christ, to look to the future with "a commitment to a New Evangelisation, one that is new in its ardour, new in its methods, and new in its means of expression" (Pope John Paul II to Bishops of Latin America, Haiti, 1983)

Pope St John Paul II spoke passionately about the challenges facing Latin America in his address in Haiti in 1983. Here is an excerpt from his speech to the bishops gathered there:

"Your peoples, intimately marked by the Catholic faith, implore the deepening and strengthening of their faith, religious education, the gift of the sacraments, all forms of food for their spiritual hunger.

However - and we must realize this with humble lucidity and realism serious problems affect this people from a religious and ecclesial point of view: the chronic and acute shortage of priestly, religious, and other pastoral vocations, resulting in ignorance religious, superstition, and syncretism among the humble people; the growing indifferentism, or even atheism, caused by today's secularism, especially in the big cities and the most educated sections of the population; the bitterness of many who, because of an equivocal option for the poor, feel abandoned and disregarded in their aspirations and religious necessities; the multiplication of religious groups, sometimes deprived of true evangelical message which, with their methods of action that are not respectful of true religious freedom, pose serious obstacles to the mission of the Catholic Church and to other Christian confessions.

The Latin American Bishop can not fail to look at this broad picture of pastoral needs. He will do so with the fear inspired by the clear conscience of the duty assumed in the Church, but at the same time with vivid confidence in the resources of Grace. So he will sit in front of this crowd of little ones who anxiously ask for the bread of the Word, of God's knowledge, of spiritual encouragement, of the bread of the Eucharist, for whose distribution ministries are lacking dramatically (cf. Lam 4: 4)" n 1.

In 2011, Pope Emeritus Benedict XVI referred to the 1990s as the 'Advent season', a time to renew the efforts of the Church to re-new the world and bring the faithful back to the message and essence of the Gospel. For all baptized to be faithful witnesses in Christ, responding to the innate human

need to search for meaning, truth and beauty (Redemptoris Missio 38, 1990). He called for the Church to carry out her mission to proclaim the message of
Christ to all peoples, everywhere. For the Church to 'open the doors to Christ' (Redemptoris Missio 39, 1990), to recall and to know that all are saved through Christ's death and resurrection (Evangelli Nuntiandi 9, 1975).
The New Evangelisation can therefore be more fully understood as the mission to bring the Gospel to the Church's own. The growing situation in the modern world whereby large numbers of baptised Catholics have fallen away from the faith or no longer even consider themselves as a part of the Church is where the New Evangelisation is focused. Many Catholics live a life without relationship with the person of Jesus Christ, or connection to the Gospel message. As Saint John Paul II said, what is especially needed is a 'new evangelisation' or a 're-evangelisation' of this group of Catholics.
New Evangelisation is new in ardour, new in method, new in means of expression

Catechism of the Catholic Church	YOUCAT	DOCAT	Other Resources

SCRIPTURE	Insert Scripture Quote
Key Inquiry question 4	Insert background info on the scripture quote here

"sees" to the extent that it journeys, to the extent that it chooses to enter into the horizons opened up by God's word. This word also contains a promise: Your descendants will be great in number, you will be the father of a great nation (cf. Gen 13:16; 15:5; 22:17). As a response to a word which preceded it, Abraham's faith would always be an act of remembrance. Yet this remembrance is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken. We see how faith, as remembrance of the future, <i>memoria futuri</i> , is thus closely bound up with hope.	OTHER KEY TEXT	horizons opened up by God's word. This word also contains a promise: Your descendants will be great in number, you will be the father of a great nation (cf. Gen 13:16; 15:5; 22:17). As a response to a word which preceded it, Abraham's faith would always be an act of remembrance. Yet this remembrance is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken. We see how faith, as
---	-------------------	---

	Insert background info on the quote here
CATHOLIC	/nsert link to art/ music/ architecture/ icon here
CULTURE	Insert background info on the art/ music/ architecture/ icon here

Sample Scope and Sequence

The following model illustrates:

• 1 unit content: modules of 20 hours

Year 11 1unit Course

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
-	20 hours									
Term	Who is a human person?									
F	SCT11-1, SCT11-2, SCT11-3, SCT11-6, SCT11-7, SCT11-10									
	SCTLS11-1, SCTLS11-2, SCTLS11-5									
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
5	20 hours	- J:	3							
Term	The Trinitar	ian God and Cr	reation							
F	SCT11-1, SCT11-2, SCT11-3, SCT11-6, SCT11-7, SCT11-8, SCT11-9 SCT11-10									
	SCTLS11-1, SCTLS11-2, SCTLS11-3, SCTLS11-5									
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10
3	20 hours	15			12		6			
Term	The Re-ima	igining of Creat	ion							
F	SCT11-1, S	CT11-3, SCT1	1-4, SCT11-5, 8	SCT11-6, SCT1	1-7, SCT11-10					
	SCTLS11-3	8, SCTLS11-4, 8	SCTLS11-5							

YEAR 12 1 unit Course

	Week 1	Week 2	Week 3	Week 4	Week 5	5 Week 6	Week 7	Week 8	Week 9	Week 10	
4	20 hours										
Term	Virtue, Vice	and Salvation									
F	SCT12-1, SCT12-2, SCT12-4, SCT12-5, SCT12-7, SCT12-10										
	SCTLS12-2	, SCTLS12-5									
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10	
-						20 hours					
Term						The Good W	/orks				
F	SCT12-1, SCT12-2, SCT12-4, SCT12-5, SCT12-6, SCT12-9, SCT12-										
						SCTLS12-2,	SCTLS12-3, S	CTLS12-4, SC	TLS12-5		
_											
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10	
N	20 hours										
Ierm	The Good V	orks continued	1			The Common Good	Common Good				
-	SCT					SCT12-1, SCT12-2,	12-1, SCT12-2, SCT21-4, SCT12-5, SCT12-6, SCT12-9, SCT12-10				
						SCTLS12-2, SCTLS	512-4, SCTLS1	2-5			
	and the second second second	165-000-10-0	1000 0000	1000 000000	102-000-112		1.00 0.00000	100000000	53561 - ANY 12	0.154 Autoosta	
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10	
e	85										
Term	The Comm	on Good contin	ued								

The following model illustrates:

• 2 unit content: modules of 20 hours

Year 12 2 unit course

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10	
	20 hours	dh.	ciel.	beis -	Alt.	20 hours					
Ē	Who is a hu	uman person?				The Trinitarian God and Creation					
Te	SCT11-1, S	SCT11-1, SCT11-2, SCT11-2, SCT11-3, SCT11-6, SCT11-7, SCT11-10					SCT11-1, SCT11-2, SCT11-3, SCT11-6, SCT11-7, SCT11-8, SCT11-9 SCT11-10				
S	SCTLS11-1	, SCTLS11-2, S	SCTLS11-5			SCTLS11-1, SCTLS11-2, SCTLS11-3, SCTLS11-5					

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10		
2	20 hours			Too 1		30 hours						
erm	The Re-imagining of Creation						Faith, Reason and Science					
F	SCT11-1, SCT11-3, SCT11-4, SCT11-5, SCT11-6, SCT11-7, SCT11-10					SCT11-2, SCT11-3, SCT11-4, SCT11-8, SCT11-9, SCT11-10						
	SCTLS11-	3, SCTLS11-4,	SCTLS11-5			SCTLS11-3, SCTLS11-5						

Term 3	Week 1	Week 2	Week	3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10		
	30 hours												
				To Be	To Be Fully Human								
				SCT1	SCT11-1, SCT11-2, SCT11-4, SCT11-6, SCT11-9, SCT11-10								
				SCTLS11-2, SCTLS11-4, SCTLS11-5									

YEAR 12 2 unit course

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6 Week 7 Week 8 Week 9						
Term 4	20 hours	12				20 hours						
	Virtue, Vice	e and Salvation				The Good Works						
	SCT12-1,	SCT12-2, SCT12	2-4, SCT12-5, 5	SCT12-7, SCT1	2-10	SCT12-1, SCT12-2, SCT12-4, SCT12-5, SCT12-6, SCT12-9, SCT12-10						
	SCTLS12-	2, SCTLS12-5				SCTLS12-2, SCTLS12-3, SCTLS12-4, SCTLS12-5						

	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10		
-	20 hours	12	10	100	20	30 hours	30 hours					
Term	The Comm	on Good				The Church	The Church and the Arts					
F	SCT12-1, S	SCT12-2, SCT2	1-4, SCT12-	5, SCT12-6, SCT1	2-9, SCT12-10	SCT12-4, S	CT12-8, SCT12	2-10				
	SCTLS12-2	2, SCTLS12-4, S	SCTLS12-5			SCTLS12-1	SCTLS12-1, SCTLS12-3, SCTLS12-5					
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10		
2	30 hours											
Term				The Church and th	The Church and the Contemporary World							
F			-	SCT12-1, SCT12-5, SCT12-6, SCT11-8, SCT12-10								
+				SCTLS12-3, SCTL	SCTLS12-3, SCTLS12-4, SCTLS12-5							
	Week 1	Week 2	Week 3	Week 4	Week 5	Week 6	Week 7	Week 8	Week 9	Week 10		
3			40	30 hours								
Term				To Be Fully Human								
-				SCT12-1, SCT12-2	2, SCT12-4, SC	T12-6, SCT12-	9, SCT12-10					
				SCTLS12-2, SCTL	S12-4, SCTLS1	2-5						

Sample Teaching Program

Sample Assessment 1

SCHOOL	LOGO	SCH	OOL NAME SUBUR	B Year	ear 11 Assessment Task 1 Term 2 2019			
KLA		Religious	Education	Subject		Studies in Catholic Thought		
Stage			6	Year		11		
Module Title:			The Trinitarian God and Humanity					
Task Title:			,					
Task Title. Task Details:			Task 1: Research Task - The Catholic Church, Jesus and the Trinity Submission					
Weighting:			30%					
reighting.			0070					
Issue Date:		-	Term 1 - Week 8	Due D	ate:	Term 2 - Week 3		
						-		
			ASSESSME	NT TASK O	JTLIN	IE		
Context: What is this task about?			Students have been learning about the nature of the Trinitarian God and the nature of Jesus as being both human and divine. Teachings that took shape in response to the heresies in the early Church.					
Task Description: What do I have to do?			 Research Task: You are a young Catholic theologian who in your study of the person of Jesus is coming to investigate how the Catholic Church arrived at its' understanding of the Trinity. You are to research the following question: Explain how the Catholic Church has shaped our understanding of Trinity through the person of Jesus. You should incorporate the following texts: Youcat 36 Mt 16: 13 - 20 Word Limit - minimum 1000 words You are expected to include a bibliography with your response. 					
Adjustments			 Possible Adjustmen Youcat 36 Nominated resource on Scaffold Att Here 	teacher n Trinity	Exte	 nsion students should also include: Relevant Church Councils St Basil the Great on the Trinity 		
Criteria for As Learning: What am I bein this task?	-	ed on in	 Students will be assessed on how well they demonstrate: Knowledge and understanding of theology of Trinity Interpret scripture and church documents Provide a reasoned Catholic position about the Trinity 					
Submission E How do I need task for markin	to preser	nt this	Essay format					

y own work. Where I have
ged this by referencing the
1

Component: Know	Component: Knowledge and Understanding								
	Outcome: Describes the principal teachings of the Catholic church and the underlying philosophy employed by the Catholic Church								
Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	B 7 - 8	A 9 - 10				
Knowledge and understanding of theology of Trinity	Provides some points about the Catholic Church and its beliefs that may attempt to find a connection to the person of Jesus and/or the Trinity	Provides limited information about the Catholic Church and beliefs about the Father and/or Son and/or Spirit that may attempt to find a connection to the person of Jesus and/or the Trinity	Provides information about the Catholic Church and some of the ways it has shaped the belief of the Father and/or Son and/or Spirit as Trinity that may attempt to find a connection to the person of Jesus	Provide reasons that explain how the Catholic Church has shaped the belief of the Father, Son and Spirit as Trinity connected through the person of Jesus	Provide reasons that explain how the Catholic Church has shaped the belief of the Delief of the Triune God related through Father, Son and Spirit as met in the person of Jesus				

Component: Religious Skills

Outcome: Identifies and interprets a range of writings including scripture and church documents that inform Catholic theology

Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	B 7 - 8	A 9 - 10
Interpret scripture and church documents	Lists and describes parts of scripture and/or church documents that may or may not have relevance to the Trinity.	Lists and describes parts of scripture and/or church documents to outline ideas about the Trinity.	Attempts to use scripture to outline ideas about the Trinity and/or make links to church documents.	Interpret scripture to develop an outline of the Trinity and/or make links to church documents in order to connect ideas to the theology of Trinity.	Interpret scripture in an integrated way to build a picture of the Trinity and find links within church documents that connect their ideas to the theology of Trinity.

Component: Inquiry and Research Skills								
	Outcome: Plans and conducts investigations into a range of religious issues, and presents Catholic thinking using relevant evidence and sources.							
Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	В 7 - 8	A 9 - 10			
Provide a reasoned Catholic position about the Trinity	Provides a response that may include references that offers some ideas about Jesus and/or Church and/or Trinity.	Provides a response with some references that offers some ideas about how Jesus is connected to Trinity.	Provides a response with references that offers a view about how the person of Jesus is connected to Trinity.	Provides a reasoned and referenced account of how we as the Church understand the person of Jesus which leads us to an understanding of the Trinity.	Provides a well- reasoned and referenced account of how the Church developed an understanding of the Triune God through the person of Jesus.			

Or alternate view of marking criteria:

Your answer will be assessed on how well you demonstrate:

- Knowledge and understanding of theology of Trinity
- Interpret scripture and church documents
- Provide a reasoned Catholic position about the Trinity

Marking Guidelines		
 Provide reasons that explain how the Catholic Church has shaped the belief of the belief of the Triune God related through Father, Son and Spirit as met in the 	Mark Range	Grade
 person of Jesus Interpret scripture in an integrated way to build a picture of the Trinity and find links within church documents that connect their ideas to the theology of Trinity. Provides a well-reasoned and referenced account of how the Church developed an understanding of the Triune God through the person of Jesus. 	25 - 30	A
 Provide reasons that explain how the Catholic Church has shaped the belief of the Father, Son and Spirit as Trinity connected through the person of Jesus Interpret scripture to develop an outline of the Trinity and/or make links to church documents in order to connect ideas to the theology of Trinity. Provides a reasoned and referenced account of how we as the Church understand the person of Jesus which leads us to an understanding of the Trinity. 	19 - 24	В
 Provides information about the Catholic Church and some of the ways it has shaped the belief of the Father and/or Son and/or Spirit as Trinity that may attempt to find a connection to the person of Jesus Attempts to use scripture to outline ideas about the Trinity and/or make links to church documents. Provides a response with references that offers a view about how the person of Jesus is connected to Trinity. 	13 - 18	С
 Provides limited information about the Catholic Church and beliefs about the Father and/or Son and/or Spirit that may attempt to find a connection to the person of Jesus and/or the Trinity Lists and describes parts of scripture and/or church documents to outline ideas about the Trinity. Provides a response with some references that offers some ideas about how Jesus is connected to Trinity. 	7 - 12	D
 Provides some points about the Catholic Church and its beliefs that may attempt to find a connection to the person of Jesus and/or the Trinity Lists and describes parts of scripture and/or church documents that may or may not have relevance to the Trinity. Provides a response that offers some ideas about Jesus and/or Church and/or Trinity. 	1 - 6	E

Sample Assessment 2

The following Year 12 Assessment task is provided as an example for all schools to consider ways they may integrate their social outreach programs through their local community organisations

It would be essential that schools undertake appropriate measures to consider the suitability, safety and logistics with these agencies and with their respective dioceses before engaging with a task of this nature.

This would mean engaging with your diocesan or school policies, especially those around:

- Religious Education & Evangelisation Policies
- WHS
- Child Protection/ Child Safety Policy
- Engaging external speakers and Facilitators Policy
- Excursions, Camps and Tours policy
- Overseas excursions for Students Policy
- Student Workplace Learning Policy

It is important the school also verifies the undertaking and any third party has appropriate and current insurances as well as active and registered working with children clearance.

SCHOOL LOGO SCHOOL NAME SUBURB Year 12 Assessment Task 2 Term 2 2020

KLA	Religious Education	Subject	Studies in Catholic Thought
Stage	6	Year	12

Weighting:	1unit: 30%	1unit: 30% 2unit 15%		
Task Details:	Field Work/Social Out	Field Work/Social Outreach and Submission		
Task Title:		Task 2: Multi-modal Task		
Module Title:		The Common Good		

ASSESSMENT TAS	SK OUTLINE
----------------	------------

Context: What is this task about?	Students have been learning about The Common Good and Catholic Social Teaching and how these principles are applied by individuals, groups and organisations within the Catholic Church in wider society.		
Task Description: Social Outreach Experience What do I have to do? You will be involved in a field experience where you will be volunteering within the community and engaged in doing Good Works. Through this experience, you wable to investigate and reflect personally upon how ONE specific area of Catholic Teaching can be applied to life. You may wish to consider the following placements: The Reconciliation Catholic Church, La Perouse for works with Aboriginal Catholic Ministry • St Vincent De Paul Society, Breakfast Van and/or Night Patrol for poverty Scalabrini Village (Nursing Home) for social outreach • Other - in consultation with your RE KLA Team (Insert Details e.g. timeframes, logistics) Reflective Journal Keep a reflective journal of your experiences over the (insert time frame) that considure your personal feelings, insights and observations as an individual in this social correction (keeping in mind privacy and confidentiality).			
	 Written Task Drawing on the insights from your journal. Prepare a written response addressing the following questions: Explain, based on your experiences, how Catholic Social Teachings contributes to achieving the Common Good for your community Reflect upon how this experience has changed your understanding of the human person and the community of people you encounter Explain how the individuals and organisations who provide these services work to achieve the Common Good Select and integrate relevant Scripture and Church Documents within your reflections to show how Catholic Social Teachings can work through people to achieve the Common Good in your community. 		

	Word Limit – to be determined by school based on time spent in outreach experience You are expected to include a bibliography with your response.		
Adjustments	Possible Adjustment: Scaffolded Reflective Journal Template with provision of Scripture and/or Key Statements from Church Documents	Extension students should also include: Students will read an extract of Gaudium et Spes, specifically the, Introduction and Part 1, Chapter 2 and respond to the following question - How does this experience manifest an aspect of the role of the Church in the modern world? (Marking Guidelines not included)	
Criteria for Assessing Learning: What am I being assessed on in this task?	 Students will be assessed on how well they demonstrate: Reflect upon how the Church draws people into service of others through their field experience Draw out the implications of Catholic Social Teaching in attaining the Common Good Reflect upon how their personal encounter in wider society brings to life Catholic Social Teachings for them Use Scripture and Church documents to support reflections on their understanding of Catholic Social Teaching and the Common Good 		
Submission Details: How do I need to present this task for marking?	Personal reflection journal of a field experience engaged in Good Works in their community. You will need to be mindful of privacy and confidentiality as expected by the particular agency you are working with and as covered in your induction and training.		
All My Own Work	By submitting this task, I acknowledge that it is all my own work. Where I have used the work of others in my task I have acknowledged this by referencing the work that I have borrowed		

Component: Knowledge and Understanding

Outcome: Analyses the role of the Catholic Church in guiding believers in facing the challenges of society (SCT12-5)

Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	B 7 - 8	A 9 - 10
Reflect upon how the Church draws people into service of others through their field experience	Provides some reflection about on their experience of service	Provides a general reflection on their experience of service and may reference the Church and/or its understanding of human dignity	Provides reflections on their experience of service in relation to the Church and/or its understanding of human dignity	Provides detailed reflections of their experience of service and links it to specific Church teaching and the understanding of human dignity	Provides detailed reflections of their experience of service and how Church teaching and the understanding of human dignity is a component of this experience

Component: Knowledge and Understanding					
	Outcome: Explains the contributions of the Catholic tradition to the understanding of what is good, true and beautiful in society, using a range of examples (SCT 12-4)				
Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	B 7 - 8	A 9 - 10
Draw out the implications of Catholic Social Teaching in attaining the Common Good	Provides some information about Catholic teachings in relation to wider society	Provides a general summary that may reference Catholic Social Teaching and/or the Common Good	Provides an account that makes links to Catholic Social Teaching and/or its connection to the Common Good	Draw out and outline the implications of a specific principle of Catholic Social Teaching in relation to the Common Good	Draw out and relate the implications of a specific principle of Catholic Social Teaching in relation to the Common Good

Component: Religious Skills

Outcome: Explains and evaluates the human expression of Catholic faith (SCT 12-8)					
Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	В 7 - 8	A 9 - 10
Reflect upon how their personal encounter in wider society brings to life Catholic Social Teachings for them	Provides some information that outlines some general ideas about their experiences	Provides some reflection that outlines some general ideas about Catholic Social Teaching and/or their experiences	Provides reflections that outline the ways that they may see Catholic Social Teachings in their world	Provides personal reflections that makes clear how the connections between their experiences relates to Catholic Social Teachings	Provides personal reflections that makes clear and draws out how the connections between their experiences relates to Catholic Social Teachings

Component: Inquiry and Research Skills					
	and conducts inves	tigations into a ran s (SCT 12-9)	ge of religious issu	es, and presents C	Catholic thinking
Criteria for Assessing Learning	E 1 - 2	D 3 - 4	C 5 - 6	В 7 - 8	A 9 - 10
Use Scripture and Church documents to support reflections on their understanding of Catholic Social Teaching and the Common Good	May list Scripture and/or Church documents in their reflection.	Attempts to use Scripture and/or Church documents to support their reflections.	Use relevant Scripture and/or Church documents to support their reflections.	Integrates the use of relevant Scripture and Church documents to support their reflections about their personal encounter of Good Works.	Integrates and provides reasons for the use of relevant Scripture and Church documents to support their reflections about their personal encounter of Good Works.

Or alternate view:

Your answer will be assessed on how well you demonstrate:

- Reflect upon how the Church draws people into service of others through their field experience
- Draw out the implications of Catholic Social Teaching in attaining the Common Good
- Reflect upon how their personal encounter in wider society brings to life Catholic Social Teachings for them
- Use Scripture and Church documents to support reflections on their understanding of Catholic Social Teaching and the Common Good

Marking Guidelines				
Criteria	Mark Range	Grade		
 Provides detailed reflections of their experience of service and how Church teaching and the understanding of human dignity is a component of this experience Draw out and relate the implications of a specific principle of Catholic Social Teaching in relation to the Common Good Provides personal reflections that makes clear and draws out how the connections between their experiences relates to Catholic Social Teachings Integrates and provides reasons for the use of relevant Scripture and Church documents to support their reflections about their personal encounter of Good Works 	25 - 30	A		
 Provides detailed reflections of their experience of service and links it to specific Church teaching and the understanding of human dignity Draw out and outline the implications of a specific principle of Catholic Social Teaching in relation to the Common Good Provides personal reflections that makes clear how the connections between their experiences relates to Catholic Social Teachings Integrates the use of relevant Scripture and Church documents to support their reflections about their personal encounter of Good Works 	19 - 24	В		
 Provides reflections on their experience of service in relation to the Church and/or its understanding of human dignity Provides a general summary that may reference Catholic Social Teaching and/or the Common Good Provides an account that makes links to Catholic Social Teaching and/or its connection to the Common Good Provides reflections that outline the ways that they may see Catholic Social Teaching Teachings in their world Use relevant Scripture and/or Church documents to support their reflections 	13 - 18	С		
 Provides some reflection about on their experience of service Provides a general reflection on their experience of service and may reference the Church and/or its understanding of human dignity Provides a general summary that may reference Catholic Social Teaching and/or the Common Good Provides some reflection that outlines some general ideas about Catholic Social Teaching and/or their experiences Attempts to use Scripture and/or Church documents to support their reflections 	7 - 12	D		
 Provides some information about Catholic teachings in relation to wider society Provides some information that outlines some general ideas about their experiences May list Scripture and/or Church documents in their reflection 	1 - 6	E		

Sample Unit Evaluation Form

The evaluation of learning and teaching is essential in reflective practice and assists in the development of authentic learning experiences for students in the *Studies in Catholic Thought* course.

A range of evaluation strategies should be utilised by schools to assist them in developing quality teaching programs to enhance student experiences in the course.

Unit evaluation could utilise a range of formal and informal methods to assist teachers in updating their teaching programs and monitoring student achievement. For example:

- Teacher evaluation form to record the effectiveness of assessment tasks, teaching strategies, resources and learning experiences (sample provided of end of unit survey)
- Student evaluation form (end of unit survey)
- Interviews and focus groups
- Diaries and logs from students about their learning

Teacher Evaluation of a Unit of Work

An electronic version of this evaluation form is available <u>HERE</u>

	Your response
Name	
Studies in Catholic Thought class	
Indicate the unit of work completed	
Indicate the start date for the unit of work	
Indicate the finish date for the unit of work	

1. The unit was structured effectively in terms of time and sequence.

1	2	3	4	5
Strongly Disagree				Agree
2. The syllabus outcomes	for this unit have	been satisfactorily add	ressed.	
1	2	3	4	5
Strongly Disagree				Agree
3. The learning experience	es catered for a va	ariety of student needs	and ability levels.	
1	2	3	4	5
Strongly Disagree				Agree
4. The learning experien	ces challenged th	he students and dave	them opportunitie	s to develop a
range of capabilities and s	-	le siddenis and gave		s to develop a
1	2	3	4	5
Strongly Disagree				Agree

5. The elements of a (Catholic Liberal Arts	s approach were clearly	evident throughout	the unit.
1	2	3	4	5
Strongly Disagree				Agree
			11t	
6. The assessment ta	sk(s) suited the cor	ntent and outcomes of th	nis unit.	_
1	2	3	4	5
Strongly Disagree				Agree
7 The key inquiry que	etions were a main	or focus for the students	as they worked thro	ugh this unit
7 The key inquiry que	estions were a maio	or focus for the students	as they worked thro	ough this unit

7. The key inquiry of	luestions were a major	focus for the students	as they worked throu	igh this unit.
1	2	3	4	5
Strongly Disagree				Agree

	Your response
To what extent have the students in your class achieved the outcomes for this unit of work?	
Was there anything that impacted on the student achievement of the outcomes for this unit of work?	
How will this inform future teaching practice (i.e. what / how have the students learnt and how will you adapt this in future units?	

Evidence of student learning has been collected from (This evidence will have informed the development of teaching and learning strategies, differentiation and demonstrate how students met the outcomes for the unit)	 Class discussions Formal assessment task related to this unit of work Homework Informal assessment task Student log/ diary maintained during unit/ observations Survey of learning Other:
--	---

	Your response
I have added my resources to the	
Adjustments made to the teaching program have been forwarded to the REC for updating teaching programs	
Date you completed this register	
Signature	

Student Evaluation of a Unit of Work

An electronic version of this evaluation form is available <u>HERE</u>

	Your response
Name	
Studies in Catholic Thought class	
Indicate the unit of work completed	
Indicate the start date for the unit of work	
Indicate the finish date for the unit of work	

1. Did you find this unit of w 1 Strongly Disagree	ork to be interesting ar 2	nd worthwhile? 3	4	5 Agree
2. Did you feel that you lear 1 Strongly Disagree	nt something new in th 2	is unit? 3	4	5 Agree
3. Did you find the assessm 1 Strongly Disagree	ent task(s) interesting 2	and worthwhile? 3	4	5 Agree
4. Did you experience a var 1 Strongly Disagree	iety of learning experie 2	nces? 3	4	5 Agree
5. Were you challenged to t 1 Strongly Disagree	hink about your faith ar 2	nd/or your beliefs? 3	4	5 Agree

- 6. As a class, we had opportunities to pray or meditate or have a prayer service during the unit:
 - Yes
 - 🗆 No
- 7. As a class, we had opportunities to undertake ministry or outreach activities during the unit:
 - Yes
 - 🗆 No
- 8. Indicate the areas of Catholic Liberal Arts you experienced during this unit
 - □ Scripture
 - □ Theology
 - D Philosophy / Reason
 - □ History
 - □ Science
 - □ Fine Arts (including literature, art, music and architecture)

End of Course Exam Specifications

YEAR 12 Course

1unit

Hours: 1& 1/2 hours Number of Sections: 2 Total marks: 50

Section Content:

- Section 1: Total marks 30. Three Parts to this section: A, B, C. (55 minutes)
 - Parts A, B and C will be short answers related to each of the Core modules. Each part will have a combination of short answers totaling 10marks.
 - Part A: Module 1 Virtue, Vice & Salvation
 - Part B: Module 2 The Good Works
 - Part C: Module 3 The Common Good
 - (short answers would be either 3+3+4 OR 2+3+5)
- Section 2: One Extended Response of 20 marks (35 minutes)
 - One extended response drawn from one of the core modules or a global question related to the theme

2unit

Hours:3 hours Number of Sections: 4 Total marks: 100

Section Content:

- Section 1: Total marks 30. Three Parts to this section: A, B, C. (55 minutes)
 - Parts A, B and C will be short answers related to each of the Core modules. Each part will have a combination of short answers totaling 10marks.
 - Part A: Module 1 Virtue, Vice & Salvation
 - Part B: Module 2 The Good Works
 - Part C: Module 3 The Common Good
 - (short answers would be either 3+3+4 OR 2+3+5)
- Section 2: One Extended Response of 20 marks (35 minutes)
 - One extended response drawn from one of the core modules or a global question related to the theme
- Section 3: Essay Questions worth 25marks each and totaling 50 marks (45min each question)
 - Essay questions related to each of the four 2unit options.
 - Students complete the essays for the two modules they have studied

A Specimen Examination Package will be made available through CSSA.

Glossary of terms

Glossary Term	Definition	
Amoris Laetitia	"The Joy of Love" 2016 Apostolic Exhortation by Pope Francis, on the challenges and opportunities of Catholic family life.	
Ascetic	The practice of spiritual things for the purpose of acquiring the habits of virtue. http://www.newadvent.org/cathen/01767c.htm	
Beliefs	Tenets, creeds or faith.	
Bible	Also called Sacred Scripture or the Scriptures, the Bible is a collection of books accepted by the Church as the inspired, authentic account of God's revelation and plan of salvation for the human race. <u>The Essential Catholic Handbook</u>	
Catholic Liberal Arts	The Catholic liberal arts approach promotes critical thinking and moral reasoning within the framework of religious education. It requires students to engage with the whole tradition of the Catholic Church through the study of history, theology, philosophy, literature, art, music and liturgy. The Catholic liberal arts model is one where all disciplines of the traditional liberal arts are drawn together, the culmination of which is theology and ultimately helps the faithful better know God.	
Catholic Social Teaching	Catholic Social Teaching is based on the belief that God has a plan for creation, a plan to build his kingdom of peace, love and justice. It is the tradition of papal reflection about how we live this vocation (the call to treat everyone as your brothers and sisters) for the common good in our world. http://www.catholicsocialteaching.org.uk/principles/	
Common Good	 "the sum total of social conditions, which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It has <i>three</i> essential elements (CCC1906): presupposes respect for the person (CCC1907) requires the social well-being and development of the group itself. (CCC1908) requires peace, that is, the stability and security of a just order (CCC1909) 	

Doctrine	Something that is taught. An individual teaching or collection of teachings. The doctrine of the church includes the beliefs and the teachings that are based on the person and work of Jesus Christ. <u>The Collins Dove Dictionary</u> <u>for Young Catholics</u>
Dogma	A teaching or doctrine authoritatively and explicitly proposed by the Church as revealed by God and requiring the belief of the people of God. <u>The</u> <u>Essential Catholic Handbook</u>
Ecclesial	Pertaining to the Church as the community of believers, with stress on their faith and union through love, and on the invisible operations of divine grace among the faithful.
Ecology	The Catholic understanding of ecology is drawn from Genesis whereby the Catechism of the Catholic Church, in the explanation of the Seventh Commandment, states respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation. (CCC2415)
Economy of Salvation	The great plan of God by which his will and work is accomplished even without the help of human beings. This plan of salvation is described in Ephesians 1:3-14 The Essential Catholic Handbook
	The CCC glossary describes it as referring to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity. This includes God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus.
Encyclical	A "circular letter" addressed by the Pope to all members of the Church or to a specific group in the Church, or as is common for recent Popes, to all men and women of good will. The subject of an encyclical is traditionally serious and important, a matter of doctrine or morals or discipline in the Church or a matter of grave importance to the whole world. <u>The Essential</u> <u>Catholic Handbook</u>
Enlightenment	The period in the history of western thought and culture, stretching roughly from the mid-decades of the seventeenth century through the eighteenth century, characterised by dramatic revolutions in science, philosophy, society and politics. https://plato.stanford.edu/entries/enlightenment/

Exegesis	 Exegesis is the branch of <u>theology</u> that investigates and expresses the <u>true</u> sense of <u>Sacred Scripture</u>. In the process of exegesis, a passage must be viewed in its historical and grammatical context with its time/purpose of writing taken into account. This is often accomplished by asking: Who wrote the text and who is the intended readership? What is the context of the text, i.e., how does it fit in with the author's larger thought process, purpose, or argument in the chapter and book where it resides? Is the choice of words, wording, or word order significant in the particular passage? Why was the text written (e.g., to correct, encourage, or explain, etc.)? When was the text written? <u>http://www.newadvent.org/cathen/05692b.htm</u> & http://www.theopedia.com/exegesis
Ethics	A system of moral principles, the rules of conduct or approaches to making decisions for the good of the individual and society.
Evangelii Gaudium	2013 apostolic exhortation by Pope Francis on "the church's primary mission of evangelisation in the modern world."
Evangelii Nuntiandi	An apostolic exhortation issued on 8 December 1975 by Pope Paul VI on the theme of Catholic evangelisation.
The Fall	A term used to describe the original sin of Adam & Eve as described in Genesis. (CCC 55) The Essential Catholic Handbook
Grace	God's loving, undeserved gift to us of a share in his life. <u>What Catholics</u> <u>Believe</u>
	Actual grace is given by God as a help for particular human actions. Sanctifying grace is the presence of God within a person. <u>The Collins Dove</u> <u>Dictionary for Young Catholics</u>
Heaven	The state of eternal happiness in God's presence. What Catholics Believe
	Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they "see him as he is," face to face. This perfect life with the Most Holy Trinity - this communion of life and love with the Trinity, with the Virgin Mary, the angels and all the blessed - is called "heaven." Heaven is the ultimate end and fulfillment of

	the deepest human longings, the state of supreme, definitive happiness. (CCC 1023-1024)
Hell	[A] state of definitive self-exclusion from communion with God and the blessed is called "hell." (CCC 1033)
Heresy	The obstinate post-baptismal denial of some truth that must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same. (CCC 2089)
Historical-Critical Method	A method of studying the scriptures from the historical point of view so as to better understand literary genres, source history and textual composition; the penetration of ancient languages and cultural settings to advance biblical knowledge.
Icon	The Greek word for "image". An icon is an image of our Lord, our Lady, or one of the saints, painted or glazed on a flat surface and used in Eastern Churches in place of statues. (CCC 1159-1162) <u>The Essential Catholic</u> <u>Handbook</u>
Ideological	Based on or relating to a system of ideas and ideals, especially concerning economic or political theory and policy.
Imago Dei	("Image of God"): A theological term, applied uniquely to humans, which denotes the symbolical relation between God and humanity. The term has its roots in Genesis 1:27, wherein "God created man in his own image" This scriptural passage does not mean that God is in human form, but rather, that humans are in the image of God in their moral, spiritual, and intellectual nature. <u>https://www.pbs.org/faithandreason/theogloss/imago-body.html</u>
Incarnation	The basic Christian doctrine which affirms that Jesus Christ, took human flesh from his human mother Mary, and that he is at one and the same time fully God and fully man. <u>The Essential Catholic Handbook</u>
Laudato Si'	The second encyclical of Pope Francis. The encyclical has the subtitle "On Care For Our Common Home", 2015.
Lumen Fidei	"The Light of Faith" is the first encyclical of Pope Francis, issued on 29 June 2013.

Natural Law (also: Divine Law, Revealed Law)	The moral law presupposes the rational order, established among creatures for their good and to serve their final end, by the power, wisdom, and goodness of the Creator. All law finds its first and ultimate truth in the eternal law. Law is declared and established by reason as a participation in the providence of the living God, Creator and Redeemer of all. There are different expressions of the moral law, all of them interrelated: eternal law - the source, in God, of all law; natural law; revealed law, comprising the Old Law and the New Law, or Law of the Gospel; finally, civil and ecclesiastical laws. (CCC 1950-1952)
New Evangelisation	The New Evangelisation refers to the Church's outreach to baptized Catholics who have become distant from the faith and the life of the Church. The term was coined by Saint John Paul II referring to situations: 1. "where entire groups of the baptised have lost a living sense of the faith, or even no longer consider themselves members of the Church, 2. and live a life far removed from Christ and his Gospel. In this case, what is needed is a 'new evangelisation' or a 're-evangelisation.'"
Original Sin	The sin that occurred at the origins of the human race; the personal sin of Adam, as described in Genesis 2:8 - 3:24, passed onto all persons (with the exception of Jesus Christ and the Blessed Virgin Mary) as a privation of grace. <u>The Essential Catholic Handbook</u> "The doctrine of original sin is, so to speak, the "reverse side" of the Good
	News that Jesus is the Savior of all men, that all need salvation and that salvation is offered to all through Christ." (CCC389)
Philosophy	The rational investigation of the truths and principles of being, knowledge, or conduct. http://www.dictionary.com/browse/philosophy
Porta Fidei	"The door of faith" an apostolic letter by Pope Benedict XVI, proclaiming a 'Year of Faith' to run from October 2012 up to the feast of Christ the King in 2013.
Purgatory	A state of existence in which those who have died are cleansed of imperfections and selfishness before being united with God. <u>A Dictionary for Catholics</u>
Redemption	 (1) The action of God in saving the Hebrew people from disaster. (2) The action of the life, death and resurrection of Jesus, which 'buys us back' from sin into the grace of God. Redemption is a gift from God by which we have been saved from the power of evil. <u>A Dictionary for Catholics</u>
Religion	A faith based tradition based on a common understanding of beliefs and practices.

Rerum Novarum	'Rights and Duties of Capital and Labor', is an encyclical issued by Pope Leo XIII on 15 May 1891.
Revelation	A most fundamental principal of Christianity describing the process by which God, through words and actions, reveals himself to us, and also reveals his plans for friendship with us and his invitation to communion of life with him. Revelation can refer to the communication of some particular truth by God, but the fullness of revelation shines forth in Jesus Christ, the sum total of revelation. CF: Dei Verbum #2
Salvation	Deliverance from sin and eternal union with God in heaven made possible by the paschal mystery of Jesus Christ and by it fruits offered in the Church, especially through the sacraments. <u>The Essential Catholic Handbook</u>
Social Issues	A social issue is one that has been recognized by society as a problem that is preventing society from functioning at an optimal level. For example: Poverty, Drug abuse, Alcohol abuse, Economic Deprivation, Unemployment, slavery
Theology	"Faith seeking understanding" Saint Anselm
Theology of the Body	St. John Paul II's integrated vision of the human person. The human body has a specific meaning, making visible an invisible reality, and is capable of revealing answers regarding fundamental questions about us and our lives. <u>http://www.theologyofthebody.net/</u>
Virtue	A virtue is a habitual and firm disposition to do good. It allows the person not only to perform good acts, but to give the best of himself. (CCC 1083)

¹. There is a full description of the book *Catholic Ethical Thinking* on the website: <a href="https://www.kwl.com.au/kwl-print/Catholic Ethical Thinking for Senior Secondary Students is written to span the last two years of secondary education or high school, the pre-university levels in Australia and other countries, age levels 16-18. Dr Kathleen Engebretson wrote this text working with other authors who are skilled in specific fields. Much of the extensive content of this book is also appropriate for adult education and parish discussion circles. Web links are suggested for all chapters. The first three chapters are foundational, to develop a student's capacity for "ethical thinking". The art of ethical thinking analyses defective approaches to ethics that are at work in "postmodern" society today, and favours the natural law approach. Authorities in Catholic ethics takes up the meaning of the commandments and the new law of love in Christ's Gospel, focusing on Jesus Christ and his attitude to people and the supernatural virtues and gifts that form Christians. This is taken in a practical direction in the fifth chapter, The pursuit of happiness, on the Beatitudes, completing what began at Year 6 – what Christian happiness really means, here proposed in an ethical perspective.

Catholic Ethical Thinking for Senior Secondary Students continues an ongoing Christian education in human sexuality in parts of chapter 4, Respect for the body, and more specifically in chapter 6, Marriage and family issues. Inspired by Pope John Paul's "theology of the body", this chapter sets all sexuality in the perspective of marriage, including issues such as cohabitation, homosexuality, contraception etc. But chapter 4 also focuses on the immediate moral issues and choices faced by young people at school: alcohol, drugs and eating disorders.

Chapter 7 is the culmination of the pro-life ethic that runs through the other texts in the series, To Know, Worship and Love. The "culture of life" is built on respect for the life of the unborn, and that reverence for the right to life is applied in ethical thinking about embryonic stem-cell research, euthanasia and capital punishment.

Forming a just society, chapter 8, is a more detailed study of the principles of Catholic social teaching such as: solidarity, the preferential option for the poor and subsidiarity. The final chapter, Global peace, development and justice looks at the wider world of the early twenty-first century, particularly peace and the status of just war theory, world poverty and international debt. Three issues relevant in Australia and many other countries conclude the chapter: justice for indigenous people, environmental justice and the rights of refugees.

The first Appendix provides case studies, a practical analytical approach to three ethical issues: research on embryonic stem cells, euthanasia, and cohabitation before marriage. A second Appendix, When a Catholic marries, describes the procedures and requirements for a valid sacramental marriage. Most of the students using this text will marry and need the guidance and support of the Church in their vocation of life and love.

Bishop Peter Elliott, General Editor

NOTE: Personal copies of the two senior texts on Catholic Ethics etc can be difficult to locate as the KWL website does not sell to individuals. However local bookshops such as "The Seven Senses" series of shops can order them. The only two 11/12 titles and ones relevant to this topic are as stated above: *To Know Worship and Love: Catholic Ethical*

Thinking for Senior Students (11/12); and in the same series TKWL: Catholic Studies for Senior Students (11/12). ⁱⁱ . Taken from a rich source of sayings that would prove valuable for any part of this Catholic Thought syllabus: Susan Ratcliffe. (Ed.). (2010). Oxford Dictionary of Quotations by Subject, Second Edition. Oxford: OUP. These quotes on social justice are from pp. 264-265.

ⁱⁱⁱ. Pope John Paul II pointed out that it is through the arts that religious truths are made tangible "making perceptible...the world of the spirit, of the invisible, of God."

The Catholic Spirit: An Anthology for Discovering Faith Through Literature, Art, Film, and Music takes up this charge and presents the truths of Catholicism in the context of the arts: great artwork, literature, music, and Church writings. The Catholic Spirit sends teens on a journey through classical works like Flannery O'Connors "Parker's Back, Gerard Manley Hopkins' "God's Grandeur," Michelangelo's The Creation of Adam, and Gregorian chant, along with modern classics like "A Woman's Prayer" by Dorothy Day and films like Cool Hand Luke and On the Waterfront.

Organized around chapters that follow the structure of the Catechism of the Catholic Church, the text includes primary source material from varying periods of Church history with contextual and background text to help students understand their significance.

Several additional research opportunities are included to further the students' study of the key teachings of the Church through reading, viewing, and listening to classical period pieces. An online teacher resource also indexes the material to themes in the new curriculum framework.

Among the authors and works included in the text are the following:

Parker's Back: Flannery O'Connor Where God Is, Love Is: Leo Tolstoy Our Lady's Juggler: Anatole France Marble Floor: Pope John Paul II Letters to Abbe Belliere: St Therese of Lisieux Welcome Morning: Anne Sexton The Hint of an Explanation: Graham Greene God's Grandeur: Gerard Manley Hopkins Les Miserables: Victor Hugo (translated by Isabel Florence Hapgood) The Merit of a Young Priest: Yaffa Eliach The Trouble: J.F. Powers Meditation: John Henry Cardinal Newman Hail Mary: John Fante A Woman's Prayer: Dorothy Day For more details refer to Amazon Books at: <u>https://www.amazon.com/Catholic-Spirit-Anthology-Discovering</u> <u>Literature/dp/1594711828/ref=sr 1 1?s=books&ie=UTF8&qid=1537941582&sr=1-</u> <u>1&keywords=Catholic+Spirit%3A+An+Anthology+for+Discovering+Faith+Through+Literature</u>