



Religious Education Curriculum P-12

ARCHDIOCESE OF BRISBANE

Brisbane Catholic Education

Archdiocese of Brisbane

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Knowing how to let children grow and go is like flying a kite.
Pope Francis tells a story of flying kites in his neighborhood
when he was a child.

*"There'd come the moment when the kite would begin
making a 'figure 8' and begin falling. In order to keep that from
happening, you mustn't pull the string. The kids who knew more than us
would scream, 'Give it some slack, it's wobbling!'"*

*Flying a kite resembles the approach you need to take regarding
a young person's growth: sometimes you need to give them some
slack because they are 'wavering.' In other words, it is necessary to give
them time. We have to be able to set limits at the right moment,
but other times we need to know how to look the other way and
be like the father of the parable, the Prodigal Son, who lets his son move
out and squander his fortune so that he learns from experience."*

Rubin, S. and Ambrogetti, F. (2010).
Pope Francis: Conversations with Jorge Bergoglio. Penguin: New York

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In recent years, we have seen deep and lasting change in the Church and society.

The demographics of the Church here in the Archdiocese of Brisbane, particularly our schools and colleges, are a microcosm of these changing times. Often we find ourselves with structures and strategies, which are a response to the facts on the ground, twenty or fifty years ago. They may have worked brilliantly then but perhaps not now when the facts on the ground are different. Planning for the present time and future of the Church in all its ministries must be not only a response to the facts on the ground, but also a response to the grace of the moment.

It is very good, therefore, that the Brisbane Catholic Education office has read the signs of the times and taken the complex decision to review and recreate the Religious Education curriculum for all schools and colleges within our Archdiocese. This has been a strategic response following a thorough examination of the "the facts on the ground" while recognising that this work is the work of the Spirit who breathes life into all that we do.

An inclusive, excellent Religious Education is a right of every student entrusted to our care. Religious Education in this Archdiocese is understood to comprise two distinct yet complementary processes, teaching students religion and teaching students to be religious in the particular way of the Catholic Church. We acknowledge too, the ecumenical nature of those of our schools that have entered into partnerships with other Christian traditions. This too is a holy work.

At a time when we need to become more missionary, God is breathing the Holy Spirit into us in new ways. How could it be otherwise, given that God always equips those whom he calls? So I am pleased to see that while this new curriculum will be accessed through the more traditional technology of a book it will also be available online through a comprehensive website and an 'App' containing a wealth of theological background for teachers.

I am grateful to the staff of Brisbane Catholic Education, Religious Education Services who have led the way with this project. We are indebted to the many teachers, diocesan and university representatives, priests and theologians who have given of their time so generously. My hope is that the students of the Archdiocese of Brisbane will, through this curriculum, understand the Catholic faith more deeply but most importantly enter into a profound personal encounter with Christ, crucified and risen, for that is the heart of Christianity.

This project is the beginning of a new era in the way we conceptualise and teach Religious Education. To enter new territory will require imagination, courage and, above all, faith. It will mean letting go of old baggage as we set out, like Abraham, on a new journey led by God. My prayers are with all of you as we set out on the great adventure of opening the infinite treasures of Jesus Christ to the young people whom we are called to serve.

As always in the Lord,

A handwritten signature in black ink, reading "Mark Coleridge".

Mark Coleridge
Archbishop of Brisbane



FOREWORD

Since early 2010 and the release of the *Religious Education Strategic Plan 2010-2015*, this office has been working closely with schools to explore how we might reconceptualise our Religious Education curriculum to better respond to changing demographics and the introduction of the Australian Curriculum. The result is this important document together with an innovative curriculum website and theological App.

The Religious Education curriculum brings into closer alignment the *Religion Curriculum P-12* and the *Religious Life of the School P-12*. Both dimensions work together to bring about the fullness of our Vision for Religious Education:

The schools and colleges of the Archdiocese of Brisbane aspire to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.

The *Religious Education Curriculum* is authoritative. This curriculum has been promulgated by the Archbishop for use in all Catholic and ecumenical schools in the Archdiocese of Brisbane.

I congratulate the staff of Brisbane Catholic Education Religious Education Services for their work in the design and development of this significant text, the Religious Education curriculum website and the theological 'App'. I thank Principals, Assistant Principals Religious Education, school implementation teams, teachers, clergy and all others who provided support to the consultative process. The collaborative work of so many has resulted in a curriculum that I hope will engage, inspire and challenge the students in our schools.

With every best wish and blessing for your continued work in the ministry of Catholic Education.

A handwritten signature in black ink that reads "Pam Betts".

Pam Betts
Executive Director
Catholic Education, Archdiocese of Brisbane

Introduction

This document, *Religious Education Archdiocese of Brisbane* (2013; 2020 revised edition) is the authoritative source document for Religious Education in all Catholic and ecumenical schools and colleges in the Archdiocese of Brisbane.

This document contains three sections and appendices.

Section One describes the *Shape of Religious Education* and provides the policy background to support implementation of both dimensions of Religious Education, the classroom learning and teaching of religion and the religious life of the school.

It also articulates the Vision for Religious Education as well as the contemporary contexts in which high quality Religious Education is made accessible to school-aged students.

Section Two describes the *Religious Education Curriculum P-12*. In the schools and colleges of the Archdiocese of Brisbane, Religious Education is understood to consist of two distinct but complementary dimensions, which Gabriel Moran (1991) describes as “teaching people religion and teaching people to be religious, in a particular way” (p. 256). This section is focused on “teaching people religion”, commonly referred to as the classroom learning and teaching of religion.

“Teaching people religion” is an educational activity focused on the classroom religion program. It utilises a range of learning and teaching processes, pedagogies and resources. The classroom religion program needs to have all the rigour and richness of other learning areas.

The starting place for the design and development of the classroom religion program is the *Religion Curriculum P-12*, which describes core content that is to be taught and that students are to learn. The core content is organised into four interrelated strands: *Sacred Texts, Beliefs, Church, and Christian Life*.

Section Three is focused on “teaching people to be religious in a particular way”, often referred to as the *Religious Life of the School P-12* and is focused on the spiritual formation of students and their faith development. It is understood to comprise four interrelated components: *Religious Identity and Culture; Evangelisation and Faith Formation; Prayer and Worship; and Social Action and Justice*.

The *Religious Education Curriculum P-12* and the *Religious Life of the School P-12* carry the imprimatur of the Archbishop and therefore form the authoritative source for the Religious Education of students in all schools and colleges within the Archdiocese of Brisbane.

Both dimensions of Religious Education have integrity in their own right and, at times, involve sharply contrasting processes. However, in the context of a contemporary Catholic or ecumenical school, both the classroom learning and teaching of religion and the religious life of the school are inextricably linked.



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The document, *The Religious Dimension of Education in a Catholic School* (1988), places emphasis on the complementarity of both dimensions:

The aim of catechesis, or handing on the Gospel message, is maturity: spiritual, liturgical, sacramental and apostolic; this happens most especially in a local Church community. The aim of the school however, is knowledge. While it uses the same elements of the Gospel message, it tries to convey a sense of the nature of Christianity, and of how Christians are trying to live their lives. It is evident, of course, 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 (n.68).

This understanding of the distinct, yet complementary dimensions of Religious Education is central to the design and structure of this source document as well as supporting resources provided for schools.

Appendix A provides clear direction to schools about the explicit teaching of prayers from the Catholic Christian Tradition, as identified in the *Religious Education Curriculum P-12*.

Appendix B provides clear direction to schools about the scriptural texts mandated for explicit teaching from Prep to Year 10 as identified in the *Religious Education Curriculum P-12*. It is designed to ensure comprehensive coverage of scriptural texts from both the Old and New Testaments.

Appendix C makes connections between the core content of the *Religious Education Curriculum P-12* and significant Church documents, notably the *Catechism of the Catholic Church* and Vatican documents on education and Catholic schooling.



May the spirit of unity and love
reign amongst us.

Mary MacKillop 12 September 1884

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section one

THE SHAPE OF RELIGIOUS EDUCATION

SECTION ONE

THE SHAPE OF RELIGIOUS EDUCATION

Vision for Religious Education

The *Vision for Religious Education* emphasises the complementarity of the two dimensions of Religious Education and articulates a school's aspirations for students in terms of their religious literacy and faith formation. In that sense the Vision begins with "the end in mind".

The schools and colleges of the Archdiocese of Brisbane aspire to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.

The *Vision for Religious Education* appropriately aligns with the goal for learning and teaching as articulated in the Brisbane Catholic Education (BCE) *Learning and Teaching Framework* (2012):

As a Catholic Christian community we educate all to live the gospel of Jesus Christ as successful, creative and confident, active and informed learners empowered to shape and enrich our world.



Learning and Teaching Framework



Our Beliefs are:

- every learner is created in the image and likeness of God and inspired by the spirit, responds with passion and creativity to life
- every learner seeks to find meaning in life and learning and in the Catholic Christian Tradition we find meaning in the person and teachings of Jesus to grow as pilgrim people
- every learner is in some respect, like all others, like some others, like no other and we respond creatively, flexibility and with a futures orientation to ensure dignity and justice for all

We Believe

- every learner is lifelong learner, with a desire to search for truth and do what is right; accountable for choices and responsible for actions
- every learner can achieve success in life and learning where diversity is valued and shared wisdom contributes to decision-making that enriches and enlivens our world
- every learner brings to the learning experience their own richly diverse life journey to contribute to a community in communion, empowered by the Spirit to be at the service of others.

Teaching is:

- a ministry and invokes a commitment to live out the mission of Jesus
- relational with a shared responsibility to educate for the common good
- visible, explicit and responsive, creating equity and excellence for all learners.

We Teach

Our Goal

As a Catholic Christian community, we educate all to live the gospel of Jesus Christ as successful, creative and confident, active and informed learners;

We Learn

Learning is:

- inextricably linked with living life to the full
- personal, relational and communal
- visible, active and interactive to create knowledge and meaning

The *Vision for Religious Education* challenges students to be a religious voice in the world. The Vision gives greater prominence and a renewed orientation to the critical interpretation evaluation of culture. The present-day cultural context, including youth culture, must be allowed to be taken seriously and engaged with in an open and constructive way. 'Listen to the restlessness of the people and always in joy' (Pope Francis). This means a sort of in-depth reading of reality; being attentive to our surrounding reality wherein religious or ideological questions, challenges and perceptions present themselves and are found.

Through vibrant and engaging Religious Education, students become active constructors of culture rather than passive consumers. In this way, students are challenged to live the gospel of Jesus Christ in their everyday lives. Pope John Paul II (1984) reminds Catholic schools to:

Develop your culture with wisdom. Ask culture what values it promotes, what destiny it offers, what place it makes for the poor and the disinherited, how it conceives of sharing, forgiveness, love.

Religious Education seeks to develop the religious literacy of students in light of the Catholic Christian Tradition, so that they might participate critically and authentically in contemporary culture. Students become religiously literate as they develop capacities and skills of discerning, interpreting, thinking critically, seeking truth and making meaning (National Catholic Education Commission, Framing Paper: Religious Education in Australian Catholic Schools, 2018).

In his Apostolic Exhortation *Gaudete et Exsultate* (2018), Pope Francis refutes a closed theology that does not honour questioning, doubting and inquiring. 'When somebody has an answer for every question, it is a sign that they are not on the right road' (n.41). This is echoed by the voices of our young people, captured in the Australian Catholic Bishops' Youth Survey (2017) and clearly heard at the Pre- Synod gathering, We Talk Together. 'Mentors should respect the freedom that comes with a young person's process of discernment and equip them with the tools to do so' (Synod of Bishops XV Ordinary General Assembly, 2018).

Religious literacy should not be confused with religious knowledge. The Vision describes students who can articulate their faith and live it in an open and authentic way. Religious literacy encompasses a set of ongoing activities and interactions among people. These include ways of talking, acting, creating, communicating, critiquing, evaluating, participating, ritualising, theologising, worshipping, reading, reflecting, and writing with others in a variety of religious and secular contexts. 'There are in effect many 'voices' in the culture telling young people what they should aspire to do to have life to the full. A recontextualised Catholic school religious education could help them learn how to interpret and evaluate this conversation in a wiser fashion' (Rossiter, 2018, p. 134).

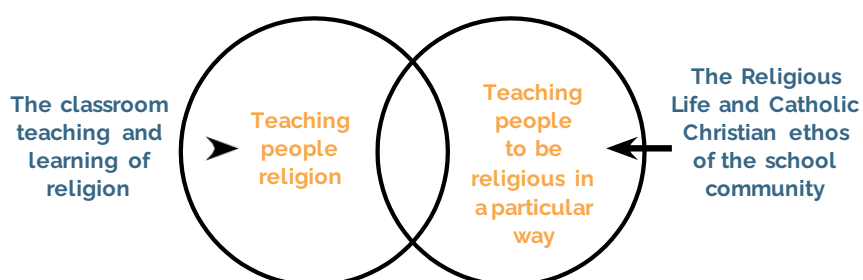
For religious educators, this Vision is framed within a broad and expansive understanding of life that goes a long way beyond education as an end in itself.

Jesus Christ is the centre of this Vision. While knowledge and understanding of religious concepts is important, the truths and beliefs to which a student adheres must have some consequence in their life. Effective Religious Education requires teachers to be more than purveyors of knowledge and students to be more than consumers of the tradition.

Through engagement with both dimensions of Religious Education, students are challenged to be cultural agents in light of the Gospel: authentic witnesses to the mission of Jesus Christ in the world today.

Model for Religious Education

Since 2008, the distinct and complementary nature of both dimensions of Religious Education has been conceptualised in the following *Model for Religious Education*.



In the schools and colleges of the Archdiocese of Brisbane, teaching people religion and teaching people to be religious draw upon the Catholic Christian Tradition in ways that are mindful of local contexts and the ecumenical and multi-faith realities of contemporary culture.

School communities seek to understand and utilise the distinctiveness and complementarity of these two dimensions of Religious Education in holistic education and the formation of students. School programs, activities and experiences for the classroom learning and teaching of religion and the religious life of the school are responsive to religious diversity, while being faithful to the Catholic Christian identity of the school.

The fullness of the *Vision for Religious Education* is realised through the intersection of both dimensions. For example, participation in service-learning activities without a deep understanding of the related Catholic Social Teachings does not effectively enable the fulfilment of the *Vision for Religious Education*. Classroom learning and teaching about Catholic Social Teaching without active participation in, and critical reflection on, social justice initiatives and service-learning activities is similarly limited in its effectiveness. Engagement in both dimensions is needed.

Recognising the complementarity of both dimensions requires clarity about the distinctiveness and at times sharply contrasting nature of these dimensions. As Moran (1991) observes:

Religious education requires that those of us who appropriate the term "teacher" know which of the two processes we are engaged in at a particular time and place. The tragedy would be that, for lack of clarity about this distinction, institutions end up doing neither: their academic inquiry is not challenging enough and their formation is not particular enough. Endless talk about Christianity is not religious education. What deserves that title is teaching people religion with all the breadth and depth of intellectual excitement one is capable of - and teaching people to be religious with all the particularity of the verbal and nonverbal symbols that place us on the way (p.256).

In this model of Religious Education, the teacher has a pivotal, threefold function, engaging in the roles of witness, moderator and specialist.

As *witness*, the teacher presents the Catholic Tradition as a living faith and an attractive option, with a humble and supportive attitude that is open to additional sources of wisdom outside of the Catholic Tradition. Teachers authentically, with enthusiasm and vulnerability, offer their constructed, particular and Christian synthesis of faith understood as a work-in-progress. 'In other words, the religious educator is someone who can and must bear witness to the traditions to which s/he has derived her/his own religious/ideological identity' (Pollefeyt, 2008, p.15).

As *moderator*, the teacher brings into dialogue students' issues, experiences and thinking both within the Catholic Tradition and beyond. Teachers respect the freedom that comes with the process of discernment and are able to equip students with the tools to do so. The moderator creates opportunities for young people to voice their questions, and an environment in which they are able to grapple with their questions without feeling judged. The moderator is ready and able to 'steer students along the process of complex and multifaceted correlations that they develop between their own experience and religious and non-religious traditions' (Pollefeyt, 2008, p.15).

As *specialist*, the teacher offers opportunity to develop deep knowledge of matters concerning Christianity, Catholicism, and other religious, philosophical and secular perspectives. Young people seek rational and critical explanations to complex issues, at the same time developing their critical thinking. 'The young have many questions about the faith, but desire answers which are not watered-down, or which utilize pre-fabricated formulations' (Synod of Bishops, 2018, part III, no.11). The specialist draws artfully upon their good levels of knowledge and theological expertise about Christianity and the Catholic faith, as well as solid background to the various life philosophies and religions (Pollefeyt, 2008).

In summary, the *Vision for Religious Education* and the *Model for Religious Education* take a big picture view; for while both take place within the physical and temporal context of a Catholic or ecumenical school, they presuppose a broader context and length of time not available to a school: a whole lifetime.

Contemporary Contexts of School Religious Education

Catholic and ecumenical schools cannot operate outside of the context. Noting the profound movements at work in our contemporary age, Pope Francis (2015) has observed that we are not living in an era of change, but a change of era. The defining aspect of this change of era is that things are no longer in their place. That which appeared normal to us – family, the Church, society and the world – will probably no longer seem that way. We cannot be under the illusion that things will return to being how they were before.

To resist the ever-new summons of the Spirit is to remain huddled in the Upper Room of Pentecost – whilst the doors flung open – convinced that we no longer have the language to say anything new or astounding to touch a modern heart. (Mellor, 2017, p.2).

Catholic and ecumenical schools remain faithful to their original inspiration and continue the same Christian narrative precisely by giving a renewed expression to this inspiration in our historical context – in this 'change of era'. This re-contextualised position ensures that the Catholic Christian Tradition is clearly visible in the contemporary context, fusing the old with the new. Schools can create circumstances that facilitate the occurrence of recontextualisation; making it more likely to happen. The right circumstances can be created and directed by school leadership. (Bouwens, 2018) One way is to take seriously and engage with the present-day culture. According to the National Catholic Education Commission (2018), 'Religious education needs to interpret the signs of the times ... faithful to the Catholic tradition and responsive to the circumstances of the students and their families' (p.11).

Four contexts have been identified as having a significant impact on Religious Education in contemporary Catholic and ecumenical schools. They are the *Societal Context*, *Ecclesial Context*, *Educational Context* and *Digital Context*. No one context can be ignored and each offers opportunities and challenges to schools as they endeavour to deliver high quality Religious Education in faithful and authentically responsive ways.

Societal Context

The Catholic and ecumenical schools of the Archdiocese of Brisbane operate in a complex and ever-changing environment. Contemporary students are immersed in a global world and from an early age are exposed to a range of values represented through diverse media. Most students have some awareness of the diverse cultures, religions and belief systems of the world. In this context, the Catholic Christian tradition may be seen as one option among many. Students in Archdiocesan schools are part of the broader Australian culture that promotes tolerance of, and provides legal protection for, a range of religious beliefs and practices. While the contribution of religious groups in addressing social disadvantage and promoting social welfare is recognised and respected, many Australians are uncertain of and at times, indifferent to, the relevance of beliefs and practices of religion in their daily lives.

Catholic and ecumenical schools embrace families from a wide range of socio-economic and cultural backgrounds. Parents enroll their children in Archdiocesan schools for a variety of reasons. While many parents want their children to experience Catholic Christian values and traditions, some do not fully understand the foundational nature and central importance of the religious and spiritual dimension of Catholic education.

As a consequence, schools are continually challenged to engage families in Religious Education in rich and relevant ways.

In this way the Catholic school's public role is clearly perceived. It has not come into being as a private initiative, but as an expression of the reality of the Church, having by its nature a public character. It fulfils a service of public usefulness...decidedly configured in the perspective of the Catholic faith
(The Catholic School on the Threshold of the Third Millennium, 1997, n.16).

Therefore, Religious Education in the Archdiocese of Brisbane seeks to reflect a Catholic Christian worldview that integrates faith, life and culture. At the same time it seeks to embrace an ecumenical perspective and reflect the multi-faith context and reality of contemporary schools and colleges.

Ecclesial Context

The Enhancing Catholic School Identity data from KU Leuven, aggregated for schools in the Archdiocese of Brisbane from 2012 – 2019, confirms the experience of many teachers and school leaders about the religious engagement of students and their families. An increasing number of students are identifying themselves as belonging to religions other than the Catholic faith, while several identify themselves as having a non-religious philosophy of life. By the time students reach Years 11 and 12, nearly 42% of them identify as non-religious. Consequently, for many students, the culture and language of religion is underdeveloped.

The claim is frequently made that Australians have a hesitancy in matters of religion and spirituality and a limited capacity to articulate and publicly proclaim their religious beliefs and spiritual values. This reluctance to speak about religious matters can lead to perceptions that many are disinterested in religion, but this is not necessarily the case. An increasing number of students and their families are less engaged with the formal life of the Church than in the past. An inconsistent or infrequent involvement in the formal life of the Church does not necessarily equate with a disinterest in religious and spiritual matters. As an integral expression of Church, schools have the opportunity to support students and their families by connecting them with the Catholic Christian Tradition and its spiritual richness; providing a forum in which this tradition can be experienced and explored. Religious Education serves to provide students with a religious voice that they can bring to everyday life experience; a lens through which they might view the world.

Catholic and ecumenical schools increasingly provide the introductory and developmental understanding and experience of Church for students and their families. This is supported when the school is a place where students and their families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community.

It is from its Catholic identity that the school derives its authenticity and form as a genuine place of real and specific pastoral ministry. The Catholic school participates in the evangelising mission of the Church and is a privileged environment in which Christian education is carried out.
(The Catholic School on the Threshold of the Third Millennium, 1997, n.11).

Educational Context

Each Archdiocesan school seeks transformation of the whole person so that those in the school community are empowered to live the gospel of Jesus Christ in their everyday lives. In the Catholic Christian Tradition, education is a work of love and service. Schools seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity.

The school is primarily a place for learning and teaching. Individually and collectively the Catholic and ecumenical schools of the Archdiocese of Brisbane seek to educate all to live the gospel of Jesus Christ by being empowered to shape and enrich our world (Brisbane Catholic Education Learning and Teaching Framework, 2012).

The scope of education has broadened and become increasingly complex. Rapid and constant social change requires the development of fresh educational frameworks and approaches and the building of new capacities to meet the demands of the present and the future. Educators are constantly challenged to respond to the realities they face in the light of their evangelising mission to live and proclaim the good news of Jesus Christ. In short, Archdiocesan schools are called to be relevant; to read the signs of the times by integrating faith, life and culture.

Catholic and ecumenical schools seek to be counter-cultural, challenging negative societal influences that impact upon the spiritual wellbeing of their students, such as excessive individualism, moral relativism and consumerism. In doing so, educators in their mission of evangelisation also draw upon positive social values such as care for the environment, justice and peace, outreach to the poor and the marginalised and community service.

In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom

(The Catholic School on the Threshold of the Third Millennium, 1997, n.14).

Therefore, Religious Education in the Archdiocese of Brisbane builds on best practice of the broader educational community. The classroom learning and teaching of religion reflects the philosophy, content, structure, academic rigour and assessment and reporting modes used in other learning areas. The religious life of the school forms and skills students to negotiate the tension of maintaining Christian integrity when confronted with the complexities of life in contemporary society.

Digital Context

The rapid growth in the development and use of technology continues to impact significantly on schools. An increasing number of students are skilled in their use of electronic and digital resources, regularly using mobile devices as their preferred means of communication. This enables them to engage in new ways of belonging and have access to a world of ideas and knowledge literally at their fingertips. Definitions of “community” have changed to include not just a physical sense of community but also connections between people in digital communities.

These advances in the way society accesses and engages with information and networks has created new forms of language and expression with their associated cultures and sub-cultures, imagery and rituals. This digital context provides opportunities and challenges to school communities as they seek new ways of promoting the religious development and spiritual formation of students. As Pope Benedict XVI has acknowledged:

These technologies are truly a gift to humanity and we must endeavour to ensure that the benefits they offer are put at the service of all human individuals and communities, especially those who are most disadvantaged and vulnerable (Message for the 43rd World Communications Day, 2009).

Therefore, Religious Education in the Archdiocese of Brisbane seeks to engage students in the critical, creative, and responsible use of digital tools which is an important component of digital citizenship. This enables them to express their learning in rich and relevant ways and connect with individuals and communities in a global context.



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Religious Education in an Archdiocesan Ecumenical School

Religious Education in an ecumenical school is a partnership of family, school and the sponsoring local church communities. The ecumenical school setting has as its purpose the provision of a Christian education for its students.

In all schools and colleges of the Archdiocese of Brisbane, Religious Education is understood to consist of two distinct but complementary dimensions, which Gabriel Moran (1991) describes as *teaching people religion and teaching people to be religious in a particular way* (p.256).

The first dimension, most commonly referred to as the classroom learning and teaching of religion, is focused on Religious Education as an educational activity. It utilises a range of quality learning and teaching processes and resources to meet the diverse needs and capacities of learners from the various Christian religious denominations. The second dimension, faith formation, is reflected in the religious life of the school with its particular ecumenical focus and in the family and local faith communities.

Schools develop practices relating to the teaching of religion and the religious life of the school in collaboration with each of the participating churches, keeping in mind ecumenical principles.

The time allocation for the classroom Religious Education program in an ecumenical school is the same as for all Archdiocesan schools: a minimum of 2.5 hours per week of religion teaching is provided in both primary and secondary schools from P-12. This equates to 92 - 100 hours per year, based on 37 - 40 available teaching weeks per year.

In the classroom learning and teaching of religion in an ecumenical school, the starting point is the *Religious Education Curriculum P-12*. While emphasis is given to content that the participating churches hold in common, the particularities of each denomination need to be respected. In a true ecumenical spirit, the differences between denominations will also be acknowledged. It is important for students to have the opportunity to experience and to understand, at an age-appropriate level, the characteristic emphases and practices of each of the Christian denominations and the relationships between the various Christian Churches.

The religious life of an ecumenical school provides opportunities for members of the school community to grow in Christian faith through prayer, worship, a Christian environment, community, formation, outreach, and social action and justice. This dimension of Religious Education outwardly demonstrates the ecumenical nature of the school. Four focus areas constitute the religious life of an ecumenical school: *Religious Identity and Culture*; *Prayer and Worship*; *Evangelisation and Faith Formation*; and *Social Action and Justice*.

School Administrative Priorities for Religious Education

There are a number of administrative priorities that all schools in the Archdiocese of Brisbane need to address in the delivery of a high quality Religious Education curriculum across Prep to Year 12.

Time Allocation for the Teaching of Religion

It is a requirement that a minimum of 2.5 hours per week of Religious Education teaching is provided in both primary and secondary schools from P-12. This equates to 92 - 100 hours per year, based on 37 - 40 available teaching weeks per year. Liturgy, prayer, hymn practice and other religious practices are not included in this provision. Principals need to ensure that the effective timetabling of Religious Education classes is given high priority within the life of the school.

Senior Secondary Courses in Religion

Three Senior Secondary courses in religion have been approved for use in the schools and colleges of the Archdiocese of Brisbane. They are: Study of Religion (Queensland Curriculum and Assessment Authority, General Subject, 2019); Religion and Ethics (Queensland Curriculum and Assessment Authority, Applied Subject, 2019) and Certificate III and IV in Christian Ministry and Theology (Compass and Compass Plus) and Religion Meaning and Life. Specific programs offered by Archdiocesan schools in the senior secondary years must address the requirements of both the *Religious Education Curriculum P-12* as well as the relevant course providers.

Accreditation to Teach Religion in a Catholic or Ecumenical School

All teachers of religion in Archdiocesan schools are required to be accredited to teach religion. This includes teachers of religion in the senior secondary years engaged in Study of Religion, Religion and Ethics, Religion Meaning and Life and Certificate III in Christian Ministry and Theology. Further information regarding the accreditation to teach religion can be accessed through the Brisbane Catholic Education website.

Teachers as Professional Learners

Religious educators engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. Each school will engage in the ongoing process of consistency of teacher judgement, a key strategy for implementing the *Religious Education Curriculum P-12* and monitoring its effect on students' learning.

Through engagement with this process, within and across school communities, teachers build capacity to understand the curriculum intent, identify evidence of student learning, determine and develop appropriate pedagogical practices and moderate teacher judgements about student learning.

Validation of School Religious Education Programs

Each Catholic and ecumenical school is required to have a documented Religious Education Program designed in accordance with the *Religious Education Curriculum P-12* and approved through an Archdiocesan validation process. Regular monitoring and review of the program and its delivery is aligned with approved cyclical review processes.

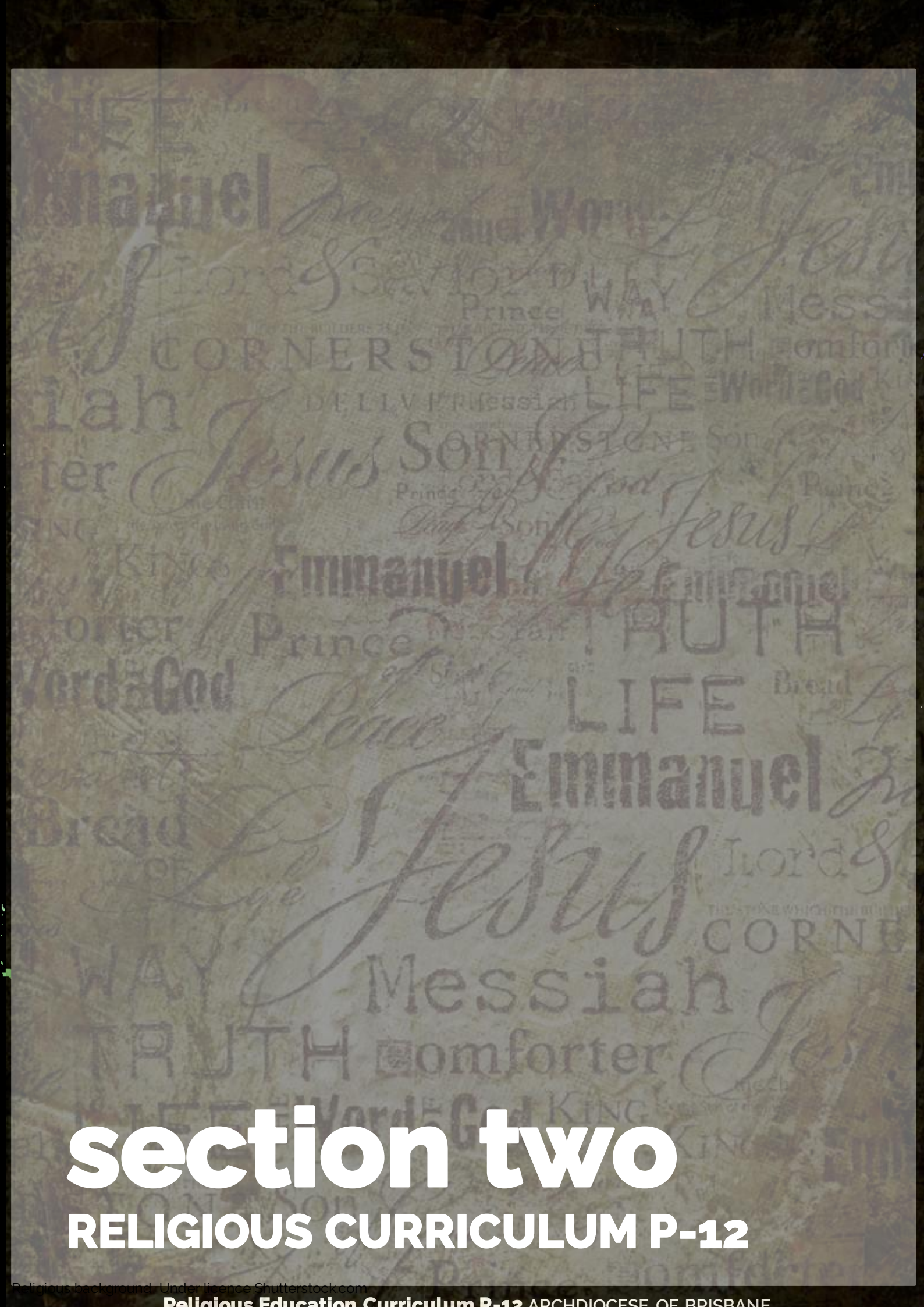


Prayer for Religious Educators

O Lord
nurture in me
the song of a lover
the vision of a poet
the questions of a child
the boldness of a prophet
the courage of a disciple

O God of gifts
Be with me
In my longing
Come, stay with me
In my teaching
Come, go with me
In my needing
Come, struggle with me
In my searching
And come, rejoice with me
In my witness to your kingdom
Amen.

(adapted from Loder, T. (1981). *Guerrilla of Grace: Prayers for the Battle*. Augsburg: Minneapolis)



section two

RELIGIOUS CURRICULUM P-12



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SECTION TWO

RELIGION CURRICULUM P-12

A Catholic View about Learning and Teaching

The *BCE Learning and Teaching Framework* (2012) articulates some key messages that are foundational to understanding how the *Religion Curriculum P-12* has been designed and is intended to be delivered in schools. Schools intentionally develop their Religious Education Program on the foundation of a Catholic theology and philosophy of curriculum. Four core themes are central: *Anthropology*, *Epistemology*, *Cosmology* and the *Catholic Christian Tradition*.

Catholic View of Christian Anthropology

A foundational question for curriculum relates to beliefs about the human person. Anthropology explores such questions as, 'Who are we?' 'What is our destiny?' Every facet of curriculum is a manifestation of certain assumptions about the human person (Queensland Catholic Education Commission, 2008). A Catholic view of Christian anthropology is centered on the person of Jesus. It recognises each person is created in the image of God. It emphasises Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. It is characterised by inclusion, holistic and relational learning, and action in community.

Catholic Perspective on Epistemology

Epistemology is concerned with the act and nature of knowing. Epistemology explores such questions as, 'How do we know?' 'Is all knowledge relative?' 'Are there best ways of communicating knowledge?' A Catholic perspective on epistemology orients a curriculum towards:

Rationality

"Catholic Christianity believes that the human mind can and should strive to understand the mysteries of life and the Divine Presence through rational reflection" (Queensland Catholic Education Commission, 2008, p.8).

Holistic Knowing

"A Catholic perspective on epistemology affirms that knowing is a holistic enterprise that embraces the intellect, emotions, imagination, experience and community and is not just an exercise of the mind or intellect" (Queensland Catholic Education Commission, 2008, p.9).

Knowing and Living

"A Catholic view of knowing is that practical scientific knowing cannot be separated from knowing that is concerned with ethics, religion and life" (Queensland Catholic Education Commission, 2008, p.9).

Wisdom as the Fruit of Knowing

"A fourth feature of epistemology in a Catholic tradition is that all knowing should ultimately lead to wisdom" (Queensland Catholic Education Commission, 2008, p.9).

Life-long and Life-wide Learning

The Catholic tradition views the acquisition of knowledge as a lifelong and life-wide enterprise. Reflective self-directed learning and teaching provides sabbath spaces for teachers and students to interiorise knowledge (Queensland Catholic Education Commission, 2008).

Catholic Understanding of Cosmology

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: *'What is our place in the universe?'* *'How do we live within the integrity of creation?'*

Stewardship

A Catholic view of stewardship is opposed to anthropocentrism whereby humans assume mastery of creation, doing what they like with the earth. Humans are co-creators with God and, as stewards, are charged with cultivating and caring for creation.

Sacramentality

Catholic Christians are sacramental people who experience God's presence in their everyday world. In a faith vision of life, God is encountered in community, in the Church and its sacramental life, through nature, human activity and the world at large. The principle of sacramentality encourages staff, students and parents to reject any notion of dualism in the curriculum. Dualism in the curriculum implies that there is a twofold division in learning areas, the so-called 'secular' learning areas and 'religious' learning areas (Queensland Catholic Education Commission, 2008).

Catholic Christian Story and Tradition

Of the ninety times Jesus is addressed directly in the Gospels, sixty times he was called 'Teacher'. This was how the disciples referred to him. Jesus himself used the term when he said, "You call me Teacher and Lord, and rightly so, for that is what I am" (John 13:13). From the very beginning of Christianity, the Christian community has been engaged in teaching. The person of the teacher is integral to the project of teaching, for as Paul VI reminds us:

Modern [people] listen more willingly to witnesses than to teachers, and if [they] do listen to teachers it is because they are witnesses (Evangelii Nuntiandi, 1975, n.41).

The transformative process of learning and teaching is captured in the Vision of Brisbane Catholic Education to *Teach, Challenge and Transform*. This Vision is realised through everyday witness; learning and teaching that challenges and transforms the culture and the world in which we live.

Ongoing spiritual formation for religious educators is as important as professional and theological learning. A person-centred understanding of spiritual formation begins with honouring and exploring the personal narrative of each individual's experience of *My Story* through an approach that engages the head, the heart and the hands (experience, knowledge, practice and application). The individual experience of *My Story* is nested within the communal experience and narrative of *Our Story*, which in turn is encompassed by the meta-narrative of the incarnate and transcendent expression of God in *The Story*. Each of these spheres of experience are encountered through the head, heart, and hands approach that keeps drawing the individual back to their ever-changing appreciation of *My Story*.

Through this dynamic interaction between *My Story*, *Our Story* and *The Story*, individuals and communities encounter and develop their capacity to engage with a new way of being and seeing, a new language and a living theology. This understanding of spiritual formation is exemplified in the Brisbane Catholic Education *Catholic Identity Framework*.

A Reconceptualist Approach to the Religion Curriculum P-12

Since 2008, the classroom learning and teaching of religion in the Archdiocese of Brisbane has been characterised by a reconceptualist approach. In short, it operates from an educational framework rather than from a catechetical or 'shared Christian praxis' framework. The most prominent proponent of the reconceptualist approach has been Gabriel Moran upon whose work the Brisbane Catholic Education *Model for Religious Education* is based.

In a reconceptualist approach, the classroom religion program becomes a primary arena for dealing with the critical religious issues and concerns of life. There are three key considerations for teachers using this approach: the *Avoidance of Presumptive Language*, *Teaching 'about' the Tradition* and *Powerful Pedagogies*.

Avoidance of Presumptive Language

Religious Education curriculum documents have commonly used language that is presumptive of the students' association with the Catholic tradition. Brennan and Ryan (2011) have observed that when presumptive language is used by teachers in classroom settings some students can experience that language as alienating and judgemental.

In a reconceptualist approach, teachers avoid using presumptive language and do not start with assumptions about students' faith development based upon their particular religious affiliation. It is preferable that teachers use language that is invitational and educational to better engage students in the religion classroom. Students who can readily identify themselves as Catholics are affirmed by this approach. Further, when using non-presumptive language, teachers provide students with the freedom to respond in ways that do not assume a programmed response (Brennan and Ryan, 1996).

Teaching 'about' the Tradition

A reconceptualist approach to teaching religion entails "exploring the meaning of one's own religious life in relation to both those who share that life and those who do not" (Scott, 1984, p.334). This educational focus requires a critical appreciation of one's own religious tradition and an empathetic understanding of the religious beliefs and practices of others.

A reconceptualist classroom is not simply a place for transferring facts and knowledge. Nor is it merely a phenomenology or a values driven philosophy of religion. A reconceptualist approach to teaching religion promotes a post-critical belief attitude among our young people. This way of dealing with religious belief perceives truth as a search for value and meaning, rather than as objective and certain fact. There is a dimension of mystery and uncovering new layers of meaning, a process in which critical reasoning plays an important role. It is a way of authentically engaging with the Catholic faith and learning to live intelligently and religiously in cultural and religious plurality.

To promote such a post-critical belief attitude among our young people, the explicit Religion Curriculum and associated pedagogy must enable authentic dialogue - dialogue with God, with tradition and with others - allowing differences to play a role in the dialogue, while at the same time explicitly highlighting the particularity of the Catholic Tradition in the conversation. Dialogue appreciates the value of other religions, philosophies and cultures, aiming to learn from and enrich one another. It challenges students to reflect upon their own inspiration and constantly renew it.

Dialogue is born from a respectful attitude toward the other person, from a conviction that the other person has something good to say. It supposes that we can make room in our heart for their point of view, their opinion and their proposals. Dialogue entails a warm reception and not a pre-emptive condemnation. To dialogue, one must know how to lower the defenses, to open the doors of one's home and to offer warmth (Pope Francis, 2010).

A positive, open attitude towards other life options does not lay a claim of neutrality. Dialogue is not a casual exchange of equivalent perspectives. In the context of the Religion classroom in a Catholic or ecumenical school, a preference for the Christian message sets the tone for the dialogue. In teaching about the Catholic Christian Tradition, teachers of religion give witness to the value they place on their personal religious beliefs as much by the authenticity of the teaching processes they employ, as by who they are as people of faith.

To enable authentic dialogue for the development of post-critical belief, the classroom learning and teaching of Religion should facilitate: the receptiveness of students to religious questions, an awareness and discernment of the plurality of voices within and beyond the school, the giving of powerful witness to and presentation of the richness of the Catholic Tradition, and an invitation to spiritual awareness and faith. According to Rossiter (2018), this is an open and inquiring process, 'concerned with exploring the content and issues - and not with the 'getting of Catholicism' (p.99); a process that "would be of value for ... all students no matter what their religious affiliation (p. 103).

Powerful Pedagogies

A reconceptualist approach requires powerful pedagogies that engage students with the richest resources of the tradition. As Brennan and Ryan (2011) remind us, the Catholic tradition is accessible through good teaching.

The pedagogical practices embedded in the Brisbane Catholic Education Model of Pedagogy (2012) are consistent with a reconceptualist approach to the teaching of religion. Five practices provide a common language for planning and reflecting on learning and teaching in the religion classroom: *focusing on learners and their learning; establishing clear learning intentions and success criteria; activating multiple ways of knowing, interacting and opportunities to construct knowledge; responding with feedback to move learning forward; and evaluating learning with students as activators of their own learning and resources for others.*

Focusing on Learners and their Learning

While some students come from families strongly connected to their local parish community and are literate in the Catholic Christian tradition, a growing number of students enter the religion classroom with low levels of religious affiliation and at best a tentative familiarity with public expressions of Catholic life.

Religious Education can have differing evangelising consequences for learners who are at various stages of Christian development, are of different religions or have no religious affiliation. There are Catholic and other Christian learners for whom Religious Education in the classroom can be catechesis complementing their experiences of Christianity through their family and parish. There are Catholic and other Christian learners for whom Religious Education can be a new evangelisation since the school is their only regular connection with the Christian faith community. For those learners from other religious traditions, it can deepen their knowledge of and faith in their own tradition. For those learners with no religious affiliation, it can be primary or first proclamation. (National Catholic Education Commission, Framing Paper: Religious Education in Australian Catholic Schools, 2018, p.12).

There has frequently been a patterned approach to the teaching of religion based on what Harpaz and Lefstein (2009) refer to as an "answering pedagogy":

In an answering pedagogy, answers largely eclipse the questions. In this context, teachers often use questions that are predictable and rarely relate to deliberation or deep thinking, except in the narrow sense of recall. Questions of this nature are distortions of authentic questioning that occurs outside of school (p.37).

In a reconceptualist approach, the religion teacher acknowledges the reality of students' lives, identifies learners' levels of thinking and builds on the attributes each student brings to the religion classroom. It incorporates a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement.

Different interpretations of issues or problems are not avoided, but rather they are allowed to emerge and be interrupted by confrontation with a range of voices, such as personal stories, other religious and philosophical viewpoints, and the dominant culture, with a privileged reference to the Catholic tradition. Pollefeyt (2007) refers to this as a 'pedagogical dynamic' which aims to "identify hermeneutical and interpretative intersections on particular issues in the classroom, expose these intersections and then to turn them in to 'engines' driving the lessons towards religious and Catholic growth. Hermeneutical intersections are locations of tension and conflicting interpretations that refer back to various presuppositions of different life stances." Pollefeyt, 2007, p.2)



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Establishing Clear Learning Intentions and Success Criteria

The starting place for the classroom religion program is the *Religion Curriculum P-12*. Religion teachers use the curriculum to create and make clear and visible the learning intentions and success criteria for all students.

Brennan and Ryan (2011) forward the claim that often students are not challenged or extended in religion classes to the same extent as other learning areas:

We may be orientating our efforts to the lowest common denominator. We may lack specificity about what we are trying to achieve in our teaching outcomes, or do not examine seriously enough the range of abilities in the religion class (p.22).

A reconceptualist approach to learning and teaching in the religion classroom takes account of the capabilities and readiness of students, while at the same time ensuring a classroom that engages and challenges students.

Activating Multiple Ways of Knowing, Interacting and Opportunities to Construct Knowledge

In 1996, and again in 2011, Brennan and Ryan advanced an important paradox in the classroom learning and teaching of religion; that students in religion classes are capable of a lot more and a lot less:

Students are capable of a lot less because the territory of religion, and religious education itself, are unfamiliar to most of them. Students are capable of much more in terms of content and learning processes. Often, students are not extended or challenged in religion to the extent that they are in other learning areas (2011, p.3).

A reconceptualist religion classroom places particular emphasis on evaluating and activating student involvement in ongoing responsive cycles of learning and teaching.

Learning is more than listening. Teaching is more than telling. Historically, a feature of many religion classrooms has been a "one size fits all approach" to planning and pedagogy. Such an approach fails to acknowledge the integrity of religion as a discipline and a learning area that requires all the rigour and challenge of other learning areas. Australian religious educators, Crawford and Rossiter (1988), have consistently emphasised the importance of creating 'zones of freedom' in the religion classroom that allow for an authentic educational process and genuine student engagement.

Responding with Feedback to Move Learning Forward

Effective learning in the religion classroom is advanced by informative feedback. Learning is facilitated when learners are given timely and rich information regarding their performances and achievements and how to improve.

Feedback connects information about a student's prior or current achievement and the criteria for success associated with a learning intention. The sequence of achievement standards in the *Religion Curriculum P-12* provides a map of learning progress to inform teacher understanding of how all students are progressing.

Evaluating Learning with Students as Activators of Their Own Learning and Resources for Others

In evaluating the effect of teaching on student achievement and success in the religion classroom, *effect size* becomes an important consideration. Hattie (2009) says *effect sizes* are the best way of answering the question, 'What has the greatest influence on student learning?' When using *effect size* the religious educator is invited to consider:

"How well is what I am doing working for different groups of students each year and why?"

"What possible reasons could there be for some student or groups of students progressing more or less?"

"How does student progress compare with their achievement levels?"

These questions lead to more focused investigation about the effectiveness of what teachers do in the religion classroom. This provides a basis for teaching and learning interventions teachers should stop, start or continue as part of effective educational practice.



Teaching Scripture in the Classroom

The study of Scripture in a classroom context takes the reader into the world of Jewish and Christian believers. Teachers need to develop reading and interpretation skills to appreciate the understandings of God and religious experience that are presented in biblical texts.

The Catholic approach to interpreting Scripture is summed up in the *Catechism of the Catholic Church*:

In Sacred Scripture, God speaks to the person in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm and to what God wanted to reveal to us by their words (n.109).

"In order to discover the sacred author's intention, the reader must take into account the conditions of [the author's] time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current (n.110).

This is supported by a papal encyclical stating:

"For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression (Dei Verbum, 12).

The Bible is firmly grounded in history; in the history of the Jewish people, the historical events surrounding Jesus of Nazareth and the history of the early Christian communities. However, at no time do Biblical authors claim to present objective history. Each book in the Old and New Testaments has been written from the bias of faith. The aim was never to write history but rather "to proclaim the wonders that God has worked in the midst of people and to interpret those events so that others might have faith" (The Interpretation of the Bible in the Church, Pontifical Biblical Commission, 1993). Ordinary, everyday language is inadequate for such a task, so the Biblical authors made extensive use of symbol, metaphor and imagery. Therefore, for the teacher and student of Scripture the question is not just, 'Did this (event) really happen?' but 'What does this text mean in the past and in the present?'

There are some important educational principles teachers need to keep in mind when engaging students with scriptural texts in the classroom learning and teaching of Religion.

All teaching of Scripture must proceed from a clear understanding that the Bible is theological interpretation of, and reflection on, historical realities and faith experiences. Engaging with biblical texts is not a 'pre-programmed activity' with easily predictable results that attempts to identify in the Bible a secure and reliable locus of revelation and impose an absolute meaning on a text.

"The process of tradition ... is to be understood as an ongoing, always new dialogue with God, telling, retelling and 'translating' the traditional stories" (Pollyfeyt and Bieringer, 2005, p.29).

There is no text without context.

"The Bible is a witness to the ongoing dialogical process of revelation and communication between God and humans. In the Bible, we encounter how certain representatives of our religious history interpreted God's self-communication to them" (Pollyfeyt and Bieringer, 2005, p.29).



The Pontifical Biblical Commission document, *The Interpretation of the Bible in the Church* (1993), affirmed the need to approach Scripture critically using methods like the historical-critical method and literary analysis. For the teacher, engaging students in a critical study of scriptural texts involves research into historical issues raised in the text; identification of the text type and textual features; exploration of the setting, characters, structure, plot and attention to the context and function of the text, within the specific book in which it is located, as well as the Bible as a whole.

Catholics should not read Scripture from a fundamentalist understanding. Such an approach begins with the view that the Bible, being the inspired Word of God, is error free, historically accurate and therefore should be read and interpreted literally in all its details. This is not the approach taken in the Catholic Church or in the Religion classroom. Rather, the Catholic Church's understanding of Scripture accepts the Bible as the inspired Word of God and as the work of human authors who were conditioned by their time, place, culture and worldview.

Teachers avoid teaching something that has to be untaught at a later time. In other words, teachers of Scripture need to have a solid understanding of the texts to be explored. Students need to be taught the ability to truly enter texts, applying the same skills they are developing in critical literacy to learn from within the Bible and discover their own interpretation of scriptural texts.

"Even if we initially recognise ourselves in a biblical story, in a second reading we shall encounter the otherness of the text, and we shall always be challenged by the text. As a result, we shall not be allowed to complacently be at peace with our own comfortable interpretations."

(Pollyfeyt and Bieringer, 2005, p.31).

A student's prior experience and familiarity with Scripture generally will significantly influence their capacity to effectively engage with scriptural texts. It is vital therefore that students have opportunity to enter into critical and creative dialogue with biblical texts both within a classroom context and the life of the school.

Learners and Learning in the Religious Education Classroom

Foundational to the shared work of teachers are the beliefs they have of the learners they serve. The *BCE Learning and Teaching Framework* (2012) explicitly articulates the beliefs and the responses that flow from these beliefs within schools in the Archdiocese.

- Every learner is created in the image and likeness of God and, inspired by the Spirit, responds with passion and creativity to life.
- Every learner seeks to find meaning in life and learning and, in the Catholic Christian Tradition, we find meaning in the person and teachings of Jesus to grow as pilgrim people.
- Every learner is a lifelong learner, with a desire to search for truth and do what is right; accountable for choices and responsible for actions.
- Every learner is in some respect, like all others, like some others, like no other and we respond creatively, flexibly and with a futures orientation to ensure dignity and justice for all.
- Every learner can achieve success in life and learning where diversity is valued and shared wisdom contributes to decision-making that enriches and enlivens our world.
- Every learner brings to the learning experience their own richly diverse life journey to contribute to a community in communion, empowered by the Spirit to be at the service of others.

All students are entitled to rigorous, relevant and engaging learning programs in religion, drawn from the *Religious Education Curriculum P-12*, that address their individual learning needs. The three-dimensional design of the *Religious Education Curriculum P-12* comprising specified curriculum content, general capabilities and cross-curriculum priorities, provides teachers with the flexibility to cater for the diverse needs of students, including the needs of students with disability, gifted and talented students and students for whom English is an additional language or dialect.

Teachers use the curriculum flexibly to meet the individual learning needs of students and to personalise their learning by:

- adjusting the way in which students are taught and the means through which they demonstrate their learning;
- using the extended general capabilities learning continua from the Australian Curriculum to adjust the focus of learning or to emphasise specific aspects such as higher order cognitive skills;
- providing students with opportunities to work with content in more depth or breadth;
- providing students with additional time and support; and
- drawing from content at different levels along the Prep to Year 10 sequence.
(The Shape of the Australian Curriculum: Version 4.0, ACARA, 2012)

The *Religious Education Curriculum P-12* is organised across four year groupings:

- Years P-2, typically students from 4 to 8 years of age
- Years 3-6, typically students from 8 to 12 years of age
- Years 7-10, typically students from 12 to 15 years of age
- Senior Secondary Years, typically students from 15 to 18 years of age

Prep to Year 2

In the early years of schooling, students have a natural curiosity about their world, and their desire to make sense of it provides a platform to construct and review their learning through interactions with others, experimentation, scaffolding, explicit teaching and practice and play in the classroom and beyond. This helps them make sense of a world that is outside their immediate experience, as they connect new knowledge with what they already know or believe. This also provides an opportunity to challenge what they know or believe.

Although from diverse backgrounds, with differing life experiences and levels of development, students share many characteristics. Most students are:

- naturally trusting and accepting;
- self-focused;
- developing an ability to empathise;
- developing their sensory, cognitive and affective appreciation of the world through exploratory and creative learning;
- gradually developing an image of God that is influenced by the significant adults in their lives;
- imitating the religious gestures and behaviours of others;
- assimilating some of the values and beliefs of their parents/carers; and
- developing a natural sense of wonder and experience the sacred through nature using their senses.

The *Religious Education Curriculum P-12* enables students in Prep to Year 2 to learn about Jesus' life as a Jew, his family and friends and his teachings and actions. They learn about God's loving relationship with people and all of creation, and the many ways in which communities of believers nurture their loving relationship with God, others and with all of creation.

Year 3 to Year 6

During these years of schooling, students begin to understand and appreciate different points of view as they move from an identity centred on the family to a wider world of relationships. They draw on their growing experience of family, school and the wider community to develop their understanding of the world and their relationships with others, past and present. Students increasingly look for and value learning they perceive as relevant, consistent with personal goals and leading to important outcomes.

Although from diverse backgrounds, with differing life experiences and levels of development, students share many characteristics.

Most students are:

- providing reasons for their own thinking and justifying their conclusions;
- seeking security, affirmation, encouragement and stability through significant adults and increasingly through their peers;
- concentrating on tasks for longer periods of time;
- becoming more independent as learners;
- increasingly using social media and digital tools for self-expression and networking;
- moving from concrete to abstract thinking;
- accepting of the existence of the Divine and regard prayers to God as important, and requiring a response;
- developing a conscience;
- able to articulate their faith and question its validity; and
- asking increasingly complex religious questions and contributing to planning their own areas of inquiry,



The *Religious Education Curriculum P-12* enables students in Year 3 to Year 6 to develop their understanding of community and its significance for sharing and developing faith. They learn about the experiences of different communities, past and present and the many ways in which faith is lived out and celebrated in their lives. Students learn about the particular communities for whom the human authors of sacred texts shaped their writings. They learn about the relational nature of God as Trinity and the significance of Jesus' law of love.

Year 7 to Year 10

The transition from primary to secondary school coincides with a range of significant physical, cognitive, emotional and social changes that affect students' attitude to the world, to other people and to themselves. Students often begin to question established conventions, practices and values. Their interests extend well beyond their own communities and they develop concerns about wider issues. The middle secondary years of schooling mark the beginning of a period of transition to adulthood. Students have a clearer sense of their strengths, interests and goals. They begin to see themselves as active players in community life and are often concerned about major social and environmental issues and the ethical implications of human activity and knowledge.

Although from diverse backgrounds, with differing life experiences and various levels of development, students share many characteristics. Most students are:

- influenced by media and social culture;
- developing their worldview;
- rejecting as 'boring' what they do not see as relevant and purposeful in their lives;
- developing an ability to consider and appreciate different points of view and the different ways of interpreting the same set of events;
- increasingly able to work with more abstract concepts;
- able to bring a variety of participatory skills to their learning;
- keen to explore the nature of evidence and the contestability of ideas and to debate alternative answers and interpretations;
- questioning values and beliefs;
- developing a strong sense of justice;
- expressing a need to belong to 'the group'; and
- spiritual but may not identify with traditional religion.

The *Religious Education Curriculum P-12* enables students in Year 7 to Year 10 to learn about various ways in which humans understand and express the mystery of God or 'the Other', including insights from the major world religions. Students develop their understanding of the experience of sin throughout human history, some ways in which the Church has responded to the presence of good and evil, and the various sources that guide the Church's action in the world. They learn about various sources of inspiration, strength and guidance for believers today and ways in which believers live their Christian vocation.

Senior Secondary Years

The Senior Secondary curriculum builds on the prior learning in Prep to Year 10, allowing students to use, consolidate and expand on what they have learned. The four interrelated strands of *Sacred Texts*, *Beliefs*, *Church* and *Christian Life* also underpin the Senior Secondary curriculum, identifying core content that is to be taught and that students should learn.

The curriculum for students in these years of schooling provides them with increased opportunities to make choices about pathways through school and beyond. A range of choices from specialised courses is provided to meet students' needs and interests: Religion and Ethics and Study of Religion (Queensland Curriculum Assessment Authority, 2019) and Certificate III and IV in Christian Ministry and Theology (Compass and Compass Plus).

The *Religious Education Curriculum P-12* enables students in the Senior Secondary years to develop a deeper understanding of the Catholic Christian tradition and an empathetic understanding of the major world religions, as well as a grasp of the impact of religious teachings on the lives of believers. The approach taken respects learners and promotes critical thinking, opening up the possibility for a richer appreciation of self and others.



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Design Principles for the Religion Curriculum P-12

The *Religious Education Curriculum P-12* has been developed around four design principles: embracing a *Catholic Christian Worldview*; modelling a *Seamless Curriculum*; setting a clear *Pedagogical Direction*; and strengthening *Alignment*.

Catholic Christian Worldview

The content of the *Religious Education Curriculum P-12* unambiguously reflects a Catholic Christian worldview that integrates faith, life and culture. Where possible, content embraces an ecumenical perspective and is responsive to the multi-faith context and reality of contemporary religion classrooms.

Seamless Curriculum

The *Religious Education Curriculum P-12* reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas.

Pedagogical Direction

The pedagogical direction of the *Religious Education Curriculum P-12* is consistent with the *BCE Model of Pedagogy* (2012) and draws significantly on John Hattie's research, *Visible Learning* (2009), and the visible learning and teaching story outlined in *Visible Learning for Teachers* (2012).

The *Religious Education Curriculum P-12* promotes inquiry learning, a learner centred pedagogical approach to learning and teaching, that aligns closely with the directions taken in the Australian Curriculum.

Alignment

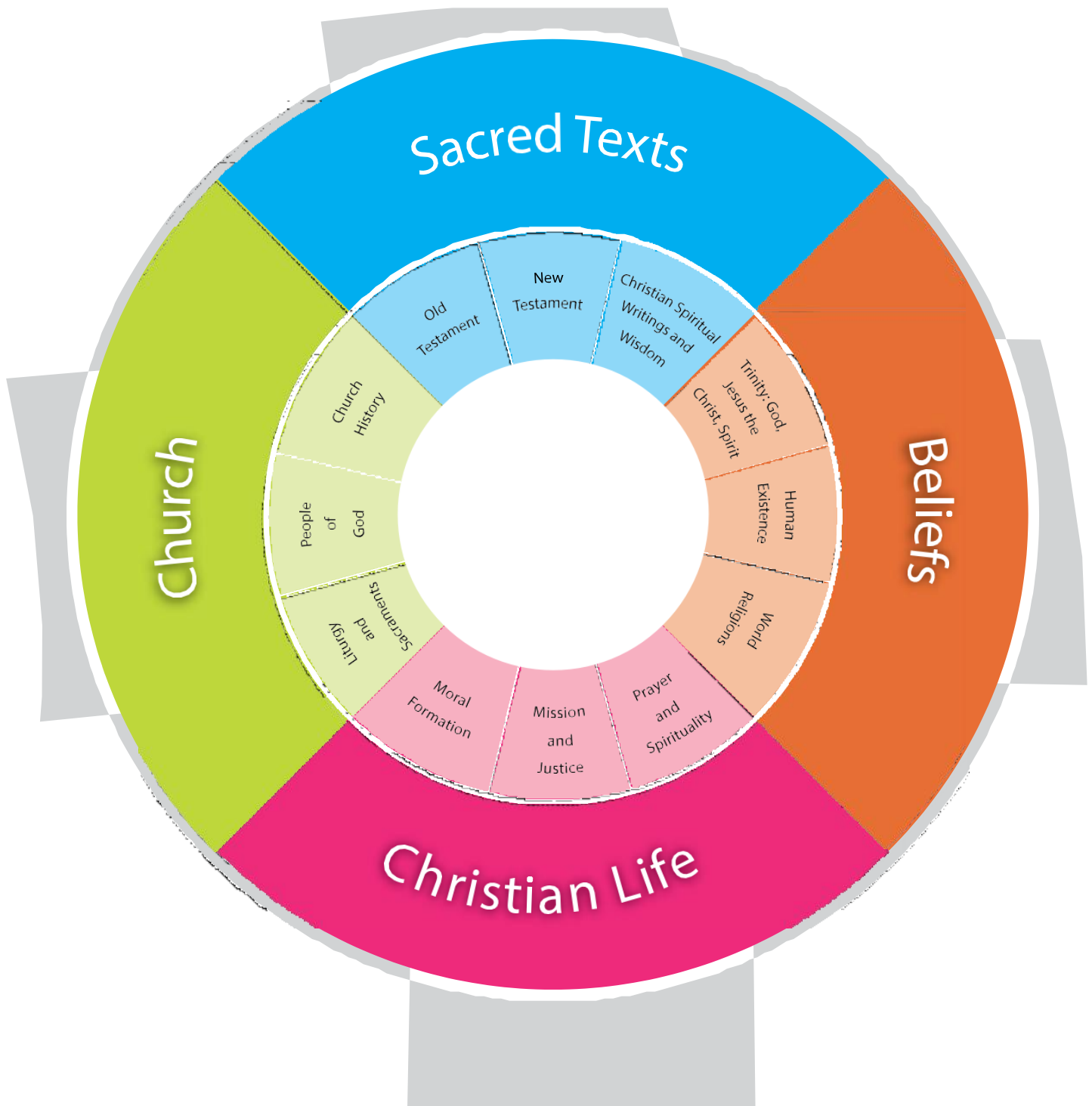
The content of the strands and sub-strands of the *Religious Education Curriculum P-12* closely aligns with the components and elements of the *Religious Life of the School P-12*.

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Structure of the Religious Education Curriculum

P-12

The content of the *Religious Education Curriculum P-12* is organised into four interrelated strands: *Sacred Texts*, *Beliefs*, *Christian Life* and *Church*. Each strand has its own distinctive body of knowledge. Planning for the classroom learning and teaching of religion should balance and integrate all four strands.



Sacred Texts

The *Sacred Texts* strand comprises three distinct yet interrelated sub-strands: *Old Testament*, *New Testament*, and *Christian Spiritual Writings and Wisdom*.

Old Testament and New Testament

The Bible is foundational for Catholic Christians. It is a classic text "which expresses a truth which is so fundamental that it can be read and understood in totally different contexts of respectively new readers" (Pollyfeyt and Bieringer, 2005, p.28).

The canon of the Bible has been arranged to tell a complex, multi-faceted story of God's relationship with people which is arranged in different text types (genre) – law, historical, prophetic, wisdom, gospels, acts, letters, apocalypse. Students in Archdiocesan schools grow in their familiarity with Old Testament and New Testament texts (Refer to *Appendix B* for an overview of core and complementary biblical texts for each year level). Students will use a range of biblical tools and apply biblical criticism to develop their critical engagement with the Scriptures and apply them in relevant and helpful ways to the circumstances of life and faith.

"The many story lines offered in the Bible will inspire young people in giving shape to their own life story. This can only happen ... if young people are given a voice to enter into dialogue when we teach the Bible. There must be a movement from the text to the world of the young people" (Pollyfeyt and Bieringer, 2005, p.31).

The text of the Bible grew out of the lived experience of faith communities. Within Brisbane Catholic Education we engage with the Bible both in the context of critical approaches to the text and within the context of the faith traditions of the school. Therefore, the purpose of teaching Scripture is both educational and spiritual.

Students have opportunity to enter into critical and creative dialogue with biblical texts both within a classroom context and the religious life of the school. They are taught the ability to truly enter texts, applying the same skills they are developing in critical literacy to learn from within the Bible and discover their own interpretation of scriptural texts. Students are empowered to critically engage with the historical, social and cultural contexts of the human authors of scriptural texts and to deepen their understanding of the audiences and intentions of the texts. They will be supported to engage with a broad range of text types and textual features to critically reflect on messages in Old Testament and New Testament texts.

Students learn how Scripture is used by the Church to form and inform individuals, communities and traditions, assist personal and communal prayer, and provide insights into life and guidance for living. They learn to appreciate the Bible's rich diversity of approaches to essential questions of life and death (Pollyfeyt and Bieringer, 2005, p. 28). Students are taught to show respect for the Bible as a sacred book and the Scriptures as the Word of God.

The Catholic Church acknowledges Scripture and tradition together as the source of its beliefs, liturgy, prayer and moral teaching. In coming to understand and appreciate the story of God's call to humanity in Scripture and in the ongoing tradition of the Church, students increasingly recognise God's constant call to relationship and moral action in the world. Students are helped to see that they too are called to be part of this ongoing story; that for believers, the Bible has a revelatory and transformative meaning (Pollyfeyt and Bieringer, 2005, p. 29).

Christian Spiritual Writings and Wisdom

Students in Archdiocesan schools engage with a wide range of spiritual writings in the rich tradition of Catholic Christianity. Spiritual writings include writings of the mystics, the fathers and mothers of the Church, the founders of the great traditions of Christian spirituality and other people past and present. These resources continue to tell the story of God's relationship with people and the human response to God. Students explore the diversity of spiritual writings and expressions of spirituality through The Arts, and through a variety of media and modes of communication. They explore how these expressions of spirituality have captured the religious imagination; inspiring, guiding and giving strength to believers over time.

Beliefs

The *Beliefs* strand comprises three distinct yet interrelated sub-strands. These sub-strands are *Trinity: God, Jesus the Christ, Spirit*; *Human Existence*; and *World Religions*.

Trinity: God, Jesus the Christ, Spirit

Students in Archdiocesan schools grow in understanding and appreciation of foundational Catholic beliefs about God, Jesus and Spirit. They learn about Catholic teachings in relation to the ongoing story of God's loving relationship with humanity as recounted in scripture and in the ongoing tradition of the Church. Students understand the variety of ways in which Catholic beliefs have found expression over time and the variety of "theologies" through which Catholic faith has sought to understand and express itself. The Creeds and the teachings of the Church that flow from them have been elaborated over the centuries as the Church has reflected upon, discussed, and debated its understanding of God's self-revelation to humanity.



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Human Existence

Students in Archdiocesan schools are encouraged to approach Catholic beliefs critically and in a way that gives value to both the role of the teaching authority in proclaiming the truth of Catholic beliefs and the role of Catholics in respecting the richness and implications of these beliefs for human existence. Students study the beliefs and teachings of the Church in relation to the realities of their own lives and the world in which they live. They are helped to understand how the truths of the Catholic faith tradition have perennial relevance for themselves, for communities of believers, the wider community and all of creation.

World Religions

Students in Archdiocesan schools are challenged by the increasing globalisation of today's world. Through a study of the major world religions, they are given the opportunity to explore the interrelationships between religion and society and deepen their understanding of the beliefs and practices of Catholic Christian Tradition. Students learn how world religions contribute valuable insights into the mystery of God and of other people and in the quest for meaning and purpose in the lives of individuals and communities.

The study of Judaism and Islam introduces students to the connections and differences between the monotheistic religions and encourages dialogue that can lead to understanding and respect, as they learn to value their own beliefs and those of others. A study of Eastern religions, including Buddhism and Hinduism, develops students' understanding and appreciation of their Asian neighbours and their capacity to be active and informed citizens working together to build harmonious local, regional and global communities.

Church

The *Church* strand comprises three distinct yet interrelated sub-strands: *Liturgy and Sacraments*, *People of God*, and *Church History*.

Liturgy and Sacraments

Students in Archdiocesan schools grow in their understanding and appreciation of the liturgical and sacramental life of the Church. They develop an understanding of the many ways in which the Biblical story of God's covenant relationship finds echoes in the lives of individuals and in their relationships with others. Students learn how liturgy can assist them to give authentic and creative expression to their own ongoing story, to their struggles and triumphs, successes and failures, sorrows and joys, and to all that lies deepest within them. Each student's individual story is linked to the Christian story which is centred on the person of Jesus Christ, his life, death and resurrection. They explore the capacity of liturgy to express the cultural diversity of believers and encourage their active participation in worship.

Students develop an understanding of how Sacraments of the Church proclaim God's presence in human life through words, actions and symbols. In exploring the historical development of Sacraments, students make connections between the liturgical and sacramental life of the Church and the life and ministry of Jesus.

People of God

Students in Archdiocesan schools grow in their understanding of the Church as both visible organisation and spiritual community; a human community in communion that reflects and witnesses to the loving communion of Father, Son and Spirit. The Church does not exist for itself but is empowered by the Spirit to be at the service of others. Students learn how the Church is called and challenged to be God's pilgrim people and the expression of the continuing presence of Jesus Christ in the world. They learn that the Church has the right and responsibility of carrying on Christ's mission and ministry through the power of the Spirit and that this is a shared mission between consecrated persons and the lay faithful.

In learning about the Church as a human community, a *community-of-persons*, students investigate its organisational structure, leadership structure, practices and rules. They begin to understand the nature of Church authority as hierarchical and collegial, reflective of history and culture. They study the roles of men and women in the structure and leadership of the Church. Students are helped to understand that the Church's authority has scriptural origins, and is a service exercised in the name of Christ and for the sake of others. They also make connections between the structures and practices of different Church communities and their culture and history.

In learning about the Church as a spiritual community, *persons-in-community*, students grow in their understanding that communion is about a rich sense of connectedness; a spiritual unity with Jesus, with Mary as Mother of the Church, with all members of the Church, living and dead ('communion of saints'), and with other Christians, that is made visible in the life of the Church. Students explore the understanding of Catholic Christians who see themselves as children of God needing to be connected to God, to others and to all of creation.

Church History

Students in Archdiocesan schools grow in their understanding and appreciation of different periods in the history of the Church through an examination of key people, events and movements in their historical context, and in relation to their contemporary significance. Historical events are considered in relation to the different social, cultural, political and intellectual contexts that shaped people's lives and actions.

Students examine the history of the Church in Australia within a broader world. They develop their knowledge, understanding and skills across a number of different contexts including family, parish, diocese and Australian Church. Students explore the beginnings of Christianity and the development of the Church over time. Students develop an appreciation of the diverse perspectives, motivations and contributions of key historical groups including lay persons, religious congregations and clergy. Broad patterns of historical change and significant historical events and developments in the Church are examined.

Students' historical understanding is developed through the exploration of concepts that help make sense of the past, including *continuity and change*, *cause and effect*, *empathy* and *perspective*. Through a process of historical inquiry, students develop historical skills such as: sequencing within a chronological framework; using appropriate historical terms and concepts; posing historical questions; locating information; using and acknowledging sources; explaining different perspectives and interpretations; and developing historical narratives and descriptions. Students' knowledge and understanding of the history of the Church enable them to better appreciate the Church of the present so that they might contribute critically and effectively to its future.

Christian Life

The *Christian Life* strand comprises three distinct yet interrelated sub-strands: *Moral Formation*; *Mission and Justice*; and *Prayer and Spirituality*.

Moral Formation

Moral formation within the Catholic Christian Tradition is founded on the innate dignity of the human person, created in the image and likeness of God. Students develop strategies needed to have a clear-sighted, honest, realistic attitude towards themselves, other people and the world in which they live. They investigate ways in which moral living is shaped by personal, social and cultural factors and by the social teachings of the Church.

Students are introduced to the scriptural foundations for Christian moral living, specifically the Decalogue (Ten Commandments), the 'Greatest Commandment' and the Beatitudes. Christian moral life is presented in the context of relationship; relationship with God in solidarity with others and the whole of creation. Students are challenged to live a virtuous life, doing good and avoiding evil, seeking not just their own happiness and fulfilment but the happiness and fulfilment of others, the creation of a just world and the wellbeing of all of creation.

Guided by a fundamental belief in the dignity of the human person and of all creation, students grow in moral understanding, sensitivity, and discernment. They develop their ability for moral reasoning while recognising their ongoing need for love, compassion, conversion, forgiveness and reconciliation. Students investigate processes and frameworks for moral decision-making and learn to make informed moral decisions in the light of a carefully formed conscience, guided by prayer and reflection on the Word of God, the life and teaching of Jesus Christ, the witness and advice of others, and the authoritative teaching of the Church. They learn about acting according to rational judgement, taking into account the good of all.

Mission and Justice

When individuals and communities express in an active and practical way who they are and what they do because of their relationship with Jesus Christ, they are engaging in the mission of the Church. Students explore the many and varied ways believers are called to give witness to the beliefs and values of the Catholic Christian Tradition and proclaim the good news of Jesus Christ. They are challenged to understand how maintaining Christian integrity will at times require thinking and acting in ways that run counter to the dominant culture.

Students examine how moral living within the broader context of the mission of the Church is expressed through action for justice. Students engage with the major themes of justice derived from scripture and Church social teaching. A Catholic Christian understanding of justice emerging from the Biblical tradition is expressed through respect for the human person, promotion of the common good, promotion of peace, solidarity, subsidiarity, stewardship, participation, economic justice, rights and responsibilities, and a preferential option for the poor.

Prayer and Spirituality

Students grow in their understanding and experience of awe, reverence, and a sense of the mystery and transcendence of life as important elements of Christian prayer and spirituality. For believers in the Catholic Christian Tradition, prayer and spirituality are intimately linked to their daily lives. Students explore ways in which prayer and spirituality support and express the Christian life of individuals and groups. Students learn about the three expressions of prayer: vocal prayer, meditative prayer and contemplative prayer. They also learn about the essential forms of prayer in the Christian tradition: blessing and adoration, petition and intercession, thanksgiving and praise. Students participate in a variety of prayer experiences, including different meditative prayer practices and spiritual exercises.

Organisation of the Religion Curriculum P-12

The organisation of the *Religious Education Curriculum P-12* includes a number of features: *Year Level Descriptions*; *Content Descriptions*; *Achievement Standards*; *Content Elaborations*; *General Capabilities* and *Cross Curriculum Priorities*.

Year Level Descriptions

Year level descriptions provide an overview of the content that is being studied and information about the learning contexts that are appropriate at each year level. They also emphasise the interrelated nature of the four strands and the expectation that planning will involve integration of content from across the strands.

Content Descriptions

The *Religious Education Curriculum P-12* includes content descriptions at each year level. These set out the religious knowledge, deep understanding and skills that teachers are expected to teach, and students are expected to learn. The content descriptions have been written to ensure that learning is appropriately ordered and that unnecessary repetition is avoided. However, a concept or skill introduced at one year level may be revisited, strengthened and extended at later year levels as needed.

Achievement Standards

Achievement standards indicate the quality of learning that students should typically demonstrate by a particular point in their schooling. An achievement standard describes the quality of learning (the extent of knowledge, the depth of understanding, and the sophistication of skills) that would indicate the student is well placed to commence the learning required at the next level of achievement. The sequence of achievement standards describes progress in the learning area. This sequence provides teachers with a framework for growth and development in the learning area. Across Prep to Year 10, achievement standards are accompanied by sets of annotated student work samples that illustrate actual achievement in relation to the achievement standard.

Content Elaborations

The *Religious Education Curriculum P-12* includes content elaborations (for Prep to Year 10) and examples of connections to Senior Secondary courses in religion (for Years 11 and 12) that illustrate and exemplify content and assist teachers in developing a common understanding of the content descriptions. They are not intended to be comprehensive content points that all students need to be taught.

General Capabilities

General capabilities comprise an integrated and interconnected set of knowledge, skills, behaviours and dispositions that students develop and use in their learning across the curriculum, in co-curricular programs and in their lives outside school. There are seven general capabilities: *literacy; numeracy; information and communication technology (ICT) capability; critical and creative thinking; personal and social capability; ethical understanding, and intercultural understanding*. In Archdiocesan schools, the general capabilities are developed within the Brisbane Catholic Education Vision to Teach, Challenge, Transform and the beliefs underpinning the *BCE Learning and Teaching Framework (2012)*.

Literacy

Students become literate as they develop the knowledge, skills and dispositions to interpret and use language confidently for learning and communicating in and out of school and for participating effectively in society. Literacy involves students in listening to, reading, viewing, speaking, writing and creating oral, print, visual and digital texts, and using and modifying language for different purposes in a range of contexts.

In Religion, students develop literacy capability as they learn how to build religious knowledge and how to explore, analyse, question, discuss and communicate religious concepts and ideas. Students use and create a wide variety of print, visual, oral and digital texts. They recognise how contextual information and language features of a variety of religious texts assist in making meaning of these texts.

Numeracy

Students become numerate as they develop the knowledge and skills to use mathematics confidently across all learning areas at school and in their lives. Numeracy involves students in recognising and understanding the role of mathematics in the world and having the dispositions and capacities to use mathematical knowledge and skills purposefully.

In Religion, students develop numeracy capability as they learn to interpret, analyse, respond to and create texts involving quantitative and spatial information (e.g. texts that present issues or arguments based on data; visual texts that incorporate graphic organisers such as Venn diagrams or flowcharts). They learn to organise and interpret historical events and developments in the Church, analysing numerical data to make meaning of the past (e.g. to understand cause and effect, and continuity and change). Students learn to use scaled timelines, calendars and dates to locate and record information on topics of historical significance in the Church.

Information and Communication Technology (ICT) Capability

Students develop ICT capability as they learn to use ICT effectively and appropriately to access, create and communicate information and ideas; solve problems and work collaboratively in all learning areas at school and in their lives beyond school. The capability involves students learning to make the most of the technologies available to them, adapting to new ways of doing things as technologies evolve and limiting the risks to themselves and others in a digital environment.

In Religion, students develop ICT capability when they investigate, create and communicate religious ideas and concepts. Students employ ICT to access, interpret, modify and create a range of print, visual and multimodal texts including texts developed in digital publishing. They use their ICT capability to access, share and exchange information; to collaborate and communicate with others electronically; and to communicate, present and represent religious ideas and concepts.

Critical and Creative Thinking

Students develop capability in critical and creative thinking as they learn to generate and evaluate knowledge, clarify concepts and ideas, seek possibilities, consider alternatives and solve problems. Critical and creative thinking are integral to activities that require students to think broadly and deeply using skills, behaviours and dispositions, such as reason, logic, resourcefulness, imagination and innovation, in all learning areas at school and in their lives beyond school.

In Religion, students develop critical and creative thinking as they investigate and develop understandings of religious concepts and ideas through active inquiry that involves imagining and exploring possibilities; shaping new ideas and theories; planning and selecting appropriate information; evaluating sources of information; and developing an argument using evidence.

Students learn the value and process of developing creative questions and the importance of speculation. Students are encouraged to be curious and imaginative in their inquiry. Students evaluate and use evidence from a variety of sources; analyse different arguments, viewpoints, attitudes and perspectives; articulate and justify a response to moral issues; present a cohesive and logical argument; and think deeply about questions that do not have straightforward answers.

Through reading, viewing and listening, students critically analyse the opinions, points of view and unstated assumptions embedded in religious texts. Students employ critical and creative thinking through the creation of their own written, visual and multimodal texts that require logic, imagination and innovation.

Personal and Social Capability

Students develop personal and social capability as they learn to understand themselves and others, and manage their relationships, lives, work and learning more effectively. Personal and social capability involves students in a range of practices including: recognising and regulating emotions; developing empathy for and understanding of others; establishing positive relationships; making responsible decisions; working effectively in teams and handling challenging situations constructively.

In Religion, students develop personal and social capability as they investigate and develop understandings of religious concepts and ideas through active inquiry that provides them with opportunities for directing their own learning; initiative taking, goal setting, decision making, planning and carrying out investigations; working independently and collaboratively; expressing and reflecting on their own opinions, beliefs, values and questions; and appreciating the different insights and perspectives of others.

Through close reading and discussion of a variety of religious texts, students experience and evaluate a range of personal and social behaviours and perspectives and develop connections and empathy with others in different social, cultural, historical and religious contexts. They make connections between religious texts and their own experiences; consider the wellbeing of self, others and all creation; analyse implications for their own actions and those of the wider community; and make informed choices about issues that impact their own lives and that of contemporary society.

Ethical Understanding

Students develop capability in their ethical understanding as they identify and investigate the nature of ethical concepts, values, character traits and principles, and understand how reasoning can assist ethical judgment. Ethical understanding involves students in building a strong personal and socially oriented ethical outlook that helps them to manage context, conflict and uncertainty, and to develop an awareness of the influence that their values and behaviour have on others.

In Religion, students develop ethical understanding as they study the issues and dilemmas present in a range of religious texts and explore how ethical principles affect the behaviour and judgment of those involved in issues and events. Students use points of reference in formation of conscience to inform ethical decisions about a range of emerging issues. These points of reference include: the teachings of Jesus; sacred texts; the Church's living tradition; authoritative Church teaching including Catholic social teaching; interiority; and prayer and reflection on the Word of God. Students analyse the connections between ethical frameworks of a religious tradition and responses to contemporary social issues and global challenges.

Students apply the skills of reasoning, empathy and imagination, consider and make judgments about actions and motives and speculate on how life experiences affect and influence people's decision making and whether particular ethical positions are reasonable or not. They critically explore the actions and motivations of significant people in the history of the Church that may be the result of different standards and expectations and changing societal attitudes.

Intercultural Understanding

Students develop intercultural understanding as they learn to value their own and others' cultures, languages and beliefs. They come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. This capability involves students in learning about, and engaging with, diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect.



In Religion, students develop intercultural understanding as they learn about religious concepts and ideas and the ways these have been influenced by different cultural groups, past and present. Students learn to appreciate the contribution that diverse cultural perspectives have made to the development of religious knowledge.

Through a study of the origins and development of the Church, students are exposed to a range of cultural traditions, past and present, and learn about the perspectives, beliefs and values of these different cultural groups, and the importance of understanding their own and others' histories. Students learn how particular cultural influences have led to differences across Church communities (e.g. liturgical practice, sacramental life, church architecture). They learn about the influence on the beliefs, values and practices of Church communities, past and present; of particular cultural groups (e.g. Vietnamese communities, Sudanese communities, Aboriginal and Torres Strait Islander peoples); and individuals such as founders of religious orders; significant reformers; and lay and religious leaders.

Students learn to appreciate and interpret different perspectives, challenge stereotypical or prejudiced representations of cultural groups, and demonstrate respect for cultural diversity and the human rights of all people.

Cross Curriculum Priorities

Cross curriculum priorities focus on contemporary issues about which young Australians should learn. The cross-curriculum priorities to be addressed in the *Religion Curriculum P-12* are based on those from the Australian Curriculum but have been nuanced to better reflect a Catholic Christian worldview. They are: *Aboriginal and Torres Strait Islander histories, cultures and spiritualities*; *Asia and Australia's engagement with Asia in a multi-faith context*; and *sustainability and ecological stewardship*.

Aboriginal and Torres Strait Islander Histories, Cultures and Spiritualities

Aboriginal and Torres Strait Islander communities are strong, rich and diverse. Central to this priority is an understanding of Aboriginal and Torres Strait Islander Identity as living and learning communities with deep knowledge traditions.

A conceptual framework based on Aboriginal and Torres Strait Islander peoples' unique sense of identity has been developed as a structural tool for the embedding of Aboriginal and Torres Strait Islander histories and cultures within the Australian curriculum. This sense of identity is approached through the interconnected aspects of *Country/Place*, *People*, and *Culture*. Embracing these elements enhances all areas of the curriculum.

The Aboriginal and Torres Strait Islander priority provides opportunities for all learners to deepen their knowledge of Australia by engaging with the world's oldest continuous living cultures; peoples who possess an ancient and profound sense of the sacred. The spirituality of Aboriginal and Torres Strait Islander peoples defines their whole way of life; defining their ways of seeing, being and acting. It includes their thinking and feeling about 'transcendence'; ideas about a creator or creative force in the cosmos; human values; sense of meaning and purpose in life; love and care for self and others; sense of stewardship for the earth; and an aesthetic sense.

From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history...This perception and recognition penetrates their lives with a profound religious sense (Pope Paul VI, Declaration on the Relation of the Church to Non-Christian Religions [Nostra Aetate], 1965, n.2).

The knowledge and understanding of Aboriginal and Torres Strait Islander histories, cultures and spiritualities enrich the ability of all learners to participate positively in the ongoing development of Australia.

For each cross-curriculum priority, a set of organising ideas reflects the essential knowledge, understandings and skills for that priority. The organising ideas are embedded in the content descriptions and elaborations of the *Religious Education Curriculum P-12* as appropriate.

Country/Place

- Ol.1 Australia has two distinct Indigenous groups, Aboriginal peoples and Torres Strait Islander peoples.
- Ol.2 Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place throughout all of Australia.
- Ol.3 Aboriginal and Torres Strait Islander peoples have a profound sense of the sacred and unique belief systems and are spiritually connected to the land, sea, sky and waterways.

Culture

- Ol.4 Aboriginal and Torres Strait Islander societies have many Language Groups.
- Ol.5 Aboriginal and Torres Strait Islander peoples' spiritualities and ways of life are uniquely expressed through ways of being, knowing, thinking and doing.
- Ol.6 Aboriginal and Torres Strait Islander peoples have lived in Australia for tens of thousands of years and their experiences can be viewed through historical, social, political and religious lenses.

People

- Ol.7 The broader Aboriginal and Torres Strait Islander societies encompass a diversity of nations across Australia.
- Ol.8 Aboriginal and Torres Strait Islander peoples have sophisticated family and kinship structures and religious practices and rituals.
- Ol.9 Australia acknowledges the significant contributions of Aboriginal and Torres Strait Islander peoples locally and globally.

Asia and Australia's engagement with Asia in a multi-faith context

The priority *Asia and Australia's engagement with Asia in a multi-faith context* provides a regional context for learning in all areas of the curriculum. It reflects Australia's extensive engagement with Asia in social, cultural, political, economic and religious spheres.

Many Asian nations are growing rapidly and are regionally and globally influential. Immigrants from all these countries have historically contributed to Australia's development and will continue to do so in the future.

Asia has millions of different peoples following a wide variety of religions. Hinduism has the largest number of adherents, followed closely by Islam, Buddhism and Christianity. The Catholic Church recognises the religious plurality and diversity of Asian region. Catholics are encouraged to enter into respectful dialogue with adherents of other religions.

Dialogue presupposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other...Dialogue demands respect for the other as he [she] is; above all, respect for his [her] faith and his [her] religious convictions (Nostra Aetate, 1965, n.1).

Dialogue is not primarily a matter of talking. In the first instance, it is an attitude, an openness and sensitivity, honesty and humility of spirit and reverence. Christians are called to engage with other faith traditions, not by privileging one's own faith tradition against all others, nor by patronising other traditions, but by seeking to understand others in their own terms.

An understanding of Asia and its multi-faith context underpins the capacity of Australian students to be active and informed citizens working together to build harmonious local, regional and global communities, and to build Australia's social, intellectual and creative capital. It also builds understanding of the diversity of cultures, religious beliefs and practices and peoples living in Australia, fosters social inclusion and cohesion and is vital to the prosperity of Australia.

Learning about the religious 'other' enables Australian students to participate intelligently and effectively in a religiously plural world, and to shape positive attitudes about the religious 'other'; to value difference rather than see it as a curiosity; to go beyond mere tolerance. Students are enabled to live in harmony with peoples of other faiths with an open attitude towards other religions, mutually witnessing to others from the values found in their own faith and working together for social justice and peace at every level - local, national and international. Such collaboration can do much to foster mutual understanding and esteem.

This priority will ensure that students learn about and recognise the diversity within and between the countries of the Asia region. They will develop knowledge and understanding of Asian societies, cultures, religious beliefs and practices and the connections between the peoples of Asia, Australia, and the rest of the world. Critical religious literacy which is content rich, culturally appropriate and reflective is essential if Australian students are to participate effectively in a multicultural and multi-religious world.

For each cross-curriculum priority, a set of organising ideas reflects the essential knowledge, understandings and skills for the priority. The organising ideas are embedded in the content descriptions and elaborations of the *Religious Education Curriculum P-12* as appropriate.

Asia and its diversity

- Ol.1 The peoples and countries of Asia are diverse in ethnic background, traditions, cultures, belief systems and religions.
- Ol.2 Interrelationships between humans and the diverse environments in Asia shape the region and have global implications.

Achievements and contributions of the peoples of Asia

- Ol.3 The peoples and countries of Asia have contributed and continue to contribute to world history, human endeavour and religious experience.
- Ol.4 The arts and literature of Asia influence aesthetic and creative pursuits within Australia, the region and globally.

Asia-Australia engagement

- Ol.5 Collaboration and engagement with the peoples of Asia support effective regional and global citizenship, building community and promoting social justice, human rights, human dignity and solidarity.
- Ol.6 Australia is part of the Asia region and our histories from ancient times to the present are linked.
- Ol.7 Australians play a significant role in social, cultural, political and economic developments in the Asia region.
- Ol.8 Australians of Asian heritage have influenced Australia's history and continue to influence its dynamic culture and society.

Sustainability and Ecological Stewardship

Sustainability and ecological stewardship is a response to the call for ecological conversion.

'Ecology' (from the Greek *oikos*) refers to the Earth as our home; our place of wellbeing. For Christians, ecological stewardship is the conviction that every gift of nature and grace comes from God and that the human person is not the absolute owner of his or her gifts or possessions but rather the trustee or steward of them. These gifts are given in trust for the building of the Kingdom of God. Christians are called to appreciate the spiritual and theological significance of the Earth and to exercise ecological stewardship of the Earth and its resources. The gifts of creation are not simply there for human use, but have their own dignity, value and integrity.

Because creation was entrusted to human stewardship, the natural world is not just a resource to be exploited but also a reality to be respected and even revered as a gift and trust from God. It is the task of human beings to care for, preserve and cultivate the treasures of creation (John Paul II, *The Church in Oceania*, 2001, n.31).

For Christians, all life is interconnected. As co-creators with God and as stewards, humans are charged with cultivating and caring for all creation (Genesis 2:15). Care for creation flows out of religious respect for the integrity of creation and concern for the common good - past, present and future (Catechism of the Catholic Church, n.2415). This requires an understanding of God's grace in all of humanity and the natural world, "an integration of nature and culture" and a view of the human person as part of the human family that is in solidarity with all creation. Care for creation calls for a change of heart; an ecological conversion from dominion over creation to an ethical and ecological stewardship of creation.

Ecologically and ethically sustainable patterns of living meet the needs of the present without compromising the ability of future generations to meet their needs. Actions to improve ecological and ethical sustainability are both individual and collective endeavours shared across local and global communities. They necessitate a renewed and balanced approach to the way humans interact with each other and the environment so that life-enhancing choices can be made for themselves, others and the Earth and a positive difference is made to the wellbeing of society and all creation.

Education for sustainability and ecological stewardship develops the knowledge, skills, values and world views necessary for people to understand and appreciate the interrelatedness of all creation; to know of creation as a gift from God which requires equitable sharing and wise stewardship; and to live a life that is ecologically and ethically sustainable. It enables individuals and communities to reflect on ways of interpreting and engaging with the world.

Sustainability and ecological stewardship education is futures-oriented, focusing on protecting the environmental ecology and the human ecology (the wellbeing of society and the earth community) and creating a more ecologically and socially just world through informed action. Actions that support more sustainable patterns of living require consideration of environmental, social, cultural and economic systems and their interdependence.

For each cross-curriculum priority, a set of organising ideas reflects the essential knowledge, understandings and skills for the priority. The organising ideas are embedded in the content descriptions and elaborations of the *Religion Curriculum P-12* as appropriate.

Systems

- Ol.1 The biosphere is a dynamic system providing conditions that sustain life on Earth.
- Ol.2 All life forms, including human life, are connected through ecosystems on which they depend for their wellbeing and survival.
- Ol.3 Ecologically and ethically sustainable patterns of living rely on the interdependence of healthy social, economic and ecological systems.

World views

- Ol.4 World views that recognise the dependence of living things on healthy ecosystems and value diversity and social justice are essential for achieving ecological and ethical sustainability.
- Ol.5 World views are formed by experiences at personal, local, national and global levels and are linked to individual and community actions for ecological and ethical sustainability.

Futures

- Ol.6 The sustainability of ecological, social and economic systems is achieved through informed individual and community action that values local and global equity and fairness across generations into the future.
- Ol.7 Actions for a more ecologically and ethically sustainable future reflect values of care, respect, responsibility and concern for the common good and require us to explore and understand environmental and human ecology.
- Ol.8 Designing action for ecological and ethical sustainability requires an evaluation of past practices, the assessment of scientific and technological developments and balanced judgments based on projected future economic, social and environmental impacts, and informed by Catholic social teachings.
- Ol.9 Ecologically and ethically sustainable futures result from actions designed to preserve and/or restore the quality, uniqueness and wellbeing of society and all creation.

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The Religious Education Curriculum P-12

Prep

Prep Year Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Prep, students learn about some Old Testament and New Testament stories that tell of a God of love, the creator of all, the goodness of God's creation, God's special relationship with all of creation and God's plan that people help each other to live safely and happily together, for the good of all.

Students listen to, read and view stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew, his mother Mary, his friends and family; of Jesus praying and teaching others to pray; of his teachings about love, compassion and forgiveness that challenged people about the way they were living, and of his suffering, death and resurrection. They learn that Christians believe God created people with the freedom to choose between good and bad, right and wrong. They explore examples of times, from familiar texts and their personal experience, when people make these choices.

Students understand that prayer helps believers follow the teachings of Jesus; to live according to God's plan. They learn about ways in which believers pray, either alone or with others, including the Sign of the Cross and Amen. They observe ways in which believers pray together during special celebrations and rituals that mark important times in the life of believers and in the Church year. They learn about the Church building as a sacred place for believers and the Bible as a sacred book for believers.



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Sacred Texts

Old Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> Christians venerate the Bible as a sacred book in many ways, including proclamation in prayer celebrations and meditative reflection in personal prayer. <i>Skills</i> Use and display the Bible respectfully. Listen with respect as Scripture is proclaimed in prayerful settings. STOT1	• exploring how the Bible is venerated in their class/school setting • investigating how, when and where stories from the Bible are proclaimed and listened to in their school setting • displaying the Bible in its own special place in the classroom • creating sacred spaces that incorporate and display the Bible in reverent ways • handling the Bible with care and in ways that are appropriate for prayer
<i>Religious Knowledge and Deep Understanding</i> Familiarity with characters, events and messages from some key Old Testament stories, including Joseph (Genesis 37:1-36, 39:1-6, 41:15-44, 41:53-57, 42-46) and David (1 Samuel 17:1-49), is a means of connecting Scripture and real life. <i>Skills</i> Listen and respond to Old Testament stories Share feelings and thoughts about the events, characters and messages in some familiar Old Testament stories. Make links between some familiar Old Testament stories and their own experiences by sharing characters, events and messages that may be similar to or different from their own experiences. STOT2	• using simple retrieval charts to enhance students' understandings of some key Old Testament stories • providing a simple, correctly sequenced retelling of some Old Testament stories through play and focused learning, and predicting possible endings or consequences of some familiar Old Testament • naming people and events from life experiences that are similar or different to familiar Old Testament stories • drawing on real life examples to explain the meaning of some familiar Old Testament stories

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding
Christians venerate the Bible as a sacred book in many ways, including proclamation in prayer celebrations and meditative reflection in personal prayer.

Skills

Use and display the Bible reverently.

Listen with reverence as Scripture is proclaimed in prayerful settings.

STNT1

Elaborations

- exploring how the Bible is venerated in their class/school setting
- investigating how, when and where stories from the Bible are proclaimed and listened to in their school setting
- displaying the Bible in its own special place in the classroom
- creating sacred spaces that incorporate and display the Bible in reverent ways
- handling the Bible with care and in ways that are appropriate for prayer

Religious Knowledge and Deep Understanding
The Gospels tell the good news of Jesus.

Familiarity with characters, events and messages from some key New Testament stories, including the birth of Jesus (Luke 2:1- 7; Matthew 1:18-25), is a means of connecting Scripture and real life.

Skills

Listen and respond to stories of and about Jesus in the Gospels.

Share feelings and thoughts about the events, characters and messages in some familiar New Testament stories.

Make links between some familiar New Testament stories and their own experiences by sharing characters, events and messages that may be similar to or different from their own experiences.

STNT2

- providing a simple, correctly sequenced retelling of some New Testament stories through play and focused learning, and predicting possible endings or consequences of some familiar New Testament stories
- drawing on real life examples to explain the meaning of some familiar New Testament stories
- using simple retrieval charts to enhance students' understandings of some key New Testament stories

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding The writer of the first creation story in the Old Testament (Genesis 1:1-2:4a) repeatedly uses the statement "And God saw that it was good" to emphasise God's special relationship with all of creation.

Jesus's wisdom challenged people about the way they were living (e.g. The Greatest Commandment: "Love the Lord your God with all your heart, all your soul and all your mind and love your neighbour as yourself." Matthew 22:37-39).

Skills

Share feelings and thoughts about the goodness of God's creation from their own experience.

Make connections between some of Jesus' wise statements and how these are expressed in a range of stories (e.g. personal stories, stories of the school's founders, children's literature, film, art).

STCW1

Elaborations

- using the response "And God said that it was good" in a litany of creation they have composed (e.g. Thank you God for the beautiful blue sky" and all respond..."
- engaging with a variety of texts about creation, including Scriptural texts, children's literature, movies and art, to make connections and find patterns of language about the goodness of creation
- creating a class reflective journal, with words and/or images, to apply selected wise statements of Jesus (e.g. Do not be afraid, I am with you) to real life situations and personal stories

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding There is one God, the source of truth and love, who is creator of all. God's presence is revealed in the goodness of creation.

Skills

Listen and respond to the two creation stories in Genesis (Genesis 1:1-2:4a and Genesis 2:4b-9; 15-25).

Make links between God and the natural world.

Share their ideas about God and creation.

BETR1

Elaborations

- listening and responding to various stories of creation
- creating a group-generated collage (digital or visual) to express their ideas about God as creator
- developing a class prayer that celebrates creation

Religious Knowledge and Deep Understanding Christians believe that Jesus suffered, died and rose again.

Skills

Listen and respond to the Easter story in the Gospels, including Mark 16:1-8.

Share feelings and thoughts about the events, characters and messages in the Easter story.

BETR2

- creating a word and picture wall to share feelings and thoughts about the events, characters and messages in the Easter story
- retelling the Easter story through imaginative play, use of illustrations and images
- participating in Holy Week celebrations and rituals in classroom and/or school and discussing what they saw, heard and felt

World Religions

Religious Knowledge and Deep Understanding Jesus was a Jew. He lived in a Jewish family and Mary was his mother.

Skills

Recognise stories from the New Testament that tell about Jesus' life as a Jew, such as the presentation in the temple (Luke 2:22-24; Luke 2:39-40) and the finding in the temple (Luke 2: 41-52).

Investigate and report what Jewish families were like in the time of Jesus.

BEWR1

Elaborations

- locating places on a bible map or interactive bible map that match key events in Jesus' life
- using speaking, writing or drawing to communicate some ideas about Jesus' life in a Jewish family
- listening to stories from the New Testament about Jesus' childhood
- role playing the parts different people played in Jewish families in the time of Jesus e.g. the daily jobs that mothers, fathers, children, grandparents did for the family

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding the Church has important ways of praying together through celebrations and rituals, marking special times in the life of believers (e.g. Baptism, Eucharist) and in the Church year (the liturgical seasons).

Skills

Identify celebrations and rituals that mark special times in the life of the Church community (e.g. Baptism, Eucharist, Reconciliation, Christmas, Easter) and in the Church year (e.g. Lent, Holy Week, Easter, Pentecost, Ordinary Time, Advent and Christmas).

Describe some ways in which members of the Church pray together during special celebrations and rituals (e.g. word, action, silence, music and symbol, patterns/ repetition, special colours).

Make connections between Church rituals and special times in the lives of believers (e.g. Baptism and welcome; reconciliation and forgiveness).

CHLS1

Elaborations

- visiting a local church and looking for the colours and symbols of the liturgical season
- preparing to participate in whole school celebrations associated with liturgical seasons or special feast days e.g. Ash Wednesday, Holy Week, Easter, Advent, School feast day
- collaboratively constructing a Y-chart about the ritual celebrations of a significant event in their personal or school life e.g. birthday, ANZAC Day, Grandparent's Day, school assembly

People of God

Religious Knowledge and Deep Understanding The Church building is a sacred place. Believers gather in the Church to pray, to be together and to celebrate various rituals (e.g. Baptism, Eucharist, Marriage).

Skills

Identify features of the Church building that mark it as a sacred place (e.g. religious art, artefacts, icons and symbols, sacred objects, special clothes, parish name, etiquette).

Describe some ways in which believers gather in the Church to pray, to be together and to celebrate various rituals.

CHPG1

Elaborations

- visiting the Church to complete a 'Church Search' that investigates religious art, artefacts, icons and symbols
- planning for a prayer celebration in the Church (e.g. writing invitations, preparing food to share after the celebration, getting ready by knowing what is expected when we are in a sacred place)
- giving the sign of peace in the Prayer Circle at the beginning/end of the day

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding Jesus taught key messages about love, compassion and forgiveness, including the parable of the Good Samaritan (Luke 10:29- 37). Jesus taught that love of God and others is the greatest commandment. Christians are called to follow the teachings of Jesus.

Skills

Share feelings and thoughts about some of Jesus' key messages about love, compassion and forgiveness.

Identify connections between Jesus' key messages about love, compassion and forgiveness and their personal experience.

CLMF1

Elaborations

- developing an understanding of The Greatest Commandment (Matthew 22:36- 39//Mark 12:28-31//Luke 10:25-28) "Love your neighbour as you love yourself" in the context of the parable of the Good Samaritan (Luke 10:29-37)
- using drama strategies to explore ways they can treat others like they would like to be treated
- developing classroom routines that are fair and just e.g. everybody gets a chance to be the Leader for a Day and experiencing what it is to love others as a leader

Religious Knowledge and Deep Understanding According to Christian teaching, God created people as rational beings with the freedom to choose. Choices between good and bad, right and wrong involve the whole person - emotions, feelings and reasoning.

Skills

Identify examples from scriptural texts, including the Ten Lepers (Luke 17:11-18), where people have the freedom to choose between good and bad, right and wrong.

Explore the emotions, feelings and reasoning involved when people make choices between good and bad, right and wrong and make connections with their personal experiences.

CLMF2

- recording evidence from some Old Testament stories (e.g. Adam and Eve, Jonah) and New Testament stories (e.g. Joseph and Mary, Zacchaeus, the Ten Lepers) where characters exercise God's gift of the freedom to choose
- using a variety of resource cards and/or stimulus objects, students express their feelings when retelling experiences in which they have made choices between good and bad, right and wrong
- naming the feelings of characters in familiar stories as they make their choices and investigating the question "Who helps us make responsible choices?" by interviewing other students

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding God's plan is that people help each other to live safely and happily together. Societal laws are intended to be for the good of all.

Skills

Identify connections between God's plan for people to live safely and happily, as illustrated by Jesus' teaching (e.g. The Golden Rule, Matthew 7:12//Luke 6:31), and their personal experience (e.g. at school, home, community).

Explore their feelings and thoughts about societal laws (e.g. classroom, playground, family, safety) being intended for the good of all, rather than to meet individual wants and needs.

CLMJ1

Elaborations

- using some familiar Old Testament stories (e.g. Noah, Genesis 6:5-8, 7:1-5, 8-10, 12, 17, 22 8:6, 8-12, 13b, 20-22), New Testament stories (e.g. the Good Samaritan, Luke 10:29-37; stories of Jesus healing) and teachings of Jesus (e.g. The Golden Rule), share thoughts and feelings about God's plan for people to live safely and happily together
- developing a class covenant that illustrates ways of living and working safely and happily together
- developing rules for safe and happy outdoor play that protect the good of all

Prayer and Spirituality

Religious Knowledge and Deep Understanding Jesus prayed regularly and taught others how to pray. Prayer involves both talking and listening to God, either alone or with others. Believers pray with the help of word, music, action, silence, images, symbols and nature.

Skills

Identify some occasions when believers pray alone (personal prayer) and pray with others (communal prayer).

Communicate an understanding of the language, gestures, purpose and context of the Sign of the Cross and Amen.

Listen and respond to stories in the Gospels of Jesus praying and teaching others to pray, including teaching his disciples (Luke 11:1-4).

Recognise elements that help believers pray.

Participate with respect in a variety of prayer experiences (e.g. prayer circles, school prayer, thank you prayers).

CLPS1

Elaborations

- learning the language, gestures, purpose and context of a variety of traditional prayers and devotions for individual and communal use (including Amen, Sign of the Cross)
- viewing or listening to stories from the Gospels of Jesus praying and teaching others to pray, such as: Jesus prayed at the beginning of his ministry (Luke 3:21-22), Jesus prayed before choosing his apostles (Luke 6:12-13), Jesus prayed in the garden (Luke 22:39-42), Jesus taught us how to pray (Matthew 6:7-16), Jesus gave thanks (Matthew 15:36), Jesus taught his disciples to pray (Luke 11:1-4)
- learning a class prayer and participating in prayer rituals in the day-to-day procedures and routines of the classroom

Christian Life

Prayer and Spirituality	Elaborations
<i>Religious Knowledge and Deep Understanding</i> Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices (including being silent and still and lighting a candle) that helps believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'. <i>Skills</i> Participate respectfully in meditative prayer. Identify and use practices that assist them to prepare for and engage in meditative prayer. CLPS 2	• learning about different ways of calling believers to prayer (e.g. sign of the cross, lighting a candle) • using scheduled times during the day to allow for times of stillness and silence • using breathing techniques and music to calm the body and bring about stillness

Prep Achievement Standard

By the end of Prep, students communicate their ideas, feelings and thoughts about God, the goodness of God's creation and God's plan that people help each other to live safely and happily together for the good of all. They identify connections between some Old Testament stories and their personal experience including the experience of the goodness of creation. Students listen and respond to stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew; his mother Mary, his family and friends; of Jesus praying and teaching others to pray; and of his suffering, death and resurrection. Students recognise Jesus' teachings about love, compassion and forgiveness that challenged people about the way they were living. They relate examples of people having the freedom to choose between good and bad, right and wrong.

Students understand that prayer helps believers to follow the teachings of Jesus to live according to God's plan. They recognise ways in which believers pray either alone or with others, using word, music, action, silence, images, symbols and nature. They participate with respect in a variety of these prayer experiences including the Sign of the Cross, and Amen and meditative prayer practices especially silence and stillness and lighting a candle. They describe ways in which believers pray together during special celebrations and rituals that mark important times in the life of believers and in the Church Year.

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Year One

Year One Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 1, students explore the Christian teaching that all people are created in God's own image, with dignity and natural rights. They learn about living in accordance with God's plan for all creation: living safely and happily in community and in loving relationship with God, with a responsibility to care for all creation and using God's gift of freedom to make choices responsibly. They engage with a variety of Old Testament texts to learn about God's presence in the lives of individuals and communities and make connections to their own experiences. They explore the words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action. They learn about the different roles in the local parish community.

Students learn about the nature of Jesus' mission and ministry. They explore aspects of Jewish daily life at the time of Jesus. They listen to, view and read accounts from different Gospels of key events, places and characters in the life of Jesus and explore similarities and differences in these accounts. They explore the many ways in which Mary, Mother of Jesus, is honoured by Christians past and present and develop their understanding of the Hail Mary, a Catholic prayer honouring Mary. Students understand that prayer was an important part of Jesus' life and is important in the lives of believers. They continue to learn about ways in which believers pray, either alone or with others.

Sacred Texts

Old Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> For Christians, the Bible is a sacred book. The Old Testament describes how the people of Israel have reflected on God's presence in their lives. <i>Skills</i> Make connections between the lives of people in Old Testament stories, including Moses (Exodus 3:8-17), and the ways in which God was active in their lives. STOT3	- listening to and viewing a range of Old Testament stories (e.g. Moses to lead his people out of Egypt Exodus 3:8-17; God gives a sign to Moses Exodus 4:1-5) to highlight God's intervention in the history of the Israelites - using simple strategies (e.g. 'before and after', '5 Ws + H, story map) to show God's activity in the lives of some Old Testament characters - sequencing key events in Old Testament stories using a range of strategies (e.g. creating a photo story, simple plays, collages, retell)
New Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> The Gospels of Matthew, Mark, Luke and John provide insights into the life and teaching of Jesus. <i>Skills</i> Identify key events, places and characters in the life of Jesus as revealed in Gospel passages, including Lost in the Temple (Luke 2:41-47); the baptism of Jesus (Mark 1:9-11); the Passover (Matthew 26:17-19) and the Last Supper (Mark 14:22-25). Identify similarities and differences between different Gospel accounts of key events, characters and teachings in the life of Jesus (e.g. birth, death, Jesus' family, Jesus' followers, meal stories, miracles). STNT3	- creating a word bank of people, places and events in the life of Jesus - listening to, viewing and/or reading a range of Gospel stories that provide insights into the life and teaching of Jesus (e.g. The Storm at Sea Matthew 9:23-27; The work of Jesus and of the disciples Matthew 9:35-38, John 10:14-15, Matthew 10:1-4, John 21:16; The magi and flight into Egypt Matthew 2:1-15, 19-22; Wedding at Cana John 2:1-12; Presentation in the Temple Luke 2:22-24; Festival of the Booths John 7:2-8) - depicting key events in the life of Jesus using a range of strategies (e.g. creating a photo story, simple plays, collages, retell)

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The wisdom of some Old Testament stories (e.g. Moses, Abraham, Noah, Joseph, Ruth, Jeremiah) helps people understand God's presence in the lives of individuals and communities.

Skills

Make connections between important messages about God's presence in the lives of individuals and communities in some Old Testament stories and their own experiences.

STCW2

Elaborations

- exploring selected examples of wise words from Old Testament stories (e.g. God speaks to Moses Exodus 2:23-3:8a; God speaks to Elijah 1 Kings 19:11-13a; God's Promise to Abram Genesis 15:1-6; Noah: "I will give you my blessing. All living things are given into your hands." Genesis 9:1-2)
- creating a visual or written response to a question such as "How is God present in me and how is God present in others and in all of creation?"
- using visual brainstorming strategies such as a "Wonder Wall" to make connections between God's presence in Old Testament stories and students' own experience (e.g. "I wonder how God is present in ...?"; "I wonder how God is present in the life of Joseph?" (Genesis 37:1-50)

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

Jesus called people, including 'the twelve', to share in his mission and ministry.

Skills

Identify the nature of Jesus' mission and ministry (e.g. healing, teaching, forgiving).

Name key people in Gospel passages, including 'the twelve', whom Jesus called to share in his mission and ministry.

BETR3

Elaborations

- listening to, viewing and/or reading a range of Gospel stories that tell about Jesus' ministry such as Jesus calls Peter, Andrew and James (Matthew 4:18-22); Calling the Twelve (Mark 3:13-19, Matthew 10:1-4, Luke 6:12-16); Jesus ministers, teaches and heals (Matthew 4:23 - 25; Matthew 8:14-17; Matthew 9:2-8; Matthew 14: 13-21; Luke 5:17-26; Luke 4:38-41; Matthew 7:12; Luke 6:31)
- creating a word bank of people that Jesus called to share in his ministry, including 'the twelve'
- role playing key events in the ministry of Jesus using visual stimulus (e.g. puppets, story cards)

Human Existence

Religious Knowledge and Deep Understanding

God created human beings in God's own image, in order to form a loving relationship with them. God's plan is that people help each other to live safely and happily in community.

Skills

Discuss ideas about God (including creator, forgiving, compassionate, caring, loving, listening).

Identify and share the gifts God has given.

Make a connection between their ideas of God (e.g. God is loving) and the way people live safely and happily in community (e.g. I/we can show love when I/we...).

BEHE1

Elaborations

- recording their own name on a gift box and listing the gifts God has given to them
- discovering and celebrating the uniqueness of each member of the class (e.g. in the routine of class shared time)
- matching attributes of God (e.g. compassionate) with images of ways people act in community (e.g. caring for the aged)

World Religions

Religious Knowledge and Deep Understanding

Jesus participated in the life of the Jewish community.

Skills

Explore and record some aspects of Jewish daily life at the time of Jesus (including meal times, leisure times, observing the Sabbath, praying, food laws).

BEWR2

Elaborations

- posing questions about daily life in a Jewish community at the time of Jesus (e.g. What kinds of food were eaten? What types of houses did they live in? How did children play together? What clothing did people wear? Where did children go to school?)
- recording information, in pictures and words, of aspects of life in the time of Jesus
- creating a 'Day in the life of Jesus' (e.g. meal times, leisure times, observing the Sabbath, praying) visual display

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding
Sacraments are sacred actions of the Church through which God is present. In the Sacraments of Baptism and Eucharist, words, actions and symbols are used to communicate God's presence and action.

Skills

Identify words, actions and symbols used in the Sacrament of Baptism to communicate God's presence and action (e.g. use of water, sign of the cross, anointing with oil, white garment, Baptismal promises, candle).

Identify words, actions and symbols used in the Sacrament of Eucharist to communicate God's presence and action (e.g. bread, wine, water, priest community gathered, table fellowship, the Word, sign of peace, sending forth).

CHLS2

Elaborations

- creating a Baptism touch table to investigate the symbols of Baptism (e.g. oils, bowl of water, a white candle and white robe, Baptismal certificate, photos)
- producing a 'Sacramental Symbol Slideshow' that identifies some words, symbols and actions and how these communicate God's presence for believers
- comparing and contrasting the Eucharistic meal and meals they share with others

People of God

Religious Knowledge and Deep Understanding
Within a local parish community there are many different roles (e.g. priest, parishioner, liturgical ministries such as musicians and altar servers; parish groups such as family groups and prayer groups; parish ministries such as St Vincent de Paul and youth worker).

Skills

Compare the different roles that people have in the local parish community.

CHPG2

Elaborations

- interviewing the priest to find out about his role in the local parish community
- gathering and recording information on groups and ministries of the local parish community
- creating a multimedia or visual presentation of groups or ministries carried out by lay people in the local parish community

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

Christians believe God is creator and sustainer of life and all people have a responsibility to care for creation.

Morality is about living in accordance with God's plan for creation. God's gift of the freedom to make choices is to be used responsibly.

Skills

Recognise literal and inferred meaning in sacred stories about creation, including the second creation story (Genesis 2: 4b-8, 15-23) and Noah: a story of re-creation (Genesis 6:13-9:1).

Make connections with personal experience when exploring Christian teaching about freedom to choose and how to use this freedom responsibly.

CLMF3

Elaborations

- recognising literal and inferred meaning in sacred stories about creation, including the second creation story (Genesis 2:4b-8, 15-23) and Noah: a story of re-creation (Genesis 6:13- 9:1) and investigating the differences in meaning when these stories are taken literally (as factual truth) or as religious myth (religious truth)
- viewing and listening to sacred stories about creation from Indigenous perspectives to highlight people's responsibility to care for creation and live according to God's plan for creation
- creating simple prayers of thanksgiving for God's gifts (e.g. the beauty of creation, freedom to choose, and people's role as co-creators)

Mission and Justice

Religious Knowledge and Deep Understanding

Based in Scripture, the Church teaches that all people are created in the image of God. The Church teaches that all people have dignity and natural rights and deserve respect, regardless of their religious, social or ethnic background.

Skills

Communicate a personal response to the Church teaching that all people are created in the image of God.

Make connections with personal experience when exploring Christian teaching about the dignity and natural rights of all people, regardless of their religious, social or ethnic background.

CLMJ2

Elaborations

- establishing and following rituals and routines that show respect for and affirm the uniqueness of each person and their diverse backgrounds
- exploring words and images that depict the Church teaching that all people are tenderly held in the hands of God (e.g. Isaiah 49:14-16; Psalm 139:1-5; Psalm 139:14-16)
- making full sized cut-outs of students and labelling physical/spiritual characteristics/gifts of each that make them special

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding
Jesus prayed regularly and taught others how to pray. Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including Marian prayer, nurtures the spiritual life of believers.

Skills

Describe and explain the significance of some occasions when believers gather as community to pray (e.g. school feast day, Baptism, Sunday Mass, funerals, weddings, school prayer assemblies and liturgical celebrations).

Participate with respect in a variety of personal and communal prayer experiences, including Grace and Marian prayer.

CLPS3

Elaborations

- learning a variety of traditional prayers and devotions for individual and communal use including Grace and Hail Mary
- using simple prayer and hymn structures
- including prayer rituals in the day-to-day procedures and routines (e.g. lighting a candle, beginning the day, transitions, blessing, meal times, school prayer/song)

Religious Knowledge and Deep Understanding
Mary, Mother of Jesus, has been honoured in many ways by Christians both past and present (e.g. prayer, images, music). The Hail Mary is a Catholic prayer, using words of scripture (Luke 1:26-28; Luke 1:39-42) and developed over a long period of time.

Skills

Identify ways believers past and present have honoured Mary.

Communicate an understanding of the language, purpose and context of the Hail Mary.

CLPS4

- exploring the meaning of unfamiliar words in the Hail Mary (e.g. grace, Hail, blessed, womb)
- matching words of the Hail Mary to the words from Gospel texts (i.e. Annunciation to Mary Luke 1:26-28; Mary visits Elizabeth Luke 1:39-42)
- retelling some key events in the life of Mary as mother of Jesus (e.g. Annunciation to Mary Luke 1:26-28; Mary visits Elizabeth Luke 1:39-42; Birth of Jesus; Presentation in the Temple Luke 2:2-35; Luke 2:36-40; Finding Jesus in the temple Luke 2:41-52; Simeon and Anna Luke 2:25-35, Luke 2:36-38)
- listening to, reading and viewing a range of spoken, written, multi-modal texts and/or online texts of the Hail Mary

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding
Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices (including closing eyes and praying with beads and music) that help believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'.

Skills

Participate respectfully in meditative prayer.

Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer.

CLPS 5

Elaborations

- learning about different ways of calling believers to prayer (e.g. sign of the cross, prayer bells/rain sticks)
- learning different practices for preparing the body and mind for meditative prayer including closing eyes and praying with beads and music
- designing and creating a class or personal prayer mat

Year One Achievement Standard

By the end of Year 1, students make connections to their personal experience when explaining ways of living in accordance with God's plan for creation. They identify how people live safely and happily in community and in loving relationship with God. They explain how to respect the dignity and natural rights of all people, to care for all creation by responsibly using God's gift of freedom to make choices. Students relate stories from some Old Testament texts that describe God's presence and action in the lives of individuals and communities. They identify words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action.

Students identify the nature of Jesus' mission and ministry, as well as some similarities and differences between Gospel accounts of significant events, places and characters in the life of Jesus. They describe some aspects of Jewish daily life at the time of Jesus. They recognise some ways in which believers past and present honour Mary, Mother of Jesus, including praying the Hail Mary. Students recognise the significance of prayer in Jesus' life and in the lives of believers and participate with respect in a variety of personal and communal prayer experiences including Grace and the Hail Mary and meditative prayer practices especially closing eyes, praying with beads and music.

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Year Two

Year Two Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 2, students learn about aspects of God's nature and God's relationship with people, as they engage with a variety of New Testament texts depicting the teachings and actions of Jesus and Old Testament texts that describe God's relationship with the Jewish people. They explore contextual information about the first century Mediterranean world, to better appreciate the life and times of Jesus. They learn about Jesus' mission and ministry and explore ways in which Jesus' teachings and actions continue to guide the life of the Church community today. They explore, recognise and appreciate the history of a parish community as it is revealed in many ways.

Students learn about the sacredness of all creation, especially human life; the call to be co-creators and stewards of God's creation; and the responsibility to pursue peace and justice out of respect for human life and all creation. They develop their understanding of the loving relationship God unconditionally offers to people; and their understanding of sin, as evident in the free choices that harm the individual and their loving relationships with God, with others and with all creation. They explore ways in which believers seek to heal these relationships through reconciliation and prayer. They investigate ways in which believers celebrate reconciliation with God and with others in the Sacrament of Penance.

Students examine ways in which prayer and the wisdom of the saints help believers to nurture their loving relationships with God, with others and with all creation. They develop their understanding of prayer in the Christian tradition through an exploration of prayer for forgiveness (acts of contrition and Penitential Act) and meditative prayer.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding The Bible is a library of books. It is made up of two parts: the Old Testament and the New Testament.

Skills

Identify some features of text organisation, namely the titles 'Old Testament' and 'New Testament' and the Table of Contents, to locate some of the books containing familiar Bible stories.

STOT4

Elaborations

- exploring the Bible to discover features such as table of contents, titles (Old Testament and New Testament) and the titles of some books from the Old Testament
- locating familiar texts under headings of 'Old Testament' and 'New Testament'
- creating a visual depiction of the Bible as a library of books

Religious Knowledge and Deep Understanding The Church teaches that the Bible is an inspired account of God's self-revelation. The Old Testament describes God's relationship with the Jewish people. The Abraham and Sarah story is one example of how God relates with people (e.g. promise to Abraham and Sarah, Genesis 17:1-8; 15-19, 21-22).

Skills

Identify people, places, events and things in some Old Testament stories.

Identify behaviours and actions in some Old Testament stories that reveal aspects of God's nature (e.g. loving, just, relational, forgiving).

Share and compare ideas and opinions with others about God's relationship with people in Old Testament stories.

STOT5

- creating a story map of some Old Testament stories to demonstrate the sequence of events
- gathering and recording key information about people, places, and events in some Old Testament stories (e.g. Abraham's visitors Genesis 18:1- 15)
- producing a concept map to represent the relationship between God and people in some Old Testament stories

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding The New Testament consists of 27 books that proclaim the life and teaching of Jesus and the early Christian Church.

Skills

Identify some features of text organisation, namely the titles 'Old Testament' and 'New Testament' and the Table of Contents to locate some of the books depicting the life and teaching of Jesus (Gospels) and the early Christian Church (e.g. Acts of the Apostles, the letters).

STNT4

Religious Knowledge and Deep Understanding The life and teaching of Jesus is the primary source of God's self-revelation in the New Testament.

Skills

Identify some teachings and actions of Jesus, including the parable of unforgiving servant (Matthew 18:21-35); Jesus heals two blind men (Matthew 20:29-34); and Jesus walks on the water (John 6:16-21), that reveal aspects of God's nature (e.g. father, loving, just, forgiving, welcoming, inclusive).

STNT5

Elaborations

- exploring the Bible to discover features such as table of contents, titles (Old Testament and New Testament) and the titles of some books from the New Testament
- creating a visual depiction of the New Testament as a collection of books
- using visual tags in a class Bible, distinguish the New Testament books which focus on the life and times of Jesus from those which focus on the early Church
- creating a visual display of words and images of God that come from teachings and actions of Jesus in some Gospel stories (e.g. crippled woman Luke 13:12-17, Luke 13:6-9; Welcome all to the table Luke 14:7-14)
- comparing New Testament stories that reveal aspects of God's nature (e.g. father, loving, just, forgiving, welcoming, inclusive)

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding
Knowledge of the historical, cultural and geographical context of the first century Mediterranean world assists the reader of the Gospels to better appreciate the life and times of Jesus.

Skills

Gather and record information about the geographical, cultural and historical context of the first century Mediterranean world.

Identify and place some of the key events and people of the first century Mediterranean world within a time sequence.

Add contextual information (historical, geographical and/or cultural) about the first century Mediterranean world to familiar Gospel stories.

STNT6

Elaborations

- constructing a model of a typical village or house in the time of Jesus
- illustrating and labelling a map that identifies key geographical features named in Gospel stories
- comparing and contrasting daily life actions of today with those of the first century Mediterranean world (e.g. collecting water, obtaining food, clothing, occupations)

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding The wisdom of the saints (e.g. St Francis of Assisi, St Clare of Assisi, St Therese of Lisieux, St Kevin of Glendalough) helps people understand about being co-creators and stewards of creation; the sacredness of all creation, especially human life; and forgiveness and reconciliation.

Skills

Create print, visual or audio texts that draw on their own experiences, their imagination and information they have learnt from the wisdom of the saints about being co-creators and stewards of creation; the sacredness of all creation, especially human life; and forgiveness and reconciliation.

STCW3

Elaborations

- listening to the stories of the saints (e.g. St Francis of Assisi, St Clare of Assisi, St Therese of Lisieux, St Kevin of Glendalough) and sharing how the saints showed their care of creation and love for God
- creating a word bank of words used by the saints (e.g. St Francis of Assisi, St Clare of Assisi, St Therese of Lisieux, St Kevin of Glendalough) to describe God and creation
- reflecting on the wisdom of the saints (e.g. St Francis of Assisi, St Clare of Assisi, St Therese of Lisieux) as expressed in music

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding
Jesus lived a truly human life. His mission and ministry was to preach and bring about the Kingdom of God, including through his teaching, healing, and forgiving.

Skills

Identify the purpose and nature of Jesus' mission and ministry as depicted in some Gospel stories.

Describe the effect of Jesus' mission and ministry on the lives of key characters in some Gospel stories.

BETR4

Elaborations

- creating a cause and effect chart depicting Jesus' influence on others
- retelling a Gospel story from the point of view of a character influenced by Jesus
- creating a 'Before and After' chart describing the effect Jesus had on people
- using drama strategies to depict the response of key characters in New Testament stories

Human Existence

Religious Knowledge and Deep Understanding
Human beings are called to be co-creators and stewards of God's creation.

Skills

Identify ways in which human beings are called to be co-creators and stewards of creation (e.g. caring for the environment, responsible use of natural resources).

Promote a specific action of caring for God's creation.

BEHE2

Elaborations

- exploring some Old Testament stories (e.g. Genesis 2:18; Genesis 9:10; Genesis 2:15- 23; Genesis 9:8-17) to identify the role of stewardship of God's creation
- promoting awareness within the school community of their role of stewardship of God's creation
- investigating a part of the local natural environment
- planning and implementing an action to care for that environment

World Religions

Religious Knowledge and Deep Understanding
The Jewish people are a covenant people. Their relationship with God is expressed in their daily lives.

Skills

Describe the Jewish understanding of covenant as agreement between God and the Jewish people.

Record and report examples of how the covenant is lived in the daily lives of Jewish people today.

BEWR3

Elaborations

- inviting a Jewish person to speak to students about the Jewish understanding of covenant
- exploring images of the daily life of Jewish people today to make connections with living the covenant
- exploring religious artefacts (e.g. tefillin, tallit) and ways in which these are used to help Jewish people remember and live the covenant in their daily lives

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Forgiveness involves reconciliation with God and each other and restores broken relationships. In the Sacrament of Penance, believers celebrate reconciliation with God and each other. The Sacrament of Penance continues Jesus' healing ministry in the life of the community.

Skills

Identify and analyse scenarios from the Gospels, including the story of Zacchaeus (Luke 19:1-10), and from life experience that involve restoring broken relationships (reconciliation).

Recognise and record ways in which believers celebrate reconciliation with God and with each other in the Sacrament of Penance.

Make connections between Jesus' healing ministry and the Church's healing ministry in the Sacrament of Penance.

CHLS3

Elaborations

- depicting some Gospel stories about Jesus' healing ministry (e.g. Zacchaeus Luke 19:1-10) using a range of strategies e.g. creating a photo story, simple plays, collages, retell
- depicting some Gospel stories about Jesus' healing ministry (e.g. Zacchaeus Luke 19:1-10; Pharisee and Tax Collector Luke 18:9-14; Jesus Forgives a Loving Woman Luke 7:36-50) using a range of strategies e.g. creating a photo story, simple plays, collages, retell
- brainstorming the sights, sounds and actions of the Sacrament of Reconciliation
- creating and participating in a simple class reconciliation ritual

People of God

Religious Knowledge and Deep Understanding The Church community draws from the teachings and actions of Jesus (e.g. actions of Jesus: praying, forgiving and helping people in need; teachings of Jesus: love, justice and peace) to guide the way they live.

Skills

Identify key teachings and actions from Jesus' life that guide the life of the Church community, including the parable of the Good Samaritan (Luke 10:25-37), the Greatest Commandment (Matthew 22:34-40) and Jesus heals a crippled woman (Luke 13:10-13).

Make connections between the ways members of the Church community live today and some teachings and actions of Jesus.

CHPG3

Elaborations

- creating a 'big book' about key teachings and actions of Jesus
- constructing a 'Y chart' to show what particular teachings of Jesus look like, feel like and sound like, using examples from the Gospels (e.g. The Good Samaritan, Luke 10:25-37; the Greatest Commandment, Matthew 22:34-40; crippled woman, Luke 13:10-17; teachings of Jesus: love, justice and peace, Matthew 21:25-28, Matthew 18:15-20)
- finding and recording examples of different groups/ministries in the Church community and making connections between these groups/ ministries and actions and teachings of Jesus

Church History

Year Level Focus: The Past in the Present

Religious Knowledge and Deep Understanding Each parish community has its own past, which is revealed in many ways (for example in its pastors and people, buildings, sites or parts of the natural environment).

Skills

Pose questions about aspects of the past of a parish community (e.g. about the patron saint of the parish, a significant person, site, building or part of the natural environment).

Sequence some key events in the past of a parish community.

Develop a narrative about aspects of the past of a parish community.

CHCH1

Elaborations

- developing inquiry questions about a significant building or site in a local parish community
- ordering key events in the history of a local parish community using photographs and annotations
- investigating the history of a significant building, person, site or part of the natural environment using sources provided (e.g. physical, visual, oral) and recount what this tells them about the past

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

Humans are called to acknowledge the sacredness of God and all creation, especially human life. The world is God's gift to all generations, therefore care for all creation (stewardship) is a moral duty.

Skills

Identify some inferred meanings (e.g. God created; all creation is sacred; humans are stewards of creation) of Judeo-Christian creation stories, including Genesis 1:1-2:4a; Genesis 2:4b-25 and Genesis 9:8-17).

Compare and contrast their own actions and behaviours with the moral duty of caring for all creation as taught in the Judeo-Christian creation stories.

CLMF4

Religious Knowledge and Deep Understanding

The loving relationship God offers to people is unconditional. Sin is made evident in the free choices that harm the individual and their loving relationships with God, with others and with all creation.

Reconciliation involves admission of sin, saying sorry, asking for God's help to change and seeking to heal relationships. There is no limit to God's mercy and forgiveness.

Skills

Identify behaviours and actions in some Scriptural texts, including Jesus teaches about forgiving others (Luke 17:3-4) and the Forgiving Father (Luke 15:11-31), that reveal aspects of God's nature (e.g. loving, just, relational, forgiving, welcoming, merciful).

Identify evidence of sin and the consequences of sin, using scenarios from the Gospels and/or from life experiences.

Identify and analyse scenarios from the Gospels and/or from life experiences that illustrate the four elements of reconciliation (admit sin, say sorry, ask for God's help to change and seek to heal relationships).

CLMF5

Elaborations

- exploring what people could do as stewards of creation when presented with a range of scenarios/visual images
- identifying and recording ways of being stewards of creation
- brainstorming actions they can take to be co-creators with God
- completing a T Chart of 'Things to do' and 'Things not to do' when caring for a particular part of God's creation

- creating a digital or multimedia presentation of a four-step process for reconciling with others (e.g. admit the wrong, say sorry, seek forgiveness, make up)
- examining scriptural texts, such as welcoming the children, Matthew 19:13-15//Mark 10:13-16//Luke 18:15-17; the Forgiving Father, Luke 15:11-3; Pharisee and Tax Collector, Luke 18:9-14; Jesus Forgives a Loving Woman, Luke 7:36-50; The Lost Coin, Luke 15:8-10, and other texts, to identify messages about God's nature (e.g. loving, just, relational, forgiving, welcoming, merciful)
- creating a visual display of words and images that reflect aspects of God's nature

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding
God's plan is that people respect all life, especially human life. All people have a responsibility to pursue peace and justice out of respect for human life and all creation.

Skills

Identify and express ideas about scriptural texts that illustrate peaceful and just actions or relationships.

Make connections between scriptural texts about respecting human life and all creation and their own life experiences.

CLMJ3

Elaborations

- creating a visual image of words that represents ways of acting justly and peacefully with human life and all creation
- identifying behaviours, words and symbols that denote peaceful ways of acting
- identifying and illustrating scripture quotes (e.g. Matthew 5:9; Matthew 5:38-42; John 14:27; Luke 8:48; Matthew 5:13-15; Mark 9:50) about peace

Prayer and Spirituality

Religious Knowledge and Deep Understanding
Prayer for forgiveness requires admission of sin, saying sorry, asking God's help to change and seeking to heal one's loving relationships with God, with others and with all creation.

Skills

Communicate an understanding of the language, purpose, gestures and context of prayers for forgiveness including acts of contrition and Penitential Act (A, B, C).

Participate with respect in a variety of personal and communal prayer experiences, including prayer for forgiveness.

CLPS6

Elaborations

- exploring the text of sorry prayers, including acts of contrition and Penitential Act (from Introductory Rite)
- creating prayers for forgiveness (print and multimodal) that communicate an understanding of the purpose and context for use in school/classroom prayer and ritual
- modelling and explaining gestures used in prayers for forgiveness

Religious Knowledge and Deep Understanding
Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices (including closing eyes, and praying with beads and music) that helps believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'.

Skills

Participate respectfully in meditative prayer.

Identify and use practices and spiritual exercises that assist in preparing and engaging in meditative prayer.

CLPS7

- learning about different ways of calling believers to prayer (e.g. sign of the cross, prayer bells/rain sticks)
- using scheduled times during the day to gradually lengthen times of stillness and silence
- using breathing techniques and music to calm the body and bring about stillness

Year Two Achievement Standard

By the end of Year 2, students identify aspects of God's nature as revealed in the Bible. They discuss ideas about God's relationship with the Jewish people as described in some Old Testament stories. They analyse teachings and actions of Jesus depicted in New Testament texts that reveal aspects of God's nature. Students make connections between Jesus' teachings and actions and the way members of the Church community live today. They pose questions about the life and times of Jesus and use sources provided to answer these questions. They make connections between Jesus' healing ministry and the Church community's celebration of the Sacrament of Penance.

Students recognise the sacredness of God and all creation including human life. They identify ways in which humans respond to the call to be co-creators and stewards of God's creation. Drawing on their own experiences, they suggest ways to pursue peace and justice out of respect for human life and all creation. Students recognise ways in which believers nurture their relationship with God, with others and with all of creation. They recognise choices that harm an individual and their loving relationships with God, others and all creation. They explain ways in which believers seek to heal these relationships through reconciliation. They recognise that prayer and the wisdom of the saints help the believer to nurture their relationship with God, others and all creation. They participate with respect in a variety of personal and communal prayer experiences especially prayers for forgiveness including acts of contrition and Penitential Act. They participate with respect in a variety of meditative prayer practices including centred breathing and attending to posture.

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Year Three

Year Three Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 3, students develop their understanding of God's relationship with people as individuals and as community, and the presence and action of God in daily life experiences, as they engage with a variety of texts (including key stories from the Torah, images of God used in Old Testament texts and the wisdom of prayers attributed to the saints). They develop an appreciation of the order and harmony of creation. They learn about the cultural contexts in which the Gospels were written and the text types used in the New Testament to develop their understanding of the life and teaching of Jesus and the Christian belief that Jesus is the Messiah.

Students develop an appreciation of the Scriptures as a basis for Christian moral living, including respect for basic human rights and acknowledgement of responsibilities, to the poor and disadvantaged. They develop an appreciation of the collaboration of clergy, religious and laity as they learn about significant features of a parish and diocese, past and present. They learn about the significance of the Sacraments of Initiation (Baptism, Confirmation, Eucharist) for the Church community. They investigate prayers of thanksgiving and prayers of praise to facilitate an appreciation of the significance of these forms of prayer for Christians.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding Old Testament scriptures, including Isaiah 49:15-16, use many different images to portray God (e.g. fire, rain, potter, mother, refuge, sanctuary, lover).

The Psalms are used in prayer, especially in praise of and thanksgiving to God.

Skills

Examine the textual features of Old Testament texts (e.g. language, form, use of images, words and phrases in the Psalms).

Speculate on the human author's reasons for choosing a particular image to portray God.

Communicate personal reactions to various images used to portray God in some Old Testament texts.

STOT6

Elaborations

- creating a big book (digital or other) of phrases from Psalms that praise God and ones that give thanks to God (e.g. Psalm 23; Psalm 28:1, 6-9)
- designing and sharing a simple prayer (You, Who, Do, Through) incorporating some words of praise and/or thanksgiving from the Psalms
- choosing an image of God found in Old Testament texts to create a prayer card for personal or family use
- listening with respect as Scripture is proclaimed in prayerful settings

New Testament

Religious Knowledge and Deep Understanding A knowledge of the cultural contexts of the Gospels assists the reader to better understand the life and teaching of Jesus.

Skills

Retrieve contextual information from written and digital texts to identify some aspects of the cultural contexts in which the Gospels were written.

Begin to analyse gospel stories by drawing on a growing knowledge of the context in which the story was written in order to communicate thinking and understandings about the life and teaching of Jesus.

STNT7

Elaborations

- examining some textual features of the Gospel stories (e.g. characterisation, vocabulary, events, imagery) to identify and discuss the different ways in which Jesus is portrayed
- creating a table to highlight the differences in the life and teaching of Jesus in Gospel stories (e.g. words and actions of Jesus, imagery, setting)
- locating information in written and digital texts about some key details and ideas about the community for whom the Gospels were written (e.g. daily life and customs, housing, clothing, food, Jewish religion)
- locating geographical information (e.g. key towns and regions, vegetation) named in the Gospels

New Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> The New Testament is a collection of text types (e.g. Gospels, the Acts of the Apostles, letters, other apostolic writings) which differ, depending on the intention and context of the human author. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). <i>Skills</i> Become familiar with typical structural stages and language features of various types of text in the New Testament (e.g. narratives, letters, parables). Speculate on the human author's reasons for using particular types of text. STNT8	- annotating particular structural stages of various types of text in the New Testament (e.g. greetings in letters, endings of letters, beginning, middle, ending of stories Jesus told) - highlighting examples of particular language features (e.g. vocabulary used) that help identify the text type used by the author - using a SWOC strategy (Strengths, Weaknesses, Opportunities, Challenges) explore some connections between the author's purpose and choice of text type
Christian Spiritual Writings and Wisdom	Elaborations
<i>Religious Knowledge and Deep Understanding</i> The wisdom of prayers attributed to the saints (e.g. The Deer's Cry/Breastplate of St Patrick) helps one understand God's relationship with people as individuals and as community. <i>Skills</i> Identify the effect on listeners, viewers or readers of the words and images used in some spiritual writings of the saints (e.g. The Deer's Cry/Breastplate of St Patrick) to express important messages about God's relationship with people. STCW4	- investigating the words and images used in the spiritual writings of the saints (e.g. St Patrick, St Therese, St Augustine, St Matthew, St Mark, St Mary of the Cross) and speculating on the purpose of the writer (e.g. to praise, to inspire, to worship, to reflect, to comfort, to make meaning) - creating a word wall depicting how students can make a positive impact on the world around them, using some spiritual writings of the saints as a stimulus - making a picture book for younger students that incorporates some of the wisdom of prayers attributed to the saints and what this tells them about God's relationship with people

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

Christians believe that Jesus is the Messiah and this is revealed through his presence and in his words, deeds and encounters with others.

Skills

Identify some Scriptural texts in which Jesus is called 'Messiah', including the birth of Jesus the Messiah (Matthew 1:17-2:12).

Communicate an understanding of the term 'Messiah' from Scripture.

BETR5

Elaborations

- using an online Bible search tool of a NRSV CE (Catholic Edition) of the Bible, create a list of Scripture references for the term 'messiah' (e.g. John asks about the Messiah Matthew 11:1-5; The Messiah is the son of David Matthew 22:41-46, Mark 12:35-37; Jesus before the High Priest Matthew 26:57-68)
- using a digital tool, generate a 'word cloud' from the text of one Scripture passage with references to 'messiah'
- composing a multimodal text that shows how a particular event or encounter in Jesus' life (e.g. Jesus' birth and Baptism) reveals him as Messiah

Human Existence

Religious Knowledge and Deep Understanding

Christians believe that order and harmony arise from the diversity and interdependence of creation.

Skills

Identify the diversity of God's created world.

Explore some of the relationships that exist in the created world (e.g. sun and moon).

Communicate an understanding of order and harmony in God's creation.

BEHE3

Elaborations

- observing and recording the diversity of nature in the created world
- creating picture and/or word flow charts showing how all of creation is interrelated
- composing a multimodal text that communicates an understanding of order and harmony in God's creation, using an example of diversity and/or interdependence from the created world

Beliefs

World Religions	Elaborations
<i>Religious Knowledge and Deep Understanding</i> The Jewish people have a special relationship with God. This relationship is revealed through the stories, people and events recorded in the Torah, or written law. <i>Skills</i> Identify stories, people and events recorded in the five books of the Torah, including God's promise to Jacob (Genesis 28:10-22). Describe God's relationship with the Israelites as revealed in key stories from the Torah. BEWR4	• completing a retrieval chart to list the different stories, people and events that are recorded in Genesis, Exodus, Leviticus, Numbers, Deuteronomy (e.g. Moses leads the people out of Egypt Exodus 5:1-3, 12:31-33, 14:5-31; God tests Abraham Genesis 22:1-19; Jacob blessed by Isaac Genesis 27:1-45) • locating the story of Abraham and recounting key elements of the story (e.g. people, places, message) • selecting a section of the Torah and recording how it shows God's relationship with the Jewish people (e.g. 613 mitzvot are about keeping the covenant, Genesis shows the creation of the world, Noah and obeying the word of God)

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Through the Sacraments of Initiation (Baptism, Confirmation and Eucharist), people become members of the Body of Christ, the Church community, and receive strength for the journey of life. Baptism is the first of the Sacraments of Initiation. In the Sacrament of Confirmation, words, actions and symbols are used to communicate God's presence and action.

Eucharist completes Christian initiation and provides nourishment for the spiritual life of believers.

Skills

Make connections between personal experiences of initiation (e.g. new class, new school, new team) and the experience of believers becoming members of the Church through the Sacraments of Initiation.

Identify words, actions and symbols used in the Sacrament of Confirmation to communicate God's presence and action (e.g. laying on of hands, sealing with oil, sign of peace, renewal of Baptismal promises, presence of the sponsor, discipleship, Holy Spirit).

CHLS4

Elaborations

- sequencing a series of events that happened when they came to the school for the first time (e.g. illustrating different stages of this initiation process using symbols, pictures and words)
- constructing a Word Wall (digital or other) depicting key words under the headings of: Baptism, Confirmation, Eucharist
- viewing and discussing an AV recording of a Baptism and recording the sequence of elements within a Baptismal ceremony using a Story Board; presenting one section of the storyboard as a freeze frame
- designing a "Welcoming Ritual" using elements of the Baptismal ceremony to welcome others into their classroom for a particular purpose

People of God

Religious Knowledge and Deep Understanding

A diocese is a particular community of parishes usually within a defined geographical boundary under the leadership of the bishop.

Skills

Discuss what Catholics mean when they talk about a 'diocese'.

Identify some key features of the local diocese/archdiocese (e.g. its location; the names of key buildings, bishop/ archbishop, one or more parishes that belong to the diocese/archdiocese).

Make connections between the role of the bishop and some of his important duties (e.g. as a teacher and a leader, the bishop writes letters/communicates with people in the diocese to teach them about special events; as a priest, the bishop celebrates Mass; as a leader of the diocese, he visits parishes).

CHPG4

Elaborations

- interviewing people in the church community to find out their understanding of a diocese, about the role of a bishop, special clothing that a bishop wears, the name of the Archbishop of Brisbane, how to address the Archbishop and some of the important duties he does
- viewing pictures/visiting the Cathedral of St Stephen and talking about some special features of the Cathedral
- locating different dioceses on a map that outlines all the dioceses in Australia,
- paying special attention to dioceses where students were born or where other family members live

Church

Church History

Year Level Focus: Community and Remembrance

Religious Knowledge and Deep Understanding

Each parish is an important part of a diocese. An understanding of the history of a parish assists in exploring the history of the diocese to which it belongs. Part of this history is the story of the collaboration of the clergy, religious and laity so that people can hear the Gospel and know Jesus.

Skills

Pose a range of questions about the history of a parish and diocese.

Identify and sequence people and events of historical significance in the story of a parish and diocese.

Identify and explain an important example of change and of continuity in the story of a parish and diocese (e.g. spirituality of local Aboriginal and Torres Strait Islander peoples; ways of celebrating; liturgical space; roles in the liturgy, parish/diocesan groups).

Develop an historical text (e.g. narrative) about a person or event of historical significance in the story of a parish and diocese, using terms denoting time.

CHCH2

Elaborations

- listening to local Aboriginal or Torres Strait Islander Elders, grandparents and older community members tell stories associated with what has changed for them and what has remained the same
- comparing photographs from both the past and present of specific locations in the local parish and diocese to identify key similarities and differences
- identifying objects found within the local Church building (e.g. images, symbols, plaques, stained glass windows) that reveal something of the past in the present (e.g. past community, significant people) and record in photographic form

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding The Scriptures provide a foundation for moral living, specifically the Decalogue, Beatitudes and the fruits of the Spirit. The Decalogue (Ten Commandments) is a guide for making moral decisions. Jesus' teaching in the Beatitudes provides a basis for Christian morality. It does not abolish the Decalogue but fulfils it, making clearer what is required of one who loves God. The fruits of the Spirit enable Christians to live a moral life.

Skills

Identify the audience and purpose of the Beatitudes (Matthew 5:3-11; Luke 6:20-26).

Identify the connection between The Decalogue (Ten Commandments) and Jesus' teaching in the Beatitudes.

Draw connections between scriptural foundations for moral living, specifically the Decalogue, Beatitudes and the fruits of the Spirit, and personal experience.

CLMF6

Elaborations

- reflecting on and brainstorming rules for right behaviour in a variety of situations in their lives (e.g. classroom, home, the Church during liturgy, classroom prayer, meditation, playground, sporting field, library), identifying the audience and purpose of rules
- exploring the language features, images and vocabulary from the Scriptural texts of the Decalogue (God's agreement with Moses and the people/Ten commandments, Exodus 19:3-8; Exodus 20:1-17; Deuteronomy 5:1-21); Beatitudes (Matthew 5:3-11; Luke 6:20-26) and/or fruits of the Spirit. Galatians (5:14,22-23)
- creating a visual or multimedia representation (e.g. collage) that identifies ways in which the fruits of the Spirit guide the way Christians live

Mission and Justice

Religious Knowledge and Deep Understanding Jesus' great commandment requires Christians to respect basic human rights and acknowledge responsibilities. Concern for the poor and disadvantaged is a key message in Scripture (including Luke 4:16-21) and church teaching.

Skills

Make connections between the concern for the poor and disadvantaged, found in Scripture and Church teaching, and the responsibility of Christians.

CLMJ4

Elaborations

- investigating a variety of Scriptural texts to identify messages about concern for the poor and disadvantaged (such as: Deuteronomy 15:1; Isaiah 58:6-7; Jesus' Mission Luke 4:16-21, Luke 7:18-23; inclusion Luke 14:13, James 2:1-4, 1 John 3:17-18; Martyrdom of Stephen Acts 6:8, 13-15, 7:54-8:1; Conversion of Paul Acts 9:1-19; 'You did it to me' Matthew 25:34-40; Rich Young Man Matthew 19:16-21, Mark 10:17-21, Luke 18:18-23)
- integrating a concern for the poor and disadvantaged focus into classroom prayer and prayer assemblies
- reflecting on connections between Scriptural texts and/or Church teaching and school justice projects (e.g. student-initiated activities) that contribute to the wellbeing of others locally and globally

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

In the Christian tradition, essential forms of prayer, including prayers of thanksgiving and prayers of praise, nurture the spiritual life of believers.

For Christians, a primary role of prayer is praise and thanksgiving to a God who knows and cares for each person individually. There are many examples of prayers of praise and thanksgiving in the Christian tradition; such as: psalms of praise and thanksgiving; words of praise and thanksgiving from Paul's letters; and doxologies, including Glory to the Father (Glory Be).

Skills

Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of thanksgiving and prayers of praise, including the Glory to the Father (Glory Be).

Select and use an appropriate prayer structure (e.g. You Who Do Through) to demonstrate an understanding of the role of prayers of praise and prayers of thanksgiving for Christians.

CLPS8

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices (including guided meditation and mindful listening) that help believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'.

Skills

Participate respectfully in meditative prayer.

Identify and use practices that assist to prepare for and engage in meditative prayer.

CLPS9

Elaborations

- reading examples of Psalms of Praise and Psalms of Thanksgiving and recording the purpose and a possible use/s of this prayer (e.g. Psalms of Praise: Psalms 19, 65, 67, 100, 135, 145, 146, 147, 148, 150; Psalms of Thanksgiving: Psalms 9:1-4, 138)
- writing prayers of praise and/or thanksgiving using the You Who Do Through structure for use in communal prayer times
- exploring the beginnings and endings of some of Paul's letters to identify examples of prayers of praise and thanksgiving (e.g. beginnings: Ephesians 1:3-11; Colossians 1:3; endings: Philippians 4:19-20)

- selecting practices that help to best prepare the body and mind for meditative prayer (e.g. guided meditation and mindful listening)
- using scheduled times during the day to gradually lengthen times of stillness and silence
- using sacred space and sacred time in the classroom to become more familiar with a range of meditative prayer practices

Year 3 Achievement Standard

By the end of Year 3, students express their ideas about God's relationship with people as individuals and communities. They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in texts including key stories from the Torah; images of God used by the human authors of Old Testament scriptures; and prayers attributed to the saints. They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events about order and harmony in God's creation. Students communicate ideas about the life and teaching of Jesus. They locate and use information about the cultural contexts in which the Gospels were written and the text types used by the human authors of New Testament to communicate their ideas including the Christian belief that Jesus is the Messiah.

Students recognise how the Scriptures provide a foundation for living a moral life. They identify respect for basic human rights and acknowledgement of responsibilities, in particular for the poor and disadvantaged. Students demonstrate an understanding of the significance of Church community. They explain ways in which the Sacraments of Initiation (Baptism, Confirmation, Eucharist) welcome and strengthen members of the Church community. They describe significant people, events and features of a parish and diocese, past and present including the collaboration of clergy, religious and laity. They identify prayers of thanksgiving and prayers of praise including Glory to the Father [Glory Be] and demonstrate understanding of the significance of these forms of prayer for Christians. They participate respectfully in a variety of prayer experiences including prayers of thanksgiving, praise and the Glory Be and meditative prayer practices with mindful listening and guided meditation.

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Year Four

Year Four Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 4, students develop their understanding of God's Word in Scripture as they use the Bible's referencing system to locate books, people, places and things in the Bible and engage with a variety of books and text types in the Old Testament and New Testament. They listen to, read, view and interpret Scriptural passages that express God as Father, as Son and as Holy Spirit, to learn about the Christian belief that God, as Trinity, is relational in nature.

Students begin to appreciate the significance of community for Christians: of living in loving relationship with God, others and all of creation. They develop their understanding of community through an exploration of different texts, including the Decalogue and the writings of St Paul, and the experiences of different communities, including Jewish communities in first century Palestine, early Church communities in Australia (c.1788 CE - c.1850 CE) and contemporary parishes and dioceses. They examine how free choices result in actions that affect the individual and their community. They broaden their understanding of the significance of the Sacraments for Church communities through an exploration of the Sacraments of Healing, including Anointing of the Sick and Penance. They examine prayers of blessing, petition and intercession to facilitate an appreciation of the significance of these forms of prayer for Christian communities.

Sacred Texts

Old Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> The books of the Old Testament contain a variety of text types including historical narratives, sacred myths, poetry, legal codes and wise sayings. God's Word is revealed through an understanding of the books and text types of the Old Testament. The human author's choice of text type is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). <i>Skills</i> Identify typical stages and language features of various types of text in the Old Testament, including Genesis 1:1-2:4a, a sacred myth. Explain how knowledge of the typical stages and language features of an Old Testament text affects a reader's understanding of its message. STOT7	- creating a word bank (digital or other) of words and phrases that exemplify particular features of text types in the Old Testament - the three-fold structure of miracle stories (problem or need, action, reaction) e.g. Moses provides water in the desert - narrative structure (beginning, middle, end) e.g. Joseph sold into Egypt, Genesis 37:1-36 - use of images and symbols in imaginary texts (myths) e.g. Tower of Babel, Genesis 11:1-9 - use of poetic language (rhythm, repetition, imagery) e.g. Song of Moses and of Miriam, Exodus 15:1-21; Proverbs 13:20; 20:11; 22:6; 25:25 - some language features (e.g. doing verbs, Thou shalt not...Must/must not...do/do not) and structural features (e.g. lists, short, sharp precise statements) of laws/codes in the Old Testament e.g. Leviticus 11:1-8, 24:17-22
<i>Religious Knowledge and Deep Understanding</i> The Bible's referencing system is structured according to book, chapter and verse. The contents and index of the Bible assist the reader to locate books, people, places and things. <i>Skills</i> Identify some features of text organisation (namely book, chapter, verse, Table of Contents, Index, headings and subheadings) used to order and present information in the Bible. Use some features of text organisation to locate books, people, places and things in the Bible. STOT8	- comparing and contrasting from a range of Bibles (digital and print) the particular text features that are used to order and present the information (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes) and evaluate in terms of their usefulness - matching a set of given Biblical references with titles, people, places and things in the Bible by conducting an online search - designing a page layout for a Bible (digital or other) incorporating a range of features of text organisation (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes, illustrations), suitable for an intended reader (e.g. the elderly, people with a disability, the very young)

Sacred Texts

New Testament	Elaborations
<i>Religious Knowledge and Deep Understanding</i> Understanding God's Word is aided by an awareness of the books and text types of the New Testament. There are a variety of text types in the New Testament, each with particular textual features. <i>Skills</i> Identify typical stages and language features of various types of text in the New Testament (e.g. narratives, letters, parables, miracle stories). Explain how knowledge of the typical stages and language features of a New Testament text affects a reader's understanding of its message. STNT9	- creating a word bank (digital or other) of words and phrases that exemplify particular features of text types in the New Testament - Miracle stories - the three-fold structure (problem or need, action, reaction) - Narratives - structure (orientation, complication, resolution); point of view; voice; theme; characters; events (e.g. Infancy narratives) - parables - fictional stories; unnamed characters; purpose and messages; three-stage pattern (what people expect, what Jesus says; how people must change) - letters - opening greeting, purpose and messages, commendation and farewell
<i>Religious Knowledge and Deep Understanding</i> The use of different language features (images, characters, setting, and vocabulary) in retelling key parables from the New Testament, including the parable of the Good Samaritan (Luke 10:25-37), can assist the reader to make meaning of Scriptural teachings. <i>Skills</i> Identify and explain language features of parables, namely images, characters, vocabulary and settings. Experiment with changing particular aspects of key parables, namely images, vocabulary, setting and characters. Explore personal experiences and imagining, to retell key parables from the New Testament, and apply the teaching to life. STNT10	- highlighting and explaining words and images in a parable that help to convey the message and purpose of the parable (e.g. parable of the Lost Sheep, Luke 15: 3-8, Matthew 18:10-14; The Forgiving Father (Two Sons), Luke 15:11-32; The Sower, Mark 4:1-10, 13-19) - experimenting with changing the vocabulary, characters and the setting of a familiar parable - using a digital tool, collaboratively recreate a parable, making changes to particular language features to apply the teaching from the parable to life

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Bible's referencing system is structured according to book, chapter and verse. The contents and index of the Bible assist the reader to locate books, people, places and things.

Skills

Identify some features of text organisation (namely book, chapter, verse, Table of Contents, Index, headings and subheadings) used to order and present information in the Bible.

Use some features of text organisation to locate books, people, places and things in the Bible.

STNT11

Elaborations

- comparing and contrasting from a range of Bibles (digital and print) the particular text features that are used to order and present the information (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes) and evaluate in terms of their usefulness
- matching a set of given Biblical references with titles, people, places and things in the Bible by conducting an online search
- designing a page layout for a Bible (digital or other) incorporating a range of features of text organisation (e.g. tabs, annotations in text boxes, bold type, font size, page layout, hyperlinks, icons, text boxes, illustrations), suitable for an intended reader (e.g. the elderly, people with a disability, the very young)

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The wisdom of St Paul helps people understand about living in community.

Skills

Identify some wise words from St Paul that help people understand about living in community.

Make connections between the wisdom of St Paul about living in community and personal experiences (e.g. classroom, school, family, parish).

STCW5

Elaborations

- identifying some wise words from St Paul's letters that express his important messages about living in community such as Romans 1:7-12, Romans 8:28-29; 31-33, 2 Corinthians 13:10-13, Philippians 2: 2- 5, 14, Galatians 5:25-26, 6:9-10, Colossians 3:12-17, 20
- exploring language features and structure of letters from St Paul
- highlighting key messages from St Paul's letters as a one sentence/two sentence 'postcard' message or SMS message

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding
Scripture speaks of God in many ways but most significantly for Christians as Father, Son and Holy Spirit. Christians name this understanding of God as Trinity.

Skills

Identify and explain Scriptural passages, including Matthew 3:13-17//Mark 9:11//Luke 3:21-23 (Jesus is baptized by John) that express God as Father, God as Son and God as Holy Spirit.

BETR6

Elaborations

- participating in online searches to locate scripture references that speak of God as Father, Son and Holy Spirit (e.g. 2 Corinthians 13:13; Acts 7:55-56; Luke 1:35; John 14:26-28; 15:26; Matthew 28:19)
- creating a word bank of words and phrases that describe God as Father, Son and Holy Spirit
- creating their own spoken, visual and/or written text that expresses the Christian understanding of God as Trinity

Human Existence

Religious Knowledge and Deep Understanding
Christians believe that as God is relational in nature, so too people become fully human through the experience of community.

Skills

Communicate an understanding of the concept of 'community'.

Explain how living in community helps people reach their full potential.

BEHE4

Elaborations

- listing examples of communities to which students belong and the reasons they belong
- examining what makes a community (e.g. people coming together, sharing skills and knowledge, contribution to the group, shared interests/beliefs/values, diversity and unity, roles, relationships and responsibility)
- using a Consequences Wheel to respond to the question: If human beings did not live in community then ..."

Beliefs

World Religions

Religious Knowledge and Deep Understanding

Judaism is a dynamic religion. Groups within first century Palestine reflected the dynamic nature of Judaism.

Skills

Compare and contrast features of Jewish worship in the world of first century Palestine.

BEWR5

Elaborations

- investigating the various religious groups in first century Palestine (e.g. Pharisees, Sadducees, Essenes)
- Generating questions about the significance of the destruction of the Temple in Jerusalem (70CE):

What were some of the Jewish religious groups in first century CE? (e.g. Pharisees, Sadducees, Essenes)

Who worshipped in the Temple?

What religious observances happened in the Temple (e.g. sacrifice, offerings, temple prayer, priests)?

Why was the Temple important in the lives of Jewish people?

Why was the Temple destroyed?

What was worship like for Jewish people in the time following the destruction of the Temple in Jerusalem?

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding
Sacraments accompany the life journey of each believer. Through the Sacraments, God offers believers gifts of new life, healing and forgiveness, and nourishes and strengthens their faith by promising fulfilment of their deepest hopes and longings.

Anointing of the Sick is one of the Sacraments of Healing. In this Sacrament, words, actions and symbols are used to communicate God's healing of body and spirit. The Sacrament of Anointing of the Sick continues Jesus' healing ministry in the life of the community.

Skills

Describe connections between the life journey of each believer and the Sacraments of the Church.

Identify words, actions and symbols used in the Sacrament of Anointing of the Sick to communicate God's healing of body and spirit (e.g. Scripture, laying on of hands, blessing with oil, prayer of thanks, sprinkling with holy water, Lord's Prayer, presence of the priest).

Make connections between Jesus' healing ministry, including giving sight to a blind man at Jericho (Mark 10:46-52, Luke 18:35-43), and the Church's healing ministry in the Sacrament of Anointing of the Sick.

CHLS5

Elaborations

- creating a 'Road of Life' with footprints that represent significant events in their lives, connecting these events with relevant Church sacraments by adding appropriate symbol/icon to the road map
- designing a "Healing Ritual" using elements of the Sacrament of Anointing of the Sick that could be used as a resource if a member of the school community were to become seriously ill
- using a T Chart to record words, symbols and actions of the Sacrament of Anointing of the Sick depicting Jesus engaged in his healing ministry

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Penance is one of the Sacraments of Healing which celebrates God's love and mercy. It calls people to conversion and to forgiveness towards others. In the Sacrament of Penance, words, actions and symbols are used to communicate God's love and forgiveness.

Penance strengthens the spiritual life of believers and turns their hearts towards God.

Skills

Identify words, actions and symbols used in the Sacrament of Penance to communicate God's love and forgiveness (e.g. prayer, reading from Scripture, confession of sin, sign of the cross, presence of the priest, words of absolution).

Explain how the Sacrament of Penance calls believers to conversion and forgiveness of others (e.g. through words of Scripture, spiritual readings, the imposition of penance).

CHLS6

Elaborations

- examining a four-step process for reconciling with others (admit, say sorry, seek forgiveness, make up)
- creating a photo gallery of the main phases in the rite/s of reconciliation (prayer, a reading from Scripture, an examination of conscience, confession of sin, absolution and imposition of penance, praise of God's goodness)
- exploring the Sacrament of Penance by inviting the local priest/pastoral associate or another adult to talk about the experience

People of God

Religious Knowledge and Deep Understanding The practices of each Church community (including the parish and diocese) are modelled on the mission and ministry of Jesus. A variety of characteristics mark local Church communities, including prayer and worship (Acts 2:42); proclaiming the Good News (Romans 10:14); building peaceful relationships (Romans 14:19); caring for the marginalised (1 Corinthians 12:26a); rejoicing in the achievements of one another (1 Corinthians 12:26b); seeking and offering forgiveness (Ephesians 4:32); supporting and encouraging one another (1 Thessalonians 5:11) and welcoming and creating a sense of belonging.

Skills

Make connections between the practices of Church communities and the mission and ministry of Jesus.

Describe (using examples) the variety of characteristics that mark local Church communities.

CHPG5

Elaborations

- finding out the names and logos of some organisations within the local Church community that care for the marginalised and those in need (e.g. St Vincent de Paul, Catholic Mission, Caritas, Centacare, Salvation Army, Lifeline, Net Ministries) and investigating how the practices of the organisation are modelled on the vision and mission of Jesus
- using a concept map, match some given Scriptural texts on the healing nature of love (e.g. Matthew 5:44, John 3:16; Matthew 22:37; Matthew 22:39, John 15:9, John 15:12, Romans 12:9, 1 Corinthians 13:1-8, 1 Corinthians 8:1) with ways in which the local Church community practices healing love
- finding out about the ministries in the local Church community (e.g. parish website, parish bulletin, ministry/ stewardship book) and designing
- a flip book to show how these ministries live out the characteristics of the local Church (e.g. caring, rejoicing, praying, welcoming, supporting, encouraging)

Church

Church History

**Year Level focus: First Contacts
(c.1788 CE - c.1850 CE)**

Religious Knowledge and Deep Understanding The first Catholics in Australia preserved their faith in an environment of suspicion and conflict, mostly without the presence of priests.

Official recognition and toleration ushered in a new era for Catholics in Australia.

Catholic laity and clergy were among the first to recognise and respond to the impact of settlement and expansion on Aboriginal people.

Skills

Sequence some key people and events (secular and religious) of early colonial Australia (c.1788 CE - c.1850 CE) and recognise their significance in bringing about change.

Develop historical narratives about some key events and people's experiences in the early Church in Australia (c.1788 CE - c.1850 CE) using appropriate historical terms.

Identify different points of view towards Aboriginal people in early colonial Australia (e.g. squatters, missionaries, free settlers, convicts, clergy).

CHCH3

Elaborations

- recounting the experiences of an individual based on researched facts (e.g. a biography, diary, journal, letters) using a range of digital technologies
- creating simple timelines of key events and people of early colonial Australia using a range of communication forms and digital technologies
- Generating questions about significant people and events in the early Australian Church e.g. How did life in the early Australian Catholic Church change after the arrival of the first official clergy (c.1820)?

Christian Life

Moral Formation	Elaborations
<i>Religious Knowledge and Deep Understanding</i> Morality is about choosing between right and wrong. Conscience is the human capacity to identify and make judgements about what is right and wrong. Sin is the human choice to live without the help of God. Sin is made evident in the free choices which result in actions that harm oneself and one's loving relationships with God, with others and with all creation. <i>Skills</i> Distinguish between right and wrong choices in a variety of morally challenging situations. Explain how wrong choices harm oneself and one's loving relationships with God, with others and with all creation. CLMF7	- recognising and recording the moral challenges of characters from texts such as books, films, multimedia - listing top five moral challenges according to students' own experiences (e.g. lying, teasing, gossiping, isolating others); collaboratively making judgements about what would be right and wrong choices for each of these moral challenges - exploring the use of conscience to make judgements about what is right and wrong in a variety of scenarios (e.g. finding a wallet on the ground, breaking a window, observing bullying behaviour)
<i>Religious Knowledge and Deep Understanding</i> The Decalogue is a summary of the main moral obligations people have towards God, each other and all of creation. The first three commandments are about love of God and the other seven are about love of each other and all of creation. <i>Skills</i> Classify the commandments of the Decalogue according to their content. Make connections between the commandments of the Decalogue and students' own experience. CLMF8	- grouping the Ten Commandments (Exodus 20:1-17; Deuteronomy 5: 1-21, 22-23; 6:1-3) under the following headings: commandments that deal with our relationship with God; commandments that deal with our religious duties; commandments that deal with our relationships with one another and with all creation - rewriting selected commandments (e.g. using the BAR Strategy) so that they make a closer connection with students' own experiences such as use of social media, games in the playground, social occasions such as birthday parties

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding

Christians are called to be responsible stewards, caring for all of God's creation.

Caring for the environment is a moral issue for Christians.

Skills

Describe key features of stewardship according to Christian teaching.

Apply the Christian moral duty of stewardship to environmentally friendly practices.

CLMJ5

Elaborations

- creating a Learning Centre related to ecological issues, which uses the various subjects of *The Arts Curriculum* (Dance, Drama, Media Arts, Music and Visual Arts), and incorporates Scripture, Church teachings and background information
- participating in environmentally friendly practices (e.g. recycling paper, composting, worm farm, installing school water tanks)
- raising awareness of ecological issues (e.g. school forums, inspiring speakers, regular updates in school communication, establishing an energy efficiency working party, student debates) with reference to Church teachings

Prayer and Spirituality

Religious Knowledge and Deep Understanding

In the Christian tradition, essential forms of prayer, including prayers of petition and intercession, nurture the spiritual life of believers. By prayers of petition, Christians seek forgiveness and turn back to God. Intercessions are prayers of petition in which Christians intercede for the needs of others (e.g. the community, the church, the world, leaders) as well as for themselves. Intercessions may take the form of litany. A litany is a form of prayer in which a person makes fixed responses to a series of petitions.

Skills

Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of petition and intercession, including litanies.

Create a prayer of petition or intercession, using an appropriate prayer structure, such as a litany, to demonstrate an understanding of the role of prayers of petition and prayers of intercession for Christians.

CLPS10

Elaborations

- communicating and recording the purpose and possible use/s of prayers of petition and intercession (e.g. in school worship, class prayer book/blog, significant events)
- writing prayers of petition and intercession using an appropriate prayer structure (e.g. Invitation to prayer; Intentions; Silence for prayer; Lord hear us; Response - Lord hear our prayer; Concluding prayer: e.g. We make these prayers through Christ our Lord Amen) for use in communal prayer times
- designing a prayer of petition in the form of a litany or list prayer, using a simple Genesis structure (e.g. Prayer leader: For peace in our world... Response: We ask your help, God.)

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

In the Christian tradition, essential forms of prayer, including prayers of blessing, nurture the spiritual life of believers. Every blessing acknowledges and praises God's presence and prays for God's gifts for self and others.

Skills

Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of blessing, including Psalm 103: 1-5.

Create a prayer of blessing for a particular purpose (e.g. grandparents' day, mothers' day, fathers' day, sick class member) using an appropriate prayer structure.

CLPS11

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices (including praying with the help of colour and mandalas) that helps believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'.

Skills

Participate respectfully in meditative prayer.

Identify and use practices that assist preparation for and engagement in meditative prayer.

CLPS12

Elaborations

- writing blessing prayers using an appropriate prayer structure (You, Who, Do, Through) that could be used for an upcoming class or school celebration
- identifying times that they may have experienced a blessing from someone else (e.g. at baptism, confirmation, mass, liturgical celebration, class or school ritual) and times that they bless themselves (e.g. making the sign of the Cross, using holy water, tracing the cross on their foreheads, lips and hearts before listening to the gospel) and times when they have been involved in giving someone a blessing (e.g. a farewell ritual, a birthday blessing, a blessing for a new student, blessing of student leaders, blessing of people going on a pilgrimage)
- brainstorming the ways and materials used in the blessings, for example, raising of hand over others, making the sign of the cross, water, oil, ash, palms and branches for sprinkling water (Asperges - Latin, aspergere, to wash, sprinkle)
- learning different practices for preparing the body and mind for meditative prayer, including praying with the help of colour and mandalas
- using scheduled times during the day to gradually lengthen times of stillness and silence
- using sacred space and sacred time in the classroom to become more familiar with a range of meditative prayer practices

Year 4 Achievement Standard

By the end of Year 4, Students explain how a reader uses knowledge of the Bible to better understand God's Word. They identify different books and text types in the Old and New Testament; use the Bible's referencing system to locate books, people, places, events and objects in the Bible. Students recognise the Christian belief that God, as Trinity, is relational in nature. They identify and explain some Scriptural passages that express God as Father, Son and Holy Spirit. Students explain the significance of community for Christians. They use different texts including the Decalogue and the wisdom of St Paul and investigate experiences of different communities including the Jewish communities in first century Palestine, early Church communities in Australia (c. 1788 CE - c. 1850 CE) and contemporary Church communities to connect ideas about the significance of community for Christians.

They explain how free choices result in actions that affect the individual and their community. Students explain how practices and characteristics of contemporary parishes and dioceses are modelled on the mission and ministry of Jesus. They demonstrate an understanding of how the celebrations of Anointing of the Sick and Penance continue Jesus' mission and ministry in the life of the community. They use an appropriate structure to create prayers of blessing, petition and intercession and demonstrate understanding of the significance of these forms of prayer for Christian communities. They participate respectfully in a variety of prayer experiences including prayers of blessing, petition, intercession and litany. They participate respectfully in meditative prayer practices using praying with colour and mandalas.

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Year Five

Year Five Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 5, students begin to appreciate the significance of community for sharing and strengthening the faith of believers, past and present, including the Church in the Australian colonies (c.1850 CE - c.1900 CE). Using a range of Biblical tools, they begin to see how the Gospel writers shaped their Gospels for particular communities. They learn about the action of the Holy Spirit in the lives of believers as they engage with a variety of texts, including Scriptural references to the Holy Spirit and the Catholic Rite of Confirmation. They develop their understanding of Christian charity and informed moral choice through an exploration of the experiences of individuals and communities, past and present. They broaden their appreciation of the significance of personal and communal prayer and worship (including the Eucharist, the Psalms, Sabbath rituals and prayers); and the wisdom of the Saints (including St Mary of the Cross MacKillop) for communities of believers. They learn about the significance of Marian prayers (including the Hail Mary, the Rosary and the Litany of Mary of Nazareth) in which believers praise God and entrust cares and petitions to Mary as mother of Jesus and mother of the Church.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

The Psalms of the Old Testament are a model for personal and communal prayer. There are three main forms of Psalms in the Old Testament: Psalms of lament (Sorrow), Psalms of thanksgiving and Psalms of praise (Hymns).

Skills

Identify some life experiences of the psalmists (e.g. awe and wonder, feelings of abandonment, despair and anger, fear of the future, threatened by enemies) as communicated in a variety of Psalms.

Explore the relationship between the psalmist and God as revealed in a variety of Psalms (e.g. parent/child; protector; trust/ doubt, praise, thanksgiving, dependence, humility, loyalty, grandeur of God).

Use the Psalms as a model to create a personal or communal prayer.

STOT9

Elaborations

- highlighting key words and phrases from a Psalm that reveal some feelings/attitudes of the Psalmist and/or their relationship with God
- using collaborative tools, reword a Psalm for a contemporary setting

Examples of types of Psalms:

Lamentation: Psalms 3-7; 25-28

Thanksgiving: Psalms 30, 32, 34, 65-68; 75, 116, 118

Praise: Psalms 95-100; 144-150; 113, 114

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The contexts of the Gospel writers (e.g. purpose of the writer, time of writing, intended audience, point of view) shaped their Gospels. The context of the Gospel writer is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Skills

Compare and contrast parallel passages from the Gospels of Matthew and Luke, including the infancy narratives (Luke 1:26-38, Matthew 1:18-25; Luke 2:1-14, Luke 2:15-20, Matthew 2:1-12, Matthew 2:13-15).

Explore some features of Gospel texts (e.g. place, characterisation, vocabulary, dialogue, the narrative voice) that provide evidence of how the writers have shaped their Gospels for a particular community in a particular time and place.

STNT12

Religious Knowledge and Deep Understanding

A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines and Gospel parallels) is used to assist in deepening awareness of New Testament texts.

Skills

Investigate and evaluate the usefulness of a range of Biblical tools for deepening awareness of New Testament texts.

STNT13

Elaborations

- using a range of Biblical tools (e.g. timelines, simple Biblical commentaries on the background to the Gospels, annotated Bibles), students collaboratively develop a concept web illustrating some aspects of the cultural, social and historical worlds of the writers of Matthew's and Luke's Gospels
 - using an online tool, students identify the similarities and differences in some parallel passages from the Gospels of Matthew and Luke such as the Beatitudes, Matthew 5:1-12//Luke 6:20-36; The Lord's Prayer (Matthew 6:9-15//Luke 11:1-4); the Passion narratives; the Resurrection narratives
 - comparing and contrasting textual features of parallel passages from the Gospels of Matthew and Luke (e.g. place, characterisation, vocabulary, dialogue, the narrative voice) that demonstrate they were intended for different audiences
-
- using a range of communication forms (oral, graphic, written, and digital technologies) to inform others about the usefulness of a given Biblical tool for deepening awareness of New Testament texts
 - using a graphic organiser students explain to others how their understanding of a familiar New Testament text has changed after using a Biblical tool

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The wisdom of the saints, in particular St Mary of the Cross MacKillop, helps people understand about caring for the wellbeing of others and the faith of the community of believers. This wisdom guides and gives strength to believers past and present.

Skills

Explain how the wisdom of the saints, in particular the letters written by St Mary of the Cross MacKillop, helps people past and present to understand about caring for the wellbeing of others and the faith of the community of believers.

STCW6

Elaborations

- reflecting on the story and wisdom of St Mary of the Cross through music
- exploring some of the letters of Mary MacKillop to identify the key words and phrases that give strength to believers today
- locating writings from the life of Marcellin Champagnat and creating a visual response that highlights wise words for a contemporary believer

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

The action of the Holy Spirit in the lives of believers is described in Scripture using a variety of titles (e.g. Spirit of God, Spirit of truth, Advocate) and images (e.g. oil, fire, wind).

Skills

Identify some titles and images of the Holy Spirit found in Scripture, including 'Spirit of God' (1 Corinthians 2:9-15).

Make connections between some titles and images of the Holy Spirit and the action of the Holy Spirit in the lives of believers.

BETR7

Elaborations

- participating in online searches to locate scripture references that use images or titles to express the mystery of the Holy Spirit e.g.
Oil: Mark 6:13; Ex: 29:7 - anointing, healing
Fire: Matthew 3:11; Acts 2:3-4 - transforming, creating, energising,
Dove: Luke 3:22 - 'paraclete'; comforter, helper, hope
Water: John 7:37 - 39 - initiating, baptising
Wind: Acts 2: 2-4 ; John 3:8 - refreshing, life force; breath of God, Ruah (CCC 691)
Paraclete: John 14:16, 26; 15:26, 16:7; Acts 1:5; 1:8 - helper; comforter
Spirit of adoption: Romans 8:15, 23 - becoming a child of God
Spirit of Christ: uniting (CCC 797)
Spirit of God: 1 Corinthians 6:19; 1 Corinthians 2:9-13 - gift, prompting and stirring of conscience,
Spirit of truth: John 14:16-18; John 15:26-27 - advocate; helper; be with you

Human Existence

Religious Knowledge and Deep Understanding

Faith is shared and strengthened in the community of believers. The central and primary sharing of faith within the community of believers is the celebration of Eucharist.

Skills

Identify ways in which people share faith within a community of believers (e.g. family, parish, school).

Communicate an understanding of how the faith of people strengthens the faith of the community of believers.

BEHE5

Elaborations

- analysing school or parish newsletters to identify examples of faith working in the lives of a community (e.g. ministries, key messages, events)
- mapping out groups within a community of believers (e.g. sacramental team, ministry teams, teachers, administrative team) and discussing how they contribute to the shared faith life of the whole community
- brainstorming the characteristics of a community of believers (e.g. hospitality, faith formation, devotional, ministry, outreach, sacramental practice, connections with wider community)
- creating a big book that features examples of a community of believers (e.g. "The Church is a community of believers when...")

Beliefs

World Religions

Religious Knowledge and Deep Understanding

Followers of Judaism live their relationship with God through their personal and communal worship.

Skills

Identify features of a Synagogue and explain their importance in Jewish worship.

Identify and explain practices associated with the observance of Sabbath.

Make connections between the Sabbath rituals and prayers and the Jewish relationship with God.

BEWR6

Elaborations

- exploring the features of a Synagogue (such as Bimah, Yad, Ner Tamid and Ark of the Covenant) through online virtual tours or interactive CD ROMs
- viewing online clips that show elements of the Synagogue such as the Ark of the Covenant, Bimah and the Torah scrolls
- researching prayers, such as the Shema, that are used in Jewish worship
- researching in groups the practices associated with Shabbat for Jewish people (e.g. food, work, family time, candles, blessings, prayers, songs)

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding The key parts of the Catholic Rite of Confirmation are calling on the Holy Spirit and the laying on of hands and the anointing with the oil of chrism together with the words 'Be sealed with the Gift of the Holy Spirit'.

The gifts of the Spirit (wisdom, understanding, right judgment, courage, knowledge, awe and wonder and reverence) guide believers and give them strength to live a spirit-filled life.

The fruits of the Spirit (love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control) are visible signs of God's active love and work within and through believers as they live spirit-filled lives.

Skills

Describe the key parts of the Catholic Rite of Confirmation, identifying words, symbols, actions and significance in the lives of believers.

Explain the meaning of some of the gifts of the Spirit and how these guides and give strength to believers today.

Explain the meaning of some of the fruits of the Spirit (Galatians 5:22-23) and how they are visible signs of God's active love and work in the lives of believers.

CHLS7

Elaborations

- investigating the significance of the words used in the anointing: "Be sealed with the gift of the Holy Spirit"
- creating a flip book which demonstrates their knowledge of either the fruits or gifts of the Spirit, incorporating an appropriate Scriptural reference with corresponding explanation of how a particular gift or fruit is lived out in the lives of believers
- using a Biblical tool (e.g. concordance, commentary), locate scriptural references to gifts of the Spirit and/ or fruits of the Spirit (e.g. Isaiah 11:1-3; Galatians 5: 22-23; 1 Corinthians 12: 6-12; Romans 12:3-8; Ephesians 1:13-14; Colossians 1:7-12) and use these to support an explanation of these
- describing the key parts of the Catholic Rite of Confirmation under the headings of words, symbols, actions and connections to life
- designing a visual representation of a gift of the Spirit along with an explanation of that gift and how it guides believers

Church

People of God

Religious Knowledge and Deep Understanding Mary is the mother of Jesus and of all Christians. Mary's role in the Church community (e.g. advocate, mother, helper) can be described using a variety of titles and images. New Testament texts reveal Mary's role as mother of Jesus and her role in the early church community.

Skills

Explain how some titles and images of Mary found in New Testament texts, including Luke 1:39-45, reveal her role as mother of Jesus and her role in the Church community.

Compare different understandings of Mary as depicted in a variety of titles and images (e.g. from visual, multimedia and/or written texts).

CHPG6

Elaborations

- locating and identifying schools within the Archdiocese of Brisbane that have been named using a title for Mary; and exploring the role of Mary in the Church community that is represented by the title in the school's name
- locating or creating an image that reflects the words contained in a particular title of Mary incorporated in The Litany of Mary of Nazareth (e.g. Model of Gentleness; Model of Courage), and collating these images in a multimedia presentation
- using a range of Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines and Gospel parallels) to explore some New Testament texts that reveal Mary's role as mother of Jesus and/or her role in the early church community (e.g. from Luke's Gospel: 1:26-38, the Annunciation, 1:39-56, Mary visits her cousin Elizabeth, 2:1-7, the birth of Mary's son Jesus, 2:21-38, Mary takes Jesus to the Temple, 2:41-52, from Matthew's Gospel: 1:18-25, the birth of Mary's son Jesus, 2:13-21, Mary, Joseph and Jesus flee to Egypt, 12:46-50, the family of Jesus visit him during his ministry, 13:53-58, Jesus is rejected at Nazareth)

Church

Church History

Year Level Focus: Christianity in the Australian Colonies (c.1850 CE - c.1900 CE)

Religious Knowledge and Deep Understanding

Pioneering Catholics overcame challenges to preserve the faith of their fathers and mothers. Catholics took their place in colonial Australian society (c.1850 CE - c.1900 CE). Being Catholic in a new, free society raised challenges.

Skills

Sequence some key people and events (religious and secular) in the Australian colonies (c.1850 CE - c.1900 CE) and recognise their significance in bringing about change.

Develop historical narratives and descriptions about some key events and people's experiences in the Church in the Australian colonies (c.1850 CE - c.1900 CE) using source materials and appropriate historical terms and concepts.

Locate information about the contribution or significance of Catholics (laity, clergy, religious) to the shaping of particular communities, including Indigenous communities (c.1850 CE - c.1900 CE).

CHCH4

Elaborations

- creating visual, oral or written journals reflecting the experiences of some key people in the pioneering Church of the Australian colonies
- creating timelines, with annotations referring to time and place, of some key events and key people in the Church of the Australian colonies using a range of communication forms and digital technologies
- exploring the motivations and actions of a key individual or group
- investigating instances in which Catholic laity and/or Catholic religious asserted their legitimate rights by challenging and shaping the response of Church leadership on key issues e.g. Sr Ursula Frayne/Bishop Brady, Perth, 1850; Sisters of Charity/ Bishop Polding, 1859; Fr McGinty/ Bishop Quinn, Brisbane, 1862

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

Conscience is a judgement of reason that, as far as possible, takes into account the good of all. For Christians, conscience is formed by the Word of God (e.g. The Decalogue, Leviticus 19:1-3; 9-18, and Jesus' moral teaching (The Beatitudes), Luke 6:20-36; Matthew 5:1-12), assimilated in faith and prayer and put into practice. Formation of conscience is assisted by the gifts of Holy Spirit, the witness and advice of others and the authoritative teaching of the Church. Moral choice involves both judgment and then acting according to that judgment.

Skills

Describe some key considerations in the formation of conscience for Christians.

Develop and explain a reasoned judgement or informed moral choice by applying questions based on some key considerations in the formation of conscience.

CLMF9

Elaborations

- investigating some examples of secular wisdom or advice and explaining the role these might play in the formation of Christian conscience and moral choices
- investigating scriptural references that assist the formation of a Christian conscience
- highlighting some words of advice or authoritative teaching of the Church and describing how these may assist when making moral choices

Mission and Justice

Religious Knowledge and Deep Understanding

Jesus makes charity (love) the new commandment: "As the Father has loved me, so have I loved you; abide in my love. "This is my commandment, that you love one another as I have loved you" (John 15: 9 - 17).

Charity is the source and goal of Christian practice. Christian charity calls people to go beyond existing laws to care for the well-being of others.

Skills

Distinguish between choices or actions that fulfil existing laws or obligations and those that respond to Jesus' new commandment.

Develop and explain a personal choice or action that demonstrates the application of Jesus' new commandment of love.

CLMJ6

Elaborations

- locating scriptural references to Jesus' new commandment of love: (e.g. John 15: 9-17; John 13: 34-35; Matthew 22:36-40; Romans 13:8-10; 1 Corinthians 13:13) and presenting their understanding of charity based on these scriptural texts
- identifying people in their community who act according to Jesus' new commandment of charity and describing how they 'go beyond existing laws and obligations'
- reviewing current school and/ or classroom rules considering the call of Christian charity to care for the wellbeing of others

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Christians past and present seek Mary's intercession through prayer because of her humanity and her role as mother of Jesus and mother of the Church. Marian prayer invites believers to a deeper relationship with Christ, draws them into the life of the Church and models a balance between prayer and action. In Marian prayers, including the Hail Mary and the Litany of Mary of Nazareth, there are two elements: praising God and entrusting cares and petitions to Mary.

Skills

Analyse and explain the elements and features of some Marian prayers (e.g. text structures, vocabulary, images; language patterns).

Make connections between Marian spirituality and how believers pray, live and act.

Create a Marian prayer using appropriate structure and elements.

CLPS14

Elaborations

- creating visual images that reflect students' understanding of words/ phrases in the Litany of Mary of Nazareth and use these images to pray the Litany
- discussing and reflecting on the lyrics of a variety of songs about Mary and what these reveal about her humanity and her role as mother of Jesus and mother of the Church
- celebrating Marian days of religious significance to focus on values associated with Mary's role as mother of Jesus and mother of the Church
- incorporating art, iconography, symbols, images and songs about Mary into reflective spaces within the classroom and using these as a stimulus for prayer

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer, and engaging in the 'work of meditation'. Praying the Rosary is a meditative prayer in the Christian tradition.

Skills

Participate respectfully in meditative prayer, including The Rosary and mantras.

Identify and use practices that assist preparation for and engagement in meditative prayer, including praying with Rosary beads.

CLPS15

- learning about different ways to pray, including The Rosary and using a mantra
- learning different practices for preparing the body and mind for meditative prayer, including praying with Rosary beads

Year 5 Achievement Standard

By the end of Year 5, students identify ways in which faith is shared and strengthened in communities of believers, past and present. They describe ways in which believers live according to Jesus' new commandment of charity (love). They describe the significance of the wisdom writings of the saints including St Mary of the Cross MacKillop for communities of believers. They locate and record information about how pioneering Catholics in Australia (c. 1850 CE – c. 1900 CE) contributed to the preservation of faith and the shaping of particular communities including Indigenous communities. Students explain the action of the Holy Spirit in the lives of believers.

They analyse information from a variety of texts including Scriptural references to the Holy Spirit and the words, symbols and actions of the Catholic Rite of Confirmation. They describe ways in which believers make and act upon informed moral choices.

Students examine Mary's role as mother of Jesus and mother of the Church. They analyse the elements and features of some Marian prayers including the Hail Mary, the Rosary and the Litany of the Mary of Nazareth to describe the role of Marian prayer in the lives of believers past and present. They use features of Gospel texts to show how the Gospel writers shaped their Gospels for particular communities. Students describe the significance of personal and communal prayer and worship including the Eucharist, the Psalms, Sabbath rituals and prayers for the lives of believers. They participate respectfully in a variety of personal and communal prayer experiences including Marian prayers especially the Hail Mary, Litany of Mary of Nazareth and the Rosary, and meditative prayer especially mantras. They participate respectfully in meditative prayer practices including praying with Rosary beads.

Year Six

Year Six Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 6, students are introduced to the Christian understanding of faith and the term 'communion of saints'. They develop their understanding of the many ways in which faith is lived out and celebrated in the lives of believers past and present. They learn about the contexts and key messages of some Old Testament prophets and the contribution of some key people (laity, religious and clergy) to the shaping of the Church in Australia (c. 1900 CE to present). They understand the significance of Jesus' New Law for the way believers live their faith, including an exploration of the spiritual and corporal works of mercy. They develop their understanding of the role of celebrations in the faith life of believers, including the commemoration of High Holy Days by Jewish believers and the Church's liturgical celebrations (including the Eucharist). They develop their understanding of prayer in the Christian tradition through an exploration of the Our Father, The Examen, and meditative prayer practices including prayer journaling.

They are introduced to the Church teaching that the Holy Spirit guided the formation of the New Testament. Using a range of Biblical tools, they engage with a variety of Scriptural texts that describe Jesus' relationship with God the Father and with humanity and proclaim Jesus as fulfilling all of God's promises in the Old Testament.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

Key messages of Old Testament prophets are identified within their social, cultural and historical contexts.

Skills

Use a range of Biblical tools to analyse the social, cultural and historical contexts of some Old Testament prophets, including Samuel (1 Samuel 3:1-4:1a).

Communicate an understanding of some key messages of Old Testament prophets, taking into account their context (e.g. repent and turn back to God, act justly, care for others in particular the poor and marginalised, observe the Law, God is compassionate and forgiving, God is always faithful).

STOT10

Religious Knowledge and Deep Understanding

A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) are used to assist in deepening awareness of Old Testament texts.

Skills

Investigate and evaluate the usefulness of a range of Biblical tools for deepening awareness of Old Testament texts.

STOT11

Elaborations

- using a range of Biblical tools (e.g. timelines, simple Biblical commentaries on the background to the Gospels, annotated Bibles), students collaboratively develop a concept web illustrating some aspects of the social, cultural and historical worlds of various Old Testament prophets (e.g. call of Samuel, 1 Samuel 3:1-4:1a; Nathan and David, 2 Samuel 7:1-14; Joel, Acts 2:14-21, Joel 2:28-32a; Saul is no longer king, 1 Samuel 15:10-11, 24)
- creating a visual or multimodal representation of a key message of an Old Testament prophet which incorporates some aspects of its cultural, social and/or historical context

- using a range of communication forms (oral, graphic, written, and digital technologies) to inform others about the usefulness of a given Biblical tool for deepening awareness of Old Testament texts
- using a Before and After Chart, students explain to others how their understanding of a familiar Old Testament text has changed after using a Biblical tool

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Church teaches that the Holy Spirit guided the formation of the New Testament and the whole of Scripture.

Inspiration means the human authors of Scripture, guided by the Holy Spirit and using their own knowledge and skills, revealed God's nature and teaching. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Skills

Use Biblical tools (e.g. concordance of the Bible, Biblical dictionary, Biblical commentary) to search for and locate relevant New Testament references to the role of the Holy Spirit in guiding the formation of the New Testament.

Locate evidence in some New Testament texts showing that the human authors used their own voice, knowledge and skills to reveal God's nature and teaching.

STNT14

Religious Knowledge and Deep Understanding

Gospel writers use many images and titles for Jesus. The Gospels and other New Testament texts (including Matthew 16:16-17, Acts 17:2-3, Acts 1:29-33,36) proclaim Jesus as fulfilling all of God's promises in the Old Testament, including Messiah, Son of Man, and Saviour.

Skills

Recognise a number of images and titles for Jesus in the Gospels and other New Testament texts.

Make connections between Gospel texts and Old Testament texts.

STNT15

Elaborations

- using a simple concordance, students locate references to the role of the Holy Spirit in guiding the New Testament authors e.g. "...because no prophecy ever came by human will but men and women moved by the Holy Spirit spoke from God" (2 Peter 1:21), "I have written to you rather boldly because of the grave given to me by God... sanctified by the Holy Spirit. For I will not venture to speak of anything except by the power of the Spirit of God" (Romans 15:20), "And the Spirit is the one that testifies, for the Spirit is the truth" (1 John 5:6-12)
 - creating a visual representation of the inspirational role of the Holy Spirit in the formation of the New Testament incorporating a selected scriptural quotation
 - analysing the language features (including vocabulary, sense of voice, narrative point of view, tone) in some of the New Testament letters to find evidence that the human authors, guided by the Holy Spirit, use their own voice, knowledge and skills
-
- navigating a New Testament text, students locate a variety of images and titles for Jesus (e.g. the 'I am' statements in John, chapters 6-15)
 - creating a multi-modal presentation incorporating titles and images of Jesus (e.g. teacher, suffering servant, King of the Jews, Son of the Blessed One) for use in communal prayer
 - using a Biblical concordance or search tool to find the words/phrase 'fulfil, prophet', in New Testament texts (e.g. Matthew 12:17)
 - using a Biblical concordance or search tool, students locate references to Jesus as Messiah, Son of Man and Saviour in New Testament texts (including Matthew 16:16-17, Acts 17:2-3, Acts 1:29-33,36)

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The wisdom of Australian Catholic Christians, including lay people and religious orders (c.1900 CE to the present), helps people understand the work and movement of the Holy Spirit in this land (e.g. concern for the common good; works of mercy; challenging injustice; developing new ways of living the Catholic faith in Australia).

Skills

Analyse and explain how some Australian Catholic Christians help people understand the work and movement of the Holy Spirit in this land through diverse expressions of wisdom (e.g. Khoa Do - film; George Mung Mung - art; Donna Mulhern - peaceful activism).

STCW7

Elaborations

- investigating the lives and wisdom of some Australian Catholic Christians
- creating a visual response to the life and work of a contemporary Australian Catholic Christian

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding Jesus' relationship with God the Father and humanity is described in Scripture using a variety of titles and images (e.g. liberator, creator, Son of God, Son of Man, Messiah, Anointed One, Lamb of God, Bread of Life, Rabbi, Saviour).

Skills

Locate and identify images in scripture, including John 1:35-51, that express different titles of Jesus.

Explain how a title of Jesus describes his relationship to God the Father and/or humanity.

BETR8

Elaborations

- investigating images that depict Jesus according to a particular title (e.g. liberator, creator, Son of God, Son of Man, Messiah, Anointed One, Lamb of God, Bread of Life, Rabbi, Saviour)
- using a digital tool, students collaborate to choose one image of Jesus, add a title to the image, and explain how this image expresses Jesus' relationship to God and humanity
- creating a visual representation of Jesus to record/express their own understanding of Jesus' relationship to God and humanity

Beliefs

Human Existence

Religious Knowledge and Deep Understanding

Christians believe that faith is a virtue freely gifted by God. Faith is a free and personal response to God that is lived out in the life of the believer, including Jairus' daughter (Matthew 9:18-26//Mark 5:21-43//Luke 8:40-49).

Skills

Identify and describe some characteristics of Christian faith as a gift of God (e.g. initiated by God (gift), the work of the Holy Spirit, conversion).

Identify ways in which faith is lived out in the life of believers, personally and communally.

BEHE6

Elaborations

- conducting online searches to locate Gospel passages that refer to the faith of believers such as: Jairus' daughter (Matthew 9:18- 26//Mark 5:21-43//Luke 8:40-49); Faith of Believers (Mark 11:20-24, Luke 17:5-6); Mary's Faith (Luke 1:37-38, Luke 2:45)
- analysing the faith response of some key characters in Gospel passages (e.g. courage to confront Jesus; to request help for another)
- interviewing a member of their family or a person in the local community who has experienced faith as trust in God then record and share their findings

World Religions

Religious Knowledge and Deep Understanding The faith of Jewish believers is shared and strengthened through the commemoration of High Holy Days (Leviticus 23:1-44), including Rosh Hashanah, Yom Kippur, Pesach (Passover).

Skills

Identify key elements of the High Holy Days (e.g. themes, messages, rituals).

Make connections between the practices of the High Holy Days and the faith life of believers (e.g. atoning for sin, remembering key stories, reflecting on past actions).

BEWR7

Elaborations

- locating and sharing information on the rituals and objects associated with the High Holy Days (e.g. Seder meal, shofar, fasting)
- creating a digital card, that includes images and key phrases, to celebrate one of the High Holy Days
- explaining how a particular High Holy Day can support and renew the faith of a Jewish believer
- using a digital tool to create a visual representation of a High Holy Day that includes key messages, themes, rituals and objects

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding The word Eucharist means thanksgiving; believers give thanks for all that God has given, particularly the gift that is Jesus. The Mass is made up of the Liturgy of the Word and the Liturgy of the Eucharist. The Church teaches that in the celebration of Eucharist, Jesus is sacramentally present in four ways: the people gathered, in the Church's minister, in the Word proclaimed, and most profoundly in the gifts of bread and wine which become the Body and Blood of Christ.

In the Eucharist, believers remember and celebrate the life, death and resurrection of Jesus (the Paschal mystery). This is the focus or 'theme' of every Eucharistic liturgy. The saving events of the Paschal mystery are made present in the Eucharist through which believers are offered to share in the new life of Christ (1 Cor 10:16-17).

Eucharist is memorial, sacrifice, prayer, nourishment and community. The Mass challenges believers to go out and live the good news that Jesus proclaimed.

Skills

Identify the parts of the Mass (e.g. Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Communion Rite, Concluding Rite).

Explain the different ways in which Jesus is sacramentally present in the Mass.

Communicate an understanding of the key purposes of the Eucharist for believers (e.g. memorial, sacrifice).

CHLS8

Elaborations

- identifying ways in which Jesus is sacramentally present for believers in the Mass
- analysing the introductory rites of some school gatherings (e.g. assembly, morning prayer) and compare this with the Introductory Rites of the Mass
- using a retrieval chart to analyse and make connections between the Last Supper (Luke 22:7-20, Mark 14:22-26, Matthew 26:26-30, 1 Corinthians 11:23-26) and the Liturgy of the Eucharist
- gathering and recording/illustrating words or gestures from the Last Supper that are similar to those used in the Liturgy of the Eucharist

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

The Church's liturgical year is told through a framework of different seasons (Advent, Christmas, Lent, Easter, Pentecost, Ordinary Time), revealing the story of salvation and drawing inspiration from Jewish tradition.

In liturgical celebrations, forms of sacred art (including music, visual arts, drama, dance, media) are used to inspire believers to prayer and a deeper understanding of the mystery of God. In liturgical celebrations, believers are encouraged to actively participate through

action (e.g. sign of peace, genuflecting, sign of the cross), word (e.g. acclamations, responses, singing), posture (e.g. kneeling, bowing) and observing a reverent silence at appropriate times.

Skills

Make connections between some key celebrations of the Church's liturgical year and the story of salvation.

Identify where, how and why forms of sacred art are used in liturgical celebrations.

Identify ways in which believers actively participate in liturgical celebrations and interpret the meaning of these for believers.

CHLS9

Elaborations

- constructing and illustrating a chart or poster of the Church liturgical year that identifies the liturgical seasons and its colours; adding to this poster the secular seasons and some significant school activities in the school year
- designing a visual representation (e.g. class prayer mat, altar cloths, banners, or lectern drapes) for a particular liturgical season and sacred rituals, incorporating use of appropriate symbols and colours that help individuals and groups make meaning of the liturgical season and writing a justification for their choices
- using a retrieval chart, locate information related to the sounds, sights and sentiments of liturgical seasons

Church

People of God

Religious Knowledge and Deep Understanding

'Communion of saints' is a term which describes the spiritual bond that exists, through Baptism, between all the members of the Church, living and dead.

Skills

Communicate an understanding of the term 'communion of saints'.

CHPG7

Elaborations

- exploring different ways of understanding the term 'communion of saints' - as the community of believers (e.g. Ephesians 1:1, 2:19, 3:8,18); as those who have died and entered into a new journey of life with God (e.g. as in the Eucharist - Penitential Act, Apostles' Creed, Eucharistic prayers)
- exploring some of the stories of people who have been officially declared saints by the Catholic Church (canonized) that demonstrate that their spirit continues to be actively at work in the lives of people
- exploring prayers from the liturgies of All Saints Day and All Souls Day to find out how Catholics understand the term 'communion of saints'

Church

Church History

Year Level focus: The Catholic Church in a developing Australian nation (c.1900 CE to present)

Religious Knowledge and Deep Understanding Catholics helped form the new Australian nation (c.1900 CE to present). Catholics initially set themselves apart. A uniquely Australian Church emerged. New ways of being both Catholic and Australian were encouraged.

Skills

Sequence some key people and events (religious and secular) that contributed to the development of Australia as a nation (c.1900 CE to present).

Locate information about the contribution or significance of Catholics to the shaping of the Church in Australia (c.1900 CE to present).

Develop historical narratives and descriptions about some key events and people's experiences in the Church in Australia after Federation using source materials and appropriate historical terms and concepts.

Identify and describe some examples of significant change and continuity in Australian Catholic identity and relationships with the wider society (c. 1900 CE to present).

CHCH5

Elaborations

- creating timelines, with annotations referring to events and changes, of some key people, events and ideas in the Catholic Church of twentieth century Australia, including the local parish or diocesan community
- using historical terms and concepts related to the content (e.g. sectarianism, conscription, migration, multi-cultural, multi-faith, assimilation, suffrage, federation, 'the Movement', documents of Vatican II, communism, laity, dioceses, sodalities)
- developing key questions about some of the roles Australian Catholics played in the development of Australia as a nation (e.g. What were the main reasons for Catholics feeling the need to form 'Catholic ghettos'? What was the impact of Vatican II on the role of the Church in Australian society? How did migration impact on the Catholic Church of the twentieth century?)
- investigating the stories of Australian Catholics who advocated for a cause or fought for rights in twentieth century Australia

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

For Christians, the New Law as given by Jesus is a law of love, a law of grace and a law of freedom. Freedom, especially in moral and religious matters, is the right of every human person. For Christians, the freedom to choose is required by the New Law to take into account the good of all. Christians believe that God has given the gift of wisdom to humans (the natural law) which enables them to choose good and avoid evil.

Skills

Describe Jesus' New Law, using examples from New Testament texts, including Matthew 5:17.

Explain the significance of Jesus' New Law for believers and for moral decision making.

Make connections between the New Law of Jesus and possible implications for personal actions.

CLMF10

Elaborations

- using a Biblical concordance or search tool to search for the words/phrase 'fulfil', 'fulfil the law', in New Testament texts
- using selected New Testament texts (e.g. Matthew 5, 6, 7) find ways in which Jesus' New Law is a law of love, a law of grace and a law of freedom
- finding evidence of Jesus's New Law of love, grace and freedom as it is lived out in the school context (e.g. hospitality, welcoming new students, inclusion, student leadership, actions for justice, peace and the environment)

Mission and Justice

Religious Knowledge and Deep Understanding

Spiritual and corporal works of mercy are foundational for understanding the Church's teaching about concern for the common good. Works of mercy are charitable actions at the service of others. The spiritual works of mercy are instructing, advising, challenging injustice, consoling, comforting, forgiving, bearing wrongs patiently and praying for the living and the dead. The corporal works of mercy are feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick and imprisoned, clothing the naked and burying the dead.

Skills

Identify expressions of the spiritual and corporal works of mercy.

Make connections between the spiritual and corporal works of mercy, their scriptural foundations (including Matthew 25:31-46), and the Church's teaching about concern for the common good.

Reflect on and express their personal responses to the challenge to serve others through the works of mercy.

CLMJ7

Elaborations

- identifying some Scriptural foundations for the spiritual and corporal works of mercy (e.g. Matthew 25:31-46; Matthew 5:7; Galatians 6:2; Colossians 3:12-17; Matthew 10:40-42; Matthew 25:31-46; Matthew 9: 35-37; Luke 9:46- 48; Matthew 18:1-5; Hebrews 13:1-2)
- developing a simple strategy or action for justice to implement one or more spiritual and/or corporal works of mercy in their community
- designing and publishing a multimedia text that illustrates corporal and/or spiritual works of mercy

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

In response to the request of his followers "Lord, teach us to pray as you do", Jesus gave them the Our Father or the Lord's Prayer (Luke 11:1-13; Matthew 6:5-15). The origins of The Lord's Prayer are deeply rooted in the Jewish tradition. The Our Father is a central prayer in Christianity and an integral part of Catholic liturgy. Seven petitions are identified in The Lord's Prayer:

1. Hallowed be your name
2. Your kingdom come
3. Your will be done on earth as it is in heaven
4. Give us this day our daily bread
5. Forgive us our trespasses as we forgive those who trespass against us
6. Lead us not into temptation
7. Deliver us from evil

The first three petitions praise God. The remaining four petitions present to God the needs of believers.

Skills

Compare different texts of The Lord's Prayer, including Scriptural references and traditional Christian versions.

Identify the use of The Lord's Prayer in Catholic liturgy (e.g. Communion Rite; Baptism; The Anointing of the Sick).

Investigate the origins of The Lord's Prayer (e.g. in Old Testament texts; Jewish prayer and ritual).

Make connections between students' own experiences and the seven petitions of The Lord's Prayer.

CLPS16

Elaborations

- matching individual phrases from the traditional Our Father with Scriptural references e.g. Our Father who art in heaven - "The God who made the world and everything in it is the Lord of heaven and earth." (Acts 17:24) Hallowed be your name - "Praise the Lord, O my soul; all my inmost being, praise His holy name." (Psalm 103:1) Your kingdom come - "The Lord has established His throne in heaven, and His kingdom rules overall." (Psalm 103:19) Your will be done on earth as it is in heaven - "We know that in all things God works for the good of those who love Him, who have been called according to His purpose." (Romans 8:28) Give us this day our daily bread - "The eyes of all look to You, and You give them their food at the proper time. You open Your hand and satisfy the desires of every living thing." (Psalm 145:15-16) Forgive us our trespasses as we forgive those who trespass against us - "You are kind, God! Please have pity on me. You are always merciful! Please wipe away my sins." (Psalm 51:1-2) And Lead us not into temptation - "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." (Mark 14:38) But deliver us from evil - "The Lord is faithful, and He will strengthen and protect you from the evil one." (2 Thessalonians 3:3) Amen - "Amen. So be it." (Numbers 5:22)
- identifying and exploring different versions of The Lord's Prayer across Christian traditions (e.g. Ecumenical Lord's Prayer); different cultures (e.g. Aboriginal Our Father; the Māori version; African version) and musical versions

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices for preparing the body and the mind for meditative prayer and engaging in the 'work of meditation', including prayer journaling. The Examen is a meditative prayer in the Christian tradition.

Skills

Participate respectfully in meditative prayer, including The Examen.

Identify and use practices that assist in preparing for and engaging in meditative prayer, including prayer journaling.

CLPS17

Elaborations

- learning about different ways to pray, including The Examen
- learning about different ways of calling believers to prayer
- learning different practices for preparing the body and mind for meditative prayer, including prayer journaling.

Year 6 Achievement Standard

By the end of Year 6, students explain the action of the Holy Spirit in the lives of believers. They analyse information from a variety of texts, including New Testament texts and the wisdom of Australian Catholic Christians. They demonstrate an understanding of the term 'communion of saints'. Students explain how Scriptural texts describe Jesus' relationship with God the Father and with humanity by selecting and using evidence from Scriptural texts to include the proclamation of Jesus as fulfilling God's promises in the Old Testament. Students identify and describe many ways in which faith is lived out in the lives of believers past and present, including Catholics in a developing Australian nation (c. 1900 CE to present). They analyse the key messages and contexts of some Old Testament prophets. They explain the significance of Jesus' New Law for the way believers live their faith and examine the spiritual and corporal works of mercy.

Students identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers, the Church's liturgical year and the celebration of Eucharist. They explain the significance of personal and communal prayer including the Our Father and the Examen and the use of meditative prayer practices, especially prayer journaling for the spiritual life of believers. They participate respectfully in a variety of personal and communal prayer experiences including spiritual exercises and meditative prayer practices.

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Year Seven

Year Seven Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts*, *Beliefs*, *Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 7, students learn about the beliefs, values and practices of Christian communities, past and present, including early Church communities (c.6 BCE - c. 650CE), communities of religious men and women and Australian Catholic Church communities. They explore cultural and historical influences on these communities and change and continuity over time. They learn about the common beginnings of faith shared by the monotheistic religions (Christianity, Judaism and Islam) through the stories of patriarchs, Moses and the prophets. They explore ways in which communities of believers, past and present, express their understanding of God and God's relationship with human persons. In particular, they develop their understanding of the Apostles Creed, Nicene Creed and the Decalogue.

Students explore contextual information about sacred texts, using a range of Biblical tools, to gain a deeper awareness of these texts and how they influence communities of believers. They examine Church teaching and basic principles of Christian morality that influence the way Christians live out their faith, individually and communally.

Students examine ways in which believers nurture their spiritual life through prayer, ritual, the sacraments and sacred texts. They develop their understanding of prayer in the Christian tradition through an exploration of Lectio Divina and Ignatian Meditation. They investigate the relationship between the Sacraments of the Church, the life and ministry of Jesus, and the faith journey and life experiences of believers.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

Contextual information (literary form, historical and cultural context and human author's intention) assists the reader to gain deeper awareness of Old Testament texts. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Skills

Sequence historical events and periods of Ancient Israel (e.g. prehistory, Patriarchs and Matriarchs, Exodus, Judges, Kings and Prophets, foreign domination) using historical terms and concepts (e.g. BCE, prehistory) and a range of sources (e.g. Bibles, Biblical commentaries) .

Identify and explore aspects of the cultural context of Old Testament texts (e.g. festivals and customs, purity laws, religious practices) using a range of Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines).

STOT12

Elaborations

- creating an annotated digital timeline to sequence key historical events and periods of Ancient Israel
- locating some key texts from the Old Testament within their historical context by annotating an existing timeline (digital or other) of Israel's history (e.g. Maccabees - time of Greek domination)
- creating a concept web (digital or other) that identifies key information about and significance of some festivals and religious practice in Old Testament texts (e.g. Pesach/ Passover Exodus 12-21-51, Exodus 13:17- 15:26, Leviticus 22:26-23:44; Hanukkah 1 Maccabees 4:52-59, 2 Maccabees 10:5-8; Day of Atonement Leviticus 16; Harvest, Purim, Esther 9; Unleavened Bread Exodus 12-14; Tabernacles 1 Kings 8; Trumpets Ezra 3:1-6, Nehemiah 8; Yom Kippur Leviticus 16:29-34; Rosh Hashanah Genesis 21:1-7, 22:1-18; 1 Samuel 1:1-2:10; Jeremiah 31:1-19; sacrifice, Leviticus 4:35, 5:10; circumcision, Genesis 17; Jubilee, Leviticus 25)

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

Contextual information (literary form, historical and cultural context and human author's intention) assists the reader to gain deeper awareness of New Testament texts. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Skills

Sequence historical events and periods of time (e.g. Greek occupation, Roman occupation, life of Jesus, the early Church, journeys of Paul, destruction of the Temple, chronology of New Testament writings) using historical terms and concepts (e.g. BCE, CE,) and a range of sources (e.g. Bibles, Biblical commentaries, historical sources - Greek, Roman, Jewish).

Identify and explore aspects of the cultural context of New Testament texts such as: festivals and customs, including Passover (Exodus 12:1-4; Mark 14:12-26) and Weeks/Pentecost (Acts 2:1-4); purity laws and religious practices, including Sabbath (Mark 2:23-28); social structure and relationships between groups, using a range of Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines).

STNT16

Elaborations

- using an Ancient World depth study of ancient Greece and Rome (Australian Curriculum: History) to identify influences on the world of the New Testament
- locating some key texts from the New Testament within their historical context by annotating an existing timeline (digital or other) of first century Palestine (e.g. Paul's letters)
- creating a concept web (digital or other) that identifies key information about, and significance of some festivals mentioned in New Testament texts (e.g. Passover Luke 2:41-42; 22:7-11; Feast of Booths John 7:2-10; Feast of Dedication John 10:22; Purification Rites Luke 2:22-24, 39)
- using a Social Ladder strategy on a New Testament text, justify the positioning of characters in the story according to social status (e.g. good Samaritan, prodigal son, trial of Jesus)
- identifying who is honoured and who is shamed in some New Testament texts (e.g. healing of the Syrophenician woman, Mark 7:24-30)

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Gospels are not simply eyewitness accounts of the life of Jesus, but are post-resurrection texts intended for different audiences. Three stages can be distinguished in the formation of the Gospels: the life and teaching of Jesus, the oral tradition, and the written Gospels. Each Gospel depicts Jesus in a particular way. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Skills

Explore some features of Gospel texts (e.g. vocabulary, narrative voice) which suggest they are post-resurrection texts rather than simply eye witness accounts.

Explain the relationship between text features and structures, and audience and purpose of each of the Gospels.

STNT17

Elaborations

- using a range of Biblical tools (e.g. timelines, simple Biblical commentaries on the background to the Gospels, annotated Bibles), students collaboratively develop a retrieval chart outlining some contextual information about each Gospel (e.g. time of writing, audience, purpose, depiction of Jesus, structure)
- arguing a case for the proposition that the Gospels were intended for different audiences by connecting evidence from Gospel texts (e.g. additions, omissions, place, characterisation, vocabulary, dialogue, the narrative voice) with information about the context of the Gospel writers

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The writings and key messages of the founders of religious orders influence the way of life of religious communities (e.g. prayer life, apostolate, dress, spiritual practices, beliefs, symbols, daily life).

Skills

Analyse and explain how the way of life of religious communities has been influenced by the writings and key messages of the founders.

STCW8

Elaborations

- researching the story of a religious order and the impact it has on religious communities, past and present (e.g. prayer life, apostolate, dress, spiritual practices, beliefs, symbols, daily life)
- investigating the lives of the founders of religious orders and their spiritual writings (e.g. letters, quotes, interviews, stories, logos)
- creating visual representations (e.g. movie clip, art works, drama, presentation apps, poster, brochure) that make connections between selected writings and key messages of the founders of religious orders and their relevance for contemporary life experiences

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

The Creeds of the apostolic and ancient Churches, including the Apostles Creed and Nicene Creed, expressed the Christian understanding of God. Through the Creeds, Christians are linked with the faith of believers throughout history.

Skills

Explore contextual information (e.g. historical, social, cultural) about the Creeds of the apostolic and ancient Churches.

Distinguish statements of belief within the Creeds of the apostolic and ancient Churches that express a Christian understanding of God (e.g. God as Creator, Trinity, Mystery).

BETR₉

Elaborations

- identifying what constitutes a statement of belief (e.g. a class creed, a school song, anthems, National Apology to Stolen generations, Apology to Australia's Indigenous Peoples)
- interpreting belief statements found in a variety of texts (e.g. lyrics, poetry, prose, visual art) in relation to the context (e.g. historical, social, cultural) in which they were created
- constructing a visual representation of the origins of a Creed using a digital tool basing the response on the 5Ws+H strategy (e.g. What is it? Who wrote it? When was it written? Where was it written? Why was it written? How was it used?)

Human Existence

Religious Knowledge and Deep Understanding

The Decalogue (Exodus 20:1-20) affirms the relationship between God and humankind. It describes a way of life faithful to God's love.

Skills

Illustrate how the Decalogue describes a way of life faithful to God's love.

Explain the relationship between God and humankind that is revealed in the Decalogue.

BEHE₇

Elaborations

- exploring how the first words of the Decalogue (Exodus 20:1-20) reveal God's love and establish the relationship between God and humankind
- discussing the implications of a relationship with God through the covenant as described in the Exodus story (e.g. Exodus 19:1-9, 16-22)
- using scripture (Exodus 20:1-20), rewrite the Decalogue so the commandments communicate a way of life faithful to God's love for a contemporary audience

Beliefs

World Religions

Religious Knowledge and Deep Understanding

The monotheistic religions (Christianity, Judaism and Islam) share common beginnings of faith which are found in the patriarchs, Moses and the prophets.

Skills

Analyse and explain the ways in which Christianity, Judaism and Islam are connected through the stories of the patriarchs, Moses and the prophets, including Genesis 17:1-22 (Abraham and Sarah) and Exodus 13:17-14:30 (Moses).

BEWR8

Elaborations

- participating in a Hot Seat activity by becoming one of the characters in the stories of the patriarchs, Moses and the prophets and answering key questions such as: 'When and where did you live?'; 'What important action did you take in your life?'; 'Who did you influence in your lifetime?'; 'What is your importance to religion today?'
- working in groups to complete a retrieval chart of the core beliefs of one religion - Christianity, Judaism or Islam (e.g. How do they describe God? What are some daily practices they have? Are there rules that they must follow? Is there a key figure that they look for guidance?) and sharing understanding of the religion they have researched in expert groups
- creating a Venn diagram to highlight the similarities and differences between the Abrahamic religions

Church

Liturgy and Sacraments

Religious Knowledge and Understanding The Church's liturgical year is told through a framework of different seasons (Advent, Christmas, Lent, Easter, Pentecost, Ordinary Time) that help believers reflect on Christ's Paschal mystery (the life, death and resurrection of Jesus).

Each season focuses on a particular aspect of Christ's Paschal mystery and its meaning for believers today.

Skills

Explain the meaning of the Church's liturgical year and each of the different liturgical seasons (e.g. key messages, themes, rituals, colours, symbols).

Analyse and compare different cultural interpretations and expressions of Christ's Paschal mystery.

Identify and explore ways in which resources (e.g. an ordo, symbols, colours, incense, candles) are used to bring meaning to the different rituals celebrating various liturgical seasons.

CHLS10

Elaborations

- constructing and illustrating a chart or poster of the Church liturgical year that identifies the liturgical seasons, its colours and symbols, adding to the poster the secular seasons and some significant school activities in the school year
- investigating the seasons of the local yearly calendar for particular Indigenous communities/geographical regions and related seasonal activities (e.g. inviting a local elder to speak; speaking with local Aboriginal and Torres Strait Islander families using online resources) adding these seasons of the year to their chart of the Church liturgical year
- designing altar cloths, banners, or lectern drapes for a particular liturgical season, using appropriate symbols and colours that help individuals and groups make meaning of the liturgical season; writing a justification for their choices, making some reference to liturgical resources used

Church

Liturgy and Sacraments

Religious Knowledge and Understanding The Church recognises seven Sacraments as drawn from the life of Jesus and continuing his ministry: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage, Holy Orders. The Church specifies the rituals, ministers and norms for celebrating each Sacrament.

All Sacraments, as celebrations of the worshipping community, express and support the journey of faith. Initiation into the Christian community is accompanied by the sacramental rituals of Baptism, Confirmation and Eucharist.

Skills

Make connections between the Sacraments of the Church and the life and ministry of Jesus.

Outline some specifications required by the Church for celebration of the Sacraments.

Illustrate how life experiences are expressed and celebrated through each of the Sacraments (e.g. Baptism - belonging, welcoming).

Explain the significance of the symbols, actions and words used in the Sacraments of Initiation: Baptism, Confirmation and Eucharist.

CHLS11

Elaborations

- creating a class resource (e.g. class lectionary, database) of appropriate scripture passages for different sacramental celebrations
- creating a multimodal text (e.g. PowerPoint) to present information on the place, meaning and cultural significance of sacramental symbols and actions during the life of Jesus (e.g. water oil, blessing, laying on of hands, table fellowship, wine and food, incense)
- brainstorming a variety of initiation rites they have experienced (e.g. sports clubs) or are likely to experience (e.g. beginning secondary school, getting their first part-time job) then, using the Hot Potato Strategy in small learning teams, identify actions, objects and symbols related to each of the brainstormed initiation rites, finally create a brochure (written or multimodal) which outlines some of the Church requirements regarding the celebration of a Sacrament (e.g. Baptism)
- exploring initiation rites from different cultural contexts such as Aboriginal and Torres Strait Islander peoples; monotheistic religions (Christianity, Judaism and Islam)

Church

People of God

Religious Knowledge and Understanding The Catholic Church in Australia comprises a number of geographical dioceses and archdioceses. There are a variety of roles and responsibilities within the leadership structure of the Catholic Church in Australia (i.e. deacon, priest, bishop, archbishop, cardinal). The Church in Australia is a member of a larger communion of churches in the Oceania region. Within the Australian Catholic Church, as well as across Oceania, local and regional churches are influenced by their different cultures and histories.

Skills

Identify and locate some Church communities belonging to the Catholic Church in Australia (dioceses, archdioceses and provinces) and to the wider Oceania region.

Investigate the variety of roles and responsibilities within the leadership structure of the Catholic Church in Australia.

Explain how particular cultural and historical influences have led to differences across church communities (e.g. liturgical practice, sacramental life, church architecture).

CHPG8

Elaborations

- designing an itinerary for a visit by the Pope to the churches in the Oceania region that includes all Australian provinces and some other church communities (e.g. Vanuatu, Tonga, Papua New Guinea), using a map and information about particular Church communities to inform the itinerary
- using a graphic organiser to create a symbolic representation of the variety of roles and responsibilities within the leadership structure of the Catholic Church in Australia (i.e. deacon, priest, bishop, archbishop, cardinal)
- exploring particular cultural and historical influences evident in church communities within the Australian Catholic Church and across the Oceania region (e.g. Catholic Diocese of Daru-Kiunga, Papua New Guinea; Bathurst Island), responding to questions such as "What does the Church building look like?"; "What cultural influences can be seen in the way some of the Sacraments are celebrated?"

Church

Church History

Year Level Focus: The Origin and Establishment of the Church (c.6 BCE - c. 650 CE)

Religious Knowledge and Understanding The beliefs, values and practices of early Church communities (c.6 BCE - c. 650 CE) were influenced by ancient Mediterranean societies such as Greece, Rome and Egypt. Recurring broad patterns of historical change (namely Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the early Church as it came to understand its nature and role in the world.

Skills

Sequence significant events and developments in the early Church (c.6BCE- c.650CE) within a chronological framework.

Pose a key question and identify related questions to inform an inquiry about significant events and developments in the early Church (c.6BCE-c.650CE).

Describe and explain change and continuity in the early Church (c.6BCE- c.650CE) and suggest reasons for changes, using appropriate historical terms and concepts and acknowledging their sources of information.

CHCH6

Elaborations

- identifying and using inquiry questions such as:

How do we know about the origin and establishment of the Church?

Why and where did the earliest Church communities develop?

What were some of the positive and negative effects of significant changes or events in the development of the early Church?

What emerged as the defining characteristics of early Church communities (e.g. roles of key groups, social structures, significant individuals)?

What are the legacies of early Church communities for the structures, practices and beliefs of the Church today?

- applying knowledge gained from a depth study of an ancient Mediterranean society (i.e. Greece, Egypt or Rome), investigate and describe its influence on the beliefs, values and practices of early Church communities (e.g. influences such as Platonism, Gnosticism, Greek language, philosophy, Roman system of government, Roman religion, worship, influences out of Egypt e.g. meditative prayer practices and monasticism)
- using historical terms and concepts including: sect, Judaism, disciple, Roman Empire, emperor, gentile, persecution, heresy, Gnosticism, Early Church Fathers, monasticism, martyrdom (red and white), apologists, Edict of Toleration, religion of the Empire, ecumenical Councils, Canon of Scripture, creeds, Islam, invasion, Eastern Empire, Western Empire, bishop, deacon, priest, hierarchy

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

Moral choice involves both discernment and judgement and acting according to that judgment. Doing good and avoiding evil is the basic principle of acting according to a properly formed conscience. Sin is a personal act with personal accountability. Sin also has a social dimension as each individual's sin in some way affects others.

Skills

Examine sources (e.g. Church teaching, Word of God, contemporary media, human wisdom) to explain the basic principle of acting according to a properly formed conscience.

Explain the relationship between personal accountability and the social dimension of sin.

CLMF11

Elaborations

- analysing the personal and social expectations and implications affecting moral choices from a range of Scriptural texts e.g. temptation of Jesus (Matthew 4:1-11//Luke 4:1-13//Mark 1:12-13); Peter's denial of Jesus (Luke 22: 31-34, 54-62//Mark 14:29-31, 66- 72//Matthew 26:33-35, 27:69-75//John 18:15-18, 25-27, 21:15-19); the woman who was a sinner (Luke 7:36-50)
- investigating examples of contemporary moral dilemmas (e.g. violence in sport; cyber bullying; peer influence, gossip) and make judgements about how one should act in that situation to avoid evil and do good, according to a properly formed conscience (e.g. informed by the Word of God, gifts of Holy Spirit, authoritative teaching of the Church, witness and advice of others)
- exploring contemporary situations (e.g. in the school community, social networking) of personal accountability for sins committed by others (e.g. times when the individual participates directly and voluntarily - orders, advises, praises or approves the action; does not disclose or does not hinder the action when there is an obligation to do so; protects the evil-doers)

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding Concern for the good of the community is a basic principle of Christian morality. According to Church teaching, personal gifts are meant to be of the service of others and of the common good. The good of the community can be protected and promoted in a variety of ways.

Skills

Analyse the Church's teaching about the common good.

Investigate and present a variety of ways of protecting and promoting the common good.

Explore ways of serving the common good using personal gifts and talents.

CLMJ8

Elaborations

- investigating the three essential elements of the common good - respect for the person; the social wellbeing and development of the group; ensuring peace (the security and stability of society) - and identifying examples from school culture, policies and practices that protect the common good
- reflecting on current justice initiatives/ actions within the school community based on the principle of concern for the good of community
- designing and undertaking a survey to explore the different ways people might respond to a justice issue using their personal gifts and talents (e.g. designing a badge/logo; belonging to a justice group; writing a letter; giving a cash donation; discussing an issue with friends and family; creating a website); gathering and presenting the data from the survey; making judgements about the effectiveness of these strategies

Christian Life

Prayer and Spirituality	Elaborations
<i>Religious Knowledge and Deep Understanding</i> Prayer in the Christian tradition, including formal prayers such as Sign of the Cross, Our Father and Hail Mary, nurtures the spiritual life of believers. <i>Skills</i> Participate with respect in a variety of personal and communal prayer experiences. CLPS18	• using a variety of traditional prayers and devotions for individual and communal use • experiencing a diverse range of prayers (e.g. meditative prayer, communal prayer, traditional prayer, silence, spontaneous prayer) and cultural expressions of prayer
<i>Religious Knowledge and Deep Understanding</i> Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including silence and stillness and praying with icons and images) for preparing the body and the mind for meditative prayer, and engaging in the 'work of meditation'. Christian iconography expresses in images the same Gospel message that Scripture communicates by words. Praying with scripture is a form of meditative prayer in the Christian tradition. There are a variety of ways to pray with scripture, including Lectio Divina (Benedictine tradition) and Ignatian Meditation. <i>Skills</i> Participate respectfully in meditative prayer, including praying with scripture. Identify and use practices that assist in preparing for and engaging in meditative prayer, including silence and stillness and praying with icons and images. CLPS19	• learning about different ways to pray, including Lectio Divina, Ignatian Meditation, praying with icons • learning different practices for preparing the body and mind for meditative prayer (e.g. relaxing the body, centred breathing, being silent and still, closing eyes) • writing icons and creating triptychs for prayer

Year 7 Achievement Standard

By the end of Year 7, students evaluate how sacred texts influence the life of believers. They consider how sacred texts reflect the audience, purpose and context of their human authors. They consider and draw conclusions about the significance of sacred texts for the faith journey of believers. Students examine and explain the significance of Church teaching and basic principles of Christian morality for the way believers live out their faith, personally and communally.

Students differentiate ways in which the faith of believers is expressed, professed and lived out in different communities, past and present. They investigate the beginnings of the Christian faith (c. 6 BCE – c. 650 CE) and explain the role of key people and events in its development. They determine some ways in which Christianity shares common beginnings of faith with the other monotheistic religions (Judaism and Islam). They propose reasons for change and continuity in the life of the Church and religious communities over time and place. Students evaluate and draw conclusions about the significance of prayer, ritual, sacraments and sacred texts for the faith journey of believers, personally and communally. They participate respectfully in a variety of prayer experiences including formal prayers such as the Hail Mary and Our Father; meditative prayer including Lectio Divina and Ignatian Meditation; and meditative prayer practices especially silence and stillness and praying with icons and images.

Year Eight

Year Eight Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts, Beliefs, Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 8, students engage with a variety of images and words that express the mystery of the Trinity, the fundamental Christian belief that God is relational in nature. They are introduced to the theme of covenant, as unique relationship between God and God's people, through an exploration of the actions and messages of some Old Testament prophets. They explore the Christian belief in God's saving plan for all creation and ways in which believers past and present are part of God's saving plan through their faith and action in the world. They learn about the preaching, achievements and challenges of the earliest followers of Jesus, as described in The Acts of the Apostles. They are introduced to the significant challenges and changes in the Church from c.650 CE - c.1750 CE and the influence of significant people, groups and ideas at that time. They develop their understanding of the many ways in which the Church is present and active in the world today, including participation in liturgy and other personal and communal prayer experiences; informed response to emerging moral questions; practice of cardinal virtues, and witness to the ecumenical spirit through praying and working for Christian unity.

Students continue to develop their understanding of prayer in the Christian tradition through an exploration of The Liturgy of the Hours; meditative prayer, including praying with scripture; and meditative prayer practices, including centred breathing and attending to posture. They learn about the significance of initiation rituals in the Abrahamic religions (Christianity, Judaism, Islam) for the faith journey of believers.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

The theme of covenant, as unique relationship between God and God's people, is central to understanding the Old Testament. Old Testament prophets used dramatic actions and challenging messages to call God's people to be faithful to the Covenant.

Skills

Analyse and examine language features and text structures of some Old Testament covenant narratives, including the Davidic covenant (2 Samuel 7:8-29) and the post-exile covenant (Jeremiah 31:31-34), to identify common themes and features.

Explore the relationship between the dramatic actions and challenging messages of some Old Testament prophets (e.g. Ezekiel, Jeremiah, Isaiah, Hosea).

STOT13

Elaborations

- highlighting common themes (e.g. a new life, a new start) and features (e.g. a three-fold promise i.e. divine presence, blessing, giving; unconditional/conditional; progressive i.e. assuming and expanding on previous covenants) by comparing some Old Testament covenant narratives in a retrieval chart
- using a range of search on-line tools locate examples of symbolic actions of some Old Testament prophets and explain how these dramatic actions express the prophet's message (e.g. Jeremiah breaking the clay vessel; Ezekiel eating a scroll; Ezekiel cutting his hair; Jeremiah's yoke; Hosea and his wife; Zachariah's making of crowns; Ahijah tearing a garment into 10 pieces; Isaiah's walk naked and barefoot)
- creating a podcast about an Old Testament prophet that explains how the prophet's key message/s reveals God's unending love and mercy for humanity (e.g. repent and turn back to God, act justly, care for others in particular the poor and marginalised, observe the Law, God is compassionate and forgiving, God is always faithful)

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Acts of the Apostles provides one account of the preaching, achievements, and challenges of the earliest followers of Jesus after Pentecost. Some early followers of Jesus, as depicted in the Acts of the Apostles, continued Jewish practices as part of their way of imitating the life and teaching of Jesus.

Skills

Identify and describe some key events in the life of the early Church as related in the Acts of the Apostles, including the birth of the Church at Pentecost (Acts 2:1-13).

Identify examples of Jewish practices continued by the early Christians as described in the Acts of the Apostles.

STNT18

Elaborations

- engaging in a depth study for the historical period from c.33CE to c.150CE, using inquiry questions such as:
 - What are some of the key events in the life of the Early Church, as related in the Acts of the Apostles, which shaped the development of the Church?
 - Which significant people, groups and ideas from this period have influenced the development of the Early Church?
 - What key beliefs and values emerged and how did these influence the life and practices of the Early Church?

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The writings and key messages of significant reformers (c.650CE-c.1750CE), such as Catherine of Siena, Clare of Assisi and Thomas Aquinas, challenged the Church to question its nature and role in the world.

Skills

Identify the motives and actions of some significant reformers (c.650CE-c.1750CE) and the impact of their writings and key messages on the Church.

STCW9

Elaborations

- identifying key messages in the writings of significant reformers who challenged the Church (c.650CE-c.1750CE), such as Catherine of Siena (1347-1380), St Francis of Assisi (1182-1226), St Ignatius of Loyola (1491-1556), and St Teresa of Avila (1550-1582)
- comparing the motives and actions of Church reformers, past and present (e.g. St Francis of Assisi and Pope Francis)
- explaining, presenting and promoting a quote or key message from the writings of one of the reformers and its relevance for contemporary society, using a variety of presentation modes (e.g. blog, logo, bookmark, poster, t-shirt, business card, 'fakebook' profile)

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

Christians believe that the mission of Jesus is continued in the world and in the Church through the activity of the Holy Spirit.

Skills

Investigate ways in which the Church is present and active in the world today (e.g. at a local, regional and global level) and how this work of the Church continues the mission of Jesus and the action of the Holy Spirit.

BETR10

Elaborations

- developing questions to frame inquiry such as:
How does the Church today continue Jesus' mission to 'go into all the world and proclaim the good news to the whole creation?' (Matthew 28:16-20)
What does it mean for the Holy Spirit to be present and active in the Church today?
- searching news media (online or print) for examples of the work of the Church in world today
- using a social media tool, connect with others (e.g. another class, another school, parish) to share the good news about the work of the Church today (e.g. in hospitals, the developing world, Indigenous communities, charities, outreach) and explain how this work continues the mission of Jesus and reflects the activity of the Holy Spirit (e.g. comfort, joy, energy, love, light)

Religious Knowledge and Deep Understanding

The mystery of the Trinity is a fundamental belief of Christianity. The Trinity is One - one God in three interrelated persons: Father, Son and Holy Spirit.

Skills

Analyse ideas and images of the Trinity that communicate the fundamental Christian belief of Trinity as expressed in Church teachings (e.g. Scripture, Creeds).

Evaluate images of the Trinity and explain how these images express the interrelatedness of Father, Son and Holy Spirit.

BETR11

- identifying images of the Trinity from the period c.650CE-c.1750CE and then connecting the ideas expressed in the images with Scriptural passages and/or statements from Creeds
- analysing visual elements of selected images of the Trinity (e.g. age of the subjects, colour, clothing, placement in the image) to draw conclusions about the key Christian beliefs and ideas about the Trinity being expressed
- examining similarities and differences in images of the Trinity from a range of Christian traditions (e.g. Eastern Orthodox)
- creating a timeline of images (using an on-line tool) to illustrate changes in the beliefs and ideas about the Trinity
- choosing a number of images of Trinity (using an on-line tool) that best express the interrelatedness of Father, Son and Holy Spirit and then justifying this selection to others

Beliefs

Human Existence

Religious Knowledge and Deep Understanding

Scripture recounts God's saving plan for all creation. Christians believe that God's saving plan was accomplished through the life, death and resurrection of Jesus Christ. Believers become part of God's saving plan through their faith and actions.

Skills

Make connections between scriptural texts and the Christian belief in God's saving plan.

Use examples from scripture, including Romans 1:1-7, to explain how God's saving plan is revealed in the life, death and resurrection of Jesus.

Describe how the faith and actions of believers show God's saving plan for creation.

BEHE8

Elaborations

- exploring how God's saving plan is revealed in some Old Testament covenant narratives (e.g. Noah: Genesis 9:1-17; Moses: Exodus 19:1-7, 16-25; Isaiah 40:1-5;)
- locating references in New Testament texts that recount God's saving plan as fulfilled through the life, death and resurrection of Jesus (e.g. Luke 1:67-80; Luke 2:39-56; Luke 2:22-38; Matthew 12:15-21; Luke 24:44-49, Ephesians 1:4-11; Galatians 4:4-7, 1 John 4:7-15, Romans 1:1-7, Ephesians 2:13-21)
- creating a multimodal presentation to illustrate how God is at work in all the actions of creation (e.g. 1 Corinthians 12:6)

World Religions

Religious Knowledge and Deep Understanding

Although there is a strong connection between the 'People of the Book', there are distinct differences among their core beliefs and practices. Initiation rituals in the Abrahamic religions begin the journey of faith for believers.

Skills

Identify similarities and differences in the core beliefs of the monotheistic religions.

Recognise key elements in the birth rituals of the Christian, Jewish and Islamic faith traditions.

Describe how the initiation rituals of the three religions act as the foundation for the faith journey.

BEWR9

Elaborations

- locating and sharing information (e.g. symbols and the rituals) on the aqiqah birth ritual in Islam
- comparing the baptism of adults in the early Christian Church with the baptism of infants in the contemporary Church (e.g. symbols and the rituals)
- exploring the profession of faith in the sacrament of Christian baptism by examining the words said by parents and godparents (e.g. creed, commitment)
- retrieving and sharing information on the Brit Milah ceremony (e.g. mohel, minyan, circumcision, commandment, Chair of Elijah)
- locating information on the Bar and Bat Mitzvah ceremonies (e.g. study of Torah, introduction of Bat Mitzvah, tefillin, tallit, minyan)

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding Baptism is the basis of the whole Christian life and a common bond that unites all Christians. Through Baptism, people become members of the Body of Christ, the Church, and are called to hear God's word in faith and to respond by participating in the ongoing mission of Jesus. Baptism (infant, adult, full immersion, RCIA) uses words, actions and symbols to celebrate the gift of God's saving action and welcome people into the Christian community.

Skills

Investigate commonalities of Baptism across different Christian denominations.

Examine how Baptism makes a difference to the way in which a person is called to live their life.

Identify and explain the significance of the words, actions and symbols used in Baptism (e.g. immersion/pouring of water symbolises the gift of God's saving action in the lives of people).

CHLS12

Elaborations

- comparing the process of the Rite of Baptism for an infant with that for adults
- examining some Scriptural references to Baptism found in the Acts of the Apostles (e.g. Acts 2:36-41; Acts 8: 26-39; Acts 10: 47-48; Acts 22:3-16; Acts 19:1-7) to create a Concept Web about the Scriptural understandings of Baptism
- using an appropriate medium, highlight the similarities and differences between the Catechumenate in the early Church and the way it is celebrated within the contemporary Church through the Rite of Christian Initiation of Adults (RCIA)

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding The term 'liturgy' (from the Greek 'leitourgia') is used to describe the official, public worship of the Church, including the Sacraments and Liturgy of the Hours (the Divine Office). The Liturgy of the Hours is prayed in the morning, noon, evening and nighttime and follows a set pattern of Psalms, Scripture and intercessions. Liturgy is always a public, communal activity which involves the full, conscious and active participation of believers. Believers participate in the action of the liturgy by responding, singing, listening and using gestures. Well-planned liturgy requires knowledge, skill and prayerful reflection to draw believers' attention to the Scriptures, the rituals, the prayers, the music and the rich silence.

Skills

Define the term 'liturgy'.

Express and explain a point of view about different ways to promote the full, conscious and active participation of believers in liturgy.

Outline the particular pattern followed in the Liturgy of the Hours.

CHLS13

Elaborations

- observing and/or recording (e.g. digital photographs) liturgical gestures of the priest and congregation during a liturgical celebration
- identifying times during the Eucharist when believers participate through listening and explain the importance of these times in the liturgy
- using a collaborative tool, collate personal preferences from class members regarding favoured ways of engaging in liturgy

Church

People of God

Religious Knowledge and Deep Understanding All Christians are united through their baptism (Galatians 3:27-29) in the name of Jesus Christ and receive the gift of the Holy Spirit (Acts 2:38). The term 'ecumenism' (from the Greek Oikoumene meaning 'of the whole inhabited earth') refers to the movement which seeks to bring about the unity of all Christians. All Christians are called to give witness to the ecumenical spirit through praying and working for Christian unity throughout the world.

Skills

Define the term 'ecumenism'.

Identify and describe the heart of Christian unity (e.g. Baptism; beliefs that stem from the life, teachings and mission of Jesus Christ; symbols; rituals; action for social justice).

Describe ways in which Christians give witness to the ecumenical spirit (e.g. actions for social justice; prayer; dialogue; acknowledging the shared wisdom of Christian traditions; learning about and understanding the traditions of the Christian communities; living gospel values).

CHPG9

Elaborations

- exploring a selection of definitions of ecumenism to come to an understanding of the concept, its purpose and vision
- using a Concept Spiral Strategy to explore the ways different churches respond to social need (The inner circle of the concept spiral would name various Christian Churches; the middle circle would identify agencies/activities of the Churches that address needs in the community; the outside circle would provide a symbol or image that captures the essence of the work done by the agency or a brief descriptor of the work they do)
- inviting a number of representatives from local Christian Churches/Church agencies to participate in a symposium about ways in which they give witness to the ecumenical spirit

Church

Church History

Year Level Focus: The Church in an Age of Challenge and Change (The Ancient World to the Modern World) c.650 CE - c.1750 CE

Religious Knowledge and Deep Understanding In a time of great challenge and change (c.650 CE-c.1750CE), the Church had to respond to many internal and external threats to its physical existence, cultural influence, political control, social structure, roles and relationships and economic power.

Recurring broad patterns of historical change (namely Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the Church in a time of challenge and change (c.650CE-c.1750CE) as it was forced to question its nature and role in the world.

Skills

Sequence significant events and developments in the Church (c.650CE- c.1750CE) within a chronological framework.

Pose a key question and identify related questions to inform an inquiry about significant events or developments in the Church (c.650CE-c.1750CE).

Describe and explain broad patterns of change and continuity in the Church (c.650CE- c.1750CE), using appropriate historical terms and concepts and acknowledging sources of information.

CHCH7

Elaborations

- using inquiry questions such as:
 - How did the Church change, and what did it preserve, as it responded to threats during this time (c.650CE - c.1750CE)?
 - What key beliefs and values emerged in this period of challenge and change?
 - What were the causes and effects of contact between societies in this period (e.g. Vikings and other invaders, Islam, Indigenous peoples of Africa, Asia and the Americas)?
 - Which significant people, groups and ideas from this period have influenced the world today?
- using historical terms and concepts including: Medieval, Dark Ages, invasion, Holy Roman Empire, primacy of Peter, ecumenical councils, crusades, schism, inquisition, renaissance, reformation, anathema, counter-reformation, infidels, Orthodox, excommunication, enlightenment, indulgences, relics, pilgrimage, Protestant, religious orders, monasticism, colonisation, imperialism, slavery, Muslim, feudalism, individualism, superstition

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding Grace are the gift of God that enables people to overcome sin; to love, believe and hope in God and grow in goodness. The Church names this work of grace 'justification'. Virtues are attitudes and dispositions that guide people to 'do good and avoid evil'. In Christian teaching, the cardinal (pivotal) virtues are prudence, justice, fortitude and temperance. Living a virtuous life - doing good' - requires knowledge and understanding, practice and perseverance.

Skills

Interpret the meaning of 'living a virtuous life', using a variety of sources (e.g. Scripture, including Matthew 5 and 1 Corinthians 13:1-13; Church documents; Christian spiritual writings).

Create a text (e.g. poetry, visual art, song lyrics, script, psalm) to explain how the cardinal virtues can guide people to 'do good and avoid evil' in contemporary contexts.

CLMF12

Elaborations

- using sources to research the meaning of each of the cardinal virtues: prudence, justice, fortitude and temperance
- reflecting on quotes about 'grace' and creating a response (e.g. using the Arts, multimedia) that expresses their understanding of grace
- investigating real world contexts (e.g. school, icons, home, wider community) for the presence of a particular cardinal virtue (e.g. by creating a 'justice wall' using multimedia resources depicting just and unjust practices)

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding

Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living Tradition to respond to emerging moral questions.

Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. A consistent theme in Catholic social teaching is that the good of people be the criterion in making moral judgments about social and economic structures.

Skills

Define Catholic social teaching.

Identify ways in which the Church communicates its social teaching (e.g. encyclicals, weekly teaching, social media, websites, pastoral letters, parish and school newsletters, homilies).

Analyse and evaluate judgements about social and economic structures (e.g. scientific and technological advances, social communication, globalisation), informed by the Church's social teaching.

CLMJ9

Elaborations

- creating a list of the Church's social teachings about social structures (e.g. media and social communication) including the title of the Church document in English and Latin, the author and date and a summary of the major teaching of each document
- comparing the ways in which current issues (e.g. cyber bullying) are reported by the secular media and by Catholic and Christian publications
- responding to a specific social issue using reflective strategies such as See, Judge, Act

Prayer and Spirituality

Religious Knowledge and Deep Understanding Prayer in the Christian tradition, including the ancient monastic prayer of The Liturgy of the Hours, nurtures the spiritual life of believers. The Liturgy of the Hours follows a prescribed pattern of Psalms, Scripture and intercessions, and is prayed at set times throughout the day. Believers pray on behalf of others and with others.

Skills

Participate with respect in a variety of personal and communal prayer experiences, including prayers from The Liturgy of the Hours.

CLPS20

Elaborations

- exploring the prayers from the Liturgy of the Hours as part of the religious life of the classroom (e.g. from either the Morning Prayer or Evening Prayer of the day)
- using a variety of traditional prayers and devotions for individual and communal use (e.g. morning prayers from The Liturgy of the Hours)
- experiencing a diverse range of prayer (e.g. meditative prayer, communal prayer, traditional prayer, silence, spontaneous prayer)

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including centred breathing and attending to posture) for preparing the body and the mind for meditative prayer and for engaging in the 'work of meditation'. Praying with scripture is a form of meditative prayer in the Christian tradition. There are a variety of ways to pray with scripture, including Augustinian Prayer and Franciscan Contemplative prayer. All forms of vocal and meditative prayer are intended to lead believers to contemplation. Contemplative prayer is the simple awareness of the presence of God. It is prayer without words or images.

Skills

Participate respectfully in meditative prayer, including praying with scripture.

Identify and use practices that assist preparing for and engaging in meditative prayer, including centred breathing and attending to posture.

CLPS21

Elaborations

- exploring a variety of ways to pray with scripture (e.g. Benedictine, Augustinian, Franciscan, Ignatian)
- learning different practices for preparing the body and mind for meditative prayer and contemplative prayer (e.g. relaxing the body, centred breathing, being silent and still, closing eyes, attending to posture)
- creating and leading others in a meditative prayer experience, using selected practices (including Augustinian Prayer and Franciscan Contemplative Prayer)

Year 8 Achievement Standard

By the end of Year 8, students consider and organise evidence from Scriptural texts to explain how God's saving plan for all creation was accomplished, through the life, death and resurrection of Jesus Christ. They describe how words and images are used to represent the mystery of the Trinity. They consider and organise Old Testament covenant narratives and the actions and messages of some Old Testament prophets. Students identify the unique relationship between God and God's people. They identify the significance of initiation rituals in the Abrahamic religions (Judaism, Christianity, Islam) for the faith journey of believers.

Students explore how believers, past and present continue the mission of Jesus in the world, in times of challenge and change. They consider and organise evidence from the Acts of the Apostles to explain the significance of some key events, individuals and groups in the life of the early Church. They consider and organise patterns of change and continuity in the Church from c. 650 CE – c. 1750 CE, identifying the impact of the writings and key messages of significant reformers in the Church at that time. Students evaluate and draw conclusions about the ways in which the Church is present and active in the world today: participation of believers in liturgy and other personal and communal prayer experiences; responding to emerging moral questions; practicing the cardinal virtues; and giving witness to the ecumenical spirit. They participate respectfully in a variety of prayer experiences including prayers from The Liturgy of the Hours; praying with scripture; meditative prayer including Augustinian Prayer and Franciscan Contemplative Prayer and meditative prayer practices, including centred breathing and attending to posture.

Year Nine

Year Nine Level Description

The *Religious Education Curriculum P-12* involves four strands: *Sacred Texts, Beliefs, Church and Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 9, students develop their understanding of the experience of sin throughout human history and some ways in which the Church responded to the presence of good and evil in the past (c.1750 CE - 1918 CE). They learn about the priestly, prophetic and kingly work of Jesus Christ and ways in which believers live their Christian vocation by participation in this work. They consider sources of inspiration, strength and guidance for believers today, including Catholic social teaching, the three forms of penance (prayer, fasting and almsgiving), Scripture, celebration of the Sacraments of Healing (Penance and Anointing of the Sick), and personal and communal prayer experiences. They are introduced to two forms of Biblical criticism, namely form criticism and narrative criticism, and develop the ability to apply these to help their understanding, interpretation and use of a range of Biblical texts. They continue to develop their understanding of prayer in the Christian tradition through an exploration of the writings of Christian spiritual fathers and mothers, prayers for forgiveness and healing, Christian Meditation and meditative prayer practices, including praying with labyrinths.

Students learn about the divergent understandings of God (Allah, God, G'd) in the monotheistic religions (Islam, Christianity, Judaism). They develop their understanding of three foundational beliefs of Christianity (the Incarnation, Resurrection and Ascension of Jesus) and consider their significance for believers.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

Four sources combined to form the Pentateuch. They are the Priestly source (P), Deuteronomist (D), the Elohist (E), and the Jahwist (J). Key themes of the Pentateuch include creation, sin, covenant, law and promise, worship, and Chosen People.

Skills

Research and examine the different textual features of the four primary sources for the stories and traditions in the Pentateuch (J, E, D, P).

Analyse and examine selected texts from the Pentateuch, including creation stories (Genesis 1:1-2:4), the flood (Genesis 6:10-22; 7:11-16a, 18-21, 24; 8:1-5, 7, 13a, 14-19), call of Abraham (Genesis 15:1-21), Passover (Ex 12:1-30), and escape from Egypt (Ex 13:17-14:31), to identify the four contributing authors (J, E, D, P) and the key themes).

STOT14

Elaborations

- engaging in a depth study of the text and formation of the Pentateuch, using inquiry questions such as:

What is the most currently accepted contemporary understanding of the authorship and construction of the Pentateuch?

How can the unique textual features of the four primary sources of the Pentateuch (e.g. style of writing - use of symbol, story, formalised, legalistic

- name of God; images of God; major themes) be described and explained?

Where can evidence of these four sources be found in the Pentateuch?

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Church teaches that application of Biblical criticism (including form criticism and narrative criticism) helps the reader better understand the purpose and message of Biblical texts. The miracle stories and parables have historical and cultural settings, as well as well-defined structures. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). Understanding, interpretation and use of Biblical texts by Christians have evolved over time.

Skills

Investigate the main features of form criticism (classification of texts into text types, structure of texts, function of text in terms of intended audience) and narrative criticism (the story aspect of the text e.g. plot, setting, characters, literary techniques).

Analyse text structures and language features of selected miracle stories and parables using form criticism and narrative criticism.

STNT19

Elaborations

- using the three-stage pattern of parables i.e. advent (what people expect); reversal of expectation (what Jesus says); the new vision and action (how people must change) to explain the purpose and meaning of selected parables (e.g. The Rich Fool Luke 12:13-34; The Lost Sheep Matthew 18:10-13; the Weeds Among the Wheat Matthew 13:24-30, 36-43, the Lost Coin Luke 15:8-10; Last Judgment/sheep and goats Matthew 25:31-46)
- using the three-fold structure of miracle stories (i.e. problem or need, action, reaction) to explain the purpose and meaning of selected miracle stories (e.g. Cure of the paralysed man Mark 2:1-12//Matthew 9:1-8//Luke 5:17-26; Man by pool at Bethesda John 5:5-18; wedding at Cana John 2:1-11; Multiplication of the Loaves John 6:1-15; Crippled woman Luke 13:10-16)

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding

The inspired writings of various religious and lay leaders (e.g. Catherine McAuley, Nano Nagle, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop) responded in new ways to the needs of the faithful, especially through education, works of charity, and health care (c.1750CE-c.1918CE).

Skills

Explain how the writings and key messages of various religious and lay leaders (c.1750 CE-c.1918CE) inspired and empowered others to respond to the needs of the faithful.

STCW10

Elaborations

- using a timeline tool (e.g. time toast, tiki- toki), trace the history of religious and lay leaders (e.g. Catherine McAuley, Nano Nagle, Edmund Rice, St Vincent de Paul, Elizabeth Seton and Mary MacKillop) and their practical responses to the needs of the faithful (e.g. education, health, charitable organisations)
- researching writings and key messages of religious and lay leaders and how these are intentionally promoted (e.g. brochures, iconography, mission and vision statement) and expressed in a contemporary context (e.g. Mater hospitals, schools, Caritas, Edmund Rice Centre, St Vincent de Paul Society, Mercy Heritage Centre)
- interviewing (e.g. forum) representatives of organisations identified above, that respond to people's needs through education, charity and health care

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding The Incarnation, Resurrection and Ascension of Jesus are foundational beliefs of Christianity. The Incarnation teaches that Jesus is fully human and fully divine. The resurrection of Jesus confirms his divinity and reveals God's gift of eternal life to all.

The Catholic Church teaches that Jesus' risen body, bearing the marks of crucifixion, ascended into heaven.

Skills

Identify the foundational beliefs of Christianity as expressed across a range of core Christian texts, including scriptural texts (Romans 1:1-7; 1 Corinthians 15:1-11; Acts 1:1-12 and John 9:1-39).

Express ideas about the relevance and consequences of these foundational beliefs of Christianity for believers today (e.g. sacredness of human life, Church's teaching authority, commitment to continuing Jesus' mission to bring about the Kingdom).

BETR12

Elaborations

- identifying words/phrases from across a range of core Christian texts (e.g. Nicene Creed, Scripture) that express a Christian understanding of Jesus' Incarnation, Resurrection and Ascension (e.g. 'he became incarnate of the Virgin Mary, and was made man' Nicene Creed new translation; "And the Word became flesh, and dwelt amongst us" John 1:14, Road to Emmaus Luke 24:13-35; Appears to disciples in Jerusalem Luke 24:36-49)
- examining some of the heresies about the nature and person of Jesus Christ (i.e. the Jesus of history and the Christ of faith) and their connection with the development of the Creedal statements
- creating an informative or persuasive text that presents an understanding of a foundational belief (Jesus' Incarnation, Resurrection or Ascension) and its implications for Christians today (e.g. living a healthy life; enabling the dignity of the aged and the disenfranchised; being a peacemaker; reconciling with others)

Human Existence

Religious Knowledge and Deep Understanding God created a world in a state of journeying to its ultimate perfection. The experience of sin throughout human history points to the presence of good and evil in an imperfect world.

Skills

Identify examples of good and evil co-existing throughout human history.

Make connections between the experience of sin throughout human history, God's gift of free will to humanity and the imperfect nature of God's created world.

Express ideas about the experience of sin in the world, using evidence identified in sources.

BEHE9

Elaborations

- developing questions to frame inquiry such as:
 - If God cares for the world and humanity, why does sin exist?
 - Why is there suffering in the world?
 - Why does a good, loving God permit evil things to take place?
- creating a visual representation of concepts such as good, evil, sin, suffering, creation, free will
- sequencing key world events and actions of individuals and groups in history that are examples of good and evil within a chronological framework

Beliefs

World Religions

Religious Knowledge and Deep Understanding
Christianity, Judaism and Islam are monotheistic religions that share a belief in the one God (Allah, God, G*d). The three monotheistic religions have divergent understandings of God that are reflected in their beliefs and practices.

Skills

Explain why Christianity, Judaism and Islam can be defined as monotheistic religions.

Examine and discuss the understanding of God/Allah/G*d in the monotheistic traditions that is reflected in the core beliefs and practices of the religion.

BEWR10

Elaborations

- researching the Islamic understanding of Allah through group or individual investigation e.g. What do the sacred scriptures (Qu'ran and Hadith) say that Allah is like? Do Muslims describe Allah in words or images? What images do Muslims put in their sacred space (Mosque)? How does the Adhan reflect a Muslim understanding of God?
- examining the Christian understanding of God through the Creeds and key passages in the Old and New Testaments
- examining the Jewish understanding through the Shema and key sections from Torah/Tanach e.g. Commandments, laws in Leviticus, images of G*d
- creating a visual representation of God that reflects the divergent understandings of God in the three monotheistic religions

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding The Sacraments of Healing (Penance and Anointing of the Sick) call believers to conversion and loving trust in God's healing grace. Through the Sacraments of Healing, the Christian community continues Jesus' healing, care and compassion. Celebration of the Sacrament of Penance has changed over the centuries but has retained the same basic elements. In the Christian life, there are three forms of penance (prayer, fasting and almsgiving) which assist believers to reconcile themselves with God and others. Prayer, fasting and almsgiving encourage and strengthen believers and turn their hearts towards God and the needs of others.

Skills

Examine and explain the significance of the Sacraments of Healing (Penance and Anointing of the Sick) in the lives of believers.

Describe how Jesus' healing, care and compassion (Mark 1:29-31; Mark 1:40-50; Luke 5:12-16) are continued today through the Sacraments of Healing.

Identify patterns of change and continuity over time in the celebration of the Sacrament of Penance.

Examine and explain the significance of the three forms of penance in the lives of believers.

CHLS14

Elaborations

- designing a ritual that could be used as a resource if a member of the school community were to become seriously ill
- sequencing chronologically the different stages in the development of the celebration of the Sacrament of Penance/Reconciliation over the 2000 years of Christianity, demonstrating the relationship between these events in different periods and places using the years 50, 350, 950, 1450, 1850 and 2000 as marker dates
- investigating and interpreting scriptural passages related to Jesus' healing ministry (e.g. Mark 1:29-31; Luke 4:38-39; Mark 1:40-50; Luke 5:12-16; Mark 2:1-12; Luke 5:17-26; Mark 3:1-6; Luke 6:6-11) and the ministry of the early Church (e.g. James 5:14-15)

Church

People of God

Religious Knowledge and Deep Understanding All lay people, through their baptism, share in a Christian vocation (Latin 'vocatio' - 'calling'). A Christian vocation calls all people to develop to their fullest potential, so that they may be able to share their own individual gifts, talents, abilities and blessings as fully as possible, for the sake of others. Lay people witness to Jesus Christ by participating in his priestly, prophetic and kingly roles, and therefore bear responsibilities for mission and service. Lay people participate in the priestly work of Jesus Christ when prayer and worship are at the heart of their lives and when the Eucharist is the source and summit of their spirituality and their engagement with the world.

Lay people participate in the prophetic work of Jesus Christ when they speak out against injustice, act to have human dignity respected and work for authentic freedom and mutual respect within family, workplace and in wider society. Lay people participate in the kingly work of Jesus Christ when they see whatever power and influence they have as an opportunity for Christian service and strive for social structures and processes that respect human dignity and promote authentic freedom. The kingly work of Jesus Christ is also enacted through lay participation in the leadership and governance structures of the Church.

Skills

Explain why lay people bear responsibilities for mission and service.

Examine different ways that lay people participate in the priestly, prophetic and kingly work of Jesus Christ, providing contemporary examples of how they live their Christian vocation.

CHPG10

Elaborations

- identifying a variety of social needs that exist in their community and investigating the work of welfare agencies from a variety of Christian Churches (e.g. schools, St Vincent de Paul, Centacare, BlueCare) in responding to these social needs as a way of living the Christian vocation
- auditing and evaluating policies, structures and practices in the light of the kingly role of lay people (e.g. school, government, Church, community)
- researching the daily life of a community whose main ministry and way of living their Christian vocation is through prayer (e.g. Taizé community; The Carmelite community, Ormiston; Benedictine Monastic Community)

Church

Church History

Year Level Focus: The Church's Response to the Making of the Modern World (c.1750 CE - c. 1918 CE)

Religious Knowledge and Deep Understanding In a time of great challenge and change (c.1750 CE - c.1918 CE), the Church had to respond to many internal and external threats to its physical existence, cultural influence, political influence, social structure, roles and relationships and economic power.

Recurring broad patterns of historical change (namely Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the Church in a time of challenge and change (c.1750 CE - c.1918 CE) as it was forced to question its nature and role in the world.

Skills

Sequence significant events and developments in the Church (c.1750 CE - c.1918 CE) within a chronological framework.

Pose different kinds of questions to frame an historical inquiry about significant events or developments in the Church (c. 1750 CE - c.1918 CE).

Explain, discuss and compare different historical interpretations (including their own) about the Church's past (c. 1750 CE - c.1918 CE), using historical terms and concepts and acknowledging sources of information.

CHCH8

Elaborations

- using inquiry questions such as:
 - What were the changing features of the relationship of the Church with its followers and/or the wider society in the modern world?
 - How did new ideas and technological developments contribute to changes in the economic power and/or cultural influence in this period?
 - What was the origin, development, significance and long-term impact of the Church's missionary activity in this period?
 - What was the significance of a key social upheaval in this period (e.g. Industrial Revolution, the Scientific Revolution, The French and Russian Revolutions, World War I, egalitarianism, Enlightenment, emancipation of women, abolition of slavery, labour movements) on the Church's nature and role in the modern world?
- using historical terms and concepts such as imperialism, nationalism, evolution, atheism, scientific rationalism, sectarianism, modernist heresy, infallibility, communism, revolution, Marxism, abolitionism, emancipation, Darwinism, world war, colonisation, settlement, invasion

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding Respect for each person, as created in the image of God and as a reflection of God, is expressed through moral behaviour towards oneself and others.

Two key principles of Catholic social teaching, namely respect for the dignity of the human person and human rights and responsibilities, provide guidelines for developing a healthy understanding of one's personal identity and of human relationships.

Skills

Analyse and evaluate different perspectives on the dignity of the human person and human rights and responsibilities.

Make judgements about behaviour towards oneself and others, based on two key principles of Catholic social teaching, namely respect for the dignity of the human person and human rights and responsibilities.

CLMF13

Elaborations

- creating a response to their own self-identity (e.g. business card, personal web page, critiquing a personal online profile)
- analysing examples of current social issues about abuse of the human person and human relationships (e.g. cyber bullying, online predators, sexting, advertising and the media) in relation to the principles of Catholic social teaching: human dignity, human rights and responsibilities
- debating reliability of the coverage in a range of news media on social issues related to moral behaviour

Mission and Justice

Religious Knowledge and Deep Understanding Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about scientific and technological advances.

Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. The principles of Catholic social teaching, especially promotion of peace, stewardship, and common good, provide guidelines for scientific and technological advancement.

Skills

Apply principles of Catholic social teaching to particular real world examples of scientific and technological advances.

Present an argument, informed by principles of Catholic social teaching, that expresses an opinion, justifies a position, and makes a judgement about an issue related to scientific and technological advancement.

CLMJ10

Elaborations

- comparing and presenting a proposal (oral, written, multimedia) where a principle of Catholic social teaching is examined in a real world context related to scientific and technological advances (e.g. promotion of peace in the debate about weapons of mass destruction)
- conducting a media search for evidence of the Church voice in a current issue related to scientific and technological advancement (e.g. recycling of digital technology, bioethics, cloning, genetically modified food, weapons of mass destruction)
- locating and using resources provided by Catholic agencies (e.g. Caritas, Catholic Mission) to promote reflection on issues related to scientific and technological advancement

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Believers pray, drawing on the richness of scripture, the Catholic tradition and the wider Christian tradition, including the prayers and writings of Christian spiritual fathers and mothers (e.g. Catherine McAuley, Nano Nagle, Edmund Rice, Don Bosco, Mary MacKillop) to nurture their spiritual life. Believers pray for forgiveness and healing, including the Penitential Act.

Skills

Participate with respect in a variety of personal and communal prayer experiences, including prayers for forgiveness and healing.

Analyse and explain the features of prayers from the Catholic and wider Christian traditions, including the prayers and writings of Christian spiritual fathers and mothers (e.g. language, vocabulary, images, purpose, context, structures, patterns, style).

Identify and discuss the relevance of prayers from the Catholic and wider Christian traditions for people today.

Create a response that draws on prayers from the Catholic and wider Christian traditions, using (dance, drama, media, music or the visual arts).

CLPS22

Elaborations

- exploring the key quotes about prayer and the prayers of some of the Christian spiritual fathers and mothers (e.g. Catherine McAuley - Suscipe)
- creating and using set times for prayer and worship throughout the school day, including PC prayer and Religion classes
- using a variety of traditional prayers and devotions for individual and communal use (e.g. prayers of Christian spiritual fathers and mothers; intercessions for healing; petitions for forgiveness; Penitential Act)

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including praying with labyrinths) for preparing the body and the mind for meditative prayer, and for engaging in the 'work of meditation'. Christian Meditation is a particular form of meditative prayer drawn from the Christian tradition. It is 'prayer of the heart' which takes place in silence, with the aid of a mantra. The World Community for Christian Meditation recommends the use of the mantra 'ma-ra-na-tha' (a word from Aramaic, the language of Jesus, meaning Come Lord). All forms of vocal and meditative prayer are intended to lead believers to contemplation. Contemplative prayer is the simple awareness of the presence of God. It is prayer without words or images.

Skills

Participate respectfully in meditative prayer, including Christian Meditation.

Identify and use practices that assist preparation for and engagement in meditative prayer, including praying with labyrinths.

CLPS23

Elaborations

- researching individuals and groups who were significant in the development and renewal of the practice of Christian Meditation (e.g. the desert mothers and fathers, John Cassian, St Benedict, John Main, Laurence Freeman and the World Community for Christian Meditation)
- learning about different ways to pray, including Christian Meditation
- learning different practices for preparing the body and mind for meditative prayer and contemplative prayer, including praying with labyrinths
- creating and leading others in a meditative prayer experience, including Christian Meditation

Year 9 Achievement Standard

By the end of Year 9, students evaluate and draw conclusions about the significance of foundational beliefs in the lives of believers. They consider and decide how the application of Biblical criticism helps the reader's understanding, interpretation and use of Old Testament and New Testament texts. They analyse perspectives on the understandings of God (YHWH, God, Allah) in the monotheistic religions (Judaism, Christianity, Islam). They examine three foundational beliefs of Christianity: the Incarnation, Resurrection and Ascension of Jesus. Students demonstrate an understanding of the co-existence of good and evil in the world throughout human history.

They propose their own interpretation about the experience of sin in the world. They analyse the causes and effects of events and developments in the Church from c. 1750 CE – c. 1918 CE and draw conclusions about their importance. They analyse perspectives in the writings of various religious and lay leaders at that time. They evaluate the impact of Catholic social teaching on an individual's moral behaviour and on the Church's response to emerging moral questions.

Students consider ways in which believers live their Christian vocation. They evaluate and draw conclusions about the three forms of penance (prayer, fasting and almsgiving) and the celebration of the Sacraments of Healing (Penance and Anointing of the Sick), in the lives of believers past and present. They distinguish between the participation of believers in the priestly, prophetic and kingly work of Jesus Christ. Students differentiate ways in which believers nurture their spiritual lives through personal and communal prayer experiences including the prayers and writings of Christian spiritual fathers and mothers; prayers for forgiveness and healing especially the Penitential Act; Christian Meditation and meditative prayer practices, especially praying with labyrinths. They participate respectfully in a variety of these prayer experiences.

Year Ten

Year Ten Level Description

The *Religion Curriculum P-12* involves four strands: *Sacred Texts, Beliefs, Church* and *Christian Life*. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.

In Year 10, students learn about various ways in which humans understand the mystery of God or the 'Other', which is ultimately beyond human language, concepts and stories. These include the human experience of the created world; the valuable insights of the major world religions (Christianity, Islam, Judaism, Hinduism and Buddhism) as reflected in their core beliefs and practices; the different representations of God in Old Testament and New Testament texts by various human authors in different historical, social and cultural contexts; Christian spiritual writings that search for the mystery of God in the midst of world events and the course of human history; and participation in personal and communal prayer that can lead believers to contemplation (the simple awareness of the presence of God).

Students explore how the Church has responded to the range of unprecedented threats to both human ecology and environmental ecology facing Australian and the Modern World (c. 1918 to the present) from science, technology, materialism, consumerism and political ideologies. They develop critical understanding of the various sources that guide the Church's action in the world today, including the teaching of Jesus and the early Church, the principles of Catholic social teaching and the reasoned judgements of conscience, carefully formed and examined. They examine the Eucharist as the primary and indispensable source of nourishment for the spiritual life of believers, who carry on Jesus' mission in the world. They continue to develop their understanding of prayer in the Christian tradition through an exploration of Centering Prayer; prayers for justice, peace and the environment, including the Prayer of St Francis, the Magnificat and the Canticle of Creation; and meditative prayer practices, including praying with the help of nature.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding

Old Testament texts portray God using a variety of different titles, images and attributes (e.g. Creator, Lord, Divine Wisdom, Avenger, Judge, Rescuer, Searcher of Hearts, Supreme Governor, being eternal, immutable, invisible, incomprehensible, faithful companion, omniscient, All Holy, All Just, fire, rain, potter, mother, father, refuge, sanctuary, lover, shepherd, protector). These different portrayals of God need to be understood in their historical and cultural setting, taking into account each human author's intention and message. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). An understanding of these Old Testament representations of God can help the reader appreciate their relevance and application for today.

Skills

Locate and compare a range of Old Testament representations of God in different historical, social and cultural contexts.

Explore and explain the representations of God by various human authors of the Old Testament in terms of their purpose and message.

Reflect on, endorse or refute different Old Testament representations of God, in order to evaluate their application for a modern Australian context.

STOT15

Religious Knowledge and Deep Understanding

The Church teaches that application of Biblical criticism (including socio-historical criticism) assists the reader to deepen awareness of Old Testament texts.

Skills

Investigate the main dimensions of socio-historical criticism (historical, cultural, literary, political, social and geographical contexts).

Apply socio-historical criticism to Old Testament texts in order to communicate an informed interpretation of the text.

STOT16

Elaborations

- placing various Old Testament representations of God in their historical context (e.g. prehistory, Patriarchs and Matriarchs, Exodus, Judges, Kings and Prophets, foreign domination)
- completing a contextual retrieval chart (under the headings of social, cultural and historical contexts and human author's purpose and message) of different Old Testament representations of God
- selecting or creating representations of God for a variety of contemporary audiences and purposes (e.g. for personal aesthetic appeal, for responding to natural disasters or contemporary social issues)

- locating contextual information related to an Old Testament text using processes such as the Context Pizza, Social Ladder or 5 Ws+H
- preparing and presenting a homily on an Old Testament text for a particular purpose and community, incorporating dimensions of socio-historical criticism to support their interpretation of the text
- using socio-historical criticism, analyse an Old Testament text to identify what is stated explicitly in the text and what is implied

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding
Characteristics, themes and key doctrines of the early Church (e.g. resurrection, grace and justification, love, the law and faith and works, use of charisms, original sin and the Body of Christ) can be found in the writings of St Paul. The application of rhetorical criticism helps the reader better understand these characteristics, themes and key doctrines and appreciate their relevance and application for today.

Skills

Investigate some techniques of rhetorical criticism evident in the writings of St Paul (e.g. repetition of the same word or phrase; stating ideas both negatively and positively; pretending doubt; statement or assertion followed by a supporting reason; use of rhetorical questions; hyperbole or exaggeration; metaphors and similes drawn from a variety of familiar contexts; combining two or more terms that are normally contradictory; use of examples from myth, nature and life; strings of parallel phrases).

Identify some characteristics, themes and key doctrines of the early Church as found in Pauline writings (including Galatians 3:26-29; Galatians 5:13-26; 6:1-9; 1 Corinthians 13:1-13), by applying techniques of rhetorical criticism.

Evaluate the moral and ethical positions represented in the writings of St Paul in terms of their relevance and application for today.

STNT20

Elaborations

- identifying examples of rhetoric in St Paul's writing by highlighting the text and writing the rhetorical technique in the margin near the example
- matching some given key doctrines, themes and characteristics of the early Church with passages from Pauline writings and the rhetorical techniques used
- evaluating (e.g. by using a continuum from relevant to irrelevant or by using the Accept, Reject, Modify strategy) a moral and ethical position found in nominated passages from St Paul's writings in terms of relevance today

Sacred Texts

Christian Spiritual Writings and Wisdom

Religious Knowledge and Deep Understanding Christian spiritual writings, in their many forms (e.g. blogs, personal journals, poetry, books, pastoral statements, conciliar documents), search for the mystery of God in the midst of world events and the course of human history (c.1918CE to the present), such as war and peace, genocide and reconciliation, globalisation and community, consumerism and sufficiency, relativism and morality, development and ecology.

Skills

Critique and evaluate Christian spiritual writings in their effort to search for the mystery of God in the midst of world events and the course of human history (c.1918CE to the present).

STCW11

Elaborations

- investigating ideas and issues surrounding spiritual thought and religion in contemporary art and poetry using selected examples from the online gallery at the Blake Prize website
- exploring messages and letters from the Vatican Website to evaluate the contribution of Church statements about global issues and events (e.g. social media, war and peace, migrants and refugees, World Youth Day, sustainability)
- critiquing and evaluating songs and music that inspire others to experience and make meaning of the mystery of God

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding Christians believe God's unending love and mercy for humanity were revealed to the people of Israel and expressed fully through the person of Jesus.

Skills

Identify and explore the message of the prophets (including Isaiah 49:1-7, 8-13) that revealed God's unending love and mercy to the people of Israel.

Select appropriate textual evidence from New Testament writings (including Ephesians 2:4-10, 1 John 4:4-12, Colossians 3:12) that reveal God's unending love and mercy.

Use scriptural references (including Matthew 9:35-36 // Mark 6:32-34) to provide a reasoned explanation of the Christian belief that God's mercy and love is expressed fully through the person of Jesus.

BETR13

Elaborations

- reading through scripture passages from the Prophets (e.g. Isaiah 49:1-7, 8-13, Jeremiah 31:1-13) and discussing how God's love and mercy is personified; choosing one of the images and creating a visual response to the text
- using a Biblical concordance or web tool (e.g. Bible Gateway), search for references in New Testament writings (e.g. Ephesians 2:4-10, 1 John 4: 4-12, Colossians 3:12) that reveal God's unending love and mercy
- creating a spoken, written or multimodal text that presents a reasoned explanation of the Christian belief that God's love and mercy were revealed to the Israelites and expressed fully in the person of Jesus

Human Existence

Religious Knowledge and Deep Understanding The mystery of God is ultimately beyond human language, concepts and stories. God is neither male nor female, but is pure spirit transcending all creation. Human beings have an understanding of God through their experience of the created world.

Skills

Identify and explain how the mystery of God can be named and understood through the experience of the created world.

Evaluate the possibilities and limitations of human language and concepts in expressing the mystery of God.

BEHE10

Elaborations

- viewing and analysing selected visual images of God and completing a retrieval chart using the thinking hats (white, red, black and yellow) to articulate a personal response to the images
- creating a virtual gallery of images depicting a variety of male and female images of God; presenting their virtual gallery together with commentary on why they selected each image and why the artist has captured God in the way they have
- reflecting on the limitations of the visual text through an analysis of the effect of a selected image on their peers (e.g. engagement of audience, aesthetic and emotional appeal)

Beliefs

World Religions

Religious Knowledge and Deep Understanding The religions of the world contribute valuable insights into the idea of God or the 'Other'.

The core beliefs and practices of the major world religions (Christianity, Islam, Judaism, Hinduism and Buddhism) reflect this mystery of God/Other which is beyond human understanding.

Skills

Identify the core beliefs of the major world religions and the religious practices that reflect these beliefs.

Interpret how the importance of the founding figures is reflected in the celebrations of the world religions, including Islam, Buddhism or Hinduism.

Explain how the diversity of the beliefs and practices of the major world religions reflects the human understanding of God or the 'Other'.

BEWR11

Elaborations

- investigating the core beliefs of the major world religions through retrieval charts and online resources
- researching religious practices of the major world religions that reflect their understanding of God e.g. prayer (all), daily practice (all), liturgical year (Christianity), food laws (Islam, Judaism, Buddhism, Hinduism), purity laws (Islam and Judaism)
- researching in groups a key figure from one of the world religions (e.g. Mohammad, Buddha, Krishna)

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding The Eucharist draws on historical and scriptural foundations, including Last Supper (1 Corinthians 11:23-28) and sacrifice. The Eucharist recalls Jesus' example of service and love (John 13:1-20), and those who share the Eucharist are sent out to carry on Jesus' mission in the world. The Eucharist is a means of reconciliation and forgiveness of sins as expressed through prayers and actions in the Mass (e.g. penitential rite, eucharistic prayer and prayers before communion, sign of peace). Eucharist is the primary and indispensable source of nourishment for the spiritual life of believers.

Skills

Analyse and summarise some of the key historical and scriptural foundations for the Eucharist.

Explain some ways in which those who share the Eucharist commit themselves to carry on Jesus' mission in the world.

Explore the prayers and actions in the Mass that express reconciliation and forgiveness.

Prepare a case for the Eucharist as the primary and indispensable source of nourishment for the spiritual life of believers.

CHLS15

Elaborations

- creating a concept map (e.g. using Spider scribe) that identifies prayers and actions in the Mass expressing reconciliation and forgiveness of sins
- investigating scriptural passages that form the foundations of the Sacrament of Eucharist, such as Last Supper (1 Corinthians 11:23-28) and Road to Emmaus (Luke 24:13-35)
- creating and designing a brochure (print or multimedia) or movie that explains how the nature and purpose of service-learning opportunities in the school respond to the challenge of the Eucharist

Church

People of God

Religious Knowledge and Deep Understanding The Church's authority has scriptural origins drawn from the life of Jesus, the community of Jesus' original followers, and the ministry of the apostles in union with Peter. The Church's authority, exercised through the college of bishops with the pope as the head, is a service directed to the teaching, pastoral support and leadership of all its members and to the Church's mission in the world. Authoritative teaching to the whole Church comes from its 'magisterium' (Latin *magister* - teaching, instruction, advice).

Skills

Describe the nature of the Church's authority as based on its scriptural origins, including Matthew 18:15-20.

Explain different ways in which the Church's authority is exercised.

CHPG11

Elaborations

- debating different understandings of authority (e.g. as expressed in families, communities, school, church)
- reading a papal encyclical (or extract) and identifying key teachings and their implications for members of the Church
- using an example of a mission statement (e.g. the school, the Catholic Education Office, the Archdiocese), identify key teachings of the mission statement and the practices that follow from these teachings

Church

Church History

The Church, Australia and The Modern World (from c. 1918 CE to the present)

Religious Knowledge and Deep Understanding In a time of great challenge and change (c.1918 CE to the present), the Church had to respond philosophically and theologically to unprecedented threats to both human ecology and environmental ecology from science, technology, materialism, consumerism and political ideologies.

The Church's philosophical and theological responses involved rethinking and reforming its cultural influence, political influence, social structure, roles and relationships, economic power and evangelising mission.

Recurring broad patterns of historical change (namely: Construction: Searching for Unity, Order and Authenticity; Deconstruction: Challenges to Unity, Order and Authenticity; Reconstruction: Restoring unity, order and authenticity) are evident in the story of the Church in a time of challenge and change (c. 1918 CE to the present) as it was forced to question its nature and role in the world.

Skills

Sequence significant events and developments in the Church (c. 1918 CE to the present) within a chronological framework.

Analyse the causes and effects of these significant events and developments in the Church and explain their relative importance.

Develop, evaluate and modify questions to frame an historical inquiry about significant events or developments in the Church (c. 1918 CE to the present).

Explain different interpretations (including their own) of the Church's past (c.1918 CE to the present), using historical terms and concepts, and acknowledging sources of information.

CHCH9

Elaborations

- using inquiry questions such as:
 - How did the changing nature of global conflict during the twentieth century impact on religious beliefs about war and peace?
 - What was the impact of World War II on the Church, with particular emphasis on the Australian home front? What were the consequences for the modern Church, with an emphasis on the Australian Church?
 - How was the Church (with an emphasis on the Australian Church) affected by significant global events and changes in this period?
- using historical terms and concepts including: Post- imperialism, independence movements, nationalism, capitalism, communism, atheism, scientific rationalism, sectarianism, human rights, freedoms, civil rights, Mabo decision, reconciliation, the Stolen Generation, the Apology, world war, secularism, materialism, Holocaust, Shoah, 'Catholic ghetto', migration, nuclear holocaust, Armageddon, disarmament, peace movement, passivism, conscription, encyclicals, ecumenical councils, ecumenism, Vatican II, spirituality, religious spirituality, ecological stewardship, ecological conversion, Catholic social justice, scientific advances, multi-culturalism, multi-faith

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding

Conscience is a judgement of reason that guides and provokes a person to do good and to avoid evil in a given context. Each person is obliged to follow their conscience which requires careful and lifelong formation.

Conscience formation for Christians entails not only consideration of facts, but is guided by prayer and reflection on the Word of God, the life and teaching of Christ, the witness and advice of others, and the authoritative teaching of the Church.

Judgements of conscience need to be reviewed. This interiority (i.e. moral mindfulness) is necessary as life often distracts people from any reflection, self-examination or introspection.

Skills

Explain how the formation of conscience for Christians is guided by prayer and reflection on the Word of God, the life and teaching of Christ, the witness and advice of others, and the authoritative teaching of the Church.

Articulate and justify a response to a contemporary moral issue, guided by key considerations in the formation of conscience for Christians.

CLMF14

Elaborations

- using different examples of moral dilemmas, show how a person's moral choice may differ with and without the assistance of the careful and lifelong formation of conscience
- comparing different approaches to dealing with moral issues (e.g. utilitarian, rights, common good, virtue) in order to identify valuable ethical considerations (e.g. facts, Catholic Church teaching)
- exploring connections between the core beliefs of some major world religions and their approaches to moral decision making (e.g. Buddhism and the Noble Eightfold Path)

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding

Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about economic structures and development.

Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action.

The principles of Catholic social teaching, especially participation, economic justice, global solidarity and development, preferential option for the poor, stewardship, and subsidiarity, provide guidelines for just economic order and development.

Christians believe that human work shares in God's creative activity. Work enables each person to use their talents to serve the human community. Employment without discrimination and for a just wage is each person's moral right.

Skills

Explain different viewpoints, attitudes and perspectives about particular examples of economic order and structure (e.g. access to employment, conditions of labour, discrimination in the workforce) through the development of cohesive and logical arguments, informed by the principles of Catholic social teaching.

Articulate their own understanding of the nature and purpose of human work, informed by the principles of Catholic social teaching.

CLMJ11

Elaborations

- exploring the principles of Catholic social teaching, using a Y chart to share understandings
- interpreting and applying a principle of Catholic social teaching, using a Concept Spiral Strategy
- collaboratively prepare a submission to a government body arguing a just response to a contemporary issue that incorporates the principles of Catholic social teaching, especially participation, economic justice, global solidarity and development, preferential option for the poor, stewardship and subsidiarity

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding Believers pray for justice, for peace and for the environment, including The Prayer of St Francis, The Canticle of Creation and The Magnificat.

The Prayer of St Francis is a prayer for peace. In a world often troubled by war and violence, it calls us to be instruments of Christ's peace and love. The Magnificat (Luke 1:46-55) is Mary's song of hope in God's salvation and justice for all. The Canticle of Creation is a prayer of praise for the creator God.

Skills

Participate with respect in a variety of personal and communal prayer experiences, including prayers for justice, peace and the environment.

Analyse and explain the features of prayers from the Catholic and wider Christian traditions, including The Prayer of St Francis, The Magnificat, and The Canticle of Creation (e.g. language, vocabulary, images, purpose, context, structures, patterns, style).

CLPS24

Elaborations

- exploring the lyrics of hymns that incorporate the words of The Magnificat from Scripture (Luke 1:46-55)
- researching the background to the lyrics and the composers of contemporary music that reflect Christian justice, peace and respect for the environment
- experiencing a diverse range of prayer experiences within and beyond Christian traditions (e.g. meditative prayer, traditional prayer, silence, spontaneous prayer, cultural prayer)

Prayer and Spirituality

Religious Knowledge and Deep Understanding Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices (including praying with the help of nature) for preparing the body and the mind for meditative prayer, and for engaging in the 'work of meditation'. Lectio of Nature is a form of meditative prayer in the Christian tradition. All forms of vocal and meditative prayer are intended to lead believers to contemplation. Contemplative Prayer is the simple awareness of the presence of God. It is prayer without words or images. Centering Prayer provides a way of enriching and nurturing the spiritual life of believers.

Skills

Participate respectfully in meditative prayer, including Lectio of Nature.

Identify and use practices that assist preparing for and engaging in meditative prayer, including praying with the help of nature.

Explain how Centering Prayer nurtures the spiritual life of believers in a contemporary context.

CLPS25

Elaborations

- learning about different ways to pray, including praying with nature, Lectio of Nature, and Dadirri
- using scheduled times during the day to gradually lengthen times of stillness and silence
- creating and leading others in a meditative prayer experience, including Lectio of Nature and Centering Prayer
- investigating the purpose and context of some forms of meditative and contemplative prayer (including Centering Prayer and Lectio of Nature) as ways
- of enriching and nurturing the spiritual life of believers

Year 10 Achievement Standard

By the end of Year 10, students describe how the mystery of God can be named, encountered and better understood. They describe how humans express an understanding of God or the 'Other' as revealed in creation. They differentiate between the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism and Buddhism) and describe and identify how these reflect the human understanding of God or the 'Other'. Students identify different representations of God from a range of sacred texts for a modern Australian context. They use evidence from Old Testament and New Testament texts to differentiate between representations of God by various human authors in different historical, social and cultural contexts and evaluate their relevance for a modern Australian context. They analyse perspectives in a range of Christian spiritual writings searching for the mystery of God amid world events and the course of human history.

Students evaluate and draw conclusions about the ways in which the Church has responded to a range of emerging threats to human and environmental ecology. They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church, the principles of Catholic social teaching and the reasoned judgements of conscience. They create responses to a contemporary moral question using evidence from these various sources to support their responses. Students consider the significance of various sources that nourish the spiritual life of believers including the Eucharist, the Peace Prayer of St Francis, The Magnificat, the Cantic of Creation, contemplative prayer, centering prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment. They participate respectfully in a variety of personal and communal prayer experiences including meditative prayer; prayers for justice, peace and the environment; and meditative prayer practices including praying with the help of nature.

Senior Secondary

The Senior Secondary curriculum builds on the prior learning from Prep to Year 10 in Brisbane Catholic Education Religious Education Curriculum, allowing students to use, consolidate and expand on what they have learned. The four interrelated strands of Sacred Texts, Beliefs, Church and Christian Life also underpin the senior secondary curriculum, identifying core content that is to be taught and that students should learn.

The Archbishop Bishop of Brisbane's message on the entitlement of learning is that "in all Catholic schools in the Archdiocese of Brisbane, students in Years 11 and 12 must study an accredited course in Religious Education. Catholic educators, hold in sacred trust the Church's mission to ensure that all students have access to inclusive, excellent religious education from Prep to Year 12" (2018).

The curriculum for students in these years of schooling provides them with increased opportunities to make decisions about pathways through school and beyond. A range of choices from specialised courses is provided to meet students' needs and interests.

The Religion Curriculum P-12 enables students in the senior secondary years to develop a deeper understanding of the Catholic Christian tradition and an empathetic understanding of the major world religions, as well as a grasp of the impact of religious teachings on the lives of believers. The approach taken respects learners and promotes critical thinking, opening up the possibility for a richer appreciation of self and others.

Study of Religion - General Senior Syllabus 2019

Rationale

Study of Religion is the investigation and study of religious traditions and how religion has influenced, and continues to influence, people's lives. As religions are living traditions, a variety of religious expressions exist within each tradition. Religious beliefs and practices also influence the social, cultural and political lives of people and nations. Students become aware of their own religious beliefs, the religious beliefs of others, and how people holding such beliefs are able to co-exist in a pluralist society.

Throughout the course of study, students engage with an inquiry approach to learning about religions, their central beliefs and practices, and their influence on people, society and culture. As a result, a logical and critical approach to understanding the influence of religion should be developed, with judgments supported through valid and reasoned argument. This contributes to the development of a range of transferable thinking and processing skills that will help students to live and work successfully in the 21st century.

QCAA(2019) Study of Religion 2019: General Senior Syllabus, p.1

Overview

Study of Religion investigates religious traditions and how religion has influenced, and continues to influence, people's lives. Students become aware of their own religious beliefs, the religious beliefs of others, and how people holding such beliefs are able to co-exist in a pluralist society.

Course

Study of Religion is a course of study consisting of four units. Subject matter, learning experiences and assessment increase in complexity from Units 1 and 2 to Units 3 and 4 as students develop greater independence as learners. Units 1 and 2 provide foundational learning, which allows students to experience all syllabus objectives and begin engaging with the course subject matter. Students should complete Units 1 and 2 before beginning Unit 3. It is recommended that Unit 3 be completed

before Unit 4. Units 3 and 4 consolidate student learning. Only the results from Units 3 and 4 will contribute to ATAR calculations.

Each unit has been developed with a notional time of 55 hours of teaching and learning, including assessment.

QCAA(2019) *Study of Religion 2019: General Senior Syllabus*, p.3

Religion and Ethics - Applied Senior Syllabus 2019

Rationale

A sense of purpose and personal integrity are essential for participative and contributing members of society. This Applied syllabus provides for a course of study that encourages students to explore their personal values and life choices and the ways in which these are related to their beliefs. Religion and Ethics helps students understand the personal, relational and spiritual perspectives of human experience. A search for meaning assists students from different cultural, social, linguistic and economic backgrounds to learn about and reflect on the richness of religious and ethical worldviews.

In the context of this syllabus, religion is understood as a faith tradition based on a common understanding of beliefs and practices; spirituality refers to a transcendent reality that connects a person with humanity and the universe. The term ethics refers to a system of moral principles; the rules of conduct or approaches to making decisions for the good of the individual and society. In a religious sense, beliefs are tenets, creeds or faiths; religious belief is belief in a power or powers that influence human behaviours. Religion and Ethics focuses on the personal, relational and spiritual perspectives of human experience. It enables students to investigate and critically reflect on the role and function of religion and ethics in society. Within this syllabus, the focus is on students gaining knowledge and understanding, on developing the ability to think critically, and to communicate concepts and ideas relevant to their lives and the world in which they live.

QCAA(2019), *Religion and Ethics 2019: Applied Senior Syllabus V.1*, p.1

Overview

Religion & Ethics focuses on the personal, relational and spiritual perspectives of human experience. Students investigate and critically reflect on the role and function of religion and ethics in society.

Course

Religion and Ethics is a four-unit course of study. Units 1 and 2 of the course are designed to allow students to begin their engagement with the course content, i.e. the knowledge, understanding and skills of the subject. Course content, learning experiences and assessment increase in complexity across the four units as students develop greater independence as learners. Units 3 and 4 consolidate student learning. The minimum number of hours of timetabled school time, including assessment, for a course of study developed from this Applied syllabus is 55 hours per unit. A course of study will usually be completed over four units (220 hours). A course of study for Religion and Ethics includes: three core perspectives of human experience — personal, relational and spiritual integrated in a minimum of four and a maximum of eight electives. Each perspective of the core must be covered within every elective topic selected and integrated throughout the course. While the relative emphasis on each perspective may vary in different electives, each perspective must be covered within every elective selected.

QCAA(2019), *Religion and Ethics 2019: Applied Senior Syllabus V.1*, p.8

Compass – Certificate III / IV in Christian Ministry and Theology

Rationale

The Catholic Church employs 2% of the Australian workforce in health, education, social services, aged care and day care. The Compass course provides a nationally accredited *Certificate III in Christian Ministry and Theology* (10741NAT) or *Certificate IV in Christian Ministry and Theology* (10742NAT) designed to equip learners to work effectively in a Catholic context or agency by providing a sound understanding of Catholic ethos, beliefs and values. Students who may at some point wish to gain employment within the Catholic sector will find this qualification relevant for their personal and professional development.

The difference between *Compass (Certificate III)* and *Compass Plus (Certificate IV)* is that *Compass Plus* requires greater depth and breadth of understanding. Learners at this level are expected to be able to discuss, interpret, compare and reflect critically on course content beyond the expectations set at Certificate III level. Successful completion of this qualification contributes towards the Queensland Certificate of Education (QCE) and the ATAR calculation. The Certificate IV may also provide a pathway to higher education.

Overview

Compass and Compass Plus provides an understanding of contemporary Catholic beliefs and practices and how these shape individuals and communities. Students reflect on their own beliefs and ethics, and the beliefs and values of the Catholic Church. They develop critical thinking, teamwork and other 21st century skills. Compass Plus students also develop their leadership skills.

Course

The subject is offered in Catholic colleges, typically over two years involving face-to-face training. Delivery options can be tailored to suit local cohorts. The course covers four modules: Spirituality Today, The Story, Choices, and The Edge. These explore spirituality and religion, key elements of Catholic spirituality, the Bible and its interpretation, ethics and frameworks for making ethical decisions, Catholic Social Teaching, contemporary ethical and social issues, and the role of worldviews and faith in contemporary Australia.

Each semester covers a module of work and is accompanied by comprehensive resources.

Sacred Texts

Old Testament

Religious Knowledge and Deep Understanding
Old Testament texts need to be understood in their proper historical and cultural contexts.

Application of Biblical criticism (exegesis) to Old Testament texts enables a deeper understanding of the intentions of the human authors, and the recurring themes in the texts (e.g. covenant, liberation, preferential option for the poor, restoration, eschatology, parousia, judgement, hope, and redemption).

The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

Old Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges).

Skills

Apply Biblical criticism to explore the particular political, cultural, literary, social and geographical contexts of Old Testament texts.

Examine recurring themes in Old Testament texts in order to evaluate their capacity to impact on Australian culture and lifestyle.

STOT17

Examples of Connections to Senior Secondary Courses in Religion

Study Of Religion Syllabus (2019)

Sacred texts and religious writings

Sacred texts
(Unit 1: Topic 1)

What is the significance of sacred texts for individuals, communities or traditions in Abrahamic faiths?

What approaches or methods of reading and analysing sacred texts are available?

Religion and Ethics (2019)

Dimensions with key ideas and questions

Sacred stories (Elective 11)

Personal perspective:

Core 1: Who am I?

Key figures from Christian sacred texts (E.g. Jesus, disciples) who inhabit the story of my life.

Relational perspective: Core 2: Who are we?

Historical, cultural, social and political dimensions of communities in Christian sacred texts.

Spiritual perspective:

Core 3: Is there more than this?

Stories of founders and followers in Christian sacred texts (E.g. Jesus, disciples, early Church)

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

The Story

Discuss the nature of the Bible and its contents.

Recognise some key events and persons in the biblical narrative.

Identify the relevance and application of the Bible today. Identify key aspects of biblical interpretation.

Apply methods for interpreting biblical texts and competently use basic theological reference material.

Sacred Texts

New Testament

Religious Knowledge and Deep Understanding

The Reign of God is the focus of Jesus' life and teaching. The early Church preached Jesus' life and teaching. New Testament texts need to be understood in their proper historical and cultural contexts.

Application of Biblical criticism (exegesis) to New Testament texts enables a deeper understanding of the audiences and intentions of the human authors (e.g. the use of common sources by the human authors of synoptic Gospels).

The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).

New Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges).

Skills

Use Biblical criticism to analyse and draw conclusions about similarities, differences and contradictions in the synoptic Gospels (e.g. considering the nature of each human author's community, theological perspectives, major themes and choice of source material).

Examine stories about Jesus and his teachings and actions in New Testament texts (e.g. infancy narratives; miracles; Beatitudes; parables; passion, death and resurrection stories) in order to explore how Jesus' teachings might be used to evangelise, and to critique Australian culture and lifestyle.

STNT21

Examples of Connections to Senior Secondary Courses in Religion

Study Of Religion Syllabus (2019)

Sacred texts and religious writings

Sacred texts (Unit 1: Topic 1)

Explain the origin and meaning of sacred texts of Christianity for tradition, community and individuals.

Identify and compare literacy styles of written and oral expression in gospels and other New Testament texts.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Sacred stories (Elective 11)

Personal perspective:

Core 1: Who am I?

Use stories of founders and experiences of followers to inform and form personal and family values and beliefs.

Relational perspective:

Core 2: Who are we?

Historical, cultural, social and political dimensions of communities in Christian sacred texts.

Spiritual perspective: Core 3: Is there more than this?

How are sacred texts used by the adherents of Christianity for preaching and teaching, for highlighting values and shared traditions, and for framing ritual experiences?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

The Story

Recognise some aspects of the context of the New Testament.

Understand the historical background to the time of Jesus and explore the ways in which the earliest Christians remembered Jesus and told his story.

Discuss the identity and mission of Jesus Christ.

Describe how each Gospel presents its own portrait of Jesus.

Understand the nature of Paul's letters and apply strategies for their interpretation.

Sacred Texts

Christian Writings and Spiritual Wisdom

Religious Knowledge and Deep Understanding

Contemporary Christian spiritual writings reflect the signs of the times in the light of the Gospel and use a variety of mediums and modes of communication to reveal the mystery of God and of life.

Skills

Identify and describe how the mystery of God and of life is revealed through the message, mediums and modes of contemporary Christian spiritual writers.

STCW12

Examples of Connections to Senior Secondary Courses in Religion

Study Of Religion Syllabus (2019)

Sacred texts and religious writings

Sacred texts (Unit 1: Topic 1)

How are sacred texts used and interpreted?

Evaluate and draw conclusions about the impact of sacred texts on people, society and culture (E.g. mystery of God and life).

Explain why and how some texts are recognised as sacred.

Analyse perspectives related to how sacred texts answer ultimate questions.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Spiritualities (Elective 13)

Personal perspective:

Core 1: Who am I?

What does spirituality mean to me?

Relational perspective:

Core 2: Who are we?

Are spirituality and materialism compatible?

Spiritual perspective:

Core 3: Is there more than this?

What messages have people presented about personal faith and religious topics through the visual arts, drama, music and film?

Ethical perspective: Unit 3: Topic 2

Use examples from contemporary Christian writers and identify ways in which religious traditions inform personal ethics.

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

What can we learn from writers on Christian spirituality?

What impact does a person's image of God have on their spirituality? Reflect on your own images of God, and on images of God in books and art.

The Story

Draw meaning from the Bible and communicate it in relevant and meaningful ways to your peers. Reflect on writings of Saint Paul and Pope Francis.

Choices

Explore a contemporary Social Justice Statement from the Australian Catholic Bishops' Conference as an example of a way to analyse an ethical and social issue and to become familiar with Catholic social teaching as it is applied in Australia.

The Edge

Research one Christian spiritual writer's understanding and response to the meaning of life.

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

Christians believe that Jesus freely embraced God's work of salvation which was accomplished through his passion and death. Jesus' obedience unto death on behalf of all people brought about the forgiveness of all sin.

Christians believe redemption is that freedom from sin and freedom for life which God graciously gifts to the human person through Jesus Christ.

Skills

Analyse the connections between the passion and death of Jesus and the Christian belief of God's work of salvation.

Identify and describe the Christian belief that the paschal mystery of Jesus Christ provides ultimate meaning for human existence.

BETR14

Examples of Connections to Senior Secondary Courses in Religion

Study Of Religion Syllabus (2019)

Religion and ritual

Lifestyle rituals (Unit 2: Topic 1)

Explain how core beliefs of religious traditions are manifested in lifecycle rituals.

Religious ethics

Ethical relationships
(Unit 3: Topic 2)

Evaluate and draw conclusions about the extent to which religious ethics influence individual decision-making processes.

Religion rights and the nation-state

Religion and human rights (Unit 4: topic 2)

Identify the ways in which religion describe human life through sacred texts and religious writings of Christianity, revelation, resurrection, salvation and human dignity.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Meaning and purpose (Elective 6)

Personal perspective: Core 1:
Who am I?

How do I account for and respond to the good and bad in my life?

Relational perspective:
Core 2: Who are we?

How do individuals, society and religions respond to good and evil, truth and beauty?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Who is God? How does the Bible depict God? Define the terms Trinity and Incarnation and understand their significance for Christian spirituality.

The Story

Discuss the identity and mission of Jesus Christ.

Compare the crucifixion narratives of the Gospels. Describe how each Gospel presents its own portrait of Jesus.

The edge

Explore the Apostles' and Nicene Creeds as expressions of the faith of the Church.

Beliefs

Trinity: God, Jesus the Christ, Spirit

Religious Knowledge and Deep Understanding

Christians believe that the nature of God is revealed in the Old Testament. The divine name, "I Am Who Am", is understood in the sense that God is the fullness of being, every perfection, without origin and without end.

Christian tradition expresses the riches of the divine name in a variety of terms such as goodness, abounding in steadfast love, trustworthiness, constancy, truth and faithfulness.

Skills

Use appropriate textual evidence to explain the nature of God as revealed in Old Testament writings (e.g., God is great - Isaiah 40:12-17; God is one - Deuteronomy 6:4; God abounds in steadfast love and faithfulness - Exodus 34:6; God alone IS - Exodus 3:13-15).

Explain how the variety of terms for God used in Christian tradition influences the ways in which Australians understand the nature of the divine.

BETR15

Examples of Connections to Senior Secondary Courses in Religion

Study Of Religion Syllabus (2019)

Sacred texts and religious writings

Abrahamic traditions (Unit 1: Topic 2)

Differentiate between and analyse ways in which adherents within the Abrahamic traditions read, interpret and analyse sacred texts.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Australian scene (Elective 1)

Personal perspective: Core 1: Who am I?

What is my religious/belief/spiritual heritage?

Relational perspective: Core 2: Who are we?

How do Australians view religious beliefs and spiritualities?

Indigenous Australian spiritualities (Elective 5)

Spiritual perspective: Core 3: Is there more than this?

How do Aboriginal and Torres Strait Islanders explain the origin and destiny of individuals?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Who is God? How does the Bible depict God?

Consider a range of biblical texts describing God. Discuss the image of God and its impact on faith.

The Story

Explore how God is described in the Old Testament. Are there any images that could easily be misinterpreted if they were used without a broader understanding of God and the whole context of the Bible?

Consider which of the images of God are most relevant for young people today. Research how another religion depicts God/the divine.

Beliefs

Human Existence

Religious Knowledge and Deep Understanding

Christians believe that God is the source of all existence.

God is revealed in the person of Jesus and through all of creation. Knowledge and understanding of God require both human reason and faith.

Skills

Explain what can be known about God as revealed through all of creation (e.g. loving Creator, providence, immanence, transcendence).

Compare different ways humans come to a knowledge and understanding of God (e.g. through the person of Jesus, through the work of the Spirit, through human reason; through faith, through experience).

BEHE11

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion and ritual

Lifecycle rituals (Unit 2: Topic 1)

Explain ways lifecycle rituals flow and respond to ultimate questions. (E.g. What does it mean to be human?)

Religion, rights and the nation- state

Religion and human rights (Unit 4: Topic 2)

Identify the ways in which religious describe human life, through sacred texts and religious writings.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Meaning and purpose (Elective 6)

Personal perspective:
Core 1: Who am I?

What factors have shaped life's meaning and purpose?

Relational perspective:
Core 2: Who are we?

What factors influence a community's search for meaning?

Spiritual perspective:
Core 3: Is there more than this?

How might belief in religion inform people's quest for meaning and purpose?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

What impact does a person's image of God have on their spirituality?

Choices

The teaching of Jesus and the Church and the formation of conscience.

Identify sources for Catholic teaching on conscience.

Explore approaches to moral reasoning and ethics.

Apply a framework for ethical decision-making

Catholic social teaching.

The Edge

Become aware of how suffering affects the way people make sense of the world.

Explore the meaning of life and the big questions in life.

Beliefs

Human Existence

Religious Knowledge and Deep Understanding

Christians believe that faith is an authentic and free human act made possible by grace. Faith seeks understanding; it is not contrary to reason.

Skills

Describe the characteristics of a Christian understanding of faith (i.e. faith as a grace; faith as a human act; faith and understanding; freedom of faith; necessity of faith; perseverance in faith).

Make connections between the Christian understanding of faith and the personal, relational, and spiritual dimensions of human experience.

BEHE12

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion, rights and nation-state

Religion and human rights (Unit 4: Topic 2)

Communicate in a created response, what the rights are for human beings in relation to faith.

Examine and interrogate sources regarding the influence of religion in shaping understandings of human life and perspectives on religious rights and human rights.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Religion and contemporary culture (Elective 8)

Personal perspective:

Core 1: Who am I?

How do I understand religion and culture?

How is my understanding of religion shaped by culture?

Relational perspective:

Core 2: Who are we?

What is the relationship between religion, spirituality and culture?

Spiritual perspective:

Core 3: Is there more than this?

How and when is religion seen as central to or separate from culture?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Describe the role spirituality plays in the school community. Explain the purpose of ritual and how rituals impact upon community.

Explain the role of community in Catholic spirituality. Explain the role of sacraments in Catholic spirituality.

Identify a variety of ways in which Christians practice their spirituality.

Explain some of the key features of other faith traditions.

The Edge

How do other religions name, describe and understand God?

How do other religions see the world?

Religion in Australian society – has it shaped Australian identity?

Beliefs

Human Existence

Religious Knowledge and Deep Understanding

Christians believe that God created the human person in the image of God; as body animated by a spiritual soul. The body and soul are truly one. According to Catholic teaching, the human soul is individually created for each person by God, infused at the time of conception, and is immortal.

Skills

Express the Christian understanding of the human person as made in the image of God and animated by a spiritual soul.

Apply Catholic teaching about the human soul to a contemporary issue (e.g. reproductive technology, euthanasia).

BEHE13

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Sacred texts and religious writings

Sacred texts (Unit 1: Topic 1)

Analyse perspectives related to how sacred texts answer ultimate questions.

Religious ethics

Ethical relationships (Unit 2: Topic 2)

Identify the ways in which religious traditions inform personal ethics?

Religion and Ethics (2019)

Dimensions with key ideas and questions

Ethics and morality (Elective 2)

Personal perspective:

Core 1: Who am I?

What motivates my moral choices?

Social justice (Elective 12)

Relational perspective:

Core 2: Who are we?

Are all people's rights equal?

Good and evil (Elective 3)

Spiritual perspective:

Core 3: Is there more than this?

How have religions and beliefs systems engaged with concepts of good and evil?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

What impact does a person's image of God have on their spirituality?

Choices

The teaching of Jesus and the Church and the formation of conscience.

Identify sources for Catholic teaching on conscience.

Explore approaches to moral reasoning and ethics.

Apply a framework for ethical decision-making

Catholic social teaching.

The Edge

Become aware of how suffering affects the way people make sense of the world.

Explore the meaning of life and the big questions in life.

Beliefs

World Religions

Religious Knowledge and Deep Understanding

The major world religions have a role in the quest for meaning and purpose in the lives of individuals and communities. Religious traditions, while distinct and different, share some distinguishing elements (e.g. attitudes, beliefs and practices) that have developed over time.

Skills

Research and examine distinguishing components of a religion (e.g. core beliefs, sacred texts, rituals, key figures, sacred space).

Examine and discuss ways in which the spiritual writings of a religious tradition inform and form individuals, communities and traditions.

Analyse the connections between ethical frameworks of a religious tradition and responses to contemporary issues.

Explore ways in which religious traditions express their beliefs through ritual and daily living.

BEWR12

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Sacred texts and religious writings

Sacred texts (Unit 1: Topic 1)

Demonstrate an understanding of how sacred texts inform ritual, moral codes and relationships.

Religious ethics

Social ethics (Unit 3: Topic 1)

Identify ethical teachings in sacred texts, religious writings and rituals of major world religions.

Differentiate between the major world religions through the ways religious beliefs and practices influence decision-making process relating to a social ethical issue.

Religion and Ethics (2019)

Dimensions with key ideas and questions

World religions (Elective 9)

Personal perspective: Core 1: Who am I?

What religious viewpoints, symbols and practices can I recognise around me?

Relational perspective: Core 2: Who are we?

What are the significant beliefs and practices of the major religions of the world.

Spiritual perspective: Core 3: Is there more than this?

How do world religions answer big questions about life?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Explain the purpose of ritual.

Explain some of the key features of other faith traditions.

Explore the significance of food and how food reflects the relationship between believers and their God.

The Story

Identify aspects of the divine in other world religions.

The Edge

Identify core aspects of a Catholic Christian worldview.

Consider an Australian

Indigenous

worldview. Become aware of how world religions understand God/the divine. Investigate the role of religion in Australian society and how it has influenced Australian identity.

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Christian rituals embody beliefs that are expressed in structured actions or codified norms/rites. In the Catholic Church, the Sacraments of Commitment (Marriage and Holy Orders) give expression to the creative love of God, and call believers to a Genuine relationship, service of others, and building up of the Christian community.

For Christians, marriage is a covenant expressed as an intimate partnership of life and love between man and woman, intended by God in creation. Christian marriage presumes Genuine freedom and understanding by both persons. In major Christian churches, the call to a ministry of word, liturgical and community leadership is ritualised through a variety of ceremonies and rites (e.g. ordination, endorsement and election). In the Catholic Church, through the Sacrament of Holy Orders, bishops, priests and deacons are ordained to make Christ's priesthood present through their service and leadership of God's people. Christian funerals express solidarity of the living and the dead (Communion of Saints). They combine prayer for the forgiveness of sin and for a merciful judgement; hope in resurrection; and gratitude for the blessings that came to others through the life of the deceased person.

Skills

Analyse some Christian rituals (e.g. Marriage, Holy Orders, funerals) using models of ritual analysis, to draw conclusions about the beliefs being expressed, and how they meet the spiritual and emotional needs of believers.

CHLS16

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion and ritual

Lifecycle rituals (Unit 2: Topic 1)

Explain how core beliefs of religious traditions are manifested in lifecycle rituals.

Analyse a lifecycle ritual using recognised theories of scholars.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Religious ethics

Spiritualities (Elective 13)

Personal perspective:

Core 1: Who am I?

How does spirituality influence my life?

Religious citizenship (Elective 10)

Relational Perspective:

Core 2: Who are we?

How do religions and ethical rituals (E.g. weddings, arts festivals and sporting events) allow people to relate to each other?

How do communal rituals and ceremonies that mark life events (E.g. birth, marriage etc...) contribute to spirituality?

Spiritualities (Elective 13)

Spiritual Perspective:

Core 3: Is there more than this?

How do different belief systems view life events?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Describe the role spirituality plays in the school community. Explain the purpose of ritual and how rituals impact upon community.

Consider the underlying meanings and values associated with ritual.

Explain the role of community in Catholic spirituality.

Explain the role of sacraments in Catholic spirituality.

Identify a variety of ways in which Christians practice their spirituality.

Consider the concept of sacramental vision.

Make a recommendation on how spirituality could be supported at your school.

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

In major Christian traditions, some rituals are prepared according to formal principles and rubrics. These rituals are referred to as liturgy.

Liturgical adaptation is provided for in Christian traditions to enable expression of the cultural diversity of believers and encourage their active participation.

Skills

Investigate examples of Christian liturgy (e.g. Eucharist, marriage, funerals) in order to identify some formal principles and rubrics applied.

Critique examples of Christian liturgy for their capacity to express the cultural diversity of believers and encourage their active participation.

CHLS17

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion and ritual

Calendrical rituals (Unit 2: Topic 2)

Identify calendrical rituals in world religions (including Easter).

Explain using sacred texts and religious writings, the reasons for religious calendrical rituals occurring at a particular time.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Spiritualities (Elective 13)

Relational perspective: Core 2: Who are we?

How do groups organise roles to facilitate religious expressions?

Spiritual perspective: Core 3: Is there more than this?

How does spirituality help us understand our place in the world?

Indigenous Australian spiritualities (Elective 5)

Spiritual perspective: Core 3: Is there more than this?

What are the main aspects of Aboriginal and Torres Strait Islander rituals and ceremonies?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Explore the idea of ritual and consider the underlying meanings and values associated with ritual.

Explore the Catholic Church's teachings on the sacraments

And the sacraments as channels of God's grace.

The sacraments and Vatican II

Explore rituals in your school: How do these rituals impact the relationships between staff and students?

How do these rituals convey the values of the school? Design a ritual of welcome for a new class member.

Compare rituals of the Catholic Church with those of other Christian traditions.

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Christians believe they are called through Baptism (Latin vocación - 'calling') to use their gifts in their profession, family life, Church and civic commitments in the service of God and for the sake of the greater common good. In the Christian tradition, the response to this call (one's vocation) involves choosing from the following four main states of life: that of a single person; a married person; a celibate member of a religious congregation (sister, brother, priest); an ordained minister (e.g. priest, deacon). For Catholic Christians, Sacraments of Commitment (Marriage and Holy Orders) are particular expressions of vocation and discipleship. Christians believe the Holy Spirit empowers them to live out Christ's mission in the world.

Skills

Investigate how and why Christians (individuals or groups, past or present) have used their gifts in the service of God and for the sake of the common good (e.g. social, political or ethical reform; defence of human rights; action for social justice; ecological stewardship).

CHPG12

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion, rights and the nation-state

Religion and human rights (Unit 4: Topic 2)

Evaluate and draw conclusions about the significance of religion and the extent to which it has an influence on society's response to religious and human rights issues.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Heroes and role models (Elective 4)

Personal perspective:

Core 1: Who am I?

What might I learn from Christian heroes and role models for me to flourish?

Relational perspective:

Core 2: Who are we?

How do Christian heroes and role models influence the ways in which people behave with each other?

Spiritual perspective:

Core 3: Is there more than this?

How are heroes and role models' stories used by the adherents of particular religions for preaching and teaching, highlighting values and shared traditions and to frame ritual experiences?

Compass / Compass Plus (Certificate

III & IV in Christian Ministry and Theology)

Spirituality Today

Explore faith and spirituality in the workplace. Are faith and spirituality relevant to work, business and public life? Can faith/spirituality be good for business? If so, how?

Choices

Explore a contemporary Social Justice Statement from the Australian Catholic Bishops' Conference as an example of a way the church lives out its vocation in public life responding to social issues.

Participate in service learning and complete a community service journal.

The Edge

Understand the role of worldview and the personal implications of worldview.

Identify the relevance of your own beliefs and worldview on your life.

Answer the four big questions: Why are you? What do you believe? Why do you believe what you believe? What is your strategy to live out your beliefs?

Church

Liturgy and Sacraments

Religious Knowledge and Deep Understanding

Christians believe they are called through Baptism (Latin *vocatio* - 'calling') to use their gifts in their profession, family life, Church and civic commitments in the service of God and for the sake of the greater common good. In the Christian tradition, the response to this call (one's vocation) involves choosing from the following four main states of life: that of a single person; a married person; a celibate member of a religious congregation (sister, brother, priest); an ordained minister (e.g. priest, deacon). For Catholic Christians, Sacraments of Commitment (Marriage and Holy Orders) are particular expressions of vocation and discipleship. Christians believe the Holy Spirit empowers them to live out Christ's mission in the world.

Skills

Investigate how and why Christians (individuals or groups, past or present) have used their gifts in the service of God and for the sake of the common good (e.g. social, political or ethical reform; defence of human rights; action for social justice; ecological stewardship).

CHPG12

Examples of Connections to Senior Secondary Courses in Religion

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Explore faith and spirituality in the workplace. Are faith and spirituality relevant to work, business and public life? Can faith/spirituality be good for business? If so, how?

Choices

Explore a contemporary Social Justice Statement from the Australian Catholic Bishops' Conference as an example of a way the church lives out its vocation in public life responding to social issues.

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The Edge

Understand the role of worldview and the personal implications of worldview.

Identify the relevance of your own beliefs and worldview on your life.

Answer the four big questions: Why are you? What do you believe? Why do you believe what you believe? What is your strategy to live out your beliefs?

Church

Church History

Religious Knowledge and Deep Understanding

Awareness of history is an essential dimension of any study about religion. Historical knowledge is fundamental to understanding and appreciating the purpose, meaning and significance of religion in the lives of individuals and communities.

Skills

Investigate patterns of belief and religious traditions, and the ways in which these contribute to shaping and interpreting people's lives and experiences, past and present.

Examine and account for significant continuity and change in religions in a variety of historical and cultural contexts.

CHCH10

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religion and rituals

Calendrical rituals (Unit 2: Topic 2)

What historical events inform calendrical rituals in world religions, including Christianity and Aboriginal spiritualities and Torres Strait Islander religion (E.g. coming of the light)?

Religion, rights and nation-state

Religion and the nation-state (Unit 4: Topic 1)

Analyse the ways religion has interacted with the nation state through historical examples.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Australian scene (Elective 1)

Personal perspective: Core 1:
Who am I?

What has shaped my concept of being Australian?

Relational perspective: Core 2:
Who are we?

In what ways do religions, beliefs and spiritualities contribute to Australian identities?

Peace and conflict (Elective 7)

Relational perspective: Core 2:
Who are we?

Are wars ever just?

Australian scene (Elective 1)

Spiritual perspective: Core 3: Is there more than this?

In what ways have significant moments of Australian life been influenced by religion, beliefs and spiritualities?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Explore Vatican II as a turning point in Catholic history.

Explore the relevance of the Church in Australia today.

The Story

Recognise key events in the history of Israel.

Compare images of God in the Old Testament.

Reflect on the Bible and its relevance today.

Apply methods and resources for interpreting Biblical texts.

Explore the world of the New Testament.

The Edge

Investigate the role of religion in Australian society and how it has influenced Australian identity.

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding Christian moral teaching provides guidelines and limits regarding ethical and moral responses to global issues and challenges, such as justice, tolerance, reconciliation, peace, ecology, nonviolence, respect and appreciation for others.

Skills

Analyse and appraise the contribution of Christian moral teaching to global issues and challenges.

CLMF15

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religious ethics

Social ethics (Unit 3: Topic 1)

How do ethical theories provide guidelines and limits to decision making?

Differentiate between major world religions through the ways major religious beliefs and practices influence decision making processes in regard to a social ethical issue.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Peace and conflict (Elective 7)

Personal perspective: Core 1: Who am I?

How might a peace-maker be a sign of strength and/or weakness?

Relational perspective:

Core 2: Who are we?

How can we live peacefully in a multi-faith and diverse community?

Spiritual perspective: Core 3: Is there more than this?

How might religious differences be manipulated to cause conflict?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Choices

Define the terms ethics and conscience. Identify a range of approaches to ethical/moral reasoning. Apply a framework for ethical decision-making to ethical issues. Explore contemporary Catholic moral teaching on ethical and social issues.

The Edge

Understand the role of worldview and be able to articulate some key elements of the worldview of others. Understand some of the significant philosophical worldviews. Explore the big questions of human existence. Compare your own values and beliefs with those of others.

Christian Life

Moral Formation

Religious Knowledge and Deep Understanding Christian teachings about good and evil (e.g. the concepts of sin, freedom, conscience, grace, virtues, human dignity and integrity, identity, rights and responsibilities, consequences) inform the personal, relational and spiritual dimensions of human existence.

Skills

Examine Christian teachings about good and evil and critically analyse their significance for personal integrity and the good of community.

CLMF16

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religious ethics

Ethical relationships (Unit 3: Topic 2)

Identify ways in which religious traditions inform personal ethics.

Evaluate and draw conclusions about the extent to which religious ethics influence individual decision making processes and responses to ethical issues within a religious tradition.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Good and evil (Elective 3)

Personal perspective: Core 1: Who am I?

How do I contribute to experience of good and evil in my life and the lives of others?

Relational perspective: Core 2: Who are we?

How do ethics, morals and values in society relate to good and evil?

Spiritual perspective: Core 3: Is there more than this?

How do religions and belief systems engage with concepts of good and evil?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Choices

Define the terms ethics and conscience. Identify the ways in which Catholic tradition informs responses to social and ethical issues.

The Edge

Explore the big questions of human existence. Become aware of how suffering affects the way in which people make sense of the world.

Christian Life

Mission and Justice

Religious Knowledge and Deep Understanding Catholic social teaching proposes principles for reflection, provides criteria for judgment, and gives guidelines for action in response to social justice issues (e.g. world peace, environmental protection, political freedom, capital punishment, human rights, poverty, suffering, education, employment).

Skills

Examine and appraise the influence of Catholic social teaching on life and societal issues.

CLMJ12

Examples of Connections to Senior Secondary Courses in Religion

Study of Religion Syllabus (2019)

Religious ethics

Social ethics (Unit 3: Topic 1)

Analyse the influences of religious ethics on people, society and culture in response to a socio-ethical issue.

Religion, rights and nation-state

Religion and human rights (Unit 4: Topic 2)

Analyse religious perspectives on human rights and distinguish other perspectives on human rights, informed by various declarations, documents and acts.

Religion and Ethics (2019)

Dimensions with key ideas and questions

Social justice (Elective 12)

Personal perspective:

Core 1: Who am I?

How can I contribute to a just world?

Relational perspective:

Core 2: Who are we?

How can we respond to injustices in our local, national and global contexts?

Spiritual perspective:

Core 3: Is there more than this?

How do religions work to achieve changes in social systems?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Choices

Identify key themes of Catholic Social Teaching. Use themes of Catholic Social Teaching to analyse contemporary ethical and social issues.

Christian Life

Prayer and Spirituality

Religious Knowledge and Deep Understanding

Prayer in the Christian tradition nurtures the spiritual life of believers. Vocal prayer, meditative prayer and contemplative prayer are ancient examples of this.

Skills

Analyse and appraise the significance of prayer in the Christian tradition (vocal, meditative and contemplative) in the lives of individuals and communities (e.g. spiritual and emotional needs, devotional life, personal search for meaning, cultural identity, personal and communal wellbeing).

CLPS26

Elaborations

Study of Religion Syllabus (2019)

Religion and ritual

Lifestyle rituals (Unit 2: Topic 1)

Explain ways lifestyle rituals flow from and respond to ultimate questions.

How do lifecycle rituals help people make meaning?

Religion and Ethics (2019)

Dimensions with key ideas and questions

Religions of the world (Elective 9)

Personal perspective:

Core 1: Who am I?

How has religion impacted my life?

Relational perspective:

Core 2: Who are we?

What are (world religions) significant beliefs and practices?

Spiritual perspective:

Core 3: Is there more than this?

How do religious faiths influence spiritual journey of individual adherence?

Spiritualities (Elective 13)

Personal perspective:

Core 1: Who am I?

How does spirituality influence my life?

Relational perspective:

Core 2: Who are we?

Do mainstream religious expressions of spirituality meet the needs of people in the modern age?

Spiritual perspective:

Core 3: Is there more than this?

How does spirituality help us understand our place in the world?

Compass / Compass Plus (Certificate III & IV in Christian Ministry and Theology)

Spirituality Today

Identify a variety of ways in which Christians practice their spirituality. Recognise different types of Christian spiritualities. Make a recommendation on how spirituality could be supported at your school.

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RELIGIOUS LIFE OF THE SCHOOL P-12

RELIGIOUS LIFE OF THE SCHOOL P-12

Section Three

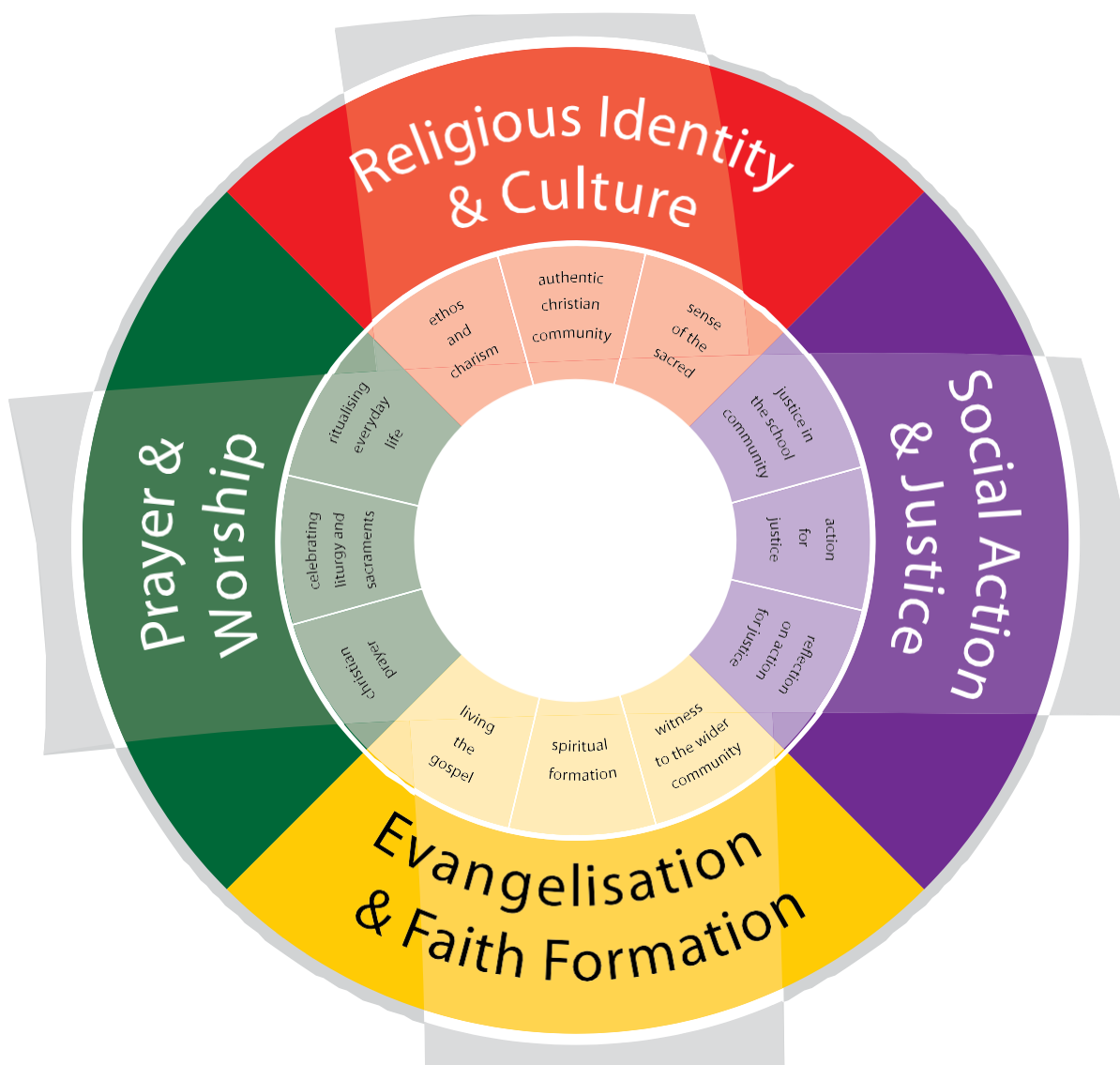
RELIGIOUS LIFE OF THE SCHOOL P-12

Introduction

The *Religious Life of the School P-12* is focused on the second dimension of Religious Education, commonly referred to as “teaching people to be religious in a particular way” (Moran, 1991). The *Religious Life of the School P-12* provides a lens through which a school may audit and further develop its religious life.

Structure of the Religious Life of the School P-12

The *Religious Life of the School P-12* comprises four interrelated components: *Religious Identity and Culture*; *Evangelisation and Faith Formation*; *Prayer and Worship*; and *Social Action and Justice*. Each of these components, while mutually reinforcing, provides a significant focus on a distinctive aspect of the religious life of the school. Each component is further sub-divided into three elements as the graphic organiser below indicates:



From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics. The inspiration of Jesus must be translated from the ideal into the real. The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate
(Religious Dimension of Education in a Catholic School, 1988, n.25).

Jesus Christ is central to understanding Christianity. Catholic and ecumenical schools introduce students to a view of the world founded on scripture and the ongoing tradition of the Church and embedded in the religious identity and culture of the school. This worldview is expressed through its beliefs, values and practices, quality relationships, the aesthetic, social and physical environment and its organisational structures and procedures. These expressions are shaped and developed in such a way as to maximise their positive impact upon the religious and spiritual formation of all members in the school community. The knowledge and skills of staff and students in dance, drama, digital technologies, music and visual arts are utilised to effectively communicate and promote elements of the religious identity and culture of the school.

The school derives its identity and culture from its Catholic Christian character. The school is called to be a real and living expression of the Church's pastoral mission in the world.

The complexity of the modern world makes it all the more necessary to increase awareness of the ecclesial identity of the Catholic school. It is from its Catholic identity that the school derives its original characteristics and its 'structure' as a genuine instrument of the Church, a place of real and specific pastoral ministry (The Catholic School on the Threshold of the Third Millennium, 1997, n.11).

Thus, a true test of the school's authentic identity and culture is the extent to which the Church is present in the school and the school is present in the Church.

The curriculum (i.e. all the activities and experiences that promote students' learning and development as whole persons) is also an expression of the school's religious identity and culture. This is especially so in the ways in which areas of learning are presented and timetabled, classroom pedagogy is experienced, student engagement in learning is promoted, assessment and reporting processes occur, and student wellbeing is nurtured.



The tone and tenor of a school's religious identity and culture make a statement about what is important and valued in a particular community and what things are excluded or ignored. As Elliot Eisner (1994) has reminded us, the *explicit* or formal curriculum is a small part of what a school actually teaches. Revising the content of this *explicit* curriculum does nothing to address the *implicit* curriculum.

The implicit curriculum of the school is what it teaches because of the kind of place it is. And the school is that kind of place [because of] various approaches to teaching...the kind of reward system that it uses...the organizational structure it employs to sustain its existence...the physical characteristics of the school plant...the furniture it uses and the surroundings it creates. These characteristics constitute some of the dominant components of the school's implicit curriculum. ...These features are... intuitively recognized by parents, students, and teachers... because they are salient and pervasive features of schooling, what they teach may be among the most important lessons a child learns (p.36).

Catholic and ecumenical schools need also to be cognisant of what Eisner refers to as the *null* curriculum. What religious leaders and teachers choose to leave out of the school's religious identity and culture is no less important than what they choose to include.

A Catholic perspective can be infused into all areas of learning to promote a school identity, which is informed by Catholic intellectual and aesthetic traditions. For example: aspects of Catholic social teaching make an important contribution to studies of business and economics; Catholic poets and writers can assist the study of literature; hymns and religious music can assist studies in music and performance; the sciences are informed by scripture and Church teaching, particularly in areas such as bioethics and the origins of the universe. Thus, all areas of learning contribute to the religious identity and culture of the school. It cannot be left to the classroom religion program to be the only learning area that contributes to the school's religious identity and culture.

There are three elements of the religious identity and culture of the school. They have been identified as: developing the school's *ethos and charism*; building *authentic Christian community*; and creating a *sense of the sacred*.

Ethos and Charism

The ethos and charism of the school express the assumptions, beliefs and values that the Catholic Christian community shares. They are reflected in what is done, how it is done and who is doing it. A school communicates its distinctive identity through its ethos and charism, which find expression in its religious values, culture, rituals and practices.

Christ is the foundation of the whole educational enterprise in a Catholic or ecumenical school. The fact that in their own individual ways all members of the school community share this Christian vision, makes the school "Catholic"; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal (The Catholic School, 1977, n.34).

Ethos

In a Catholic Christian educational context, ethos refers to the gospel values and Church traditions embedded in the everyday life and culture of the school. The school's ethos is given voice through the educational and faith formation of its students, the quality of personal relationships fostered, and Christian attitudes and responsibilities modelled and explicitly taught.

The embedding of this ethos needs to take into account a range of factors: the ecclesial, political, economic, social and historical contexts; the nature of the local community; the parents, teachers and students at the school community; and the interrelationships between these different factors. A significant challenge for the contemporary Catholic and ecumenical school is how to communicate a Catholic Christian ethos and charism to community members who may have little connection with Church traditions.

Charism

The word charism, in the tradition of the Church, refers to spiritual gifts used for the service of the whole community. These gifts or graces of the Holy Spirit are given to individuals and groups for the sake of others. In letters to the early Christian communities, St Paul lists gifts or charisms of the Holy Spirit (1 Corinthians 12:4-11, 1 Corinthians 12:27-30, Romans 12:6-8, Ephesians 4:11, Galatians 5:22-23). Paul also insists that the virtue of charity is above all other charisms (1 Corinthians 13:13).

A Catholic Christian school draws upon this rich heritage of spiritual gifts to formulate its own unique way of being and giving service to all. The central influence on the charism of any school is the person of Jesus Christ. All charisms seek to provide a pathway through which a school community might interpret and give voice to the centrality of Jesus Christ. Schools draw inspiration and direction from the stories of how their founding religious congregation, patron saint or significant people in the school's history exemplified particular gifts of the Spirit in living out the gospel of Jesus Christ. Therefore, in a Catholic Christian educational context, charism can be viewed as a spiritual energy that permeates a particular school based on significant people, values and stories.



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Authentic Christian community

The Catholic school aspires to be an authentic Christian community that builds quality relationships modelled on the vision and values of Jesus. An authentic Christian school community supports the dignity of each person, practises Christian hospitality and proclaims its values through word and action.

Catholic schools must be seen as meeting places for those who wish to express Christian values in education.

The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living. Its work is seen as promoting a faith-relationship with Christ in whom all values find fulfilment. But faith is principally assimilated through contact with people whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community (The Catholic School, 1977, n.53).

The writings of St Paul provide sound guidance to the early Christians in building and sustaining authentic communities based on the values of Christ. Paul's letters identify a variety of characteristics that mark an authentic Christian community and have a contemporary relevance for building community in Catholic schools:

Building Peaceful Relationships

"So then, let us always seek the ways which lead to peace and the ways in which we can support one another" (Romans 14:19).

Caring For The Marginalised

"If one part is hurt, all the parts share its pain" (1 Corinthians 12:26a).

Rejoicing In The Achievements Of One Another

"If one part is honoured, all the parts share its joy" (1 Corinthians 12:26b).

Seeking And Offering Forgiveness

"Be kind and compassionate to one another, forgiving each other, just as in Christ, God forgave you" (Ephesians 4:32).

Supporting And Encouraging One Another

"Therefore, encourage one another and build each other up" (1 Thessalonians 5:11).

The Catholic School on the Threshold of the Third Millennium (1997) reminds us that the Second Vatican Council affirmed the community dimension of the Catholic school. The Catholic school is more than just a place for academic learning; it seeks to be a place of complete formation through a strong sense of interpersonal relationships.

Sense of the Sacred

A physical environment that uses intellect, art, design and space to engage the senses contributes to the religious identity and culture of a community. The aesthetic, social and physical environment is a powerful means by which a school community creates values and reflects a sense of the sacred.

Attending to the aesthetic aspects of the school setting can make a significant contribution to the religious and spiritual formation of young people. As the school seeks to foster what is good, beautiful and true, it communicates its beliefs and its faith through its total environment. The various areas of the curriculum, especially the humanities, make explicit this aesthetic dimension.

Above all, a Catholic school is to be a place that affirms life in all its beauty and diversity, ensuring that the creative energies and output of students and staff are valued. Through its aesthetic character the school proclaims its understanding of the link between the faith it proclaims and the community it serves.

The Catholic tradition has a long-held practice of connecting the design and care of buildings and their surrounds to the religious and spiritual formation of people. Art and architecture are more than merely functional within this tradition. Buildings and their surrounds have the capacity to inspire and to symbolise the beliefs and the hopes of a community. In this way they contribute to the nurturing of faith.

Catholic schools also endeavour to develop a social environment in which teachers, students and parents know they are valued as persons of worth and dignity, created in the image and likeness of God. A sense of God's presence in the social environment of the school is fostered when people experience Christian hospitality, when they gather for prayer and worship and when they are supported in celebrating the everyday moments of life.

It is helpful to bear in mind, in harmony with the Second Vatican Council, that this community dimension in the Catholic school is not a merely sociological category; it has a theological foundation as well. The educating community, taken as a whole, is thus called to further the objective of a school as a place of complete formation through interpersonal relations (The Catholic School on the Threshold of the Third Millennium, 1997, n.18).

A balanced Religious Education program promotes both conceptual and aesthetic knowledge. In a general sense, the classroom learning and teaching of religion is focused on conceptual knowledge and in the religious life of the school there is a focus on aesthetic knowledge, but both ways of knowing are important components of both domains.

The aesthetic comes to us in a number of ways. The aesthetic connection with spiritual understandings is one of the most potent. In fact, for many commentators, the spiritual dimension of life and a sense of *being connected with something larger than ourselves* is at the heart of the aesthetic experience as well as the spiritual experience.

When *The Arts* is integrated into both the classroom teaching of religion and the religious life of the school, students are able to engage with material of a particular art form i.e. the material of movement, of paint, of the digital pixel. Haseman (2013) refers to this as 'sensuous engagement'. He advanced the view that it is not a conceptual thing, because when learners start to work sensuously, another part of the brain is activated and other forms of knowing come into play. The best of this work leads to moments of revelation by being truly present: *I am working this; I am so consumed by this; my brain, my body, my imagination, my memory and my feelings are all connected with this.*



Evangelisation & Faith Formation

Evangelisation means bringing the Good News to all strata of humanity, and through its influence, transforming humanity from within and making it new (On Evangelisation in the Modern World, 1975, n.18).

To evangelise is first of all to bear witness, in a simple and direct way, to God revealed by Jesus Christ, in the Holy Spirit; to bear witness that in his Son God has loved the world - that in his Incarnate Word he has given being to all things and has called every man and woman to eternal life (On Evangelisation in the Modern World, 1975, n.26).

At the end of Matthew's gospel, Jesus commissioned his followers to "go and make disciples of all nations" (Matthew 28:19). The term used by the Church to describe this activity is evangelisation.

The Church's understanding of evangelisation includes both proclamation of the gospel message to all people and its challenge to each individual to inner transformation in response to the gospel proclaimed.

Since 1990 and the release of John Paul II's *Redemptoris Missio*, the term "new evangelisation" has become part of Catholic vocabulary. McGrath (2012) observes that although John Paul II employed the term before 1990, it has resulted in at least three dimensions of meaning:

The first meaning is contextual and refers to baptised Catholics whose lives are disconnected from the Church. The second dimension of meaning refers to its *attributes*. As early as 1983, John Paul II called for a "new evangelisation; new in its ardour, methods and expression" (p.5). The third dimension of meaning applies to renewal of the whole project of evangelisation. As McGrath states, "it has become a paradigm for all pastoral activity, one that links *mission* and *communion* in all three 'situations' of evangelisation" (2012, p.285).

When individuals and communities express in a simple and direct way who they are and what they do because of their relationship with Jesus Christ, they are engaging in the work of evangelisation.

The Catholic school participates in the evangelising mission of the Church and is a privileged environment in which Christian education is carried out. In this way Catholic schools are at once places of evangelisation, of complete formation, of enculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds (The Catholic School on the Threshold of the Third Millennium, 1997, n.11).

Catholic schools are both educating and evangelising communities. They are evangelising communities to the extent that they give an authentic voice to the religious dimension of life through the lens of a community of faith. Catholic schools evangelise through their particular culture, through the life witness of members and through the curriculum. These are means through which a school community invites all of its members into a conversation motivated and inspired by the good news of Jesus Christ.

Catholic schools invite people to move towards commitment to, and involvement in, a Christian community. This occurs through the process of evangelisation. People are invited to share in a more conscious and deepened way the Christian community's experience of the life, death and resurrection of Jesus.

Within the context of the Catholic school, faith formation describes how its members are immersed in the shared beliefs, language, symbols, liturgy and activities of the Catholic Christian tradition. While schools recognise that they make a contribution to the faith formation of individuals, faith formation is a lifelong process. The role of the Catholic school in faith formation is to nurture both those who are already actively engaged with a faith tradition and those who are yet to engage in a journey of explicit, active faith.

Evangelisation and faith formation are focused in an explicit way on the call to hear the gospel of Jesus Christ, to respond to it in daily life and to deepen personal understanding and faith.

Three elements of evangelisation and faith formation are: *living the gospel*; *spiritual formation*; and *witness to the wider community*.

Living the Gospel

Living the gospel of Jesus Christ is a call to openness that invites each person to experience a change of heart through engaging in the world as an active Christian. A school fosters this call in its individual members by creating an environment that encourages and invites them to discipleship and ministry.

The Catholic school loses its purpose without constant reference to the gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Christ and thus creates in the school community an atmosphere permeated with the gospel spirit of freedom and love (The Catholic School, 1977, n.55).

A Catholic school assists its members to live the gospel of Jesus Christ when it helps them to develop a personal relationship with Jesus; use scripture as a guide and inspiration for living; and create an environment where the attitudes and actions of Jesus provide a model and standard for the community.

It is imperative therefore that the Church proclaim the Gospel to the young in ways that they can understand, ways that can enable them to grasp the hand of Christ who never ceases to reach out to them, especially in their dark times (The Church in Oceania, 2001, n.44).

In living the gospel of Jesus Christ, the Catholic school seeks to be a place that recognises the sacramentality of everyday moments in the school day and the everyday lives of its members. The school seeks to model a culture of hope and joy that provides a powerful expression of the good news of Jesus.

Spiritual Formation

Spiritual formation in a Catholic school occurs within the context of the Catholic Christian faith tradition. Such formation is orientated to the spiritual growth of each individual and the spiritual flourishing of the school community. Spiritual formation is sensitive to the faith background and life journey of individuals within the community. School communities recognise moments and opportunities for formation and find ways to nurture the spirituality of each individual in ways that respect their religious background and their informed conscience.

Christian spirituality is [grounded] in the life of the Triune God, focused on Jesus Christ, situated in the Church, and ever responsive to the Holy Spirit. It is also visionary, sacramental, relational and transformational (McBrien, 1981, p.1058).

Spiritual formation contributes to the journey of a person towards wholeness. At the heart of Christian spirituality is the image of the Triune God, understood as a community of love. For the Christian, spirituality centres on loving relationships and the building of Christian community. Catholic Christian spirituality has a rich heritage, reflecting a variety of spiritual traditions from diverse historical periods, cultures and faith communities that continue to be relevant to the search for meaning today.

Spiritual formation in an Archdiocesan school invites students to see the realities of our world in new and life-giving ways. It calls them to recognise the presence of God in daily life. Catholic school communities create experiences which assist students to live in healthy relationships, sensitive to the needs and gifts of others, based on the belief that to be human and to be Christian is to live in community. Such spiritual formation is transformational, leading to a richer connection with the presence of the Spirit who heals, reconciles, renews, gives life, bestows peace, sustains hope, brings joy and creates unity.

Witness to the Wider Community

Christians are called to give witness to the beliefs and values of the Catholic Christian Tradition and proclaim the good news of Jesus Christ. The Catholic school, as part of the evangelising mission of the Church, witnesses to the wider community through its physical presence and authentic proclamation of the gospel in word and action.

In responding to the call in Matthew's Gospel (28:19) to "therefore, go and make disciples of all nations", the Archbishop of Brisbane, Mark Coleridge (2013) proclaimed:

More clearly and urgently than ever Jesus is saying this to the Church now - not just to some in the Church but to the whole Church, including young people. Young people are not just the missionaries of the future; they are the missionaries of now. Just as Jesus called the rich young man to follow him, he is calling young people now. Just as St Paul chose the young Timothy to be one of the leaders of his missionary team (Acts 16:1-3), so young people are being chosen now.

The Greek word for witness, *martus*, gave us the English word 'martyr', meaning one who voluntarily suffers for the sake of their faith or in defence of some virtue. In Christianity, the word 'witness' means that the believer gives testimony to their faith in Jesus Christ and his gospel in all their thoughts, words and deeds, even at the cost of personal sacrifice, indifference or hostility on the part of others.

Catholic and ecumenical school communities are called to be counter-cultural in witnessing to Christian beliefs and values. Such witness will at times challenge the dominant social culture and come at some cost to the school community. In seeking to witness to the broader community, schools face the challenge of relating to those who do not necessarily share the understandings and life-patterns of Christians. Christian witness challenges school communities to negotiate the tension of maintaining Christian integrity while engaging respectfully with the reality of people's lives and the different stages of their journeys in faith.

The school, by its very physical presence within the local community, can provide a positive witness to gospel values. The care and maintenance of facilities, the presence of religious iconography and symbols, the conduct of students and staff and the school's capacity to make connections with local agencies all contribute to its evangelising witness.

Prayer & Worship

Prayer cannot be reduced to the spontaneous outpouring of interior impulse: in order to pray, one must have the will to pray. Nor is it enough to know what the Scriptures reveal about prayer: one must also learn how to pray. Through a living transmission within the believing and praying Church, the Holy Spirit teaches the children of God how to pray (Catechism of the Catholic Church, 1994, n.2650).

Prayer

Prayer is the raising of one's mind and heart to God. To pray is to respond to the wonder and mystery of life. In the Christian tradition prayer fosters a personal and living relationship with God as Trinity.

Worship

Worship is described as the adoration of God that may be expressed through praise, thanksgiving, self-offering, sorrow and petition. Worship of God is described as private when it occurs anywhere and at any time. Liturgy is public worship centred on Christ. Worship can be expressed through bodily gestures or postures, in rites and ceremonies (The Essential Catholic Handbook, 2004, p.267).

Prayer and worship as integral to the life of all Catholic and ecumenical schools and have the potential to nourish the spiritual growth of all members of the school community. Prayer and worship provide the context and the resources for individuals and groups to celebrate their life and identity as members of the school and to nurture their relationship in faith with God and with one another. Staff require ongoing support and formation in understanding prayer and worship in the Catholic and broader Christian tradition and in developing the knowledge and skills needed to promote experiences of prayer and worship with students. Teachers also draw upon student understanding and skills about genre, purpose, context and meaning in assisting them to write appropriate texts for prayer and worship experiences. In particular, knowledge and skills related to *The Arts* (e.g. dance, drama, media arts, music and visual arts) enhance the quality of prayer and worship experiences.

The life of faith is expressed in acts of religion. The teacher will assist students to open their hearts in confidence to Father, Son, and Holy Spirit through personal and liturgical prayer (The Religious Dimension of Education in a Catholic School, n.83).

Prayer and worship create a sense of purpose and identity within the school community by drawing its members into an understanding of their shared humanity, linking them with the Church throughout the world and sending them out to share the good news. Three elements of prayer and worship are: *Christian prayer; celebrating liturgy and sacraments; and ritualising everyday life.*

Christian Prayer

Prayer, as the raising of the mind and heart to God, contributes to the faith growth of individuals and the building of Christian community. Schools draw on the richness of the Catholic tradition, the wider Christian tradition and their own particular charism to nurture the prayer life of the school.

There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray "in the name" of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God (Catechism of the Catholic Church, 1994, n.2664).

The Church invites the faithful to regular prayer: daily prayers; the Liturgy of the Hours; Sunday Eucharist; and the feasts of the Liturgical Year. The Catechism of the Catholic Church identifies three expressions of prayer: vocal prayer, mediative prayer, and contemplative prayer.

In vocal prayer a person, or a group, gives voice in an external way to the interior prayer of the heart following Jesus' example of prayer to God. Mediative prayer is a prayerful quest engaging thought, imagination, emotion and desire. This may include readings, reflection, journaling, silence and stillness. At the heart of contemplative prayer is the simple act of being with God; recognising in stillness and silence God's indwelling presence.

Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus (1 Thessalonians 5:17-18).

The essential forms of prayer in the Christian Tradition are: blessing and adoration; petition and intercession; and thanksgiving and praise. All of these forms are present in the Mass. Sources of Christian prayer include: scripture; Liturgy of the Church; the theological virtues of faith, hope and love; the created world; and our relationships and life experiences.

Prayer may take place in many different contexts and settings. In celebrating a significant feast day or liturgical season in the life of the Church, it may be appropriate to gather for a prayerful school assembly. Meditative and contemplative prayer might be best experienced in a school prayer room or chapel. Reflective walks or keeping a journal may be more appropriate in outdoor settings or retreat venues. Members of the school community are supported in recognising the religious dimension in the everyday moments of life through the practice of daily classroom prayer.

When the school community gathers in prayer, it draws on the breadth of the Christian tradition to build an understanding that its prayer is joined with the prayer of the whole Christian community; the people of God. Schools draw on their charism as an additional resource for prayer.

Staff and students need opportunities to engage in prayer daily. In the course of their years in Catholic and ecumenical schools, students will experience a variety of formal and informal expressions of prayer, appropriate to their age and development.

Celebration of Liturgy and Sacraments

Liturgy and sacraments are part of the formal, public prayer and worship of the Church. The Church encourages full, conscious and active participation in liturgy. Schools celebrate the Liturgy of the Church through celebration of the sacraments, Liturgy of the Word and Liturgy of the Hours.

Liturgy

The original meaning of the word "liturgy" was a public work or service on behalf of the people. In Christian understanding the word liturgy refers to the participation of the people of God in "the work of God" (John 17:4). The New Testament understanding of "liturgy" includes celebration of divine worship, proclamation of the gospel and acts of charity (Catechism of the Catholic Church, nn.1069-1070).

Therefore, a school community's celebration of liturgy both reflects and influences what it proclaims, who it is and what it does.

Sacraments

Sacraments are signs of grace, instituted by Christ and entrusted to the Church through which the life of God is bestowed. There are seven sacraments in the Catholic Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. The purpose of the sacraments is to sanctify, to build up the Body of Christ and to give worship to God. Sacraments are signs and they also instruct. Sacraments pre-suppose faith and nourish and express faith (Code of Canon Law, 1983, 1123-1131).

Schools form their members for conscious and active participation in liturgy and sacraments. Conscious and active participation in liturgy and sacraments is in itself formative. Formation includes opportunities for instruction about the nature, purpose and structure of liturgical celebrations and of appropriate ways of participation. Such formation assists community members to understand that liturgy also leads to action in the world.

Celebration of the liturgical life of the Church includes opportunities for celebration of the sacraments, Liturgies of the Word and the Liturgy of the Hours. To enable fully conscious and active participation in liturgy, it is important that schools reflect on the nature of their communities and the age and background of participants when selecting the appropriate form of liturgical celebration.

Careful preparation and planning are essential to good liturgy. The more students are familiarised with the words, actions and gestures, symbols, structures and environments of liturgies, the more they are able to come to a more conscious and active participation.



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Ritualising Everyday Life

In Christian communities, rituals combine words, actions and symbols to make meaning of the mystery of life in the light of the gospel. Christians believe that all creation is good and is infused with the presence of God. School communities affirm the sacredness of everyday life by recognising and celebrating God in the created world, in relationships with others and in events and experiences.

No theological principle or focus is more characteristic of Catholicism or more central to its identity than the principle of sacramentality. This principle reflects the central Catholic conviction that God mediates Godself to us and we encounter God's presence and grace coming to meet us through the ordinary of life - through our minds and bodies, through our works and efforts, in the depth of our own being and through our relationships with others, through the events and experiences that come our way, through all forms of human art and creativity, through nature and the whole created order, through everything and anything of life (Groome, 1996, p.112).

As well as the celebration of formal liturgies and prayer, school communities celebrate prayer rituals to mark the everyday patterns of life, rites of passage and moments of grief and loss, joy and celebration. These prayer rituals have a recognisable structure and may use elements and symbols similar to those of the prayer and liturgy of the Catholic tradition. However, they provide opportunities for increased freedom and flexibility in their design and celebration; they can be led by community members; draw on themes and experiences identified by students and the community; and incorporate secular elements. Catholic and ecumenical schools draw on their religious character and liturgies to inform and enhance rituals and celebrations that have a predominantly secular character.

Social Action & Justice

What does the Lord require of you? To act justly and to love tenderly and to walk humbly with your God (Micah 6:8).

Three major themes run through scripture and Catholic Social Teaching. A core theme is that each human person is made in the image and likeness of God and has an inalienable human dignity and worth. Derived from this core theme are two further themes. These are the rights and duties that are proper to human persons and the freedom and responsibility that underpin these rights and duties. In more recent times there is growing awareness of the application of these three themes to both human persons and the whole of God's creation.

Themes of Catholic Social Teaching

Ten themes of Social Justice give expression to the human worth and dignity of each individual made in the image and likeness of God. These are:

- Respect for the human person;
- Preferential option for the poor;
- Political and economic rights;
- Promotion of the common good;
- Subsidiarity;
- Political participation;
- Economic justice;
- Stewardship;
- Global solidarity;
- Promotion of peace.

Dimensions of Justice

A Catholic Christian understanding of justice has emerged from the Biblical tradition. This rich Biblical understanding portrays a just society as one marked by the fullness of love, compassion and peace. Catholic social teaching makes a distinction between three dimensions of basic justice: commutative justice, distributive justice and social justice. Commutative justice calls for fundamental fairness in people's dealings with one another. Distributive justice requires that the allocation of income, wealth and power in society be evaluated in light of its effects on those whose basic material needs are unmet. Social justice obliges people to be active and productive participants in the life of society and insists that society has a duty to enable them to participate in this way (Economic Justice for All, 1986, n.68-71).

An additional, essential element of justice in a Catholic or ecumenical school is the application of the principles and processes of restorative justice. These are evident when school communities search for solutions that promote, reconcile and rebuild right relationships with God and with one another.

Social action is the striving to bring authentic moral values to the organisation of society and to the social institutions - educational, economic, political - by which society functions (Catechism of the Catholic Church, 1994, nn.2426-2436).

Social action brings into sharp focus Jesus' vision for the coming of the Kingdom of God where sinfulness, brokenness and injustice are transformed and peace and harmony are restored. For Catholics, social action finds its foundation in the scriptures, particularly the Gospels and in the Church's Social Teaching.

Applying social action and justice requires two important dispositions: empathy (the capacity to stand in the shoes of another) and solidarity (the capacity to walk with another). Catholic and ecumenical schools work to build these dispositions in students through programs for service-learning, social justice programs and outreach experiences. Social action and justice in schools have a particular connection with knowledge and skills from the social sciences. Foundational to the social sciences are: notions of continuity and change; democratic process; participation; stewardship; sustainability; peace; justice; cultural diversity; inclusion; power; resources and social systems. Schools plan, implement and reflect upon experiences of social action and justice, drawing on the social sciences, scripture and Catholic social teaching.

The *Religious Life of the School P-12* identifies three elements of social action and justice; *justice in the school community; action for justice; and reflection on action for justice.*

JustJustice in the Local Community

The school practises justice within its own community through policies, structures and practices that are consistent with the themes of Catholic social teaching. Respect for the dignity of the human person underlies Catholic social justice themes.

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us. This teaching rests on one basic principle: individual human beings are the foundation, the cause and the end of every social institution (Mother and Teacher, 1961, n.219).

A just school is faithful to Catholic Social Teaching when its policies, structures and practices promote the dignity of all members of the community. Of central importance is the establishment of positive relationships and decision-making processes that respect the dignity of individuals and promote the common good. These are reflected in significant areas of school life such as enrolment procedures, decisions about curriculum, school fees and levies, academic reporting and behaviour support.

The practice of justice within a school community needs to respect the principle of subsidiarity. This principle holds that decisions are best made and enacted at the lowest appropriate level. Within a Catholic or ecumenical school this means that all those affected by policies, practices and decisions are appropriately engaged in processes of developing and implementing them. Therefore, a school community develops policies, structures and practices that promote participation and inclusion.

The "principle of subsidiarity" must be respected: "A community of a higher order should not interfere with the life of a community of a lower order, taking over its functions." In case of need it should, rather, support the smaller community and help to coordinate its activity with activities in the rest of society for the sake of the common good (The Hundredth Year, 1991, n. 48).

Action for Justice

The Christian vocation entails action for justice, peace and ecological stewardship. This is based on the dream of Jesus to establish the Kingdom of God. School communities act for justice when they demonstrate a commitment to the poor and marginalised, actively work for peace and practise stewardship of the earth.

A consistent theme of Catholic social teaching is the option or love of preference for the poor. Today, this preference has to be expressed in worldwide dimensions, embracing the immense numbers of the hungry, the needy, the homeless, those without medical care, and those without hope (On Social Concern, 1987, n. 42).

The school seeks to look beyond itself and engage with activities that promote consciousness of issues of poverty in the world. Poverty takes many forms and is not just restricted to the hungry and homeless. A Christian understanding of poverty encompasses a poverty of spirit as well as material poverty. Thus, the poor might include those who are marginalised by the dominant culture, those who lack emotional support or those who suffer discrimination because of their difference.

Within a Christian world view, peace in the world begins with a conversion of heart in the individual.

Respect for and development of human life requires peace. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among people, respect for the dignity of persons and peoples, and the free communication among people, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is "the tranquillity of order." Peace is the work of justice and the effect of charity (Catechism of the Catholic Church, 1994, n.2304).

Catholic and ecumenical schools seek to structure their physical, emotional and relational environments in ways that promote peaceful relationships and support the development of peacemaking skills. The making and maintaining of peace in a school community is an ongoing challenge. However, in John's Gospel, Jesus reminds his followers that peace will prevail in spite of difficulties.

I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world (John 16:33).

For Christians, stewardship is the conviction that every gift of nature and grace comes from God and that the human person is not the absolute owner of his or her gifts or possessions but rather the trustee or steward of them. These gifts are given in trust for the building of the Kingdom of God.

In *Laudato Si*, an encyclical written by Pope Francis, we are reminded not only as a Catholic audience but also as an entire global audience to address the *growing and distressing concern about what is happening to planet Earth* (2015).

There is a growing sensitivity to the environment and the need to protect nature, along with a growing concern, both genuine and distressing, for what is happening to our planet... Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it. (#19)

A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (#49)

Christians are called to appreciate the spiritual and theological significance of all creation. In doing so, they exercise stewardship of the planet and its resources. Christians are called to care for all creation and to exercise sound moral judgements about the use of the world's resources. There is a moral imperative to take into account the welfare of future generations as well as those deprived of a fair share of the world's resources in these times. Catholic social teaching calls each individual and each community to show concern for the common good and to work for peace and justice in the world.

The most profound motive for our work is this knowing that we share in creation. Learning the meaning of creation in our daily lives will help us to live holier lives. It will fill the world with the spirit of Christ, the spirit of justice, charity, and peace (On Human Work, 1981, n.25).

Catholic and ecumenical schools are encouraged to incorporate service-learning into their curriculum. Service-learning involves deepening one's understanding of the scriptural foundations and meaning of Christian service and how Christian service is exercised in a practical way as a response to identified social issues and areas of need. Christian service includes active engagement in outreach and immersion experiences that benefit both those engaging in Christian service and those receiving such service. Critical reflection on experiences of Christian service in the light of the gospel and the social teaching of the Church is an integral dimension of service-learning in a Catholic Christian school.

Reflecting on action for justice

Christian action for justice requires critical reflection and prayerful discernment in the light of the gospel and Catholic Social Teaching. School communities consciously plan for and implement these reflective elements into their justice initiatives through an action-reflection process.

The process of reflection is an integral part of lifelong learning. In an everyday sense, reflection is a 'looking back' on experiences so as to learn from them. Therefore, reflection is a means of constructing knowledge about oneself, one's community, and about the world. In a Catholic school context, students are supported to engage in a process of critical reflection by analysing, reconsidering and questioning their experiences in the light of the gospel and Catholic Social Teaching.

For these reasons the Church must incorporate into all levels of her educational system the teaching of social justice and the Biblical and ethical principles that support it (Economic Justice for All, 1985, n.342).

Reflection on action for justice leads to a richer and deeper understanding of how such experiences respond to the challenge of the gospel and social teaching of the Church.

Service-learning, related to the age and stage of student development, assists students to reflect upon the rights and duties that are proper to human persons and the freedom and responsibility that underpin these rights and duties to become reflective, self-directed learners.

Religious Life of the School P-12 Elaborations

Each of the four components of the *Religious Life of the School P-12* (Religious Identity and Culture, Evangelisation and Faith Formation, Prayer and Worship, Social Action and Justice) has further been sub-divided into three elements. For each element, elaborations have been developed to provide guidance and support for school communities as they engage students and parents in the religious life of the school. These elaborations can be used to critique current practice with a view to further enhancing the spiritual and faith development of students. Elaborations of the *Religious Life of the School P-12* align with the content descriptions of the *Religion Curriculum P-12* and are coded accordingly.

Schools should ensure a range and balance of elaborations from across all four components are represented in the Religious Education curriculum.

Ethos and charism (ICE)

Ethos and charism of the school express the Catholic identity and the assumptions, beliefs and values that the school community shares. They are reflected in what is done, how it is done and who is doing it. A school communicates its distinctive identity through its religious values, culture, rituals and practices.



Promoting elements associated with the ethos and charism of the school (e.g. particular values, key scripture passages, sayings or concepts) *ICE1.1*

Integrating the Catholic intellectual and aesthetic perspectives across all learning areas of the taught curriculum *ICE1.2*

Using symbols associated with the school's charism in ritual and liturgy for affirming membership and a sense of belonging *ICE1.3*

Incorporating prayers associated with the school's charism into the life of the community (e.g. Congregation foundation day, Prayer of St Francis, Prayers to Mary) *ICE1.4*

Celebrating days of religious significance to focus upon values associated with the school's ethos and charism (e.g. Founder's/ Foundation Day, Feast Day) *ICE1.5*

Connecting school devotional practices for the contemporary cultural context (e.g. Indigenous students, rural community, ecumenical enrolment) *ICE1.6*

Promoting a positive sense of continuity and development related to the ethos and charism through the incorporation of historical material in school gatherings, celebrations, anniversaries and special occasions (e.g. photographs, artefacts from the past, elements of traditional prayers and devotional practices) *ICE1.7*

Living the vision and mission *ICE2*

Integrating the Archdiocesan Vision and values for Catholic Education into school vision and mission statements *ICE2.1*

Reviewing and critiquing school practices in the light of the school vision and mission statements *ICE2.2*

Displaying prominently the school vision and mission statements in diverse and engaging modes (e.g. translations into other languages, electronic versions, child friendly versions) *ICE2.3*

Giving public recognition to the commitment of role-holders within the school community (e.g. Blessing of support staff, Office Professionals Day, World Teachers Day) *ICE2.4*

Communicating the ethos and charism *ICE3*

Researching and communicating the history and heritage of the school to enhance understanding of its ethos, charism and Catholic identity *ICE3.1*

Exploring the intellectual tradition behind the ethos and charism of the school and how this applies to classroom learning *ICE3.2*

Developing programs for staff induction into the charism of the school and its contemporary application *ICE3.3*

Communicating the distinctive identity and nature of the school to the wider community (e.g. newspaper articles, school website, social media, community service) *ICE3.4*

Promoting the school's charism and ethos through newsletters, staff prayers and visual displays *ICE3.5*

Giving honour to the ethos and charism of the school through the use of iconography, sculpture and sacred art *ICE3.6*

Utilising student and staff skills in the arts to communicate significant elements of the ethos and charism of the school (e.g. a media production, a visual art display, a dramatic presentation of persons and events embodying school ethos and charism) *ICE3.7*

Authentic Christian community (ICC)

Authentic Christian community builds quality relationships modelled on the vision and values of Jesus. An authentic school community supports the dignity of each person, practises Christian hospitality and proclaims its values through word and action.

Respecting dignity and diversity /CC1

Developing policies, structures and practices to provide equity for all students /CC1.1

Recognising the diversity of student achievement within and beyond the school community /CC1.2

Celebrating the cultural diversity of the school (e.g. multicultural festivals, musical presentations at school gatherings by various cultural groups, displays of Indigenous art) /CC1.3

Implementing and evaluating behaviour support policies and practices in the light of the vision and values of Jesus /CC1.4

Providing companioning programs for students who are new, at risk or marginalised (e.g. social skills programs) /CC1.5

Infusing the gospel into leadership programs for students and staff /CC1.6

Building quality relationships /CC2

Welcoming, encouraging and supporting the participation of families in the life of the school /CC2.1

Developing a community culture that is committed to reconciliation, quality relationships and promoting intercultural understanding /CC2.2

Presenting, through drama, dance, music, visual art and media, traditional stories from various cultural groups /CC2.3

Recognising and celebrating the everyday moments of people's lives (e.g. announcing births, celebrating birthdays, recording of moments in daily life of the school) /CC2.4

Building a culture of care and concern across the school (e.g. parent care & concern group, providing meals for a bereaved family, doing an extra playground duty for a stressed colleague) /CC2.5

Acknowledging connections with the wider church community by partnering with the parish and local church through prayer, liturgy, social events and outreach /CC2.6

Practising Christian hospitality /CC3

Developing a shared understanding of the Christian underpinnings of hospitality and welcome /CC3.1

Promoting a spirit of Christian hospitality and social courtesy to all visitors /CC3.2

Maintaining, inviting, clean, uncluttered, and clearly signed public spaces /CC3.3

Practising with students, social courtesies (e.g. greeting people, introducing a visitor, welcoming a guest speaker) /CC3.4

Developing resources that welcome and orient new families to the school (e.g. welcome CD, handbook, website) /CC3.5

Sense of the sacred (ICS)

Sense of the sacred uses the intellect, art, design and reflective spaces to engage the senses. It contributes to the religious identity and culture of a community. The aesthetic, social and physical environment is a powerful means through which a school community creates and values a sense of the sacred.

Creating a sense of the sacred

ICS1

Engaging students in the prayerful use of local prayer sites, sacred spaces and physical structures (e.g. labyrinths, peace gardens, local parish church) *ICS1.1*

Reviewing the appropriateness of existing religious art and iconography *ICS1.2*

Establishing and maintaining sacred and reflective spaces in classrooms and around the school *ICS1.3*

Providing opportunities for students to explore God's presence through art and other media (e.g. engage an artist-in-residence, hold an exhibition of students' religious artwork) *ICS1.4*

Enhancing the religious culture ICS2

Providing professional learning opportunities on the power and potential of the aesthetic in creating a sense of the sacred *ICS2.1*

Providing professional learning for staff on religious art and iconography *ICS2.2*

Establishing practices and procedures for movement from secular psychological space to a readiness for prayer and celebration (e.g. use of bells, chimes, silence, ritual action) *ICS2.3*

Incorporating student art and religious iconography into school reception areas and communal spaces to reflect the liturgical seasons and life of the school community *ICS2.4*

Resourcing for a sense of the sacred ICS3

Planning for the acquisition of quality art, artefacts and iconography for classrooms and school environments *ICS3.1*

Using the natural environment to enhance a sense of the sacred (e.g. reflective walks, rainforest areas, peace/prayer gardens) *ICS3.2*

Identifying and sourcing suitable resources for creating an aesthetic environment for liturgy and ritual (e.g. music, symbols, materials, artefacts, images) *ICS3.3*

Exploring ways that the creative arts can be used to enrich the religious life and culture of the school (e.g. poetry in liturgies of the word, drama in Easter celebrations, creative use of multimedia in prayer rituals) *ICS3.4*

Supporting and resourcing staff to create meaningful prayer spaces and experiences in classroom settings. *ICS3.5*

Living the gospel (EFG)

Living the gospel calls for openness that invites each person to experience a change of heart by engaging with the world as Jesus did. A school fosters this call in its individual members by creating an environment that encourages and invites them to discipleship and ministry.



Creating a Christ-centred environment EFG1

Evaluating the effectiveness of the ways in which Jesus Christ is presented and interpreted in the life of the school (e.g. through artwork, stories, public gatherings, school website) *EFG1.1*

Planning for prayer and worship in the school that is Christ-centred and strongly connected to the Cycles of the Liturgical Year *EFG1.2*

Making connections between the life, death and resurrection of Jesus Christ and contemporary people and events (within and beyond the school community) *EFG1.3*

Creating a culture of hope, optimism, joy and inclusion that reflects the life of Jesus Christ through routines and practices (e.g. hospitality, forgiveness and outreach to the marginalised) *EFG1.4*

Embedding the gospel practices and processes EFG2

Using restorative justice processes to develop a Christian culture of forgiveness and reconciliation *EFG2.1*

Establishing policies practices and structures that promote inclusion and a sense of belonging to a Christian community *EFG2.2*

Providing opportunities for staff, students and parents to understand how traditions and practices in the school community connect with the gospel of Jesus Christ *EFG2.3*

Supporting staff programs on Christian ministry and vocation *EFG2.4*

Celebrating the Good News EFG3

Identifying and using scriptural texts to promote and support the Christian values of the school *EFG3.1*

Recognising and ritualising the rich tapestry of students, staff and families through personal and public recognition *EFG3.2*

Introducing elements of Christian joy and hope into the celebrations of school life *EFG3.3*

Familiarising the community with a range of Christian writings and writers who celebrate joy and hope in life and present the gospel message in engaging ways *EFG3.4*

Spiritual Formation (EFF)

Spiritual formation in a Catholic school occurs within the context of the Catholic Christian Tradition. Such formation is orientated to the spiritual growth of each individual and the spiritual flourishing of the school community. Spiritual formation is sensitive to the faith background and life journey of individuals within the community. School communities recognise moments and opportunities for formation and find ways to nurture the spirituality of each individual in ways that respect their religious background and their informed conscience.

Planning formation for students EFF1

Adapting spirituality and faith formation frameworks to enhance the spiritual formation of students (e.g. BCE *Catholic Identity Framework* related to the charism of Religious Institutes) EFF1.1

Providing faith formation experiences for potential student leaders (e.g. retreats, pilgrimages, meditation and prayer experiences, online discussion forums) EFF1.2

Supporting and resourcing staff to collaboratively plan and facilitate retreat and reflection experiences for students EFF1.3

Seeking out opportunities to integrate formation experiences into class and year level camps and trips EFF1.4

Responding to diversity EFF2

Incorporating data from the religious profile of students into the planning of spiritual formation experiences (e.g. students from diverse Christian denominations, students from religions other than Christianity) EFF2.1

Celebrating the religious unity and diversity within the school community by inviting representatives of other faith communities to participate in specific events EFF2.2



Seeking creative expressions EFF3

Providing opportunities for students to develop and express spiritual awareness through the arts (Dance, Drama, Media Arts, Music, Visual Arts) EFF3.1

Exploring creative ways of promoting an awareness of the spiritual dimension of life (e.g. podcasts, blogs, books, articles, websites, discussion circles, a lunchtime speakers' corner, panel discussions) EFF3.2

Utilising resources and developing activities that enrich and nurture an appreciation of the wide variety of spiritual charisms within the Christian tradition (e.g. Benedictine, Franciscan, Marist, Josephite, Edmund Rice, Presentation and Mercy) EFF3.3

Witness to the wider community (EFW)

Witness to the wider community calls Christians to give witness to the beliefs and values of the Catholic Christian tradition and proclaim the Good News of Jesus Christ. The Catholic school, as part of the evangelising mission of the Church, witnesses to the wider community through its physical presence and authentic proclamation of the gospel in word and action



Celebrating with others EFW1

Building collaborative relationships with the parish and local Church in planning joint celebrations (e.g. Social Justice Sunday, Mission Week, NAIDOC, National Migrant and Refugee Week) EFW1.1

Inviting students to participate in retreat experiences and reflection days with students from other Catholic schools EFW1.2

Inviting representatives of other Christian Churches to participate in school celebrations (e.g. Easter celebrations, Week of Prayer for Christian Unity) EFW1.3

Providing opportunities for students to plan for and participate in ecumenical and inter-faith experiences connected to the curriculum EFW1.4

Utilising online reflection experiences and other suitable resources for students EFW1.5

Reaching out EFW2

Supporting parents, staff and students seeking to become Catholic through participation in parish RCIA programs EFW2.1

Developing ways of meeting the pastoral needs of students and families (e.g. regular Make a Meal sessions for families in need, prayer circles, support groups, home visits) EFW2.2

Teaching students how to witness to the values that the school espouses at external events and activities (e.g. respectful behaviour in public settings, gratitude and graciousness, positive participation, considering the needs of others first) EFW2.3

Brainstorming ways the school might be a presence in the lives of members of the local community (e.g. aged care residents, parish groups, service organisations) EFW2.4

Making connections EFW3

Inviting clergy and parish staff to participate in the everyday and significant events of the school EFW3.1

Encouraging students to participate and take on leadership roles in the youth ministry of their local parish or diocese EFW3.2

Engaging with and promoting parish, deanery and Archdiocesan initiatives, events and gatherings EFW3.3

Communicating the Message EFW4

Articulating explicitly the connections between school policies, structures and practices and Christian values and principles EFW4.1

Communicating to the school community information about parish and Archdiocesan events (e.g. Mass times, Sacramental programs, youth initiatives, faith development programs) EFW4.2

Communicating explicitly the school values and beliefs through newsletters, local media and social media EFW4.3

Christian prayer (PWP)

Christian prayer raises the mind and heart to God or requests good things from God and contributes to the faith growth of individuals and the building of Christian community. Schools draw on the richness of the Catholic tradition, the wider Christian tradition and their own particular charism to nurture the prayer life of the school.

Drawing on the tradition PWP1

Teaching and using a variety of traditional prayers and devotions for individual and communal use (e.g. Our Father, Memorare, Glory Be, Rosary, Eucharistic Adoration) PWP1.1

Identifying appropriate times and occasions for different forms (e.g. prayers of praise, intercession) and expressions (e.g. vocal, meditative, contemplative) of prayer PWP1.2

Preparing and disseminating a calendar to ensure a prayerful perspective in celebrations of liturgical seasons (e.g. Lent), feasts (e.g. Mary Help of Christians) and significant events (e.g. ANZAC Day) PWP1.3

Providing or creating a school prayer book that includes a range of prayer forms (e.g. blessing and adoration; petition and intercession; thanksgiving and praise) PWP1.4

Nurturing prayer life PWP2

Modeling and explaining gestures used in prayer celebrations (e.g. Sign of the Cross, sign of peace, blessings, prayer postures, a gesture created for a specific occasion) PWP2.1

Scheduling time to allow for the preparation of students to enhance their participation in prayer experiences PWP2.2

Teaching students how to identify and use scriptural texts in prayer and worship PWP2.3

Using predictable patterns in prayer and worship across the school PWP2.4

Involving students in the creation of prayers for use in school celebrations PWP2.5

Establishing a culture and climate that values and emphasises a sense of the sacred during communal prayer times PWP2.6

Developing creative ways of building a culture of prayer within a school community (e.g. a prayer website, an intentions book, a prayer blog, a prayer garden, sacred spaces, sensory stimuli) PWP2.7

Accessing professional learning opportunities for staff to broaden and deepen their understandings about prayer, its purpose, meaning and expression PWP2.8

Making effective use of the arts (Dance, Drama, Media Arts, Music, Visual Arts) to enhance prayer experiences PWP2.9

Providing a variety of experiences PWP3

Immersing students in diverse experiences of prayer (e.g. traditional prayers and devotions, meditation and contemplation, silence, labyrinths and mandalas, praying with scripture, litanies and mantras, using *The Arts* as a stimulus for prayer) PWP3.1

Providing opportunities for students to engage with different approaches to meditation (e.g. Christian meditation, Ignatian meditation, Lectio Divina, guided meditation) PWP3.2

Incorporating appropriate symbols when developing prayer experiences (e.g. flame, water, oil, colour, shape, natural elements, religious symbols, seasonal symbols) PWP3.3

Providing voluntary opportunities for prayer PWP3.4

Celebration of liturgy and sacraments (PWL)



Celebration of liturgy and sacraments are part of the formal, public prayer and worship of the Church. The Church encourages full, conscious and active participation in liturgy. Schools celebrate the Liturgy of the Church through celebration of the sacraments, Liturgy of the Word and Liturgy of the Hours.

Developing skills in liturgy *PWL1*

Providing professional learning opportunities for staff, students and parents about the principles, structures and planning of liturgy *PWL1.1*

Providing formation for staff, students and parents to undertake appropriate roles of ministry within the liturgy (e.g. Eucharistic ministers, readers, music ministers, preparing the sacred space) *PWL1.2*

Utilising planning templates in preparing for liturgical celebrations *PWL1.3*

Negotiating with clergy clear, agreed expectations about the celebration of liturgy and sacraments within the school *PWL1.4*

Promoting participation in liturgy *PWL2*

Developing clear expectations about procedures and practices for the reverent celebration of liturgy (e.g. entering and leaving, responding, movement and gestures, receiving communion) *PWL2.1*

Preparing students for full and reverent participation in liturgies (e.g. practise reading and reflecting on scripture, rehearse music, explain and practise particular actions and movements) *PWL2.2*

Arranging the physical environment and provide resources conducive to full and active participation in liturgy and sacrament (e.g. seating arrangements, physical environment, texts of responses, songs and actions) *PWL2.3*

Encouraging and supporting student participation in parish, deanery or Archdiocesan liturgies and gatherings *PWL2.4*

Seeking creative ways students may contribute to the enhancement of the church or sacred space in which a liturgy is to be celebrated *PWL2.5*

Celebrating Sacraments *PWL3*

Identifying and providing opportunities for the celebration of the sacraments of Eucharist and Penance within the life of the school *PWL3.1*

Supporting students and families engaged in sacramental preparation and celebration through recognition and prayer *PWL3.2*

Promoting and supporting the Rite of Christian Initiation of Adults (RCIA) in local parishes *PWL3.3*

Ritualising everyday life (PWR)

Ritualising everyday life occurs through rituals combining words, actions and symbols that make meaning of the mystery of life in the light of the gospel. Christians believe that all creation is good and is infused with the presence of God. School communities affirm the sacredness of everyday life by recognising and celebrating God in the created world, in relationships with others and in events and experiences.

Ritualising Life events *PWR1*

Ritualising rites of passage (e.g. transition to secondary school, induction into leadership, engagements, retirement, welcoming new staff/ new students, births in the community) *PWR1.1*

Using or designing commissioning and blessing rituals to respond to life events (e.g. beginning and end of year, outreach activities, Mothers'/ Fathers' Day, excursions, tours and representative activities) *PWR1.2*

Recognising opportunities to ritualise and prayerfully support members of the community facing issues of grief and loss (e.g. Light a Candle website, school newsletter, memories book, messages of sympathy, prayer rituals) *PWR1.3*

Identifying and sourcing appropriate rituals, spaces, symbols and resources that may assist staff and students prepare for and respond to critical incidents and traumatic events *PWR1.4*

Looking for opportunities to include elements of hope, joy and celebration in ritualising everyday events in the lives of students (e.g. educational, pastoral, sporting and cultural achievements, personal moments of awe and wonder, discoveries) *PWR1.5*

Utilising knowledge and skills in the arts (Dance, Drama, Media Arts, Music, Visual Arts) to ritualise life events *PWR1.6*

Promoting simple rituals for families to use in the home *PWR1.7*

Using prayer rituals in the school *PWR2*

Including prayer rituals in the day-to-day procedures and routines of school life (e.g. lighting a candle to begin meetings; saying the school prayer/motto at gatherings; times of silence and reflection before decision-making) *PWR2.1*

Promoting the use of sacred spaces by individuals and groups to experience silence and stillness in the everyday (e.g. chapel, prayer room or reflection/peace garden) *PWR2.2*

Making use of symbolic and ritual actions that are reminders of the sacredness of every individual (e.g. sprinkling with water, blessing with oil, sign of peace, placing of hands) *PWR2.3*

Incorporating simple ritual into classroom prayer, assembly prayer, staff and parent gatherings *PWR2.4*

Planning prayerful reflective practices as part of learning and teaching (e.g. reflecting on daily learnings, celebrations of learning, rituals related to the focus of learning) *PWR2.5*

Incorporating rituals of reconciliation and forgiveness into classroom practice, behaviour support strategies and the life of the school *PWR2.6*

Designing appropriate and meaningful rituals for use on retreat/reflection days (e.g. affirmation, reconciliation, awe and wonder, valuing self) *PWR2.7*

Inviting parental involvement in prayer rituals (e.g. a father sharing a story of parenting during a Father's Day Liturgy; proclaiming the Word; parents anointing children) *PWR2.8*

Justice in the school community (SJS)

The school practises justice within its own community through policies, structures and practices that are consistent with the themes of Catholic social teaching. Respect for the dignity of the human person underlies Catholic social justice themes.

Respecting the dignity of all SJS1

Promoting communication and interaction between members of the school community that respect the rights and dignity of all (e.g. student reports, telephone conversations, conflict resolution, mediation, classroom interactions, behaviour support, staffroom conversations) *SJS1.1*

Identifying marginalised groups within the school community and developing ways to demonstrate welcome and support *SJS1.2*

Implementing induction programs to support new students and families from diverse backgrounds *SJS1.3*

Reviewing policies, structures and practices in the light of the diversity within the school community (e.g. cultural, social, religious, economic factors). *SJS1.4*

Praying for justice SJS2

Integrating a justice focus into school liturgies, classroom prayer and prayer assemblies (e.g. draw on resources from Caritas, Catholic Mission, St Vincent De Paul) *SJS2.1*

Identifying structures and practices that provide opportunities to encourage a prayer response to justice issues (e.g. newsletter, assembly prayer, meetings, foyer displays, email, noticeboards, classroom prayer) *SJS2.2*

Using social media to encourage others to pray about current issue of injustice at local, national and global levels *SJS2.3*

Building a just community SJS3

Auditing policies, structures and practices in the light of Catholic themes of social justice (e.g. behaviour support, inclusion practices, enrolment policy, engaging students in decisions) *SJS3.1*

Supporting the principle of subsidiarity in key decision-making *SJS3.2*

Establishing just processes of discernment and critical judgement when making decisions *SJS3.3*

Applying Christian stewardship to the resources and environment of the school (e.g. audit paper, water and electricity use, monitor care of equipment and facilities, implement environmentally sustainable practices) *SJS3.4*

Developing and accessing school-wide programs that focus on improving and maintaining quality relationships (e.g. peer mentoring programs, buddy programs) *SJS3.5*

Action for justice (SJA)

Action for justice is integral to the Christian vocation. Action for justice, peace and ecological sustainability is based on the dream of Jesus to establish the Kingdom of God. School communities act for justice when they demonstrate a commitment to the poor and marginalised, actively work for peace and practise stewardship of the earth.

Applying Catholic social teaching SJA1

Drawing on Catholic social teaching and scripture when developing a rationale and principles for social justice activities SJA1.1

Critically reviewing and monitoring the complexity and expense of experiences offered by the school in light of Jesus' model as one who 'travels lightly' (e.g. overseas trips, formals, excursions, fundraisers) SJA1.2

Implementing policies and practices within the school that nurture a generosity of spirit (e.g. staff club support for a local charity, adopting a charitable cause, encourage random acts of kindness) SJA1.3

Promoting peaceful relationships within and beyond the school community (e.g. design retreat/ reflection experiences on a peace theme, celebrate World Peace Day, celebrate the lives of peace-makers, incorporate non-violent principles into school policies and procedures) SJA1.4

Promoting the resources and activities of Catholic justice and peace agencies for prayer and action (Caritas, Catholic Mission, St Vincent de Paul, Australian Catholic Bishops Social Justice Commission) SJA1.5

Caring for the environment SJA2

Fostering environmentally friendly practices (e.g. recycling paper, composting, worm farm, installing school water tanks) SJA2.1

Raising awareness of ecological issues (e.g. school forums, inspiring speakers, regular updates in school communication, establishing an energy efficiency working party, student debates) with reference to Church teachings SJA2.2

Engaging with local environmental projects as part of the curriculum SJA2.3

Learning through service SJA3

Providing structured immersion experiences for students and staff to give valuable insight into the lives of others (e.g. street retreats, visiting care facilities, overseas immersion programs) SJA3.1

Designing and creating activities that promote better understanding between generational groups (e.g. visiting an aged care residence, interviewing an older person, Grandparents Day) SJA3.2

Supporting and encouraging student-initiated justice projects that contribute to the wellbeing of others locally and globally SJA3.3

Enlivening and renewing existing service and justice activities (e.g. a 'justice activist-in-residence', guest presenters at school boards and staff meetings, conducting a justice hypothetical SJA3.4

Reflection on action for justice (SJ_R)

Reflection on action for justice requires critical reflection and prayerful discernment based upon the scriptures and Catholic social teaching. School communities consciously plan for and implement these reflective elements into their justice initiatives through an action-reflection process.



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Promoting critical discernment SJ_{R1}

Reviewing and critiquing the relevance and adequacy of current actions for justice in the school community SJ_{R1.1}

Critically reflecting on everyday practices within the school community that fail to uphold the dignity of individuals (e.g. demeaning language, aggressive behaviour, misuse of power) SJ_{R1.2}

Using school publications to challenge the school community to critically reflect on current social issues SJ_{R1.3}

Encouraging peaceful and just relationships by providing opportunities for community members to regularly reflect on their attitudes and behaviours SJ_{R1.4}

Making reference to Catholic Social Teaching in areas of learning relating to social issues such as economic development, employment, consumerism, and scientific developments such as cloning SJ_{R1.5}

Incorporating reflection about the vocation of the Christian in the world into the briefing and debriefing of students engaged in immersion and outreach programs SJ_{R1.6}

Building a culture of reflection SJ_{R2}

Encouraging reflective processes that promote reconciliation (e.g. conflict resolution, restorative justice processes, mediation) SJ_{R2.1}

Providing times and opportunities to assist prayerful reflection on justice issues and initiatives (e.g. journaling, meditation, artistic expression, song writing) SJ_{R2.2}

Ensuring that prayerful reflection is part of the regular practice of service and action (e.g. Examen prayer, meditation on scripture, journaling) SJ_{R2.3}

Building a reflective component into the celebration of significant events related to social issues and justice (e.g. Aboriginal reconciliation, Social Justice Week, World Environment Day, International Day of Peace) SJ_{R2.4}

Utilising the power of story to assist reflection on social justice issues and themes SJ_{R2.5}

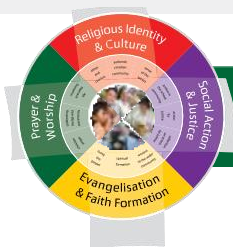
Locating and using resources provided by Catholic agencies to promote student reflection on issues of justice, peace and ecological sustainability SJ_{R2.6}

Utilising the writings and reflections of prominent advocates for social justice as a focus of reflection on actions undertaken, making reference to Catholic social teaching SJ_{R2.7}

Teaching students to use an action-reflection process (e.g. See, Judge, Act) in response to life and societal issues SJ_{R2.8}

Utilising *The Arts* (Dance, Drama, Media Arts, Music, Visual Arts) to build a culture of reflection on issues of justice SJ_{R2.9}

Appendices



Prayer & Worship

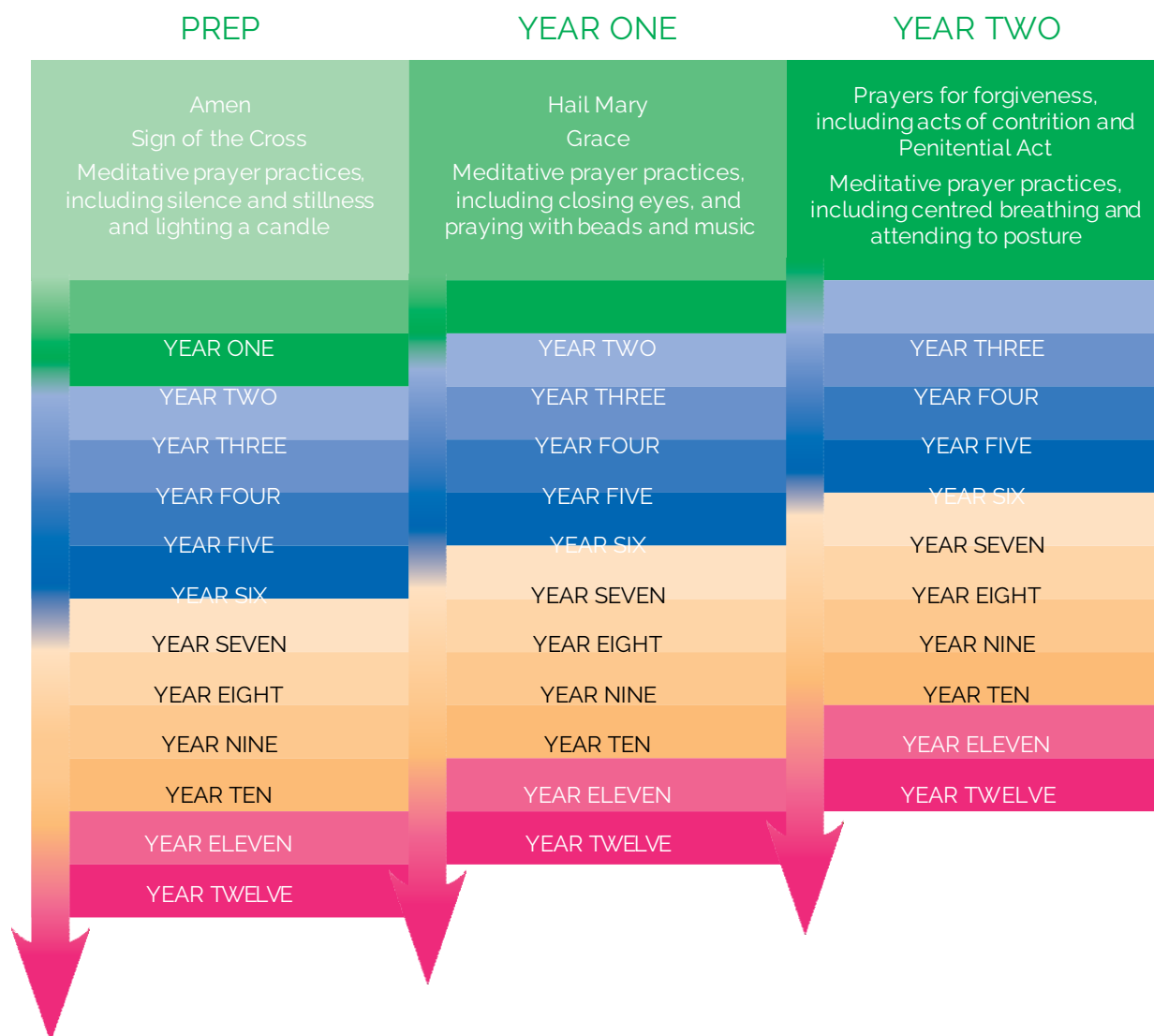
APPENDIX A

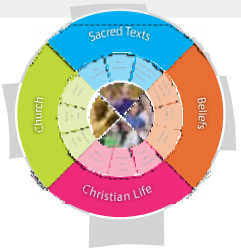
Explicit Teaching about Prayer

Religion Curriculum P-12

Explicit Teaching about Prayer is a resource that supports the *Religion Curriculum P-12*. It depicts the year level at which particular prayers and meditative prayer practices are explicitly taught, as identified in the content descriptions of the Prayer and Spirituality sub strand, and their development across the year levels. Further information and teaching ideas can be found on the Religious Education Curriculum P-12 online site.

Teaching about prayer in a Catholic or ecumenical school is complemented by opportunities for staff and students to engage in prayer on a daily basis. In the course of their years at school, students will experience a variety of formal and informal expressions of prayer, appropriate to their age and development. Examples can be found in the Prayer and Worship component of the *Religious Life of the School P-12*.





YEAR THREE

Prayers of thanksgiving
Prayers of praise
Glory Be
Meditative prayer practices, including guided meditation and mindful listening

YEAR FOUR

YEAR FIVE

YEAR SIX

YEAR SEVEN

YEAR EIGHT

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR FOUR

Prayers of blessing
Prayers of petition and intercession
Litanies
Meditative prayer practices, including praying with the help of colour and mandalas

YEAR FIVE

YEAR SIX

YEAR SEVEN

YEAR EIGHT

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR FIVE

Marian prayers, including Hail Mary, Litany of Mary of Nazareth and Rosary
Meditative prayer, including mantras
Meditative prayer practices, including praying with Rosary beads

YEAR SIX

YEAR SEVEN

YEAR EIGHT

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR SIX

Lord's Prayer
Meditative prayer, including The Examen
Meditative prayer practices, including prayer journaling

YEAR SEVEN

YEAR EIGHT

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR SEVEN

Formal prayers, including Amen, Lord's Prayer and Hail Mary
Meditative prayer, including Ignatian Meditation and Lectio Divina
Meditative prayer practices, including silence and stillness and praying with icons and images

YEAR EIGHT

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR EIGHT

The Liturgy of the Hours
Meditative prayer, including Augustinian Prayer and Franciscan Contemplative Prayer
Meditative prayer practices, including centred breathing and attending to posture

YEAR NINE

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR NINE

Prayers and writings of Christian spiritual fathers and mothers
Prayers for forgiveness and healing, including Penitential Act
Meditative prayer, including Christian Meditation
Contemplative Prayer
Meditative prayer practices, including praying with labyrinths

YEAR TEN

YEAR ELEVEN

YEAR TWELVE

YEAR TEN

Prayers for justice, peace and the environment, including The Prayer of St Francis, The Magnificat and the Cantic of Creation
Contemplative Prayer
Centering Prayer
Meditative prayer, including Lectio of Nature
Meditative prayer practices, including praying with the help of nature

YEAR ELEVEN

YEAR TWELVE

APPENDIX B

Teaching Scripture in the Classroom:

An Overview of Core and Complementary Scripture Texts

The Scriptures, as given to the church, are the communal treasure of the entire body of believers (The Interpretation of the Bible in the Church, n.3).

Religious Education is often the sole opportunity available for students to encounter the message of faith. In the teaching of religion, emphasis should be laid on knowledge of sacred Scripture, as a means of overcoming prejudices old and new, and enabling its truth to be better known (Post-Synodal Apostolic Exhortation Verbum Domini of the Holy Father Benedict XVI, p.178).

The following overview provides an outline of Scripture texts to be explicitly taught in each year level (**Core Texts**) and other possible texts that could be used (**Complementary Texts**).

Core texts

Core texts are prescribed Scripture texts that need to be taught at each year level. There are three different ways that the core texts can be presented:

1. To conduct an in-depth study of the text (this is expected whenever there are only one or two texts identified to support the teaching of the curriculum);
2. To study particular biblical themes / motifs (this is appropriate whenever there are three or more texts identified as core texts, enabling students to recognise that biblical themes can be found in multiple places and contexts in the Bible);
3. As a source for personal and community prayer (this is appropriate whenever a statement is included in the Core Texts for some year levels; e.g. Select some texts that are treasured by the Church community for prayer).

Core texts are taught in religion but may be utilised for the religious life of the school at other times. Teaching the core texts requires teachers to:

- a. Deepen their own knowledge and understanding of the text to obtain meaning at an adult level.
- b. Dialogue with colleagues about possible interpretations of the text, recognising that while each person can potentially bring new insights to the text, interpretation also needs to reflect a contemporary Catholic worldview and theology.
- c. Deepen student ability to interpret the text in a multiplicity of ways by beginning planning and teaching with the core text, allowing the insights from the text to enrich understanding of the curriculum.
- d. Design pedagogically appropriate ways to engage students in learning about the text and articulating their own insights into the text, leading to quality dialogue that further informs interpretation of the text and enables students to obtain appropriate meaning from the text. The processes for dialogue also assist to identify student learning achievements and needs.
- e. Develop opportunities for students to be challenged and transformed by the text, enabling students to identify actions / attitudes they wish to embody, cognisant that they are called to leadership in creating a future inspired by Scriptural insights.

In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current (Catechism of the Catholic Church, n.110).

Three Worlds of the Text

Students are invited to enter into and engage with the core and complementary texts by exploring the three worlds of the text.

Students critically and creatively engage in:

A study of the world of the text

In what book and what section of the Biblical canon is this text placed? Are there any parallel passages for this text? Does this text quote another book in the Bible? What is the text saying? What type of text is this? What is the purpose of the text? What are the text structure and features? What are the characters, settings, and events? How can we examine the text for speakers and viewpoints? What is the explicit and implied meaning? How does the author use the text to challenge our thinking?

A study of the world behind the text

What was going on when the text was written? What was life like at that time? What can we learn about the culture, religion, history, and geography of the text? Who wrote this text? Why was the text created? What roles and relationships did people have at that time? What does Church tradition tell us about the author of the text?

An exploration of the world in front of the text

What does this text mean today? How might a reader understand this story differently from people in the past? What do you think is the message of this text? Who might be interested in reading or using this text today? How might this text challenge our everyday experiences? What does the Church say about the meaning of this text? How might we think and learn more deeply about this text?

Explicit teaching of core and complementary texts in the classroom is not a 'pre-programmed activity' with easily predictable results that imposes an absolute meaning on a text. The Three Worlds of the Text is a heuristic tool which provides students with the opportunity to engage in critical and creative dialogue with biblical texts; to learn from within the Bible and discover their own informed interpretation. The Three Worlds of the Text needs to function as a dynamic, holistic, and interactive process.

Please refer to the following sections of the *Archdiocesan RE Curriculum P-12* - [Teaching Scripture in the Classroom](#) and [Sacred Texts](#) - to learn more about important principles teachers need to keep in mind when engaging students with scriptural texts.

In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current (Catechism of the Catholic Church, 1994, n.110).

Complementary Texts

Complementary texts do not need to be taught in the same depth as the core texts; nor do they all need to be taught. Providing complementary texts for each year level enables teachers to confidently make choices about biblical texts that would be most appropriate for their students. In some cases, complementary texts are provided because they are parallel or related passages that may supply additional information to enrich the engagement with the core text.

Biblical themes: creation, water, covenant, prayer, hope, being responsive to the needs of all

Bible people: Abraham and Sarah, Isaac, Moses, Joseph, David, Jesus, family of Jesus

Bible text types: Sacred myths, covenant stories, healing stories, parables, narratives

CORE TEXTS

COMPLEMENTARY TEXTS

Introducing stories of creation (*explicit connections to BETR1, STCW1, STOT2*)

The first creation story in Genesis – [Genesis 1:1-2:4a](#)

The second creation story in Genesis –
[Genesis 2:4b-9; 15-25](#)

God's care for creation – [Matthew 6:25-34](#)

The purpose of teaching the text:

The story of creation is actually multiple stories from different times and different authors highlighting various elements of this overarching story. These stories are rich in meaning and provide religious truths rather than scientific or historical truths. Therefore, these stories are sacred myths (they tell truth about God rather than telling scientific truth). Genesis 1 highlights God as creator and human beings as made in the image of God. In Matthew's Gospel Jesus teaches about creation (God's care for creation and the goodness of creation, which includes humans).

Questions that may assist students to create meaning from the text:

- *As no one has ever seen God, what special stories do you think we might find in the Bible?*
- *What can we learn about God and creation from this story?*
- *What can we learn about how God wants our world to be?*
- *What can we learn about how God wants people to live?*
- *Why do you think God would want people to live that way?*
- *Why do you think we have different stories about creation in the Bible?*
- *At our school, do we have just one story or do we have lots of different stories about our school?*
- *How could each story help people to understand something special about our school?*
- *Did all the Bible authors live at the same time?*
- *Why do you think different Bible authors wrote different stories?*
- *As Jesus would have grown up learning the stories of creation from the book of Genesis, what do you think Jesus learnt about God from these stories?*

Achievement Standard:

Students communicate their ideas, feelings and thoughts about God, the goodness of God's creation and God's plan that people help each other to live safely and happily together, for the good of all. They identify connections between some Old Testament stories and their personal experience, including the experience of the goodness of creation.

Old Testament people *(explicit connections to STOT2)*

The stories of Old Testament characters who became special people of faith in the midst of life's challenges.

The story of Abraham and Sarah (and the birth of Isaac).

Abraham is called by God - [Genesis 12:1-9](#)

Abraham's covenant with God - [Genesis 15:1-6](#)

The birth of Isaac - [Genesis 21:1-3; 6-7](#)

The story of Joseph

Joseph is sold into slavery - [Genesis 37:1-36](#)

Joseph is placed in charge of Potiphar's household - [Genesis 39:1-9](#)

Joseph interprets dreams for Pharaoh -

[Genesis 41:15-44](#)

The people became hungry and Pharaoh sent them to Joseph - [Genesis 41:53-57](#)

Joseph helps his brothers - [Genesis 42:1-25](#)

Joseph brings his father and brothers to Egypt -

[Genesis 47:1-12](#)

The story of David

The story of David - [1 Samuel 17:1-35; 37-49](#)

David, the youngest son, is anointed - [1 Samuel 16:1-13](#)

The story of Moses as a baby being saved - [Exodus 2:1-10](#)

The purpose of teaching the text: The Story of Abraham and Sarah

The story of Abraham and Sarah is foundational in the Old Testament, as Abraham is called by God to become the leader and ancestor of all Jewish people. Faith often comes from living in a family. For Jewish and Christian people (and Islamic people), Abraham and Sarah are seen as the parents of faith. Abraham is the first person to whom God spoke. Sarah is the woman mentioned most in the Bible. Isaac becomes an important Old Testament character and needs to be identified as the son of Abraham and Sarah.

Questions that may assist students to create meaning from the text:

- *How does God speak in our lives today?*
- *What is God asking us to do?*
- *How do we feel when unexpected events happen in our lives?*
- *What can we learn about God, faith and the unpredictable nature of family life through the story of the birth of Isaac?*
- *I wonder if the baby in this story will grow up to be someone special for the Jewish people?*

The purpose of teaching the text: The Story of Joseph

The story of Joseph shows us that families can experience breakdowns in relationships, but relationships can also be restored. For Jewish and Christian people Joseph's story serves to explain why the Israelites were in Egypt prior to the Exodus. Joseph's story demonstrates both strengths and challenges of family life.

Questions that may assist students to create meaning from the text:

- *How can we find God through our family life and our daily life?*
- *Through Joseph, God shows love and care for Joseph's family.*
- *Who shows us God's love and care in our lives?*

The purpose of teaching the text: The Story of David

The story of David, the shepherd boy, defeating the Philistine's champion, Goliath, is a story of bravery and courage in the face of insurmountable odds. This is a story of Israel being a small nation surrounded by large powerful nations, yet Israel is favoured by God. This story fits in with the story of the Passover where Israel is favoured over Egypt and the story of David, the youngest member of his family being favoured over his older brothers. This is an ongoing theme through the Bible, where God favours the poor, marginalised and unimportant over the powerful, wealthy and influential. David grows up to become a King of Israel.

Questions that may assist students to create meaning from the text:

- *When was there a time when I was brave?*
- *Have I ever felt God's power helping me? Why might God think I'm important?*
- *Why might God want me to stand up for people who are feeling powerless?*

Achievement Standard:

To identify connections between some Old Testament stories and their personal experience, including the experience of the goodness of creation.

Prayer (explicit connections to CLPS1, STNT2, BEWR1)

The story of Jesus teaching his disciples to pray -
[Luke 11:1-4](#); [Matthew 6:1-14](#)

Jesus gave thanks - [Matthew 15:36](#)
Jesus prays - [Mark 1:35](#); [Luke 3:21-22](#)
Jesus praised God - [Matthew 11:25-26](#)

The purpose of teaching the text:

Two different Gospel authors telling the story of Jesus teaching the 'Our Father' to his disciples. Stories of Jesus are presented in four different books called Gospels. Matthew shapes his version of Jesus' prayer for his Jewish community. Luke shapes his version of Jesus' prayer for his Gentile community.

Questions that may assist students to create meaning from the text:

- *Why might different authors tell the same story in different ways?*
- *What can we learn about Jesus' life from these stories?*
- *What can we learn about prayer from these stories?*

Achievement Standard:

They listen and respond to stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew, his mother Mary, his friends and family; of Jesus praying and teaching others to pray.

Stories about Jesus in the Gospels *(explicit connections to STNT2, BEWR1)*

The stories of the birth of Jesus - [Luke 2:1-7](#) [Matthew 1:18-25](#)

The story of the visit of the shepherds to Jesus - [Luke 2:8-20](#)
The story of the visit of the Magi - [Matthew 2:1-12](#)

The purpose of teaching the text:

Two different Gospel authors tell very different stories about the birth of Jesus. Luke sets his story against the background of the Roman Empire and Matthew sets his story against the background of the Jewish expectation of a Messiah.

Questions that may assist students to create meaning from the text:

- *What are these two different authors trying to tell their communities about the meaning of Jesus' birth?*
- *What does Jesus mean for our school community today?*
- *Why are we still celebrating the birth of Jesus at Christmas?*

Achievement Standard:

Students listen and respond to stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew; his mother Mary, his family and friends.

Jesus' teachings that challenged people *(explicit connections to CLMF1, STNT2, CLMJ1, STCW1)*

Good Samaritan - [Luke 10: 25-37](#)
The Golden Rule - [Matthew 7:12](#); [Luke 6:31](#)
The Greatest Commandment - [Matthew 22:36-39](#); [Mark 12:28-31](#)
The Ten Lepers - [Luke 17:11-18](#)

The Greatest Commandment - [Matthew 22:34-39](#)

The purpose of teaching the text:

The story Jesus told of the Good Samaritan demonstrates Jesus' teachings about compassion, love and forgiveness. This is a story about stereotypes, demonstrated even by the title of the story (which has been added by an editor later). This is not a story about helping our friends and those we like and want to spend time with. This is a story that challenges people to respond to everyone in need, especially the people we would never choose to spend time with.

Both the stories of The Golden Rule and the Greatest Commandment provide examples of Jesus' teaching about the importance of inclusion and looking out for the needs of the 'other' rather than only being mindful of my friends and my own needs. The Greatest Commandment links loving God with loving neighbour.

Questions that may assist students to create meaning from the text:

- *Who would you see as needing compassion in our world today?*
- *Why is it important to forgive others?*
- *What could I do to help care for the needs of others, especially those who are forgotten by many people?*
- *How do I include others when I am at school, and at home?*

Achievement Standard:

Students recognise Jesus' teachings about love, compassion and forgiveness that challenged people about the way they were living. They relate examples of people having the freedom to choose between good and bad, right and wrong.

The death and resurrection of Jesus *(explicit connections to BETR2, STNT2, BEWR1)*

The death of Jesus - [Luke 23:44-49](#); [Matthew 27:45-56](#)

Jesus' Resurrection - [Matthew 28:1-10](#); [Luke 24:1-12](#); [Mark 16: 1-8](#)

The resurrection of Jesus - [John 20:1-10](#)

The purpose of teaching the text:

Matthew and Luke give different accounts of the death of Jesus, but similar accounts of the resurrection of Jesus. Matthew is telling the story for a Jewish community, depicts the centurion reacting to the death of Jesus by proclaiming that Jesus is the son of God. Luke, telling the story for a Gentile community, depicts the centurion reacting to the death of Jesus by proclaiming that he must have been an innocent man. Trial by torture was common in the Roman world, and for someone to suffer this pain calmly was seen to be a sign of their innocence.

In the two resurrection stories similar themes are continued. The resurrection stories are stories of hope, that no matter how difficult life is, God's love can still break through. Sometimes in our lives, we will experience times of great sadness. The stories of the death and resurrection of Jesus help people remember that God is still with us even in our darkest moments. No matter how much we suffer, God's love can still break through.

Questions that may assist students to create meaning from the text:

- *Why would anyone tell a sad story about Jesus?*
- *Why don't people just tell happy stories about Jesus?*
- *Does everyone experience sadness in their lives sometimes?*
- *How could the stories of Jesus' death and resurrection help people today? (E.g. when people experience sadness; when people experience the death of someone they love.)*
- *Why do we still talk about something that happened such a long time ago?*
- *What connection is there between the stories of Jesus' death and resurrection and the celebration of Easter (and Easter eggs) today?*

Achievement Standard:

Students listen and respond to stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew; his mother Mary, his family and friends; of Jesus praying and teaching others to pray; and of his suffering, death and resurrection.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

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YEAR ONE

Biblical themes: care for creation, the symbolism of water, Jewish life and practice, discipleship, prayer

Bible people: Noah, Moses, Joseph, David, Jesus, family of Jesus, John the Baptist, Zechariah and Elizabeth

Bible text types: Sacred myths, covenant stories, poetry/song, narratives, Gospels

CORE TEXTS

COMPLEMENTARY TEXTS

Exploring and expanding our understanding of stories of creation

(explicit connections to CLMF3, CLMJ2, BEHE1)

The story of the creation of humanity in Genesis - [Genesis 1:26-27](#); [Genesis 2: 4b-8; 15-23](#)
A song about creation - [Psalm 136: 1-16](#)
Jesus' teaching about creation (how we treat people) - [Matthew 7:12](#); [Luke 6:31](#)

Creation
[Isaiah 49:14-16](#)
Song about creation
[Psalm 139:13-16](#)

The purpose of teaching the text: Story of creation of humanity

These stories of faith (not history) convey rich meaning for all believers. God creates humans in God's own image. God then gives humans their vocation of caring for creation (which includes how we care for one another). God breathes life into the 'earth creature' and splits the 'earth creature' into two, thereby revealing the complementarity of male and female. God creates the 'earth creature' and in doing so gives humanity some commands. However, God does not force the 'earth creature' to abide by these commands but gives freedom of choice.

Questions that may assist students to create meaning from the text:

- Does it matter to God how humans live in our world?
- Does it matter to God how humans treat one another?
- What might respect and dignity look like in God's eyes?

The purpose of teaching the text: Jesus' teaching about creation (how we treat people)

The story of Jesus teaching 'The Golden Rule' is directly related to the stories of creation, because it touches on the obligation to care for all of creation. This includes all humanity.

Questions that may assist students to create meaning from the text:

- *When we think of creation, what do we think about?*
- *What do these stories help us understand about how God wants us to treat other people? How do we treat one another well in our class?*
- *What could we do everyday that would make us a wonderful class to be in, because we always treat one another with dignity and respect?*
- *How would it feel to be in a class that did not believe in treating one another with dignity and respect?*
- *What does it look like / sound like / feel like to make responsible choices about the way we treat others and treat God?*

Achievement Standard:

Students make connections to personal experience when explaining ways of living in accordance with God's plan for creation: that people live safely and happily in community and in loving relationship with God, they explain how to respect the dignity and natural rights of all people, to care for all creation by responsibly using God's gift of freedom to make choices.

Stories of Old Testament people that show God's presence and action in the lives of people

(explicit connections to STOT3, STCW2, CLMF3)

The story of Noah: a story of recreation -

[Genesis 6:13-9:1](#)

The story of Moses

The birth of Moses - [Exodus 2:1-10](#)

The call of Moses and Moses' relationship with God
- [Exodus 3:1-17](#)

The crossing of the sea of reeds -

[Exodus 14:10-31](#)

The story of Miriam who is described as a prophet
and leader of the people -

[Exodus 15:19-21](#)

The purpose of teaching the text: Story of Noah

Noah's story highlights that sometimes humans choose not to live as God calls them to live, and aspects of creation then cease to thrive. However, God makes a new covenant once again with the people, for creation to flourish.

Questions that may assist students to create meaning from the text:

- *What could we do in our lives that would not be the way that God wants us to live?*
- *What happens in our lives when we choose not to live the way that God wants us to live?*
- *Does God leave us if we choose not to live the way that God wants us to live?*
- *If we could hear God's voice telling us about a new covenant God wanted to make with us, what might God say?*
- *What could be a sign for us that we promise to live the way that God wants us to live?*
- *What can we learn about God through this story?*

The purpose of teaching the text: Story of Moses

The Exodus story is one where the people move from fearing the Egyptians to seeing life through the eyes of faith, to "fear the Lord", which means to respect, honour and recognise the action of God in their lives. The Exodus story links back to the stories of Abraham and Sarah, and Joseph (taught in prep). The Exodus story also links back to the motif of water, where Moses is saved by being placed in the basket, and the story of creation where water figures prominently in God's creative process. Here too, God saves Moses via water. In Hebrew, the word 'basket' is also translated to mean the word 'ark', thus reminding us of the story of Noah as well. For Christians, these stories about water underpin our theology of water. In the Easter Saturday vigil, these readings are all utilised to prepare believers to renew their baptismal vows.

Questions that may assist students to create meaning from the text:

- Why might the story of Moses be a special story for people who believe in God?
- What do stories about Moses help people to understand about God?
- What does it mean to be a person of faith, in everyday life?
- Why might there be so many stories about water in the Bible?
- Do people of faith ever use water in their important celebrations? What could water mean / represent for people of faith?

Achievement Standard:

They relate stories from some Old Testament texts that describe God's presence in the lives of individuals and communities.

Sacraments of Baptism and Eucharist *(explicit connections to STNT3, CHLS2)*

The baptism of Jesus (*introduction to John the Baptist*) - [Mark 1:9-11](#); [Matthew 3:13-17](#)
The Last Supper - [Mark 14:22-25](#); [Luke 22:14-20](#)

The baptism of Jesus - [Luke 3:21-22](#)
The Last Supper - [Matthew 26:26-30](#)

The purpose of teaching the text:

These two stories touch on two of the key sacraments in Christian life, and reveal key symbolism used for sacramental celebrations today (water, bread, wine). These stories are similar but different in some respects, emphasising that Gospel authors are writing for different communities. The differences between stories may reflect the differences in faith practices in the communities of Mark, Matthew and Luke. From these stories and over time, the Church has developed uniform sacramental rituals that celebrate a person's entry into the Christian community, and one's ongoing relationship with the Church community and God.

Questions that may assist students to create meaning from the text:

- *What can we discover about Jesus from these stories?*
- *How might these stories be important for people of faith today?*
- *Why might people of faith use water, bread and wine for special celebrations in the church?*
- *What could it look like and feel like if every church community used different symbols for Baptism and Eucharist?*
- *Do we use any special symbols in our school? What meaning do these symbols have for us?*

Achievement Standard:

They identify words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action.

Jesus' mission and ministry *(explicit connections to BETR3, STNT3)*

The call of Peter, Andrew, James and John -
[Matthew 4:18-22](#); [Mark 3:13-19](#)

Jesus ministers and heals -
[Matthew 4:23-25](#); [Matthew 8:14-17](#);
[Matthew 9:28](#);
[Matthew 14:13-21](#); [Luke 5:17-26](#);
[Luke 4:38-41](#)

The purpose of teaching the text:

These stories tell us of the appointment of the twelve Apostles, who are called to be with Jesus as his companions and representatives. It is important to note the distinction between Apostles and disciples. Both are called to be companions of Jesus but Apostles are those who are commissioned and sent to be representatives of Jesus and exercise his authority, by preaching and healing. There are different ministries in the Church today. Some people are called to be Bishops, who exercise the authority of Apostles in our churches today. All of us are called to be representatives of Jesus in our lives.

Questions that may assist students to create meaning from the text:

- *Why did Jesus need people to help him in his mission and ministry?*
- *Has the mission and ministry of Jesus finished?*
- *How can we help in the mission of healing in our world today?*
- *If Jesus could walk into our classroom today, what would he ask us to do to make sure that his work continues today?*
- *What Gospel stories do we already know about Jesus, and do the four Gospel authors tell these stories identically?*
- *Why might different Gospel authors tell stories about Jesus that are not exactly the same?*

Achievement Standard:

Students identify the nature of Jesus' mission and ministry, as well as some similarities and differences between Gospel accounts of significant events, places and characters in the life of Jesus.

Jewish daily life in the time of Jesus *(explicit connections to STNT3, BEWR2, CLPS3)*

Jesus as a Jewish person - [Luke 4:16-21](#)

Jesus prayed and taught others to pray
- [Luke 11:1-4](#)

Jesus and his family celebrating the Passover in Jerusalem - [Luke 2:41-47](#)

Jesus and the Apostles celebrating Passover -
[Matthew 26:17-19](#)

Jesus' Presentation in the Temple -
[Luke 2:22-24](#)

Jesus and his disciples celebrating the Festival of the Booths - [John 7: 2-8](#)

Jesus teaches, heals and calls others to discipleship
- [Matthew 9:35-38](#)

The purpose of teaching the text:

These stories provide us with insights into the Jewish life that Jesus lived with his family and shared with his Apostles. Christianity has grown out of Second Temple Judaism, after the destruction of the Temple in Jerusalem in 70CE. Christianity adopted and adapted elements of Jewish faith practice. Some of the ritual actions and symbols from the Jewish festival of Passover have been incorporated into the Catholic celebration of Holy week and the celebration of the Eucharist.

Questions that may assist students to create meaning from the text:

- *What do we know about what Jesus celebrated with his family and friends?*
- *What do we know about Jesus living a Jewish life from Gospel stories?*
- *How do these stories connect to the way that believers celebrate Mass today?*

Achievement Standard: They describe some aspects of Jewish daily life at the time of Jesus.

Believers honour Mary, the mother of Jesus *(explicit connections to CLPS4, STNT3)*

Annunciation to Mary - [Luke 1:26-28](#)
Mary visits Elizabeth (*introduction to Zechariah*)
- [Luke 1:39-42](#)

Finding Jesus in Temple- [Luke 2:41-52](#)
Simeon and Anna - [Luke 2:25-35](#); [Luke 2:36-38](#)

Mary prays with the women and the family of Jesus
- [Acts 1:12-14](#)

The purpose of teaching the text:

In the Catholic tradition Mary has an important role as both the mother of Jesus and the symbol of the Church. For this reason, Catholics have a number of devotional practices that call upon Mary to pray for them. These texts are part of the Joyful Mysteries of the Rosary, a prayer that is prayed all around the world. This prayer reflects upon the life of Mary as an example of a follower of Jesus.

Questions that may assist students to create meaning from the text:

- *What can we learn about Mary through these stories?*
- *Why might Mary be important for people of faith today?*
- *How might people of faith remember and call on Mary today?*
- *Is it possible to call on someone who is no longer living among us as a human being?*
- *Why do believers pray to God and not Mary?*
- *What reminders of Mary or Mary's story do we have in our church and school today?*

Achievement Standard:

They recognise some ways in which believers past and present honour Mary the Mother of Jesus, including praying the Hail Mary.

Go to the online curriculum platform for greater detail to unpack the year level scripture.

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YEAR TWO

Biblical themes: stewardship of creation, covenant responsibilities, living right relationships (which involve forgiveness, healing, prayer)

Bible people: Noah, Abraham, Sarah, Isaac, David, Jesus, Zacchaeus, crippled woman, two blind men, the forgiving father

Bible text types: Sacred myths, covenant stories, healing stories, parables, narratives, Gospels

CORE TEXTS

COMPLEMENTARY TEXTS

Creation (*explicit connections to CLMF4, BEHE2, CLMJ3, BEWR3*)

The first creation story in Genesis –

[Genesis 1: 1-2:4a](#)

The second creation story in Genesis –

[Genesis 2:4b-25](#)

The Covenant between God and Noah –

[Genesis 9:8-17](#)

Creation –

[Psalm 24:1-2](#); [Psalm 50:10-12](#)

The purpose of teaching the text:

The biblical stories of creation reveal that God calls humans into a covenantal relationship, which is a sacred agreement. These covenants are seen by those in the Judeo-Christian traditions as universal stories for all humanity. Therefore, these stories need to be read as sacred myths, meaning that they do not present historical, scientific truth but they present deep religious truths about God, the meaning and purpose of the cosmos and the role of humanity.

Questions that may assist students to create meaning from the text:

- *What is it that God promises through these stories?*
- *What is it that humans agree to through these stories?*
- *Are these sacred agreements still appropriate and needed today?*

Achievement Standard:

Students recognise the sacredness of God and all creation including human life. They identify ways in which humans respond to the call to be co-creators and stewards of God's creation. Drawing on their own experiences, they suggest ways to pursue peace and justice out of respect for human life and all creation.

Nurture relationships with God, others and creation *(explicit connections to CHPG3, STNT6, STNT5)*

Jesus heals a crippled woman in the synagogue on the Sabbath - [Luke 13:10-17](#)

Jesus calls people to live respectful relationships - [Matthew 22:34-40](#)

The Parable of the Good Samaritan - [Luke 10:25-37](#)

The meaning of covenant responsibility - [Micah: 6:6-8](#)

Forgiveness and healing are interconnected - [John 20:21-23](#)

Jesus eats meals with people - [Mark 2:13-17](#)

The purpose of teaching the text:

Jesus calls people to live respectful relationships at all times. Jesus healing this woman results in a dispute with the leader of the synagogue over Sabbath rules and observance. Jewish people were required to refrain from work on the Sabbath, but Jesus healing a woman is seen as breaking that rule. Jesus appeals to the higher obligation of looking after the immediate physical needs of humans and all creation.

Questions that may assist students to create meaning from the text:

- *Can we have rules that prevent us from caring for humans and all creation?*
- *Could this situation happen in our world today?*
- *What rules do we have that support the care of humans and all creation?*
- *How would we rewrite this text as 'the greatest law' for us today?*
- *If we lived this 'greatest law' today, what would life in our classroom and our school look like, feel like and sound like?*

Achievement Standard:

Students recognise ways in which believers nurture their relationship with God, with others and with all of creation. They recognise choices that harm an individual and their loving relationships with God, others and all creation.

God's covenantal relationship with the Jewish people *(explicit connections to STOT5, BEWR3)*

God's Promise to Abraham and Sarah (introduction to Isaac) - [Genesis 17:1-8, 15-19, 21-22](#)

Jesus praised God - [Matthew 11:25-26](#)
God speaks to Moses at the burning bush and identifies himself as the God of Abraham, Isaac and Jacob - [Exodus 3: 1-12](#)

The purpose of teaching the text:

This story is the beginning of the notion of family for all Jewish people, where God calls Abraham and Sarah to be the parents of Isaac and of all Jewish people. Isaac's son Jacob will be renamed Israel, and his twelve sons come to be seen as the patriarchs or the twelve tribes of Israel. God's sacred agreement with Abraham and Sarah signals the beginning of God's relationship with the Jewish people. This is a core covenant story, as the story of Abraham and Sarah features right throughout the Bible, even in the New Testament. Wherever Abraham is mentioned it is a sign to the Jewish people of God's fidelity and infinite love, no matter what hardships the people are experiencing. There are sixteen different times when God speaks to various people in biblical stories saying, "I am the God of Abraham, Isaac and Jacob".

Questions that may assist students to create meaning from the text:

- *Who are special people in our lives and in our stories?*
- *Who are people that we know will love us, no matter what, for the rest of our lives?*
- *If this love is only a tiny glimpse of God's love for all people, how might we describe God's love for us?*
- *How could we name the family to which we each belong?*
- *What did it mean to say that someone was from the family of Abraham?*

Achievement Standard:

They discuss their ideas about God's relationship with the Jewish people as described in some Old Testament stories.

Teachings and actions of Jesus (explicit connections to STNT5, STNT6, BETR4)

Parable of the unforgiving servant -

[Matthew 18:21-35](#)

Jesus heals two blind men - [Matthew 20:29-34](#)

Jesus teaches in the synagogue - [Mark 6:1-6](#)

Jesus heals ten lepers - [Luke 17:11-18](#)

Purpose of teaching the text: Parable of the unforgiving servant

God is a God of forgiveness, and this story presents Jesus teaching what authentic forgiveness looks like. It is not about limiting the number of times we forgive one another, and it is not about asking for forgiveness while being unable to forgive others. This story also provides an opportunity to teach students to be Scripture detectives and look for the clues in the text where the author's understanding of God is limited by their own culture. If the author lived in our country today then he would not write about torture as punishment or suggest that God would be like this. A God of forgiveness does forgive.

Questions that may assist students to create meaning from the text:

- *Does God know how we feel in our hearts?*
- *Does God know when we really want to forgive someone, or be forgiven by others?*
- *Which is harder?*

Purpose of teaching the text: Jesus heals two blind men

Jesus was a healer, and the Gospels are filled with stories that show Jesus healing the blind, crippled and those who were outsiders in their own community. This story also provides an opportunity to reconnect with David, and the story of a shepherd boy who showed enormous courage to win the battle over Goliath and eventually became a King for Israel. Matthew writes for a Jewish community and continues to remind readers that Jesus is from the line of David. "Son of David" is a Messianic title. To heal someone is to respond with love. Jesus' healing actions show that God always responds to us with love, but God needs people who are willing to respond to others in love.

Questions that may assist students to create meaning from the text:

In what ways can our loving actions be healing for others?

Purpose of teaching the text: Jesus teaches in the synagogue

Mark's account portrays Jesus as an exceptional teacher, and as the text states that Jesus was teaching in the synagogue then Jesus would have been teaching about God. However, now that Jesus is back in his hometown, he is recognised and locals take offence. This story provides interesting insights into the life and family of Jesus, which Year Two Scripture detectives could utilise to develop many questions to research further. The word 'carpenter' can also be interpreted as someone who worked with stone or brick, so students could discover that wood was not widespread in Jesus' country and therefore apply critical thinking skills to suggest what Jesus' work was before he began his public ministry. This text also provides an opportunity to explore Jesus as a person who encountered hostility, and who could only work miracles when the person was a believer.

Questions that may assist students to create meaning from the text:

- *Why did Jesus need to be a person of resilience?*
- *Why do we need to be people of resilience when life becomes hard?*
- *How did Jesus show resilience?*
- *How can we show resilience?*
- *What could Jesus have been teaching about in the synagogue?*
- *What could we teach others about God?*
- *Are there any stories of Jesus healing people who did not have faith?*

Achievement Standard:

Students analyse some teachings and actions of Jesus depicted in New Testament texts that reveal aspects of God's nature. Students pose questions about the life and times of Jesus and use sources provided to answer these questions.

Reconciliation and forgiveness (explicit connections to CHLS3, CHPG3, CLMF5, STNT5)

Jesus teaches about forgiving others - [Luke 17:3-4](#)
The forgiving father - [Luke 15:11-31](#)
Zacchaeus - [Luke 19:1-10](#)

Pharisee and Tax Collector - [Luke 18:9-14](#)
Jesus forgives a woman - [Luke 7:36-50](#)
The lost coin - [Luke 15:8-10](#)

The purpose of teaching the text:

These stories demonstrate how challenging authentic forgiveness can be and how vital authentic forgiveness is to restoring right relationships. The number seven represents divine completion in the Bible, and therefore forgiveness needs to be limitless. In the story of the forgiving father, every character acts shamefully at some point, with actions that would be difficult for a Jewish audience to comprehend. In the story of Zacchaeus, we find a Jewish land-owner who would have been struggling to survive and pay his own taxes, so he finds an opportunity to get ahead by taking on the role of tax collector for the Romans. Zacchaeus is not a bad man, but a man who makes poor choices (as most people would do in such a context when opportunity arose) but who then shows genuine remorse and transformation. The text ends with a challenge for the Jewish community to forgive Zacchaeus, and whether they do is left unanswered.

Questions that may assist students to create meaning from the text:

- *What can we learn about forgiveness from these stories?*
- *Is it easier to forgive or be forgiven? What does it look like / sound like / feel like to live in a respectful relationship?*
- *After exploring these stories, what evidence can you find of people not living respectful relationships? What were the consequences?*
- *If we used these texts to help us identify ways to live in our world today, what rules would you create to show how you believe that God wants people to live today?*
- *Why do you think these stories are important for people of faith today?*
- *How could we bring healing to people today, by our words and actions?*
- *How does the Church community use these stories today?*

Achievement Standard:

Students make connections between Jesus' teachings and actions and the way members of the Church community live today. They make connections between Jesus' healing ministry and the Church community's celebration of the Sacrament of Penance.

Go to the online curriculum platform for greater detail to unpack the year level scripture.

YEAR THREE

Biblical themes: Covenant, God's faithfulness and love, images of God, Messiah, Gospel themes, prayer, gathering to remember, celebrate (and continue the mission of Jesus)

Bible people: Abraham, David, Isaac and Rebekah, Jacob and Esau, Moses, Isaiah, Jesus, Peter, Cornelius, Paul, Mary, Joseph, King Herod, the Magi

Bible text types: Narratives, song, Gospels, myths and legends, prophecy, letters, the Acts of the Apostles

CORE TEXTS

COMPLEMENTARY TEXTS

God's relationship with the Jewish people (*explicit connection to BEWR4*)

The birth of Jacob and Esau
- [Genesis 25:19-28](#)
Esau sells his birthright -
[Genesis 25:29-34](#)
God's Promise to Jacob -
[Genesis 28:10-22](#)

Jacob blessed by Isaac - [Genesis 27:1-45](#)
Jacob's name is changed to Israel -
[Genesis 32:23-32](#)
Moses leads the people out of Egypt -
[Exodus 5:1-3](#); [12:31-33](#); [14:5-31](#)
God's promise to Isaac - [Genesis 26:23-25](#)
The birth of Isaac - [Genesis 21:1-3,5-8](#)

Purpose of teaching the text:

Jacob and Esau (pronounced "eesaw") depict a story of rivalry, favouritism, deceit and faith. In order to understand God's promise to Jacob, it is essential to understand key moments in the story of Jacob and Esau. God works through each generation when each person is at a point of readiness to respond, and God's presence never leaves any generation or individual. God does not necessarily choose people who have lived justice or forgiveness. God can choose anyone ready to respond. Jacob tries to trick God, and then he tries to bargain with God. However, in the story of the Jewish people, Jacob becomes the father of the Twelve tribes of Israel.

Questions that may assist students to create meaning from the text:

- Why might there be stories in the Bible of siblings who fight and argue with each other?
- What can we learn about the strengths and weaknesses of the characters in these stories?
- Why might God still try to communicate with Jacob, after everything he has done?
- What can we learn about God through the stories of Jacob and Esau?
- What could this reveal about God's relationship with us?
- What hope could these stories bring to our lives (e.g. family life, relationship with God)?

Achievement Standard:

Students express their ideas about God's relationship with people as individuals and communities. They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in texts, including key stories from the Torah.

The life and teachings of Jesus *(explicit connections to CLMJ4, STNT7)*

Scripture that Jesus would have known and reflected on

- [Isaiah 61:1-2](#)

Jesus' Mission -

[Luke 4:16-21](#)

A letter from Paul about a key event in Jesus' life -

[1 Cor 11:23-26](#)

Jesus' Love Commandment -

[John 15:12-13](#); [Matthew 7:12](#); [Luke 6:31](#)

Jesus' Mission - [Luke 7:18-23](#)

Jesus celebrates the Passover meal

[Mark 14:22-25](#); [Matthew 26:26-28](#); [Luke 22:15-20](#)

Jesus suffers and dies on the cross - [Matthew 26:58-](#)

[68 Mark 15:27-31](#); [Luke 23:33-43](#)

The resurrection of Jesus - [Mark 16:1-8](#); [Matthew 28:1-10](#); [Luke 24:1-11](#)

Purpose of teaching the text:

The Gospel authors convey Jesus as a person whose life was driven by his vision for how God wants the world to be and how God wants people to live. Jesus' life and teaching was about justice, prayer, authentic love and forgiveness. Jesus challenged people about how they lived their life and this challenge continues today. This learning focus provides students with an opportunity to synthesise what they have learnt about Jesus in the early years, to develop a more comprehensive understanding of 'the' story of Jesus as told by four different Gospel authors.

Questions that may assist students create meaning from the text:

- *Why might there be differences between stories about Jesus?*
- *When you think about how Jesus lived his life, what do all Gospel authors appear to agree on?*
- *What do you think is more important for the Gospel authors – to write stories about what actually happened or to write stories that can provide important meaning for their communities?*
- *What is the difference between a photograph and a painting?*
- *If a photograph can only provide historical details at that moment in time and a painting provides deep meaning from the artist's perspective, are the Gospels more like photographs or paintings?*
- *If you were an artist, how would you paint a story about Jesus to give meaning to our school community today?*

Achievement Standard:

Students communicate ideas about the life and teaching of Jesus. They locate and use information about the cultural contexts in which the Gospels were written and the text types used by the human authors of the New Testament to communicate their ideas, including the Christian belief that Jesus is the Messiah.

Living a moral life *(explicit connections to CLMF6, CLMJ4)*

The Beatitudes - [Matthew 5:3-11](#); [Luke 6:20-26](#)

The Ten Commandments - [Exodus 20:1-17](#); [Deuteronomy 5:1-21](#)

God's agreement with Moses and the people/Ten commandments - [Exodus 1:3-8](#); [Exodus 20:1-17](#); [Romans 13:8-10](#)

The fruits of the Spirit - [Galatians 5:14, 22-23](#)

Messages of concern for the poor and disadvantaged - [Deuteronomy 15:11](#); [Isaiah 58:6-7](#)

Inclusion - [Luke 14:13-14](#)

Martyrdom of Stephen (discipleship is a challenge) - [Acts 6:8, 13-15](#); [7:54-8:1](#)

Conversion of Paul - [Acts 9:1-19](#)

Christian responsibilities - [Matthew 25:34-40](#); [1 John 3:17-18](#)

People of prayer - [John 14:1](#)

Purpose of teaching the text:

The New Testament texts draw on multiple Old Testament texts in which God is depicted as one who will never abandon the poor and needy. Multiple New Testament references refer to many people being materially poor but rich in faith. These texts present imagery about what is authentic and important in God's eyes about the way that people live. Jesus draws on his Jewish understandings of how to live a moral life, and he restates the Commandments for his time. Differences between the Gospel accounts highlight differences between the authors and their own contexts. The Beatitudes are a proclamation of the coming of the Reign of God (which invests the values of the current reality).

Questions that may assist students to create meaning from the text:

- *How do the Beatitudes provide hope for people living in difficult circumstances?*
- *How do the Beatitudes communicate ideas about what is important to God?*
- *Why might the Gospel authors have included the Beatitudes?*
- *Why are there two different versions of the Beatitudes?*
- *How could we rewrite the Beatitudes for our time?*

Achievement Standard:

Students recognise how the Scriptures provide a foundation for living a moral life. They identify respect for basic human rights and an acknowledgement of responsibilities, in particular for the poor and disadvantaged.

The significance of the Sacraments for the Church community *(explicit connection to CHLS4)*

The Lord's Supper - [1 Cor 11:23-26](#)

The Baptism of Gentiles - [Acts 10:44-48](#)

How the early Christian community lived in Jerusalem - [Acts 2:43-47](#)

One Spirit, One Baptism - [1 Cor 12:12-13](#)

Purpose of teaching the text:

The Baptism of Gentiles in Acts 10:44-48 (An introduction to Peter and Cornelius). In this text we find a distinction between believers of Jewish origin and believers who are Gentiles. Clearly, one of the questions that followers of Jesus had to answer was whether baptism was available for all believers? This text presents answers for a community who believed that one did not need to be Jewish to be a follower of Jesus.

Questions that may assist students to create meaning from the text:

- *What could the Church community learn about prayer from this story?*
- *Have you ever heard a prayer during Mass where everybody praises God, and it sounds similar to this prayer?*
- *What could we praise God for in our lives?*
- *How could we write our own prayers of praise?*

Achievement Standard:

Students demonstrate an understanding of the significance of Church community. They explain ways in which the Sacraments of Initiation (Baptism, Confirmation, Eucharist) welcome and strengthen members of the Church community.

The significance of prayer for the Church community (CLPS8)

Song of the Angels (Gloria) - [Luke 2:1-14](#)

Our Father - [Matthew 6:9-15](#); [Luke 11:2-4](#)

Psalms of Praise - [Psalms 19, 67, 135, 145, 146, 147, 148, 150](#)

Psalms of Thanksgiving - [Psalms 9:1-4, 138](#)

Prayer at the start and end of Paul's letters -
[Ephesians 1:3-5](#); [Ephesians 3:20-21](#); [Philippians 1:3-4](#); [2 1 Corinthians 1:3-4](#); [Colossians 1:3](#)
[Romans 16:25-27](#); [Philippians 4:20](#)

Purpose of teaching the text:

In Luke's story of the birth of Jesus, the angels are the ones who announce the news. However, they do not simply make an announcement and leave, but they pray in song, a prayer of praise to God for this special moment.

Questions that may assist students to create meaning from the text:

- *What could the Church community learn about prayer from this story?*
- *Have you ever heard a prayer during Mass where everybody praises God, and it sounds similar to this prayer?*
- *What could we praise God for in our lives?*
- *How could we write our own prayers of praise?*

Achievement Standard:

They identify prayers of thanksgiving and prayers of praise including Glory to the Father [Glory Be] and demonstrate an understanding of the significance of these forms of prayer for Christians.

Jesus the Messiah (BETR5)

Promise of the Messiah - [Isaiah 9:6-7](#);
[Isaiah 11:1](#); [Isaiah 6:1-2](#); [Isaiah 35:4-6](#)

The birth of Jesus the Messiah -
[Matthew 1:17 - 2:12](#)

The purpose of John's Gospel
[John 20:30-31](#)

John asks about the Messiah - [Matthew 11:1-5](#)

Who do you say that I am? - [Matthew 16:13-20](#)

The Messiah is the son of David - [Matthew 22:41-46](#);
[Mark 12:35-37](#)

Jesus before the High Priest - [Matthew 26:57-68](#);
[Luke 23:1-5](#)

What should I do with Jesus who is called the Messiah?
- [Matthew 27:17-23](#)

Let the Messiah come down from the cross - [Mark 15:32](#); [Luke 23:35](#)

Purpose of teaching the text:

The Jewish people in Old Testament times were oppressed. The belief that one day God would come to save the people from their lives of hardship is expressed in multiple ways throughout the Old Testament, and this belief provided strength for people in their daily lives. One belief expressed was that God would send someone to be the Messiah. Understandably, there are texts expressing that the Messiah would be a person who would rule with justice and bring peace into the world.

Questions that may assist students to create meaning from the text:

- *Why might a community of people long for a Messiah?*
- *What expectations did Jewish people have about a Messiah?*
- *Why might Christians believe that Jesus was the Messiah?*
- *Why might Jewish people not believe that Jesus was the Messiah?*
- *What do we long for in our world today?*
- *If Jesus was born in our time, what difference would we hope that Jesus could make in our world?*
- *How might we live and reflect what we hope for in our world?*

Achievement Standard:

They locate and use information about the cultural contexts in which the Gospels were written and the text types used by the human authors of the New Testament to communicate their ideas including the Christian belief that Jesus is the Messiah.

Images of God (STOT6)

"I will never forget you" - [Isaiah 49:15-16](#)

God as potter - [Isaiah 64:8](#)

God speaks to Moses on the mountain –
[Exodus 19:16-19](#)

God speaks to Elijah - [1 Kings 19:11-13a](#)

God as parent - [Hosea 11:1-4](#)

Purpose of teaching the text:

There is no one image of God that portrays everything there is to know about God. This is because God is ultimately a mystery, never able to be fully explained. Therefore, it is important to draw on multiple images of God, as each image portrays something specific that the author wants to communicate about God. In the Old Testament, there are many images of God that convey important insights to help people understand more about God.

Questions that may assist students to create meaning from the text:

- *How do authors of the Old Testament portray God?*
- *What can each of these stories help us to understand about God?*
- *What do I imagine that God is like?*
- *What images of God could I use to communicate what I understand about God?*

Achievement Standard:

They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in texts including key stories from the Torah; images of God used by the human authors of Old Testament scriptures; and prayers attributed to the Saints.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

YEAR FOUR

Biblical themes: living in community, forgiveness, healing, moral living, relationships, prayer, baptism and discipleship

Bible people: Moses and Miriam, Jacob, Abraham, Mary, John the Baptist, Jesus, Joanna, Susanna, blind man at Jericho, Peter and the twelve

Text types: Sacred myths, poetry, legal codes, wise sayings, narratives, parables, letters, healing stories, Gospels, historical narratives

CORE TEXTS

COMPLEMENTARY TEXTS

Text types in the Old Testament (*explicit connections to STOT7, STOT8*)

Old Testament text types

Sacred myths

First creation story - [Genesis 1:1-2:4a](#)

Poetry

Song of Moses and of Miriam -

[Exodus 15: 1-21](#)

Legal codes

[Leviticus 11: 1-8; 24: 17-22](#)

Wise sayings

[Proverbs 13:20; 20:11; 22:6; 25:25](#)

Historical narratives

The story of Jacob and his name change to Israel - [Genesis 35:1-15](#)

Sacred myths

Tower of Babel - [Genesis 11: 1-9](#)

Historical narratives

The sons of Jacob/death of Isaac -

[Genesis 35:22b-29](#)

Joseph sold into Egypt - [Genesis 37: 1-36](#)

The purpose of teaching the text:

In order to appropriately interpret biblical texts it is important to understand the genre or text type. A newspaper is filled with multiple text types or genres such as cartoons, classified advertisements, narratives, editorials, recipes and weather reports. To make sense of the text the reader tunes in to what type of a text it is, as the text would be interpreted quite differently to the author's intention if one read a cartoon the same way as an advertisement. Therefore, the same applies to the skills required for reading the Bible. The book of Leviticus is filled with legal codes that provided people with laws for living in their time. No one today would read all these laws and interpret them literally for today. While the Bible has books considered by scholars to be 'historical narratives', these books tell sacred stories rather than literal, historical fact. While the Bible is not devoid of history, it can be impossible to determine what texts are written through the lens of history, and what texts use history to enable the author to write a story of immense meaning for people of faith. Therefore, the naming of text types requires explicit teaching, as well as how to interpret different text types.

Questions that may assist students to create meaning from the text:

- *Why might biblical authors have chosen to use different text types?*
- *What could happen if we read all these texts as if they were the same type of writing? What could happen if everyone read the Bible as historical text (everything is literally true then and now)?*
- *What does the word 'myth' mean as a text type in the Bible?*
- *What is the difference between 'sacred truths' and 'this is all made up'?*
- *How would a person interpret the Bible if they believed the creation stories were myths? How would a person interpret the Bible if they believed the creation stories were science reports?*
- *When older members tell family stories does it mean that everything actually happened, or can they add some details along the way to make the story more meaningful and interesting?*
- *What evidence would we look for in the texts to determine whether historical narratives are factual stories of history or sacred stories to tell about the Jewish people's relationship with God?*

Achievement Standard:

Students explain how a reader uses knowledge of the Bible to better understand God's Word. They identify different books and text types in the Old and New Testament; use the Bible's referencing system to locate books, people, places, events and objects in the Bible.

Insights into community revealed through the Decalogue *(explicit connection to CLMF8)*

The Ten Commandments -
[Exodus 20: 1-17](#)
[Deuteronomy 5: 1-21](#)

The purpose of teaching the text:

The Decalogue was written for a particular community, at a point in time when a new covenant was needed for a new generation. The author tells the story of the people now being out of the wilderness of Egypt, moving to the promised land. Now the people were free, it was time to rediscover how God wanted them to live, in this new context. In the book of Deuteronomy, there is reference to servants. Servants in Hebrew families had been unable to have a day of rest during their time of being held captive in Egypt, but now it was time to remember that they too, needed a day of rest. In the book of Exodus, the notion of the day of rest can be linked back to the first creation story in Genesis. These texts have been debated by faith communities for thousands of years, and they still are today.

Questions that may assist students to create meaning from the text:

- *What might these texts (laws / Covenant) have meant to Jewish people thousands of years ago?*
- *Could these texts have the same meaning and relevance for people of faith today?*
- *Do communities of faith need to all live by the same laws that were written thousands of years ago, or does every generation need to discern how God wants people to live in their time and place?*
- *How might these laws provide direction for communities of faith today?*
- *If you (or your class) could have an experience of powerful communication with God today, what laws would you write that show how God wants people to live today?*

Insights into the Jewish community at the time of Jesus *(explicit connection to BEWR5)*

The Good Samaritan - [Luke 10:25-37](#)
 The role that women could play in the time of Jesus - [Luke 8:1-3](#)
 The parable of The Forgiving Father - [Luke 15:11-32](#)

Jesus' disciples do works of healing - [Mark 6:6b-13](#); [Mark 16: 17-18](#)
 Disciples are called to do the work of Jesus - [James 5: 13-15](#)

The purpose of teaching the text:

In the time of Jesus there were multiple Judaisms and factions within the community. Although the Samaritans and Jews had the same religious roots, for historical reasons they each had strong objections to the other. People who worked in the Temple (Priests, Levites – one of their roles was to provide the music), had to follow strict laws about being ritually clean. However, the highest Jewish law was preservation of life, so it is impossible to appropriately interpret the story about the upright Samaritan, unless there is an understanding of what life was like in first century Palestine. Communities in the time of Jesus held prejudices and stereotypes about people, just as happens today. These texts challenge some of our thinking about life in the time of Jesus, and they would have been challenging for Jewish people in the time of Jesus. Every character in the story of the forgiving father enters into shocking behaviour for their time. It would have been unthinkable for a son to ask for his inheritance. It would have been even more unthinkable for a father to agree to it. However, these stories provide insights into what life was like in Jewish communities in first century Palestine, and they are all stories that provide important insights into what the Church community needs to promote today.

Questions that may assist students to create meaning from the text:

- What can we learn about communities in the time of Jesus from these stories?
- Why might the authors have written these stories?
- What do these texts reveal about Jesus' vision of community?

Achievement Standard:

They use different texts including the Decalogue **and wisdom of St Paul** and investigate experiences of different communities including the Jewish communities in first century Palestine, early Church communities in Australia and contemporary Church communities to connect ideas about the significance of community for Christians.

Insights into the early Church community *(explicit connections to CHPG5, STCW5, BEHE4)*

Prayer and worship - [Acts 2:42-47](#)
 Life among the believers - [Acts 4:32-37](#); [Acts 1:12-14](#)
 Proclaiming the Good News - [Romans 10:11-17](#)
 Building peaceful relationships - [Romans 14: 17-19](#)
 Supporting and encouraging one another - [1 Thessalonians 5:11-22](#)
 Paul's belief in the resurrection - [1 Corinthians 15:1-11](#)
 Caring for the marginalized - [1 Corinthians 12:26a](#)
 Rejoicing in the achievements of one another - [1 Corinthians 12:26b](#)

St Paul's ideas about living in community - [Philippians 2: 2-5, 14](#); [Galatians 5:25-26](#); [6: 9-10](#)
[Colossians 3: 12-17, 20](#)

Works of the early Church community - [Acts 5: 12-15](#)

The purpose of teaching the text:

Paul's letters to the different communities he visited and wrote to in his missionary role, reveal that the communities faced many challenges. However, the letters also reveal what Paul believed was important in community life, and no one text summarises this adequately. No one community's story is the same as another story. Therefore, a variety of texts need to be explored to find connections, similarities, differences and deepen understandings.

Questions that may assist students to create meaning from the text:

- *What can we learn about communities in the time of Paul from these stories?*
- *Why might Paul have written these letters?*
- *What can we learn from these texts about Paul's ideas of Jesus?*
- *What can we learn from these texts about Paul's ideas of what is important for communities of faith?*

Achievement Standard:

They use different texts including the Decalogue and the wisdom of St Paul and investigate experiences of different communities including the Jewish communities in first century Palestine, early Church communities in Australia (c. 1788 CE - c. 1850 CE) and contemporary Church communities to connect ideas about the significance of community for Christians.

Trinity (explicit connections to BETR6, BEHE4)

Jesus is baptised by John - **Matthew 3:13-17**; **Mark 1:9-11**; **Luke 3:21-23**

Father, Son, Spirit - **2 Corinthians: 13:13**; **Acts 7:54-56**; **Luke 1:35**; **John 14:26-28**; **15:26**; **Matthew 28:18-19**

The purpose of teaching the text:

There is no actual mention of the word Trinity in Scripture, however, the stories of the baptism of Jesus bring together ideas about God, Jesus and the Holy Spirit. To talk about the Trinity is to talk about relationship and being in relationship. The Trinity is a way of talking about God.

Questions that may assist students to create meaning from the text:

- *What can we learn about the Holy Spirit from these stories?*
- *What can we learn about Jesus from these stories?*
- *What can we learn about God from these stories?*
- *How did people in New Testament times refer to the relationship between God, Spirit and Jesus?*

Achievement Standard:

Students recognise the Christian belief that God, as Trinity, is relational in nature. They identify and explain some Scriptural passages that express God as Father, Son and Holy Spirit.

Jesus' healing ministry *(explicit connection to CHLS5, CHLS6)*

Giving Sight to a Blind Man at Jericho - [Mark 10:46-52](#); [Luke 18:35-43](#)

Cleansing a Leper - [Mark 1:40-45](#); [Luke 5:12-16](#)

Ten Lepers - [Luke 17:11-18](#)

Two blind men at Jericho - [Matthew 20:29-34](#)

Man by pool of Bethesda - [John 5:1-9](#)

The purpose of teaching the text:

Much of what happens in church communities today is drawn from the mission and ministry of Jesus, and the Scriptures are the primary source for people of faith to draw upon. The Church community decides what is the most appropriate way to ritualise these events, and this is the question that always needs to be discerned in every culture and context. This explains why changes to practices of parishes and dioceses happen over time.

Questions that may assist students to create meaning from the text:

- *What do these stories reveal about what was important to Jesus?*
- *How do Christian communities currently live out what was important to Jesus.*
- *Could the way that people live this out ever change, or would it always remain the same? What evidence can you find of practices and characteristics of contemporary parishes and dioceses that modelled on the mission and ministry of Jesus?*
- *How could you find this evidence?*

Achievement Standard:

Students explain how practices and characteristics of contemporary parishes and dioceses are modelled on the mission and ministry of Jesus. They demonstrate an understanding of how the celebrations of Anointing of the Sick and Penance continue Jesus' mission and ministry in the life of the community.

Living in loving relationship with God, others and all creation

(explicit connection to CLMF7, CLMF8)

The Ten Commandments - [Exodus 20: 1-17](#); [Deuteronomy 5: 1-21](#)

The Ten Commandments - [Deuteronomy 5:22-33](#); [Deuteronomy 6: 1-3](#)

Jesus reinterprets the Ten Commandments - [Matthew 6:25-34](#); [Matthew 5:21-26](#)

The purpose of teaching the text:

These ancient, sacred texts reveal challenges that the post exile community faced, as they set about the task of discerning how to live. The central question was how God wanted them to live, and the question of how their choices would impact on others would need to be central to this discernment. The text from Deuteronomy reveals Moses reminding the people that their community, their generation, is still part of this covenant that was made at Horeb (likely Mt Sinai). What did this covenant need to look like for their community? What was of the utmost importance to understand, prior to making choices about how they wanted to behave?

Questions that may assist students to create meaning from the text:

- *If you could write rules to govern your life, and those rules could be anything you liked, what rules would you create?*
- *What do these rules show is important to you?*
- *If you did live by these rules, what could be the impact on others? If other people could live by any rules they liked, what could be the impact on you?*
- *What do these texts reveal about what was important to these Jewish communities?*
- *How do these texts help people today understand about choices that affect individuals and their community?*

Achievement Standard:

They explain how free choices result in actions that affect the individual and their community.

Prayers of blessing, petition and intercession (explicit connection to CLPS11)

Some Psalms of petition, intercession and forgiveness - [Psalm 70](#)

Some Psalms and prayers of Blessing - [Psalm 103: 1-5](#)

Allow students to select one or more texts that they wish to use for prayer.

Psalms of Blessing and Praise - [Psalm 66:1-12](#); [Psalm 145](#)

The purpose of teaching the text:

The psalmists wrote from the heart, about whatever they were feeling and experiencing at that point in time. Sometimes the psalmists were in the midst of an experience of great joy and felt drawn to praise or thank God. Sometimes the psalmists were in the depths of despair and felt great sorrow at what had happened. The Psalms provide a model for prayer, that whatever is happening in our lives and however we feel can be communicated to God. This is authentic prayer.

Questions that may assist students to create meaning from the text:

- *What can we learn about prayer from these psalms?*
- *Do you think the psalmists only communicated to God when they were feeling happy and secure in life?*
- *What evidence can you find to support your thinking?*
- *How has the Christian community used the psalms to work out different ways of praying?*
- *How could we write psalms of blessing, petition, forgiveness and intercession today?*
- *How could these psalms respond to the needs in our community and our lives today?*

Achievement Standard:

They use an appropriate structure to create prayers of blessing, petition and intercession, and demonstrate understanding of the significance of these forms of prayer for Christian communities. They participate respectfully in a variety of prayer experiences including prayers of blessing, petition, intercession and litanies.

New Testament text types:

Letters (of St Paul) – [Romans 1:7–](#)

[12 Romans 8:28–29, 31–33;](#)

[2 Corinthians 13:10–13](#)

Infancy narratives –

[Matthew 1:18–2:15; Luke 2:1–20](#)

Resurrection narrative –

The walk to Emmaus – [Luke 24:13–35](#)

Miracle stories

The calming of the storm – [Mark 4:35–41;](#)

[Luke 8: 22–25](#)

(Healing stories already in Year Four: Giving sight to the blind man; cleansing a Leper)

(Parables already in Year Four: The Good Samaritan, The Forgiving Father)

The Sower – [Mark 4:1–10, 13–19](#)

The Rich Man and Lazarus – [Luke 16:19–31](#)

Miracle stories

Catching fish with the disciples – [Luke 5:1–11](#)

The purpose of teaching the text:

In order to appropriately interpret biblical texts it is important to understand the genre or text type. A newspaper is filled with multiple text types or genres such as cartoons, classified advertisements, narratives, editorials, recipes and weather reports. To make sense of the text the reader tunes in to what type of a text it is, as the text would be interpreted quite differently to the author's intention if one read a cartoon the same way as an advertisement. Therefore, the same applies to the skills required for reading the Bible. The book of Leviticus is filled with legal codes that provided people with laws for living in their time. No one today would read all these laws and interpret them literally for today. While the Bible has books considered by scholars to be 'historical narratives', these books tell sacred stories rather than literal, historical fact. While the Bible is not devoid of history, it can be impossible to determine what texts are written through the lens of history, and what texts use history to enable the author to write a story of immense meaning for people of faith. Therefore, the naming of text types requires explicit teaching, as well as how to interpret different text types.

Questions that may assist students to create meaning from the text:

- *If we read every story in the New Testament as a literal, historical story (it really happened this way), what could happen?*
- *How does understanding the type of writing enable us to find deeper meaning in New Testament texts?*
- *If every story of Jesus was a literal, historical story, why do we have four different interpretations of the life, death and resurrection of Jesus, as presented by four different Gospel authors?*
- *What different meaning could we find if read the calming of the storm as a historical narrative, or as a miracle story that points to deeper understandings about Jesus, and faith?*

Achievement Standard:

Students explain how a reader uses knowledge of the Bible to better understand God's Word. They identify different books and text types in the Old and New Testament; use the Bible's referencing system to locate books, people, places, events and objects in the Bible.

YEAR FIVE

Biblical themes: morality and living authentically, prayer, the action of the Holy Spirit, discipleship and call, four portraits of Jesus presented in four Gospels, Bible contexts

Bible people: Hannah, Mary, Elizabeth, Joseph, family of Mary and Joseph, Jesus, shepherds, Magi, early church communities

Bible text types: Psalms, narratives, legal codes, letters, song, Gospels

CORE TEXTS

COMPLEMENTARY TEXTS

Formation of conscience (explicit connection to CLMFg)

The Greatest Commandment –

Deuteronomy 6:4-5;

Leviticus 19:1-3, 9-18

Galatians 5:14;

Romans 13:8-10;
James 2:8

The Beatitudes – Luke 6:20-36; Matthew 5:1-12

The Greatest Commandment –
Matthew 22:34-40; Mark 12:28-31
Luke 10:25-28

Parable of the two sons –
Matthew 21:28-32

Parable of Unforgiving Servant –
Matthew 18:21-35

Gentiles living the law – Romans 2:14-15

The purpose of teaching the text:

People who believe in God turn to Scripture as a foundation for understanding how people of faith are called to live, and as a means of developing an informed conscience. The Jewish faith community utilise the Old Testament, and Christian faith communities utilise both the Old Testament and New Testament. There is no one text that provides total insight. Rather, it is important to use multiple texts to discern different insights that authors have contributed over time, for different communities of people.

Questions that may assist to enable students to create meaning from the text:

- *How could each of these texts provide meaning for believers?*
- *What could the world look like if no one had a code for living / way of determining right from wrong?*
- *How do you know whether your actions are right or wrong?*
- *If one of these authors were alive today, what do you think he would write to our school community – a contemporary Christian community?*

Achievement Standard:

They describe ways in which believers make and act upon informed moral choices.

The significance of personal and communal prayer and worship (explicit connections to STOTg, BEWR6)

The Shema - [Deuteronomy 6:4-9](#); [11:13-21](#)

Clothing worn by observant Jewish men - [Numbers 15:37-41](#); [Luke 8:44](#)

Hannah's prayer - [1 Samuel 2:1-10](#)

Jesus quotes The Shema - [Mark 12:28-30](#)

Mary's song of praise to God - [Luke 1:46-56](#)

Allow students to select a Psalm of Lamentation, Thanksgiving and Praise for prayer.

Lamentation - [Psalms 3-7](#); [Psalms 25-28](#)

Thanksgiving - [Psalms 30, 32, 34, 65-68; 75, 116, 118](#)

Praise - [Psalms 95-100; 144-150; 113, 114](#)

The Lord's Prayer - [Matthew 6:9-15](#); [Luke 11:1-4](#)

The purpose of teaching the text:

Each of these texts sheds insights into the significance of prayer for people of faith. As an example, the Shema is a text that can be easily overlooked for the significance it has for Jewish people, even today. The fringed garment that Jewish males wear is their prayer shawl (tallit), the Mezuzah which is fixed to their doorposts and what is placed inside the Mezuzahs, and the Tefillin worn by Jewish males for prayer. The Shema prayer is prayed multiple times through the day and will be the last words a Jewish person speaks before they leave this life. Jesus, as a faithful Jewish man, would have prayed the Shema multiple times every day and he spoken about the Shema. Mary's Magnificat is actually drawn from the story of Hannah, so students can find connections between texts and with the way that different faith communities choose to live today. Also the psalms provide another source of nourishment and consolation for people today, arising from experiences in the lives of the psalmists. The diversity of texts will also assist students to learn that prayers arise from different contexts and provide multiple ways that believers can communicate with God, nourish their spiritual lives and share faith together.

Questions that may assist students to create meaning from the texts:

- What do male Jewish believers wear and do when they pray the Shema?
- Where is the Shema prayer contained in Jewish homes?
- When would orthodox Jewish males start to wear a tallit, kippah and tefillin?
- How are Jewish people called to live their day after praying the Shema?
- If you visited a Jewish home, what would you be likely to see?
- What would the Shema have meant for Jesus? What different types of prayer can be found in the Old Testament and New Testament?
- Why might Mary's prayer be so similar to Hannah's prayer?
- What can we learn about how the psalmists experienced life by reading different psalms?
- How could the psalms be meaningful for prayer today?
- How would you rewrite a psalm to make it meaningful for your life today?

Achievement Standard:

Students describe the significance of personal and communal prayer and worship including the Eucharist, the Psalms, Sabbath rituals and prayers for the lives of believers.

Mary's role as mother of Jesus and mother of the Church

(explicit connections to CHPG6, CLPS14, STNT13)

The Annunciation - [Luke 1:26-38](#)

Mary visits Elizabeth - [Luke 1:39-56](#)

The birth of Mary's son Jesus -
[Matthew 1:18-25](#)

The birth of Mary's son Jesus - [Luke 2:1-7](#)

Mary and Joseph flee to Egypt with Jesus -
[Matthew 2:13-21](#)

The family of Jesus - [Mark 3: 31-35](#)

Mary witnesses the crucifixion -
[John 19:25-27](#)

Mary is part of the community in
Jerusalem - [Acts 1:13-14](#)

Mary takes Jesus to the Temple - [Luke 2:21-38](#)

Mary and Joseph lose Jesus during Passover in Jerusalem
- [Luke 2:41-52](#)

Jesus is rejected at Nazareth - [Luke 4:16-30](#)

The family of Jesus visit him during his ministry - [Luke 8:19-21](#)

The family of Jesus visit him during his ministry - [Matthew 12:46-50](#)

Jesus is rejected at Nazareth -
[Matthew 13:53-58](#)

Wedding at Cana - [John 2: 1-12](#)

The purpose of teaching the text:

Mary's story is not contained in just one text. Students need the opportunity to explore multiple texts from different authors in order to discover the significance of Mary for believers today. This is also an opportunity to teach that Mary has a special place of significance within the Catholic Church.

Questions that may assist students to create meaning from the texts:

- What do the texts reveal about Mary? Do the texts indicate that Mary knew everything that was going to happen and never struggled to make sense of life?
- What do the texts reveal about Mary as a woman of faith?
- Why would the Church consider Mary to be mother of the Church?
- What influence do you think Mary would have had on Jesus?
- What do the texts reveal about the challenges Mary faced?
- How do you think Mary coped with those challenges?
- Why do some people refer to Mary as the first disciple?
- Why does the Catholic Church have special days to honour Mary?
- What are these days?
- Do all Christian church communities have these same days?

Achievement Standard:

Students examine Mary's role as mother of Jesus and mother of the Church.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

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YEAR 6

Biblical themes: Prophecy, the challenges of discipleship, discipleship and the call to commitment, living faith

Bible people: Hannah and Elkanah, Eli, Phinehas, Hopni, Samuel, Amos, Jonah, Amos, Jesus, Jairus and his daughter, Nathaniel, Paul

Bible text types: Narratives, Gospels, prophecy, letters, laws, myths

CORE TEXTS

COMPLEMENTARY TEXTS

Images and titles for Jesus (*explicit connection to STNT15*)

Call of Nathaniel and other disciples -

John 1:35-51

Jesus as Messiah, Son of Man and Saviour -

Matthew 16:16-17; Acts 17:2-3; Acts 2:29-33, 36

Allow students to select some of the 'I am' statements from John's Gospel.

Peter's Confession of Faith - **Mark 8:27-30; Matthew 16:13-17**

Isaiah's prophecy fulfilled - **Luke 4:16-21**

The 'I am' statements in John -

The Bread of Life - **John 6:35, 48-51**

The Light of the World - **John 8:12**

The Gate of the sheepfold - **John 10:1-10**

The Good Shepherd - **John 10:11-18**

The Resurrection and the Life - **John 11:25**

The Way the Truth and the Life - **John 14:5-6**

Messiah "I am he"/I am" - **John 4:25-26; John 8:24, 28, 58; John 13:19; John 18:5-8**

"Fulfil" and "Prophet" - **Matthew 12:17**

The purpose of teaching the text:

Understanding Scripture requires students to learn that there is not one sole story about Jesus, but different portraits of Jesus, provided by different Gospel authors. Various New Testament authors use many different titles and images for Jesus. Exploring what each image and title might mean for believers can bring rich insights for faith, religious identity and meaning for individuals and faith communities today.

Questions that may assist students create meaning from the text:

- What does each different title for Jesus or image of Jesus represent for people of faith?
- Which images and titles for Jesus are most meaningful for you?
- Why might different biblical authors describe Jesus differently?
- If you were given the task of creating an image of Jesus for this parish and school community, what would your image be?

Achievement Standard:

Students explain how Scriptural texts describe Jesus' relationship with God the Father and with humanity by selecting and using evidence from Scriptural texts including the proclamation of Jesus as fulfilling God's promises in the Old Testament.

Key messages and contexts of Old Testament Prophets *(explicit connection to STOT10)*

The story of the prophet Amos

Amos the shepherd is called to prophecy -

Amos 1:1-2

Amos outlines that God is angry for the people have turned away - **Amos 3:12-15**

Amos explains his anger - **Amos 4:1-2**

Amos speaks out about the corrupt lifestyles of the people - **Amos 6:4-6**

Amos is called before the priest - **Amos 7:10-14**

The story of the prophet Samuel

The context for the story of Samuel; Hannah prays for a son and promises to offer him to God -

1 Samuel 1:1-28

Hannah's prayer of thanksgiving for Samuel -

1 Samuel 2:1-10

The corruption of Hopni and Phinehas -

1 Samuel 2:11-17

The call of Samuel - **1 Samuel 3:1-4:1a**

Samuel's work as Judge - **1 Samuel 7:3-6, 15-17**

Samuel anoints David as King - **1 Samuel 16:1-13**

The story of the prophet Jonah

Jonah tries to run away from being a prophet -

Jonah 1:1-17

Jonah's prayer - **Jonah 2:1-10**

Jonah brings God's message to the city of

Nineveh - **Jonah 3:1-10**

The story of the prophet Isaiah

Isaiah receives a vision - **Isaiah 1:1-3**

Isaiah describes what the future needs to be when

people live according to God's dream - **Isaiah 2:1-4**

Isaiah outlines how life will change with the coming of a Messiah - **Isaiah 9:1-7, 11:1-9**

The purpose of teaching the text:

Understanding some of the stories about prophets is critical for understanding what it means to live an authentic life of faith. In Scriptural terms, prophecy is not about predicting the future. Prophecy is about speaking out from the context of injustice and indifference in which one finds oneself surrounded and calling people to amend their ways and turn their lives back to God. The three stories selected provide diversity to allow students gain a deeper insight into some of the challenges that prophets faced.

Questions that may assist students create meaning from the text:

- *What could it feel like to be a prophet in biblical times?*
- *Would the prophets have been popular with most people?*
- *What led a person to becoming a prophet? What did the prophets speak out about? Who could be considered prophets in our world today?*
- *What is one issue we believe we need to speak out against, (as the way most people are living is not the way that God calls people to live)?*
- *How could our class take on the role of prophecy for our school community?*

Achievement Standard:

Students identify and describe many ways in which faith is lived out in the lives of believers past and present including Catholics in a developing Australian nation (C.1900CE-present). They analyse the key messages and contexts of some Old Testament prophets

The significance of Eucharist *(explicit connection to CHLS8)*

The significance of Eucharist for Christian communities - **1 Corinthians 11:23-26**

The Last Supper - **Luke 22:7-20**;
Mark 14:22-26; **Matthew 26:26-30**
One Bread, one Cup -
1 Corinthians 10:16-17

The purpose of teaching the text:

These texts are foundational for how believers choose to live today. By year six, it is important that students understand that it was not only the Gospel authors who wrote about Jesus. Paul's letter to the faith community at Corinth (where remnants of buildings can still be seen today), can assist students to realise that this text predates the Gospels. It also shows the importance of the Eucharist for early Christian communities.

Questions that may assist students create meaning from the text:

- *Where would we find Corinth?*
- *What could we see if we visited Corinth today? Why might people choose to celebrate the Eucharist today?*
- *Why has the celebration of Eucharist been central for the lives of believers for so long? Have believers always celebrated Eucharist the same way?*
- *How do believers celebrate their faith in some parts of Australia where a Priest is not available every weekend?*
- *Why would the Church community have a liturgical calendar?*
- *What do the texts reveal about what believers consider to be essential for living faith today?*

Achievement Standard:

Students identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; including the Church's liturgical year and the celebration of Eucharist.

The Communion of Saints *(explicit connection to CHPG7)*

Paul refers to the believers as "the saints" -
Ephesians 1:1; **Ephesians 2:19**; **Ephesians 3:1-21**

Psalms 31:23-24; **Wisdom 5:5-6**; **Wisdom 18:9**;
Matthew 27: 52; **Acts 9:10-16, 32-42**;
Romans 1:7; **Romans 8:27**; **Romans 12:13**;
Romans 15:25-26,31; **Romans 16:1-3**;
1 Corinthians 1:2; **1 Corinthians 6:1**; **Philippians 1:1**;
Philippians 4:22; **Colossians 1:24-26**;
Philemon 1:4-7

The purpose of teaching the text:

Paul's letters to the community at Ephesus uses the word saints or holy ones as a form of greeting. The use of the term saints is also found in the Old Testament. It is often used to describe groups of people committed to living a life according to God's will. It invites the possibility that all people can live as saints. It highlights the connection between people of faith which unites them in God.

Questions that may assist students create meaning from the text:

- *What do these texts help people of faith to understand?*
- *What unites family members together, even if they live over the other side of the world?*
- *How could believers be united in faith, wherever they live in the world?*
- *What does the term 'communion of saints' assist us to understand about Christian belief in death not ending life, but changing life?*
- *How could the concept of the communion of saints offer hope and reassurance to believers?*

Achievement Standard:

They demonstrate an understanding of the term 'communion of saints'.

Jesus' new law and the spiritual and corporal works of mercy *(explicit connections to CLMJ7, CLMF10)*

Scriptural foundations for the spiritual and corporal works of mercy - **Matthew 25:31-46**

Allow students to select some complementary texts to show how this teaching is embedded in multiple places in the Bible.

What did Jesus come to do? - **Matthew 5:17**

Other Scriptural foundations for the spiritual and corporal works of mercy -

Matthew 10:40-42;
Matthew 9:35-37; **Luke 9:46-48**
Matthew 18:1-5;
Hebrews 13:1-2 *(This text from Hebrews is connected to Genesis 18:1-18)*
Tobit's Good Works -
Tobit 1:16-18; **Tobit 4:16-17**; **Tobit 2:1-8**;
Tobit 12:6-10; **Tobit 12:13-15**;
Galatians 6:2; **Colossians 3:12-17**;
Matthew 5, 6, 7; **Galatians 4:1-7, 5:1**

The purpose of teaching the text:

Students can make connections between the messages of the prophets and the way that Jesus chose to live. Matthew 25:31-46 depicts Jewish understandings of God at the time, and links to numerous Old Testament references. Covenant is central to the Jewish understanding of God. In the Christian understanding Jesus is the fulfillment of the covenant and becomes the way through which people can live the law.

Questions that may assist students create meaning from the text:

- *What would authentic Christian living look like?*
- *What do you think the prophets would have said about the way that Jesus chose to live?*
- *How do these texts help believers understand more about Jesus?*

Achievement Standard:

They explain the significance of Jesus' New Law for the way believers live their faith and examine the spiritual and corporal works of mercy.

Living faith (explicit connection to BEHE6)

The woman of faith and Jairus' Daughter -
[Matthew 9:18-26](#); [Mark 5:21-43](#); [Luke 8:40-49](#)

The Centurion's Slave - [Luke 7:1-10](#)
Faith of Believers - [Mark 11:20-24](#); [Luke 17:5-6](#)
Faith of Abraham and ancients -
[Romans 4:2-3, 16-21](#); [Hebrews 11:1-33, 39-40](#)
Mary's Faith - [Luke 1:37-38](#); [Luke 2:45](#)
Healing of Blind Bartimaeus - [Mark 10:46-52](#)
Disciples' Lack of Faith - [Matthew 17:14-20](#)

The purpose of teaching the text:

These stories highlight some central challenges of living as a person of faith. This text is particularly important to address at year six as students need to be able to dialogue about issues that affected people's lives in biblical times. In first Century Palestine, the difference between being perceived as clean or unclean by the community could determine whether one was included or excluded by the community. The text about the woman of faith provides no elaboration on why the woman was bleeding, so it is important that the text is read and interpreted without assuming we know what was causing the haemorrhaging, otherwise our ability to interpret the text can be compromised. These stories also demonstrate the skill of the author in starting a story with a theme, then bringing in a new story before going back to complete the first story. In this way, the whole theme is amplified.

Questions that may assist students create meaning from the text:

- *What is the author of Mark's Gospel trying to make sure readers don't miss, by placing the story of the woman of faith in the middle of the story of Jairus' daughter?*
- *What can we learn about being a person of faith from these stories?*
- *What Jewish laws does the woman of faith break in this story?*
- *Why would the woman of faith deliberately break these laws?*
- *How might it feel to be the woman of faith in this story?*
- *How does the woman of faith challenge Jesus?*
- *When the woman of faith touches the fringes of Jesus' clothing, what would she actually be touching?*
- *How is this a symbolic action in the story?*
- *Are there people in our community excluded today?*
- *Who are people in our community in need of healing today?*

Achievement Standard:

Students identify and describe many ways in which faith is lived out in the lives of believers past and present, including Catholics in a developing nation (C.1900CE-present).

The significance of The Our Father *(explicit connection to CLPS16)*

Lord's Prayer - [Matthew 6:5-15](#); [Luke 11:1-13](#)

Our Father who art in heaven - [Acts 17:24](#)

Hallowed by your name - [Psalms 103:1](#)

Your kingdom come - [Psalms 103:19](#)

Your will be done on earth as it is in heaven
- [Romans 8:28](#)

Give us this day our daily bread -

[Psalms 145:15-16](#)

Forgive us our trespasses as we forgive those
who trespass against us - [Psalms 51:1-2](#)

And Lead us not into temptation - [Mark 14:38](#)

But deliver us from evil - [2 Thessalonians 3:3](#)

Amen - [Numbers 5:22](#)

The purpose of teaching the text:

The Our Father is central to the liturgical and prayer life of the Christian community. However, it is important to explore what this text may have meant for people in first century Palestine. Jewish interpretation of the text would have been influenced by a deep knowledge of the Old Testament. As the letters of Paul were written prior to the Gospels, students could use the clues from the complementary texts to identify what Scripture Luke and Matthew had access to when they were writing their Gospels.

Questions that may assist students create meaning from the text:

- *What might these words have meant for a Jewish audience?*
- *If Luke and Matthew lived in our country today, how might they write these texts today, so that the prayer still had the same meaning?*
- *Why do believers today still pray this prayer?*

Achievement Standard:

They explain the significance of personal and communal prayer including the Our Father and the Examen and use of meditative prayer practices, especially prayer journaling for the spiritual life of believers.

Significance of celebrations in the lives of Jewish believers *(explicit connection to BEWR7)*

Observance of Holy days - [Leviticus 23:1-44](#)

Choose from the following Holy days and their related texts:

Pesach/Passover –

[Exodus 12:21-51](#); [Exodus 13:17-15:26](#);

[Leviticus 22:26 -27:34](#)

Rosh Hashanah –

Birth of Isaac - [Genesis 21:1-7](#)

The binding of Isaac - [Genesis 22:1-](#)

[18](#) Birth of Samuel - [1 Samuel 1:2-10](#)

God's remembrance of His people -

[Jeremiah 31:1-19](#)

Yom Kippur –

[Leviticus 16:29-34](#)

Feast of Trumpets –

[Numbers 29:1](#)

Passover in New Testament times –

[John 2:13-25](#)

Hanukkah –

[1 Maccabees 4:52-59](#);

[2 Maccabees 10:5-8](#)

The purpose of teaching the text:

Jewish Holy Days are recorded in Scripture, demonstrating that there is still a strong connection for Jewish people today between Scripture and the way that people choose to live and celebrate their faith. These significant Holy Days are calendarised and give structure to people's lives. They provide opportunities for reflection and celebration of faith.

Questions that may assist students create meaning from the text:

- *What is the connection between each Scripture text and the way Jewish Holy Days are celebrated today?*
- *How do Jewish communities of faith draw meaning from these texts?*

Achievement Standard:

Students identify and describe many ways in which faith is celebrated in the lives of believers, past and present, including the commemoration of High Holy Days by Jewish believers; the Church's liturgical year and the celebration of Eucharist.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

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Year Seven

Biblical themes: guidance for living faith (Torah, teachings, instructions), faith journeys, festivals, celebrations and customs, remembering ancestors of faith, leadership and ministry

Bible people: Abraham and Sarah, Moses and Aaron, David, Elijah, Mary, Jesus, the Twelve, Paul

Bible text types: Narrative, laws, wisdom, literature, Gospels, prologues, letters

CORE TEXTS

COMPLEMENTARY TEXTS

The significance of sacred texts for the way believers choose to live (*explicit connection to CLMF11*)

The Golden Rule - [Matthew 7:12](#)

Jesus draws on his Jewish tradition - the Torah and the prophets - [Tobit 4:1-5](#); [Leviticus 19:18](#)

The Shema - [Deuteronomy 6:4-5](#)

Decalogue - [Exodus 20:1-20](#)

Greatest Commandment - [John 13:34-35](#)

Ways to live - [Romans 12:9-21](#)

Temptation of Jesus - [Matthew 4:1-11](#); [Luke 4:1-13](#); [Mark 1:12-13](#)

Jesus' interpretation of the Law -

[Luke 6:27-36](#); [Matthew 5:17-20](#)

Beatitudes - [Matthew 5:1-12](#); [Luke 6:20-36](#)

The purpose of teaching the text:

Scripture is an ancient, sacred text that is like a treasure box for people who believe in God. For thousands of years, leaders of faith communities have turned to Scripture as the greatest written treasure for helping every generation answer the questions of what do we believe about God and how does God call people to live? The answers are not just found in one place within the Bible, but in multiple texts that echo the same themes. As a faithful Jewish person, Jesus heard texts from the Old Testament every day and then in his own ministry he interpreted these texts for his times. Every generation is called to do this same task. The texts point to authentic ways of Christian living. The community of believers around the world have established Sacraments and rituals for living out these beliefs and responding in times when people express genuine sorrow for living in ways that are not in accordance with key beliefs drawn from Scripture.

Questions that may assist students create meaning from the text:

- *Why is an ancient text like the Bible so important to believers today?*
- *Is there any substitute for the Bible?*
- *How could something written so long ago have any relevance for people living in our world today? In what ways do sacred biblical texts influence how believers choose to live today?*
- *What can happen if believers forget about or ignore what is in these sacred texts?*
- *How do believers know, remember and discern the meaning of what is in these sacred texts?*
- *How could these texts be read to enable believers to obtain deep meaning (beyond the literal and obvious) that is consistent with God's dream for our world? For example, "You shall not kill", can point to meaning beyond a physical life.*
- *How could the actions of people today contribute to killing the self-esteem or dignity of another?*

Achievement Standard:

They consider and draw conclusions about the significance of sacred texts for the faith journey of believers. Students examine and explain the significance of Church teaching and basic principles of Christian morality for the way believers live out their faith, personally and communally.

Believers express, profess and live out their faith *(explicit connection to BETRg)*

The Apostles Creed and Nicene

Creed *The creeds are not scripture texts, but all statements within the Creeds are drawn from Scripture.*

Allow students to select some Scripture texts to explore the source for statements in the Creeds.

[The Apostles' Creed](#)

[Nicene Creed](#)

Announcement to Mary - [Luke 1:26-38](#)

Announcement to Joseph - [Matthew 1:18-25](#)

Jesus predicts his suffering and death -

[Mark 8:27-33](#); [Mark 9:30-32](#);

[Mark 10:32-34](#); [Luke 9:22, 43-45](#);

[Luke 18:31-33](#); [Matthew 16:21-23](#); [Matthew 17:22-23](#);

[Matthew 20:17-28](#)

Suffered under Pontius Pilate -

[Matthew 27:1-26](#); [Mark 15:1-15](#);

[Luke 23:1-25](#); [John 18:1-19:16](#)

Resurrection of Jesus - [Mark 16:1-8](#); [Matthew 28:1-15](#); [Luke 24:1-12](#); [John 20:1-10](#)

The purpose of teaching the text:

The creeds were developed at different historical points in time when faith leaders needed to clarify and come to consensus about their core beliefs. Scripture was the key source for these leaders to develop written statements of belief.

Questions that may assist students create meaning from the text:

- *What is the difference between expressing and professing faith?*
- *When might believers express their faith?*
- *When do members of the Catholic Church community profess their faith?*
- *The Bible is a sacred book that helps people understand about God, so what meaning could particular Scripture texts hold for believers?*
- *How do one's beliefs influence the way in which a person chooses to live?*
- *How could one's faith beliefs influence the way in which a person chooses to live?*
- *What connection is there between some public holidays in Australia and some of these Christian beliefs?*
- *Have believers always celebrated Good Friday and Easter in the same ways?*

Achievement Standard:

Students differentiate ways in which the faith of believers is expressed, professed and lived out in different communities, past and present.

Christianity, Judaism and Islam: connected through stories of the patriarchs, Moses and the prophets. *(explicit connection to BEWR8)*

Abraham and Sarah - [Genesis 17:1-22](#)
Moses - [Exodus 13:17-14:30](#)

Ishmael's descendants - [Genesis 25:12-18](#)
Jacob and Esau - [Genesis 25:19-23](#); [Genesis 27:1-45](#); [Genesis 33:1-17](#)
Jacob's sons/Twelve Tribes of Israel - [Genesis 29:14-35](#); [Genesis 30:1-13, 17-24](#); [Genesis 35:16-20](#); [Genesis 35:22b-29](#)
God renames Jacob "Israel" - [Genesis 32:23-32](#)
Death of Jacob/blessings on his sons - [Genesis 49:1-33](#)

The purpose of teaching the text:

The believers of the Abrahamic religions share some common stories that are held in their respective sacred texts. In Year 7, it is important to become familiar with these common stories (listed above).

Questions that may assist students create meaning from the text:

- *How and where did these texts originate?*
- *Which religious community first held these sacred texts as important?*
- *What happened that led to the development of Christianity and Islam?*
- *What meaning do these texts hold for Christian believers?*
- *What meaning do these texts hold for Jewish believers?*
- *What meaning do these texts hold for Muslim believers?*

Achievement Standard:

They investigate the beginnings of the Christian faith (c. 6 BCE – c. 650 CE) and explain the role of key people and events in its development. They determine some ways in which Christianity shares common beginnings of faith with the other monotheistic religions (Judaism and Islam).

Living out faith (some Christian customs and rituals have foundations in Judaism)

(explicit connections to STOT12, STNT16)

Festivals and customs

Passover - [Exodus 12:1-4](#), [Mark 14:12-26](#)
Weeks/Pentecost - [Acts 2:1-4](#); [Leviticus 23:9-22](#)

Laws and practices

Sabbath - [Mark 2:23-28](#)

Unleavened bread - [Matthew 26:17](#)

Tabernacles - [John 7:2](#)

Pesach/Passover - [Exodus 12:21-51](#); [Exodus 13:17-15:26](#); [Leviticus 22:26-23:44](#)

Sacrifice of Isaac - [Genesis 22:1-18](#)

Birth of Samuel - [1 Samuel 1:1-2:10](#)

God's remembrance of His people - [Jeremiah 31:1-19](#)

The purpose of teaching the text:

Christianity has evolved from Judaism and some Christian festivals and customs have their foundation in Judaism, although they may have been celebrated differently. For example, Pentecost may only be perceived by Christians to be a celebration of Christian faith, yet biblical references provide insights to this being a Jewish celebration that Jesus participated in before Christianity existed.

Questions that may assist students create meaning from the text:

- *What can we discover from these texts that provides clues about whether this was always a Christian celebration, or whether it was Jewish celebration before Christianity even existed?*
- *What meaning does this celebration hold for Jewish communities of faith?*
- *What meaning does this celebration hold for Christian communities of faith?*
- *Why are people still celebrating these customs and festivals today?*
- *What differences are there between the way that different faith communities celebrate these customs and festivals today, with how they were celebrated in the past?*

Achievement Standard:

Students differentiate ways in which the faith of believers is expressed, professed and lived out in different communities, past and present.

Understanding differences between historical truth and religious truth

(explicit connections to STNT16, STNT17)

Intention of the Gospel authors - [Luke 1:1-4](#); [John 20:30-31](#)

Students could select a creation story to explore what the authors may have intended as religious, scientific, or historical truth.

[Genesis 1:1-2:3](#); [Genesis 2:4-25](#); [Genesis 3:1-24](#)

The purpose of teaching the text:

The Bible is not a history book, although it does contain some historical references and events. The Bible is a theological book that provides key insights to enable people to understand important insights about God, what God is like, and how God wants people to live. Therefore, the purpose of the Bible is to present religious truth. Without understanding this distinction, students may interpret the creation stories in Genesis as scientific, historical truth, when the authors intend these stories to be read to reveal religious truth. God created the world from love, enabling humans to make their own choices and live with the consequences of those choices. Whatever science tells us about how the world was made is scientific, historical truth for our time. Likewise, the Gospel authors never set out to tell all the historical details of the life of Jesus. Instead, they set out to write stories about Jesus that are filled with religious truth that has relevance for their communities. If the Gospels were accurate historical records of the life of Jesus then only one Gospel needed to be written. For example, in the creation texts:

Science – the How of creation
History – the When of creation
Religion – the Why of creation

Questions that may assist students create meaning from the text:

- *What clues can we discover from this text about the author's purpose for writing?*
- *What evidence is there that the Bible is a history book? If the Bible is a history book, why are there four different Gospels with four different accounts of the life and death of Jesus?*
- *Do you think the author wrote this text thinking, 'I really want people to know what historically happened here?' Or do you think the author wrote this text thinking, 'I really want people to understand something really important about God through this story?'*
- *What evidence could you highlight from each text to present a case for the author wanting to present historical truth?*
- *What evidence could you highlight from each text to present a case for the author wanting to present religious truth?*
- *Why does this matter for the way in which a person interprets the text?*

Achievement Standard:

By the end of Year 7, students evaluate how sacred texts influence the life of believers. They consider how sacred texts reflect the audience, purpose and context of their human authors.

Prayer, ritual and sacred texts *(explicit connection to CLPS18)*

The Scriptural basis of The Our Father - [Matthew 6:9-13](#); [Luke 11:1-4](#)

The Scriptural basis of The Hail Mary - [Luke 1:28](#); [Luke 1:42](#)

Allow students to select one or more texts that are honoured by the Church community for prayer.

God understands our thoughts - [Psalm 139](#)

Elijah journeys, looking for God -

[1 Kings 19:8-13](#)

The gift of wisdom within - [Wisdom 7:22-30](#)

A text often used for a funeral liturgy

- [Wisdom 3:1-9](#)

Paul's prayer - [Ephesians 3:14-21](#)

I thank my God every time I remember you -

[Philippians 1:3-11](#)

The Shema - [Deuteronomy 6:5-9](#); [Numbers 15:37-41](#)

The purpose of teaching the text:

Scripture is a key source of spiritual nourishment for believers. By Year Seven some students will have been exposed to many Scripture texts for prayer and ritual and may be beginning to discover some texts that are personally meaningful for them. Students who are new to a Catholic school may have limited experience of using Scripture for prayer and ritual or understanding how Scripture provides the foundation for some prayers. This is an opportunity to allow students to discover how Scripture could speak to them personally, or to a particular faith community, and to develop an appreciation that Scripture can speak in different ways to different people, at different times.

Questions that may assist students create meaning from the text:

- *I wonder what inspired this prayer to be written. Do all people find the same meaning in Scripture texts?*
- *Why can Scripture speak differently to different people, at different times?*
- *If someone read this text at heart level, paying attention to the words that seem to hold significance, what meaning might they obtain from the text?*
- *Why might this text be treasured by the Church community for prayer?*

Achievement Standard:

Students evaluate and draw conclusions about the significance of prayer, ritual and sacred texts for the faith journey of believers, personally and communally.

Year 8

Biblical themes: God's saving plan for creation, Covenant, the action of the Holy Spirit in the lives of believers, conversion, social justice, evangelisation, prayer

Bible people: Miriam, David, Jeremiah, Ezekiel, Isaiah, Micah, Jesus, the disciples, Paul

Bible text types: Narratives, prophecy, Gospels, letters

CORE TEXTS

COMPLEMENTARY TEXTS

God's saving plan accomplished through Jesus' life, death and resurrection (*explicit connection to BEHE8*)

Jesus' healing work - [Matthew 12:15-21](#)

A letter from Paul - [Romans 1:1-7](#)

Allow students to select some complementary texts to consider and organise evidence to explain how God's saving plan for creation was accomplished.

God's saving for creation

[Luke 1:67-80](#); [Luke 2:39-56](#); [Luke 2:22-38](#)

[Luke 24:44-49](#); [Ephesians 1:4-11](#)

[Galatians 4:4-7](#); [John 4:7-15](#);

[Ephesians 2:13-21](#); [Hebrews 1:1-2](#)

[1 Corinthians 15:1-11](#); [Acts 1:1-12](#)

The woman's act of defiance to anoint Jesus - [Luke 7:36-50](#)

The purpose of teaching the text:

Christians believe that Jesus was always part of the wisdom of God and God's plan for all creation. The lives of all believers, past and present, through their faith and actions in the world, are also part of God's saving plan for creation. The text from Matthew's Gospel links clearly to the expectations set out in the book of Isaiah, indicating that Jesus was part of God's plan. The text from Paul names the identity of Jesus and the purpose of Jesus' life, death and resurrection.

Questions that may assist students create meaning from the text:

- *What insights about Jesus could readers gain from these texts?*
- *What evidence can you find in these texts that Jesus was always part of God's plan?*
- *What meaning could these texts hold for believers?*
- *What difference does it make to believe that God's saving plan was accomplished through Jesus' life, death and resurrection, or to believe Jesus was just another human who lived a good life?*

Achievement Standard

Students consider and organise evidence from Scriptural texts to explain how God's saving plan for all creation was accomplished, through the life, death and resurrection of Jesus Christ.

Baptism in the early Church *(explicit connections to BEWR9, CHLS12, CHPG9)*

Paul teaches about Baptism -

[Galatians 3:27-29](#)

Peter teaches about Baptism - [Acts 2:38](#)

Paul's teachings on Baptism -

[Romans 6:3-8](#)

[1 Corinthians 12:12-13](#)

[Galatians 3:26-29](#)

The purpose of teaching the text:

The Sacrament of Baptism in the Catholic Church draws its foundations from the stories of baptism in the New Testament. In addition, this can be used as a foundation to identify comparable links with initiation rituals in Judaism and Islam.

Questions that may assist students create meaning from the text:

- *What insights do these texts provide about the significance of baptism for Christians?*
- *If you lived in the time of Paul or Luke, what debates do you think could have been going on between believers?*
- *How many different insights can you gain into baptism from these texts?*
- *What is common and different about the initial rituals in the Abrahamic religions?*

Achievement Standard:

They identify the significance of initiation rituals in the Abrahamic religions (Judaism, Christianity, Islam) for the faith journey of believers.

Responding to emerging moral questions and living cardinal virtues

(explicit connection to CLMF12)

Jesus teaches the Beatitudes -

[Matthew 5:1-12](#)

Paul teaches about love -

[1 Corinthians 13:1-13](#)

Paul's teachings on how to live -

[Galatians 5:13-26](#)

[Romans 12:9-21](#)

The purpose of teaching the text:

Both these texts illustrate what God's dream is for our world. The Beatitudes turns the world of the time upside down. No longer will the rich inherit the land but those who are quiet and submissive. No longer will people of power be considered important, but those who work for peace will be people who are important to God. These texts provide key insights into what is important to God, and therefore into how God calls people to live.

Questions that may assist students create meaning from the text:

- *How do believers know how God calls them to live?*
- *What evidence do these texts provide about how believers need to live in the world today?*
- *What evidence can you find in these texts about moral challenges in the time of the author?*
- *Do any of these moral challenges still exist today?*
- *What evidence is there that people in parish communities try to respond to those moral questions?*

Achievement Standard:

Students evaluate and draw conclusions about the ways in which the Church is present and active in the world today: *participation of believers in liturgy and other personal and communal prayer experiences*; responding to emerging moral questions; practising the cardinal virtues; and *giving witness to the ecumenical spirit*.

Key events in the early Church *(explicit connection to STNT18)*

The followers of Jesus at Pentecost - [Acts 2:1-13](#)

Allow students to select some complementary texts to teach about key events, individuals and groups in the life of the early Church.

The early Apostolic preaching - [Acts 2:14-41](#); [Acts 3:11-26](#)

Living in Christian community - [Acts 2:42-47](#)

Assistants appointed - [Acts 6:1-7](#)

Death of Stephen - [Acts 6:8-15](#), [7:54-60](#), [8:1](#)

Conversion of Saul/Paul - [Acts 8:1-3](#); [9:1-19](#)

Peter preaches in the temple - [Acts 3:11-26](#)

Peter's vision about the gentiles - [Acts 10:9-23](#)

Paul's own account of his conversion and mission to the gentiles - [Acts 22:1-21](#), [26:1-23](#)

The purpose of teaching the text:

The Acts of the Apostles is the book in the New Testament which provides insights into how the Christian community came to be established after the death and resurrection of Jesus. In the Acts of the Apostles, there is evidence of significant challenges and fierce debate. Decisions made by individuals and groups, as recorded in the Acts of the Apostles, shape some of the important ways in which believers still continue the mission of Jesus in the world.

Questions that may assist students create meaning from the text:

- *After the death and resurrection of Jesus, what was life-like for his followers?*
- *What transformed the followers of Jesus from being frightened for their own lives, to being prepared to spread the story of Jesus to many different communities?*
- *What did the followers of Jesus agree was critically important to continue doing to remember, celebrate and continue living the mission of Jesus?*
- *Before Paul's transformation he was known as Saul, and what was he doing to make life so challenging for the early Christians of his time?*
- *Explain why Paul had such an extraordinary transformation.*
- *What connections can you make with the challenges, beliefs and way of living of the early Christian community, to communities of believers today?*
- *What connections can you make between a story / person in the Acts of the Apostles and the name of the Catholic Cathedral in Brisbane?*

Achievement Standard:

Students explore how believers, past and present continue the mission of Jesus in the world, in times of challenge and change. They consider and organise evidence from the Acts of the Apostles to explain the significance of some key events, individuals and groups in the life of the early Church.

Covenant (*explicit connection to STOT13*)

The Davidic covenant - [2 Samuel 7:8-29](#)

Post-exile covenant - [Jeremiah 31:31-34](#)

Select complementary texts to teach students how to consider and organise Old Testament covenant narratives.

Covenant narratives

The Eden covenant - [Genesis 1:28-30](#)

The Noah covenant - [Genesis 9:1-17](#)

The Abrahamic covenant - [Genesis 12:1-9](#)

The Mosaic covenant - [Exodus 19:1-6; 22-25](#)

The Canaanite covenant - [Deuteronomy 30:1-10](#)

The Davidic covenant - [Psalm 89:3-4](#)

The purpose of teaching the text:

Covenant is a key biblical theme and there are four different Covenant stories in the Old Testament. Understanding Covenant is critical to understanding the Old Testament, as it is the answer to most questions about the Old Testament. Each Covenant expressed God's complete love for the Jewish people and set in place a sacred agreement between the people and God. Whenever humans attempted to gain power to be like God, life always fell apart. Therefore, the covenant relationship with God was broken. A new Covenant then needed to be made with God, as the people regretted their choices and realised that they had lost sight of how God called them to live.

Questions that may assist students create meaning from the text:

- *How is a Covenant different to a promise?*
- *Why are there stories about Covenants in the Old Testament?*
- *Who was chosen to make Covenants with God?*
- *How might these Covenant stories have enabled the Jewish people to find meaning in their lives? What differences and similarities are there between these two Covenant stories?*
- *When did the first Covenant take place in the Old Testament?*
- *Why were multiple Covenants made?*

Achievement Standard:

They consider and organise Old Testament covenant narratives and the actions and messages of some old Testament prophets. Students identify the unique relationship between God and God's people.

Actions and messages of some Old Testament prophets *(explicit connection to STOT13)*

Ezekiel eats a scroll - [Ezekiel 3:1-3](#)

Ezekiel is told to cut his hair - [Ezekiel 5:1-4](#)

Jeremiah and the clay vessel - [Jeremiah 19](#)

Jeremiah's yoke - [Jeremiah 27:1-11](#)

Isaiah walks naked for three years -

[Isaiah 20:1-6](#)

Micah speaks out about the Torah -

[Micah 6:8](#)

Miriam dances with tambourines -

[Exodus 15:19-20](#)

The prophet Moses

Moses tells God he has a speech problem -

[Exodus 4:10-17](#)

Moses obeys God - [Exodus 24:1-18](#)

Moses' anger when he finds the people have built a golden calf - [Exodus 32:1-26](#)

The prophetess Deborah -

Deborah giving judgement - [Judges 4:4-5](#)

Deborah's song - [Judges 5](#)

The prophetess Huldah

Huldah is consulted- [2 Kings 22:14](#); [2 Chronicles 34:22](#)

The prophet Isaiah

God's message is global - God will protect, renew and restore all people -

[Isaiah 43:1-13](#);

We are called to bring good news of hope - [Isaiah 52:4-7](#)

God has chosen you, will help you and never forget you - [Isaiah 49:1-16](#)

The prophet Amos

Let justice roll like the rivers - [Amos 5:18-27](#)

The prophet Jeremiah

Jeremiah's story of the loincloth -

[Jeremiah 13:1-11](#)

Jeremiah tells the people that God is like a potter

- [Jeremiah 18:1-12](#)

The prophet Ezekiel

Ezekiel tells the people about the good that God will do

- [Ezekiel 36:22-28](#)

Jesus came to fulfill the law and the prophets -

[Matthew 5:17](#)

The purpose of teaching the text:

Prophets are not people who predict the future, according to the biblical definition of a prophet. Instead, prophets are people who have clarity about God's dream for the world and they speak out in their own context when they see that people are not living as God desires people to live. Their predictions of what will happen if the people do not change their ways is quite logical. Every generation has prophets. Today there are prophets in our world who speak out about issues such as climate change and how our way of living is going to bring increasing damage to the environment. These are not people with an incredible ability to predict the future. Sometimes these people go to exceptional lengths to get their message heard, and we view images of people undertaking actions such as chaining themselves to trees that are about to be cut down. Examining Old Testament prophets will enable students to discover the connections between being a person of faith with a clear understanding of how God calls people to live, and actions and messages that call communities to change radically and urgently.

Questions that may assist students create meaning from the text:

- *Who are people in the Bible who have spoken out about issues they believed strongly in?*
- *What were the concerns of these people?*
- *What could you say about the actions and messages of some Old Testament prophets?*
- *How would you explain their actions and messages?*
- *What motivated these people?*
- *To what lengths were these people prepared to go to get their message heard?*
- *Are prophets always popular people?*
- *If we plotted on a timeline when these prophets were speaking their messages, what would our timeline look like?*
- *Did they all live at the same time or were they speaking out in different times, different contexts?*
- *Do we have prophets in our world today, and if so, who are they?*
- *What 'crazy' actions can we witness people doing today because they want to get their message out urgently, calling people to change?*
- *Are prophets born into their role or do they grow into their role?*
- *Can someone be a reluctant prophet?*
- *How does a clear vision of God's dream for our world motivate someone to become a prophet in their own context?*
- *Who is an example of this today?*
- *How would you explain their actions and messages?*
- *What motivated these people?*

Achievement Standard:

They consider and organise Old Testament covenant narratives and the actions and messages of some old Testament prophets. Students identify the unique relationship between God and God's people.

Jesus' Mission (explicit connection to BETR10)

The mission of Jesus - [Luke 4:16-21](#)

Spiritual and corporal works of mercy -
[Matthew 25:31-46](#)

Two healing stories: woman of faith
and Jairus' Daughter - Jesus' mission is to minister to all
- [Mark 5:21-31](#);
[Matthew 15:15-39](#)

The purpose of teaching the text:

Understanding that Jesus was a historical person is a limited knowledge of Jesus. Understanding what motivated Jesus' actions and choices is essential for making sense of the Gospels and the mission of the Church today. Through the action of the Holy Spirit in Luke's text, the mission of Jesus is lived out to bring good news to the poor and liberty to captives...

The text from Luke also draws from the book of Isaiah and enables students to find evidence of Jesus' life and work being perceived as part of a much larger story, where the Jewish people had long waited for someone sent by God to bring justice into the world.

Questions that may assist students create meaning from the text:

- *What does this text reveal about Jewish life in 1st Century Palestine, which was a time of challenge and change?*
- *What evidence is there that Jesus personally spoke these words?*
- *If there is no evidence that Jesus personally spoke these words apart from the fact they are written in Luke's Gospel, is there any possibility that Luke could have written these words to help people understand who Jesus was?*
- *Do you think it is more likely the words of Jesus in verse 21 are words Jesus historically spoke, or words that the author of Luke's Gospel cleverly included in his account of the life of Jesus?*
- *Did Jesus finish this work before he died?*
- *What challenges did this mission bring about in Jesus' life?*
- *During times of challenge and change how does the work of Jesus continue today?*
- *What current challenges do people in the church community face today, trying to continue the mission of Jesus?*
- *If Jesus were alive today, in what ways would he continue this mission in our community?*

Achievement Standard:

Students explore how believers, past and present continue the mission of Jesus in the world, in times of challenge and change.

Praying with Scripture (explicit connection to CLPS21)

Allow students to select one or more texts that they wish to use for prayer from The Liturgy of the Hours.

Allow students to choose one or more texts that are honoured by the Church community for prayer.

The call of Jeremiah - [Jeremiah 1:4-10](#)

The Potter - [Jeremiah 18:1-6](#) I will

put my spirit

within you - [Ezekiel 36:24-28](#)

I will never forget you - [Isaiah 49:14-16](#) The Spirit

comes to help us pray - [Romans 8:26-27](#)

Love is kind - [1 Corinthians 13:4-10](#)

The purpose of teaching the text:

Scripture is the most treasured document of the Christian community. These ancient, sacred texts have provided spiritual nourishment for believers for thousands of years, and the Bible continues to be one of the best-selling books in the world. Although these texts were written for communities long ago, people can find rich meaning that helps them for their lives today, just as the words of a song may have been written from one experience but can speak to people all over the world from their own experiences. Texts from the Bible have been used for prayer for thousands of years, and some texts have also been included in The Liturgy of the Hours. Believers all over the world pray these same prayers at particular times throughout the day.

Questions that may assist students create meaning from the text:

- *How might an ancient text still hold rich meaning today?*
- *How might this text provide spiritual nourishment for a believer today?*
- *Could a person who does not believe in God still find helpful meaning in these texts?*
- *In what different ways can people use these texts for prayer?*
- *How might I use this text to pray through art; music; dramatisation; journal writing; drawing; movement; silence and stillness; lectio divina; meditation; contemplation?*

The Achievement Standard:

They participate respectfully in a variety of prayer experiences including prayers from The Liturgy of the Hours; praying with scripture; meditative prayer including Augustinian Prayer and Franciscan Contemplative Prayer and meditative prayer practices, including centred breathing and attending to posture.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

Year 9

Biblical themes: creation, human flourishing, the spirit as the breath of God, the human quest for power, living in right relationships with God, one another and the earth

Bible people: Noah, Abraham, Moses, Hannah, David, Jesus, Mary Magdalene, Joanna, Mary the mother of James, Joanna (the wife of Herod's steward Chuza) and Susanna

Bible text types: Myths, parables, miracles, narratives, healing stories, poetry and song, Gospels

Explicit skills to be taught for biblical criticism: Source criticism, form criticism, narrative criticism

CORE TEXTS

COMPLEMENTARY TEXTS

Key themes of the Pentateuch (*explicit connections to CLMF13, STOT14, BEHE9*)

Creation/sabbath - [Genesis 1:1-2:4a](#)
 Creation/sin - [Genesis 2:4b-3:24](#)
 The flood (uncreation/recreation) - [Genesis 6:10-22](#);
[7:11-16a](#); [18-21, 24](#); [8:1-5, 7, 13a, 14-19](#)
 Covenant with Noah - [Genesis 9:17](#)
 Covenant with Abraham - [Genesis 15:1-21](#)
 Passover/worship - [Exodus 12:1-30](#)
 Exodus from Egypt - [Exodus 13:17-14:31](#)

Promise to Abram/Abraham and Sarai/Sarah (Chosen People) –
[Genesis 17:1-8, 15-19, 21-22](#)
 Passover/Worship - [Exodus 13:1-16](#)

The purpose of teaching the text:

Stories from the Pentateuch (Old Testament) reflect themes about the nature of what it is to be human and in relationship with God, to then understand and reach a conclusion about the dignity of the human person.

Using skills of biblical criticism gives students opportunity to appropriately comprehend and interpret these Old Testament texts.

These stories explore the co-existence and patterns of good and evil in the world and reflect the relationship of humans with God and God's forgiveness of sin.

Questions that may assist students create meaning from the text:

- *If God cares for the world and humanity why does evil exist?*
- *How do these stories respond to the question of why there is sin and suffering in the world?*
- *What is a common contemporary understanding of the authorship and construction of the Pentateuch?*
- *How would you propose and create your own interpretation about the experience of sin in the world?*
- *What perspective is reflected in these stories about human dignity that underpins Catholic Social teaching? Do you agree with this perspective? Provide reasons to justify.*

Achievement Standard:

They consider and decide how the application of Biblical criticism helps the reader's understanding, interpretation and use of [Old Testament text](#) and New Testament texts.

Students demonstrate an understanding of the co-existence of good and evil in the world throughout human history. They propose their own interpretation about the experience of sin in the world. (Genesis 2:4b-3:24)

Parables and miracles *(explicit connection to STNT19)*

Miracles

The feeding of the 5000 - [Mark 6:30-44](#)

The feeding of the 4000 - [Mark 8:1-10](#)

Parables

The Weeds Among the Wheat -

[Matthew 13:24-30, 36-43](#)

Last Judgement/Sheep and Goats -

[Matthew 25:31-36](#)

Miracles

Wedding at Cana - [John 2:1-11](#)

Multiplication of the Loaves - [John 6:1-](#)

[15](#) Lazarus - [John 11:1-45](#)

Parables

The Rich Fool - [Luke 12:13-34](#)

The Lost Sheep - [Matthew 18:10-13](#)

The Lost Coin - [Luke 15:8-10](#)

The Sower - [Matthew 13:1-9,](#)

[18-23](#); [Mark 4:1-9, 13-20](#); [Luke 8:4-8, 11-15](#)

The purpose of teaching the text:

Using skills of biblical criticism gives students opportunity to appropriately comprehend and interpret these New Testament texts. Understanding the intention of the human author allows the reader to determine the nature of truth - whether that is historical, factual, or religious for example. Miracle stories and parables provide an opportunity to apply skills of biblical criticism to identify their textual features.

Questions that may assist students create meaning from the text:

- *Why did Jesus tell this story?*
- *Can you identify any factual truths in this story?*
- *What meaning do religious truths bring to the story compared to other types of truth?*
- *How does this possibly change how you read or interpret or make meaning of this text?*
- *Why have the Gospel authors included miracle stories?*
- *What are the structural and featural differences between a miracle story and a parable?*

Achievement Standard:

They consider and decide how the application of Biblical criticism helps the reader's understanding, interpretation and use of [Old Testament text](#) and New Testament text.

The Incarnation, Resurrection and Ascension of Jesus *(explicit connections to BETR12)*

Jesus foretold by the prophets - [Romans 1:1-7](#)

Jesus heals a man born blind - [John 9:1-39](#)

Resurrection of Jesus - [Luke 24:1-12](#); [John 20:1-31](#)

Raised from death - [1 Corinthians 15:1-11](#)

Promise of Spirit, Ascension of Jesus - [Acts 1:1-12](#)

"And the Word became flesh, and dwelt amongst us" - [John 1:1-5](#); [14](#)

Road to Emmaus - [Luke 24:13-35](#)

Appears to disciples in Jerusalem - [Luke 24:36-49](#)

Ascension of Jesus - [Luke 24:50-53](#)

The purpose of teaching the text:

These texts are primary sources when considering what early Christian communities believed about the foundational beliefs of Christianity.

Questions that may assist students create meaning from the text:

- *How does this text provide evidence for belief in the Incarnation, Resurrection and/or Ascension of Jesus?*
- *What was the world view of people in early Christian communities e.g. what did they believe about the physical location of heaven?*

Achievement Standard:

They examine three foundational beliefs of Christianity: the Incarnation, Resurrection and Ascension of Jesus.

Jesus' healing ministry *(explicit connection to CHLS14)*

Jesus heals many people - [Mark 1:29-45](#)

Jesus cleanses a leper - [Mark 1:40-50](#); [Luke 5:12-16](#)

Cure of the paralysed man - [Mark 2:1-12](#)

Jesus' healing ministry - [Mark 1:29-31](#); [Luke 4:38-39](#); [Luke 5:12-16](#); [Mark 3:1-6](#)
[Luke 6:6-11](#)

Man by pool at Bethesda - [John 5:5-18](#)

Crippled woman - [Luke 13:10-16](#)

Cure of the paralysed man - [Matthew 9:1-8](#); [Luke 5:17-26](#)

Healing ministry of the early Church - [James 5:14-15](#)

The purpose of teaching the text:

These texts provide opportunity for the students to investigate Jesus' ministry of healing, care and compassion to reach a conclusion about Penance and the Sacraments of Healing.

Questions that may assist students create meaning from the text:

- *What is in this text that reflects the beliefs about illness for the ancient middle eastern people?*
- *What does Jesus do when he is healing people? How are these actions reflected in the sacraments of Anointing of the Sick and Penance (eg. laying on of hands)?*
- *What are some contemporary beliefs about how spiritual healing contributes to a person's wellbeing?*

Achievement Standard:

They evaluate and draw conclusions about the three forms of penance (prayer, fasting and almsgiving) and the celebration of the Sacraments of Healing (Penance and Anointing of the Sick), in the lives of believers past and present.

Participation in the priestly, prophetic and kingly work of Jesus Christ *(explicit connection to CHPG10)*

Hannah's song - [1 Samuel: 2:1-10](#)

Mary's Magnificat prayer - [Luke 1: 46-56](#)

The calling of the disciples - [Mark 3:13-19](#)

Participation of women in the mission of Jesus:
Women supported Jesus' ministry through their own resources - [Luke 8:1-3](#)

Women in leadership in the Pauline churches (Phoebe, Prisca, Junia) - [Romans 16:1-16](#)

The visit of Mary to Elizabeth - [Luke 1:39-45](#)

Mary and other women and men who devoted themselves to prayer - [Acts 1:14](#)

The continuous witness of the women to Jesus' mission - [Mark 15:40-41](#)

The purpose of teaching the text:

These texts identify how people in the time of Jesus and after, participated in the priestly, prophetic and kingly work of Jesus Christ. This then presents as a segue to examine how lay people have continued these vocations to the present day. It is also to identify and understand the meaning of priestly, prophetic and kingly work and how they differ. This also includes an understanding of vocation and how this differs from person to person. To utilise the text to find similarities between the work carried out today to the people of the time of the gospels, what is at the heart of this work and why it is considered important and relevant?

Questions that may assist students create meaning from the text:

- *Why or how do people arrive at the decision to take up a religious vocation?*
- *Which of the three works would they see as the most relevant in contemporary society and why?*
- *Kingly work can involve participation in leadership and governance structures of the Church. Why would this involvement be seen as important or necessary, given that Jesus was at times portrayed as a dissident?*
- *Women were at the core of Jesus' ministry from the start but over time this level of influence has been eroded in a patriarchal Church structure – what reasons could be suggested for this?*

Achievement Standard:

They distinguish between the participation of believers in the priestly, prophetic and kingly work of Jesus Christ.

Year 10

Biblical themes: representations of God, love and mercy, one in Christ, spiritual nourishment, mission; authority, stewardship

Bible people: Jesus, Phoebe, Prisca and Aquila, Andronicus and Junia

Bible text types: Psalms, laws, narratives, letters, Gospels, myths, apocalyptic

Explicit skills to be taught for the application of biblical criticism: Biblical criticism, socio-historical criticism, rhetorical criticism

CORE TEXTS

COMPLEMENTARY TEXTS

Scriptural representations of God (*explicit connection to STOT15*)

The Shema Israel -
[Deuteronomy 6:4-9](#),
[11:1-27](#)

Creator and provider -
[Psalm 104:1-25](#)

Righteous King -
[Psalm 97:1-7](#)

Apocalyptic literature (symbolic narratives
for a hope filled future)
God who comforts and provides for
people - [Revelation 21:1-4](#)

*Allow students to select some other Scripture
representations of God from the
complementary texts.*

Creator - [Job 38](#); [Isaiah 40:12](#); [Wisdom 13:5](#)

Lord, Divine Wisdom - [Ecclesiasticus 42:21](#);
[Romans 11:33-36](#)

Avenger - [Deuteronomy 32:35-36](#), [41-43](#); [Romans 12:19](#); [Hebrews 10:30-31](#)

Judge - [Wisdom 17:1](#); [Jeremiah 7:20](#), [44:6](#);
[Lamentations 2:4](#), [4:11](#); [Nahum 1:6](#); [2 Timothy 4:7-8](#)

Rescuer, Search of Hearts - [Psalm 139](#);
[1 Chronicles 28:9](#); [Isaiah 40:17-31](#);
[Ecclesiasticus 42:18-20](#)

Supreme Governor - [Ecclesiasticus 42:17](#)

Being eternal, immutable, invisible, incomprehensible -
[Job 11:7-11](#); [Ecclesiasticus 42:16-17](#); [Isaiah 55:8-9](#);
[Psalm 102:25-28](#)

Faithful companion - [Genesis 26:2-5](#); [31:3](#); [48:21](#);
[Exodus 3:12](#); [Deuteronomy 31:7-8,23](#); [Joshua 1:5](#), [3:7](#); [Judges 6:16](#) (Gideon); [Isaiah 43:2](#), [Amos 5:14](#);
[Matthew 28:20](#); [2 Corinthians 3:11](#); [Philippians 4:9](#)

Omniscient - [Isaiah 40:13-14](#)

All Holy - [Hosea 11:9b-11](#)

Potter - [Isaiah 64:8](#); [Jeremiah 18:1-6](#)

Mother, father - [Hosea 11:1-4](#), [8-9a](#);
[Luke 13:34](#); [Isaiah 49:14-16](#)

Refuge, sanctuary - [Ruth 2:12](#); [2 Samuel 22:2-3](#), [31](#);
[Psalm 14:6](#); [Psalm 28:8](#); [Psalm 31:3-5](#); [Psalm 59:16](#);
[Isaiah 25:4](#); [Psalm 91:1-16](#)

Lover - [Hosea 2:16-18](#)

Shepherd - [Genesis 48:15-16](#); [Psalm 28:9](#); [Psalm 80:1](#); [Isaiah 40:11](#); [Jeremiah 16:19](#); [33:12](#); [43:12](#); [Ezekiel 34:11-15](#)

Singer - [Zephaniah 3:17](#); [Deuteronomy 11:1-27](#)

Purpose of teaching the text:

Names are important and not just for identifying and describing people. As you read through the Bible, you'll quickly discover that there are different names for God. Each name or title provides a perspective and / or a portrayal of God that helps understand who God is. These different images of God need to be understood in their historical and cultural setting, considering each human author's intention and message for their audience. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical, factual or religious truth). An understanding of these Old and New Testament representations of God can help the reader appreciate their relevance and application for today.

Questions that may assist students to create meaning from the text:

- *How do various metaphors/representations within the Bible mediate an understanding of God for a contemporary Australian audience?*
- *How do representations of God change across Old and New Testament texts?*
- *How do biblical texts reveal the image of God in ways other non-biblical texts cannot?*
- *To what extent do biblical images of God reflect their cultural and historical context?*
- *To what extent can socio-historical and culturally conditioned biblical texts make meaning for a contemporary Australian audience?*

Achievement Standard:

Students identify different representations of God from a range of sacred texts for a modern Australian context. They use evidence from Old Testament and New Testament texts to differentiate between representations of God by various human authors in different historical, social and cultural contexts and evaluate their relevance for a modern Australian context.

Themes and key doctrines of the early Church *(explicit connection to STNT20)*

One in Christ -
[Galatians 3:26-29](#)

A new order in Christ -
[Galatians 5:13-26](#); [6:1-9](#)

Love - [1 Corinthians 13:1-13](#)

Charisms - [1 Corinthians 12:4-11](#)

Death and Resurrection of Jesus -
[1 Corinthians 15:1-11](#); [12-28](#); [1 Thessalonians 4:13-14](#)

Justification through faith in Christ -
[Romans 3:21-5:21](#)

Living in Christian community - [1 Thessalonians 4:1-12](#); [1 Thessalonians 5:12-24](#); [1 Corinthians 13:1-13](#)

Purpose of teaching the text:

Many of the key characteristic, themes and doctrines (E.g. resurrection, grace, justification) were first articulated in the writings of St Paul. It is through the application of different Biblical criticisms and hermeneutical tools that we are able to better understand these key characteristics, themes and doctrines and appreciate their relevance and application today.

Questions that may assist students to create meaning from the text:

- *To what extent do the teachings of the early Church evident in these biblical texts, guide the contemporary Church in its response to the world of the 21st century?*
- *Why does Paul use rhetorical technique (that emerges from the features of rhetorical criticism) in his writings?*
- *How do moral and ethical positions, represented in the writings of St Paul, address issues in a contemporary context?*
- *How do the teachings of Jesus and the Early Church, as outlined in the New Testament, shape a contemporary response to personal and social ethical issues in a post-modern context?*
- *Can you identify how the Catholic Social Teachings are informed by sources of these biblical texts?*

Achievement Standard:

They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principles of Catholic Social Teaching and the reasoned judgments of conscience. They create responses to a contemporary moral question using evidence from these various sources to support their responses.

God's love and mercy *(explicit connection to BETR13)*

Texts that reveal God's love and mercy

[Isaiah 49:1-7, 8-13;](#)
[Ephesians 2:4-10;](#)
[1 John 4:4-12;](#)
[Luke 7:11-17;](#)
[Matthew 9:35-36;](#)
[Mark 6:32-34;](#)
[Colossians 3:12](#)

Texts that reveal God's love and mercy

[Jeremiah 31:1-13;](#)
[Isaiah 49:14-15;](#)
[Hosea 11:1-9;](#)
[Matthew 14:13-14;](#)
[Matthew 15:32-37;](#)
[Mark 8:1-10;](#)
[Matthew 20:29-34;](#)
[James 5:11](#)

Purpose of teaching the text:

In Christianity it is believed that God's unending love and mercy for humanity was revealed to the people of Israel through Old Testament scripture and then fulfilled through the person of Jesus Christ. It is important, therefore, to investigate and explore the message of the Prophets and other texts in order to understand the message of God's mercy and love. Additionally, this will provide a context to examine New Testament texts that demonstrate God's love and mercy through the person of Jesus Christ.

Questions that may assist students to create meaning from the text:

- *In what ways do the messages of the prophets reveal God's unending love for humankind?*
- *How is God's love and mercy personified in the prophetic writings of Isaiah and Jeremiah?*
- *How is God's message of love and mercy expressed in the message and ministry of Jesus?*
- *Identify and reflect on passages from the New Testament that reveal God's unending love and mercy? To what extent are they relevant for a contemporary audience?*
- *In a world that is becoming increasingly secularised, technologised and materialistic, how might the biblical message of God's unending love and mercy liberate and empower?*

Achievement Standard:

Students describe how the mystery of God can be named, encountered and better understood. They describe and identify how the core beliefs and practices of the major world religions (Judaism, Christianity, Islam, Hinduism, Buddhism) reflect the human understanding of God or the 'Other'.

Scriptural foundations of the Eucharist (explicit connection to CHLS15)

Bread in the wilderness -
[Exodus 16:1-19](#)

The feeding of
the 5000 - [Mark 6:30-44](#)

Last Supper -
[1 Corinthians 11:23-28](#);
[Mark 14:1-2, 12-26](#)

Washing of feet -
[John 13:1-20](#)

Last Supper - [Matthew 26:1-2, 17-30](#);
[Luke 22:1-2, 7-20](#)

Road to Emmaus - [Luke 24:13-35](#)

Breaking of bread - [Acts 2:41-42](#);
[1 Corinthians 10:10-16](#)

Christ our Passover - [1 Corinthians 5:6-8](#); [John 19:31-37](#); [John 1:29-34](#)

God's banquet - [Isaiah 25:6-10](#)

Purpose of teaching the text:

Eucharist is the "source and summit of the Christian life" (CCC1324). Therefore, it is of great importance to understand that the Eucharist draws on historical and scriptural foundations including the Hebrew Exodus from Egypt, the Jewish Passover and the Last Supper. The Eucharist recalls Jesus' example of service and love, whereby, those who share the Eucharist are sent out to carry on Jesus' mission in the world. The Eucharist is a means of reconciliation and forgiveness of sins as expressed through prayers and the actions of the Mass. Eucharist is the primary and indispensable source of nourishment for the spiritual life of believers.

Questions that may assist students to create meaning from the text:

- *What are some of the key historical and scriptural foundations to Eucharist?*
- *In what ways does participation in the Eucharist challenge and obligate us to carry on Jesus' mission in the world as outlined in the Gospels?*
- *How do biblical texts reveal the Eucharist to be an indispensable source of spiritual nourishment for Catholic Christians?*
- *How does the celebration of the Eucharist across Christian denominational lines reflect different understandings of New Testament texts?*

Achievement Standard:

Students consider the significance of various sources that nourish the spiritual life of believers including the Eucharist, the peace prayer of St Francis, the Magnificat, the Cantic of Creation, contemplative prayer, centring prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment.

Scriptural origins of the Church's mission and authority (explicit connection to CHPG11)

The mission and authority of Jesus

[Luke 4:16-21](#)

[Matthew 18: 15-20](#)

[John 20: 19-23; 13:20](#)

Women as leaders in the Pauline churches
(Phoebe, Prisca, Junia)

[Romans 16:1-16](#)

Church's mission and authority

[Mark 3:13-14](#)

[Matthew 28:16-20](#)

[Acts 20:28](#)

Jesus' teaching

[Matthew 25:31-46](#)

[John 17:17-18](#)

Purpose of teaching the text:

The contemporary Church, in many ways, is different from the Church of early Christianity, however the mission and authority given to it by God are still very present today. The Church's authority, exercised through the college of bishops with the pope as its head, is a service directed to the teaching, pastoral support and leadership of all the members of the Church and its mission worldwide. The Church's authority has scriptural origins which are drawn from the life of Jesus and the early Christian communities. The ministry of the Church can be seen through the life of the apostles and linked to St Peter and St Paul.

Questions that may assist students to create meaning from the text:

- *What are the scriptural origins and foundations of Church authority?*
- *What is the nature and scope of Church authority as outlined in the Bible?*
- *What are the different levels of authority in the Church and do they have biblical foundations?*
- *What are some of the different understandings of authority evident in the New Testament and do they agree with each other?*
- *In what way do New Testament texts support a hierarchical model of Church leadership?*

Achievement Standard:

They consider the significance of various sources that guide the Church's action in the world, including the teaching of Jesus and the early Church; the principles of Catholic social teaching and the reasoned judgements of conscience.

Scriptural sources for the Church's teachings on the environment (explicit connection to CLMJ11)

God gives all creation to humans and the responsibility for its stewardship - [Genesis 1:26-30](#)

God's command to keep and till the earth
- [Genesis 2:15](#)

Divine majesty and human dignity - [Psalms 8](#)

God's wisdom founded the earth - [Proverbs 3:19-20](#)

Purpose of teaching the text:

The environment is a major theme in scripture. Both the Old and New Testaments contain many references to creation, the earth, the world, the environment and the universe that God created. God gave creation to humanity to use, not just for its own benefit but for the benefit of all creation and all generations. Christians believe that human works share in God's creative activity. Work enables each person to use their talents to serve the human community and the whole of God's created order. As Pope Francis states in *Laudato Si'*, we must care for our common home. Catholic Social Teaching is at the heart of this care.

Questions that may assist students to create meaning from the text:

- *What key biblical texts enable rich reflection upon the human relationship to the environment and its role within the created order?*
- *How does scripture illustrate the natural order as a mediator of God's presence?*
- *How do biblical texts reveal work to be a participation in God's creative activity and what are the responsibilities that come with being co-creators?*
- *What key biblical texts underpin and give foundation to the dignity of work?*
- *How does biblical teaching influence Catholic Social teaching and its challenge to be stewards of creation and people of justice?*

Achievement Standard:

Students evaluate and draw conclusions about the ways in which the Church has responded to a range of emerging threats to human and environmental ecology.

Scriptural sources for personal and communal prayer experiences *(explicit connection to CLPS24)*

Scriptural sources for The Magnificat

Mary's prayer -

[Luke 1:46-55](#)

Hannah's prayer -

[1 Samuel 2:1-10](#)

Scriptural sources for the Cantic of Creation

- [Daniel 3:57-88](#)

[Psalm 148](#)

Purpose of teaching the text:

Believers pray to God for all sorts of things, including: justice, peace and for the environment. There are many formal prayers that Christians use to petition God for these causes, for example, The Prayer of St Francis, The Cantic of Creation and the Magnificat. And like most good prayers these have a scriptural base, which when understood brings to life these prayers in a deeper and richer way.

Questions that may assist students to create meaning from the text:

- *What are some key biblical examples of personal and communal prayer?*
- *How do biblical texts break open the nature and meaning of prayer and how is this relevant to a contemporary audience?*
- *How does Jesus, as represented in the Gospels, challenge the Church to be a praying Church?*
- *According to biblical tradition, why is prayer important?*
- *To what extent do biblical texts underpin the importance of praying for justice, peace and the environment?*
- *In what ways do prayers such as The Prayer of St Francis, The Magnificat and The Cantic of Creation reflect a biblical foundation?*

Achievement Standard:

Students consider the significance of various sources that nourish the spiritual life of believers including the Eucharist, the peace prayer of St Francis, the Magnificat, the Canticle of Creation, contemplative prayer, centring prayer and meditative prayer including Lectio of Nature and individual and communal prayer for justice, peace and the environment.

Go to the online curriculum platform for greater detail to unpack the Year Level Scripture

[Click here to go back to Table of Contents](#)

Appendix C:

Connections with Church Documents

This table presents some connections between the core content of the *Religion Curriculum P-12* and significant Church documents, notably the Catechism of the Catholic Church and Vatican documents on education and Catholic schooling.

Sacred Texts Strand

	OLD TESTAMENT	NEW TESTAMENT	CHRISTIAN SPIRITUAL WRITINGS AND WISDOM
PREP		ccc 139	
YEAR 1	ccc 303	ccc 139; ccc 129	
YEAR 2	ccc 112; ccc 120; ccc 120; dv 12; ccc 60; ccc 234	ccc 120; ccc 139; ccc 129	
YEAR 3		hg 11; ccc 110	
YEAR 4	ibc 8; ccc 110	ibc 8; ccc 110; hg 4	
YEAR 5		ccc 110	
YEAR 6		ccc 105; ccc 106; dv 1;1; ccc 110; ibc 6; dv 12; ccc 128	
YEAR 7	ccc 110	hg 11; ccc 110	
YEAR 8	ccc 62; ccc 71; ccc 64	ccc 94	
YEAR 9	ccc 110	ccc 110	
YEAR 10	ccc 110; ibc if		
YEAR 11 & 12	ccc 110; ccc 601	ccc 763; ccc 515; ccc 613; ibc ia; ccc 110	

Beliefs Strand

	TRINITY: GOD, JESUS THE CHRIST, SPIRIT	HUMAN EXISTENCE	WORLD RELIGIONS
PREP	ccc 301; ccc 293; ccc 290; ccc 299; ccc 291		ccc 423; ccc 472
YEAR 1	ccc 551; ccc 781	ccc 225; cc 2331; ccc 27; ccc 288	ccc 1076
YEAR 2	ccc 690; rp 7; ccc 545	rh 15	ccc 200; ccc 201
YEAR 3	ccc 712; ccc 528	ccc 341	ccc 201; ccc 2059
YEAR 4	ccc 234; ccc 258	ccc 372	
YEAR 5	ccc 693; ccc 689	ccc 166	
YEAR 6	ccc 436; ccc 446	rh 19; ccc 147; ccc 143	ccc 143; ccc 166
YEAR 7	ccc 325; ccc 192	ccc 2059	ccc 27
YEAR 8	ccc 690; ccc 737; ccc 436; cpg 9; ccc 253; ccc 234	dv 2; ccc 571; ccc 307	
YEAR 9	ccc 472; ccc 474; ccc 468; ccc 648; ccc 645; ccc 669; ccc 664	ccc 310; ccc 385; ccc 386; ccc 302	
YEAR 10	ccc 218; ccc 219; ccc 65; ccc 72; ccc 73	ccc 239; ccc 370; ccc 40; ccc 41; ccc 42	ccc 40; ccc 39; ccc 47
YEAR 11&12	ccc 609; ccc 615; ccc 213; ccc 215; ccc 214	ccc 363; ccc 366; ccc 365; ccc 154; dh 11; dv 6; ccc 35; ccc 157; ccc 240; ccc 300; dev 12; ccc 303; ccc 237; ccc 261	

Church Strand

	LITURGY AND SACRAMENTS	PEOPLE OF GOD	CHURCH HISTORY
PREP	ccc 1157; ccc 2586	ccc 1167	
YEAR 1	ccc 1084; ccc 1234; ccc 1392	<i>rdecs</i> 32; 34; 35b; 39; 40 <i>cs</i> 53; 54; 55	
YEAR 2	ccc 1423; lg 11; ccc 1421	ccc 669; ccc 1076; ccc 814	
YEAR 3	ccc 1098; ccc 1071; ccc 1212; gs 38; lg 7; ccc 1213; ccc 1295; ccc 698; ccc 1244; sc 59	ccc 857; ccc 896; ccc 831; aa 3; po 6; cd 12; ccc 2038	ccc 896; lg 31
YEAR 4	ccc 1482; ccc 2043; ccc 1505; ccc 1122; ccc 1421; ccc 1531; ccc 1532	ccc 787 -ccc 791; ccc 805 ccc 806; nmi 46; nmi 58	ccc 1344; lg 31; eo 6; 7
YEAR 5	ccc 1296; ccc 1266; ccc 1832; ccc 1845; ccc 1320	lg 63; ccc 726; ccc 490; ccc 489; ccc 493; ccc 273; ccc 972; ccc 969; ccc 967; ccc 971	ccc 911; lg 31; ccc 1344 eo 6; eo 7
YEAR 6	dv 21; sc 24; ccc 1153; ccc 1088; sc 56; ccc 1103; ccc 1325; sc 7; ccc 1353; ccc 610; ccc 1343; ccc 1167; ccc 1095; ccc 2761; ccc 1146; ccc 1180; sc 56; ccc 1067; ccc 1068; ccc 1093; ccc 2502; sc 116	ccc 991; ccc 951; ccc 961; ccc 956; ccc 958; ccc 828; ccc 959; ccc 946 - ccc 62	eo 6; ccc 896; lg 31; ccc 1905; ccc 2038
YEAR 7	ccc 524; ccc 1163; ccc 540; ccc 1165; ccc 1114; ccc 1144; sc 26; ct 23; ccc 1233; ccc 1142; ccc 1123; ccc 1668	ccc 768; ccc 814	ccc 1076; ccc 781; lg 23 ccc 726; ccc 2422; na 4
YEAR 8	ccc 1213; ccc 1263; ccc 1264; ur 22; ccc 1221; ccc 169; ccc 1227; ccc 683; ccc 1267; ur 3; ccc 1252; ccc 1069; ccc 1071; sc 14; sc 26; sc 30; ccc 1174; ccc 1175	ccc 1076; ccc 781; ccc 193; ccc 820; lg 8; ccc 831; ccc 857; ccc 962; ccc 2678; ccc 818 - ccc 822; ur 12; cuf 55; cuf 58; lg 1	ccc 2422; cuf 18; ccc 817; ccc 853
YEAR 9	ccc 1437; ccc 1448; ccc 1431; ccc 2043	ccc 900; cl 32; ccc 783; ccc 863	ccc 2422; ccc 856; ur 4
YEAR 10	ccc 1393; rp 7; ccc 1124; ccc 1367; ccc 1103; ccc 1104; ccc 1383; ccc 1396; ccc 1332; sc 59; ccc 1334; ccc 1350; ccc 1182; ccc 1376; ccc 1382; ccc 1183; ccc 1509; sc 14	ccc 553; cd 11; po 6; ccc 876; ccc 936; ccc 937; ccc 85 -ccc 86; ccc 892; ccc 877	ccc 856; ur 4
YEAR 11&12	hv 12; ccc 1625; ccc 1604; ccc 1628; ccc 1635; ccc 1605; ccc 1644; ccc 1623; ccc 1656; ccc 1546; ccc 1579; ccc 1577; ccc 1571; po 4; ccc 1549; lg 28; ccc 1553; ccc 1535; oe 2; sc 101; sc 63; ccc 814; sc 22; sc 37 - sc 38; ccc 1685; ccc 2300; ccc 1032; ccc 1685	ccc 747; dev 25; dev 42; ccc 798; ccc 2233; ccc 925; ccc 926	

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	MORAL FORMATION	MISSION AND JUSTICE	PRAYER AND SPIRITUALITY
PREP	ccc 1970; rp 12; ccc 1730; ccc 1762	ccc 2334; ccc 1879	ccc 2600; ccc 2614; ccc 1157; ccc 2586; ccc 2653; ccc 2637; ccc 2701; ccc 2706; ccc 2717; ccc 1162; ccc 2704 -ccc 2709
YEAR 1	vs 11; ccc 1721; vs 2	ccc 1907; ccc 2104	ccc 2765; ccc 2775; ccc 2676 - ccc 2677; ccc 2674; ccc 2679; ccc 2600; ccc 2614; ccc 1157; ccc 2586; ccc 2653; ccc 2637; ccc 2701; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709
YEAR 2	ccc 2258; ccc 2402; ccc 1864; ccc 1847; ccc 1850	ccc 2304; ccc 2258; ccc 2304	ccc 1451; ccc 2600; ccc 2614; ccc 1157; ccc 2586; ccc 2653; ccc 2637; ccc 2701; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709
YEAR 3	ccc 1825; ccc 1717; ccc 2053; vs 13; ccc 2052; ccc 1878	ccc 2444; ccc 2443; ccc 2070	ccc 2639; ccc 2649; ccc 2637 - ccc 2638; ccc 2589; ccc 2586 - ccc 2587; ccc 2638; ccc 2641; ccc 2600; ccc 2614; ccc 1157; ccc 2586; ccc 2653; ccc 2637; ccc 2701; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2723 - ccc 2724
YEAR 4	ct 39; gs 16; ccc 1850; ccc 2067; ccc 2197; ccc 2258; ccc 2332; ccc 2402; ccc 2464; ccc 2084 - ccc 2557	srs 34	ccc 2636; ccc 2644; ccc 2646; ccc 2631; ccc 2635; ccc 2647; ccc 2633; ccc 2626; ccc 2645; ccc 1671; ccc 1669; ccc 2628; ccc 2706 ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451
YEAR 5	ccc 1749; ccc 1783; vs 64; ccc 2039; ccc 1785; ccc 1802	ccc 1822; gs 29; ccc 1938; ccc 1928; ccc 1826 - ccc 1829; ccc 1823	ccc 971; ccc 1674; ccc 2682; ccc 2674 - ccc 2675; ccc 2679; ccc 2618; ccc 2676 - ccc 2678; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451
YEAR 6	ccc 1732; ccc 1950; gs 15; vs 108; ccc 2039; ccc 1731; ccc 1738; ccc 1954 ccc 1956; ccc 1966; ccc 1985; ccc 1972; ccc 1970	ccc 1936; ccc 1937; ccc 1266; ccc 2447	ccc 2819; ccc 2803 - ccc 2806; ccc 2761; ccc 2857 - ccc 2865; ccc 2773; sc 30; dmc 33 - 34; ccc 2706 ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559 ccc 1157 ccc 2586; ccc 1451
YEAR 7	ccc 1776; ccc 1778 - ccc 1779; pt 28; ccc 1749 rp 16; ccc 1868; ccc 1783 -ccc 1785	ccc 1936 - ccc 1937; ccc 1901; ccc 1924; ccc 2306; ccc 2104	ccc 2709 - ccc2719; ccc 1159-ccc 1162; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451;

YEAR 8	ccc 1997; ccc 1991; ccc 1805; ccc 1865; ccc 1266; ccc 1989; ccc 2020	ccc 2038; vs 109; ccc 2032; ccc 2294; ccc 2421; ccc 2496; ccc 2496 - ccc 2497	ccc 1175 - ccc 1178; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451
YEAR 9	ccc 2244; ccc2334; ccc 1738; mm 219; pp 36; pt 9 wp 15; ccc 2270; ccc 2288	ccc 2295	ccc 2683 - ccc 2684; cc 2030; ccc 2705; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451
YEAR 10	ccc 1778; ccc 1791; ccc 1790; ccc 1735; ccc 1733; ccc 1784	ccc 1869; ccc 2317; ccc 2236; ccc 2306 - ccc 2307; ccc 1916; ccc 2427; ccc 307; le 6; ca 48; ca 8; ccc 2433; ccc 2426 - ccc 2436	ccc 2659 - ccc 2660; ccc 2619; ccc 2706; ccc 2717; ccc 1162; ccc 2704 - ccc 2709; ccc 2559; ccc 1157; ccc 2586; ccc 1451
YEAR 11&12	ccc 2038; dm 10; ccc 2033; ccc 2038; ccc 1790; ccc 1707; vs 80; vs 72; ccc 1955; ccc 1958; ccc 1957; ccc 1960	ccc 2448 - ccc 2449; ccc 1880; ccc 1883	ccc 1674 - ccc 1675; ccc 2684

ABBREVIATIONS

aa	<i>Apostolicam Actuositatem</i>	DECREE ON THE APOSTOLATE OF THE LAITY (Vatican II, November 18, 1965)
ccc		CATECHISM OF THE CATHOLIC CHURCH (John Paul II, October 11, 1992)
ct	<i>Catechesi Tradendae</i>	CATECHESIS IN OUR TIME (John Paul II, October 16, 1979)
cs		THE CATHOLIC SCHOOL (Sacred Congregation for Catholic Education March 19, 1977)
wp		THE CHALLENGE OF PEACE: GOD'S PROMISE AND OUR RESPONSE, A PASTORAL LETTER ON WAR AND PEACE (National Conference of Catholic Bishops, 1983)
ca	<i>Centesimus Annus</i>	ON THE HUNDREDTH ANNIVERSARY OF RERUM NOVARUM (John Paul II, May 1, 1991)
cd	<i>Christus Dominus</i>	DECREE CONCERNING THE PASTORAL OFFICE OF BISHOPS IN THE CHURCH (Vatican II, October 28, 1965)
cl	<i>Christifideles Laici</i>	THE LAY MEMBERS OF CHRIST'S FAITHFUL PEOPLE (John Paul II, December 11, 1994)
cpg		CREDO OF THE PEOPLE OF GOD (Paul VI,)
dmc		DIRECTORY FOR MASSES WITH CHILDREN (Congregation for Divine Worship, November 1, 1973)
dv	<i>Dei Verbum</i>	DOGMATIC CONSTITUTION ON DIVINE REVELATION (Vatican II, November 18, 1965)
dh	<i>Dignitatis Humanae</i>	DECLARATION ON RELIGIOUS FREEDOM (Vatican II, December 7, 1965)
dm	<i>Dives in Misericordia</i>	THE MERCY OF GOD (John Paul II, November 30, 1980)
dev	<i>Dominum et Vivificantem</i>	THE HOLY SPIRIT IN THE LIFE OF THE CHURCH AND THE WORLD (John Paul II, May 18, 1986)
eo	<i>Ecclesia in Oceania</i>	John Paul II, November 22, 2001
gs	<i>Gaudium et Spes</i>	PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD (Vatican II, December 7, 1965)
hg		THE HISTORICITY OF THE GOSPELS (Pontifical Biblical Commission, April 21, 1964)
hv	<i>Humanae Vitae</i>	OF HUMAN LIFE (Paul VI, July 25, 1968)
ibc		THE INTERPRETATION OF THE BIBLE IN THE CHURCH (Pontifical Biblical Commission, April 23, 1993)
le	<i>Laborem Exercens</i>	ON HUMAN WORK (John Paul II, September 14, 1981)
lg	<i>Lumen Gentium</i>	DOGMATIC CONSTITUTION ON THE CHURCH (Vatican II, November 21, 1964)

mm	<i>Mater et Magistra</i>	MOTHER AND TEACHER (Pope John XXIII, 1961)
na	<i>Nostra Aetate</i>	DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS, (Paul VI, October 28, 1965)
nmi	<i>Novo Millennio Ineunte</i>	AT THE BEGINNING OF THE NEW MILLENNIUM (John Paul II, January 6, 2001)
oe	<i>Orientalium Ecclesiarum</i>	DECREE ON THE CATHOLIC CHURCHES OF THE EASTERN RITE (Vatican II, November 21, 1964)
pt	<i>Pacem in Terris</i>	PEACE ON EARTH (John XXIII, April 11, 1963)
cuf	<i>Pontificium Consilium</i>	DIRECTORY FOR THE APPLICATION OF PRINCIPLES AND NORMS
	<i>Ad Christianorum Unitatem Fovendam</i>	ON ECUMENISM, (March 25, 1993)
pp	<i>Populorum Progressio</i>	ON PROMOTING THE DEVELOPMENT OF PEOPLES (Paul VI, March 26, 1967)
po	<i>Presbyterorum Ordinis</i>	DECREE ON THE MINISTRY AND LIFE OF PRIESTS (Vatican II, December 7, 1965)
rp	<i>Reconciliatio et Paenitentia</i>	RECONCILIATION AND PENANCE (John Paul II, December 2, 1984)
rh	<i>Redemptor Hominis</i>	THE REDEEMER OF MAN (John Paul II, March 4, 1979)
rm	<i>Redemptoris Mater</i>	MOTHER OF THE REDEEMER (John Paul II, March 25, 1987)
rdec		THE RELIGIOUS DIMENSION OF EDUCATION IN A CATHOLIC SCHOOL (Congregation for Catholic Education, April 7, 1988)
sc	<i>Sacrosanctum Concilium</i>	CONSTITUTION ON THE SACRED LITURGY (Vatican II, December 4, 1963)
sd	<i>Salvifici Doloris</i>	ON THE CHRISTIAN MEANING OF HUMAN SUFFERING (John Paul II, February 11, 1984)
srs	<i>Sollicitudo Rei Socialis</i>	ON SOCIAL CONCERN (John Paul II, December 30, 1987)
ur	<i>Unitatis Redintegratio</i>	DECREE ON ECUMENISM (Vatican II, November 21, 1964)
vs	<i>Veritatis Splendor</i>	THE SPLendor OF TRUTH (John Paul II, November 27, 1994)
yw		TO THE YOUTH OF THE WORLD (John Paul II, March 31, 1985) 82 A

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