GOOD NEWS

for living
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ISBN: 0-9757544-0-8  CD: 0-9757544-1-6  WEB: 0-9757544-2-4

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Imprimatur: Most Reverend Adrian Doyle, Archbishop of Hobart

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Acknowledgments

Good News for Living is the result of the commitment, expertise and diligence of many contributors from within the Archdiocese of Hobart and from the other participating Dioceses of Ballarat and Sale, and Sandhurst. Particular acknowledgement and gratitude is extended to the Archdiocese of Canberra and Goulburn and the Diocese of Parramatta whose generosity in allowing collaboration on the Inter-Diocesan Religious Education Project.

Collaboration

Good News for Living is the result of a three-year collaborative process of curriculum development involving Religious Education Officers and RECs from the Dioceses of Sandhurst, Sale and Ballarat and the Archdiocese of Hobart. Both the format and content of Good News for Living have been shaped and enriched by their experience and wisdom and the various groups and committees with whom they have consulted in their own dioceses.

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Remissions from other Dioceses
Permission was sought and kindly granted to use the Religious Education curriculum documents produced by the Archdioceses of Brisbane, Melbourne, Sydney and Adelaide as resource material.

Special Acknowledgements

As Project Editor, Barry Dwyer has reviewed the documents produced as part of the Inter-Diocesan Religious Education Project. These documents were the subject of extensive consultation and underwent many drafts in response to the suggestions and concerns of a range of stakeholders. The participating partners are grateful for Barry’s generosity in sharing his skill, experience and prophetic educational wisdom.

As critical colleague to the Inter-Diocesan Religious Education Project, Rev Dr Terry Curtin has generously contributed his wisdom, knowledge and experience to the Project. Terry has contributed significantly by developing the theological foundation of Good News for Living. In particular, Terry has been a valuable mentor and friend to the Executive Group and to the Chairperson, Mrs Phil Billington of the Sandhurst Diocese.

As mentors to the Primary and Secondary Religious Education Teams, Margaret Cassidy CSB and Margaret Chappell RSM have contributed their extensive knowledge and wisdom to the entire project. The Archdiocese is grateful for the partnership with the Australian Catholic University.


GOOD NEWS for living
Of the many responsibilities of a diocesan bishop, foremost among them is that of proclaiming the Word of God, announcing it with courage and defending the Christian people against errors that threaten them.\(^1\) The Bishop shares this responsibility of Teacher with all other Bishops in the world, in communion with the Pope, the head of the Church.\(^2\)

One of the means by which the Bishop expresses this responsibility is through the promoting and planning of a program of teaching of the Word of God, which will give emphasis to the new life which the Word of God announces and brings to us. That teaching should be related to the celebration of the liturgy and draw on the capacity that we all have for conversion and growth.

The Bishop has the task of promoting evangelisation in the diocese, providing for active and effective catechesis in ways that are best suited for the needs of the faithful.\(^3\) The first requirement is the basic and ongoing formation of those who will be given the responsibility of being teachers. I wish to acknowledge the dedication and commitment of those teachers who have that responsibility in the Archdiocese of Hobart. Opening up the Word of God, and all that follows, carries with it a great responsibility.

Suitable materials are also necessary for this task. The *Catechism of the Catholic Church* is the indispensable foundation on which a local curriculum in religious education is based.\(^4\) A systematic and comprehensive program, tailored to the needs of the different age groups, will assist our young people to grow in knowledge and understanding of the enduring truths of our rich Catholic Tradition. I very much hope that their experience of education within our Catholic schools will form them as prayerful, wise, discerning young people who can act out of a Christ-like perspective for the good of their community and for the world.

The initiative of preparing a new curriculum framework for religious education in the Archdiocese of Hobart, has been very challenging and rewarding. Many priests, religious and particularly teachers, have contributed to *Good News for Living*.

I believe the title reflects both the place of the Good News itself, and the response which hearing the Good News should evoke within us. The Good News is the news of Jesus Christ, safe guarded and interpreted by the Church from the times of the early Church until now.

I wish to acknowledge and thank those who have had particular carriage of this new document.

I now commend the document *Good News for Living* which will be the official framework to guide and direct the religious education curriculum for the students in the Archdiocese of Hobart.

22 March 2005

\(\ast\) Adrian L. Doyle
Archbishop of Hobart

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2. *Idem*
3. *Code of Canon Law*, cc. 775 #1
4. Pope John Paul II *Fidei Depositum* 4
Introducing Good News for Living

Good News for Living represents the culmination of a unique, collaborative venture between four Catholic dioceses in Australia. In a spirit of genuine partnership the Dioceses of Ballarat, Sale and Sandhurst combined with the Archdiocese of Hobart to formulate a religious education curriculum specifically designed to meet the needs and aspirations of the Catholic community within each diocese. With support from the Diocese of Parramatta and the Archdiocese of Canberra/Goulbourn, who generously provided a comprehensive range of source material, the inter-diocesan project sought to shape and refine a curriculum framework that both authentically reflected our enduring Catholic tradition whilst being meaningful and relevant to the proclamation of the ‘Good News’ to young people in today’s society.

Building on the endeavours of the collaborative project, each individual diocese has engaged in a process of consultation and development at the local level in order to attune the curriculum to the specific needs of their educational and faith communities. Good News for Living represents the first comprehensive framework for the religious education of students in the Archdiocese of Hobart, in over 175 years of Catholic Education in the State. Good News for Living is much more than a teaching program, it is a ‘living’ document that grapples with mystery, life, faith and love. In an age of technology, it is hoped this framework will continue to evolve in response to the needs of the Tasmanian Catholic community and to be shaped by the educators who are entrusted with the responsibility of sharing the ‘Good News’ with their students.

Built upon constructivist learning principles, Good News for Living represents a distinct step forward in the evolution of religious education curriculum materials within an Australian context. At its heart, Good News for Living is premised on blending four distinct conceptual frameworks into a coherent whole. Flowing from a Doctrinal framework based on the Catechism of the Catholic Church, the curriculum seeks to articulate a clear philosophical stance in the areas of Catechesis, Curriculum and Pedagogy. In particular, the underpinning Catechetical approach, Shared Christian Praxis, is complemented and enhanced by insights from the Tasmanian Essential Learnings curriculum framework and a pedagogical orientation that reflects a coherent understanding of how student ‘best learn’. Ultimately it is hoped the blending of these four conceptual frameworks will empower both pupils and teachers to act as co-learners and fellow ‘searchers’, thus leading to an authentic process of transformation and an encounter with the ‘Divine’.

It is with a deep sense of gratitude the Archdiocese of Hobart acknowledges the vision of Margaret Henderson RSM and Majella Kelly PBVM for initiating the Good News for Living project and who, in partnership with Kelly Campbell, Ed Sianski and Helen Healy (Project Leader), have been pivotal in bringing such a significant undertaking to a successful conclusion. The Catholic Education Office is also grateful for the ongoing support and encouragement of Archbishop Adrian Doyle whose wise counsel and availability throughout the consultative process has been deeply valued. Finally, it is important to acknowledge the enormous contribution of Catholic educators across the sector in Tasmania. The consultative process at the local level has been crucial in shaping a document that reflects and responds our Tasmanian context. The Archdiocese is especially indebted to the many Pastors, Principals, Religious Education Coordinators and C.E.O. personnel who have given so freely of their time and energy to help shape and contextualise Good News for Living to meet the needs of Tasmanian students.

The mandating of Good News for Living for Tasmanian Catholic schools affirms that religious education within the classroom is more than an academic pursuit or a series of interesting, enjoyable lesson activities. Religious education is part of a much deeper religious experience, embedded within the fabric and culture of the faith community. The curriculum is not just about choosing activities that connect students with the conceptual content of religious education, it also embraces an awareness that every word and action of the religious education teacher either, implicitly or explicitly, affirms or contradicts the underlying Christian message. It is hoped that all who embrace Good News for Living will embark on journey of discovery where students are challenged to explore the ‘Good News’, to participate with their faith community, actively engage themselves in the learning process and, in doing so, discern religious meaning in their own unique and powerful way.

Dr Dan White
Director

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Section One

introduction

I came that they may have life, and have it abundantly.

(John 10:10)
The distinctiveness of education within the Catholic context is that it is a religious education. Two senses of the word religious are possible. From the Latin word religare, it can mean to re-bind or strengthen a bond. From the word relegere, it can mean to re-read and give a new interpretation. Education comes from the Latin educare meaning to lead out.

Catholic education therefore is oriented towards education that articulates and celebrates the bonds of connectedness within all reality – divine, human and non-human – engaging the human person in that network of relationships. It also seeks to lead the learner to fullness of life (John 10:10) developing the cognitive, affective and spiritual attributes needed to read their personal and collective experience within the Judaeo-Christian worldview, and so make personal meaning of human experience.

In its narrower sense, religious education is a particular area of learning within the school curriculum. This learning area explores the knowledge, attitudes and values, skills and behaviours necessary for thinking critically and acting responsibly in the light of the Christian interpretation of reality. Religious Education is designed in a sequential way that is sensitive to the learning needs of students.

At the heart of the Gospel lies Jesus’ invitation to fullness of life (John 10:10). Catholic education responds to this invitation. One way to move towards that goal is through the religious education program. Good News for Living is the curriculum framework mandated for the religious education of students in the Archdiocese of Hobart. At the core of religious education is investigation and reflection on enduring questions of life and faith. It is through the integration of the cognitive, affective and spiritual domains of learning that young people are educated to be fully human and fully alive as expressed in the Gospel.

Good News for Living is the result of a collaborative project between the Dioceses of Ballarat, Sale and Sandhurst, and the Archdiocese of Hobart to provide a framework for the construction of rich, relevant and meaningful learning and teaching in religious education.

Learning and teaching in religious education is responsive to changing contexts and circumstances. In Good News for Living, the flexible approach to learning and teaching in religious education recognises four dimensions (see Section 4) which are interwoven to meet the needs of learners.

What contexts and circumstances affect the learning of your students in religious education?
Good News for Living draws on the wisdom of the universal and local Church in presenting a vision for education. This vision sits within the broader vision for humanity and human society based on the values of respect for the dignity of the human person, cooperation, respect and love for enemies and a commitment to the common good, social justice and peace (Gaudium et Spes : 1965).

Key Church documents underpinning Good News for Living include:

- Documents of Vatican II (VC II)
- The Catholic School (CS)
- Lay Catholics in Schools: Witnesses to Faith (LCS)
- The Religious Dimension of Education in a Catholic School (RDECS)
- The Catholic School on the Threshold of the Third Millennium (CSTTM)
- Catechism of the Catholic Church (CCC)
- General Directory for Catechesis (GDC)
- Renewal of the Education of Faith (REF)
- The Interpretation of the Bible in the Church (BC)
- The Code of Canon Law (CCL)
- Catechesis in Our Time (CT)
- Novo Millennio Ineunte (NMI)
- Ecclesia in Oceania (EO)
- Australian Religious Education – Facing the Challenges (ARE)
Catechism of the Catholic Church
A significant reference point for the content of Good News for Living is the Catechism of the Catholic Church (CCC).

Promulgated on 11 October 1992 by Pope John Paul II and published in Australia in 1994, it is fundamentally a statement of the Church’s faith and of Catholic doctrine, attested to or illuminated by Sacred Scripture, the Apostolic Tradition and the Church’s Magisterium. (Fidei Depositum, 1992, Section 3). Its subject matter is the faith as believed, celebrated, lived and prayed.

The purpose of the Catechism is to be an authoritative reference text for the Church as a whole. Within a diocese, the local bishop and those who act on his behalf, make appropriate adaptations of doctrinal presentations and teaching approaches in response to the needs, educational readiness, spiritual maturity and general background of individuals and groups of students (CCC, 1994, n.24).

General Directory for Catechesis
The Catechism is intended to assist in the preparation of new local religious education materials. To promote the renewal of the processes required for the effective proclamation or sharing of faith, Pope John Paul II on 11 August 1997 approved and promulgated the General Directory for Catechesis (GDC). The Directory outlines the norms and criteria for this renewal, which needs to be undertaken by each local Church, that is each diocese (GDC 134, 284).

The Directory is a challenge and its implications for every area of Church life are immense, particularly for evangelisation, catechesis and religious education.

The Directory and Catechism are intended to complement each other. Each has its own part to play in the renewal of catechesis. Both are meant to serve as references for local Churches as they go about their mission of handing on the faith.

For this difficult task, the CCC is a point of reference to guarantee the unity of the faith. The directory for its part, offers the basic criteria which govern the presentation of the Christian message (GDC 134).
From as early as 1825 the Catholic Church in Tasmania has been actively engaged in the mission of Catholic education. From the humble beginnings of two school communities in Hobart and Richmond, the system has grown to 37 schools and colleges, educating around 14,000 students. In 1959 the Catholic Education Office (CEO) was established in the Archdiocese of Hobart as the central administrative and co-ordinating body for Catholic education. The Tasmanian Catholic Education Commission (TCEC) was later formed to provide the Archbishop with advice on any matter pertinent to Catholic education within the Archdiocese of Hobart. The TCEC liaises and collaborates with similar and related entities throughout the nation in accordance with the doctrines, laws and educational ethos of the Catholic Church and supports and implements key initiatives of the Archbishop. While the TCEC and the CEO decide overall policy and management directions, they work towards creating an atmosphere of freedom and responsibility within the Catholic community with a view to decentralising authority and encouraging decision making at the local level.

Commitment to Catholic education transcends the lifespan of individuals and generations. We are the beneficiaries of a past where we did not labour and the trustees of a future we will not enjoy. But there is the special reward of participation in an endeavour that is larger than the sum of our individual lives.

(J. O’Hare SJ)

The above is drawn from the Archdiocesan Strategic Plan, Catholic Education Office Hobart, 2004.

More recently, members of the Catholic community in the Archdiocese of Hobart have articulated the following goals for Catholic education:

• building relationships built on Christian values
• sustaining a commitment to evangelisation
• maintaining and developing a Catholic identity in values, morals, teaching and spirituality
• witnessing to the message of the Gospel
• strengthening the links between the school and the parish especially in regard to sacramental and liturgical life
• developing effective processes and support for the initiation of students
• passing on the beliefs and traditions of the Church
• supporting the professional and personal faith formation of teachers and parents
• developing a quality curriculum that makes religious education relevant, interesting and purposeful
• supporting students in Catholic schools who are from other Christian denominations or faiths
• nurturing the spiritual life of all students, teachers and families
• building a sense of mission within the staff of Catholic schools
• interpreting the Christian message in today’s world
The religious dimension of education in Catholic schools permeates all of the arrangements for student learning. Good News for Living is aligned with and complements core learning and teaching principles as articulated in the Tasmanian Catholic Education Learning and Teaching document (CELT, CEO, 2005). In brief these principles include:

1. Learning And Teaching - Values, Purposes And Beliefs
Learning and teaching in a Catholic school is based on the values of Jesus Christ as reflected in the Catholic tradition. These values are articulated in its Vision and Mission Statement, its pedagogy and practice, and in its willingness to respectfully, effectively and meaningfully engage all learners.

2. Learning And Teaching - Education Leadership And The Learning Community
All leaders will work collaboratively to ensure the ongoing development of an authentic learning community so that all may learn to their full potential.

3. Learning And Teaching - Curriculum
The Curriculum is the sum of all the experiences and activities a school provides for the development of students.

4. Learning And Teaching - Processes And Practices
Authentic education is achieved when learning communities provide quality learning experiences so that all students achieve their potential.

5. Learning And Teaching - Assessment, Monitoring And Reporting
Ongoing authentic assessment, monitoring and reporting guide teaching practice, support learning and inform parents and educational authorities.

6. Learning And Teaching - Professional Dialogue
The Catholic school values professional learning, and supports, enables and encourages teachers to develop and enhance their skills, competencies and professional standards in order to promote an authentic learning community.

7. Learning And Teaching - Partnerships With Parents And The Community
The Catholic school recognises parents as the primary educators of their children and encourages and supports them in this critical role. Our schools value, promote and build partnerships with students, teachers, parents/carers and the wider community and recognise the possibilities inherent in such partnerships.

How do these principles sit in relation to your beliefs about learning and teaching in religious education?
2002
Initiation of the Inter-Diocesan Religious Education Project between the Dioceses of Ballarat, Sale, Sandhurst and the Archdiocese of Hobart

Approval of the Project by the Bishops of the four Dioceses

Initial meeting of the Executive Group of the Inter-Diocesan Coordinating Group (ICG)

2003
Inter-Diocesan Project Team met frequently

Agreement reached with the Diocese of Parramatta and the Archdiocese of Canberra & Goulburn

Draft Core Document prepared

Consultation about the Core Document with Priests, Principals and RE Co-ordinators initiated

2004
Project Team continued to meet

Consultation continued with Priests, Schools and Parents

Draft Doctrinal Framework prepared

Writing teams established and initial Resource Banks developed

2005
Core Document completed

*Good News for Living* mandated by Archbishop Adrian Doyle

*Good News for Living* introduced into schools

2006 and beyond
Implementation and ongoing development of teacher and parent resources

School-based professional learning continued
Sections 1-4
These sections provide parish priests, parish leaders, principals, religious education coordinators, teachers and parents with an overview of the approach to religious education in *Good News for Living*. It places the religious education curriculum in its religious, educational and social context and outlines a framework for learning and teaching in religious education.

Section 5
The content of the faith tradition incorporated within *Good News for Living* is structured in two ways: as essential values and purposes of education within a Catholic school and doctrinal concepts of the faith tradition. The values and purposes are framed as a set of life-long goals of learning. The doctrinal content is organised in eight content strands. Each strand has a core strand statement encapsulating the theology of the strand. The doctrinal concepts are then organised according to the expected level of student development. An overarching goal at each level helps to incorporate the values and purposes into the content of the faith tradition.

Resource Banks for the Planning of Learning Sequences in Religious Education
A series of Resource Banks have been developed for levels 1-7 (K-12) to assist teachers in the planning of rich and relevant learning sequences. These Resource Banks contain theological background to assist teachers to come to a personal understanding of the content of the faith tradition before planning a learning sequence for their students. They also contain strategies and resources for developing and assessing the learning process.

Support for Parents
Parent support materials will be provided in a variety of formats to assist parents in understanding their child’s development and the content of their religious education. These materials will support parents as principal educators of their children.

Web Site CEO Home Page
Information technology will enable the ongoing editing of the Resource Banks and the provision of program exemplars. It also has the capacity to support greater collaboration among dioceses and schools through the sharing of ideas, resources and online materials.

Professional Learning
Opportunities will provide religious educators, especially those in leadership positions with assistance in the planning and implementation.
1.7 principles underpinning Good News for Living

The challenges of contemporary Catholic schooling are seen as opportunities to enter more deeply into the intellectual, ethical and spiritual riches of the Catholic tradition, and to seek ways to make these riches available in respectful dialogue with the world, students and their families.

Good News For Living recognises:

• that the beginning and end of any educational process is the unique human person, in relationship with him / herself, other persons, culture, cosmos and, in and through these, with God.

• that religious education is life-long and life-wide.

• the educational partnership of home, school, parish and diocese. The school religious education curriculum is one significant component of the broader religious experience of young people mediated by all of these agencies.

• as the reference point for its content, the knowledge of Christian revelation through the sources of scripture and tradition, and expressed in the faith of the Church. The content supports the development of enduring understandings of the faith tradition, encountering the person of Jesus Christ and discerning and living the message of the Gospel.

• a multi-dimensional view of learning and teaching in religious education. This view is informed by catechetical approaches, current research into pedagogy and trans-disciplinary education as articulated in contemporary educational research and reflected in the Essential Learnings Framework (ELF, 2001) developed in Tasmania.

• the responsibility to educate young people explicitly to act morally and ethically out of a perspective of Christian social justice for the good of human society.

• the value of information technology in providing materials online to schools.
religion education is life-long and life-wide
Section Two

religious education within the mission of the church

The Catholic school participates in the evangelising mission of the Church and is the privileged environment in which Christian education is carried out.

(The Catholic School on the Threshold of the Third Millennium, n.11)
At the heart of the work of the Church is the bringing of the Gospel to all, to renew and transform the world. This is the evangelising mission of the Church and it requires the attention and effort of everyone who belongs to it. To evangelise is to promote the Christian message and a conversion of heart towards Jesus Christ.

...evangelising means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new. (EN, n.18)

Evangelisation is not a one-dimensional process. It occurs in the time, place and reality of the people involved, and calls all to conversion. Evangelisation happens when Christian people express and communicate both who they are, Christian witness, (EN, n.21) and what they do, Ministry of the Word (GDC, n.50) because of the conscious relationship they have with Jesus Christ in a community of faith.

Christian Witness
This is usually the first element of any evangelisation and has the potential to lead to curiosity about and questioning of the nature and relevance of the vibrant living and working of Christians.

Ministry of the Word
Evangelisation of the Word is a reaching out to others through any communication concerned with God’s work.

This involves:

- helping others become aware of the Christian message and moving towards an initial faith in Jesus Christ (primary proclamation).
- the maturing of initial faith through Church teaching, sacraments, Christian life and prayer (initiatory catechesis or catechumenate).
- ongoing formation and growth in faith (catechesis), as well as religious education.

It will involve, but not be restricted to, scripture, prayer, history, liturgical events, homilies, spiritual exercises, theological insights, personal faith sharing and diverse learning experiences.
new evangelisation

All evangelisation promotes ongoing conversion – a continual turning towards Jesus Christ – from the first stirrings of a response, through baptism, to a life-long deepening and maturing of faith.

However, many who are baptised may:
• have lost a living sense of faith.
• no longer consider themselves members of the Church.
• live lives far removed from Christ and his Gospel.

(cf. GDC, n.58 c)

The Church recognises that this requires a special pastoral focus, which it calls New Evangelisation (GDC, n.58). It has been identified as the first priority for the Church in Oceania (EO, n.18). New Evangelisation seeks to address a modern world often indifferent to religion and distracted by individualism, consumerism and relativism. Catholic schools, as part of the Church in Australia, are challenged to respond to the imperative of New Evangelisation as the pastoral strategy for each community.

Whilst accommodating and maintaining respect for human freedom and difference, New Evangelisation seeks to:
• raise religious awareness.
• inspire interest in the Gospel.
• invite initial conversion to and faith in Christ.
• build knowledge of the teachings of the Church.

Parents, as the first teachers of their children, retain prime responsibility for fostering their growth by work and example in faith and Christian living.

It is particularly in the Christian family… that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbour… (It is through the family that they are gradually led to a companionship with their fellow men and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God’s own people.

(GE, n.3)

Bishops are responsible for ensuring that the tradition of the Church is taught and expressed faithfully throughout the schools.

For the particular Church entrusted to them, that office (of preaching the Gospel) is exercised by individual Bishops, who are the moderators of the entire ministry of the word in their Churches…

(Code of Cannon Law, 1983, can. 756 #2)

The local parish priest / parish leader, who has responsibility for the proclamation of the word of God, ensures that the Religious Education Policy is implemented in the school community in conformity with the Religious Education Curriculum Framework established for the diocese.

The parish priest has the obligation of ensuring that the word of God is proclaimed in its entirety to those living in the parish…

(Code of Canon Law, 1983, can. 528 #1)
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Catholic schools, as manifestations of Church, are intimately involved in evangelisation through word, witness, welfare and worship.

_The Catholic school participates in the evangelising mission of the Church and is the privileged environment in which Christian education is carried out._

_(CSTTM, n.11)_

Exercising particular leadership responsibilities in the school community, the principal ensures that the school staff develops programs that are faithful both to the religious education curriculum and to the needs and maturity of the students.

_In this way ‘Catholic schools are at once places of evangelisation, of complete formation, of inculturation, of apprenticeship in a lively dialogue between young people of different … social backgrounds…’_

_(Ecclesia in Africa, n.10, in CSTTM, n.11)_

It is the classroom teacher who cooperates with the bishop, priest, principal, parents, students, and other teachers in the delivery of school programs and the religious education curriculum to fulfil the evangelising mission of the Church within each classroom and for each student.

_Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community._

_(RDECS, n.26)_

_The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour. (Luke 4:18-19)_
2.3 catechesis and evangelisation

Catechesis is a response to God’s call to continued conversion and deepening of faith. As a process it is a coming to know and respond to God more fully. Catechesis is a vital element within the evangelising work of the Church and its schools.

“The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ”… It proposes to help those who have just converted “to know better this Jesus to whom he has entrusted himself: to know his ‘mystery’, the kingdom of God proclaimed by him, the requirements and comments contained in his Gospel message, and the paths that he has laid down for anyone who wishes to follow him”. Baptism, the sacrament by which “we are configured to Christ”, sustains this work of catechesis with the help of its grace. (GDC, n.80)

The primary places in which catechesis takes place are Christian faith communities, particularly within families and parishes (RDECS, n.68). It is distinct from religious education, though very closely related and each complements the other (GDC, n.73). Catechesis aims to form and mature Christian faith and life amongst baptised believers. Religious education does not presuppose faith in its students and is predominantly concerned with learning and understanding.

The level of faith commitment of individual students affects the degree to which the school can successfully catechise. In every class, students are at various levels of religious awareness and faith development so the approach to and effectiveness of catechesis will vary from one person and situation to the next (RDECS, n.69). Catechesis within the religious education program will be discussed more fully in Section 4.

It is evident that religious instruction cannot help but strengthen the faith of a believing student, just as catechesis cannot help but increase one’s knowledge of the Christian message. (RDECS, n.69)

Catechesis seeks to promote communion with Jesus Christ by:
• sharing and deepening experiences of God which Jesus revealed.
• helping people recognise experiences of the Holy Spirit from within.
• helping people grow in awareness of their human questions and yearnings through reflection on human experiences in the light of the Gospel.
• seeking to form the personality of the believer (GDC, n.33).
Evangelisation and catechesis take place within the total life of the school as well as within formal, classroom-centred programs. Both can be experienced in:

- the relationships and procedures throughout the school community.
- school and class liturgies and prayers.
- retreats and reflection days.
- the celebration of special events.
- programs that reach out in services to the wider community.
- classroom religious education.
- the witness of the school community.

The Church, in transmitting the faith, does not have a particular method nor any single method. Rather, she discerns contemporary methods in the light of the pedagogy of God and uses with liberty “everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour and everything that can be thought virtuous or worthy of praise”.

(Philippians 4:8) … (GDC, n.148)
The creation and expression of an authentic Christian climate within the Catholic school depends on the teachers individually and as a community (RDECNS, n. 26).

Teaching is an activity involving relationships. Through their relationships with their students, teachers teach what they value, what they believe, and something of what they know.

Teachers share opportunities and pressures with the rest of society. As single and married individuals, as parents, as people of different ages and backgrounds, they experience, at first hand, much of the world of their students.

**Expectations of the Church**
Teaching contributes to the good of society and therefore high personal and professional standards are expected of members of the teaching profession.

The Church expects its teachers to:
- share its mission of spreading the Gospel of hope by word and action.
- work within and for the benefit of the Church community.
- contribute to the creation of the particular religious culture within the school, a culture that teaches through its stories and symbols, its rhetoric and relationships, its celebrations, liturgies and its underlying values.
- demonstrate professional competence.
- work in partnership with other teachers, with parents and with relevant members of parish and diocesan communities.

In responding to these expectations, teachers have opportunities to strengthen their own faith while serving both Church and society.

**Expectations of Parents**
Parents expect their children to be educated in a climate of care and safety, to have a meaningful experience of Catholic life, and to experience competent teaching that is grounded in life-giving values.

**Expectations of Public Policy**
A government-led agenda of curriculum change and accountability affects all Australian schools. Teachers in Catholic schools are challenged to manage this agenda in ways that reinforce the Catholic identity of the school and respond to the needs of all its students. In bringing a religious perspective to curriculum design, teachers are able to offer a valuable service to education in general.
**Expectations of Students**

Students look to their teachers for guidance and example. They expect to be treated fairly. They are well served when their teachers inspire them, develop their potential, widen their horizons and capture their imagination.

In responding to such expectations, teachers can find special significance in their own lives.

The teacher of religious education is expected to display particular personal and professional qualities in relationships with colleagues and with students. Religious educators are knowledgeable and skilled classroom practitioners in the field of religious education, give authentic Christian witness to a living faith and work as collegial members of the school and parish faith community.

Personal qualities of a competent religious educator include:
- being a person of prayer who is attentive to his / her own spirituality.
- having a knowledge and appreciation of the Catholic faith tradition.
- maintaining competency in the area of religious education.
- striving to integrate faith and life.
- displaying creativity, openness and a willingness to work in partnership with colleagues, parents and the Church community.
- being informed about current issues of faith.

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*The life of a teacher, as I know from personal experience, is very challenging and demanding, but it is also profoundly satisfying.*

*It is more than a job, for it is rooted in our deepest convictions and values.*

*To be intimately concerned in the development of a young person, of hundreds of young people, is a highly responsible task.*

*As teachers, you kindle in your students a thirst for truth and wisdom.*

*You spark off in them a desire for beauty.*

*You introduce them to their cultural heritage.*

*What an awesome responsibility and privilege is yours in the teaching profession.*

*(Pope John Paul II’s address on Catholic Education, Melbourne, 1986)*
2.5 community and partnership

The Catholic school does not function in isolation. It is part of the wider Church community.

…this ecclesial dimension (of the Catholic school) is not a mere adjunct but a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission.

(CSTTM, n.11)

In this context, the tasks of evangelisation, catechesis and religious education are shared by home, school and parish, with each having its own distinct contribution to make in a sense of genuine partnership.

The home is a domestic faith community where humanity is nurtured and the love of God first experienced.

The Catholic school is an educating community where the learner is given both formal and informal opportunities to grow in wisdom and faith.

The parish is a eucharistic community where people are welcomed, nourished, relate to others in worship and invited to service. All three communities are called to partnership based on a common vision.

Figure 2.1

,,be of the same mind, having the same love, being in full accord and of one mind.

(Philippians 2:2)
Partnership in Faith

The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelise and are evangelised. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangeliser of many other families, and of the neighbourhood of which it forms part (EN, 71).

Family life is one of the most precious institutions of society. It is within family life that parents are able to create an environment of love and trust where children learn how to relate to others and to their world. Through a relationship of trust, children are led to appreciate the gift of life, their talents and their individuality; and to reflect on their experience by communicating, co-operating, respecting and tolerating each member of their family, thereby strengthening bonds that are life giving.

Today many children have different experiences of family. The General Directory for Catechesis notes, for example, that the role of grandparents is of growing importance (GDC 255). Without the witness of other adults within the community, it is more difficult for parents and older family members to evangelise effectively, no matter how committed personally they may be to Christ and the Gospel (Holohan, 1999, p38).

An example of active partnership in faith in the Archdiocese of Hobart is the development of a family-centred, parish-based and school-supported approach to preparation for the Sacraments of Initiation and Penance. Parents as the first and principal educators, witness to a sacramental life by word and example. The parish is the community into which young people are initiated and it is the parish which supports the family by providing opportunities for catechesis through a parish-based, family-centred process. This process is supported by the school community which focuses on particular sacramental celebrations and provides a systematic study of the Sacraments in its religious education program. In the secondary context parents can actively support young people as they grow in their relationship with God through prayer and action, undertaking projects of social outreach and reflecting on what it means to live a sacramental life.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

(I Corinthians 12: 4-7)
The Catholic school responds to its mission by offering a particular cultural experience that is grounded in ... a Christian view of the world, of culture and of history. (CSTTM, 1997, n.14)

This translates into a Christ-centred orientation that permeates all aspects of school life including relationships, structures, liturgies, celebrations and routines, as well as the formal curriculum.

Religious education is a lifelong process to which Catholic schooling contributes. Its purposes are:

1. to foster within each individual a growing understanding of and relationship with God.

2. to help individuals to understand themselves and their Catholic faith tradition and to have an appreciation of the faith traditions of others.

3. to enable individuals to participate fully in the life of the Catholic community, including liturgical celebrations.

4. to heighten each individual’s commitment to bringing the light of his / her faith to a discerning encounter with the surrounding culture and thus working towards its transformation.

GOOD NEWS for living
The Catholic school, through its defining culture, its curriculum and its classroom-based religious education programs, contributes to the achievement of these purposes. In so doing it seeks to:

1. invite people into an encounter with a loving God revealed through the person of Jesus Christ.

2. promote growth in self-knowledge and in knowledge of the life, faith tradition and mission of the Catholic Church.

3. increase understanding of religion generally and of different religious ways of seeing reality.

4. foster skills of reflection, discernment, critical thinking, judging, and deciding how to act in accordance with conscience.

5. develop the capacity to critique the surrounding culture in the light of the Catholic faith and tradition.

6. develop a sense of value for God’s creation.

7. uphold the dignity of each human person.

In summary, the Catholic school provides a curriculum, indeed a total cultural experience, within which students have opportunities to encounter the person of Jesus and to discern and live the message of the Gospel.

Within the school year, students experience and participate in liturgical celebrations which enable the Catholic school community to express its relationship with God and with one another. Such celebrations are central to the expression of the school community’s identity and its identity within the local parish.

Catholic schools are focused on educating the whole person so that the total educational experience offered has the potential to inform, form and transform students. In *Good News for Living* the articulation of enduring understandings of the faith tradition seen as essential learning for students educated in a Catholic school, enables a synthesis to occur between the secular and religious aims of the whole curriculum.

*What does the Lord require of you but to do justice and to love kindness and to walk Humbly with your God?*  
(Micah 6:8)
Classroom-based programs provide a systematic and comprehensive form of religious education. They emphasise what is often referred to as the instructional aspect of education; they have their own learning and teaching framework and incorporate the various learning and teaching processes that characterise other contemporary classroom programs.

While religious education teachers give witness to and present the Christian message, they cannot presuppose an initial religious faith in their students. What they can do is foster an understanding of the teachings of the Gospel, the nature of Christianity and the way Catholics are called to live their lives within the Catholic tradition.

Fostering these enduring understandings and teaching in a way that is relevant to the world in which the students are growing, will promote genuine faith development.

As religious educators, teachers use a range of strategies to engage the learner in higher order thinking skills in order to reflect on self, the world and God in the light of personal experience, sacred scripture and tradition. In so doing they seek to cultivate reflection, discernment, decision-making and action, and to nurture the development of an informed conscience.

What confers on religious instruction in schools its proper evangelising character is the fact that it is called to penetrate a particular area of culture and to relate with other areas of knowledge. As an original form of the ministry of the word, it makes present the Gospel in a personal process of cultural, systematic and critical assimilation... (Religious instruction in schools should appear as a scholastic discipline with the same rigour as other disciplines.

(GDC, n.73)

While religious education in the classroom has a prime focus on knowledge, this knowledge must be understood in its broadest sense; it should not be equated simply with the retention of pieces of information.

I have been convinced for some time that the “learning outcome” of Christian religious education should be more than what the western world typically means by “knowledge”; that is to engage the whole “being” of people, their heads, hearts and life-styles, and to inform, form and transform their identity and agency in the world.

(Groome, 1991, p.2)
Authentic religious education extends and deepens a student’s way of knowing. The acquired knowledge is relevant and significant and is internalised as a result of a genuine educational process.

The core purpose of the Catholic school is religious. Through the total cultural experience it offers, it shares in the Church’s work of evangelisation, it provides those elements of catechesis that are appropriate to individual students, and it teaches Catholic beliefs and practices in a systematic fashion in programs of classroom-based religious education.

**Figure 2.3**

**Catechesis**
The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ. (CT, 1979, n.5 in GDC, 1997, n.80)

**Evangelisation**
...evangelising means bringing the Good News into all the strata in humanity, and through its influence transforming humanity from within and making it new, (EN, n.18)

**Culture of the Catholic School**
Including - school liturgies and prayer, special celebrations, outreach, retreats and reflection days (CS, 1977, n.32)

**Classroom Religious Education**
.....religious instruction in schools should appear as a scholastic discipline with the same rigour as other disciplines. (GDC, 1997, n.73)

What is your understanding of the distinct yet complementary relationship between catechesis and religious education?
Every curriculum area or subject that is taught within a Catholic school has a religious dimension, a capacity to assist students to examine the world of human culture and the world of religion, providing knowledge and skills, and fostering attitudes and values that are life-giving and that assist young people to search for meaning and truth.

Individual curriculum areas contribute to the religious aims of the Catholic school when they foster:

- skills such as reflection, critical thinking, problem solving, analysis and discernment - all of which promote the search for truth and meaning.
- a moral sensitivity and a heightened capacity to distinguish between what is life-giving and what is dehumanising.
- the Gospel values of love, compassion, reconciliation, transformation, justice and hope.
- a generosity of spirit that calls forth a commitment to the service of others and of creation generally.
- the capacity to shine the light of faith on the surrounding culture - to reflect, to judge and to choose.

This challenges leaders in Catholic schools to consider innovative approaches to curriculum development whereby teachers can be helped to explore the religious dimension of each area in relation to its own operation and to the curriculum as a whole.

- What is the essence and purpose of each curriculum area?
- What contribution does each one make to the development of the student?
- What core Gospel values are embedded within it?
- How can it assist in achieving the values and purposes of education within the Catholic school?
- How can connected learning be fostered through a trans-disciplinary approach to curriculum?
The various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered.

(CS, n.39)
Section Three

The Catholic school should be able to offer young people the means to acquire the knowledge they need in order to find a place in a society which is strongly characterized by technical and scientific skill. But at the same time, it should be able, above all to impart a solid Christian formation.

(The Catholic School On The Threshold Of The Third Millennium, 1998, par 8)
Effective religious education is responsive to context and sensitive to the lives of the students. Often the Church stands in solidarity with society and supports movements towards justice, peace and wholeness. However, there are also practices of oppression, poverty, discrimination and violence that must be challenged.

Students of all ages seek to find personal meaning. This is a difficult task in a world where society’s institutions are changing rapidly and ways of making meaning are constantly being challenged. If teachers are to help young people to integrate their experiences, their culture and their religious faith, they must be aware of the overlapping worlds within which their students encounter life.

The naming of significant influences on our students prompts us to share a vision of Christian hope: the Good News of God’s love, incarnated in community, for the sake of the world. Some of the more significant influences affecting students may be found in Figure 3.1 below.

Figure 3.1

Influences on Students

Technologies and Media
Religious Experience and the Church
The Peer Group
Leisure
Australia within a Global Society
Catholic Schools
The Family
Employment

GOOD NEWS for living
Each individual student passes through a series of identifiable developmental levels. At each level all individuals have much in common.

However, it should be noted that:
• everyone is unique, and that at any given time, individuals differ from others in personal traits, abilities, experiences and readiness for more complex learning.
• individual students are exposed to and, as well, respond differently to the wide range of alternative values and ways of experiencing life as offered by contemporary popular culture, especially through the communications media and advertising.
• students come from a variety of cultural, economic, social, educational and faith backgrounds.
• only a proportion of students come from homes where the Catholic faith is regularly practised.
• different families have had a different range of experiences, both positive and negative, within the Church.
• for many students family life is complex and confusing.

The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ’s teaching: this is why the promotion of the human person is the goal of the Catholic school.

(CSTTN, n.9)
The nature of family life is changing. Today it is difficult to describe an all-encompassing set of family experiences of a typical child and adolescent.

Some Relevant Considerations

1. It is within the family that each person’s religious sensitivities are first called to life – love, trust, wonder, reassurance, belonging, gratitude, a growing sense of responsibility and commitment, one’s image of God. All of these set the foundations for a religious education that will, hopefully, continue throughout life.

2. Ideally, families strive to provide rich, nurturing experiences for their children. At times, families struggle with pressing social and personal problems – relationships may be fragile; stability and effectiveness may be limited; and an interest in the religious development of children may be lacking.

3. There are changing perceptions in society of what was traditionally viewed as family.

4. Marriage remains the preferred arrangement for most people entering a relationship of commitment, but only sixty-five per cent of marriages are first marriages, compared with ninety per cent a generation ago.

5. There is an increasing tendency for couples to delay marriage and childbirth, and to have fewer children.

6. There is an increasing diversity in the cultural and religious backgrounds within families.
General Implications

• Students can be expected to bring a variety of experiences of family life to the study of the religious education curriculum. This has relevance for the images we use in presenting religious concepts and for the expectations we have of the students’ backgrounds, religious knowledge and experience.

• A number of students will be experiencing a sense of confusion and loss because of family dysfunction, conflict and break up.

• Some students will have poor role models and will have experienced limited support in developing an ethical and religious sensitivity.

• Many students will come from very supportive environments and many of these students will demonstrate the most positive characteristics of youth: energy, optimism, openness, resilience and spiritual sensitivity.

• Some students will be able to develop the attribute of resilience through the influence of significant adults outside the family, through developing high expectations, and being able to contribute to something beyond themselves.

Consider your students: how does the religious education program assist students to build and maintain strong relationships?

(Families are treasures in our community: they are the foundations of social, cultural and economic life.
(Australian Catholic Bishops, Family Life in Australia: Our Hidden Treasure, 1993)
Australian society is being transformed in response to increasing globalisation and accelerating technological change.

**Some Relevant Considerations**

1. As in every age, people strive to find a sense of meaning and fulfilment in their lives and a reason to hope.

2. Societal transformation is experienced in all aspects of life: communication, trade, employment, and social and political activity. This impacts on understandings and values.

3. The gap between rich and poor – both at the individual and national level – continues to widen.

4. Society is increasingly multicultural and multi-faith with one in seven Australian residents having been born in a country where English is not the first language and Christianity is not always the dominant religion. This, however, is not reflected in all places, particularly in rural Australia.

5. Immigrants to Australia are from a widening background that includes Asia, South America, Oceania, the Middle East and Africa, as well as Europe.

6. A rich experience of reconciliation between indigenous and non-indigenous Australians remains a challenge within Australian society.

7. Many people experience an increasing sense of meaningless and hopelessness. Australia’s youth suicide rate is one of the highest in the world.

8. There is increasing sensitivity to the claims of the natural environment and the need to protect the ecosystem.

9. Rural Australia is facing significant changes and challenges, including a drift in population to cities, declining income, extreme climatic conditions, the loss of government, commercial and health services, and higher levels of suicide.

10. The implications of terrorism and military conflict throughout the world are a real concern for society.

11. Sensitivities relating to the maintaining of Australia’s national borders are increasing.
**General Implications**

- It can be expected that many students will come from homes in which the trends within society are causing significant levels of confusion, uncertainty and tension.

- School enrolments will reflect the composition of society. Many cultural backgrounds may be represented.

- Students will be influenced by the values of consumerism and materialism.

- Schools will be increasingly expected to accept responsibilities previously taken by families, and to serve the national economy more directly.

- Students will be influenced by the more immediate reality of terrorist activity and its impact.

- The fragility of peace in the world will be a significant issue for many students, with some feeling a degree of insecurity and others being moved to various forms of action.

- Students will be affected by economic imbalances in both the local and global societies, and may actively be involved in action for justice.

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**Consider your students: what Christian values will assist young people to live fully within the global community?**

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...Australians need to change those attitudes and structures which help create and maintain serious imbalances in our society. In particular, we need to reform our attitudes towards wealth, poverty, greed and consumerism and the structures that underlie them.

*(Australian Catholic Bishops, Common Wealth for the Common Good: Wealth Distribution in Australia, 1992)*
The structure and composition of Australia’s workforce is changing rapidly.

Some Relevant Considerations
1. Economic conditions are generally uncertain.

2. Many businesses and institutions are restructuring and reducing their number of employees. Work is increasingly unevenly distributed.

3. Many families are affected by unemployment and under-employment, especially in rural areas.

4. Changing work patterns impact on family relationships and lifestyles. In many families both parents are in paid employment outside of the home.

5. There is a particularly high level of youth and rural unemployment.

6. Vocational opportunities change quickly with increasing demands for new skills.

7. Many students are in part-time employment whilst continuing their studies at school.

8. Work opportunities in rural areas are in decline.
**General Implications**

- Many students come from families experiencing long working hours.
- Other students come from families suffering financial hardship, including unemployment and under employment.
- Many adolescents are anxious about their future employment prospects.
- More adolescents are in paid casual employment than ever before, and often face conflicting pressures in balancing family, study, work, leisure, community and Church commitments.
- A strong vocational emphasis has been included in the contemporary secondary curriculum, much of it associated with employment-related competencies.
- Changes in workplaces, including flexible hours and a broadened scope of the nature of work, allows some parents and students to thrive in a globalised work force.
- The provision of before and after-school care is necessary for an increasing number of families.

Consider your students: how can the religious education program develop a sense of worth in young people, helping them to discern and make positive life choices?

*Human labour has a dignity because of the dignity of the person who works. Through work, women and men realise their humanity through using the gifts of the earth, building community and sharing in the work of the Creator.*

*(Australian Catholic Bishops, Statement on Unemployment, 1991)*
religions experience and
the church

There is a growing tendency for people to search for spiritual meaning and significance both within and outside the mainstream churches.

Some Relevant Considerations
1. Families reflect a range of attitudes towards conventional religious practice.

2. While the parish is of great importance to many families, Catholics vary significantly in their current religious beliefs and practices.

3. Some parents and other family members have had negative as well as positive experiences with organised religion.

4. There are tendencies towards more fundamentalist attitudes and practices in all religions.

5. Amongst some young people there is a hunger for spiritual experience and an interest in what might be termed new age alternatives to mainstream religion.

6. Positive societal forces – signs of the times – stress the dignity of the human person and promote such values as compassion, inclusivity, tolerance, justice and reconciliation. Efforts are made to improve social structures, to value and celebrate cultural cohesion and diversity, to build community, and to protect the environment. These reflect a spiritual reality which energises many people, including youth.
General Implications

• Many students arrive at school with limited experience of Catholic cultural traditions and symbols.

• While they may lack significant religious background experiences, a number of students wish to explore life questions of meaning and purpose.

• Students coming from a rich religious background and from families involved in parish life need appropriate educational and catechetical support.

• Students can be motivated to explore their own experiences and the major societal issues in the light of their faith.

• Teachers are challenged to draw on the range of cultural experiences and expressions of faith of the various students.

• Teachers are challenged to provide opportunities for students to develop their spirituality.

Consider your students: what experiences will assist them to develop a sense of belonging within the Catholic community? How can spirituality be nourished within the school community?

The diversity of the religious situation should be kept in mind: there are young people who are not even baptised, others have not completed Christian initiation, others are in grave crises of faith, others are moving towards making a decision with regards to faith, others have already made such a decision and call for assistance.

(GDC, n.184)
Catholic schools exist as part of the evangelising work of the Church. They have their particular distinguishing characteristics and orientations.

**Some Relevant Considerations**

1. One in every five Australian students attends a Catholic school.

2. While the majority are Catholics, students and teachers in Catholic schools are from a range of faith backgrounds, are at different levels of faith development and have various levels of faith commitment.

3. As with all schools, parental expectations of Catholic schools are increasing, so schools are often expected to address many of the personal, social and religious issues once seen as the responsibility of home, parish and the wider community.

4. Catholic schools are constantly seeking to clarify their own identity and purpose amidst the pressures of materialism, consumerism, secularisation, individualism and the privatisation of belief.

5. Catholic schools are affected by contemporary social change, by industrial issues, and by government educational initiatives and legislation.
**General Implications**

- It is important for teachers in Catholic schools to understand and support the purpose of Catholic schooling, to be familiar with Catholic beliefs and practices, to understand the parish context of the school, and to be sensitive to the significance of Catholic symbols and celebrations.

- Because it is based on a Catholic educational philosophy, the curriculum in all learning areas should be permeated by a religious dimension.

- Developments in educational practice, especially those designed to improve the quality of teaching and learning, can be expected to exercise a positive influence on religious education.

- There are increasing opportunities to create and develop partnerships between parents, teachers, clergy and education authorities in the work of the Catholic school. This is particularly evident in the increasing role of School Boards within Catholic schools.

- There is increasing variation in expectations relating to the purpose of Catholic schools.

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Consider your students: how do they experience an authentic community within the school? Do school structures and models of leadership reflect Christian values?

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*A teacher does not write on inanimate material, but on the very spirit of human beings.*

*(CSTTM, n. 19)*
Peers exercise a powerful influence on students at all levels of schooling, but especially during the adolescent years.

Some Relevant Considerations
1. The peer group can contribute to the growth of the individual, by strengthening a sense of identity, self-esteem and self-confidence.

2. The peer group has considerable influence on the individual’s moral development as well as attitudes and values. This influence varies in nature and intensity from level to level.

3. The group provides an important context for interpreting life experiences and for developing new concepts.

4. A very important subset of the peer group is the friendship group, which not only provides a sense of belonging, but also contributes significantly to the psychological well-being of the student.

5. Failure in peer relationships can have serious effects on the individual.

6. The peer group itself is influenced by wider cultural forces, including those of the mass media and the entertainment industry.
**General Implications**

- Helping students to develop better relationships with peers can be of major pastoral significance for school, parish and home.

- Teachers act supportively when they strengthen the communal dimension of the classroom, assisting students to learn together in a safe and respectful atmosphere.

- The provision of opportunities for cooperative learning and group work is particularly appropriate in religious education.

- At times it can be most unrealistic to expect students to work and to express themselves outside the frame of reference of the peer group.

- The uniqueness of the individual and the rich variety of human differences should be celebrated and affirmed.

> Consider your students: how do collaborative processes within religious education help to build skills of independence and interdependence? How does the peer group contribute positively to the learning and teaching process?

> Although often surrounded by emptiness, they have a deep hunger for meaning and justice… Australian society has much to gain and to learn from its young people, if only it would listen more often.

*(Australian Catholic Bishops, Lean On Me, 1996)*
In recent times, options available to young people for recreation and entertainment have increased dramatically. These occupy more space and time, and help define student identity. One of the contributing factors here has been increased affluence for many Australians and the emergence of different attitudes to spending and incurring debt. These changes have also affected interactions within families and within society.

**Some Relevant Considerations**

1. Organised team sport can be significant for some students, but is no longer as dominant for all. Less structured and more individual activities such as skateboarding and computer games have increased in popularity.

2. With some exceptions, the reading of books is less common. What reading is done, often involves electronic media and influential pictorial magazines produced for particular interest groups.

3. Music is diverse and related to particular groups within youth culture. It is now commonly experienced with video imagery, either at home or in entertainment centres.

4. There are more options available to many students to create music and video, both through traditional and electronic means.

5. Options in audio-visual entertainment have been extended beyond television to cinema to videotape, internet, CD, DVD and other digital technology.

6. For senior students, nightclubs have become important centres for meeting, socializing and recreation.

7. The development of the Internet and mobile telephone technologies has led to an explosion in their usage. It has introduced new, popular means of communication by young people and has impacted on written language.
General Implications

• It is important for teachers in Catholic schools to understand the role of leisure activities and entertainment in the lives of their students.

• Students today are involved in more unstructured and passive recreational activity.

• Technology is very significant in the leisure of students, particularly audio-visual media and the Internet.

• The written word is less significant in the recreational lives of students, for it has been largely replaced by visual moving images. This has an impact on how students derive meaning.

• Technology is affecting the ways in which the written word is used and understood.

• Young people are identified and targeted as a market for advertising.

Consider your students: how can the religious education program contribute towards a healthy, balanced lifestyle - challenging and nurturing body, mind and spirit?
Much of the reality and experience of students is mediated through electronic technologies and media.

Some Relevant Considerations
1. Electronic technologies have become central to much of the leisure and work of students, whether it be computers, sound and vision equipment, console games, mobile telephones, calculators or personal organizers. These technologies are becoming more sophisticated, accessible and affordable.

2. Electronic technologies are increasingly important in schools, both as areas of study and as tools for learning.

3. The rate of change in all technologies and media has accelerated and become increasingly transitory in nature.

4. Communications have been transformed through digital technology, mobile telephones and the Internet.

5. Access to electronic information crosses national and cultural boundaries. Horizons are now both local and global.

6. Electronic information tends to assume a high level of authority and acceptance. It is sometimes difficult to determine its validity.

7. The sources of information, conveyed in both image and sound, have increased in number. Meaning is often conveyed and received in small discrete units, as in advertisements and news stories.
General Implications

• Technology is having an increasing impact on every aspect of communal life. In particular, computers have become essential to modern life – home, work and school. Those without access or skills are increasingly at a disadvantage.

• The way electronic technology is valued and discussed often gives it a status greater than that of other tools and instruments of learning, communication and entertainment.

• Societal values and ways of understanding life are greatly influenced by the mass media and advertising.

• Language is changing as the terminology and conventions of the Internet and technology cross over into the general community.

• The availability and access to almost unlimited communication and information may challenge established centres of values and morality.

Consider your students: how can the religious education program assist students to live more fully in a world of technology?
Students differ from each other in temperament, abilities, achievements, maturity, styles of learning and in many other ways. However, they share a common journey towards maturity, passing through recognisable periods of growth. Individual development results from the interplay of maturation and experience, occurring in the context of a particular society and culture.

_The goal is to provide experiences to progress towards achieving what is essential._

*(Wills & Kissane in ELF, 2003, p 8)*

**Early Years**

By the time young children reach our Kindergarten classrooms they may have been exposed to many stimulating experiences, which have enhanced the development of their emotional control, social responsibility and attitudes to thinking and learning. As they grow they show independence, curiosity and a desire for hands-on experience to see how things work. They are explorers and discoverers. They are learning who they are and are gaining confidence to explore beyond parents and carers.

Interaction with their peers is more pronounced and persistence with tasks that interest them is obvious. Personal issues of right and wrong, fairness and justice concern them and they begin to express how they feel. Language use develops rapidly and they can reflect and imagine in relatively abstract ways when talking. Imaginations are vivid at this stage and a love for creative and dramatic play is important to them. Play continues to be essential for learning and for practice in choosing, thinking, negotiating, problem solving and taking risks. Our role as educators is to provide the space, time and materials for play so that learning can be extended. Learning occurs best when tasks are purposeful. Young children learn by observing and working collaboratively with adults in joint activities *(ELF, 2003, p 10).*

**Primary Years**

Children in these years are beginning to view themselves as part of a larger community. They are developing respect for one another and are beginning to listen to and consider different points of view. Concentration span is longer especially when a topic interests them and when they can have some control over the expected tasks. Students in these years enjoy investigating the wider world, collecting, matching, contrasting, grouping, predicting, and drawing conclusions. Language, a great tool of learning, now displays greater variation in vocabulary and syntax. Through story, children at this age identify with, and glean important information from, what they learn about people, beliefs, rules and relationships.
**Middle Years**

These students in an age range from 10-15 years, may be described as young adolescents. This is a time of great diversity and capacity among students as they grow through a period of dramatic changes in body and mind. Although the differences between students are many there are still some general characteristics that may be evident:

- It is a crucial time to encourage engagement with academic learning.
- Often strong willingness to learn is displayed especially when the learning is useful and real and involves problem-solving.
- The peer group is a strong influence providing a framework of reference.
- Active learning is preferred, especially learning in collaboration with peers.
- Socially they are moving away from the family, becoming more independent and developing their own views and ways of behaving.
- They still need the loving affection, affirmation and security of significant adults.
- Adult values, ideals and commitments are being shaped and it is a crucial time for interactions with adults or peers.

(cf. ELF, 2003, p.12)

New intellectual capacities become obvious with students as they become more capable of the formal, logical thinking in which they interpret data, predict, generalise and draw conclusions. They begin to experiment with a range of roles as they seek to clarify personal identity. The conventions of the peer group provide a powerful framework for interpreting the world and making meaning.

**Youth in Transition**

This period is characterised by uncertainty as young people begin to make decisions about how they want to spend their working lives. School retention is increasing, however job opportunities are not always available and this makes the transition from school to work difficult for some young people. Students in these years:

- are developing a stronger sense of their own strengths, interests and goals.
- want to play a major role in decisions that affect them.
- want to play an active part in community life.
- are often very aware of major social issues and their ethical implications.
For students in these transition years learning should:
- maximise choices and possible pathways for future direction.
- be engaging because it is authentic and personally meaningful.
- encourage choices, internal initiation and self-regulation.

(ELF, 2003, p.13)

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child…

(1 Corinthians 13:11)

Consider the students in your class. Can you relate to the characteristics outlined above? What are the implications for religious education?
The students in Catholic schools do not comprise an homogeneous group. They exhibit a rich diversity in terms of their most pressing individual needs, their cultural, social and economic backgrounds, their personal qualities, their level of development and the experiences they have encountered in life. They are also from a range of faith backgrounds, are at different levels of faith development and have various levels of faith commitment.

Christians are called to respect the dignity and uniqueness of each person. In particular, the Gospel directs attention to the just claims of those in need of support, including those who are disadvantaged by societal prejudice and a deficiency in financial or other resources, along with those with language, learning or developmental difficulties.

The Catholic school seeks to develop a curriculum that will cater for individual differences and build the self-esteem of all its students. This is especially relevant to students with special needs. The curriculum should be genuinely inclusive, responsive to the needs of learners, and employ a wide range of learning and teaching strategies so that all students might participate with a heightened sense of worth and achievement.

In response to this, a framework for the construction of a student-centred, flexible, multi-dimensional curriculum for religious education is outlined in Section 4.
General Implications

• Religious education must work in harmony with the normal maturing processes of the individual.

• Students need help in developing intellectual frameworks by means of which they reflect on experience, and search for personal meaning in the light of the faith tradition.

• Discussion, story-telling, rituals, symbols and the imagination generally are indispensable elements of religious education.

• The peer group exercises a powerful influence and can be effectively utilised in religious education through means of discussion, collaboration, planning and practical activity.

• The aims of religious education are inextricably linked with the aims of the general curriculum which seeks the development of the whole person.

• There is a need for sensitive awareness of the particular challenges experienced by students at every period of their development and of their need for acceptance, patience and tolerance.

What are the important characteristics and background experiences that must be considered in developing the religious education policy and programs for students at your school?
Section Four

learning and teaching framework

religious education
4.1 Introduction

A curriculum takes into account all of the factors, processes and programs which lead to learning for students. The curriculum of the Catholic school is an important means of making accessible to them the Revelation of God, setting it within the primary evangelising mission of the Church, which is to invite all people into an encounter with the person of Jesus Christ.

The religious education curriculum responds to the needs of its students, assisting young people in their search for knowledge and meaning. The needs of learners and the knowledge and expertise of the teachers are central to the construction of curriculum. As discussed in Section 3, students are growing through developmental stages and have various levels of readiness for learning. They bring to the learning process different experiences, previous learning and preferred ways of receiving, processing and communicating new understandings. The religious education curriculum aims to form young people who can make religious meaning from the events and experiences of their lives and integrate the faith tradition with human culture.

In Section 4, a Learning and Teaching Framework for the development of whole school and classroom programs in religious education will be outlined. This section begins with the understanding of Revelation as the foundational purpose of religious education then moves on to identify and explore the dimensions of the learning and teaching process in religious education which give the religious education curriculum its source and form. In Section 4 is a suggested procedure for planning and questions for the evaluation of rich, relevant and meaningful learning sequences in religious education. The section concludes with suggestions and protocols for the use of resources within the religious education program.
God has fully revealed a wonderful saving plan for creation by sending God's own Son into the natural world and by sending God's own Spirit into human hearts.

(cf. CCC, 1994, n.50)

Revelation is God’s free and loving self-communication, gradually emerging in human history and reaching its definitive fullness in the person and mission of Jesus Christ. Here God’s own self and the divine will to save are made known, and humanity is called into communion. The Second Vatican Council teaches that Scripture and Tradition are the two sources of Revelation. Together they form a single sacred deposit of the Word of God, which is entrusted to the Church (DV10). Revelation is dynamic. Through the Holy Spirit, contemplation and study of Scripture and Tradition, God is revealed in every age (DV 8). God speaks to humanity through the presence and action of the Holy Spirit in creation and in human life. Although not sources of Revelation in themselves, reflection on experiences of creation and human life enables members of the Church to deepen their understanding of and response to God.

Scripture

In Sacred Scripture, the Church constantly finds her nourishment and her strength...

(CCC, 1994, n.104)

In their proclamation, the books of Scripture are acknowledged by believers as the Word of God, recorded in human words under the inspiration of the Holy Spirit. They remain God’s living Word for every generation. They emerged in different places and times in response to a community’s experience of God in and through historical events and circumstances. Composed by various writers and editors using many literary styles, the Scriptures communicate the indescribable experience of God. They have been collected into what is known as the Bible.

Though written in particular contexts, Scripture continually engages generation after generation of people of different cultures and views. It calls its inspired receivers to respond reflectively and prayerfully, personally and communally in faith entrusting their whole selves freely to God (DV 5).

Scripture shares the literary characteristics of all texts. That particular people wrote the books of Scripture for specific audiences and settings means we are removed from the original languages, cultures, contexts and purposes. This provides us with the continual challenge of interpretation in order to receive Scripture intelligently and to be invited by it to respond to our own experience of God’s transforming presence. In this way we will reach the fullness of knowledge and understanding when we live by the realities to which the Scriptures witness.

Grounded in faith, the Church reads, reflects upon, teaches and learns from Scripture, and is thereby guided in its worship, its doctrines, its inner life of prayer, and its mission of self-giving love in the world.
Tradition

The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the contemplation and study of believers who ponder these things in their hearts. It comes from the intimate sense of spiritual realities which they experience. And it comes from the preaching of those who have received, along with the right of succession in the episcopate, the sure charism of truth. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her.

(Dei Verbum, 1965, n.8)

Church is the gathering of those people who profess faith in the crucified and risen Christ. Through the power of the Holy Spirit, they have never ceased to pass on this Good News and seek to live their lives in justice and loving service according to the mission they have received from Jesus Christ. Christians believe that the Spirit is constantly enlivening and guiding the Church, giving its members new insight and courage. This conviction of the constant presence of the Spirit in the life and history of the church has led to the Roman Catholic emphasis on Tradition. Tradition is a work of the Spirit and a gift entrusted to the Church.

In its most basic sense, Tradition refers to the living faith experience of the Christian community, a living faith believed, shared, celebrated, and handed on. Tradition is expressed in various ways: in the faith and witness of the Apostles and their successors, in the worship, preaching and sacraments of the community, in sacred Scripture, in formal definitions, doctrines and creeds, in hymns, music and art, in theology, in various spiritualities and devotional traditions, and in the life stories of holy individuals and communities. Tradition complements Scripture and guards against interpretations that contradict the faith of the Church. As the Church seeks to understand the meaning and implications of living the Gospel in a particular time and place, the Tradition is renewed. Therefore Tradition is a dynamic reality which brings forth the depth and meaning of all that the Church has received and hopes for in Christ.

Sacred Tradition and Sacred Scripture, then, are bound closely together and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing and move towards the same goal.

(DV, n.9 in CCC, 1994, n.80)
Experiencing Revelation in Creation and in Human Life

Creation

Creation… is almost like another sacred book whose letters are represented by the multitude of creatures present in the universe.

(John Paul II, Jan 2002)

Christians believe that the world and everything in it is created by God out of love, freely and willingly. As Scripture says at the very start, In the beginning, God created the heavens and the earth, … God saw everything that he had made, and indeed, it was very good (Genesis 1:1,31). Christians profess their faith in God as creator each time they pray, I believe in God … maker of heaven and earth, of all things seen and unseen (Nicene Creed). Humanity is the crown of God’s creation.

God is transcendent and above all creation, but in all that God has made we find reflections of divine wisdom, majesty and power. To ponder the energy and beauty of the universe is to touch the mystery at the heart of all that exists (Psalm 19:1). It is the Creator’s own gift, one in which God delights (Proverbs 8:30-31), and is provided in an abundance of love and promise. Just as God is relational in the Trinity of persons, so is the universe relational. All inhabitants and forms of the universe are connected. The sum of this diversity expresses God’s continued presence and involvement in creation.

Creation comes to its highest point in the person of Jesus Christ, God’s incarnate Word through whom all that exists came into being (1 Corinthians 8:6). By his saving presence all creation will be set free, renewed and brought to completion (Romans 8:18-28). Foreshadowed in his miracles, exemplified in his parables, and made known in his bodily resurrection, there is a dynamic in creation which links salvation and creation closely together. With faith in the God who makes all things new, the Christian looks forward in hope to the new heavens and the new earth where sin, suffering and death will be no more (Revelation 21:1-7).

Creation leads humanity to God and to the praise of God. God’s gift is immensely rich, and to love and respect its abundance and diversity is to worship God. To abuse this gift is to abuse or destroy a gift of God and frustrate the good that God is bringing about in creation. Humanity strives to live in harmony with creation (Genesis 1:28) – a relationship of stewardship or kinship – caring for and handing on in partnership with God. There can be no justice without respect, love and care for the created world. Our reverence for all creation shines forth in the liturgy of the Eucharist when we take up bread and wine, fruit of the earth and work of human hands, and they in turn by God’s grace and the Holy Spirit become the body and blood of Christ, our food of everlasting life.
Human Life

With their openness to truth and beauty, their sense of moral goodness, their freedom and the voice of conscience, with their longings for the infinite and for happiness, human beings question themselves about God’s existence. In all this, they discern the signs of their spiritual soul.

(CCC n.33)

Human beings are characterised by a desire to know. We seek to make meaning of things we see and touch; taste and smell; of other people and of the universe of created things. We also desire to make meaning of things we cannot know through the senses: of love and hate, joy and sorrow, peace and turmoil. Our quest for knowledge reaches beyond the material order, extending to the limits of our capacity to understand.

Unique among creatures, human beings seek to know and to make meaning of the vast array of experiences arising from their own existence, experiences of sensation, affection, cognition, memory, creative imagination. We have a capacity for self-reflective knowledge, and learning to exercise this capacity contributes to our sense of happiness and purpose in living.

Thus, human life is recognised as a privileged locus of God’s constant self-revelation. It is possible to reflect on all human experiences in a way which draws us into the larger reality of God’s creative action: the joy of friendship, the promptings of conscience, the search for truth, the bond of solidarity, the cry of protest, the wonder of intimacy, and the freedom of decision. Some experiences question and challenge us: the pain of guilt and sin, the recognition of evil, and the finality of death. The Christian reflects on all life’s experiences in the light of the narrative of the ministry, death and resurrection of Jesus.

The Christian tradition, among other spiritual traditions, values the skills of self-reflection and the context of solitude and silence as pre-requisites for the potential encounter with God in the depths of our being. The tradition also witnesses to the possible awareness of God’s presence in interpersonal relationships and in acts of social engagement discerned in response to the Gospel. When this encounter with God takes place, human beings experience a sense of fulfilment, satisfaction and meaning in life. This encounter also gives rise to a sure hope for our ultimate destiny in communion with God beyond death.

Experience can be personal and immediate, but also communal and historical. The communal experience of Christian communities down through the generations is a rich source of knowledge about living in fidelity to the Gospel of Jesus. A sense of belonging to this tradition of Christian experience is an important factor in the personal identity of the Christian person.
4.3 The Rich Dynamic of Religious Education in the Catholic School

As outlined in Section 2, religious education in the Catholic school serves God’s Revelation to young people, and promotes a personal response to the Word of God by working in a distinct yet complementary way with the processes of evangelisation and catechesis. The approach to religious education outlined here is based on the belief that religious education in the Catholic school is multi-dimensional.

As the principal educators in faith, parents open their children to the Revelation of God and the religious education program supports them in this role. Revelation is the continuing and dynamic process through which God communicates personally to human beings. In response to God’s call, the human person yearns, questions and searches. The learning and teaching process is a source and instrument of Revelation when it brings into creative dynamic the faith tradition with the person’s search for understanding and meaning in life.

Education is life-long and life-wide and disciplines within the whole school curriculum are interconnected yet distinct. As with other learning areas of the curriculum, religious education has its own content, knowledge and skills, attitudes and values which in a sequential and coherent way, contribute towards the goal of an education which invites fullness of life (John 10:10). It deepens the student’s knowledge and understanding of Scripture and Tradition, develops skills in order to participate fully in the faith community and in the building up of society. Underpinning the religious education program are Christian attitudes and values. These aim to promote interdependent relationships with others, and to develop ethical and responsible participation in society for a preferred future based on justice and peace (Matthew 5-7).

What is the role of the religious educator?

The model of religious education presented here recognises the pedagogy of God (GDC 139, 142) - the action of the Holy Spirit who is a wise, trusted and compassionate teacher. Within a personal relationship God invites, liberates and transforms the individuals and leads them towards being mature and faith-filled people. Not all students in the religious education classroom will be believers. The religious educator aims to create an environment where students inquire into, explore and respond to the Christian message with authenticity and integrity. According to the needs and capacities of the learners, students may also encounter God through the learning and teaching process.

The work of religious education is found within the overall mission of the Church to evangelise and to nurture the response to God’s Word through catechesis.

What does this look like in your religious education classroom?
How can religious educators create an environment where students may encounter God?
**How does religious education contribute towards the total education of the student?**

In its learning and teaching processes, religious education contributes positively to the total education of the student, assisting students to develop higher level thinking skills and affirming the student’s capacity for self-directed and life-long learning. It focuses on the spiritual development of the person by involving students in learning experiences which assist them to discern religious meaning from new learning and by opening them up to the possibility of a deeper relationship with God. It invites students to express their response to new learning at an intellectual level through rich educational tasks and to respond to their learning at a spiritual level through reflective/intuitive thinking, personal prayer, communal prayer and ritual, and through personal and social action. The religious educator opens students up to the multi-faceted nature of the content of religious education by constructing a program which reflects the rich dynamic of content and processes.

### 4.4 the source and form of religious education

Two aspects of personal faith are identified in the General Directory for Catechesis (GDC 92). Although inseparable, these two can be distinguished as:

- acting in faith, surrendering and trusting oneself to a self-revealing God (*fides qua*) and
- knowledge of the understandings or content of faith (*fides quae*)

Religious education enables growth in these two aspects of faith through an organised, sequential program. Religious education should appear as a scholastic discipline with the *same systematic demands and the same rigour as other disciplines* (GCD n. 73). As with all other areas of the curriculum, the teacher is challenged to design classroom learning experiences that respect the integrity of the material to be studied, while being appropriate to the developmental stage, background, experience and other personal qualities of the learners. A religious education program should reflect contemporary understandings of best practice in the learning process as evidenced in other disciplines within the curriculum.

### The Inter-weaving of Four Dimensions

There are four key perspectives that underpin the conceptualisation and construction of a religious education program. In *Good News for Living* these perspectives are expressed in the following manner:

A. **The Doctrinal Dimension** is drawn from the faith tradition of the Catholic community and reflects the essential learning for an active Christian life. The main source for the doctrinal dimension is sacred Scripture and the Catechism of the Catholic Church (1994).

B. **The Catechetical Dimension** is drawn from the General Directory for Catechesis (1997). Education with a catechetical dimension is more than just the acquisition of knowledge for its own sake but is about active knowing or conation: informing, forming and transforming the human person. Catechesis is a profoundly personal encounter between God and the individual. A learning and teaching process with a catechetical dimension provides opportunities for and invites students to make a spiritual response to their learning.
C. **The Pedagogical Dimension** draws on theoretical models of how students learn most effectively. Pedagogy represents the underlying rationale that informs the selection of specific teaching strategies and is capable of incorporating a range of methodologies to meet the needs of the learners.

D. **The Curriculum Dimension** draws on appropriate insights from education in structuring, sequencing and assessing religious education outcomes and standards.

*Figure 4.1 Four Dimensions of Religious Education*

Religious educators are encouraged to create a religious education program which draws on the enduring understandings of the faith tradition and best practice within the dimensions of catechesis, curriculum and pedagogy. These dimensions do not stand alone. Whilst taking into account the readiness and capabilities of students, these dimensions are interwoven in such a manner that religious educators are empowered to skillfully and critically construct rich, relevant and meaningful programs which respect the integrity of the Christian message. In Tasmania, this multi-dimensional perspective on learning and teaching in religious education is influenced by the Essential Learnings Framework (ELF 2, 2003, p.24). A major challenge for religious educators is to maintain and build the authenticity of religious education as a discipline in its own right whilst seeking to enhance learning in religious education within the trans-disciplinary approach to curriculum found in the Essential Learnings Framework (2000).

What do you see as some of the challenges of teaching religious education within a trans-disciplinary approach to learning and teaching?

What are the particular challenges of teaching religious education in the senior secondary years of schooling?
A. **The Doctrinal Dimension: Enduring Understandings of the Faith Tradition**

Enduring understandings are embedded within the essential learnings that students will develop over a number of years or throughout their school life and even beyond. Enduring understandings have value beyond the classroom, involve doing the subject and have the power to engage students by their very complexity (Department of Education, Tasmania, 2005). These enduring understandings are incorporated in the overarching goals which guide planning at each level within the religious education program. In essence they form the throughlines to guide a learning sequence.

In *Good News for Living*, the concepts, values and purposes as outlined in the doctrinal framework are intrinsically linked to the enduring understandings that are at the heart of the Catholic Tradition. The core of the learning and teaching framework for religious education is the doctrinal content drawn from the Catechism of the Catholic Church (1994). Its stated values and purposes are based on the Gospel, reflect the hierarchy of truths within the Tradition, and incorporate the values and purposes discerned through community consultation in Tasmania and identified in the Essential Learnings Framework (ELF 1, 2002, pp.8, 9).

Learning in religious education must make the links between the core content of the faith tradition and the life-long needs of young people.

**What is essential learning for students educated within a Catholic context?**

**What might be considered acceptable evidence that students are developing these essential learnings?**

Religious education encourages students to reflect more deeply on the fundamental questions of life. It helps to prepare their minds and hearts for the life-giving truth of God’s revelation, and invites them into relationship with the person of Jesus Christ through a knowledge of and reflection on the Pascal Mystery. It forms young people as they learn to discern and to live the message of the Gospel by:

- growing to fullness of life within a conscious, transformative relationship with God through Jesus Christ and in the Holy Spirit.
- acquiring the skills of biblical and religious literacy: inquiring into, reflecting on and responding to the Word of God.
- learning to act with social responsibility and witnessing to the Reign of God.
- having an understanding of belonging and purpose within the Catholic faith community.
- learning to participate in the liturgical and sacramental life of the Catholic faith community.
- acting with integrity and responsibility.
- developing a sense of connectedness in the local and world communities.
- growing as people of justice and peace.
- developing an understanding of themselves as spiritual beings, created, liberated, gifted and loved by God.
- being empowered as people of hope and resilience.

(cf GDC 97-117)
Encountering the person of Jesus Christ

Discerning and living the message of the Gospels

- identifying
- reflecting
- accessing the Christian Story and Vision
- investigating & inquiry
- integrating & understanding
- responding

Biblical & Religious Inquiry & Literacy

Growing as a Creative and Spiritual Person

Growing to Fullness of Life

Making Connections

Being a Person of Integrity and Responsibility

Being a Person of Hope & Resilience

Being a Person of Justice and Peace

Acting with Social Responsibility, Witnessing to the Reign of God

Participating in the Liturgical and Sacramental Life of the Faith Community

GOOD NEWS for living

Figure 4.2 (5.2) Values and Purposes Essential to Learning in a Catholic Context
Core Strand Statements

Enduring understandings from the faith tradition which are developed in *Good News for Living* are organized through eight strands (see figure 4.3). The theology central to each strand is outlined in Section 5 as the core strand statements. Within each strand, specific doctrinal concepts are arranged sequentially. Together with the identified statements of values and purposes, these core strand statements guide planning for religious education from Kindergarten to Year 12 (see Section 5 and Resource Banks).

*Figure 4.3 (5.3)*

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**God**
- Trinity of persons
- Father, Son and Holy Spirit, Creator
- Communion of love

**Jesus Christ**
- Jesus of Nazareth
- Son of God
- Saviour
- Word made flesh

**Church**
- Body of Christ
- Community of Disciples
- Witness to Unity and Justice

**Sacraments**
- Effective signs of Christ’s saving presence
- Communal celebrations of Christian identity

**Christian Prayer**
- Relationship with God – Personal and communal
- Listening, responding to God’s Spirit

**Christian Life**
- Flourishing of human persons, the common good of societies, shared responsibility in relation to creation

**Scripture**
- Word of God
- Alive and active
- Foundational story of Christianity

**Religion and Society**
- Religious traditions in Australian Society
B. The Catechetical Dimension

Catechesis is a profoundly personal experience between God and the individual. God initiates these moments of faith, whilst the religious educator plays an important role in creating an environment for learning which can be conducive to these moments. The General Directory for Catechesis identifies three essential characteristics in catechesis: Knowledge, Conversion and Response (GDC, par 56, 57).

**Knowledge:** showing interest in the Gospel, wondering, inquiring, seeking, moving towards faith  
**Conversion:** meeting Jesus, desiring to know him more and to follow him  
**Response:** in prayer, in life, in relationship with God leading to a fruitful profession and expression of faith (GDC, par 56, 66)

Within a multi-dimensional approach to religious education these characteristics of catechesis give direction to a program which aims to inform, form and transform (Boys, 1989). A rich religious education program involves all three elements – informing, forming, and transforming—by engaging the cognitive and affective dimensions of learning and encouraging students to wonder, to inquire and to seek meaning; by enriching students’ learning through higher order thinking skills and the discernment of religious meaning; by offering opportunity for intra-personal and inter-personal interactions; by stimulating reflective/intuitive thinking; and by providing opportunities for openness to a spiritual response to learning.

An essential element in catechesis is the integration of culture, faith and life (GCD, 1997). Faith is a gift initiated by God. The learning and teaching process becomes an instrument for catechesis when students are encouraged to make this connection as they learn, as they critically reflect on the Word of God, and when learning results in conation: active knowing (Groome, 1991).

In religious education the catechetical dimension is addressed in particular ways within the cognitive, affective and spiritual domains of learning:

- inquiring
- interpreting Scripture
- challenging, questioning the status quo
- reflecting
- contemplating: wonder and mystery
- imagining
- intuiting
- translating learning to life
- leading to discernment and wisdom
- expressing, justifying a personal position on issues
- prayer/relationship with the transcendent through Jesus Christ
- awareness of sacramentality
- ritual and celebration
- creativity, artistry
- encouraging action out of Christian values

In order to link the broad process of religious formation to explicit, classroom based instruction, religious educators have traditionally sought to articulate a consistent catechetical philosophy so as to influence classroom practice. In *Good News for Living* a catechetical approach which provides a guide for planning is Shared Christian Praxis (Groome, 1991). The elements of this educative process can be identified in the Emmaus story (Luke 24: 13-35). It is an effective means of creatively bringing together life, culture and faith.
**Shared Christian Praxis**

Shared Christian Praxis reflects the traditional elements of Christian spirituality: See, Judge, Act. In planning an effective learning and teaching environment religious educators can be informed and guided by Shared Christian Praxis.

- The term **Praxis** refers to the process of thinking about life and learning from it – reflection on action. People engage in praxis whenever they reflect on what is going on around them, including those events that they have initiated.

- Praxis is **Shared** when people reflect together on their lived experience, on the faith and wisdom of their community both now and in the past and, on this basis, shape their own future action.

- Praxis is **Christian** when the focus of people’s reflection is their experience of life in Jesus Christ in dialogue with the experiences of Christian faith through history.


Shared Christian Praxis highlights the importance of relevance, critique and synthesis in the meaning making process. To educate a human being is not merely to make him / her a knowledgeable, productive member of society (transmission) or an active, engaged citizen (transactional), but also to help each person discover the deeper meaning of life (transformational) in both a spiritual and human way.

Shared Christian Praxis is grounded in the understanding that God has been and continues to be present and active in the community of faith, in the Spirit. The expression of the living faith of the community through history is carried in the community’s Tradition. Within religious education, Shared Christian Praxis promotes the believing, valuing and acting of the learners who are making meaning of their lives now. An important context for this meaning-making activity is the faith and life of the Catholic community.

**The Movements of Shared Christian Praxis**

The movements of Shared Christian Praxis should be seen as a dynamic process that supports the learner’s search for deeper meaning. While a particular lesson or strategy might focus on one movement, the others also have some influence, overlapping and blending. The movements of Shared Christian Praxis should not be seen as a series of separate steps.

Stimulated by a focussing activity, the movements occur in a logical sequence, within the learning and teaching process. Some or all of the movements may occur during a lesson or over a much longer period. Shared Christian Praxis informs the catechetical context whereby the movements are drawn into an harmonious and unified relationship. The movements allow the learners to inquire, to interact with and reflect on new knowledge and to deepen their understanding and their response.
Focusing Activity
The focusing activity introduces, orientates and motivates students to the study of a generative topic. It introduces the focusing theme or symbol and facilitates students’ entry into the first movement which may be:

• Naming
Learners are invited to participate in an experience or to express in some form their own or others’ experience that relates particularly to the topic.

• Reflecting Critically
Participants are encouraged to reflect critically on what has already been expressed. Why do we do this? Why do others act the way they do? What options are there? This may lead to further investigation or inquiry into the topics.

• Accessing the Christian Story and Vision
Here the participants access the relevant Scripture and Church Tradition using the best scholarship that is available.

• Integrating and Understanding
Participants reflect on their own understandings, experience, views and questions in the light of the Christian Story and Vision. By placing the two in relationship they deepen their understanding.

• Responding
In response to this integration, participants are challenged to identify appropriate ways of living the Christian life.

Audit a learning sequence for RE that you have done recently and that went well. Can you identify the movements of Shared Christian Praxis within your practice?
C. The Pedagogical Dimension

Pedagogy represents the underlying rationale that informs the selection of specific teaching strategies and is capable of incorporating an eclectic array of learning experiences matched to the particular needs of the learners. Sound pedagogical practice supports and complements the movements of the Shared Christian Praxis.

Within religious education, good pedagogy ideally leads to or derives from moments of catechesis (GDC par 63). The research literature on quality learning and teaching, along with the lived experience of teachers, suggests a number of core principles or understandings which underpin successful classroom practice. Current constructivist learning theories, particularly related to whole brain learning, have given rise to a series of interrelated perspectives which underpin emerging pedagogies for religious education.

One conceptual model which informs the teaching of religious education is the DEEP pedagogical framework (White, 2004). It enables teachers to reflect on their teaching practice and to make conscious decisions as to the most appropriate strategies that will promote higher order thinking processes and quality student learning. The DEEP framework is primarily a tool to assist reflective practice in the religious education classroom.

Discernment – the generation of personal religious meaning and understanding

Research from the religious education field demonstrates that the ultimate purpose of religious education is to nurture the religious understandings of students in order to allow them to engage with the mystery of their God. Religious education also endeavours to assist students to construct meaning around the role and purpose of Christian tradition within their lives. It acknowledges revelation as a personal communion of knowledge, an interrelationship of God and the individual within a believing community (Moran, 1979).

Together with the catechetical dimension, pedagogical practice should reflect a basic orientation towards transformation and searching for meaning. Pedagogical research in religious education reveals that meaning and understanding result when relatively complex connections are established with faith concepts that are central to the tradition and doctrines of the Christian community. The linking of these concepts nurtures the development of relatively systematic, integrated and holistic understandings. Meaning emerges when students are personally involved in the learning experience, aim to understand relationships between the immediate task and other tasks or context, then use what they already know about a topic to interpret what they are learning.

Enrichment – catering for individualised learning

The learning capacity of students is significantly enriched when teachers individualise the learning process to cater for diverse learning needs. As Larsen (2000) comments, each person walks the same ageless path towards meaning but with a unique stride. An enriched classroom culture is one that caters for as many learning needs and styles as possible.

The constructivist nature of the Essential Learnings Framework (ELF 2, Learners and Learning Provision, 2003, pp.5-7) continually stresses the importance of individualised learning. Enriched learning experiences emphasise the importance of rich, challenging, multi-dimensional tasks that empower individual students to reach their full potential. The religious education experience is enriched when learning strategies cater for individual students’ particular styles of learning as well as their intellectual ability and readiness. An enriched learning process promotes greater personal freedom, understanding and growth.
Engagement – personal choice to be involved in the learning

Engagement refers to the openness and personal commitment of individual students to immerse themselves in the learning context. Research in brain functioning highlights that the brain needs to be engaged as a prerequisite to learning (Bellanca, 1998). The extent of learning is related to interest, prior knowledge and the richness of the environment.

Teachers have a role in helping learners create a sense of felt meaning and a degree of connection with the content, in addition to fostering intellectual understanding and skill development. Brain-based theory identifies the need for teachers to assist learners to empathise with the content and relate to it in a personally meaningful manner.

Participation – the communal dimension of learning

Participation recognises that quality learning in religious education occurs within the context of both a faith oriented and an educational community. A collaborative learning community works together for a common goal with a spirit of shared leadership and co-learning (Cooper & Boyd, 1998). Learning is essentially a relational endeavour that connects human beings to each other and to the world (Miller, 2000). In essence, nurturing participation is a foundational principle that enables other key pedagogical principles (engagement; individualised learning; and meaning making) to be enacted within the learning context.

The participatory theme draws heavily on cooperative learning (Johnson & Johnson, 1989; Kagan, 1994). Cooperative learning highlights the desirability of all participants being actively engaged with their peers in discussion and thinking processes that are conducted in a focussed and systematic manner. Cooperative learning focuses on generation of the pre-conditions for optimal brain functioning, notably through: emphasising social skill development; scaffolding learning experiences; noting the significance of modelling and joint construction; and articulating accountability processes.

In religious education the theme of participation is particularly prominent in contemporary catechetical models. The recognition of students interacting within a faith community, drawing on the wisdom of the tradition, and dialoguing in community is especially significant. Shared Christian Praxis highlights the need to share and reflect on life experiences; share in dialogue and critical reflections; and think through personal and communal relationships to the Christian message (Groome, 1980).

It is the holistic naming, blending and interaction of a range of principles that forms the basis for a workable pedagogical framework in religious education. No one pedagogical principle operates in isolation. Whilst it is arguable that the principles of participation and engagement may generate a pre-requisite context to facilitate enrichment and discernment, authentic learning occurs through the holistic presence of all principles within the learning sequence.

Whilst emphasising the dynamic, interactive manner in which the pedagogical principles interrelate with each other, the DEEP framework also acknowledges the potential for a conceptual hierarchy or layers of learning amongst the four major principles. The principle of participation is a foundational layer that, if effectively implemented, nurtures a learning environment and culture, upon which other pedagogical principles could be developed.

Teachers are encouraged to move from surface approaches to learning and engage students in deep learning experiences that exhibit higher order analysis, intellectual challenge and analytic depth.
**Implications of the DEEP Framework for Programming in Religious Education.**

**Discernment:**

*The generation of personal religious meaning and understanding*

Students develop intellectually by reconstructing mental frameworks to accommodate new experiences and concepts. They need to see their development of knowledge and skills as an integrated whole.

• Generate opportunities for religious meaning to emerge.
• Emphasise critical and lateral thinking processes.
• Facilitate connected knowing to prior religious and secular understandings.
• Structure reflective moments into the learning experience.
• Extend learning through elaboration upon religious concepts.

**Enrichment:**

*Catering for individualised learning*

Students develop at different rates, come from different social, cultural and domestic backgrounds, and have different abilities, personal traits and preferred learning styles. A variety of approaches and activities maximise opportunities to capitalise on this rich diversity.

• Access concepts through a variety of learning styles.
• Accommodate varied cognitive processing styles.
• Address multiple outcomes within a rich task.
• Cater for mixed ability and developmental levels.
• Allow for open ended responses.
Engagement:  
**Personal choice to be involved in the learning**  
The more students take responsibility for their own learning, the more effective and meaningful this learning is likely to become.  
Students are motivated and helped by having clear goals and in doing tasks that make sense to them.  
- Encourage students to try new approaches and to solve problems in different ways.  
- Foster relevant learning experiences.  
- Facilitate learning connections through regular authentic assessment and feedback.  
- Stimulate positive and emotive responses within the affective domain.  
- Provide a secure learning context that nurtures risk taking.  
- Provide choices by co-constructing the learning context.  

Participation:  
**The communal dimension of learning**  
Positive relationships based on respect, care and genuine affection help build a supportive classroom community where individuals feel safe enough to respect the opinions and feelings of others, and to challenge themselves.  
- Value the shared wisdom of the community.  
- Function within structured collaborative learning teams.  
- Incorporate the To, With, By instructional process.  
- Encourage individual and group accountability.  
- Ensure efficient time management, pacing and neural recovery.  

**D) The Curriculum Dimension**  
The curriculum dimension draws on insights from education to assist in the structuring, sequencing and assessing of religious education outcomes and standards, and guides the selection of appropriate pedagogy and content. In Good News for Living the curriculum dimension is influenced by insights from the Essential Learnings Framework.  

When constructing whole school and classroom programs, the curriculum dimension helps teachers to organise learning sequences towards the acquisition of enduring understandings. These understandings have value and meaning beyond the years of schooling and contribute towards the development of students as life-long learners (ELF, 2002, 2004).  

In Good News for Living a four stage curriculum design is suggested to assist programming and planning in religious education. This draws on the Teaching for Understanding Framework of Blythe et al (1998), and the Backward Design approach to curriculum design use by Wiggins and Mc Tighe (2000, p.8). Principles underpinning backward design encourage teachers to make judgements about important learning goals for their students, to decide on appropriate ways students can show their learning, and to plan the appropriate learning experiences for effective student learning (see figure 4.5).  

A religious education program based on a sound backward design framework:  
- makes learning and teaching more connected, coherent and balanced.  
- focuses learning on real-life questions and issues.  
- clarifies expectations and strengthens the instructional dimension of the classroom program.  
- respects diversity amongst students.  
- links planning, teaching, assessing and reporting.  
- helps identify the individual student’s progress in learning.  
- provides a useful framework and a language for reporting.  
- identifies goals within the cognitive, affective and spiritual dimensions of learning.
GOOD NEWS for living

1. Enduring understandings about life and about faith: (Values and Purposes/Strand Statements)
   Development of understandings from Kindergarten to Year 12.
   Overarching goals/througelines

   Generative Topic

2. Understanding goals
   Indicators of learning:
   - performances of understanding
   - culminating performances

3. Assessment rich activities/tasks
   expectations guided by the content framework and standards (to be developed)
   - assessment for learning
   - assessment as learning
   - assessment of learning

4. Learning sequences that blend breadth and depth. Informed by the doctrinal, catechetical and pedagogical dimensions.

5. Evaluation
   What outcomes have been achieved by students? How effective was the learning sequence?

Figure 4.5 Planning a learning sequence in Religious Education

Reporting to students, parents, colleagues...
Enduring Understandings
These understandings are developed over a long period of time (K-12 and beyond). In religious education, these enduring understandings make explicit links between the questions of life and the faith tradition of the Catholic Church. Enduring understandings are a synthesis of the doctrinal concepts within the strands, and the values and purposes stated as essential learning for students in Catholic schools. Teachers can articulate these enduring understandings by reflecting on the theological background of each Resource Bank, ideally in dialogue with other colleagues.

Enduring understandings:
• have value beyond the classroom.
• reside at the heart of the discipline: involving students in doing the subject.
• consist of substantial, sometimes abstract ideas.
• have potential to engage students.
• guide the overarching goals identified for each learning sequence.

Examples of enduring understandings:
• What does it mean to be a person of mission?
• How can members of the Church participate actively in our liturgical community?
• How is our perception of Jesus shaped through the four Gospels?

Overarching Goals / Throughlines
These overarching goals / throughlines:
• are directly related to the enduring understanding at the heart of learning.
• guide the development of a learning sequence.
• help to identify the expected learning for students.

Generative Topic
These topics:
• identify the rich doctrinal concepts the students will engage with at their level of development.
• go beyond the cognitive and affective dimensions of learning to focus on big ideas, principles processes.

Understanding Goals
These:
• refer to the key understandings expected at the student’s level of development.
• are drawn from insights from life, Tradition, Scripture and theology.
• open up the possibilities of what may be encountered in the learning experience.
• make explicit the concepts, skills and values which will be encountered.
• invite or open up the possibility of spiritual responses to learning (intuitive / reflective learning).
Indicators of Learning / Performances of Understanding

Culminating Performances
A set of indicators or performances are identified for each learning sequence to indicate student learning.
• These answer the question: How do we know that students have achieved the understanding goals?
• They determine what is acceptable evidence that learning has occurred.
• Performances are directly linked to assessment. This can be initial assessment, during the learning and teaching process, or at the culmination of the sequence.
• They can be expressed as specific cognitive, affective or spiritual responses.

Cognitive Indicators
These indicators are brief, specific statements that indicate what kind of knowledge and skills the students are expected to acquire. They indicate that learning is occurring towards the overarching goal and are:
• easily measured.
• connected to assessment.

Examples of cognitive indicators:
• The student can explain…
• The student can interpret…
• The student can apply…

Affective Indicators
These indicators deal with the emotional dimension of learning and:
• are broad.
• are identifiable, using particular instruments.
• are focussed on attitudes and values.
• are associated with long-term learning goals.
• are expressed as desirable outcomes.
• demonstrate a sense of value or significance more than just “appreciate”.

Examples of sentence starters for affective indicators:
• The student can justify a personal position on…
• The student can empathise with…
• The student can create ….

Spiritual Indicators
Spiritual indicators relate to the intuitive / reflective dimension of learning: inward reflection for transformed outer action (De Souza, 2001, p 39) as students make connections and meaning of the content for their lives.
These:
• draw on the intuitive / reflective processes of learning.
• usually relate to a whole learning sequence rather than an individual lesson.
• are expressed as a hoped for response.
• identify the integration of culture, faith and life: connected learning and developing a sense of religious meaning from learning.
• may be made evident in behaviour.
• may express a response in faith.
The students are invited to respond to their learning through:
- intra-personal reflection.
- contemplation, imagination, wonder, mystery…
- articulating a connectedness that leads to discernment and wisdom.
- creativity, and artistry.
- sharing stories of wonder, mystery, experience and the rich heritage of the faith tradition.
- prayer: awareness of sacramentality, ritual, articulating a personal relationship with a transcendent God.
- positive inter-personal relationships.
- action out of Christian values.

**Assessment**
Assessment is an integral part of the learning and teaching process.

**Assessment of learning** involves processes for the summative assessment of student learning against the identified understanding goals of the activity or at a designated time within the learning sequence.

**Assessment for learning** at the beginning of a learning sequence informs teachers about the prior learning of their students and their readiness to engage in the learning process. In addition to this initial assessment, assessment for learning can also take place during the learning sequence. This formative assessment helps teachers to monitor student progress and to plan the necessary scaffolding for learning.

**Assessment as learning** also involves formative processes. It focuses on the student’s personal response to learning as he / she actively engages in critical assessment making connections with prior learnings, making sense of new knowledge, and mastering skills (Earl, 2003, pp.21-28). Assessment as learning encourages self-motivation and self-regulation, and involves students in making value judgements about their learning. In this it is strongly linked with the affective domain of learning (Mc Neill, Burrows and Bellamy, 2005).
**Why assess in religious education?**

Assessment in religious education contributes to the overall picture of student understanding. Planning, learning and teaching, and assessing and reporting are closely linked. The goal of planning, teaching and assessing is student learning; reporting is the communication of that learning. Assessment itself is the process of gathering and interpreting information about student understanding for a variety of purposes. These purposes include:

- providing feedback and motivation for student learning, in order to plan for future learning (ELF 1, p 49).
- fostering students’ reflection on their learning, and moving beyond gathering and recalling information (ELF 1, p 42).
- providing learners with the capacity to demonstrate what they know, value and what they are able to do (ELF 1, p 42).
- providing information that will assist in the evaluation of the religious education program and of individual units and activities.
- providing information for reporting to parents about student progress, therefore recognizing the necessity for accountability in religious education.

**What do we assess in religious education?**

When we assess in religious education it is essential to acknowledge: (i) cognitive knowledge and skills (ii) affective values and attitudes (iii) the intuitive / reflective or spiritual response to learning. Most of our assessment tasks will focus on the cognitive domain. Assessment in the affective domain is also a necessary part of the learning sequence and can be successfully carried out using the appropriate assessment tools. Assessment of the spiritual response of students will always be invitational.

Progress in knowledge and skills is appropriately determined from the ways in which students can express their understanding (eg. what students can explain, demonstrate, make or perform). Skills particularly, can be assessed by observation of the steps taken to reach an insight or solve a problem, or by the quality of a product (eg. written assignment, illustration, project) or performance (eg. dramatic presentation, group contribution).

Changes in the cognitive domain are not directly linked to changes in the affective domain. It is important to clearly identify what affective outcomes the student may develop and to have specific learning experiences so that the student can achieve these stated outcomes (McNeil, Burrows and Bellamy, 2005). Values and attitudes are integral to every genuinely educative curriculum, and the formation of young people who have a Christian perspective of the world is at the core of religious education.

Teachers need to be aware of the kinds of behaviours which will demonstrate learning in the domain. Krathwohl’s (1956) taxonomy is helpful in giving teachers language to use when writing indicators for this domain. McNeil, Burrows and Bellamy (2005) suggest that expected affective indicators can range from a low level of commitment (eg. a willingness to receive information) to higher levels when students demonstrate that they value the knowledge and skills they are gaining. A key indicator of development in the affective domain for these writers is the increasing willingness of students to become self-regulating learners taking increasing control for setting and achieving learning goals.

When entering the learning sequence and assessing for learning, teachers need to incorporate activities which will give students the opportunity to demonstrate personal values and attitudes through classroom discussions and presentations, as well as in spontaneous comments and suggestions. Role plays and artwork, for instance, and conversations about them, provide valuable insights as do the day-to-day interactions of students working with others in a variety of situations. Also helpful are moral dilemma discussions, surveys, open–item questionnaires, rating scales and open–ended questions in general.
These kinds of activities are useful throughout the learning sequence in enabling students to develop the affective elements of learning. If our aim as educators is to achieve affective learning goals we need to ensure that the students are engaging in the appropriate learning experiences.

It is important to acknowledge the possibility of spiritual responses within the learning and teaching process for religious education. Students may be invited to express this spiritual response within an appropriate environment. Teachers need to remember that an invitation implies a free response (Crawford & Rossiter, 2003; Healy, Hyde & Rymarz, 2004).

**In religious education we assess:**
- student knowledge and skills in relation to specific indicators.
- the growth of students’ values and attitudes using appropriate assessment activities that are directly linked to clearly defined expectations of learning in the affective domain.
- how the learning environment invited a spiritual response to learning for the students.

*A student’s personal faith is not the subject of assessment or reporting within religious education.*

**How do we assess in religious education?**

*A range of valid and inclusive assessment and monitoring processes are used to gather information about what learners know, value and are able to do.*

(ELF 1 p44)

Assessment should focus on student achievements in relation to the expected understanding goals and previous learning. Within the learning and teaching process, methods of assessment can be negotiated to foster a sense of success, self-esteem and personal responsibility in the student.

**Assessment and Reflective Teaching**

Assessment is best viewed as genuinely reflective teaching based on sound evidence. Every activity within a religious education lesson provides some data that will help the teacher to make some meaningful judgement about what and how learning is occurring.

**Partners in Assessment**

Assessment is not the task of the teacher alone. Self–assessment and peer–assessment perform valuable complementary functions.

Self–assessment involves students in reflecting on and taking some responsibility for their own learning through receiving genuine ongoing assessment. For this to be effective, they need to understand the desired understanding goals of the learning sequence and where appropriate, take an active role in co-constructing assessment tasks. Students identify the outcomes of the learning sequence: personal insights, new knowledge, improved skills, growing understanding of and alignment with particular values, the difference the new learning makes to the life of the student, and may also indicate a response at a spiritual level.

The teacher’s assessment role draws these other aspects into harmony. Its particular focus is on the growth of individuals and groups towards greater understanding, appreciation and competence and the greater effectiveness of and fulfillment through learning and teaching. In reflecting upon the process, the teacher is led to evaluate both the effectiveness of his or her own methodology and the appropriateness of content.
Reporting

Reporting is the communication of information about student learning. It can be written or verbal, formal or informal. It may have a range of audiences – the student, parents, school executive, the wider community – and a number of purposes including that of providing accountability. The form should be relevant to the purpose. Reporting should be consistent with the school’s underlying philosophy and mission as proclaimed in its Vision and Mission Statement.

Why report in religious education?

- to recognize student achievement and understanding
- to enhance motivation
- to communicate the importance of religious education within the total education of the student
- to facilitate the complementary roles of parent and teacher
- to communicate the content of the religious education program to parents
- to inform parents of their child’s progress in relation to the planned goals and learning outcomes identified in the learning sequence
- to improve the quality of teaching through appropriate feedback
- for accountability
- to evaluate the effectiveness of the religious education curriculum
- to enhance the capacity of learners to grapple with complex issues in faith and life

What do we report in religious education?

In religious education we report:

- student learning eg. comprehension, understanding, application, critical analysis,
- evaluation of the total religious education curriculum.

Values and faith are not the same. Reports should not make judgements about a student’s faith. Student engagement in a faith response is difficult to report as judgements may be based on personal observations and personal feelings.

In the reporting process there is a place for commenting on a student’s presentation of work, capacity to work in a learning group, and so on. However, these comments should be made within a separate area designated to report on study skills and work habits.

How do we report in religious education?

Reports should communicate what the student has achieved in relation to the indicators guided by the key understandings for the learning sequence. Reporting statements should be an honest, objective judgement based on sound data. They should give positive feedback to students and give direction for future learning.
planning for learning in a multi-dimensional approach to religious education.

The focus here is on the formal classroom program. It is expected that each week students will engage in an average of two and a half hours of learning and teaching time in religious education. This learning and teaching time complements the other cultural activities that reflect the Catholic school's commitment to liturgy and community action.

The approach to planning for religious education in *Good News for Living* supports:

- teachers planning as a professional planning team.
- teacher reflection on the doctrinal content and professional dialogue in the pre-planning stage.
- the construction of a learning and teaching sequence which consciously addresses four key dimensions of religious education.

When planning their religious education program, teachers weave the key elements of each dimension together to construct a relevant, rich and rigorous learning sequence for their students. In *Good News for Living*, the Resource Banks provide teachers with the doctrinal content and suggestions and ideas for the development of their classroom programs.

Outlined below is a planning process to assist teachers in this work. This planning process is based on essential questions:

- Who are our students?
- When is this learning going to take place?
- What enduring understandings about life and about the faith tradition will they engage with?
- Why are they engaging in this learning?
- Where are they at the beginning and where will they be at the end of the learning sequence?
- How will the learning and teaching sequence lead to a spiritual (transformational) response to learning?
**Who?**

- Create a student profile identifying learning styles etc.
- Consider the interests, passions, questions or experiences they bring to the learning environment.

**When?**

- Consider how you can draw on the liturgical year as a focus for learning.
- Is there anything happening in the Archdiocese, in the world-wide Church or the local area / school that might influence planning?
- Consider the learning necessary for students to go on to religious studies at a pre-tertiary or tertiary level.

**What?**

- With what content of the faith tradition do we want our students to connect with?
- As a teacher, what is my understanding of the doctrinal content?
- What enduring understandings about life and faith will the students develop?

**Why?**

- Why is the learning important to the student?
- Why do my students need to engage with these enduring understandings?
- Will this learning contribute towards other areas of the curriculum?
- Can the religious education learning drive an integrated learning sequence?

**Where...do we begin?**

- Assessment for learning will give insight into what prior knowledge the students bring to the learning experience.
- Assessment as learning, guides the learning and teaching process.
- Where will we enter into the learning and teaching process?
- What is the focussing activity?

**Where...is the learning during and at the end of the learning sequence?**

- Goals and indicators:
  - overarching goals: substantial and worthwhile learning.
  - indicators of learning: how learning is demonstrated.
  - assessment of learning linked to specific indicators: to support development and demonstration of learning.
  - identifying the outcomes of the learning sequence.

**How...will the learning take place?**

- Learning strategies:
  - Drawing on the elements of Shared Christian Praxis
  - Encouraging principals of sound pedagogy
  - Choosing resources
  - Links with family and the wider community
Evaluation is the process of reflecting on the religious education curriculum for the purpose of informing future directions. Evaluation gives teachers the opportunity to consider to what extent the religious education curriculum is professionally rigorous. Evaluation features the elements common to all other courses of study: challenging in content; structured continuity; relevance to learners; adequate resources; varied learning and teaching experiences; and valid assessment practices.

Conscious of the various dimensions identified in this section, the following questions may be considered for religious education:

**Doctrinal Dimension**
- Was there a faithful representation of Church doctrine?
- Were the doctrinal concepts developmentally appropriate?
- Have students gained a development of factual knowledge of the enduring understandings of the Catholic faith: its story, teachings, worship and ways of living the Christian life?

**Catechetical Dimension**
- Did the learning and teaching process build on the prior personal knowledge and experiences of the student, recognizing the key role of parents?
- Was there a development of students’ capacity to think and know critically and to reflect on experience in the light of knowledge of the Christian Story and Vision?
- Were the students encouraged to think reflectively and to discern religious meaning from content?
- Were clear links made with other religious activities including school prayers and liturgies, retreats, Christian outreach and social justice initiatives, and parish-based sacramental preparation?
- Were the connections being made between the surrounding culture and the vision of the Gospel, and between religious education in the classroom and the life of the parish and the wider church?
- Did students have opportunities to make active or spiritual responses to their learning?

**Pedagogical Dimension**
- Did the learning sequence allow for meaning making? (Discernment)
- Did it individualise the learning? (Enrichment)
- Did it engage each individual learner? (Engagement)
- Did the activity encourage collaborative learning? (Participation)
- Was there a balance in emphasis across the layers of learning? (an orientation towards wholeness)
- Were the activities appropriate to the stage development of students?
- Were students encouraged to ask questions, make tentative formulations and explore ideas?
- Have appropriate resources been used?
• Has the program stimulated the use of a broad range of activities?
• Was there flexibility in the teaching process to allow a response to the teachable moment?
• Were the new information and concepts being linked to students’ existing knowledge and experience?
• Did the students take some responsibility for their own learning, for planning, for exercising some choice in selecting activities, and for reflecting on personal progress?

Curriculum Dimension
• Were the desired overarching goals and indicators of learning for students appropriate and clearly identified?
• Did assessment identify that student learning had occurred in relation to the understanding goals?
• Were the content, the learning and teaching experiences and resources appropriate?
• Was there a link between religious education and other areas within the total curriculum?
• Was appropriate feedback given about progress towards desired learning goals?
Planning a quality religious education program calls for the careful selection of resources to ensure that they are in accordance with the spirit of the curriculum and appropriate to the various groups of students who will use them. In this context, many schools have policies and established practices guiding, amongst other matters, the use of videos and television programs, especially those which do not have a general viewing classification.

• In recommending websites, teachers are advised to evaluate the suitability of the content and links contained on the site. It may be better to recommend specific pages rather than entire websites. Coded viewing information and classifications can be found on music CDs and websites as well. The address and contents of recommended sites should be regularly reviewed.

• It would be particularly appropriate to consult parents in the process of selecting certain resources, especially in the area of education about human sexuality and relationships.

• When teachers or RECs are unsure of the suitability of any resource they should consult others in the school community: the REC, principal, parish priest, RE / Curriculum Education Officers, other colleagues or parents.

• All schools are encouraged to develop policies and to establish practices which guide the selection, purchase, distribution, storage, maintenance and use of a full range of resources.

There are a variety of resources available to assist religious educators in developing the learning and teaching process. These might include books and written materials, internet and information technology, video images, music, physical resources and materials, and especially members of the community and Archdiocesan and other agencies. The classroom teacher should first consider what the chief purpose of a particular resource is within the total learning experience of the students. Is the resource to help students to enter into the learning process, to access or process new information, or to respond to their new insights and understandings? Below are some guiding principles to enable the religious educator to select appropriate resources to bring the program to life.

Consider these Guiding Principles for the Selection of Resources:

• the relevance of the resource to the curriculum
• appropriateness to age levels of users in its style
• the interest level for students
• across – curriculum uses
• appropriateness for more than one use
• the needs of the students
• the cost of the resource and the budget
• the expected lifespan of the resource
• reflection of current mainstream thinking within the resource
• reflection of current scholarship and good educational practice
• suitability for inclusion in a collection intended for the Catholic School
• Is the theology sound?
• Is the doctrinal and theological expression used current?
• Is the content accessible and intelligible?
• Does it support diocesan policy on RE?
• Does the material have an *imprimatur* and / or *nihil obstat*?
• Are there any resources that should now be removed from the collection?

*Significance of an Imprimatur*

• Resources such as texts and audio-visuals used in the religious education of students in matters of faith and morals must, in accord with Church law, bear an Imprimatur. An imprimatur is usually granted by the Archbishop or bishop of the area where the resource is authored or published. In granting an *imprimatur* a bishop seeks the advice of a censor, appointed by him. The censor who grants the *nihil obstat* judges that the resource contains no errors in matters of faith or morals. This process is an exercise of the teaching office of the bishop and serves to support teachers in their ministry.

• Resources supporting education about other world religions do not require a *nihil obstat or imprimatur*, however RECs should seek the advice of CEO Religious Education Officers when making significant purchases of resources for these courses.

*Sensitive Material*

• Religious education teachers are often called upon to respond to questions or teach about what they or others would regard as sensitive issues of faith or morals.
• Teachers are encouraged to prepare themselves thoroughly when teaching religious education. A knowledge of the Church’s teachings brings a confidence in responding to such issues. Students have a right to be informed of the Church’s teachings, their inspiration and application.
• Students may discuss and consider various views on a social or moral issue. However, teachers are to present the Church’s teachings on faith and morals in a confident and truthful way, so that the Church’s teachings in faith and morals will inspire its own response from students. Therefore, Catholic teaching is never to be presented as just one view amongst others. Teachers should encourage a rigorous study and discussion of Church teaching.
• Teachers should be sensitive to cultural, racial, religious and gender bias in any resources. Resources and materials distributed by community agencies should be previewed so that unsuitable materials are not used.
• Teachers should ensure that students extend to visiting speakers from other Christian churches and other world religious traditions, courtesies of language and behaviour that promote Christian unity and harmonious relationships. These same courtesies should be evident in visiting religious sites.
• Resources do exist to support teaching about contemporary and sensitive issues.

*Protocols for Visiting Speakers and Resource Teams and Groups*

• The task of education is enhanced by the use of quality resources, including visiting speakers. This is also appropriate in religious education and due care should be taken in the selection of visiting speakers. Appropriate protocols for inviting visitors into the school and classrooms must be followed.
Section Five

Essential Learnings in Religious Education incorporating a Values and Purposes Framework and the Doctrinal Framework By Strand

Operational Draft

…no matter what subject you teach, it is part of your responsibility to lead your pupils more fully into the mystery of Christ and the living tradition of the Church.

(John Paul II, Address on Catholic Education, 1986)
In this Section the core content of *Good News for Living* will be outlined. This content is drawn from the Catechism of the Catholic Church (1994) and structured with reference to the Essential Learnings Framework (2002) from the Department of Education, Tasmania.

Figure 5.2 is a diagrammatic representation of identified values and purposes essential for learning in a Catholic context. In the centre of the diagram are the goals at the heart of the religious education curriculum and therefore at the heart of Catholic education. The total Catholic school experience of students should lead them to an encounter with the person of Christ whether through the people they meet, the structures within which they relate and work or the educational program they undertake. This total school experience should lead students to be able to discern and live the message of the Gospel. The values and purposes, surrounding these central goals relate to both the faith tradition and to life. These values and purposes are stated as expected, culminating outcomes and are strongly aligned with the Essential Learnings Framework. Religious education is a discipline in its own right with its own content knowledge and skills. The values and purposes outlined in *Good News for Living* have the capacity to lead trans-disciplinary approaches to learning and teaching and can inform the total curriculum in Catholic schools.

Figure 5.3 represents those enduring understandings of the Catholic Faith Tradition, which have been identified as core doctrinal concepts for students in religious education as an area of learning. These concepts have been organised around eight strands: Jesus, God, Church, Sacraments, Scripture, Christian Life, Christian Prayer, Religion and Society. The doctrinal concepts are arranged in seven levels, which relate to fourteen years of schooling. Generally, the levels are consistent with the standards of the Essential Learnings Framework. In *Good News for Living* there is an additional Level 7 for the senior secondary years.

*Figure 5.1 Good News for Living: Levels and Essential Learnings Framework: Standards.*

<table>
<thead>
<tr>
<th>Good News for Living: Levels</th>
<th>Essential Learnings Framework: Standards (approximations)</th>
<th>Developmental Stages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 1 (K-Prep)</td>
<td>Standard 1 / Standard 2</td>
<td>Pre-school and Early years of schooling</td>
</tr>
<tr>
<td>Level 2 (grades 1 and 2)</td>
<td>Standard 2</td>
<td>Early years of schooling</td>
</tr>
<tr>
<td>Level 3 (grades 3 and 4)</td>
<td>Standard 3</td>
<td>Primary years</td>
</tr>
<tr>
<td>Level 4 (grades 5 and 6)</td>
<td>Standard 3 / Standard 4</td>
<td>Middle years of schooling</td>
</tr>
<tr>
<td>Level 5 (years 7 and 8)</td>
<td>Standard 4</td>
<td>Middle years of schooling</td>
</tr>
<tr>
<td>Level 6 (years 9 and 10)</td>
<td>Standard 5</td>
<td>Secondary years</td>
</tr>
<tr>
<td>Level 7 (years 11 and 12)</td>
<td></td>
<td>Youth in Transition</td>
</tr>
</tbody>
</table>

Together these core concepts, values and purposes will guide the planning of learning sequences in religious education. Whether in a trans-disciplinary way or as a distinct learning sequence for religious education, these two content frameworks will help teachers to form the overarching and specific learning goals: cognitive, affective, behavioural and spiritual towards which students of religious education will work.
values and purposes essential to learning in a catholic context

Figure 5.2 (4.2)

Encountering the person of Jesus Christ
Discerning and living the message of the Gospels

- identifying
- reflecting
- accessing the Christian Story and Vision
- investigating & inquiry
- integrating & understanding
- responding

Making Connections
Being a Person of Mission
Being a Person of Integrity and Responsibility
Being a Person of Justice and Peace.
Being a Person of Hope & Resilience
Participating in the Liturgical and Sacramental Life of the Faith Community
Acting with Social Responsibility, Witnessing to the Reign of God
Growing to Fullness of Life
Growing as a Creative and Spiritual Person
Biblical & Religious Inquiry & Literacy
<table>
<thead>
<tr>
<th>Core Values of Religious Education</th>
<th>Identified in...</th>
<th>Aligning with the Essential Learnings Framework Values, Purposes and Curriculum Organisers</th>
</tr>
</thead>
</table>
| Making Connections                 | • valuing community as modelled within our knowledge of the triune God: a relationship of loving persons.  
• finding a sense of belonging and celebration within the believing, worshipping and serving community.  
• understanding, accepting and valuing differences among people personally, culturally, spiritually and religiously.  
• developing and fostering unity amongst people.  
• knowing, understanding, wondering at and responding to the mystery of God.  
• responding to situations with compassion and care for others.  
• communicating through sharing of stories. | Connectedness  
|                                   | Resilience      | Learning to relate, participate and care  
| Being a Person of Hope and Resilience | • wondering at the mystery of the presence of God in life.  
• recognising that grace has the capacity to overcome evil in the world.  
• being informed by the teaching of the Church.  
• responding confidently with a personal position on issues.  
• valuing the dignity of each person.  
• enlivened, enriched by the presence of the Spirit within self and others.  
• being open to the mystery of suffering, death and the life to come.  
• being in solidarity with those who suffer.  
• valuing and practising forgiveness and reconciliation.  
• recognising failure as an opportunity for growth.  
• showing a sense of gratitude for life and creation. | Resilience  
|                                   | Achievement     | Learning to live full and healthy lives  
| Growing to Fullness of Life       | • living a life of Christian love.  
• valuing sexuality and human intimacy and the complementarity of the sexes as God's gifts given to benefit each individual and society as a whole.  
• discerning God's will in fulfilling one's personal potential.  
• recognising one's capacity for life-long learning and growth.  
• developing an informed moral conscience.  
• celebrating God's presence in life through the Sacraments.  
• valuing personal and communal prayer and worship.  
• responding to God with faith and trust.  
• being open to the transforming action of God within life.  
• valuing personal reflection as a means of spiritual growth.  
• giving and receiving forgiveness. | Achievement  
|                                   | Learning to learn | Learning to live full and healthy lives  

GOOD NEWS
<table>
<thead>
<tr>
<th>Core Values of Religious Education</th>
<th>Identified in...</th>
<th>Aligning with the Essential Learnings Framework Values, Purposes and Curriculum Organisers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Growing as a Creative and Spiritual Person</td>
<td>• perceiving and responding to God in self, in others and in the world.&lt;br&gt;• wondering at the mystery of God.&lt;br&gt;• responding to God guided by the rich tradition of Catholic spirituality.&lt;br&gt;• learning from the wisdom of the spiritual traditions of other world religions.&lt;br&gt;• synthesising new learning into a personal position.&lt;br&gt;• valuing original ideas.&lt;br&gt;• evaluating the role of the Church in mission and the place of each Christian in this.&lt;br&gt;• visioning a preferred personal and global future based on Christian principles.&lt;br&gt;• being able to lead others, using the gifts of enterprise and innovation.&lt;br&gt;• valuing time for prayer and reflection.</td>
<td>Creativity&lt;br&gt;Learning to create purposeful futures&lt;br&gt;Learning to think, know and understand</td>
</tr>
<tr>
<td>Being a Person of Integrity and Responsibility</td>
<td>• seeking, speaking and living the truth.&lt;br&gt;• making ethical choices from a Catholic perspective.&lt;br&gt;• acting with an attitude of compassion and service towards others.&lt;br&gt;• respecting the environment as stewards of God’s creation.&lt;br&gt;• upholding and protecting the most vulnerable lives.&lt;br&gt;• being tolerant of the perspective of others</td>
<td>Integrity&lt;br&gt;Responsibility&lt;br&gt;Learning to act ethically</td>
</tr>
<tr>
<td>Being a Person of Justice and Peace</td>
<td>• supporting the work of the Church as it witnesses to the presence of Christ in the world.&lt;br&gt;• empathising with those who are poor, needy or marginalised.&lt;br&gt;• responding proactively to those who are poor, needy and marginalised.&lt;br&gt;• responding with compassion to those who are sick or in need.&lt;br&gt;• responding to justice and injustice from an informed position.&lt;br&gt;• respecting the sanctity of human life.&lt;br&gt;• valuing the freedom of all people.&lt;br&gt;• valuing human rights.&lt;br&gt;• upholding human dignity.</td>
<td>Equity&lt;br&gt;Responsibility&lt;br&gt;Learning to act ethically</td>
</tr>
<tr>
<td>Being a Person of Mission</td>
<td>• identifying with and having a sense of belonging within the Christian community.&lt;br&gt;• working for a just and compassionate society.&lt;br&gt;• having compassion and empathy for others.&lt;br&gt;• valuing cultural, religious and spiritual diversity among peoples.&lt;br&gt;• welcoming and including others.&lt;br&gt;• acting out of a sense of good will towards others.&lt;br&gt;• being generous and encouraging towards others.&lt;br&gt;• being optimistic and responding to the Baptismal call to spread the Gospel in the everyday situations of life.</td>
<td>Equity&lt;br&gt;Connectedness&lt;br&gt;Learning to relate, participate and care</td>
</tr>
<tr>
<td>Core Purposes of Religious Education</td>
<td>Identified in…</td>
<td>Aligning with the Essential Learnings Framework Values, Purposes and Curriculum Organisers</td>
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<tr>
<td>-------------------------------------</td>
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<td>------------------------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| **Biblical and Religious Inquiry and Literacy** | • dialoguing from an informed position with and about the nature of religion.  
• unlocking the message of Scripture through source, historical, form and redaction criticism.  
• using the tools of Scripture study: eg. concordances, commentaries etc.  
• interpreting and expressing religious meaning through a variety of visual arts, media, dance, music, drama and literature.  
• critically interpreting, reflecting on and responding to the Word of God in Scripture and Tradition.  
• celebrating the Word of God in Liturgy.  
• developing an informed conscience.  
• justifying a personal position on issues, informed by Scripture and Tradition. | Learning to think, know and understand  
Communicating |
| **Participation In The Prayerful, Liturgical And Sacramental Life Of The Faith Community,** | • participating fully and consciously in the mystery of the Eucharist.  
• contributing towards the life of the local church community.  
• understanding and experiencing different types of prayer for different purposes and being able to engage in them.  
• being a person of prayer.  
• being involved in, preparing and leading prayer and liturgy.  
• responding to new learning through prayer and action. | Connectedness  
Learning to relate, participate and care  
Personal futures |
| **Acting With Social Responsibility, Witnessing To The Reign Of God.** | • articulating Christian perspectives and acting as a disciple of Jesus.  
• reflecting on and synthesising new learning.  
• applying learning to new situations.  
• evaluating the role of each person and the Church in mission.  
• exercising Christian leadership according to one’s capacity.  
• respecting and learning from the Tradition.  
• living within and creating a community responsive to the social challenges of today.  
• building an interdependent and inclusive community.  
• participating in democratic civic processes.  
• taking part in and taking responsibility for projects of social action.  
• acting out of an awareness of the complexity of the interrelationship between the social, natural and created worlds and the presence of God in all things.  
• acting out of a Christian perspective towards the social, natural and technological resources of the world. | Connectedness  
Responsibility  
Learning to relate, participate and care  
Personal Futures  
World futures  
Social responsibility |
core organising strands of the doctrinal framework

Figure 5.3 (4.3)

GOD
Trinity of persons
Father Son and Holy Spirit, Creator
Communion of love

JESUS CHRIST
Jesus of Nazareth
Son of God
Saviour
Word made flesh

CHURCH
Body of Christ
Community of Disciples
Witness to Unity and Justice

SACRAMENTS
Effective signs of Christ’s saving presence
Communal celebrations of Christian identity

CHRISTIAN PRAYER
Relationship with God – Personal and communal
Listening, responding to God’s Spirit

CHRISTIAN LIFE
Flourishing of human persons, the common good of societies, shared responsibility in relation to creation

SCRIPTURE
Word of God alive and active
Foundational story of Christianity

RELIGION AND SOCIETY
Religious traditions in Australian Society
### Overview of Level focus: Levels 1-4

<table>
<thead>
<tr>
<th>Strand</th>
<th>Level 1</th>
<th>Level 2</th>
<th>Level 3</th>
<th>Level 4</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>JESUS CHRIST</strong></td>
<td>Jesus reveals and is God’s love for us. Jesus cares for us.</td>
<td>Jesus reveals God’s love for us.</td>
<td>Jesus is God-with-us, (Emmanuel). He shares his Spirit with us.</td>
<td>Jesus is the Son of God, who offers hope to the world.</td>
</tr>
<tr>
<td>Jesus of Nazareth, Son of God,</td>
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</tr>
<tr>
<td>Saviour, Word Made Flesh</td>
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</tr>
<tr>
<td><strong>GOD</strong></td>
<td>God is love. This love can be experienced in people and in the world around us.</td>
<td>God is the giver of all life. God’s Holy Spirit is experienced in people and the world around us.</td>
<td>We are created in God’s image and called to belong to a loving community as modelled in the Trinity.</td>
<td>God’s goodness is constant. Christians are invited to witness to the Reign of God.</td>
</tr>
<tr>
<td>Trinity of Persons-Father, Son and Holy Spirit, Creator, Communion of Love</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHURCH</strong></td>
<td>The Church is a celebrating community that shares God’s love.</td>
<td>The Church is a believing community that witnesses to Jesus’ life by welcoming, caring, serving and celebrating.</td>
<td>The Church is a community that celebrates and makes present Jesus and his work.</td>
<td>The Church is empowered by the Holy Spirit to be a sign of life, hope, reconciliation and service to the world.</td>
</tr>
<tr>
<td>Body of Christ, Community of Disciples, Witness to Unity &amp; Justice</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SCRIPTURE</strong></td>
<td>The Word of God is shared when we read the stories of God’s love in the Bible.</td>
<td>Stories from the Scriptures teach about the love of God.</td>
<td>Scripture is proclaimed in prayer and worship as the Word of God. Scripture teaches Christians how to live as followers of Jesus</td>
<td>Christians reflect on the action of God in their lives in the light of Scripture: The Word of God.</td>
</tr>
<tr>
<td>Word of God, alive and active, Foundational story of Christianity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SACRAMENTS</strong></td>
<td>Through the Sacraments Catholics recognise and celebrate the presence of God.</td>
<td>The loving presence of Jesus is celebrated in the Sacraments.</td>
<td>The Sacraments are celebrations of the presence of God in the lives of Christians. Through the Sacraments, Christians are born into and nourished in the life of Christ.</td>
<td>The Sacraments are ritual celebrations of God’s Spirit in our lives. Sacraments empower Christians in ministry and service.</td>
</tr>
<tr>
<td>Effective signs of Christ’s saving presence, Communal celebrations of Christian identity</td>
<td></td>
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<td></td>
</tr>
<tr>
<td><strong>CHRISTIAN LIFE</strong></td>
<td>God loves every person and has made each one unique.</td>
<td>God invites me to love and care for myself and others.</td>
<td>Christians make choices that are informed by the loving example of Jesus.</td>
<td>Christians can respond generously to God’s love for all life.</td>
</tr>
<tr>
<td>Flourishing of human persons, the common good of societies, shared responsibility in relation to creation.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td><strong>CHRISTIAN PRAYER</strong></td>
<td>Prayer is a way of talking to and listening to God that enables us to grow in a loving relationship.</td>
<td>Prayer is an expression of our relationship with God.</td>
<td>The Liturgy of the Church expresses our loving relationship with God and helps Christians to live like Jesus.</td>
<td>The many forms of prayer facilitate the movement of the Holy Spirit in our relationship with God.</td>
</tr>
<tr>
<td>Relationship with God, Personal and Communal Listening, responding to God’s Spirit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>RELIGION AND SOCIETY</strong></td>
<td>All people belong to one community.</td>
<td>For Christians, Jesus Christ is the centre of their faith.</td>
<td>Christianity is essentially linked to Judaism through history and Tradition.</td>
<td>The Catholic Church is one with other Faiths in their search for knowledge and understanding about God.</td>
</tr>
<tr>
<td>Religious Traditions in Australian society</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Overview of Level focus: Levels 5-7

<table>
<thead>
<tr>
<th>Strand</th>
<th>Level 5</th>
<th>Level 6</th>
<th>Level 7*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>JESUS CHRIST</strong></td>
<td>Jesus Christ offers hope to the world and calls his followers to discipleship.</td>
<td>The Incarnation is Jesus, present in the world, truly man and truly God. This is understood and portrayed in many ways in the rich history of the Christian Tradition.</td>
<td>Jesus Christ is truly human, truly divine: the Word made Flesh.</td>
</tr>
<tr>
<td>Jesus of Nazareth, Son of God, Saviour, Word Made Flesh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>GOD</strong></td>
<td>God, revealed in Jesus, enters into a relationship with humankind and calls each person to respond.</td>
<td>God's creation is intended for fullness of life (John 10:10).</td>
<td>The understanding of God is deepened through study and meditation on Scripture and Tradition and in reflection on human life.</td>
</tr>
<tr>
<td>Trinity of Persons- Father, Son and Holy Spirit, Creator, Communion of Love</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHURCH</strong></td>
<td>The Church proclaims the Good News of Jesus Christ and is missionary and prophetic.</td>
<td>Over its two thousand year history, the Church has developed structures to live out its role in society.</td>
<td>The Church provides a specific religious context and perspective for exploring the fundamental human questions of meaning and purpose.</td>
</tr>
<tr>
<td>Body of Christ, Community of Disciples, Witness to Unity &amp; Justice</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SCRIPTURE</strong></td>
<td>Studying and meditating on the Scriptures as the Word of God reveals God's love and deepens Christian perception of who Jesus is.</td>
<td>Each of the Gospels inspires and challenges Christians to live God's Word with compassion, love and service.</td>
<td>Through biblical interpretation, the Word of God nourishes spiritual life, prayerful reflection and action.</td>
</tr>
<tr>
<td>Word of God, alive and active, Foundational story of Christianity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SACRAMENTS</strong></td>
<td>The Church recognises and celebrates the sacramental presence of God through ritual, sign, symbol and word.</td>
<td>The Eucharist occupies a unique place as Sacrament of Sacraments: all the other Sacraments are ordered to it as to their end. (St Thomas Aquinas).</td>
<td>The distinctive nature of Catholic spirituality is a call to live a sacramental life.</td>
</tr>
<tr>
<td>Effective signs of Christ’s saving presence, Communal celebrations of Christian identity</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHRISTIAN LIFE</strong></td>
<td>Christian life is based on the life, teachings and values of Jesus Christ and requires informed decisions and appropriate actions.</td>
<td>Christian life is guided by Church teaching and conscience and inspired by people of faith.</td>
<td>Christian life requires moral decision-making and a discerned response to contemporary culture.</td>
</tr>
<tr>
<td>Flourishing of human persons, the common good of societies, shared responsibility in relation to creation.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHRISTIAN PRAYER</strong></td>
<td>Prayer and Christian life are inseparable. Effective prayer transforms us and leads to a deeper love for God and one another.</td>
<td>Christian prayer and spirituality draws on the experiences and teachings of the spiritual writers from the Tradition.</td>
<td>Prayer is central to the life and mission of the Church. Personal spirituality is nourished in prayer – listening to, trusting in and celebrating the joy of relationship with God.</td>
</tr>
<tr>
<td>Relationship with God, Personal and Communal Listening, responding to God’s Spirit</td>
<td></td>
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</tr>
<tr>
<td><strong>RELIGION &amp; SOCIETY</strong></td>
<td>Every person is a spiritual being whether this is acknowledged through religious practice or not.</td>
<td>The Church, at the same time, celebrates diversity yet seeks unity amongst all people.</td>
<td>Religious experience, traditions and communities serve to engage people with each other and to support them in their search for meaning.</td>
</tr>
<tr>
<td>Religious Traditions in Australian society</td>
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</tbody>
</table>

*Religion and Philosophy (syllabus 2-4 and 5) from the Tasmanian Qualifications Authority may contribute to the whole school religious education curriculum undertaken during Years 11 and 12.*
### Proposed Formal Prayers for Early Learning and Primary Years: K-6
Secondary Programs to be informed by this Scope and Sequence

<table>
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<tr>
<th>Levels 1 and 2</th>
<th>PRAYER</th>
<th>CATEGORY</th>
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<tr>
<td></td>
<td>Sign of the Cross</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Lord’s Prayer</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Hail Mary</td>
<td>E &amp; K</td>
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<td></td>
<td>Responses for Mass- Liturgical Greetings</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Grace before &amp; after Meals</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Simple Act of Sorrow</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Rosary</td>
<td>E</td>
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<table>
<thead>
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<tr>
<td></td>
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<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Lord’s Prayer</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Hail Mary</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Responses for Mass</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Grace before &amp; after Meals</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Act of Sorrow</td>
<td>E &amp; K</td>
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<td></td>
<td>Morning Offering</td>
<td>E &amp; K</td>
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<td></td>
<td>Glory Be</td>
<td>E &amp; K</td>
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<tr>
<td></td>
<td>Baptismal Promises</td>
<td>E &amp; K</td>
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<td></td>
<td>Angelus</td>
<td>E</td>
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<tr>
<td></td>
<td>Rosary</td>
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<thead>
<tr>
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<th>PRAYER</th>
<th>CATEGORY</th>
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<tbody>
<tr>
<td></td>
<td>Sign of the Cross</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Lord’s Prayer</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Hail Mary</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Responses for Mass</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Grace before &amp; after Meals</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Act of Sorrow</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Morning Offering</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Glory Be</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Rosary</td>
<td>E &amp; K</td>
</tr>
<tr>
<td></td>
<td>Apostles/Nicene Creed</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td>Magnificat</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td>Confiteor</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td>Angelus</td>
<td>E</td>
</tr>
<tr>
<td></td>
<td>Hail, Holy, Queen</td>
<td>E</td>
</tr>
</tbody>
</table>

**KEY:**
- **E** EXPOSURE to the prayers so that students are aware of them and their purpose
- **K** KNOW the prayers so that students can fully participate in communal prayer
Jesus Of Nazareth, Son Of God, Saviour, Word Made Flesh

At the heart of Christian faith stands the person of Jesus Christ. Born of the virgin Mary and raised in Nazareth of Galilee, Jesus proclaimed the nearness of the Reign of God. He chose disciples to share in his mission, and travelled the countryside, calling people to repentance and conversion of heart. In parable and miracle, God’s presence and saving power was made manifest in him. Brought to trial by the ruling authorities, he was put to death by crucifixion as he gave himself out of love for others. Risen from the dead, he appeared to his disciples and entrusted to them the continuation of his mission under the guidance of the Holy Spirit who would come upon them.

From this moment the Church has never ceased to profess its faith in Jesus as the Christ, the long-awaited saviour of the world, source of forgiveness and new life in God. To humanity caught in self-doubt, sin and evil, he brings the grace of a loving God who calls us sons and daughters and invites us to share in the divine life. Now, in Christ, peace, freedom, and joy, are experienced as God’s gifts and God’s promise. Sin is forgiven and God and humans are reconciled. Empowered by the Holy Spirit, faith discerns God’s presence and work in the world; hope looks to its fulfilment as revealed in his death and resurrection; and love gives of itself in response to God who has loved us first.

Jesus Christ is the eternal Son and Word of God who, though divine, took our human nature and came to dwell among us. He shared our life and death, and was raised to glory, victorious over the powers of sin and death. As the Christmas liturgy proclaims, In him we see the love of God made visible, and so are caught up in love of the God we cannot see.

---

<table>
<thead>
<tr>
<th>Level focus and Doctrinal Concepts by Strand</th>
</tr>
</thead>
<tbody>
<tr>
<td>JESUS CHRIST: Jesus of Nazareth, Son of God, Saviour, Word Made Flesh</td>
</tr>
<tr>
<td>Level 1: Kindergarten and Prep</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Jesus reveals and is God's love for us. Jesus cares for us.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctrinal Concepts</td>
<td>1. Jesus is a human being like us. 2. Jesus is a member of a family. 3. Mary is the mother of Jesus. 4. Jesus teaches us about God his Father. 5. Jesus is our friend.</td>
</tr>
<tr>
<td></td>
<td>464, 469, 531, 533, 488, 508, 151, 240, 142, 460</td>
</tr>
</tbody>
</table>
### Level 2: Grade One and Grade Two

**Level focus**
Jesus reveals God’s love for us.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jesus is the Son of God.</td>
</tr>
<tr>
<td>2.</td>
<td>Jesus is a human being like us.</td>
</tr>
<tr>
<td>3.</td>
<td>Jesus is a member of a family.</td>
</tr>
<tr>
<td>4.</td>
<td>Mary is the mother of Jesus.</td>
</tr>
<tr>
<td>5.</td>
<td>Jesus is our friend.</td>
</tr>
<tr>
<td>6.</td>
<td>Jesus shows us the way God wants us to live.</td>
</tr>
</tbody>
</table>

### Level 3: Grade Three and Grade Four

**Level focus**
Jesus is God-with-us (Emmanuel). He shares his Spirit with us.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>After Jesus’ death and resurrection people gathered in communities to remember him and tell the story of his compassion and love.</td>
</tr>
<tr>
<td>2.</td>
<td>Jesus is present in the Church community through the Holy Spirit, which heals, enlivens and guides.</td>
</tr>
<tr>
<td>3.</td>
<td>Jesus is the Son of God who shows us the way God wants us to live.</td>
</tr>
<tr>
<td>4.</td>
<td>Jesus teaches us about healing, forgiveness and reconciliation.</td>
</tr>
<tr>
<td>5.</td>
<td>When we are sorry for sinful choices Jesus understands, forgives us and invites us to a new way of living.</td>
</tr>
</tbody>
</table>

### Level 4: Grade Five and Grade Six

**Level focus**
Jesus is the Son of God, who offers hope to the world.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jesus is present in life in many ways</td>
</tr>
<tr>
<td>2.</td>
<td>In his life, death and resurrection, Jesus reveals the saving love of God and gives hope to the world.</td>
</tr>
<tr>
<td>3.</td>
<td>Jesus identified with the poor, the lonely, the sick and the outcast.</td>
</tr>
<tr>
<td>4.</td>
<td>The Holy Spirit, gift of Jesus, inspires and renews the Church community to live as Jesus did.</td>
</tr>
<tr>
<td>5.</td>
<td>The Holy Spirit gifts us and enables us to act with wisdom, understanding, right judgment, courage, knowledge, reverence, wonder and awe.</td>
</tr>
</tbody>
</table>

### Level 5: Year Seven and Year Eight

**Level focus**
Jesus Christ offers hope to the world and calls his followers to discipleship.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jesus Christ showed us in the way he lived for others that he is God’s Word, revealing who God is and how God wants us to live.</td>
</tr>
<tr>
<td>2.</td>
<td>Jesus Christ lived in a particular historical, social, political and religious context.</td>
</tr>
<tr>
<td>3.</td>
<td>Jesus Christ proclaimed and lived the values of the Reign of God and challenges us to discipleship.</td>
</tr>
<tr>
<td>4.</td>
<td>Jesus relates to others, especially the poor, with justice and compassion.</td>
</tr>
<tr>
<td>5.</td>
<td>The Reign of God implies right relationships between humans and the natural world</td>
</tr>
</tbody>
</table>
### Level 6: Year Nine and Year Ten

<table>
<thead>
<tr>
<th>Level focus</th>
<th>The Incarnation is Jesus, present in the world, truly man and truly God. This is understood and portrayed in many ways in the rich history of the Christian Tradition.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctrinal Concepts</td>
<td>1. The different images of Jesus Christ found in the Christian Tradition give insights into the mystery of his life, death and resurrection. 2. Jesus Christ’s message of salvation in the Gospel is one of conversion, hope, liberation and love for all. 3. Jesus Christ challenges us to recognise the selfishness, greed and unjust structures, which are manifestations of sin in the world. 4. Jesus Christ, through the Holy Spirit, is the source of the Church’s unity.</td>
</tr>
<tr>
<td></td>
<td>40, 42, 53, 94 158, 543-546 1869 813, 820</td>
</tr>
</tbody>
</table>

### Level 7: Year Eleven and Year Twelve

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Jesus Christ is truly human and truly divine: the Word made Flesh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doctrinal Concepts</td>
<td>1. Christian theology names the mystery of Christ in various ways: Word made Flesh, Messiah, the Wisdom of God, the Compassion of God. 2. Jesus Christ is central to our search for meaning and identity. 3. Evil exists and challenges our understanding of God. 4. God calls people to struggle against evil and to stand in solidarity with those who suffer. 5. Jesus Christ calls his disciples to work for the liberation and salvation of all people.</td>
</tr>
<tr>
<td></td>
<td>464, 436 459 312, 324 1939, 1942 1741</td>
</tr>
</tbody>
</table>
Trinity of Persons – Father, Son and Holy Spirit, Creator, Communion of Love

God is the creator of the world and the maker of all that is. There is only one God. As human beings we occupy a special place in God’s creation for we are made in God’s image and likeness. Like all creatures we depend on God, for everything that exists comes from God and is in God’s care and providence. Coming from God, creation itself is good and wondrous. Jesus is the Word through whom the Father created, and the firstborn of all creation (Colossians 1:15). God not only creates the world, but also sends his Son and breathes his Spirit into the world. God does not remain in transcendent isolation, but relates and gives life.

Christianity professes faith in the triune God, revealed as Father, Son, and Holy Spirit, three divine persons, equal in nature and dignity, and joined together in one communion of love. This mystery is at the centre of Christian belief and is known to us in faith through divine revelation. It comes from the Christian experience of God who redeems us in Christ and draws us into the divine life through the Holy Spirit. Christians speak of their experience of God in these terms because this is the way God has been revealed to us, and to speak in other ways would not be true to this experience.

In the New Testament Jesus displays a unique intimacy with the Father, whom he addresses as Abba, and is presented to us as the beloved Son and unique bearer of the Spirit. God is love (1 John 4:8) and the doctrine of the Trinity seeks in the limited language of human beings to give expression to this Being-in-love where, in the unity of the one divine nature, Father, Son and Holy Spirit exist in constant relationship to each other, in one great outpouring of love.

Humanity was made to share in the inner, triune life of God. Unwilling to accept its place as creature, it rejected God’s offer of love and friendship, and so sin and evil entered the world. Each generation experiences the brokenness that sin brings and the attraction to evil. In Christ, God incarnate, our crucified and risen Saviour, Christian faith sees the true destiny of the human race and finds the grace to become one with God again.
<table>
<thead>
<tr>
<th>Level focus and Doctrinal Concepts by Strand</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOD: Trinity of Persons – Father, Son and Holy Spirit, Creator, Communion of Love</td>
</tr>
</tbody>
</table>

### Level 1: Kindergarten and Prep

**Level focus**  
God is love. This love can be experienced in people and the world around us.

**Doctrinal Concepts**

1. God is known as Father, Son and Holy Spirit.  
2. God loves each of us.  
3. God is always with us.  
4. God is our loving creator and continues to give us life.  
5. We experience God in other people’s love for us.  
6. God invites us to respond in love.

<table>
<thead>
<tr>
<th>Catechism Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>233</td>
</tr>
<tr>
<td>221, 1604</td>
</tr>
<tr>
<td>410</td>
</tr>
<tr>
<td>293</td>
</tr>
<tr>
<td>308</td>
</tr>
<tr>
<td>357</td>
</tr>
</tbody>
</table>

### Level 2: Grade One and Grade Two

**Level focus**  
God is giver of all life. God’s Holy Spirit is experienced in people and the world around us.

**Doctrinal Concepts**

1. The Holy Spirit helps us to know who God is.  
2. God is always present.  
3. God is experienced in other people’s love for us.  
4. God invites us to respond in love.  
5. God is known as Father, Son and Holy Spirit.

<table>
<thead>
<tr>
<th>Catechism Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>733</td>
</tr>
<tr>
<td>220</td>
</tr>
<tr>
<td>308</td>
</tr>
<tr>
<td>357</td>
</tr>
<tr>
<td>246</td>
</tr>
</tbody>
</table>

### Level 3: Grade Three and Grade Four

**Level focus**  
We are created in God’s image and called to belong to a loving community as modelled in the Trinity.

**Doctrinal Concepts**

1. We are created in God’s image.  
2. The Scriptures contain many stories and images that give us some insights into the mystery of God.  
3. God trusts us and forgives us.  
4. God calls us to reach out in love to each other.  
5. We are gifted and graced, able to share in the transforming life of God.  
6. The Father of Jesus is our Father too.  
7. The Holy Spirit enables us to live in communion with God and other people.

<table>
<thead>
<tr>
<th>Catechism Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>42, 214</td>
</tr>
<tr>
<td>355, 380</td>
</tr>
<tr>
<td>219, 220</td>
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<tr>
<td>1706, 1822</td>
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<tr>
<td>2003</td>
</tr>
<tr>
<td>238, 239, 240</td>
</tr>
<tr>
<td>733 – 736</td>
</tr>
</tbody>
</table>

GOOD NEWS
## Level 4: Grade Five and Grade Six

**Level focus**
God’s goodness is constant. Christians are invited to witness to the Reign of God.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God entrusts us with the world and with the responsibility to reverence, nurture, restore and celebrate life.</td>
<td>339</td>
</tr>
<tr>
<td>2. The Reign of God is revealed through Jesus’ ministry of reconciliation, healing, justice and peace.</td>
<td>543-550</td>
</tr>
<tr>
<td>3. God’s life and love are active in our world enabling us to live fully in the present and come to enjoy eternal life.</td>
<td>27</td>
</tr>
<tr>
<td>4. Enlivened by the Holy Spirit we are challenged to renew our world.</td>
<td>2415, 2441</td>
</tr>
<tr>
<td>5. Our God is One – Father, Son and Holy Spirit who live in love.</td>
<td>218, 234</td>
</tr>
</tbody>
</table>

## Level 5: Year Seven and Year Eight

**Level focus**
God, revealed in Jesus, enters into a relationship with humankind and calls each person to respond.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God reaches out to us in loving relationship.</td>
<td>30, 299</td>
</tr>
<tr>
<td>2. Jesus reveals to us the triune God and we grow in understanding through the Holy Spirit.</td>
<td>238-248</td>
</tr>
<tr>
<td>3. God has entered into a covenant with humankind.</td>
<td>781</td>
</tr>
<tr>
<td>4. Through Jesus’ resurrection humankind is swept up by Christ into the life of God.</td>
<td>655</td>
</tr>
<tr>
<td>5. Our relationship with God is damaged through sin when we choose to live for ourselves at the expense of others.</td>
<td>1849, 1850</td>
</tr>
<tr>
<td>6. Jesus Christ reveals the forgiveness, compassion and mercy of God, who is love.</td>
<td>221</td>
</tr>
<tr>
<td>7. We honour God by caring for all living things and our environment.</td>
<td>339, 340</td>
</tr>
</tbody>
</table>

## Level 6: Year Nine and Year Ten

**Level focus**
God’s creation is intended for fullness of life (John 10:10).

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God desires authentic liberation for all and the coming to fulfilment of the Reign of God.</td>
<td>74</td>
</tr>
<tr>
<td>2. We experience God’s life-giving grace through the gift of the Holy Spirit in our lives, the Church and the world.</td>
<td>703, 737, 738</td>
</tr>
<tr>
<td>3. God calls us to life through the experience of joy, hope, grief and anxiety in our life.</td>
<td>1877, 1879</td>
</tr>
<tr>
<td>4. The gift of God’s life empowers us to witness to the Reign of God.</td>
<td>425</td>
</tr>
</tbody>
</table>
## Level 7: Year Eleven and Year Twelve

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>The understanding of God is deepened through study and meditation on Scripture and Tradition and in reflection on creation and human life.</td>
<td>1. God, who is holy mystery, is revealed in Jesus Christ through Scripture and Tradition, the sources of Revelation.</td>
<td>80-83, 97</td>
</tr>
<tr>
<td></td>
<td>2. God’s grace through Jesus and the Holy Spirit brings life and inspires goodness.</td>
<td>50, 54, 1996</td>
</tr>
<tr>
<td></td>
<td>3. The meaning of suffering and death is found in Jesus’ life, death and resurrection.</td>
<td>1006</td>
</tr>
<tr>
<td></td>
<td>4. In freedom, human beings can respond to God with faith.</td>
<td>1731</td>
</tr>
<tr>
<td></td>
<td>5. The spiritual journey is an experience of conversion: the realisation of the mercy of God and the sinfulness of humankind.</td>
<td>1432</td>
</tr>
<tr>
<td></td>
<td>6. Human destiny finds its fulfillment in God.</td>
<td>2566</td>
</tr>
<tr>
<td></td>
<td>7. Christian Life is lived in communion with the Trinity.</td>
<td>234, 257, 259</td>
</tr>
</tbody>
</table>
Body of Christ, Community of Disciples, Witness to Unity and Justice

The Church was born from the mission of Jesus Christ entrusted to the apostles in his death and resurrection. At Pentecost the early Christian community was empowered to continue that mission through the gift of the Holy Spirit. Since then, the Church is the gathering of all those chosen through baptism in the mysterious ways of God’s love. It proclaims Jesus Christ, crucified and risen from the dead, as Lord and saviour of all, and lives as the Body of Christ, where Christ is the head and we his members. The Church flows from the inner life of the triune God, and in all it says, does and is, returns constantly to that source. It turns to Mary, the Mother of God, and the saints as examples of faith and self-giving love, and seeks their intercession that it may remain true to Christ’s call.

In the world, under the guidance of the Spirit, the Church strives to bring others to know the love of God as revealed in Christ and to experience the life and hope that only God can give. Committed to the work of Jesus, the Church is spread throughout the world, gathered in local communities around their bishops and united in a common faith under the leadership of the successor of the apostle Peter, the bishop of Rome. In the name of Jesus Christ, the bishops as pastors and servants of the Word, teach and interpret the Gospel message with authority.

To be a member of the Church is to belong to a community of disciples, for Jesus has called us to follow him. In lives patterned on his, we hear the Good News that he brought and in turn become messengers of that news ourselves. In this community Jesus himself is present through his Spirit, speaking to us in his word, challenging us in our own sinfulness, and feeding us with his body and blood. In imitation of Jesus’ own self-giving and loving service, his disciples seek to serve the poor and needy, and by the strength of God’s grace, to overcome the powers of sin and evil in the world by working for justice, peace and reconciliation.
### Level focus and Doctrinal Concepts by Strand

<table>
<thead>
<tr>
<th>CHURCH: Body of Christ, Community of Disciples, Witness to Unity and Justice</th>
<th>Catechism Reference</th>
</tr>
</thead>
</table>

## Level 1: Kindergarten and Prep

<table>
<thead>
<tr>
<th>Level focus</th>
<th>The Church is a celebrating community that shares God’s love.</th>
</tr>
</thead>
</table>
| Doctrinal Concepts | 1. Jesus invites people into community.  
2. The Church is a community that celebrates and shares the life and work of Jesus.  
3. Baptism welcomes people into the Church. |
| | 959  
960  
1213 |

## Level 2: Grade One and Grade Two

<table>
<thead>
<tr>
<th>Level focus</th>
<th>The Church is a believing community that witnesses to Jesus’ life by welcoming, caring, serving and celebrating.</th>
</tr>
</thead>
</table>
| Doctrinal Concepts | 1. Through the Church, Jesus is present today.  
2. The Church is a community that listens and responds to the Good News of Jesus.  
3. Baptism initiates new members into the Church.  
4. The Holy Spirit helps the Church to live like Jesus. |
| | 764  
771  
1213, 1229  
768 |

## Level 3: Grade Three and Grade Four

<table>
<thead>
<tr>
<th>Level focus</th>
<th>The Church is a community that celebrates and makes present Jesus and his work.</th>
</tr>
</thead>
</table>
| Doctrinal Concepts | 1. The Church is a community of believers called to celebrate and make present the ministry of Jesus.  
2. The Church celebrates Jesus’ life, death and resurrection in the many feasts and seasons of the liturgical year.  
3. The Church is empowered by the Holy Spirit to witness to unity and justice.  
4. Mary is a source of strength to all people, especially those in need. |
| | 783  
1168  
791  
64, 489, 967 |
### Level 4: Grade Five and Grade Six

**Level focus**

The Church is empowered by the Holy Spirit to be a sign of life, hope, reconciliation and service to the world.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Church is empowered by the Holy Spirit and founded on the living faith of the early Christians.</td>
</tr>
<tr>
<td>2. At Pentecost the Church celebrates her beginnings and renews her mission to live the Reign of God.</td>
</tr>
<tr>
<td>3. The Church honours Mary, Mother of God, who prays with us and for us.</td>
</tr>
<tr>
<td>4. The Church honours people from all ages who have been inspirational in carrying forward the mission of Jesus.</td>
</tr>
<tr>
<td>5. Our local Church community, led by the Bishop, is committed to the mission of the Universal Church.</td>
</tr>
<tr>
<td>6. The Universal Church is united through the ministry of the Pope, successor of Peter and Bishop of Rome.</td>
</tr>
<tr>
<td>764</td>
</tr>
<tr>
<td>767</td>
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<tr>
<td>971</td>
</tr>
<tr>
<td>957</td>
</tr>
<tr>
<td>849-851</td>
</tr>
<tr>
<td>77, 861</td>
</tr>
</tbody>
</table>

### Level 5: Year Seven and Year Eight

**Level focus**

The Church proclaims the Good News of Jesus Christ and is missionary and prophetic.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The life and mission of the Church in our world are inspired and guided by the Holy Spirit.</td>
</tr>
<tr>
<td>2. The risen Jesus commissions disciples for service in the world.</td>
</tr>
<tr>
<td>3. Church history reveals its missionary and prophetic nature.</td>
</tr>
<tr>
<td>4. Through cooperation and dialogue, the Church recognises the presence of God in diverse cultures and traditions.</td>
</tr>
<tr>
<td>5. Life, prayer and worship of the Church are expressed differently in different cultures.</td>
</tr>
<tr>
<td>737</td>
</tr>
<tr>
<td>748, 764, 782</td>
</tr>
<tr>
<td>849-856, 858</td>
</tr>
<tr>
<td>1202</td>
</tr>
<tr>
<td>1204</td>
</tr>
</tbody>
</table>

### Level 6: Year Nine and Year Ten

**Level focus**

Over its two thousand year history, the Church has developed structures to live out its role in society.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Various images and models are used to understand the nature of the Church.</td>
</tr>
<tr>
<td>2. Christians are called to engage in the renewal of the Church for its participation in and transformation of the world.</td>
</tr>
<tr>
<td>3. The Church is called to act within society to promote values which will lead to spiritual fulfilment in mankind.</td>
</tr>
<tr>
<td>4. The Church, Body of Christ, is called to be a true Eucharistic community, reaching out in various ways to those who are suffering and broken.</td>
</tr>
<tr>
<td>5. The Church, a prophetic community, exists to proclaim the Word, call the community to worship and offer service.</td>
</tr>
<tr>
<td>6. The Church is called to dialogue and cooperate with other Christian traditions and other religions of the world.</td>
</tr>
<tr>
<td>7. The story of the Australian Church inspires us to participate in the life of the universal Church as community for the world.</td>
</tr>
<tr>
<td>753-757</td>
</tr>
<tr>
<td>871-3, 1879, 1886, 1913</td>
</tr>
<tr>
<td>752</td>
</tr>
<tr>
<td>898, 899, 900-912</td>
</tr>
<tr>
<td>839-845, 775</td>
</tr>
<tr>
<td>1878-1927</td>
</tr>
</tbody>
</table>
# Level 7: Year Eleven and Year Twelve

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Church provides a specific religious context and perspective for exploring the fundamental human questions of meaning and purpose.</td>
<td>1. The Church, as communion in the Spirit, is an expression of our identity as Catholics.</td>
<td>775</td>
</tr>
<tr>
<td></td>
<td>2. The Church is called to embody the Reign of God in its beliefs, rituals, moral and ethical teachings.</td>
<td>763, 1428, 2045</td>
</tr>
<tr>
<td></td>
<td>3. Christians are called to engage in the renewal of the Church for its participation in, and transformation of the world.</td>
<td>831</td>
</tr>
<tr>
<td></td>
<td>4. The Catholic Church provides a specific religious context for exploring fundamental questions of meaning and purpose.</td>
<td>2419</td>
</tr>
</tbody>
</table>
**Good News**

**Scripture**

**Word of God, alive and active, Foundational Story of Christianity**

The Scriptures are those writings recognised by the Church as inspired by God and containing the truth necessary for our salvation. Drawn from the Hebrew Scriptures, inter-testamental literature, the Gospels, and early Christian writings, they have been collected in two great libraries known commonly as the Old and New Testaments. They witness to the foundational events of our salvation and in poetry, prose, law, history, saga, letter and Gospel, tell the story of what it was that God said and did.

Written by different human hands and in varied circumstances, the Bible points to God who chose a people, set them free from slavery in Egypt and brought them to the promised land of Israel. In covenantal love, God does not forsake his chosen despite their infidelity and sends his messengers, the prophets, to call the people back. Even in exile God does not abandon them. The New Testament finds the fulfillment of this story in the person of Jesus Christ, his life, death and resurrection, and reflects the faith of the early Church in its different communities as they come to know and profess Jesus as Lord.

The Church receives these sacred writings as a living word, which summons us still to repentance and gives us hope. It always reads the Scriptures in the light of Tradition and its own experience of God. Studied and interpreted, the Scriptures not only inform and teach, but also sustain the prayer life of the Church. Their true and primary place lies in the assembly of the faithful when they are proclaimed as God’s living word to us in the liturgy and worship of the Church.

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**Level focus and Doctrinal Concepts by Strand**

<table>
<thead>
<tr>
<th>SCRIPTURE: Word of God, alive and active, Foundational Story of Christianity</th>
<th>Catechism Reference</th>
</tr>
</thead>
</table>

**Level 1: Kindergarten and Prep**

**Level focus**

The Word of God is shared when we read the stories of God’s love in the Bible.

**Doctrinal Concepts**

1. The Bible is where we find out about the life of Jesus.
2. The Bible contains many stories about the love shared between God and God’s people.
3. The Good News of Jesus helps us to live well.
4. The Bible helps us to pray.

124, 125, 126, 131, 2653, 2654
### Level 2: Grade One and Grade Two

**Level focus**
Stories from the Scriptures teach about the love of God.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Scriptures tell us about God’s love for us.</td>
<td>102, 104</td>
</tr>
<tr>
<td>2. The Gospels tell us about Jesus’ life and the people who believed in him.</td>
<td>125-127</td>
</tr>
<tr>
<td>3. The New Testament also tells us about the disciples of Jesus.</td>
<td>124</td>
</tr>
<tr>
<td>4. We learn from the Scriptures and we pray with them.</td>
<td>2653, 2654</td>
</tr>
</tbody>
</table>

### Level 3: Grade Three and Grade Four

**Level focus**
Scripture is proclaimed in prayer and worship as the Word of God. Scripture teaches Christians how to live as followers of Jesus.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Scriptures are intended to make us think about and reflect on our lives.</td>
<td>141</td>
</tr>
<tr>
<td>2. The Gospels teach us about the life and love of Jesus.</td>
<td>515, 125</td>
</tr>
<tr>
<td>3. Jesus taught using parables and stories.</td>
<td>546</td>
</tr>
<tr>
<td>4. In our prayer and worship we listen to the Scriptures.</td>
<td>2663, 2654</td>
</tr>
</tbody>
</table>

### Level 4: Grade Five and Grade Six

**Level focus**
Christians reflect on the action of God in their lives in the light of Scripture: the Word of God.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Hebrew and Christian Scriptures contain different types of writing.</td>
<td>110</td>
</tr>
<tr>
<td>2. The Hebrew Scriptures tell the story of the people of Israel and their covenant relationship with God.</td>
<td>126</td>
</tr>
<tr>
<td>3. The Christian Scriptures teach us about Jesus and the early Christian communities.</td>
<td>121</td>
</tr>
<tr>
<td>4. The Gospel of God’s saving love invites disciples to live Christian lives.</td>
<td>2419</td>
</tr>
<tr>
<td>5. The four Gospels are at the core of the Church’s prayer and teaching.</td>
<td>125</td>
</tr>
</tbody>
</table>

### Level 5: Year Seven and Year Eight

**Level focus**
Studying and meditating on the Scriptures as the Word of God reveals God’s love and deepens Christian perception of who Jesus is.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Scriptures reveal God’s creative and covenant love.</td>
<td>50, 68</td>
</tr>
<tr>
<td>2. The Scriptures witness to a people’s developing experience of and relationship with God.</td>
<td>53</td>
</tr>
<tr>
<td>3. The Scriptures are a library of sacred books, in each of which is a variety of text types or literary forms.</td>
<td>120</td>
</tr>
<tr>
<td>4. The authors of the Scriptures wrote with the inspiration of the Holy Spirit.</td>
<td>106, 126</td>
</tr>
<tr>
<td>5. Scripture texts must be interpreted in their historical, cultural and literary contexts.</td>
<td>109, 110</td>
</tr>
</tbody>
</table>
### Level 6: Year Nine and Year Ten

**Level focus**
Each of the Gospels inspires and challenges Christians to live God’s Word with compassion, love and service.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The Scriptures reveal a God of peace, justice and mercy.</td>
</tr>
<tr>
<td>2.</td>
<td>Through the Scriptures God challenges us to a life of faith characterised by compassion, love and service.</td>
</tr>
<tr>
<td>3.</td>
<td>The Scriptures are central to the life, teaching and worship of the Church.</td>
</tr>
<tr>
<td>4.</td>
<td>The teachings and miracles, death and resurrection of Jesus disclose key aspects of the Reign of God.</td>
</tr>
<tr>
<td>5.</td>
<td>The Scriptures contain accounts of men and women who were called to speak prophetically and live out God’s call as Mary did.</td>
</tr>
</tbody>
</table>

### Level 7: Year Eleven and Year Twelve

**Level focus**
Through biblical interpretation, the Word of God nourishes spiritual life, prayerful reflection and action.

**Doctrinal Concepts**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The Holy Spirit guides the whole Church in the interpretation of Scripture.</td>
</tr>
<tr>
<td>2.</td>
<td>The Scriptures nourish spiritual life, prayerful reflection, worship and action.</td>
</tr>
<tr>
<td>3.</td>
<td>The Church interpreting the Word of God found in the Scriptures is guided by Tradition, biblical scholarship and lived experience.</td>
</tr>
<tr>
<td>4.</td>
<td>Believers discover in the Scriptures the living Word of God.</td>
</tr>
</tbody>
</table>

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GOOD NEWS living
Effective signs of Christ’s saving presence, Communal Celebrations of Christian Identity

The Church constantly draws life from Christ at work in its midst. Enlivened by the Holy Spirit, the community of disciples continues the saving mission of Christ to the world. A sacrament makes present the grace of God it signifies. This means that of its very nature the Church and all that it does in Christ is Sacramental, for it makes Christ present and effective in the world.

The Sacraments come from Christ and emerge as key moments within the Church’s common life in Christ. They celebrate that life in symbol and ritual. The Sacraments not only point to God’s life and remind us of what God has done, but through the action of the Holy Spirit they also become a source of that life, bringing about the very action of Christ they represent. As symbols of Christ’s saving presence, the Sacraments draw together all that the Church says and does in faith, and they renew these efforts in the mystery of Christ’s death and resurrection. Central to the life of the Church is the celebration of the Eucharist. Here, in obedience to Christ’s command, Christians join together in Christ’s self-offering to the Father through the Spirit, and are fed with his Body and Blood that they in turn might be his Body in the world.

The seven Sacraments have their origin in the ministry of Jesus Christ. They make visible the mystery of Christ present in the heart of the Church, so that in the celebration of each Sacrament the Church as well as the individual draws closer to its saviour and founder. Thus in baptism, the one who is baptised is plunged into the mystery of Christ’s death and resurrection, and the community which initiates, gains a new member, and is itself renewed in this mystery. In this way the Sacraments build up the Christian community and celebrate different aspects of its identity in Christ as it is healed, sustained, forgiven and called to service.

**Level focus and Doctrinal Concepts by Strand**

<table>
<thead>
<tr>
<th>SACRAMENTS: Effective signs of Christ’s saving presence, Communal Celebrations of Christian Identity</th>
<th>Catechism Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 1: Kindergarten and Prep</td>
<td></td>
</tr>
<tr>
<td>Level focus</td>
<td>Through the Sacraments Catholics recognise and celebrate the presence of God.</td>
</tr>
<tr>
<td>Doctrinal Concepts</td>
<td>1. God is always present.</td>
</tr>
<tr>
<td></td>
<td>2. The Sacraments are signs/symbols of God’s action.</td>
</tr>
<tr>
<td></td>
<td>3. We celebrate when we gather as Church.</td>
</tr>
<tr>
<td></td>
<td>4. Our usual place to celebrate Sacraments is in the Church.</td>
</tr>
</tbody>
</table>
### Level 2: Grade One and Grade Two

**Level focus**
The loving presence of Jesus is celebrated in the Sacraments.

**Doctrinal Concepts**
1. We celebrate the wonder and beauty of God's presence in people and the world around us.
2. The Church is a Sacramental community.
3. There are seven Sacraments which are celebrations in the life of God’s people:
   - INITIATION: Baptism, Confirmation, Eucharist
   - HEALING: Penance, Anointing Of The Sick
   - SERVICE OF COMMUNION: Marriage and Holy Orders

### Level 3: Grade Three and Grade Four

**Level focus**
The Sacraments are celebrations of the presence of God in the lives of Christians. Through the Sacraments, Christians are born into and nourished in the life of Christ.

**Doctrinal Concepts**
1. We celebrate the wonder and beauty of God’s presence in people and in the world around us.
2. In the Sacraments we celebrate the presence of the Holy Spirit in our lives.
3. Baptism, Confirmation and Eucharist celebrate our initiation into the Church.
4. We celebrate God’s healing and forgiveness through the Sacrament of Penance and the Anointing of the Sick.
5. The Sacrament of Eucharist celebrates the presence and action of Jesus.
6. God’s presence in family life is celebrated through Marriage.
7. Holy Orders is a call to love and serve the People of God.

### Level 4: Grade Five and Grade Six

**Level focus**
The Sacraments are ritual celebrations of God’s Spirit in our lives. They empower Christians in ministry and service.

**Doctrinal Concepts**
1. Sacraments are celebrations of the risen Christ with us in ritual, sign, symbol and word.
2. A Sacramental Church nourishes and celebrates key moments of our lives.
3. The Sacraments call us to live the Good News in the world.
4. Through the Sacraments we are nourished in ministry and service.
## Level 5: Year Seven and Year Eight

**Level focus**

The Church recognises and celebrates the Sacramental presence of God through ritual, sign, symbol and word.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Creation is sacramental.</td>
<td>32, 1147</td>
</tr>
<tr>
<td>2. Sacraments express and enrich the shared life of the Catholic community.</td>
<td>1210</td>
</tr>
<tr>
<td>3. There are three major groups of Sacraments which we celebrate: initiation, healing and the service of communion.</td>
<td>1211</td>
</tr>
<tr>
<td>4. Each Sacrament has its own history, symbols and rituals.</td>
<td>1145, 1189</td>
</tr>
<tr>
<td>5. Baptism is the foundation of the whole Christian life.</td>
<td>1213, 1323, 1326</td>
</tr>
<tr>
<td>6. In the Eucharist, the People of God are reconciled and strengthened through the Word of God and the Body and Blood of Christ.</td>
<td>1443</td>
</tr>
</tbody>
</table>

## Level 6: Year Nine and Year Ten

**Level focus**

The Eucharist occupies a unique place as Sacrament of Sacraments: *all the other Sacraments are ordered to it as to their end.* (St Thomas Aquinas).

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Eucharist is both the source and summit of Christian Life for the individual and community.</td>
<td>1324-1327, 1343</td>
</tr>
<tr>
<td>2. The Eucharist celebrates reconciliation, healing and unity.</td>
<td>1391</td>
</tr>
<tr>
<td>3. We are called to service and justice through the Eucharist.</td>
<td>1397</td>
</tr>
<tr>
<td>4. The Church uses signs, symbols, rituals and word to help us express our experience of God’s Spirit in the midst of life.</td>
<td>1145</td>
</tr>
<tr>
<td>5. The Eucharist celebrates the Paschal Mystery.</td>
<td>1324</td>
</tr>
<tr>
<td>6. The Sunday celebration of the Lord’s Day and his Eucharist is at the heart of the Church’s life.</td>
<td>2177</td>
</tr>
</tbody>
</table>

## Level 7: Year Eleven and Year Twelve

**Level focus**

The distinctive nature of Catholic spirituality is a call to live a Sacramental life.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Church, as Sacrament of Jesus, challenges the community to reveal the presence of God in life.</td>
<td>1738</td>
</tr>
<tr>
<td>2. God’s grace is made manifest wherever people strive for justice, freedom and truth.</td>
<td>1617, 1536</td>
</tr>
<tr>
<td>3. Matrimony and Holy Orders celebrate the vocation to be at the Service of Communion through love, commitment and creativity.</td>
<td>1816</td>
</tr>
<tr>
<td>4. Through the Sacraments, Catholics are called to be prophetic and to witness to the transforming action of God in the world.</td>
<td>1210</td>
</tr>
</tbody>
</table>
Flourishing of human persons, the common good of societies, shared responsibility in relation to creation.

Religious communities which are founded on the Hebrew and Christian Scriptures find in them both the imperative and the guidance to discern ways of being and acting in the world which faithfully respond to the creative love of God. Catholic communities also find guidance for living and acting in the traditions of social and moral teaching that have arisen over centuries of Gospel-inspired practice.

At the heart of the quest for meaningful being-in-the-world is the fundamental moral understanding of the dignity of human persons. Created in the image of God, persons experience themselves as free agents of thought and action, among other human agents and in the non-human environment. The subject of inalienable rights to life, liberty, social engagement and self-expression, the person bears responsibility towards self and others for the full realisation of human potential. As creatures, human persons also experience limits, frustrations and failures in achieving the goals that attract them. So the quest for the realisation of human potential involves the experience of human frailty and invites a continual participation in the gracious creativity of God.

The Scriptures and the social teaching of the church call people and governments to work for peace, justice and the promotion of the common good of society. Inherently social beings, human persons develop best in peaceful and just societies, where family life, labour, commerce, the arts, political associations, and other societal structures, all enable the self-expression of each one, and offer ways to serve the common good.

As with God’s creative activity, so human interest and responsibility extends beyond the human community to include relationships with animals, environments, the earth and its atmosphere. As that part of creation endowed with self-consciousness and freedom of decision and action, human persons exercise a particular responsibility in relation to creation, its life-systems, environments and resources.

Christians wait in hope for God’s redeeming love to gather all created things into the resurrection of Jesus, to share his glory beyond sickness, sin and death. This waiting is expressed in both prayer and action, in collaboration with the Spirit of God leading to acts of healing, forgiveness, reconciliation and restoration.
## Level 1: Kindergarten and Prep

**Level focus**
God loves every person and has made each one unique.

**Doctrinal Concepts**
1. I am precious, unique and loved by God.
2. God invites me to love and care for myself and others.
3. My choices and actions affect others.

**Catechism Reference**
27, 374
1825
1749-1761

## Level 2: Grade One and Grade Two

**Level focus**
God invites me to love and care for myself and others.

**Doctrinal Concepts**
1. I am precious, unique and loved by God.
2. My choices and actions affect others.
3. Jesus shows us how to live.
4. In times of happiness and in times of sadness and loss, people can experience God’s love in their care for each other.

**Catechism Reference**
27, 355, 374
1749-1761
460
1829, 1942,
2300-2301

## Level 3: Grade Three and Grade Four

**Level focus**
Christians make choices that are informed by the loving example of Jesus.

**Doctrinal Concepts**
1. Jesus invites us to follow his teachings and example.
2. Through Jesus’ life, death and resurrection, we have new life.
3. We are challenged to respond to God’s love.
4. Followers of Jesus make loving choices and take responsibility for their actions.
5. When we use our gifts we are serving the community and witnessing the Reign of God.

**Catechism Reference**
520
519
125
1781, 1954
794, 806, 1942

## Level 4: Grade Five and Grade Six

**Level focus**
Christians can respond generously to God’s love for all life.

**Doctrinal Concepts**
1. One way we respond to God’s love is through service to others.
2. We respond to God’s commandments by treating each other with respect, love and compassion.
3. In our care for creation we are called to be responsible, trustworthy and wise.
4. The witness of good people challenges us to continue to strive for justice and peace.
5. Jesus’ life, death and resurrection teach that life and growth can come out of death and sadness.

**Catechism Reference**
1878
1893
2415
1807
654
## Level 5: Year Seven and Year Eight

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian life is based on the life, teachings and values of Jesus Christ and requires informed decisions and appropriate actions.</strong></td>
<td>1. The life, teachings and values of Jesus Christ inspire us to lead Christian lives.</td>
<td>1701</td>
</tr>
<tr>
<td></td>
<td>2. Every person is born into a world greatly affected by sinfulness, and each person has an inclination to personal sin which is the consequence of original sin.</td>
<td>386</td>
</tr>
<tr>
<td></td>
<td>3. Christian life calls us to act on the basis of informed and graced decision-making.</td>
<td>1700, 1959</td>
</tr>
<tr>
<td></td>
<td>4. Christian life is nurtured and lived within a faith community and is characterised by ecumenical cooperation and dialogue.</td>
<td>782, 836-845</td>
</tr>
<tr>
<td></td>
<td>5. Justice calls us to celebrate cultural diversity as a reflection of God’s creativity.</td>
<td>1807</td>
</tr>
<tr>
<td></td>
<td>6. Followers of Jesus Christ are called to respond to times of trouble or disappointment with love and compassion.</td>
<td>1803, 1808</td>
</tr>
</tbody>
</table>

## Level 6: Year Nine and Year Ten

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian life is guided by Church teaching and conscience and inspired by people of faith.</strong></td>
<td>1. Christian life challenges us to discipleship that shares in the mission of Christ.</td>
<td>618</td>
</tr>
<tr>
<td></td>
<td>2. As a community of believers we experience the mystery of Jesus’ life, death and resurrection.</td>
<td>776</td>
</tr>
<tr>
<td></td>
<td>3. The dignity of the human person requires the pursuit of the common good.</td>
<td>1905-1912</td>
</tr>
<tr>
<td></td>
<td>4. Christian life calls us to understand the moral and ethical teachings of the Church and to make informed decisions based on conscience.</td>
<td>1783</td>
</tr>
<tr>
<td></td>
<td>5. Christian life is inspired by the example of the saints, especially Mary, Mother of God and the Church.</td>
<td>2030</td>
</tr>
<tr>
<td></td>
<td>6. Disciples of Jesus look forward to sharing life with God now and in the life to come.</td>
<td>1002-1003, 1030-1031</td>
</tr>
</tbody>
</table>

## Level 7: Year Eleven and Year Twelve

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Christian life requires moral decision-making and a discerned response to contemporary culture.</strong></td>
<td>1. The Church teaches the importance of honesty and integrity in all aspects of personal, public, corporate and church life.</td>
<td>2464</td>
</tr>
<tr>
<td></td>
<td>2. The Scriptures and teachings of the Church inform moral and ethical decision-making.</td>
<td>1783-1785</td>
</tr>
<tr>
<td></td>
<td>3. Christians are called to read the signs of the times and to reflect and act on them in ways that bring about the transformation of the world.</td>
<td>863-864</td>
</tr>
<tr>
<td></td>
<td>4. Through the Holy Spirit we experience Christ in our lives, in the Church and in the world.</td>
<td>743, 747</td>
</tr>
<tr>
<td></td>
<td>5. For Catholics, life finds expression within a particular vocation oriented to service of others: marriage, priesthood, single life and life in religious community.</td>
<td>2427</td>
</tr>
<tr>
<td></td>
<td>6. Christianity acknowledges the dignity and purpose of work and leisure.</td>
<td>2427-2436</td>
</tr>
<tr>
<td></td>
<td>7. For those who die in union with Christ, life is changed, not ended.</td>
<td>1020-1050</td>
</tr>
</tbody>
</table>
Relationship with God – Personal and Communal, Listening, Responding to God's Spirit

Christians live in communion with God and with one another. God is present in our hearts through the gift of the Holy Spirit, and when we pray we turn to that loving presence to deepen our communion with God, and to allow God to work all the more in us. In prayer we are drawn into the divine life of Father, Son and Spirit, whose mystery lies at the heart of our being. Prayer is an encounter with God.

The ways of prayer are many and reflect the varied times and stages of our relationship with God. They range from a simple, wordless prayer of presence before God, to meditation on the Scriptures, to the great liturgies of church and cathedral when the community gathers to express all that it is as the Body of Christ and finds itself renewed in God’s love for the mission it bears. In this communion with God there are moments of praise, wonder, thanksgiving, petition, intercession, repentance, and searching.

Prayer has been described as a conversation with God, but there is also an earlier step where we first listen to God who has already spoken, and continues to speak to us, through the Holy Spirit. Jesus taught his disciples to pray and gave us the Our Father as a model for our prayer. He told us to ask and to search, and so Christians pray in response with confidence and trust in his words. To pray is not always easy, and a life of prayer requires discipline and takes time.

Level focus and Doctrinal Concepts by Strand

<table>
<thead>
<tr>
<th>CHRISTIAN PRAYER: Relationship with God – Personal and Communal, Listening, Responding to God’s Spirit</th>
<th>Catechism Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 1: Kindergarten and Prep</td>
<td></td>
</tr>
<tr>
<td>Level focus</td>
<td>Prayer is a way of talking to and listening to God that enables us to grow in a loving relationship.</td>
</tr>
</tbody>
</table>
| Doctrinal Concepts | 1. In prayer we can talk to God.  
2. In prayer we can listen to God.  
3. Prayer can be expressed in different ways. |
|  | 2559  
|  | 2664  
|  | 2663 |
### Level 2: Grade One and Grade Two

**Level focus**
Prayer is an expression of our relationship with God.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am with God in prayer.</td>
<td>2560</td>
</tr>
<tr>
<td>2. I can pray at any time, anywhere and in different ways.</td>
<td>2660</td>
</tr>
<tr>
<td>3. Prayer involves rituals, symbols, celebrations and silence.</td>
<td>2663</td>
</tr>
<tr>
<td>4. Prayer is a loving way of thanking and praising God for life and creation, asking for forgiveness and expressing sorrow.</td>
<td>2644</td>
</tr>
<tr>
<td>5. I can ask for help and guidance in prayer for myself and others.</td>
<td>2647</td>
</tr>
<tr>
<td>6. Mary teaches us how to listen and respond to God.</td>
<td>2617-2619</td>
</tr>
</tbody>
</table>

### Level 3: Grade Three and Grade Four

**Level focus**
The Liturgy of the Church expresses our loving relationship with God and helps Christians to live like Jesus.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. People celebrate and pray together at different times and in different ways.</td>
<td>2660, 2691, 2720</td>
</tr>
<tr>
<td>2. The celebration of Eucharist is the heart of our community prayer.</td>
<td>2643</td>
</tr>
<tr>
<td>3. When we pray together we celebrate God's presence.</td>
<td>2558, 2565</td>
</tr>
<tr>
<td>4. We grow in relationship with God and others through prayer.</td>
<td>2565</td>
</tr>
<tr>
<td>5. God's faithfulness and goodness are recalled and celebrated in many ways throughout the liturgical seasons.</td>
<td>1150, 1151</td>
</tr>
<tr>
<td>6. We honour Mary through prayers and feasts and seasons of the Church’s liturgical year.</td>
<td>971, 1172</td>
</tr>
</tbody>
</table>

### Level 4: Grade Five and Grade Six

**Level focus**
The many forms of prayer facilitate the movement of the Holy Spirit in our relationship with God.

<table>
<thead>
<tr>
<th>Doctrinal Concepts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. In our communities we experience various kinds of prayer: thanksgiving, petition, praise, sorrow and adoration.</td>
<td>2626-2643</td>
</tr>
<tr>
<td>2. Prayer is expressed in different ways through music, movement, silence and meditation.</td>
<td>2660, 2663</td>
</tr>
<tr>
<td>3. The Scriptures are a rich source of nourishment for personal and communal prayer.</td>
<td>2568-2589</td>
</tr>
<tr>
<td>4. Jesus’ prayer to God shows us how to pray.</td>
<td>2599-2607</td>
</tr>
<tr>
<td>5. Through prayer the Holy Spirit enables us to open ourselves to acknowledging our sinfulness and experiencing the healing, reconciling power of God’s love.</td>
<td>2623, 2670</td>
</tr>
<tr>
<td>6. The celebration of the feasts of the Church’s year is an opportunity for personal and liturgical prayer.</td>
<td>2655</td>
</tr>
<tr>
<td>7. Mary is given many different titles. Each one tells us how the Church honours her.</td>
<td>508, 509</td>
</tr>
</tbody>
</table>
### Level 5: Year Seven and Year Eight

**Level focus**

Prayer and Christian life are inseparable. Effective prayer transforms us and leads to a deeper love for God and one another.

**Doctrinal Concepts**

1. Forms of prayer emanate from the spiritual and cultural traditions of the community, nourishing and enriching individuals and the wider Church.
2. Prayer celebrates the sacredness of God within time and place.
3. Through prayer we are called into a mysterious encounter with God.
4. Drawing on the spirituality of indigenous Australians enriches prayer.

---

### Level 6: Year Nine and Year Ten

**Level focus**

Christian prayer and spirituality draws on the experiences and teachings of the spiritual writers from the Tradition.

**Doctrinal Concepts**

1. Prayer and reflection are integral to making wise decisions and discerning God’s call in life.
2. Prayer is central to the life and mission of the Church and its members.
3. The saints share in the living tradition of prayer by the example of their lives, the transmission of their writings and their prayer today.
4. The Scriptures are a rich source of nourishment for personal meditation and liturgical prayer.

---

### Level 7: Year Eleven and Year Twelve

**Level focus**

Prayer is central to the life and mission of the Church. Personal spirituality is nourished in prayer – listening to, trusting in and celebrating the joy of relationship with God.

**Doctrinal Concepts**

1. Different styles of prayer eg. devotional practices, vocal prayer, meditation, *lectio divina*, contemplation, Liturgy of the Hours are part of the rich heritage of the Church.
2. The Eucharist is the *summit and source* of Christian life and prayer.
3. In order to pray one must have the will to pray and know how to pray.
4. The way we live our lives is an expression of our personal spirituality.
Religious Traditions in Australian Society

Religion is a social and communal way of life, which springs out of the human heart in the search for meaning and the need to respond to the divine. It draws on authoritative teachings, stories, rituals, ethical norms, laws and spiritual experience to create a community, which in turn confers identity and purpose on its members.

Australia is a country with its own indigenous people who live in age-old spiritual closeness to the land and its dreaming. Justice for its own people demands careful attention to their culture and place in our society. Australian society also brings together many people from around the world. Each community has its own spirituality, customs and ways of life, often set within a religious tradition. In particular, Christianity has a deep spiritual bond with Judaism, its history and Sacred Scriptures, as the people from whom Christ was born. While Christianity is the major religious tradition in Australia, other Faiths also make their own contribution to Australian society and ask to be respected and understood. In dialogue with these religions Christians do not lose sight of the uniqueness of Christ, but seek to understand and promote all that reflects God’s saving will.

Within Christianity itself there is a variety of traditions. Jesus himself prayed to the Father for his followers, so that they might be one as we are one. (John 17:11) This sets a challenge to divided Christians as disciples of Jesus to work for unity. It requires a commitment to Christian unity and a willingness to walk the path of discipleship on the basis of our common baptism in Christ.

In a global world where many religions and ways of life are in contact with each other, Christians must give an account of themselves if they are to give proper witness to Christ and so fulfill the mission he has entrusted to them. The need for Christian witness and discernment is ever more pressing as the various forms of mass media increase communication and promote multiple and diverging views.

<table>
<thead>
<tr>
<th>Level focus and Doctrinal Concepts by Strand</th>
</tr>
</thead>
<tbody>
<tr>
<td>RELIGION AND SOCIETY: Religious Traditions in Australian Society</td>
</tr>
<tr>
<td><strong>Level 1: Kindergarten and Prep</strong></td>
</tr>
<tr>
<td>Level focus</td>
</tr>
<tr>
<td><strong>Doctrinal Concepts</strong></td>
</tr>
<tr>
<td>1. People celebrate God’s goodness.</td>
</tr>
<tr>
<td>2. Christians follow Jesus Christ.</td>
</tr>
</tbody>
</table>
### Level 2: Grade One and Grade Two

**Level focus**
For Christians, Jesus Christ is the centre of their faith.

**Doctrinal Concepts**
1. All Christian Churches share the Spirit of Jesus.
2. Christians belong to many Churches.
3. Location, culture and family history influence people’s beliefs and practices.

### Level 3: Grade Three and Grade Four

**Level focus**
Christianity is linked to Judaism through history and Tradition.

**Doctrinal Concepts**
1. Jesus lived in Israel within a Jewish society. His teachings challenged the society in which he lived.
2. Jesus showed people how to live in a loving relationship with God, whom he called “Father”.

### Level 4: Grade Five and Grade Six

**Level focus**
The Catholic Church is one with other Faiths in their search for knowledge and understanding about God.

**Doctrinal Concepts**
1. The goodness and truth found in all religions leads believers to God.
2. The Church reflects God’s plan for unity of all people.
3. Respect for Australian indigenous religions and spirituality reflects the belief that all people share a common destiny in God.

### Level 5: Year Seven and Year Eight

**Level focus**
Every person is a spiritual being whether this is acknowledged through religious practice or not.

**Doctrinal Concepts**
1. The nature and role of religion is integral to society, reflecting humanity’s desire for God.
2. Religion is a system of individual and communal responses to the divine mystery.
3. Catholicism is a divinely revealed religion.
4. Our spiritual soul is made evident in openness to truth, moral goodness, freedom and voice of conscience, the longing for the infinite, the search for happiness and the questioning of God’s existence.
5. The Church invites political authorities to measure their judgements against the inspired truth about God and humanity.
### Level 6: Year Nine and Year Ten

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
</tr>
</thead>
</table>
| The Church, at the same time, celebrates diversity yet seeks unity amongst all people. | 1. Religious freedom is a fundamental human right.  
2. Significant places and rituals are integral to faith and the practice of religion.  
3. The Spirit of Christ inspires men and women of different Christian denominations.  
4. The desire for unity of all Christians is a gift of Christ and a call of the Holy Spirit.  
5. Mass media are a significant influence on the development of a personal spirituality and moral code.  
6. A religious perspective enables human beings to see society ordered according to spiritual values rather than material values. |

### Level 7: Year Eleven and Year Twelve

<table>
<thead>
<tr>
<th>Level focus</th>
<th>Doctrinal Concepts</th>
</tr>
</thead>
</table>
| Religious experience, traditions and communities serve to engage people with each other and to support them in their search for meaning. | 1. The Holy Spirit inspires the human search for truth and goodness.  
2. The mystery of God is manifest in world religions.  
3. The nature of the Church is to be universal and missionary.  
4. Indigenous Australian spirituality, beliefs and practices teach us about the human search for God.  
5. The Christian perspective of Church and state raises a number of issues including religious pluralism and tolerance, ethical codes of different world religions and the question of social justice. |
Appendices
## Appendix A: Church Documents and References

### Bible

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
<th>Publisher/Translator</th>
</tr>
</thead>
</table>

### Church Documents

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>Letter on certain questions concerning eschatology</td>
</tr>
<tr>
<td>1992</td>
<td>On the publication of the Catechism of the Catholic Church (Fidei depositum)</td>
</tr>
<tr>
<td>1992</td>
<td>Dawn of a new era (Aetatis novae)</td>
</tr>
<tr>
<td>1994</td>
<td>As the third millennium draws near (Tertio Millennio Adveniente)</td>
</tr>
<tr>
<td>1994</td>
<td>Catechism of the Catholic Church</td>
</tr>
<tr>
<td>2001</td>
<td>At the beginning of the new millennium (Novo Millenio Ineunte)</td>
</tr>
</tbody>
</table>

### God: Father, Son and Holy Spirit

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>Redeemer of man (Redemptor hominis)</td>
</tr>
<tr>
<td>1980</td>
<td>The mercy of God (Dives in misericordia)</td>
</tr>
<tr>
<td>1986</td>
<td>On the Holy Spirit in the life of the Church and the world (Dominum et vivificantem)</td>
</tr>
</tbody>
</table>

### Scripture

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1992</td>
<td>The interpretation of the Bible in the Church</td>
</tr>
</tbody>
</table>

### Church

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1983</td>
<td>New code of canon law (Sacrae disciplinae leges)</td>
</tr>
<tr>
<td>1985</td>
<td>To the youth of the world</td>
</tr>
<tr>
<td>1988</td>
<td>Go into all the world (Euntes in mundum)</td>
</tr>
<tr>
<td>1988</td>
<td>On the dignity and vocation of women (Mulieris dignitatem)</td>
</tr>
<tr>
<td>1988</td>
<td>Lay members of Christ’s faithful people (Christifideles laici)</td>
</tr>
<tr>
<td>1990</td>
<td>On the Church’s missionary mandate (Redemptoris missio)</td>
</tr>
<tr>
<td>1992</td>
<td>Some aspects of the Church understood as communion</td>
</tr>
<tr>
<td>1994</td>
<td>Letter to children in the Year of the Family</td>
</tr>
<tr>
<td>1995</td>
<td>Letter to women</td>
</tr>
<tr>
<td>1996</td>
<td>Lean on me: Young people speak about Australian society, its future and their own Australian Catholic Bishops Conference</td>
</tr>
<tr>
<td>1997</td>
<td>Lineamenta on Jesus Christ and the people of Oceania: Walking his way, telling his truth, living his life</td>
</tr>
<tr>
<td>1998</td>
<td>Young people and the future Australian Catholic Bishops Conference</td>
</tr>
<tr>
<td>2001</td>
<td>The Church in Oceania (Ecclesia in Oceania)</td>
</tr>
</tbody>
</table>

### Mary

<table>
<thead>
<tr>
<th>Year</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974</td>
<td>Devotion to Blessed Virgin Mary (Marialis cultus)</td>
</tr>
<tr>
<td>1987</td>
<td>Mother of the Redeemer (Redemptoris Mater)</td>
</tr>
<tr>
<td>1988</td>
<td>Behold your Mother</td>
</tr>
<tr>
<td>2002</td>
<td>On the Most Holy Rosary (Rosarium Virginis Mariae)</td>
</tr>
</tbody>
</table>
**Bishops, Priests, Religious**

1975 Declaration on the question of the admission of women to the ministerial priesthood
1976 Directives for mutual relations between bishops and religious in the Church (Mutuae relationes)
1981 The contemplative dimension of religious life
1982 Essential elements in the Church’s teaching on religious life as applied to works of the aposolate
1983 To men and women religious on their consecration in the light of the mystery of the redemption (Redemptionis Donum)
1992 The Formation of Priests (Pastores Dabo Vobis)
1993 On consecrated life (Lineamenta)
1994 Directory on the ministry and life of priests
1994 On reserving priestly ordination to men alone (Ordinatio Sacerdotalis)
1996 Consecrated life (Vita consecrata)
1997 Instruction on certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priests
2003 On the Bishop (Pastores Gregis)

**Sacraments and Liturgy**

1980 The mystery and worship of the Eucharist (Dominicae cenae)
1980 Instruction concerning worship of the Eucharistic mystery (Inaestimabile Donum)
1980 Instruction on infant Baptism
1983 Concerning the minister of the Eucharist
1983 On reconciliation and penance in the mission of the Church today (Reconciliatio et paenitentia)
1989 The preparation and celebration of Easter feasts (Paschales solemnitatis)
1990 On the sacred liturgy
1994 The Roman liturgy and inculturation
1998 On keeping the Lord's Day holy (Dies Domini)
2002 On certain aspects of the celebration of the Sacrament of Penance (Misericordia Dei)
2003 On the Eucharist in its Relationship to the Church (Ecclesia de Eucharistia)
2004 On of the Fortieth anniversary of Sacrosanctum Concilium (Spiritus et Sponsa)
2004 On certain matters to be observed or to be avoided regarding the Most Holy Eucharist (Redemptionis Sacramentum)
2005 For the Year of the Eucharist (Mane nobiscum Domine)

**Marriage and Family Life**

1980 The role of the family in the modern world (Familiaris consortio) John Paul II
1983 Charter of the rights of the family
1985 When dreams die: Pastoral letter of Australian Bishops Conference on the pastoral care of separated and divorced Catholics
1988 Guardian of the Redeemer (Redemptoris custos)
1992 From despair to hope: The family and drug addiction
1994 Letter to families
1994 Television and the family: Guidelines for good viewing
1993 Families: Our hidden treasure
1996 Preparation for the sacrament of marriage
**Christian Life, Morality**
1968  On Christian Life (Humanae vitae)
1976  On Christian joy (Gaudete in Domino)
1975  Declaration on procured abortion
1975  Christian faith and demonology
1975  Declaration on certain questions concerning sexual ethics (Persona humana)
1980  Declaration on euthanasia
1981  To all who work for the disabled. (International Year of Disabled Persons)
1983  Dangers of genetic manipulation
1986  On the pastoral care of homosexual persons
1987  Faith and reason
1987  Instruction on bioethics: respect for human life (Domun vitae)
1987  Concerning A.I.D.S. Australian Bishops Conference
1989  Some aspects of Christian meditation
1989  Pornography and violence in the communications media
1991  On combating abortion and euthanasia
1992  Non-discrimination against homosexual persons
1993  The splendour of truth (Veritatis splendour)
1993  True human love reflects the divine
1995  The truth and meaning of human sexuality: Guidelines for education within the family
1995  Address to the United Nations
1997  Ethics in advertising
1993  On the Christian meaning of suffering. (Salvifici doloris)
1988  Abortion. Australian Bishops Conference

**Justice, Peace & Integrity**
1976-9  Refugees. Australian Bishops Conference
1978  Religious and human promotion
1980  Freedom of conscience and of religion
1981  On human work (Laborem exercens)
1982  Negotiation: The only realistic solution to the continuing threat of war
1984  Instruction on certain aspects of the ‘theology of liberation’
1985  National Aboriginal Land Rights model. Australian Bishops Conference
1986  Instruction on Christian freedom and liberation: The truth makes us free
1987  On social concerns (Solicitude rei socialis)
1987  What have you done to your homeless brother?
1988  The Church and racism: towards a more fraternal society
1988  The Church and Aborigines in the bicentenary. Australian Bishops Conference
1990  Sharing the country thorough understanding and respect. Australian Bishops Conference
1992  A new partnership with our Indigenous People. Australian Bishops Conference
1991  On the hundredth anniversary of ‘Rerum novarum’ (Centesimus annus)
1992  Common wealth for the common good. Australian Bishops Conference Statement on the
distribution of wealth in Australia
1992  Child protection and child sexual abuse

**Australian Catholic Bishops Conference**
1993  Native Title – an opportunity for reconciliation
1993  For the celebration of the World Day of Peace

GOOD NEWS
living

122
World Religions/Ecumenism
1988  Sects, cults and new religious movements
1993  Directory for application of principles and norms of ecumenism
1995  That they may be one (Ut unum sint)

Evangelisation, Catechesis and Education
1975  On evangelisation in the modern world (Evangelii nuntiandi)
1976  We preach Jesus Christ as Lord. Australian Bishops Conference
1977  The Catholic school
1979  Catechesis in our time (Catechesi tradendae)
1982  Lay Catholics in schools: Witnesses to faith
1988  The religious dimension of education in a Catholic school
1995  The Gospel of life (Evangelium vitae)
1997  The general directory for catechesis
1997  The Catholic school on the threshold of the third millennium
1999  Australian Religious Education, Facing the Challenges. Australian Bishops’ Conference

Some Document Collections, Commentaries and Reference Works


**Other Australian Diocesan Religious Education Guidelines and Resources**


education curriculum. Leichhardt: Catholic Education Office.


Educational References in the Core Document


### Apocrypha
These are religious writings of the ancient Jews and Christians that are not included in the Bible. There are some books in the Catholic Bible that Jews and Protestants regard as apocryphal.

### Assessment
The process of gathering and interpreting information about student learning. This is done for a variety of purposes.

### Before Common Era
An inclusive alternative (B.C.E) to dating the years before the birth of Jesus. It is used instead of B.C. The partner term to this for the dates after Jesus is C.E. (Common Era)

### Canonical
This involves two separate though related issues. One refers to the Canon of the Bible, meaning the list of books the Church accepts as sacred because they are inspired by God. The other is Canon Law, whereby the law of the Church recognizes and authorises a teaching or practice of the church.

### Canon Law
The official collection of Church laws which was last revised in 1983.

### Catechesis
The process of handing on the Gospel message. An essential moment of evangelisation. It presupposes that the hearer is receiving the Christian message as a saving reality. Moreover, it takes place within a community of faith.

### Christian Scriptures
An alternative naming of what is commonly known as the New Testament of the Bible. This avoids some of the difficulties associated with using the words Old and New and, together with the use of Hebrew Scriptures highlights the origins of the two sections.

### Common Era
An inclusive alternative (C.E) to dating the years after the birth of Jesus. It is used instead of A.D. The partner term to this for the dates before Jesus is Before the Common Era (B.C.E.).

### Communion
Communion is derived from the Latin communio, meaning fellowship or a common sharing. It refers to both the sharing of the Eucharist and the sharing of Christian community.

### Congregation
The people of a Christian community who gather together for worship. It also refers to a community of men or women who have taken simple vows of poverty, chastity and obedience, e.g. Sisters of Mercy, Marist Brothers. This is sometimes known as a Religious Order.

### Conscience
The human capacity to evaluate and choose a course of action that is in accordance with the presence of God’s Spirit in our lives.

### Content Strand
A grouping of concepts which helps provide structure to the religious education curriculum. In this curriculum framework there are eight strands: God, Jesus Christ, Church, Sacraments, Scripture, Christian Life, Christian Prayer and Religion and Society.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>CURRICULUM</td>
<td>A term covering all of the arrangements made by a school to foster student learning and development. It is sometimes used more specifically to refer to a particular discipline or organised content area with relevant goals and learning experiences, as in the Religious Education Curriculum.</td>
</tr>
<tr>
<td>DISCIPLESHP</td>
<td>This is a term used to mean the following of Jesus in service to his mission. It is a way of life that must involve risk, hope, and a willingness to speak out in urgent, self-sacrificing and counter cultural ways to promote the message and values of the good news of Jesus.</td>
</tr>
<tr>
<td>DOCTRINAL CONCEPT</td>
<td>The expression of Church doctrine within a conceptual framework.</td>
</tr>
<tr>
<td>ECUMENISM</td>
<td>The efforts by the Roman Catholic community and other Christian churches to work toward full unity among all baptised peoples in the world.</td>
</tr>
<tr>
<td>ESCHATOLOGY</td>
<td>This is the part of theology that considers the final things or the end time – death, the second coming of Jesus Christ, judgment, heaven, purgatory, hell.</td>
</tr>
<tr>
<td>ESSENTIAL LEARNINGS FRAMEWORK</td>
<td>The curriculum framework for learning and teaching in Tasmania. Values and Purposes of the Essential Learnings Framework are closely aligned with the Values and Purposes of the religious education curriculum.</td>
</tr>
<tr>
<td>EVALUATION</td>
<td>The process of gathering and reflecting on information about the effectiveness of policies, programs, units and teaching practices. Its purpose is to improve the quality of planning and learning.</td>
</tr>
<tr>
<td>EVANGELISATION</td>
<td>Bringing the Good News of the Gospel to all aspects of humanity and, through its influence, transforming it from within.</td>
</tr>
<tr>
<td>HEBREW SCRIPTURES</td>
<td>An alternative naming of what is commonly known as the Old Testament of the Bible. This avoids some of the difficulties associated with using the words Old and New and, together with the use of Hebrew Scriptures highlights the origins of the two sections.</td>
</tr>
<tr>
<td>INTEGRATION</td>
<td>The purposeful planning by teachers of goals, strategies and learning experiences to enhance the quality and integrity of learning across different curriculum areas.</td>
</tr>
<tr>
<td>KEY CONCEPT</td>
<td>A central idea that brings aspects of knowledge into a meaningful whole. It provides a broad ‘cognitive map’ which is useful in exploring related ideas.</td>
</tr>
<tr>
<td>LEVEL</td>
<td>An arbitrary period in the developmental process of schooling.</td>
</tr>
<tr>
<td>LITURGY</td>
<td>The public worship of the Church, referring to the collection of actions, songs, and words that express the relationship of the assembled community and its relationship with God.</td>
</tr>
</tbody>
</table>
MAGISTERIUM  The communion between the Pope and the Bishops in their ministry of teaching and governing the church.

NEW EVANGELISATION  Pastoral strategies directed to reawaken in baptised people a renewed relationship with Christ and the Gospel, a sense of living faith and belonging within the Church community.

ORIGINAL SIN  The Christian doctrine of original sin teaches that every person is born into a world greatly affected by sinfulness, and that each person has an inclination to personal sin. The term ‘original sin’ is not found in Scripture. It is a theological phrase developed during the early centuries of Christianity. In the Book of Genesis, the story of Adam and Eve illustrates symbolically how sinfulness became part of the human story, and how the free choices of human beings, not God, are responsible for the sin and suffering in the human community.

OUTCOME  The result of learning and teaching. The outcomes of a learning sequence are identified through the assessment strategies and the evaluation of the learning and teaching process.

PHARISEES  This was a lay group within Judaism who were dedicated to renewal and observances of the Law of Moses. After the destruction of the temple in 70CE, they became the spiritual leaders of Judaism and were engaged in struggles with Jewish Christians. Some of the difficulties between the two groups at the time are reflected in the Gospels.

REIGN OF GOD  The dynamic process towards fulfilment of God’s saving activity within all humanity and the universe.

RELIGIONS  Systems of belief in, and response to, the divine mystery, including sacred books, rituals, ethical practices and social organization.

RELIGIOUS EDUCATION  Making accessible knowledge of the traditions of a particular religion. In this instance the Catholic faith tradition. Engaging in learning and teaching processes which aim to inform, form and transform the individual and society.

RELIGIOUS FAITH  Faith is a response of committing one’s whole self freely to God. Religious faith is freely assenting to and living in accordance with a particular Religious Tradition.

REPORTING  The communication, written or verbal, formal or informal, of the assessment of student learning and/or the description or evaluation of learning experiences and programs.

RESOURCE BANK  An organisational arrangement of learning and teaching resources for students and teachers. These are designed to assist the planning and teaching of the religious education program.

REVELATION  God’s free and loving self-communication principally through Scripture and Tradition. The word itself stems from the Latin, revelation, which means ‘unveiling’ or ‘uncovering’. Reflection on creation, human
history, other human beings and cultures help people to understand the revelation of God in life.

SADDAUCEES
This group emerged in the second century before Jesus as an upper class and priestly class. They disagreed with some of the Pharisees, most notably not accepting the resurrection of the body.

SAMARITANS
These are the inhabitants of Samaria, between biblical Judea and Galilee. They believe in one God and follow a form of the Mosaic Law, but worship on the sacred mountain, Gerizim, not Jerusalem. In the time of Jesus, there was intense dislike between them and the Jews.

SHARED CHRISTIAN PRAXIS
A process within religious education and ministry, Shared Christian Praxis strengthens the catechetical dimension of the religious education program, assisting students to make connections between faith and life. The movements of Shared Christian Praxis reflect transformative learning processes and encourage students to engage in thinking skills such as reflection and inquiry.

STEWARDSHIP
This is a principle of justice that is founded in the belief that everything God created is good. Every Christian therefore must be a responsible and sharing steward of all creation – recognizing that our relationship with the world must be respectful, conserving and fair to all.

THEOLOGY
A conscious attempt to bring thoughtful and insightful expression to the human experience of faith in God.

TRADITION
The rich and dynamic process by which the entire story of the people of God is handed on to diverse peoples, communities and human cultures. The Christian Tradition includes doctrines and teachings, forms of worship, spiritualities, art, music, customs, in fact, the living and active faith witness of all the baptised through the ages.

TRINITARIAN GOD
This refers to the Catholic teaching of the mystery of God being three persons in one God-Father, Son and Holy Spirit.

TRIUNE GOD
This refers to the Catholic teaching of the mystery of God being three persons in one God-Father, Son and Holy Spirit.