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# K-12 Religious Education Curriculum



Foundations and Syllabus

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Biblical References are taken from the *New Jerusalem Bible*, Darton, Longman and Todd, London 1985

Produced and published by:  
Catholic Schools Office  
Diocese of Broken Bay  
29 Yardley Avenue  
WAITARA NSW 2077  
Tel: (02) 9847 2600  
Fax: (02) 9847 2700  
<http://cso.brokenbay.catholic.edu.au>  
email: [mail@cso.brokenbay.catholic.edu.au](mailto:mail@cso.brokenbay.catholic.edu.au)

Director of Schools: Br Tony Whelan cfc  
Head of Mission Services: John McGrath  
K-12 Project Officer: Chris Comerford  
K-6 Project Associate: Luanna Fletcher  
Taskforce: Tanya Armstrong, Marcia Charles, Chris Comerford, Luanna Fletcher, Margaret Gilbert, Joanne Hack, Fran Kane, John McGrath, Pam Meyn, Maree Najem, Kate O'Brien, Terry O'Keefe, Shiralee Poed, Mark Shafton, Frances Taylor  
Layout and design: Karen Stephenson, Marjorie Blakeley

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The Syllabus follows the structure of the Board of Studies, NSW, K-10 Curriculum Framework (2002).

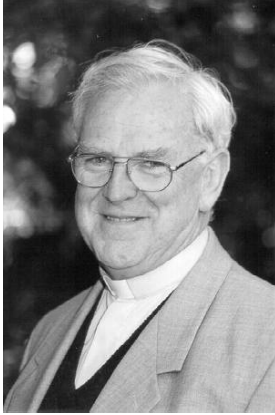
Nihil Obstat: Richard Lennan, DrTheol, MPhil, STB, BA (Hons)  
Imprimatur: Bishop David Walker, DD MTh (Lond)  
Bishop of Broken Bay  
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Diocese of Broken Bay  
PO Box 125  
Wahroonga NSW 2076

Dear Teachers, Parents and Priests,

Catholic schools in the Diocese of Broken Bay exist to educate and form young people in Catholic discipleship: offering them experiences of following Jesus as members of the Catholic community. This educational activity is not simply a human activity; it is a genuine Christian journey of faith. It is within this environment of faith that children are offered an education that develops the whole person, an education in being Catholic.

Being Catholic is a personal and communal response to the love which God has manifested in Jesus, as it is perceived, proclaimed and lived by the Catholic community in the light of the Catholic community in light of its scriptural and historical traditions and its contemporary interpretation of them.

Systematic, coherent and co-ordinated Religious Education is essential to education and formation in Catholic discipleship. The development and publication of this curriculum now provides teachers in the Diocese with the opportunity to develop engaging and challenging learning experiences for their students. The curriculum is built around the development of the knowledge and understanding, skills and chosen values and attitudes necessary for a person to respond as a disciple of Jesus within the Catholic community.

This curriculum recognises that learning in Religious Education is one part of a web of formative experiences offered by the Catholic school in partnership with the home, the parish and the wider Church community.

I pay tribute to all those engaged in the complex and challenging task of Religious Education and affirm your ongoing commitment to informed and creative pedagogy.

I authorise this Curriculum and direct that it be used as the source and basis of Religious Education programs in Catholic schools in the Diocese of Broken Bay.

Yours sincerely in Christ,

David L Walker  
Bishop of Broken Bay

November 2004



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# Introduction



It is with great pride that I introduce the first K-12 Religious Education Curriculum for Catholic schools in the Diocese of Broken Bay. It is a watershed in Diocesan efforts to ensure our schools offer young people experiences of following Jesus as members of the Catholic community.

The curriculum is grounded in its **Foundations**, a statement of the central concepts underpinning a total school commitment to providing opportunities for young people to respond to the call to Catholic discipleship. It recognises that the Catholic school undertakes formation in discipleship in partnership with the home, the parish and the wider Church community

The **Syllabus** provides the essential components of knowledge, understanding, skills and appreciation of our rich Catholic tradition. It is a unique and groundbreaking document. It has the same structure as the Board of Studies uses in other learning areas, the K-10 Curriculum Framework. This enables it to 'appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines' as *General Directory for Catechesis* states (n73).

The Religious Education curriculum promotes **the Catholic character of all learning** in our Catholic schools. A distinctive feature of the curriculum is a statement of the Catholic worldview that is integral to all that we do. It is a comprehensive perception of all reality that provides insights on the purpose of life and how we live it. In the words of Bishop David Walker, it is 'experiencing life through the eyes of our Catholic faith'.

Another distinctive feature of the new curriculum is the concept of '**discipleship response**'. The study of Religious Education is at the heart of the Catholic curriculum. It offers students the opportunity to freely respond to the Gospel at the centre of their education. In addition to clear statements of learning outcomes and what student will learn about and learn to do, the syllabus gives specific direction to the ways in which students should be challenged to live as disciples.

The new curriculum is the fruit of much hard work over a period of three years and is the product of consultation with and engagement by all sectors of our Diocesan educational community. In the coming years it is our expectation that it will play a key part in enabling students to respond to the call of Jesus and engage in the rich learning experiences that are a necessary component of their education and formation.

Br Tony Whelan cfc  
Director of Schools

*Broken Bay*  
*K-12 Religious Education*  
*Curriculum*  
  
*Foundations*

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## 1. BACKGROUND AND CONTEXT

### The Curriculum in Context

Broken Bay Diocese was formed in 1986 out of the Archdiocese of Sydney's northern region. Its first bishop, Bishop Patrick Murphy responded to the needs of religious educators by issuing a guide to the content of religious education in schools. A diocesan program was developed by Religious Education teachers of the diocese, working with the Religious Education advisers and with the active involvement of Bishop Murphy.

In 1996 the second bishop of Broken Bay, Bishop David Walker, was appointed and ordained. With the establishment of Mission Services in 1999 the Catholic Schools Office continued to expand the level of support offered to teachers and coordinators of Religious Education. Following input from the whole diocese the Diocesan Mission Statement was published in 1999. Building on the impetus gained from this project Bishop Walker began, in 2000, an extensive consultative process to survey the diocese, to gauge its needs and to establish a diocesan pastoral plan. This consultation culminated in the publication of *Going Forward Together - Our Diocesan Pastoral Plan for 2001-2005*.

Aligned with this Diocesan Pastoral Plan is the Catholic Schools Office Strategic Plan: *Catholic Schools Going Forward Together 2002-2006*. In a review of Catholic Life and Mission undertaken to develop the Strategic Plan, principals and teachers of Religious Education indicated the need for the development of new the Broken Bay Religious Education Curriculum to meet the needs of teachers and students in the diocese. In early 2002 Bishop Walker approved the adoption of a K-12 framework for the development of the Broken Bay Curriculum. While this current curriculum owes much to the project teams of Parramatta and Canberra-Goulburn the Broken Bay K-12 Religious Education Curriculum has a distinct character of its own. That character is generated particularly by Bishop Walker's commitment to and promotion of Catholic Discipleship as the centrepiece of Catholic Life and Mission in the diocese.

The Diocese itself covers a diverse geography and demography. Students in Broken Bay Catholic Schools may come from densely populated urban areas, beachside suburbs or semi-rural districts. Some students in Broken Bay schools belong to families with abundant material possessions and financial security while others experience the uncertainty associated with extreme financial hardship. Some schools in the diocese are characterised by a high level of mixed ethnicity, while others are substantially Anglo-Australian. Even within areas that may be broadly categorised students from minority ethnic backgrounds and indigenous students struggle to establish their own identity.

As with all young people in Australia today the influences in their lives extend well beyond their families. The degree to which outside influences develop their values and attitudes will vary according to individuals and stages of development. Nevertheless, the religious educator needs to be aware of the competing interests in the life of the student and approach religious education with realistic expectations.

At the beginning of the new century the diocese's Catholic population exceeded 204,000, or 25% of the area's total population. Of these some 34,600 attended Mass regularly; among this 17% of Catholics, older age groups were strongly represented.<sup>1</sup> The Catholic population has been growing at a greater rate than the rest of the population in the Diocese, with the most dramatic growth on the Central Coast.

Many students arrive at school with limited experience of Catholic cultural traditions and symbols. While they may lack significant religious background experiences, a number of students wish to explore life questions of meaning and purpose. Other students who come from a rich religious background and from families involved in parish life need appropriate educational and catechetical support.

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<sup>1</sup> *National Catholic Census Project*, Australian Bishops' Conference, 2003



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For those students for whom the Catholic school comprises most of their experience of the community of the disciples of Jesus, that experience should be rewarding and true to Gospel values. For those for whom the school provides supplementary Catholic experience, it should be consistent, supportive and encouraging.

This current curriculum is designed to name, support, and encourage experiences of Catholic Discipleship that young people in Catholic schools are offered. It acknowledges the role classroom Religious Education plays as a Key Learning Area in the Catholic school and positions broader Religious Education within the context of the total school environment. Within this context the opportunities for faith development permeate every aspect of school life, demanding that a consciousness of Catholic life and mission drive strategies, decisions and relationships in Catholic schools, all the time striving to meet the needs of students as learners and potential disciples of Jesus.

### **Components of the K –12 Religious Education Curriculum**

The curriculum documentation consists of three major parts. **Foundations** introduces the context of the curriculum and places religious education firmly, but not exclusively in the Catholic School. It identifies the Catholic school as a place where students are offered experiences of Catholic discipleship, and suggests ways that schools can promote those experiences in everyday school life. An appreciation of the relationship between school and home, school and parish, and school and the wider community is essential for a clear understanding of Religious Education in general and classroom Religious Education in particular.

The **syllabus** describes Aims, the Objectives and the expected Outcomes of classroom religious education in the diocese of Broken Bay. It mandates the content and the progressive teaching and learning that takes place in classroom Religious Education from Kindergarten to the completion of school education. Consistent with contemporary education, it is an outcomes-based syllabus and seeks to ensure a breadth and depth of coverage of content over the thirteen years of schooling.

The **modules** are resource packages developed from the syllabus. They contain the expected outcomes, and provide Biblical and Catechism references to support the teaching of the topic. As well, they provide theological and education background to support the teachers' understanding of the topic and suggest ways contemporary pedagogy can be incorporated into the teaching of Religious Education in the classroom.

The stage topics chart indicates topics developed as modules and the stages within which they would be taught in the Diocese of Broken Bay to achieve the outcomes. The actual sequence within each stage will be determined by the individual school as it strives to meet the needs of its students, its structures and its links with parish and community.

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## Components of the RE Curriculum

### *Foundations*

Places Religious Education in its wider ecclesial, cultural and educational contexts

- Background and Context
- The Call to Catholic Discipleship
- Religious Education and the Catholic School

### *Syllabus*

Specifies the requirements for Classroom Religious Education

- Aim
- Strands
- Objectives
- Outcomes
- Content

### *Modules*

Resource packages assisting teachers in the development of units of work, learning and assessment activities

The sequence of modules within each stage will be planned by each school as it meets local needs.

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## **2. THE CALL TO CATHOLIC DISCIPLESHIP**

### **The Meaning of Catholic Discipleship**

The centrepiece of Catholic life and mission in Broken Bay Diocese is the call to Catholic Discipleship. It calls for an individual commitment realised in active membership of the Catholic Church, demonstrated by love, compassion, hope, reconciliation, transformation, prayer, respect for life and a desire to bring about justice for all.

As disciples of Jesus we are called to love one another, to take up our cross daily, to witness to the realisation of the Kingdom of God, to respond to Jesus in the midst of the world and its concerns. In this way we give our lives over completely to the Father.

Such a giving of ourselves is not likely to be a one off event. In everyday life we find the need for constant renewal of our commitment. Our relationship with Jesus deepens as our life experience broadens and we come to know ourselves and Jesus better.

The disciple of Jesus does not merely mimic the words and actions of Jesus, but becomes one with him. "... it is no longer I who live, but it is Christ who lives in me." (Gal 2:20) In being one with our risen Lord we act and are motivated to act by a desire for the realisation of the Kingdom of God. The call to discipleship is marked by an authenticity and integrity grounded in the person of Jesus. Such response requires knowledge of Jesus, through the Scriptures and through the Church guided by the Holy Spirit.

The New Testament is full of examples of the way authentic disciples behave. Jesus himself tells us that we must love one another as he has loved us. In his actions and parables he gives examples of what that love looks like in action: reaching out to those in need; identifying with the marginalised; complete self-giving. St. Paul breaks open the meaning of love for us: "love is patient and kind; love is not boastful or conceited, it is never rude and never seeks its own advantage, it does not take offence or store up grievances. Love does not rejoice at wrongdoing, but finds its joy in the truth. It is always ready to make allowances, to trust, to hope and to endure whatever comes." (1 Cor 13: 4-7)

### **The Church and Discipleship**

Jesus invites each of us individually and uniquely to respond to his call. Our response also brings us into communion with all who respond to his call. It brings us to the community of the disciples of Jesus, the Church.

Our experience of Church is a human experience. Guided by the Holy Spirit the Church interprets the message of Jesus in the contemporary world. That individuals in the Church might not always live up to the Gospel is an irreducible part of Church itself. The disciples of Jesus are indeed human, always in need of repentance, always in need of renewal.

The Church is manifest in the many and varied ministries by which the gospel is spread to all and the Kingdom of God is realised. It is present in the institutions which have grown up to support the spread of the gospel and the living out of its message in daily life. It is most perfectly and authentically present to its members in the celebrations of the sacraments.

### **Offering Students Experiences of Catholic Discipleship**

Our schools, as part of the Catholic community, have the task of educating and forming young people as disciples of Jesus. This is not the task of schools alone, but in a special way through its educational structures the school supports the Catholic family and the parish. In this way schools participate in the Church's commitment to extending the Kingdom of God.

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If our schools are to offer students “experiences of following Jesus as members of the Catholic community” then our schools must exemplify love as it is understood in the Catholic tradition. All that we do when we develop our pastoral care policies, our subject options, our work practices, must be motivated by love. Since we are disciples of Jesus and since we are witnessing to his love we are not only motivated by that love but overtly demonstrate that love as our motivation.

To do this in an educational institution with all the demands placed on schools by external forces is not a simple task. Its complexity however does not give us an excuse to abandon this most important of roles. For many students Catholic schools offer the opportunity for contact with the Church in action. Their future commitment to Jesus will in some cases be profoundly affected by the authenticity with which the school responds to the gospel of Jesus Christ.

An authentically Catholic school will be rich in symbols and actions associated with the Catholic faith. The artwork, the provision of prayer space, the priority of prayer in daily life will support and enhance the Church’s mission of evangelisation. Teachers, in their relationships with students and through the manner in which they engage their subject matter, will give witness to the gospel. Schools themselves will initiate programs, celebrate events and offer a range of opportunities for students so that they may participate in the life of the Church and experience what it means to be a disciple of Jesus.

All aspects of school life, then, must be immersed in the discipleship of Jesus. Whenever students participate in retreats, social justice activities, cultural, artistic, sporting or academic pursuits they do so in an overtly Catholic way. Such participation requires an appreciation of what it is to be a Catholic and to see the world through, as it were, Catholic eyes. It is this appreciation the Catholic school seeks to develop in its students.

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### 3. RELIGIOUS EDUCATION AND THE CATHOLIC SCHOOL

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

*The Catholic School on the Threshold of the Third Millennium, n 11.*

#### 3.1 Evangelisation

The Church's mission is to proclaim and spread the Gospel to the whole of humanity, transforming and renewing humanity. In doing so it seeks to bring Christ to all people, converts the individual and collective conscience, brings a fresh perspective to the activities of people, turns them away from those things that hinder, and towards those that give rise to the actualisation of the Kingdom of God in daily life.

This mission of evangelisation belongs to all members of the Church, at every level of life. It makes that proclamation a rich dynamic of activity and relationships, evident in the ministry of the word and a lifestyle of witness to the Gospel. When the Church celebrates, it seeks to evangelise. When its pastors preach, they seek to evangelise. When Christians live lives that challenge the values of contemporary society, they evangelise. When individuals and groups seek justice for the oppressed in the name of Christ they are actively proclaiming the word as Christ challenged all to do.

Christians actively engaged in the world, evangelise by their personal example, by their participation in social and cultural activities, and in their relationships. They share with others the love of Christ himself when they work to help others through giving to those in need, through social justice programs and through educational programs that seek to emancipate people from the slavery of ignorance and economic oppression.

*...the ability to express Christ's message in its own way is developed in each nation, and at the same time there is fostered a living exchange between the Church and the diverse cultures of people. To promote such exchange, especially in our days, the Church requires the special help of those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers.*

(Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, n45)

The Church evangelises through the ministry of the word, through public proclamation of the Sacred Scriptures, homilies, catechesis and Religious Education, and through a range of other activities where the mysteries of the Kingdom are shared and explained.

This mission of evangelisation, therefore, is fulfilled by the lives of ordinary Christians as they consciously engage with and challenge the world around them, in the formal activities of the Church, in its liturgical celebrations and specific ministerial roles, and in the tasks of catechesis and Religious Education performed by volunteers and trained professionals.

In Broken Bay Diocese such activity can be evidenced in the local parish liturgies, in the ministries to the sick, the dying and bereaved, in RCIA and Sacramental programs, in Bible study and Lenten programs, in parish-based justice and peace groups, in the commitment of catechists to Catholic students who attend government schools, in the promotion of Catholic education for young people in Catholic schools, and in the many other activities that seek to engage the people of the diocese with the Spirit of Christ and his Church.

#### The place of the Catholic school in the mission of evangelisation

The Catholic school shares a partnership with the whole Church in the mission of evangelisation. For St Paul, teachers come behind only apostles and prophets.

"...those whom God has appointed in the Church are first apostles, secondly prophets, thirdly teachers..." (1 Cor 12:28)

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The Catholic school, however, does not operate in isolation within the Church. Its effectiveness in the mission of evangelisation is dependent on the complementary effectiveness of several other roles.

- Schools work in partnership with parents who are the primary educators of their children and the creators of the environment in which their children first come to know and love God:

The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute. It is therefore the duty of parents to create a family atmosphere inspired by love and devotion to God and their fellow-men (sic) which will promote an integrated, personal and social education of their children. The family is therefore the principal school of the social virtues which are necessary to every society.

(Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis*, n3)

- Schools also work in partnership with the bishop whose responsibility it is to ensure that the content of Revelation given to us through Christ and his Church is faithfully handed down and explained appropriately.

Christ commanded the apostles and their successors and gave them the power to teach all peoples, to sanctify them in truth and to give them spiritual nourishment. By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith.

(Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church *Christus Dominus*, n2)

- It is the responsibility, therefore, of the local pastor in communion with his bishop to ensure that “Christian education is enjoyed by all the faithful and especially by the young who are the hope of the Church.”

(Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis*, n2)

- Within the school teachers have a vital role in the mission of evangelisation.

Teachers must remember that it depends chiefly on them whether the Catholic school achieves its purpose. They should therefore be prepared for their work with special care, having the appropriate qualifications and adequate learning both religious and secular. They should also be skilled in the art of education in accordance with the discoveries of modern times. Possessed by charity both towards each other and towards their pupils, and inspired by an apostolic spirit, they should bear testimony by their lives and their teaching to the one Teacher, who is Christ.

(Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis*, n8)

As part of a community committed to the spreading and reception of the Word of God, Catholic schools actively create an environment of witness to that Word, aware that every moment of life provides a possible encounter with God; every moment in life is an opportunity for growth in faith.

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## 3.2 New Evangelisation and Catechesis

### Paul in Ephesus

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptised?" They answered, "Into John's baptism." Paul said, "John baptised with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." On hearing this, they were baptised in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they prophesied – altogether there were about twelve of them.

*Acts 19:1-7*

For many in the Broken Bay Diocese, as indeed for many in Australia as a whole, there is little formal ongoing contact with the Church. Indeed this is all too often the case even for students in Catholic schools. While some students come from families whose commitment to the Eucharistic community is full and active, for others the school provides their first experience of the Church in action. Beyond the school they are often surrounded by a culture of consumerism or materialism where there is little sense of a living faith. The richness of the Catholic tradition and the values of the Gospel are little known and esteemed less. In such situations it is the baptised who require evangelisation. This "new evangelisation" challenges the baptised of all ages to interiorise the message of Christ as they come to know it. Here the Word of God is often in the stage of "primary proclamation". (*General Directory for Catechesis* n61)

New evangelisation calls for a sensitive and creative approach to Religious Education, balancing the fervour of evangelisation with an appreciation of the challenges in the environments from which students might emerge, balancing a consciousness of contemporary culture with a sense that the Catholic school should be counter-cultural. The Catholic school may well, at times, be called to challenge the values of families from which it draws its students. Its difficult task is to do so without alienating those students while remaining faithful to the Gospel.

Within the Catholic school there will also be many young people who have been nurtured from an early age in the faith and culture of the Church, and for whom the school will provide indispensable support as they grow in knowledge, understanding and the practice of that faith. For these students the Catholic school provides a range of experiences of catechesis, which nurture and sustain that faith on its journey. This catechesis, is "distinct from the primary proclamation of the Gospel", as it promotes and matures initial conversion, educates the converts in the faith and incorporates them into the Christian community. (*General Directory for Catechesis* n61)

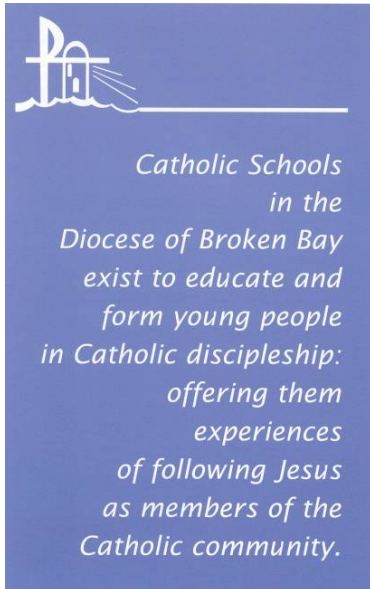
Such important multi-faceted tasks must be undertaken with realistic expectations. Students are at various stages of faith development and religious awareness, just as they are at various stages of development in all areas of life. The degree to which a school may be able to catechise effectively will be dependent on the level and variety of commitments of students. For some students classroom Religious Education will expose them to the primary proclamation of the Word while for others it will be a genuine catechetical experience. In all cases it will complement the commitment of the school to its Catholic identity.

In such a school the Catholic worldview permeates the total school environment. It is present in relationships, in pastoral care, in daily routine, in policy making and in timetabling. A multiplicity of opportunities exists in such an environment for catechesis and evangelisation, but they will be most obviously found in:

- school and class liturgies and prayers
- classroom Religious Education
- celebrations of special events

- youth ministry initiatives
- retreats and reflection days
- community outreach programs.

### 3.3 The Purpose and Character of the Catholic School



It is the task of the Catholic School to create a total environment in which it is possible for students to experience what it means to participate in Catholic discipleship. The Catholic school in all its daily activities should generate the principles articulated in the Gospels: principles by which disciples of Jesus are readily recognised by one another; principles by which the secularism of society is challenged.

Catholic schools exist as places of education in their own right, fulfilling all the expectations, academic and pastoral, required of them by the funding bodies. As Catholic, they have a character and identity that sets them apart from other schools. They participate in the mission of evangelisation and derive their energy, vision and direction from the Catholic community.

The Catholic school has the particular task of offering quality education to members of the Catholic community and of presenting that quality education as an expression of the Catholic worldview. It seeks to transform the individual by

informing the student of the Catholic vision and story, and offering opportunities to apply that worldview to all aspects of school life, and life outside of school.

The Catholic school consciously demonstrates the belief that every human being is unique and loved by God, that education is emancipating; that it frees people from the slavery of ignorance; that it can free them from the slavery of class and economic oppression; and that this emancipation is part of the realisation of God's Kingdom.

Such a worldview is not merely articulated or delivered as a slogan:

- it is present and identifiable in relationships within the school
- it is present in the symbols, the visible metaphors of Catholic faith and culture, in and around the school
- it is present in the rituals and routines of daily school life
- it is present in the way pastoral care is exercised and the way pastoral care programs are developed
- it is present in the celebrations and the values those celebrations reflect
- it emanates from an understanding and appreciation of the Sacred Scriptures and the life and tradition of the Church.

In a school where such a Catholic worldview operates Religious Education is multi-dimensional:

- it engages all areas of school life
- students learn about the Catholic worldview through scientific investigation
- they learn about the Catholic worldview as they read and interpret a variety of texts
- they learn about the Catholic worldview by the relationships they form with their teachers
- they witness it in the actions of those around them
- it is reflected in the policy development of the school and drives the way learning experiences are planned and refined.

In all subject areas, in fact in all areas of school life, students are faced with opportunities which challenge them to reflect on their experience, to relate that experience to the richness of the living tradition, and to integrate that tradition in their own lives in a way that moves them forward in their Christian journey.



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The challenge for the Catholic school is to alert students to those opportunities and to respond to their needs by providing a way into the richness of that tradition, and to help students see that tradition reflected in their motives and actions.

The Catholic school immersed in that tradition demonstrates and articulates its commitment to:

- grounding in a local Christian community centred on the person of Jesus and guided the Gospel
- fostering of the total development of all its students
- participating in the evangelising mission of the Church
- assisting students to integrate their faith, their culture and their experiences of life
- displaying a fundamental option for the poor and the weak
- offering a service to individuals, society and the wider culture
- transforming society, hastening the Kingdom which Jesus announced.

### 3.4.1 Catholic Religious Education

Students are individuals whose religious needs vary over time according to age, ability, developmental pattern and the family's degree of connectedness to the faith community. The Catholic school aims to provide them with a total learning environment in which they experience what discipleship of Jesus means to those who are committed to the Catholic faith. The Catholic school invites students to live out the Diocesan Mission Statement as young members of the local church of Broken Bay. Every teacher has responsibility for the sense of community, the symbols, prayer and liturgy, the positive relationships, the religious dimension of all learning and action for justice that contribute to the religious formation of students.

All teaching is driven by this overarching religious commitment to informing the student with a view to the transformation of the individual and society. Such a commitment should be evident through pastoral concern for and engagement of the student in quality learning experiences in all aspects of school life. It is essential therefore, that teachers in Catholic schools be professionally astute and well-versed in the best learning theories and practices, and that they are prepared to be innovative and sensitive to the needs of their students.

The religious development of the student is central to the Catholic school. It seeks to contribute to the formation of students as disciples of Jesus within the Catholic tradition, recognising its contribution as part of a lifelong process. The Catholic school undertakes this contribution in partnership with the home, the parish and the wider Church community.

The teacher-student relationship is central to this process. The teacher attends both to the knowledge of a discipline and generalised pedagogical understandings based on how learners learn. The teacher and student together construct meaning, moving from what the student already knows and can do, engaging the student with new ideas, making the Scriptures and tradition relevant to their lives and challenging them to respond in Catholic discipleship.

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 various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered. All of which demands an atmosphere characterised by the search for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still vivid, of the one Teacher. (*The Catholic School on the Threshold of the Third Millennium n14*)

All learning areas contribute to the formation of the Catholic disciple by:

- developing programs of learning that meet the needs of students and encourage those students to realise their God-given potential
- challenging students to search for truth and meaning through reflection, critical thinking, problem solving, analysis and discernment
- encouraging the gospel values of love, compassion, reconciliation, transformation, justice and hope as students engage with the world around them

- offering students opportunities to work cooperatively and develop a deep commitment to service of others
- demonstrating ways in which students can make choices which are life-affirming.

### 3.4.2 Classroom Religious Education

**Religious Education in the classroom** exists to complement the total school commitment to the message of the Gospel and to more directly focus student religious learning. The relationship between “religious instruction” which offers students opportunities to learn about the Gospel and its implications and “catechesis” which directly engages the faith of students, is unpacked in the *General Directory for Catechesis*. There it is described as “one of distinction and complementarity”, (GDC n73) where faith builds on knowledge and understanding, and knowledge and understanding build on faith. What takes place in the Religious Education classroom should enrich and support the total Catholic school ethos, just as that ethos should enrich and support what is learnt in the classroom.

As a discipline, Religious Education in the classroom is a Key Learning Area in the same way that English or Mathematics or Creative Arts exist as Key Learning Areas in their own right. Consistent with this is the call for religious education in the classroom to “appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge.” (GDC n73) Religious Education in Broken Bay, therefore, has a syllabus containing stage outcomes, stage statements and mandatory content to aid continuity of teaching and learning throughout the diocese.

Similarly, as in other Key Learning Areas, it is the skilled, professional and committed teacher who will best be able to provide a range of meaningful learning experiences for the diverse talents and learning styles present in any classroom. Successful Religious Education requires knowledge of students and careful planning. It requires the creation of a stimulating and challenging environment that allows students to develop confidence and competence in the area of religious knowledge and understanding, skills, and values and attitudes. Successful Religious Education also encourages students to connect that learning with their school environment and apply it to their own lives. It demands two levels of engagement: a level at which it engages the whole student here and now, and a level at which it prepares the student for the future engagement with the wider community.

#### **Distinct yet Complementary**

*The relationship between religious instruction in schools and catechesis is one of distinction and complementarity: “there is an absolute necessity to distinguish clearly between religious instruction and catechesis”. What confers on religious instruction in schools its proper evangelising character is the fact that it is called to penetrate a particular area of culture and to relate with other areas of knowledge. As an original form of the ministry of the Word, it makes present the Gospel in a personal process of cultural, systematic and critical assimilation. (GDC n73)*

The development of a Broken Bay Diocese K-12 outcomes based curriculum anticipates the application of the best learning theories and judicious selection of sound pedagogical practices. Religious Education, as with other learning areas, should develop students’ growing self-awareness, awareness of the world around them and provide for them opportunities to make sense of their lives in relation to others and to God.

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## 4. DEVELOPING AND SUPPORTING A CATHOLIC WORLDVIEW

Where the school recognises its role as an evangelising community, one which may well be the sole arena through which some students have contact with the Church, where catholicity is part of the academic, social and artistic culture, there classroom Religious Education sits more easily as a genuine academic pursuit. There what is learnt in the classroom supports and augments what is experienced in the totality of school life.

To achieve this, principals and other curriculum leaders in schools must set an agenda that encourages all teachers to draw out and articulate ways in which they are already contributing to the formation of young Catholic disciples. The school is more able to cultivate a climate in which all teaching and learning is derived from the gospel of Jesus Christ when this is understood as its primary purpose. The task for the teacher then is to ensure that all pedagogical and pastoral decisions are founded in that gospel and offer students the experience and knowledge necessary to develop a distinctive Catholic way of being in and seeing the world. That distinctive way we call the Catholic Worldview.

### **The Catholic Worldview**

The Catholic Worldview is a comprehensive perception of the universe, revealed to us in Jesus, that provides insights into the meaning of life and how to live it.

The Catholic Worldview is experiencing life through the eyes of our Catholic faith.

The Catholic Worldview perceives:

1. God as Trinity, a communion of Persons who love us and invite us to share in their divine life for all eternity
2. the action of the Spirit in the world, inviting and empowering all people to respond to the divine love
3. Jesus as God's Son, who saved us through his life, death and resurrection, and through whom we enter into the life of God
4. the meaning and purpose of life as grounded in God's love for us and our response as disciples of Jesus
5. the Church as the communion of disciples that makes present to the world the mystery of Jesus and, through its sacramental life, makes us part of that mystery
6. the presence of God in our daily life, in the Eucharist, in the Sacred Scriptures and in the living tradition of the Church
7. the cross of Jesus in the struggles and hardships of life and approaches them as Jesus did his cross, with trust and confidence in God
8. each human being as a unique person created in the image of God, having an inalienable dignity that is always to be respected
9. an imperative to proclaim to others the love we receive from Jesus, by loving them as Jesus loves us
10. an obligation to work to create social conditions in which the unique dignity of each person is respected and all human rights protected.



*Broken Bay*  
*K-12*  
*Religious Education*  
*Curriculum*

*Syllabus*

2004



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## 1. INTRODUCTION

### 1.1 The K-12 Syllabus

This syllabus has been broadly developed within parameters similar to those set by the Board of Studies NSW in its *K–10 Curriculum Framework*.<sup>2</sup> This framework has been adopted to ensure that students are provided with educational opportunities that:

- prepare all students for effective and responsible participation in wider society, as active members of the Catholic Church
- assist them in recognising and appreciating experiences of Catholic discipleship
- promote the message of the Gospel as part of the realisation of the Kingdom of God
- engage and challenge all students to maximise their individual talents and capabilities for lifelong learning
- enable all students to develop positive self-concepts and their capacity to establish and maintain safe, healthy and rewarding lives
- encourage and enable all students to enjoy learning, and to be self-motivated, reflective, competent learners who will be able to take part in further study, work or training
- promote continuity and coherence of learning, and facilitate the transition between primary and secondary schooling and prepare students for life beyond school.

The framework also provides a set of broad learning outcomes that summarise the knowledge, understanding, skills, values and attitudes underscoring participation as active members of the Church within the wider community. These broad learning outcomes indicate that students will:

- understand, develop and communicate ideas and information
- access, analyse, evaluate and use information from a variety of sources
- work collaboratively with others to achieve individual and collective goals
- possess the knowledge and skills necessary to live a safe, healthy and moral lifestyle
- understand and appreciate the physical, biological and technological world and make responsible and informed decisions in relation to themselves and their world
- understand and appreciate social, religious, cultural, geographical and historical contexts, and participate as active and informed citizens
- express themselves through creative activity and engage with the artistic, cultural and intellectual work of others
- understand and apply a variety of analytical and creative techniques to solve problems
- be productive, creative and confident in the use of technology and understand the impact of technology on society
- develop a system of personal values based on an understanding of moral, ethical and spiritual matters within the context of the Catholic Tradition.

The *Religious Education K–12 Syllabus* takes into account the diverse needs of all students. It identifies essential knowledge, understanding, skills, values and attitudes. It enunciates clear standards of what students are expected to know and be able to do in K–12. It provides structures and processes by which teachers can provide continuity of study for all students, particularly to ensure successful transition through Years 5 to 8 and from Years 10 to 11. It offers advice to teachers on ways of addressing the needs of students in Years 7–12 who have not achieved Stage 3 outcomes.

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<sup>2</sup> Acknowledgments to Board of Studies K-10 Curriculum Framework, 2002

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## 1.2 Students with Special Education Needs

In Years K – 8 students with special education needs are supported in a variety of ways:

- through the inclusion of outcomes and content which provide for the full range of students
- through the development of additional advice and programming support for teachers to assist students to access the outcomes of the syllabus
- through the development of specific support documents for students with special education needs
- through teachers and parents planning together to ensure that syllabus outcomes and content reflect the learning needs and priorities of individual students.

As students with special education needs progress through their secondary study, they build on their achievements in K– 8 as they undertake courses to meet the requirements for the School Certificate.

It is necessary to continue focusing on the individual needs, interests and abilities of each student when planning a program that will comprise the most appropriate combination of courses, outcomes and content available.

### Life Skills and Life Skills assessment

For most students with special education needs the outcomes for Stages 5 and 6 will be appropriate. For a small percentage, however, particularly for those with an intellectual disability it may be determined that Outcomes (a) and (b), in each Strand, are not appropriate. For these students Religious Education may be provided through the development of a relevant programme based on the achievement of **Outcome (LS) and its associated content**.

Students may demonstrate achievement independently or with support designed to meet the needs of particular students. Such support may include:

- The provision of extra time
- Physical and/or verbal assistance from others
- The provision of technological aids.

## 2. RATIONALE

**This syllabus is placed strategically and symbolically within the K-12 Religious Education Curriculum document. While the focus of the syllabus is the creative and engaging learning experiences offered to students who attend Catholic schools in the Broken Bay Diocese, that focus always exists within the context of offering students opportunities of experiencing what it means to be a follower of Jesus as a member of the Catholic community.**

For all students that experience will involve different engagements with learning, with life experience and with others. Each student who attends a Catholic school in the diocese will not only be offered opportunities to experience life as a member of the Catholic community, but will also be offered the opportunity to systematically develop knowledge and understanding of the Catholic Tradition, along with skills to enable fuller participation in the life of the Church.

Classroom Religious Education offers students at Catholic schools the opportunity to participate more fully in the tradition and life of the Church. It does this by exposing them to the richness of its history and traditions, by assisting their understanding of beliefs, practices and values, and developing in them an appreciation of the life of the Church and how Catholic Disciples continue the mission of the Church in contemporary society.

As part of contemporary curriculum Classroom Religious Education also seeks to develop a wide range of skills consistent with the Key Competencies.



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### 3. PATHS OF ENTRY INTO RELIGIOUS EDUCATION

Religious Education teachers cater for a diverse range of learners within one class or age group. As well as this there is the genuine recognition that students at Catholic schools do not always come from the same level of Eucharistic participation or assimilation as might have been the case in earlier times.

No two students experience Religious Education in exactly the same way. Nevertheless, broad paths of entry into K–12 Religious Education may be identified:

1. the majority of students who may have very little or no experience of the Church, but begin their schooling in a Catholic primary school in Early Stage 1 and will most likely exit from a Catholic school at the completion of Stage 6 studies
2. a significant minority of students whose Catholic identity is strongly supported by family and parish ties, and who begin their schooling in a Catholic primary school in Early Stage 1 and will most likely exit from a Catholic school at the completion of Stage 6 studies
3. a minority of students who enter the Catholic school at the beginning of Stage 4 with a strong sense of Catholic culture from their experiences of Special Religious Education and nurtured by family and parish ties. These students may well have achieved Stage 3 outcomes but teachers will need to be aware of gaps in student knowledge and understanding, particularly in Stage 4, and program accordingly to accommodate individual student needs
4. a significant minority of students who enter the Catholic school at the beginning of Stage 4 with little or no previous formal Religious Education. The achievement of Stage 3 outcomes will require a flexible approach to planning, particularly where liturgical practice is involved. Individual students may need support to allow them to enter into Catholic school life without interfering with the learning of other students.

The identification of different entry points does not advocate the provision of separate courses to meet students' needs; rather, it is a **broad acknowledgement of the many entry and exit points** and religious and spiritual backgrounds that characterise Religious Education in Australian schools. An understanding of these different learners' backgrounds **provides a basis on which schools and teachers can design educational programs that reflect their particular circumstances.**

#### 4. AIM

The aim of this syllabus is to develop students' awareness, understanding and appreciation of the Catholic tradition as it is witnessed in the Sacred Scriptures and in the teaching of the Church, so that they may participate as active members of the Church within the wider community.

#### 5. STRANDS

The Broad Learning of the Syllabus is organised into 5 Strands enabling the progressive study of the beliefs and practices as expounded in the *Catechism of the Catholic Church*.

<b>God, Revelation and Human Destiny (GRHD)</b>	<p>Throughout this Strand students encounter the mystery of God reaching out to humanity in history and culture, and through that self-disclosure as Creator, Word and Spirit, the plan for all of creation revealed to humankind.</p> <p>Students are introduced to God's invitation to all to share in eternal life, to the realities of good and evil, and to Catholic teaching regarding reward and punishment.</p>
<b>Jesus, human and divine (J)</b>	<p>Students learn about the life of Jesus of Nazareth in the context of his socio-religious background, and examine the titles attributed to Christ. They are introduced to the dogmas of the Catholic faith handed down through the tradition of the Church. The implications of the life, death and resurrection, and words and actions of Jesus for his disciples are addressed in an historical and contemporary context.</p>
<b>Church and Discipleship (CD)</b>	<p>Through their historical and ecclesiological studies students will sharpen their awareness of what it means to be a disciple of Jesus;. They will study how the Church interprets the words of Jesus and applies them to contemporary life. The study of the Church's guidance of its members in moral decision-making and in reading the "signs of the times" will assist students in their appreciation of how discipleship involves the response of the whole person.</p>
<b>Prayer and Sacraments (PS)</b>	<p>This strand ensures an exploration and experience of the sacramental, spiritual and liturgical life of the Church; the place of personal and communal prayer and traditional forms of Catholic prayer. The structure and purpose of liturgical responses and liturgical language will all be examined in context. The study of the centrality of the sacramental life is designed to support and complement, but not take the place of parish sacramental programs.</p>
<b>Sacred Scripture (S)</b>	<p>As the inspired Word of God Sacred Scripture forms the backbone of the K-12 Religious Education Curriculum. Through this strand students are introduced to the systematic study of the Scriptures in accord with contemporary Catholic scholarship and teaching. Such study will assist in their appreciation of the place of the Scriptures in the Liturgy and in the application of the message of the Scriptures to issues in contemporary life.</p>

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## 6. OBJECTIVES

### Knowledge and Understanding

Through the study of Religious Education students will develop a knowledge and understanding of the key areas of the Catholic tradition founded in the Sacred Scriptures.

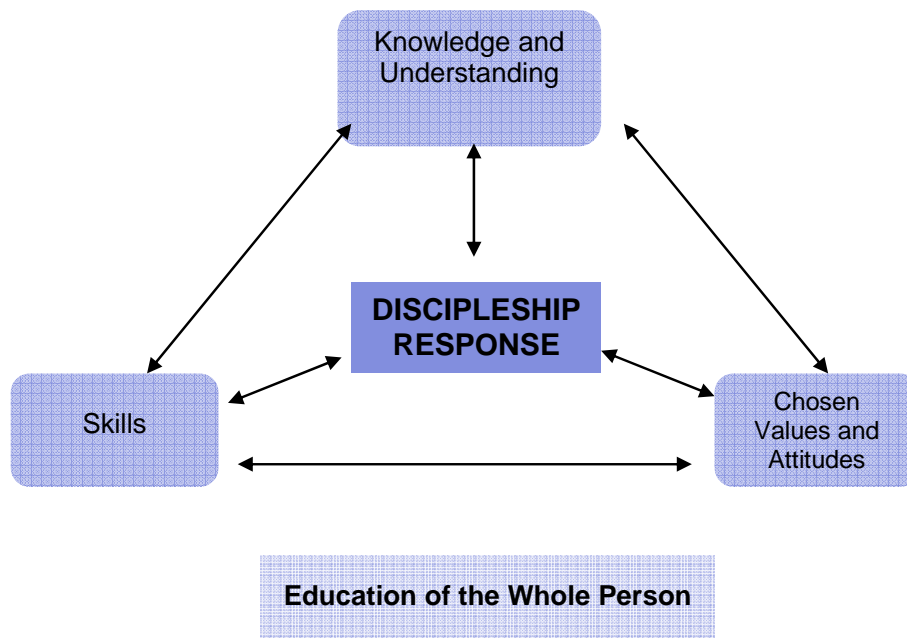
### Skills

Through the study of Religious Education students will develop skills in acquiring, processing, communicating and reflecting on matters of religious significance.

A key focus will be the development of students' religious literacy, through Scriptural analysis and the use of Scripture in prayer.

### Chosen Values and Attitudes

The study of Religious Education offers students the opportunity to freely respond to the Gospel at the centre of their education. Such response is not restricted to the Religious Education Classroom, but is enhanced by it. The learned values and attitudes become a major component of the Discipleship Response when the student desires and freely chooses to embrace those values and attitudes and act on them in day to day living.



Each objective describes the active commitment students will make to the acquisition of knowledge, understanding and skills in Religious Education and the culture of the community of the disciples of Jesus. The effective delivery of Religious Education will emphasise the significance and interdependence of all objectives. However, depending on the stage of learning, one or other of the objectives may be emphasised at any given time.

Objectives	
Strands	Students develop:
<b>God, Revelation and Human Destiny (GRHD)</b>	1. a <b>knowledge and understanding</b> of God's love for all; the <b>ability to investigate and demonstrate</b> the meaning of God's self-revelation; and a <b>desire</b> to enjoy the fullness of life with God
<b>Jesus, human and divine (J)</b>	2. a <b>knowledge and understanding</b> of the words and actions of Jesus; his relationship with the Father and the Holy Spirit; the <b>ability to illustrate</b> the significance of his life, death and resurrection for all, and a <b>desire</b> to respond to Jesus in love
<b>Church and Discipleship (CD)</b>	3. a <b>knowledge and understanding</b> of the Catholic Church, as a community of the disciples of Jesus, the <b>ability to analyse</b> its responses to the human condition and a <b>desire</b> to follow Jesus as members of the Church
<b>Prayer and Sacraments (PS)</b>	4. a <b>knowledge and understanding</b> of Catholic prayer, sacraments and liturgical action as expressions of an ongoing relationship with God, a <b>capacity</b> to plan and participate in them, and a <b>desire</b> to pursue a mature spiritual life enriched by the sacraments
<b>Sacred Scripture (S)</b>	5. a <b>knowledge and understanding</b> of the Sacred Scriptures as the Word of God, the <b>ability</b> to apply their implications in a contemporary setting and a <b>desire</b> to live accordingly

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## 7. OUTCOMES

Outcomes in Religious Education are derived from the Objectives and illustrate the continuum of learning from K-12. These outcomes will be achieved by the student through the learning opportunities provided by the content. They are not assessed directly, but rather through measurement of the student's achievement of syllabus outcomes. The breadth of learning possible in each outcome may be extrapolated either through its verb stem or its theological content.

For students with special education needs, particularly those students with an intellectual disability, the individual planning process may determine that the following outcomes and content are not appropriate. For these students Life Skills outcomes and content can provide a relevant and meaningful program. In Stages 5 and 6 modified Life Skills Outcomes (LS) have been provided along with associated content, in *Italics*, to be adapted to meet the needs of Individual students.

## OBJECTIVES AND OUTCOMES

Objectives	Early Stage 1 Outcomes	Stage 1 Outcomes	Stage 2 Outcomes	Stage 3 Outcomes	Stage 4 Outcomes	Stage 5 Outcomes	Stage 6 Outcomes
<b>Students develop:</b>	<b>A Student:</b>	<b>A Student:</b>	<b>A Student:</b>	<b>A Student:</b>	<b>A Student:</b>	<b>A Student:</b>	<b>A Student:</b>
a <b>knowledge and understanding</b> of God's love for all; the <b>ability to investigate and demonstrate</b> the meaning of God's self-revelation; and a <b>desire</b> to enjoy the fullness of life with God	ES1.1. expresses an understanding of God's love in the world	S1.1. explores ways a relationship with God is experienced	S2.1. identifies God's activity in the world today	S3.1.a. identifies and expresses ways in which God calls all to share in the work of creating and renewing the Kingdom of God  S3.1.b. describes how Christian life, nurtured by the Holy Spirit, is a response to God's love for creation	S4.1.a. identifies and describes the Catholic understanding of the mystery of God  S4.1.b. describes ways God invites people to respond	S5.1.a. communicates the relationship between respect for creation and creation as an act of God  S5.1.b. identifies various manifestations of the Spirit's activity in the world  S5.1.LS. <i>expresses ways in which God calls us to embrace the stewardship of creation through harmony and reconciliation *</i>	S6.1.a. identifies and explains how God is revealed through history and culture  S6.1.b. explains the impact belief in eternal life has on the way Catholics perceive and interact with the world  S6.1.LS. <i>investigates religious beliefs and practices and their impact on daily life *</i>
a <b>knowledge and understanding</b> of the words and actions of Jesus; his relationship with the Father and the Holy Spirit; the <b>ability to illustrate</b> the significance of his life, death and resurrection for all, and a <b>desire</b> to respond to Jesus in love	ES1.2. identifies Jesus of Nazareth as the Son of God and names some of his friends	S1.2. sequences, records and communicates stories about Jesus	S2.2. names and describes the modes of Christ's presence in the world today	S3.2.a. recounts the stories of the life, death and resurrection of Jesus relating them to the Church's liturgy  S3.2.b. identifies those for whom Jesus shows particular concern	S4.2.a. identifies the cultural and historical influences on Jesus of Nazareth  S4.2.b. interprets the teachings of Jesus and applies them to a contemporary setting.	S5.2.a. identifies and describes a distinct feature of a portrait of Jesus in the Gospels  S5.2.b constructs a project to promote social justice grounded in the message of Jesus  S5.2.LS. <i>examines the relationship between the portrait of Jesus in the Gospels and social action in the world today *</i>	S6.2.a. identifies the doctrine of Jesus Christ, the Word of God incarnate as central to Catholicism  S6.2.b. explains how the life, death and resurrection of Jesus give new meaning to human life, suffering and death  S6.2.LS. <i>identifies the centrality of Jesus in Catholic teaching and the meaning he gives to human life *</i>
a <b>knowledge and understanding</b> of the Catholic Church, as a community of the disciples of Jesus, the <b>ability to analyse</b> its responses to the human condition and a <b>desire</b> to follow Jesus as members of the Church	ES1.3a. identifies communities where God's love is expressed  ES1.3b. identifies examples of Christian behaviour	S1.3. identifies and describes the place and purpose of Catholic worship	S2.3. identifies the Church as a community of disciples of Jesus guiding and supporting Christians through moral teaching and example	S3.3.a. identifies the centrality of the sacraments in the life and mission of the Church  S3.3.b. researches and reports on significant figures in the history of the Catholic Church	S4.3.a: identifies and describes ways people respond to the call to discipleship.  S4.3.b. describes how Christian life requires informed moral decisions and appropriate actions	S5.3.a. names and describes a range of expressions of Christianity  S5.3.b. demonstrates an appreciation of the Church as committed to authentically proclaiming the Word  S5.3.LS. <i>identifies key characteristics of the Catholic Church *</i>	S6.3.a. researches and explains how the Church works through a range of ministries  S6.3.b. interprets the role of the Church in guiding its members' responses to moral and social issues  S6.3.LS. <i>examines a range of ministries of the Catholic Church and their response to contemporary social issues *</i>

<p>a <b>knowledge and understanding</b> of Catholic prayer, sacraments and liturgical action as expressions of an ongoing relationship with God, a <b>capacity to plan and participate</b> in them, and a <b>desire</b> to pursue a mature spiritual life enriched by the sacraments</p>	<p>ES1.4. participates in ways Catholics communicate with and celebrate God's presence</p>	<p>S1.4.a. identifies Catholic symbols and signs, naming sacraments as sacred actions  S1.4.b. identifies the purpose of prayer</p>	<p>S2.4.a. explains sacraments as celebrating the presence of God  S2.4.b. plans and participates in communal celebration</p>	<p>S3.4.a. explains how prayer, sacraments and liturgical action are integral to the faith life of a Catholic  S3.4.b. explains how Catholics are nourished and sustained as they reach out in service to others</p>	<p>S4.4.a. explains the significance of the Sacraments of Initiation  S4.4.b. determines and describes features of a Catholic community</p>	<p>S5.4.a. identifies and describes the relationship between the Church's celebrations and its mission  S5.4.b. names and describes a range of ways the Christian life is nurtured through prayer  S5.4.LS. <i>describes Christian celebrations and practices</i> *</p>	<p>S6.4.a. demonstrates the relationship between the sacramental life and the Church's missionary activity  S6.4.b. defines the nature of both spirituality and religion and suggests how the Catholic heritage contributes to personal spirituality and identity  S6.4.LS. <i>explains the various roles in ministry and liturgy and identifies ways to participate</i> *</p>
<p>a <b>knowledge and understanding</b> of the Sacred Scriptures as the Word of God, <b>the ability to apply</b> their implications in a contemporary setting and a <b>desire</b> to live accordingly</p>	<p>ES1.5 identifies the Bible as a book containing special stories about God and God's people</p>	<p>S1.5. identifies and recalls stories from Sacred Scripture through which God reveals himself</p>	<p>S2.5. explains the messages of specific Scripture passages and their relationship to prayer, worship and the Christian life</p>	<p>S3.5.a. identifies the nature and purpose of Biblical writings through which all are invited to share eternal life  S3.5.b. demonstrates how the message of Scripture can be applied to contemporary life</p>	<p>S4.5.a. locates and explains a range of Scripture passages relevant to Biblical and contemporary life  S4.5.b. identifies influences on a number of Biblical authors</p>	<p>S5.5.a. analyses Biblical writings as the Word of God revealed in history and culture  S5.5.b. locates examples of the Gospel in action in contemporary Australia  S5.5.LS. <i>recognises the relationship between Gospel stories and contemporary Christian living</i> *</p>	<p>S6.5.a. demonstrates an awareness of the impact contemporary Biblical scholarship has on Catholic discipleship  S6.5.b. investigates the manner in which the Scriptures are able to nurture prayer, reflection, ritual and action  S6.5.LS. <i>identifies the role of Sacred Scripture in Christian life in relation to prayer</i> *</p>

\* Life Skills Outcome

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## 8. CONTENT

### 8.1 Organisation of Content

Content, expressed in terms of what students learn about and learn to do, is mapped against the outcomes.

The outcomes described for Early Stage 1 – Stage 3 should be regarded as the basis for the development of knowledge, understanding and skills in Religious Education. The achievement of these Stage outcomes would typically demand **5 hours class time each fortnight**.

The content for Stage 4 has been designed to be addressed by typical students within a **200-hour** Religious Education study.

The content described for Stage 5 Religious Education has been designed to be realistically addressed by typical students as a study with an indicative time of **200 hours**. **Students will typically fulfil the requirements outlined by outcomes (a) and (b) and their associated content.**

Some students with special needs, particularly those with intellectual disability, may best fulfil the requirements for Religious Education by undertaking a program of study that allows them to achieve the **Life Skills (LS)** with its associated content.

Students attempting the Board Developed Course Studies of Religion I or II unit, or the Board Endorsed, Catholic Studies, will meet the diocesan Stage 6 outcomes through the study of mandated content. **Students will typically fulfil the requirements outlined by outcomes (a) and (b) and their associated content.**

Some students with special needs, particularly those with intellectual disability, may best fulfil the requirements for Religious Education by undertaking a program of study that allows them to achieve the **Life Skills outcome (LS)** with its associated content.



## 8.2 Content Table

### Early Stage 1

#### God, Revelation and Human Destiny

<b>Outcome GRHD ES1.1:</b> Expresses an understanding of God's love in the world	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• God's love for all</li><li>• God's desire for love to be shared</li><li>• the expression of God's love through the caring people in their lives</li><li>• God's gifts of creation</li></ul>	<ul style="list-style-type: none"><li>• observe and reflect upon God's love in the world, in creation and relationships</li><li>• talk about and listen to experiences of love</li><li>• name God as the source of all love</li></ul>
<i>Students are challenged to realise God's love for all</i>	

#### Jesus, Human and Divine

<b>Outcome J ES1.2:</b> Identifies Jesus of Nazareth as the Son of God and names some of his friends	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• Jesus' family</li><li>• Jesus as friend</li><li>• Jesus as the Son of God</li><li>• Some Scripture stories that tell us about Jesus.</li><li>• Jesus' friends</li><li>• Qualities of friendship</li></ul>	<ul style="list-style-type: none"><li>• gather information about Jesus' family.</li><li>• discuss qualities of friendship.</li><li>• Name some of Jesus' friends</li><li>• recount some stories about Jesus.</li><li>• identify witnesses and describe the scene of Jesus' birth</li><li>• link the story of the Annunciation to the birth of Jesus</li></ul>
<i>Students are challenged to hear and celebrate stories about Jesus</i>	

#### Church and Discipleship

<b>Outcome: CD ES1.3a:</b> Identifies communities where God's love is expressed	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• family relationships/celebrations</li><li>• the Parish as part of God's family</li><li>• the school within the parish</li><li>• key elements of gathering and celebrating</li></ul>	<ul style="list-style-type: none"><li>• gather information about families</li><li>• reflect on and celebrate families</li><li>• explore the relationship of Church, parish, school and family</li><li>• identify the members of their family and the relationships within</li></ul>
<i>Students are challenged to feel part of family communities</i>	

<b>Outcome CD ES1.3b:</b> Identifies examples of Christian behaviour	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• how Christians demonstrate love for each other</li> <li>• how God invites people to love and care for themselves, others and the world</li> </ul>	<ul style="list-style-type: none"> <li>• creatively present examples of Christian behaviours</li> <li>• identify times when one needs to forgive/ say sorry</li> <li>• identify 'right' words and actions</li> </ul>
<i>Students are challenged to care for self and others</i>	

**Prayer and Sacraments**

<b>Outcome PS ES1.4:</b> Participates in ways Catholics communicate with and celebrate God's presence	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• prayer as a means of communication with God</li> <li>• liturgical celebration</li> <li>• Lent as a period of preparing</li> <li>• Easter as a celebration of new life</li> <li>• Advent as a period of waiting and preparing</li> <li>• Christmas as a celebration of Jesus' birth</li> </ul>	<ul style="list-style-type: none"> <li>• recite and sing age-appropriate traditional Catholic prayers and hymns</li> <li>• talk and listen to God</li> <li>• participate reverently and appropriately in liturgies</li> </ul>
<i>Students are challenged to pray</i>	

**Sacred Scripture**

<b>Outcome S ES1.5:</b> Identifies the Bible as a book containing special stories about God and God's people	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• Bible stories illustrating God's love</li> <li>• creation as a reflection of God's goodness</li> <li>• the Church's celebration of these stories</li> <li>• the significance of selected Easter Triduum, Advent and Christmas stories</li> </ul>	<ul style="list-style-type: none"> <li>• listen, retell and respond to stories recorded in the Bible</li> <li>• represent Bible stories artistically</li> <li>• name some Biblical characters</li> <li>• recount the story of Jesus' birth</li> <li>• name Christmas Day as the day we celebrate Jesus' birth</li> <li>• name Good Friday and Easter Sunday as the days Jesus died and rose</li> <li>• represent Easter Triduum/Advent/Christmas stories</li> </ul>
<i>Students are challenged to hear and celebrate the Word of God</i>	

## Stage 1

### God, Revelation and Human Destiny

<b>Outcome GRHD S1.1:</b> Explores ways a relationship with God is experienced	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• the gift of creation</li><li>• God's presence in creative activity</li><li>• God's presence in others</li><li>• God's love is expressed through Jesus</li><li>• the relationship between God, humankind and the environment</li><li>• senses as an expression of God's love for people</li></ul>	<ul style="list-style-type: none"><li>• locate and identify examples of God's gift of creation</li><li>• describe the relationship between humankind and the environment</li><li>• identify how their sense enable them to experience and enjoy life</li><li>• describe events that indicate God's presence in others</li></ul>
<i>Students are challenged to recognise God's presence in the world</i>	

### Jesus, Human and Divine

<b>Outcome J S1.2:</b> Sequences, records and communicates stories about Jesus	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• the liturgical seasons</li><li>• Jesus' life</li><li>• the last days of Jesus' life</li><li>• the impact of Jesus' death on his disciples</li><li>• the change in the disciples as a result of Jesus' resurrection</li><li>• Jesus' ministry to the sick and the outcast</li><li>• Jesus' relationship with the Father</li><li>• the genre of the ministry stories.</li><li>• Jesus' friends</li><li>• Jesus as model for friendship</li><li>• Being a disciple of Jesus</li></ul>	<ul style="list-style-type: none"><li>• learn to identify key Lenten and Easter / Advent and Christmas symbols and practices.</li><li>• select Lenten practices to integrate into their daily life</li><li>• summarise events leading up to and including the birth of Jesus</li><li>• associate the celebration of Easter with the resurrection of Jesus</li><li>• associate the celebration of Christmas with the birth of Jesus</li><li>• locate, research and record selected Biblical stories</li><li>• recount stories of Jesus' ministry</li><li>• reflect on and express key messages from Jesus' ministry</li><li>• identify characteristics of friendship</li><li>• name actions appropriate to discipleship</li></ul>
<i>Students are challenged to recognise the implications of Jesus' words and actions</i>	

## Church and Discipleship

<b>Outcome CD S1.3:</b> Identifies and describes the place and purpose of Catholic worship	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the Church as a people who celebrate and proclaim</li> <li>Sacred space</li> <li>Parish ministries</li> <li>the classroom, school and church as gathering points for celebration</li> <li>the parish as Church</li> <li>the parish's physical environment</li> </ul>	<ul style="list-style-type: none"> <li>recognise and name using correct terminology some sacred objects and symbols</li> <li>explain the purpose of a focal point for prayer</li> <li>contribute to a liturgical celebration</li> <li>respond appropriately to a liturgical setting</li> <li>identify the physical elements of the parish and its ministries</li> </ul>
<i>Students are challenged to participate in school and parish worship</i>	

## Prayer and Sacraments

<b>Outcome PS S1.4a:</b> Identifies Catholic symbols and signs, naming sacraments as sacred actions	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>some symbols and signs associated with the Catholic tradition</li> <li>the purpose of the sacraments of Baptism/Confirmation/Penance</li> <li>rituals associated with the Sacraments of Baptism/Confirmation/Penance</li> <li>ways to celebrate receiving the Sacraments</li> </ul>	<ul style="list-style-type: none"> <li>name the seven sacraments of the Church</li> <li>identify the signs and symbols particular to the sacraments of Baptism/Confirmation/Penance</li> <li>convey meanings associated with the sacraments of Baptism/Confirmation/Penance</li> <li>celebrate specific Sacraments</li> </ul>
<i>Students are challenged to participate in the life of the Church</i>	

<b>Outcome PS S1.4b:</b> Identifies the purpose of prayer	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the respective places of personal and communal prayer</li> <li>prayers of praise, petition and thanks</li> <li>different ways to pray</li> <li>prayers traditional in Catholicism</li> <li>the Lord's prayer and the Hail Mary</li> </ul>	<ul style="list-style-type: none"> <li>direct prayers to the Father</li> <li>pray spontaneously</li> <li>formulate simple oral and written prayers</li> <li>follow directions for a liturgical celebration</li> <li>participate fully, actively and consciously at an age appropriate level</li> </ul>
<i>Students are challenged to pray in a variety of ways</i>	

## Sacred Scripture

<b>Outcome S S1.5:</b> Identifies and recalls stories from Sacred Scripture through which God reveals himself	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the Bible as the Word of God</li> <li>• the purpose of the Bible</li> <li>• stories of God's call and people's response</li> <li>• stories of the Bible revealing God's love</li> <li>• stories important to the Catholic community</li> <li>• special times when Scripture is proclaimed</li> <li>• Old Testament characters</li> </ul>	<ul style="list-style-type: none"> <li>• retell specific Scripture stories in their own words</li> <li>• enact stories from the Scriptures</li> <li>• ask questions to clarify meaning</li> <li>• explain what these stories teach</li> <li>• name times when Scripture is proclaimed</li> <li>• identify the response of Old Testament characters</li> </ul>
<i>Students are challenged to show reverence to and appreciation towards the Bible</i>	

## Stage 2

### God, Revelation and Human Destiny

<b>Outcome GRHD S2.1:</b> Identifies and describes God's activity in the world today	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the world's need for healing and forgiveness</li> <li>• God's forgiving and healing activity</li> <li>• Christian values</li> <li>• the value of life</li> <li>• God-given gifts and talents</li> <li>• God's presence in creation</li> <li>• Stewardship of creation</li> </ul>	<ul style="list-style-type: none"> <li>• determine expressions of God's activity</li> <li>• compare and contrast Christian and non-Christian responses</li> <li>• outline and communicate ways of saying 'sorry'</li> <li>• reflect upon and recount examples of forgiveness and healing</li> <li>• explain and demonstrate an appreciation of gifts and talents given by God</li> <li>• celebrate God's presence through words and actions</li> </ul>
<i>Students are challenged to respond as Christians to the presence of God in the world</i>	

## Jesus, Human and Divine

<b>Outcome J S2.2:</b> Names and describes the modes of Christ's presence in the world today	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the presence of Jesus in community</li> <li>the characteristics of Christianity that Jesus taught</li> <li>Jesus' presence in Eucharistic celebration</li> <li>the call to discipleship</li> <li>events, symbols and ceremonies of Holy Week</li> <li>Jesus' resurrection</li> <li>the gift of the Holy Spirit at Pentecost</li> <li>Jesus' actions as examples of how disciples live</li> </ul>	<ul style="list-style-type: none"> <li>name ways in which Jesus' presence is celebrated</li> <li>talk about experiencing Jesus through relationships</li> <li>identify ways to live like Jesus</li> <li>express their understanding of discipleship</li> <li>discuss the meaning and relevance of the gifts of the Holy Spirit.</li> <li>pose questions and talk about the implications of the actions of Jesus for the world today</li> </ul>
<i>Students are challenged to recognise Jesus in others and treat them accordingly</i>	

## Church and Discipleship

<b>Outcome CD S2.3:</b> Identifies the Church as a community of disciples of Jesus guiding and supporting Christians through moral teaching and example	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the Pentecost story</li> <li>the Church as a believing community</li> <li>the story of the local parish</li> <li>ways of participating in the Church</li> <li>saints as models of discipleship</li> <li>ministries</li> <li>the role of liturgy</li> <li>the Ten Commandments</li> <li>the law of love</li> <li>the Catholic Church as a community of disciples of Jesus</li> </ul>	<ul style="list-style-type: none"> <li>name characteristics of a believing community</li> <li>give reasons for belonging to a community of disciples</li> <li>participate fully, actively and consciously in liturgical celebrations</li> <li>research and recount the lives of saints</li> <li>name and describe the role and functions of some ministries</li> <li>identify people who live like Jesus</li> <li>describe features of Christian life</li> </ul>
<i>Students are challenged to be part of the parish and school faith communities</i>	

## Prayer and Sacraments

<b>Outcome PS S2.4a:</b> Explains sacraments as celebrating the presence of God	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• Baptism</li> <li>• the sacrament of Confirmation</li> <li>• the sacrament of Reconciliation</li> <li>• the sacrament of Anointing of the Sick</li> <li>• forgiveness of sins and life in the Spirit</li> <li>• the modes of Jesus' presence in Eucharistic celebrations</li> <li>• ways Jesus is present in the Church's celebration of the sacraments</li> </ul>	<ul style="list-style-type: none"> <li>• identify rituals associated with the Sacraments</li> <li>• celebrate specific Sacraments</li> <li>• express the welcoming and healing presence of God</li> <li>• name modes of Jesus' presence in Eucharist celebrations</li> <li>• reflect upon and describe the purpose/role of specific Sacraments to one's life</li> </ul>
<i>Students are challenged to participate in the sacraments</i>	

<b>Outcome PS S2.4b:</b> Plans and participates in communal celebration	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the purpose of prayer</li> <li>• forms of prayer</li> <li>• the Lord's Prayer</li> <li>• Lent and Easter celebrations</li> <li>• Advent and Christmas celebrations</li> <li>• Easter and Christmas customs and traditions</li> <li>• the Way of the Cross</li> <li>• the structure of the Eucharistic liturgy</li> <li>• prayer as a means of strengthening relationship with God</li> </ul>	<ul style="list-style-type: none"> <li>• describe, explain and participate in important celebrations of the Church</li> <li>• recite formal prayers associated with Eucharistic and non-Eucharistic liturgy</li> <li>• participate in a variety of prayer forms</li> <li>• appreciate prayer as a means of communication with God</li> <li>• engage in spontaneous prayer opportunities</li> </ul>
<i>Students are challenged to participate in liturgical celebrations</i>	

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## Sacred Scripture

<b>Outcome S S2.5:</b> Explains the messages of specific Scripture passages and their relationship to prayer, worship and the Christian life	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• the importance of the Word of God in ancient Israel</li><li>• Christian traditions of Scripture</li><li>• how Jesus speaks to all through Sacred Scripture</li><li>• psalms</li><li>• The use of Scripture in prayer</li><li>• ways to respond to Jesus' teaching</li><li>• the importance of spreading the Word</li></ul>	<ul style="list-style-type: none"><li>• explain why Scripture was valued by and included in gatherings of the early Christian communities</li><li>• develop skills to listen to Scripture</li><li>• discuss the message of Scripture</li><li>• describe the importance of including Scripture in liturgical celebrations</li><li>• compare and contrast selected passages of Scripture using a variety of texts</li><li>• responding to selected psalms</li><li>• write simple psalms of praise and thanks</li><li>• relate stories from the New Testament to their lives</li><li>• proclaim Scripture</li></ul>
<i>Students are challenged to pray the Scriptures</i>	



### Stage 3

#### God, Revelation and Human Destiny

<b>Outcome GRHD S3.1a:</b> Identifies and expresses ways in which God calls all to share in the work of creating and renewing the Kingdom of God	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the concepts of Kingdom of God and Servant Leadership</li> <li>equality in the eyes of God</li> <li>faith as a gift from God</li> <li>God's call to reconciliation</li> <li>the Holy Spirit inspiring Christians to create and renew the world</li> <li>the responsibility to promote justice and peace in the world.</li> <li>the role of the Catholic school</li> </ul>	<ul style="list-style-type: none"> <li>identify Biblical leaders</li> <li>identify manifestations of the Kingdom of God</li> <li>recognise and respect religious belief of others</li> <li>read and critically respond to a variety of Scripture passages</li> <li>develop and communicate an understanding of 'Kingdom of God'</li> <li>determine ways the creation and renewal of the Kingdom of God can be achieved</li> <li>identify ways the Holy Spirit inspires Christians to be peacemakers, bringing justice to the world.</li> <li>identify and discuss ways the kingdom of God is revealed through Jesus' ministry</li> <li>become critically focussed in their judgements</li> <li>research and identify local parish ministries</li> <li>research and identify issues related to Reconciliation in Australia</li> <li>develop school based action plans to achieve Reconciliation</li> </ul>
<i>Students are challenged to act responsibly in response to God's call</i>	

<b>Outcome GRHD S3.1b:</b> Describes how Christian life, nurtured by the Holy Spirit, is a response to God's love for creation	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the responsibilities of co-creators</li> <li>ways to fulfil the role of co-creator</li> <li>ways the Holy Spirit is active in renewing creation</li> <li>sacred stories of the indigenous people</li> </ul>	<ul style="list-style-type: none"> <li>name and describe the responsibilities of Christians' as co-creators</li> <li>formulate plans of commitment and action</li> <li>identify the Holy Spirit as active in a Christian response</li> <li>recall Aboriginal creation stories</li> <li>identify and describe Aboriginal ways of viewing and caring for the environment</li> <li>identify the meaning and significance of Aboriginal creation stories</li> </ul>
<i>Students are challenged to care for God's creation</i>	

## Jesus, Human and Divine

<b>Outcome J S3.2a:</b> Recounts the stories of the life, death and resurrection of Jesus relating them to the Church's liturgy	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the significance of the Easter liturgies</li> <li>the significance of the birth narratives</li> <li>significant biblical characters and the role they played in Jesus' birth, death and resurrection</li> <li>Jesus' death for the forgiveness of sins</li> <li>the role these events have in the liturgical life of the Church</li> <li>Church celebrations of these events</li> </ul>	<ul style="list-style-type: none"> <li>demonstrate creatively the relationship of the events of Jesus' birth, life, death and resurrection for Catholics</li> <li>describe the role of selected prophets in these experiences</li> <li>explain and reflect upon the significance of these events</li> <li>articulate the value of participation in formal liturgical celebrations</li> <li>describe the impact of these events on their lives today</li> <li>plan liturgies to celebrate the birth, passion and resurrection of Jesus</li> </ul>
<i>Students are challenged to celebrate Jesus through liturgy</i>	

<b>Outcome J S3.2b:</b> Identifies those for whom Jesus shows particular concern	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the marginalised in Jesus' time</li> <li>the marginalised today</li> <li>teachings of Jesus in relation to the marginalised</li> </ul>	<ul style="list-style-type: none"> <li>determine and define characteristics/profile of a 'marginalised' group or person in Jesus' time</li> <li>determine and define characteristics/profile of a 'marginalised' group or person in today's society</li> <li>formulate and implement a plan of action</li> </ul>
<i>Students are challenged to reach out to others in love as Jesus did</i>	

## Church and Discipleship

<b>Outcome CD S3.3a:</b> Identifies the centrality of the sacraments in the life and mission of the Church	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the meaning of symbols and rituals in the sacraments of service</li> <li>the nature and responsibilities of the Christian vocation</li> <li>the ministry of the priesthood</li> <li>marriage as a sacrament reflecting God's love for all</li> </ul>	<ul style="list-style-type: none"> <li>name and explain the sacraments of service.</li> <li>identify the symbols and rituals</li> <li>identify ways in which married couples and priests serve</li> <li>reflect on and discuss the meaning of "vocation"</li> </ul>
<i>Students are challenged to make choices as a response to God's call</i>	

**Outcome CD S3.3b:** Researches and reports on significant figures in the history of the Catholic Church

**Learn About**

- God's gift of the Holy Spirit at Pentecost
- the establishment of the early Church.
- Saints Peter and Paul
- the key figures and the impact of their work on the Church
- the history of the Catholic Church in Australia.
- the character and establishment of the local parish community

**Learn To**

- describe the characteristics of the life and faith of early Christian communities.
- research and evaluate the lives and contributions of key figures in the history of the Catholic Church
- research and identify a range of ministries started by significant figures in the Australian Church
- discuss opportunities for involvement in the local faith community

*Students are challenged to be involved in their local faith community*

**Prayer and Sacraments**

**Outcome PS S3.4a:** Explains how prayer, sacraments and liturgical action are integral to the faith life of a Catholic

**Learn About**

- traditional Catholic prayers
- meditative expressions of prayer
- liturgical action as an active and integral expression of faith
- liturgical principles and guidelines
- prayer and worship as expressions of religious belief

**Learn To**

- plan and co-ordinate liturgical celebrations according to liturgical principles and guidelines
- plan and participate in Eucharistic celebrations
- reflect on the role of prayer in developing a relationship with God
- name ways Catholics enhance a relationship with God
- name ways others enhance their relationship with God

*Students are challenged to embrace Catholic liturgical and sacramental life*

**Outcome PS S3.4b:** Explains how Catholics are nourished and sustained as they reach out in service to others

**Learn About**

- the Eucharist as the source and summit of Christian life.
- the Mass: Liturgy of the Word and Liturgy of the Eucharist
- the Church year: seasons, colours and readings

**Learn To**

- make connections between the mission of the Church and the sacraments
- make connections between the sacraments and everyday life
- reflect upon and evaluate the role of sacraments in the life of the disciple

*Students are challenged to reach out and minister to others*

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## Sacred Scripture

**Outcome S S3.5a:** Identifies the nature and purpose of Biblical writings through which all are invited to share eternal life

### Learn About

- major literary forms in the Bible
- the audiences of the Bible
- genre and context in Biblical studies
- parables
- God's self-disclosure through the Scriptures

### Learn To

- recall, locate and classify major literary forms
- read the Scriptures for meaning
- compare and contrast Biblical books from different genres
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*Students are challenged to value the richness of the Sacred Scriptures*

**Outcome S S3.5b:** Demonstrate how the message of Scripture can be applied to contemporary life

### Learn About

- the relationship between humans and the world
- the covenant relationship between God and God's people
- the story of God's people
- the connection between the messages in Scripture and the lifestyle of Christians

### Learn To

- research and report upon the lives of prominent Christians
- identify opportunities for the application of messages from Scripture

*Students are challenged to relate messages from the Sacred Scriptures to daily life*

## Stage 4

### God, Revelation and Human Destiny

<b>Outcome GRHD S4.1a:</b> Identifies and describes the Catholic understanding of the mystery of God	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• the image of God as Father</li><li>• the relationship of Jesus to the Father</li><li>• the Holy Spirit as Advocate and life giver</li><li>• Trinitarian formulae in prayer</li><li>• representations of God in art and literature</li></ul>	<ul style="list-style-type: none"><li>• articulate how the doctrine of the Trinity is expressed in Catholic liturgy</li><li>• recount Jesus' acknowledgments of the Father and the Holy Spirit</li><li>• locate the Biblical passages describing the presence and action of the Holy Spirit</li></ul>
<i>Students are challenged to recognise mystery and awe as dimensions of their relationship with God</i>	

<b>Outcome GRHD S4.1b:</b> Describes ways God invites people to respond	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"><li>• the call to the people of Israel to be God's people</li><li>• the call of prophets to speak the Word of God</li><li>• Mary's response to the Annunciation</li><li>• Jesus' call to his disciples</li><li>• Paul's conversion</li><li>• Individuals in the Catholic tradition who have responded to God's call</li></ul>	<ul style="list-style-type: none"><li>• Identify the way Israel responded to God's call</li><li>• locate and explain the meaning of selected Biblical passages</li><li>• identify individuals who have responded to God's call.</li><li>• identify the response of individuals to God's call as their sharing in the realisation of the Kingdom</li></ul>
<i>Students are challenged to respond to God's call in their own lives</i>	

## Jesus, Human and Divine

<b>Outcome J S4.2a:</b> Identifies the cultural and historical influences on Jesus of Nazareth	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• key geographical features of Israel and Palestine at the time of Jesus and references to them in the Bible</li> <li>• features of daily domestic, public and religious life in Palestine at the time of Jesus</li> <li>• Jewish rites and traditions</li> <li>• popular attitudes of Jewish people at the time of Jesus to various groups (e.g. Romans, tax-collectors, Samaritans, women, those suffering illness, and sinners)</li> <li>• Jesus as a 1<sup>st</sup> century Jew</li> </ul>	<ul style="list-style-type: none"> <li>• locate key geographical features of Israel and Palestine at the time of Jesus and references to them in the Bible.</li> <li>• compare features of daily domestic public and religious life in the Palestine at the time of Jesus with the students' world</li> <li>• identify the Jewish rites and traditions.</li> <li>• describe popular attitudes of Jewish people at the time of Jesus to various groups.</li> <li>• appreciate Jesus' response to his own time and culture</li> </ul>
<i>Students are challenged to identify with the humanity of Jesus</i>	

<b>Outcome J S4.2b:</b> Interprets the teachings of Jesus and applies them to a contemporary setting	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• key events in the life of Jesus</li> <li>• how Jesus challenged the attitudes and practices of people and groups in the society in which he lived</li> <li>• the implications of New Testament morality for contemporary Christians</li> <li>• applying the Gospel message to the needs of contemporary society</li> </ul>	<ul style="list-style-type: none"> <li>• sequence and identify key events in the life of Jesus.</li> <li>• list examples of how Jesus challenged the attitudes and practices of people in His society.</li> <li>• identify the values of the Beatitudes throughout the Gospel</li> <li>• locate and describe examples of contemporary responses to the teaching of Jesus – individual and contemporary.</li> <li>• identify situations where Jesus' teaching could be applied in their school and their lives</li> </ul>
<i>Students are challenged to seek out opportunities to live out the Gospel</i>	

## Church and Discipleship

<b>Outcome CD S4.3a:</b> Identifies and describes ways people respond to the call to discipleship	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the spread of Christianity from Jewish roots out into the Gentile world through successive generations</li> <li>the place and role of Mary and the saints in the life of the Church</li> <li>how individuals have responded to the challenges and opportunities for proclaiming the gospel</li> <li>common features of the call to discipleship as a model for Christian living.</li> </ul>	<ul style="list-style-type: none"> <li>explain the ways in which Christianity spread from Jewish roots out into the Gentile world through successive generations.</li> <li>identify the place and role of Mary and the saints in the life of the Church.</li> <li>describe the ways the Christian message is spread today.</li> <li>describe and analyse the way individuals have responded to challenges and opportunities for proclaiming the gospel.</li> <li>identify common features of the call to discipleship</li> </ul>
<i>Students are challenged to model their daily living on Jesus</i>	

<b>Outcome CD S4.3b:</b> Describes how Christian life requires informed moral decisions and appropriate actions	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the disciple of Jesus as one who demonstrates Gospel values in everyday life</li> <li>the development from Old Testament to New Testament morality</li> <li>the Church's role in assisting the disciples of Jesus in their living of Gospel values</li> <li>personal values, strengths and beliefs</li> <li>the demonstration of values in the behaviour of individuals</li> </ul>	<ul style="list-style-type: none"> <li>identify core Gospel values</li> <li>trace the development from Old to New Testament morality</li> <li>identify and describe ways in which gospel values can be demonstrated in daily life in the school</li> <li>identify, describe and reflect on their own values, strengths and beliefs.</li> <li>identify how values are demonstrated by actions</li> </ul>
<i>Students are challenged to make informed decisions and act in response to the message of the Gospels</i>	

## Prayer and Sacraments

<b>Outcome PS S4.4a:</b> Explains the significance of the Sacraments of Initiation	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• Scriptural origins of the Christian Sacraments of Initiation.</li> <li>• initiation as welcoming into the community</li> <li>• initiation as a sign of belonging</li> <li>• the development of the practice of Initiation rites through history</li> <li>• the place of the Sacraments of the Initiation in the contemporary Church</li> </ul>	<ul style="list-style-type: none"> <li>• identify and name the sacraments of Initiation</li> <li>• locate passages in Sacred Scripture related to the Sacraments of Initiation</li> <li>• trace the development of the Sacraments of Initiation</li> <li>• recognise features of the celebration of the Sacraments of Initiation in the local Church.</li> </ul>
<i>Students are challenged to integrate the celebration of Sacraments into life</i>	

<b>Outcome PS S4.4b:</b> Determines and describes features of a Catholic community	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the Creed: the Church as one, holy catholic and apostolic</li> <li>• the rights and responsibilities of a member of the Catholic Church</li> <li>• participation in the Eucharist as central to Christian life</li> <li>• prayer and ministry groups within the Catholic Church</li> <li>• devotional practices in the Church</li> </ul>	<ul style="list-style-type: none"> <li>• identify core beliefs of Catholics</li> <li>• identify and explain the responsibilities Catholics accept as members of the Catholic community</li> <li>• investigate the role of prayer and ministry groups within the local Church</li> <li>• investigate how their school is an expression of the mission of the Universal Church</li> <li>• research and present examples of devotional practices</li> </ul>
<i>Students are challenged to identify themselves as part of the Catholic community</i>	

## Sacred Scripture

<b>Outcome S S4.5a:</b> Locates and explains a range of Scripture passages relevant to Biblical and contemporary life	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the challenges and opportunities for proclaiming the gospel in the contemporary period.</li> <li>• the structural characteristics of the books of the Bible eg contents, index, chapter, verse, abbreviations, book names.</li> <li>• the application of selected biblical texts to their own lives.</li> <li>• Sacred Scripture in prayer</li> </ul>	<ul style="list-style-type: none"> <li>• describe and analyse the challenges and opportunities for proclaiming the gospel</li> <li>• identify and name books of the Bible</li> <li>• locate various scriptural passages.</li> <li>• describe the significance and influence of particular stories and books, including the Bible, in their own and other people's lives.</li> <li>• Pray the Sacred Scriptures</li> </ul>
<i>Students are challenged to respond to Christ's message in daily life</i>	



<b>Outcome S S4.5b:</b> Identifies influences on a number of Biblical authors	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• different genre used in Sacred Scripture: narrative, song, poetry, history, letters, parables, miracles, allegory etc</li> <li>• the origins and formation of the Bible: how it came to be, oral tradition, myths, legends, 'library of books'</li> <li>• the meaning of Biblical inspiration</li> <li>• intended audience of the New Testament</li> <li>• writings of the New Testament as products of believing communities</li> </ul>	<ul style="list-style-type: none"> <li>• classify biblical and other stories according to genre</li> <li>• name influences on New Testament writers</li> <li>• describe the meaning of "inspiration" with regard to the writing of Sacred Scripture</li> <li>• identify key beliefs underpinning Scriptural texts</li> </ul>
<i>Students are challenged to renew their appreciation of the Sacred Scriptures</i>	

## Stage 5

### God, Revelation and Human Destiny

<b>Outcome GRHD S5.1a:</b> Communicates the relationship between respect for creation and creation as an act of God	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the context and genre of the two creation stories in the book of Genesis</li> <li>• science and scholarship in a Catholic Worldview; historically and in the contemporary world</li> <li>• the theological implications of the Genesis accounts as the foundation for belief that God has a special purpose for humanity</li> <li>• humanity's stewardship of creation and the growth of the environmental movement</li> <li>• the politics of power in relation to the politics of stewardship</li> <li>• the foundation for the Catholic Church's pro-life teaching</li> </ul>	<ul style="list-style-type: none"> <li>• recognise the religious truths expressed in biblical accounts of the creation</li> <li>• respect the scientific and biblical accounts of Creation</li> <li>• articulate the implications of the belief that humans are made in the image and likeness of God</li> <li>• articulate a Catholic perspective on care for the environment</li> <li>• research and explain the view of Aboriginal custodianship of land</li> <li>• compare and contrast Aboriginal views of custodianship of land and land as a commodity</li> </ul>
<i>Students are challenged to acknowledge and care for all creation as God's gift</i>	

<b>Outcome GRHD S5.1b:</b> Identifies various manifestations of the Spirit's activity in the world	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the role of psychology in a contemporary understanding of sin and illness</li> <li>• the role that ritual plays in healing and reconciliation</li> <li>• renewal groups in the Church</li> <li>• the momentum leading to the Second Vatican Council and its effects</li> <li>• Catholic Social Justice activity</li> <li>• the centrality of the sacraments in Catholic life and mission</li> <li>• the variety of reconciliation movements in the world today</li> <li>• the proliferation of faith education groups in contemporary Catholicism</li> </ul>	<ul style="list-style-type: none"> <li>• engage in reflection on their own attitudes to sickness and suffering</li> <li>• appreciate the role that ritual plays in healing and reconciliation</li> <li>• articulate a view on the significance of faith in the lives of people</li> <li>• search for meaning in their lives and the world around them</li> <li>• identify sources of disharmony in the world around them</li> <li>• recognise the processes of reconciliation as manifestations of the Spirit at work</li> </ul>
<i>Students are challenged to develop a consciousness of the Holy Spirit's activity</i>	

<b>Outcome GRHD S5.1 LS:</b> <i>Expresses ways in which God calls us to embrace the stewardship of creation through harmony and reconciliation</i>	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>belief that God has a special purpose for humanity</i></li> <li>• <i>humanity's stewardship of creation and the growth of the environmental movement</i></li> <li>• <i>differences and similarities between individuals within a Catholic perspective</i></li> <li>• <i>renewal groups in the Church</i></li> <li>• <i>Catholic Social Justice activity</i></li> <li>• <i>the centrality of the sacraments in Catholic life and mission</i></li> <li>• <i>the variety of reconciliation movements in the world today</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>list cases for and against protection of the environment</i></li> <li>• <i>develop a Catholic perspective on care for the environment</i></li> <li>• <i>articulate the qualities that make individuals unique within a Catholic perspective</i></li> <li>• <i>recognise differences/similarities within individuals</i></li> <li>• <i>describe how these qualities reflect Christian living</i></li> <li>• <i>identify sources of disharmony in the world around them</i></li> <li>• <i>recognise the processes of reconciliation as manifestations of the Spirit at work</i></li> <li>• <i>engage in reflection on their own attitudes to sickness and suffering</i></li> <li>• <i>recognise how faith influences their individual lives</i></li> </ul>
<i>Students are challenged to care for the environment and one another as God's creation</i>	

## Jesus, Human and Divine

<b>Outcome J S5.2a:</b> Identifies and describes a distinct feature of a portrait of Jesus in the Gospels	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• Jesus ministering to the poor, the sick and the outcasts</li> <li>• the actions of Jesus as they reflect the themes of Luke's Gospel</li> <li>• the parables of Jesus as they reflect the themes of Luke's Gospel</li> <li>• the image of Jesus as portrayed by Luke</li> </ul>	<ul style="list-style-type: none"> <li>• describe the key characteristics of Jesus' identity as portrayed by Luke</li> <li>• recount parables and miracles stories consistent with the theme of compassion</li> <li>• locate key Scripture references to the "compassionate" Jesus in Luke's Gospel</li> <li>• research and compile relevant information on authorship, audience and date of Luke's gospel</li> </ul>
<i>Students are challenged to integrate characteristics of Jesus into their own lives</i>	

<b>Outcome J S5.2b:</b> Constructs a project to promote social justice grounded in the message of Jesus	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the role of the Catholic disciple in extending the Kingdom of God</li> <li>• what is specifically Catholic about Catholic social action</li> <li>• the nature of the disciple as one who develops the whole person in the footsteps of Christ</li> <li>• Jesus' call to serve the marginalised as he did</li> <li>• the early Christian commitment to caring for the oppressed</li> <li>• Aboriginal Christian Ministries</li> <li>• Reconciliation in Australia</li> </ul>	<ul style="list-style-type: none"> <li>• identify Biblical texts in support of the Church's commitment to social action</li> <li>• identify and explain the need for Reconciliation in Australia</li> <li>• conduct a case study into the role and purpose of Aboriginal Catholic Ministries in NSW</li> <li>• develop and increase their understanding of Catholic morality</li> <li>• determine the focus of an investigation into a moral issue</li> <li>• identify ways in which they can reach out to others</li> <li>• work collaboratively on a social justice project</li> </ul>
<i>Students are challenged to reflecting on their personal response to the message of the Gospel</i>	

<b>Outcome J S5.2 LS:</b> <i>Examines the relationship between the portrait of Jesus in the Gospels and social action in the world today</i>	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>Jesus ministering to the poor, the sick and the outcasts</i></li> <li>• <i>the parables of Jesus as they reflect the themes of Luke's Gospel</i></li> <li>• <i>Jesus' example as he reached out to the marginalised</i></li> <li>• <i>Jesus' call to serve the marginalised</i></li> <li>• <i>Reconciliation in Australia</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>describe the key characteristics of Jesus' identity as portrayed by Luke</i></li> <li>• <i>recount parables and miracles stories consistent with the theme of compassion</i></li> <li>• <i>locate key Scripture references to the "compassionate" Jesus in Luke's gospel</i></li> <li>• <i>identify local Church social action groups and their roles</i></li> <li>• <i>identify and explain the need for Reconciliation in Australia</i></li> <li>• <i>develop and implement an action plan that addresses issues of Reconciliation in Australia</i></li> <li>• <i>work collaboratively on a social justice project</i></li> </ul>
<i>Students are challenged to integrate characteristics of Jesus into their own lives</i>	

### Church and Discipleship

<b>Outcome CD S5.3a:</b> Names and describes a range of expressions of Christianity	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• early Christian controversies</li> <li>• the split between the Church of the East and the West</li> <li>• The Reformations</li> <li>• Christian diversity in Australia</li> <li>• the Ecumenical movement and inter-denominational projects in Broken Bay Diocese</li> <li>• sects and cults in Australia</li> <li>• the local parish structure and the Catholic school in parish life</li> </ul>	<ul style="list-style-type: none"> <li>• analyse the causes which led to a shift in ideas or teaching in the Church</li> <li>• describe some of the significant historical figures from the time of the Reformations</li> <li>• identify points of divergence among Christians from differing backgrounds</li> <li>• classify the range of Christian denominations today</li> <li>• compare and contrast beliefs and practices of Anglican, Protestant, Orthodox and Catholic traditions</li> <li>• identify common features of modern sects and cults</li> <li>• identify the Catholic school's role in the mission of evangelisation</li> </ul>
<i>Students are challenged to proclaim the Gospel</i>	

**Outcome CD S5.3b:** Demonstrates an appreciation of the Church as committed to authentically proclaiming the Word

Learn About	Learn To
<ul style="list-style-type: none"> <li>• the relationship between personal faith and communal expressions of belief</li> <li>• the early Church and its designated ministries as described in the Acts of the Apostles</li> <li>• the role of Scripture and Tradition in Catholicism</li> <li>• the Nicene Creed as a statement of essential Catholic belief</li> <li>• the Church's response to moral issues through the ages</li> </ul>	<ul style="list-style-type: none"> <li>• articulate key beliefs of the Catholic Church</li> <li>• describe the role of Scripture and Tradition in Catholicism</li> <li>• locate and examine statements within the Nicene Creed relating to God the Creator/ Father, Jesus his Son, and the Holy Spirit</li> <li>• develop criteria from the Catholic tradition against which they may evaluate their own and other people's moral behaviour</li> <li>• explain how all members of an active Christian community are involved in extending the Kingdom of God</li> </ul>

*Students are challenged to identify with the Catholic community*

**Outcome CD S5.3 LS:** *Identifies key characteristics of the Catholic Church*

Learn About	Learn To
<ul style="list-style-type: none"> <li>• <i>the relationship between personal and community belief</i></li> <li>• <i>the Ecumenical movement and inter-denominational projects in Broken Bay Diocese committed to social action</i></li> <li>• <i>the strength for the individual gained by participation in group activities</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>name key beliefs of Catholics</i></li> <li>• <i>develop and increase their understanding of Catholic morality</i></li> <li>• <i>determine the focus of an investigation into a moral issue</i></li> <li>• <i>name activities in the Church that reflect its mission</i></li> </ul>

*Students are challenged to engage in actions that promote Catholic social justice*

## Prayer and Sacraments

<b>Outcome PS S5.4a:</b> Identifies and describes the relationship between the Church's celebrations and its mission	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the history and development of the sacraments of Anointing of the Sick and Reconciliation.</li> <li>the purpose and structure of the three rites of Reconciliation</li> <li>the centrality of reconciliation in the Eucharistic community</li> <li>the centrality of the Eucharist flowing into and out of the community, calling the disciple to prayer, fellowship and action</li> <li>the meaning and structure of the Liturgical year and the cycle of Readings and major feasts</li> <li>the meaning of a range of symbols and actions in the Catholic Church: use of holy water, sacred oils, icons etc.,</li> <li>the Catholic Church as united in faith but diverse in practice</li> </ul>	<ul style="list-style-type: none"> <li>locate and analyse stories from the Scriptures which are the basis of the sacrament of Anointing of the Sick</li> <li>research and collect information on, and contrast ways in which the sacrament of Reconciliation has been celebrated over the centuries</li> <li>describe the various modes by which Jesus is present and active through the power of the Holy Spirit in the celebration of the Eucharist</li> <li>describe Catholic beliefs about the connections between the Eucharist and everyday actions of believers</li> <li>outline how the liturgical year expresses the faith and teaching of the Catholic Church</li> <li>describe the significance of liturgical symbols and actions for the contemporary disciple</li> <li>identify a variety of ministries in the Catholic Church</li> </ul>
<i>Students are challenged to a renewed appreciation of the relationship between Catholic liturgy and life</i>	

<b>Outcome PS S5.4b:</b> Names and describes a range of ways the Christian life is nurtured through prayer	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the way individuals are called to a life of prayer, action and relationships</li> <li>national and cultural expressions of Christian practice</li> <li>prayer communities in contemporary Australia</li> <li>Psalms and canticles</li> <li>meditation and centring prayer</li> <li>contemporary expressions of prayer</li> <li>the role of symbol, art and music in prayer</li> </ul>	<ul style="list-style-type: none"> <li>differentiate between key beliefs and cultural conventions</li> <li>identify cultural influences in contemporary Christianity</li> <li>formulate prayers in language accessible to their peers</li> <li>develop a liturgical celebration integrating appropriate symbol, art and music</li> </ul>
<i>Students are challenged to explore new ways of nurturing their prayer life</i>	

**Outcome PS S5.4 LS:** *Describes Christian celebrations and practices*

**Learn About**

- *the origin of the Sacrament of Reconciliation*
- *the origin of the Sacrament of Anointing of the Sick.*
- *The rituals and actions of these sacraments*
- *contemporary approaches to Anointing the sick*
- *the purpose and structure of the three rites of Reconciliation*
- *the structure of Eucharistic celebrations*
- *the Liturgical year*
- *the meaning of a range of symbols and actions in the Catholic Church: use of holy water, sacred oils, icons etc.,*
- *the way discipleship calls each person to a life of prayer, action and relationships*
- *the reverence for saints and the meaning of major feast days*
- *prayer communities and in contemporary Australia*
- *Psalms and canticles*
- *praying in their own words*
- *symbol, art and music in prayer*

**Learn To**

- *locate and analyse stories from the Scriptures which are the basis of the Sacrament of Anointing of the Sick and Reconciliation*
- *identify the rituals and symbols in the Sacraments of Reconciliation and Anointing of the Sick*
- *outline the different liturgical seasons of the Catholic Church*
- *identify the major feasts in the Church's year*
- *research and report on liturgical symbols*
- *outline the role and purpose of different Christian Ministries*
- *help develop a liturgical celebration integrating appropriate symbol, art and music*

***Students are challenged to a renewed appreciation of the relationship between liturgy and life within a Catholic community***

## Sacred Scripture

<b>Outcome S S5.5a:</b> Analyses Biblical writings as the Word of God revealed in history and culture	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the significance of faith and other factors in the recording and interpretation of biblical historical events</li> <li>the interpretation of literal and figurative language</li> <li>the social and historical context in which Luke's Gospel was composed</li> <li>the date and place of composition of Luke's Gospel</li> <li>the audience for whom the writer of Luke's Gospel wrote</li> <li>the thematic construct of Luke's Gospel</li> <li>the relationship between Luke's Gospel and other biblical writings</li> </ul>	<ul style="list-style-type: none"> <li>explain the significance of faith and other factors in the recording and interpretation of biblical historical events</li> <li>compare and contrast, using everyday and biblical examples, the interpretation of literal and figurative language</li> <li>identify particular themes within a gospel</li> <li>appreciate the impact of context on the composition of biblical writing</li> <li>discuss the scope of Old Testament writings and their relationship to the contemporary world</li> <li>develop familiarity with biblical language and its application in contemporary Australia</li> </ul>
<i>Students are challenged to share their appreciation of the Sacred Scriptures with others</i>	

<b>Outcome S S5.5b:</b> Locates examples of the Gospel in action in contemporary Australia	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the application of the Gospel to the contemporary world</li> <li>the work undertaken by religious orders in the Catholic Church in Australia</li> <li>social inequality in Australia</li> <li>the growth of agencies to continue the work of the Catholic Church in Australia</li> <li>lay involvement in contemporary ministry: voluntary and professional</li> </ul>	<ul style="list-style-type: none"> <li>investigate Scriptural passages on the meaning of discipleship</li> <li>describe how discipleship can be identified in their own school community</li> <li>identify examples of discipleship in their local area</li> <li>determine the scriptural basis for Christian social activity</li> <li>explain the causes and areas of inequality in Australia today</li> </ul>
<i>Students are challenged to participate in Gospel motivated activity</i>	



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**Outcome S S5.5 LS:** *Recognises the relationship between Gospel stories and contemporary Christian living*

**Learn About**

- *biblical historical events*
- *the relationship between Luke's Gospel and other biblical writings*
- *the work undertaken by religious orders in the*
- *the role of the religious order associated with the foundations of their school*
- *Catholic Church in Australia*
- *Social inequality in Australia*
- *the growth of agencies to continue the work of the Catholic Church in Australia*
- *lay involvement in contemporary ministry: voluntary and professional*

**Learn To**

- *list biblical historical events*
- *identify similarities and differences between Luke's Gospel and other biblical writings*
- *describe how discipleship can be identified in their own school community*
- *identify examples of discipleship in their local area*
- *implement Gospel activity in their own lives*
- *explain the causes and areas of inequality in Australia today*

*Students are challenged to participate in Gospel motivated activities with others*

## Stage 6

### God, Revelation and Human Destiny

<b>Outcome GRHD S6.1a:</b> Identifies and explains how God is revealed through history and culture	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• Catholic beliefs about human destiny</li> <li>• theological aspects of dealing with death</li> <li>• the variety of expressions of the concept of divinity and a Divine Person</li> <li>• cultural responses to belief in divinity and transcendence</li> <li>• inter-faith dialogue</li> <li>• Aboriginal beliefs about the presence and revelation of God through the landscape</li> </ul>	<ul style="list-style-type: none"> <li>• conduct research in the variety of religious responses to the world</li> <li>• identify the impact of culture on the expression of belief about life and death</li> <li>• articulate the concept of revelation as God reaching out to humanity</li> <li>• reconcile the expression of belief with other explanations</li> <li>• articulate the Aboriginal belief that God is present and revealed in the landscape</li> </ul>
<i>Students are challenged to develop a hope-filled God-centred philosophy of life</i>	

<b>Outcome GRHD S6.1b:</b> Explains the impact belief in eternal life has on the way Catholics perceive and interact with the world	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the universal mission of the Church to embrace all of humankind</li> <li>• the concepts of good and evil</li> <li>• sin and forgiveness</li> <li>• Heaven, Hell and Purgatory</li> <li>• the Kingdom of God as it is realised through the actions of believers</li> <li>• Stewardship of Creation</li> </ul>	<ul style="list-style-type: none"> <li>• examine the place and importance of beliefs for humanity</li> <li>• recognise core beliefs of Catholics</li> <li>• identify Catholic teachings about God and the world, Jesus Christ, and salvation and destiny</li> </ul>
<i>Students are challenged to interpret and respond to the world from a Catholic perspective</i>	

<b>Outcome GRHD S6.1 LS:</b> <i>Investigates religious beliefs and practices and their impact on daily life</i>	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>the universal mission of the Church to embrace all of humankind</i></li> <li>• <i>the concepts of good and evil</i></li> <li>• <i>Heaven, Hell and Purgatory</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>conduct research in the variety of religious responses to the world</i></li> <li>• <i>identify the impact of culture on the expression of belief</i></li> <li>• <i>chart the practices of people according to their beliefs</i></li> <li>• <i>recognise core beliefs of Catholics</i></li> <li>• <i>identify Catholic teachings about God and the world and Jesus Christ</i></li> </ul>
<i>Students are challenged to respond to the world from a Catholic perspective</i>	

## Jesus, Human and Divine

<b>Outcome J S6.2a:</b> Identifies the doctrine of Jesus Christ, the Word of God, incarnate as central to Catholicism	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the centrality of Jesus in Catholic teaching</li> <li>the search for the historical Jesus</li> <li>the centrality of belief in the humanity and divinity of Jesus to the Catholic faith</li> <li>images of Jesus as reflections of history and culture</li> </ul>	<ul style="list-style-type: none"> <li>identify cultural influences on various representation of Jesus through history</li> <li>analyse contemporary Aboriginal representations of Jesus</li> <li>outline differing portraits of Jesus presented by the Gospels</li> <li>critically analyse various beliefs about the nature of Jesus and the relationship between members of the Trinity</li> <li>creatively present ideas and information relating to Jesus in the Scriptures</li> </ul>
<i>Students are challenged to articulate a personal relationship with Jesus and the Church</i>	

<b>Outcome J S6.2b:</b> Explains how the life, death and resurrection of Jesus give new meaning to human life, suffering and death	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>Jewish Messianic expectations</li> <li>Jesus' interpretation of himself as "Messiah"</li> <li>Jesus' death as salvific</li> <li>the relationship between Jesus' resurrection and the realisation of the Kingdom of God</li> <li>Christological controversies through the ages</li> <li>the complementarity that exists between ascending and descending Christology</li> </ul>	<ul style="list-style-type: none"> <li>articulate the meaning of Jesus' resurrection</li> <li>explain what is meant by the terms "Messiah" and "Kingdom of God"</li> <li>investigate Catholic beliefs about Jesus dying for the forgiveness of sins</li> <li>source beliefs about Jesus Christ in the Sacred Scriptures</li> <li>use the terms ascending and descending Christology appropriately</li> </ul>
<i>Students are challenged to reflection on life as a Christian response to salvation</i>	

<b>Outcome J S6.2 LS:</b> <i>Identifies the centrality of Jesus in Catholic teaching and the meaning he gives to human life</i>	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>the centrality of Jesus in Catholic teaching</i></li> <li>• <i>images of Jesus as reflections of history and culture</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>identify cultural influences on various representation of Jesus through history</i></li> <li>• <i>outline differing portraits of Jesus presented by the Gospels</i></li> <li>• <i>creatively present ideas and information relating to Jesus in the Scriptures</i></li> <li>• <i>articulate the meaning of Jesus' resurrection</i></li> <li>• <i>explain what is meant by the terms "Messiah" and "Kingdom of God"</i></li> <li>• <i>investigate Catholic beliefs about Jesus Christ</i></li> <li>• <i>source beliefs about Jesus Christ in the Sacred Scriptures</i></li> </ul>
<i>Students are challenged to articulate their relationship with Jesus and the Church</i>	

### Church and Discipleship

<b>Outcome CD S6.3a:</b> <i>Researches and explains how the Church works through a range of ministries</i>	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>the Church as a community of disciples extending the Kingdom of God</i></li> <li>• <i>the Pope as Bishop of Rome and the place of the bishop as successor to the apostles</i></li> <li>• <i>the priest as sharing in the ministry of the bishop</i></li> <li>• <i>the response of the Catholic Church to different times and cultures</i></li> <li>• <i>the distinctive nature of a diocese as it responds to the needs of its people</i></li> <li>• <i>the mission of the Catholic diocese of Broken Bay as an expression of the mission of the universal Church</i></li> <li>• <i>parish and ministry structures in the diocese of Broken Bay</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>explain the meaning of the terms "mission" and "evangelisation"</i></li> <li>• <i>outline features of effective Christian leadership</i></li> <li>• <i>reflect critically on the interaction of the Church with the world</i></li> <li>• <i>identify growth and change in the Church</i></li> <li>• <i>access information about the diocese of Broken Bay</i></li> <li>• <i>identify the role of their own school and parish in the mission and vision of the diocese</i></li> </ul>
<i>Students are challenged to identify with the community of disciples of the Diocese of Broken Bay</i>	

**Outcome CD S6.3b:** Interprets the role of the Church in guiding its members' responses to moral and social issues

**Learn About**

- Catholic teaching regarding commitment, fidelity and indissolubility in marriage
- the development of Catholic Social Teaching from *Rerum Novarum* (1891)
- application of the concept of a Just Wage
- the scriptural basis for workers' rights
- the Catholic Church's response to socialism and unionism
- the Church's response to social conditions in the 1960's: *Gaudium et Spes* and the encyclicals of John XXIII and Paul VI
- the development of a theology of liberation in Latin America
- the social encyclicals of John Paul II
- the role and published statements by the Australian Catholic Bishops' Conference

**Learn To**

- demonstrate a Catholic perspective on a range of issues
- research evidence of a Catholic perspective in contemporary film, literature and art
- identify the common themes in the Church's social teaching
- analyse Scripture passages which provide insights for social equality
- construct a framework which posits social equality as an outcome of the Eucharistic community
- describe examples of radical Christian social action
- formulate an overview of Christian action motivated by justice and compassion
- research and critically analyse official Church statements on social issues

*Students are challenged to assume responsibility for moral choices and social action based on Catholic discipleship*

**Outcome CD S6.3 LS:** Examines a range of ministries of the Catholic Church and their response to contemporary social issues

**Learn About**

- *the roles of the Pope and the bishops*
- *the response of the Catholic Church to different times and cultures*
- *the works of the Church in the contemporary world*
- *the distinctive nature of a diocese as it responds to the needs of its people*
- *the mission of the Catholic diocese of Broken Bay*
- *the role of the Catholic school in the mission of the Church*
- *Catholic teaching regarding commitment, fidelity and indissolubility in marriage*
- *application of the concept of a Just Wage*
- *the Scriptural basis for workers' rights*
- *the Catholic Church's response to socialism and unionism*
- *the Church's response to social conditions in the 1960's*

**Learn To**

- *identify a Catholic perspective on specific issues*
- *research evidence of a Catholic perspective in contemporary film, literature and art*
- *explain the meaning of the terms "mission" and "evangelisation"*
- *outline features of effective Christian leadership*
- *access information about the diocese of Broken Bay*
- *identify the role of their own school and parish in the mission and vision of the diocese*
- *identify the common themes in the Church's social teaching*
- *analyse Scripture passages which provide insights for social equality*

*Students are challenged to assume responsibility for choices and actions based on Catholic discipleship*

## Prayer and Sacraments

<b>Outcome PS S6.4a:</b> Demonstrates the relationship between the sacramental life and the Church's missionary activity	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the history and development of the sacraments of vocation in the Catholic tradition: Holy Orders and Matrimony</li> <li>Holy Orders and Matrimony as sacramental responses to the call to discipleship</li> <li>rituals and symbols of the rites of ordination and marriage</li> <li>the sacramental relationship between bishop, priest and deacon</li> <li>the role of the priest as leader of the Eucharistic community</li> <li>the doctrinal pedagogy embedded in ritual</li> <li>the importance of the Sunday Eucharist in the Catholic tradition</li> <li>the way ministries develop as a response to particular needs in communities</li> <li>the Catholic parish reaching beyond its immediate worshipping community</li> </ul>	<ul style="list-style-type: none"> <li>explain interconnectedness and interdependence of Scriptures, beliefs, worship and ethical teachings of Catholicism</li> <li>analyse the significance of particular Catholic rituals and prayer forms</li> <li>articulate the relationship between activity and ministry in the Church</li> <li>frame and articulate informed opinions about the contemporary Australian Church</li> <li>describe specific ministries within the contemporary Australian Church</li> <li>describe the scope and nature of leadership roles in the Catholic community</li> <li>identify spiritual or pastoral needs in a particular community of their choice</li> </ul>
<i>Students are challenged to choose to participate in Catholic liturgy, ministry and the sacramental life</i>	

<b>Outcome PS S6.4b:</b> Defines the nature of both spirituality and religion and suggests how the Catholic heritage contributes to personal spirituality and identity	
<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>the development of personal spirituality within the life of the community</li> <li>the interrelationship between creativity and tradition in Catholic liturgy</li> <li>Cultural influences in liturgical design</li> <li>the structure of the Catholic Mass: liturgy of the Word; liturgy of the Eucharist</li> <li>the roles of various ministers in associated with liturgical celebrations</li> <li>the contemporary language of liturgy</li> <li>the complementarity of the role of priest and other ministers in liturgical celebration</li> <li>indigenous Catholic responses to liturgical celebrations</li> </ul>	<ul style="list-style-type: none"> <li>illustrate personal experiences of liturgical celebrations</li> <li>participate in the design, preparation and celebration of a Liturgy</li> <li>articulate the relationship between personal prayer and liturgical prayer</li> <li>evaluate a liturgical celebration</li> <li>discuss the roles of art, music, story, life experience and symbol in liturgy</li> <li>choose appropriate Scripture passages according to theme and need</li> <li>choose musical and art enhancements related to particular themes</li> <li>investigate the incorporation of Aboriginal symbols, art, prayers into liturgies developed by Aboriginal Catholics</li> </ul>
<i>Students are challenged to embrace the spiritual life as members of the Catholic community</i>	

**Outcome PS S6.4 LS:** *Explains the various roles in ministry and liturgy and identifies ways to participate*

<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>the history of the sacraments of vocation in the Catholic tradition: Holy Orders and Matrimony</i></li> <li>• <i>rituals and symbols of the rites of ordination and marriage</i></li> <li>• <i>the sacramental relationship between bishop, priest and deacon</i></li> <li>• <i>the role of the priest as leader of the Eucharistic community</i></li> <li>• <i>the importance of the Sunday Eucharist in the Catholic tradition</i></li> <li>• <i>the way ministries develop as a response to particular needs in communities</i></li> <li>• <i>the Catholic parish reaching beyond its immediate worshipping community</i></li> <li>• <i>the development of personal spirituality within the life of the community</i></li> <li>• <i>the interrelationship between creativity and tradition in Catholic liturgy</i></li> <li>• <i>Cultural influences in liturgical design</i></li> <li>• <i>the structure of the Catholic Mass: liturgy of the Word; liturgy of the Eucharist</i></li> <li>• <i>the roles of various ministers in associated with liturgical celebrations</i></li> <li>• <i>the contemporary language of liturgy</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>describe particular Catholic rituals and prayer forms</i></li> <li>• <i>describe specific ministries within the contemporary Australian Church</i></li> <li>• <i>describe the leadership roles in the Catholic community</i></li> <li>• <i>identify spiritual or pastoral needs in a particular community of their choice</i></li> <li>• <i>participate in the design, preparation and celebration of a Liturgy</i></li> <li>• <i>illustrate personal experiences of liturgical celebrations</i></li> <li>• <i>evaluate a liturgical celebration</i></li> <li>• <i>discuss the role of art, music, story, life experience and symbol in liturgy</i></li> <li>• <i>choose appropriate Scripture passages according to theme and need</i></li> <li>• <i>choose musical and art enhancements related to particular themes</i></li> <li>• <i>investigate the incorporation of Aboriginal symbols, art, prayers into liturgies developed by Aboriginal Catholics</i></li> </ul>

*Students are challenged to a mature participation in liturgy and ministry and to embrace the spiritual life as members of the Catholic community*

### **Sacred Scripture**

**Outcome S S6.5a:** *Demonstrates an awareness of the impact contemporary Biblical scholarship has on Catholic discipleship*

<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>Catholic biblical scholarship in the past 100 years</i></li> <li>• <i>literary criticism</i></li> <li>• <i>Vatican II and biblical scholarship</i></li> <li>• <i>authorised and unauthorised versions of the Bible</i></li> <li>• <i>the relationship between the Sacred Scriptures and the teaching of the Church</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>identify the Biblical foundations of Catholic discipleship</i></li> <li>• <i>investigate the implications of a fundamentalist approach to the Sacred Scriptures</i></li> <li>• <i>trace the contemporary teaching of the Church to its Biblical origins</i></li> <li>• <i>identify Biblical texts according to genre</i></li> </ul>

*Students are challenged to make life choices consistent with principles of Catholic discipleship*

**Outcome S S6.5b:** Investigates the manner in which the Scriptures are able to nurture prayer, reflection, ritual and action

<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• the distinctive place of Scripture in Catholic liturgical action</li> <li>• the use of the psalms in the Liturgy of the Hours</li> <li>• the Gospel as pivotal in the Liturgy of the Word</li> <li>• Scripture hymns</li> <li>• Praying the Scriptures</li> </ul>	<ul style="list-style-type: none"> <li>• select specific Scriptural passages according to themes</li> <li>• identify ways in which the Scriptures nourish the life of believers</li> <li>• apply the Scriptures to a contemporary setting</li> <li>• choose Scripture passages for use in a liturgical setting</li> </ul>

*Students are challenged to integrate Sacred Scripture into personal and communal prayer*

**Outcome S S6.5 LS:** *Identifies the role of Sacred Scripture in Christian life in relation to prayer*

<b>Learn About</b>	<b>Learn To</b>
<ul style="list-style-type: none"> <li>• <i>the relationship between the Sacred Scriptures and the teaching of the Church</i></li> <li>• <i>the distinctive place of Scripture in Catholic liturgical action</i></li> <li>• <i>the use of the psalms in the Liturgy of the Hours</i></li> <li>• <i>the Gospel as pivotal in the Liturgy of the Word</i></li> <li>• <i>Scripture hymns</i></li> <li>• <i>Praying the Scriptures</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>select specific Scriptural passages according to themes</i></li> <li>• <i>apply the Scriptures to a contemporary setting</i></li> <li>• <i>choose Scripture passages for use in a liturgical setting</i></li> </ul>

*Students are challenged to integrate Sacred Scripture into personal and communal prayer*



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## 9. CROSS CURRICULUM CONTENT <sup>3</sup>

The Religious Education K–12 Syllabus incorporates cross-curriculum content to assist students to achieve the broad learning outcomes defined in the *K–12 Curriculum Framework*. The following cross-curriculum content has been embedded in the Religious Education syllabus:

- Information and Communication Learning Technology (ICLT)
- Key Competencies
- Literacy
- Numeracy
- Difference and Diversity
- Environment
- Aboriginal and Indigenous
- Work, Employment and Enterprise
- Civics and Citizenship

### **Information Communication Learning Technology (ICLT)**

Opportunities exist within the teaching and learning of Religious Education to integrate ICLT. Specific skills to be learnt and developed include accessing electronic communication in an appropriate manner, designing multimedia presentations and using software such as PowerPoint as well as learning about the ethics of communicating information through technology.

Communication via the internet with other Religious Education learners can extend the boundaries of the classroom. The internet can provide up-to-date information about Religious Education and access to religious education resources. Evaluation regarding the strengths, weaknesses and appropriateness of such resources is an essential component of religious education.

### **Key Competencies**

Key competencies are embedded in the *Religious Education K–12 Syllabus* to enhance students' learning and their continuing development of the effective thinking skills necessary for further education, work and everyday life. The key competencies of:

- collecting
- analysing and organising information
- communicating ideas and information
- planning and organising activities and
- working with others and in teams
- problem-solving
- using technology

reflect core processes of Religious Education and are explicit in the objectives, outcomes and content of the syllabus.

### **Literacy**

The study of Religious Education provides students with a particular perspective on how ideas are communicated, thereby enhancing literacy and language skills as they respond to Christ and his words. Effective Religious Education is dependent on the communication and interpretation of words, symbols and ideas.

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<sup>3</sup> Acknowledgments to Board of Studies K-10 Curriculum Framework, 2002

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Familiarity with various religious genre and text types is essential for the contemporary student's engagement with the Sacred Scriptures and the Catholic tradition.

Student writing, incorporating journaling, personal responses, creative writing and essay work should be encouraged with the same degree of discipline as in all KLA areas.

Visual literacy has always formed a major part of the education and faith response of Catholics. Its importance in the transmission of religious ideas is augmented by society's increasing acknowledgment of its value as a means of communication.

The development of student literacy through Religious Education reflects, supports and enhances the challenge of addressing literacy in all of the Key Learning Areas, as described in *A Literacy Statement for Diocesan Systemic Schools K-12, 2003 – 2007*, Diocese of Broken Bay, 2003.

### **Numeracy**

Mathematical knowledge is needed to empower today's students in Catholic schools to be people who can confidently and effectively be Gospel agents of change in their communities. Content within the study of Religious education requires students to analyse data, construct and interpret graphs, maps, charts, diagrams and timelines. Students may be required to read, interpret and make judgments about data; to estimate, measure, compare, draw lengths, areas, volumes and angles; and, use basic numerical skills of addition, subtraction, division and multiplication. They may need to draw upon concepts of spatial relationships, and have awareness of time and the ways in which it is calculated in particular texts.

### **Difference and Diversity**

Through the study of Religious Education students develop awareness, understanding and acceptance of difference and diversity in their personal lives, and within the local and global community. Students learn about the different viewpoints, religious practices and belief systems, customs and traditions in Religious communities, as well as the characteristics that are common to all people.

The study of Religious Education helps instil in students the ideals of respect for others and of tolerance and acceptance of diverse points of view, beliefs, attitudes and values.

### **Environment**

In religious education students develop an understanding of the value of ecological and economic sustainability and the interconnectedness of life, which is God's gift. Students are made aware that valuing the integrity of natural environments, their importance as the basic sources of life support and the wise, equitable and sustainable use of resources are essential Catholic perspectives. Students can be encouraged in their actions and styles of living to be proactive in protecting environments for their intrinsic value, their heritage value and as a resource to sustain life for future generations.

These principles may be considered in the consideration and developing awareness of:

- the environmental factors that impact on the lives of individuals and societies
- how religion has represented the natural world and our relationship to it (e.g. the treatment of animals, threatened extinction of species vs human needs to develop)
- the use and place of natural, social and built environments in relation to concepts of the Kingdom
- the built environment and its use as expression of belief (churches, sacred sites, cathedrals, temples, shrines, representation in art, symbols etc)
- acting responsibly towards the environment - guardianship rather than exploitation - social justice in the use of resources and the distribution of wealth

- the destruction of environment as a result of war. This is centered in the need to foster Peace and to maintain and develop hope, spirituality and optimism, a sense of belonging in local, national and global communities, cooperative and peaceful relations with others and a sense of a shared destiny and stewardship of the earth. Students are helped to understand the value of peace by cooperating and interacting to resolve conflicts; to use the processes of negotiation, mediation and reconciliation in a range of contexts.
- the effects of environment on peoples' ideas about God and their values re human life - the ways people interact with each other and their environment
- controversial and challenging issues – the ethics of environmental use
- creating a quality of life for all in a world of limits.

### **Aboriginal and Indigenous**

Students have opportunities to study indigenous people and culture in all Key Learning Areas. The K-12 Religious Education syllabus integrates learning about Aboriginal heritage and spirituality across the Stages. Through the study of indigenous cultures in Religious Education young people may come to:

- a better appreciation of the social and economic issues facing indigenous people
- an understanding of the unique relationship between Aboriginal and other indigenous people to the land
- an understanding of the sense of dispossession facing Aboriginal people today
- a deeper appreciation of the concept of Covenant and Land in the Old Testament
- a more profound understanding of the mystery of Creation and
- a developing consciousness of a unique Australian spirituality.

It is important to note that many Aboriginal people are offended by the use of the term myth in relation to Aboriginal stories. Further it is this set of beliefs about the Dreaming that establishes values for living. These values are inherent and unquestioned. Dreaming stories should be treated with respect and valued in a similar way that stories of the Bible are valued and respected. Wherever possible local Aboriginal people and stories should be used when teaching about the Dreaming. The term Dreamtime is also perceived as offensive to Aboriginal people as it infers that it is a time long ago in the past without connections to today. In Aboriginal ways of seeing the Dreaming is connected and relived in the present whenever the stories are retold, sites visited, responsibilities to land and people carried out, songs sung, dances danced or the story painted. It is believed that this expression of Spirit brings the land, story and people to life in the present moment.

### **Work, Employment and Enterprise**

The Religious Education syllabus incorporates opportunities for students to examine and experience the value of community work. Students develop an understanding of the importance of community work on a global, national and local level, and are encouraged to give of their talents by participating in some community activity.

In addition to this, learning about specific forms of work, values-based learning related to honesty, integrity, generosity and justice enable students to form effective and positive relationships which can be applied in the workplace. Such relationships should encourage open and honest communication and commitment between employer and employee, so that work and the product of work serve the needs of people and enhance the dignity of all humankind.

Engaging with and studying the ministries of the Church in their own diocese and around the world enables students to develop an understanding of the wide range of works undertaken by the Church. Furthermore, students are exposed to the possibilities of ministries in their own lives, as full-time vocations, or integrated and balanced with the concerns of wider society.

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## **Civics and Citizenship**

Embedded into the aims of the Religious Education Curriculum is the key focus area of civics and citizenship. The key value of the democratic process is based on a belief in the integrity and rights of all people and promotes ideals of equal participation and access for individuals and groups.

The **National Goals for Schooling in the Twenty-first Century**, agreed by all Education Ministers, includes an emphasis on educating students to understand their role in Australia's democracy. National Goal 1.3 states that students are expected to 'have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives, and to accept responsibility for their own action'.

Religious Education provides opportunities for students to further their understanding and appreciation of civics and citizenship by:

- developing personal character traits such as respecting individual worth and human dignity, empathy, respect for the law, informed about public issues, critical mindedness and willingness to express points of view, listen, negotiate and compromise
- understanding and recognising the rights and responsibilities of citizens, both nationally and globally, and the opportunities for exercising them
- contributing to a just society as an informed citizen.

These opportunities are reflected in our Catholic worldview of commitment to justice, creation of values and affirmation of and respect for humanity and its environment. As disciples of Jesus we are called to love one another, to take up our daily cross and respond to Jesus in the midst of the world and its concerns.

## **10. STAGE STATEMENTS FOR RELIGIOUS EDUCATION K-12**

### **Early Stage 1**

At Early Stage 1, students are becoming aware of God's love for them, their family and their immediate world. Through Scriptural stories, they begin to learn about Jesus' life and the way he shows his feelings to his family and friends. They talk about the immediate environment of their school and parish within their own lives. They begin to learn about prayer as talking and listening to God and participate in classroom and school liturgy and prayer. They make the sign of the cross and learn some traditional prayers.

Students are beginning to identify right words and actions and the need to say sorry when others are hurt. They accept responsibility for classroom tasks and roles.

Students absorb biblical ideas in terms of concrete and literal images. They will identify the narratives relating to Jesus' birth, death and resurrection as part of their identity in Catholic cultural celebration. The narratives are not understood in their literary forms.

They use language associated with time, change and place. They acquire information by direct observation, talking to others, and by viewing, reading and listening to bible stories. They communicate their understandings orally and through writing and drawing.

### **Stage 1**

At Stage 1, students identify the groups to which they belong as well as their own roles in various group situations, eg student, family member, school member, peer group member, parish member. They recount important family and Church traditions and practices. They identify some special days and associated signs and symbols in the Church year. They celebrate specific sacraments.

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Students identify and describe places of Catholic worship. They talk about how Jesus acted and behaved and what it means for them in their lives in their family and at school. Students demonstrate their understandings, about some different ways to pray and about some different forms of prayer. They write personal prayers.

They retell and sequence stories about the life and ministry of Jesus. They learn about the Bible as containing special stories about God's family. The theology of many genres of the Bible is not understood by this stage, the students' understanding is literal.

Students have a natural curiosity, a sense of wonder and enthusiasm for fantasy and play. They mix with others in a more complex way and friendships become increasingly important. They are growing in self-awareness and beginning to make choices and decisions. Learning is generally through direct experience.

## **Stage 2**

At Stage 2, students are more aware of belonging to the Catholic community. They understand that their lives are influenced by both past and present events. They understand the roles of individuals and families, within the membership of Catholic communities.

Their better understanding of time and sequence gives Sacred Scripture greater meaning. They are able to discuss meaning and application of selected Scripture. They explain some stories of Jesus' life and relate them to their own life. They celebrate specific sacraments. They participate in important celebrations of the Church and in a variety of prayer forms.

The peer group becomes increasingly important and they also see fairness as a core moral principle. They are able to relate the experience of the world's need for healing and forgiveness to their own lives and relationships to others. They are beginning to see God's activity in the healing and forgiveness in the world.

They are absorbed in collecting and organising information from a variety of sources including electronic sources and can see the relationship between ideas and information. They are able to interpret and communicate ideas more proficiently.

## **Stage 3**

At Stage 3, students have a deeper awareness of the wider world and its impact on their lives. Students are beginning to base their moral judgements more on intentions than on consequences. Peers have a significant influence on their values and judgements. They are introduced to the concepts of 'Kingdom of God' and 'stewardship'.

Students have an ability to think logically and have a sense of causality, time and space. They have investigated the development of the Church in Australia and the current character of the local parish community.

Students look for more serious answers to questions about Sacred Scripture and how the Bible conveys truth. They begin to understand literary forms such as myth, legend, history, poetry, and narrative in the Bible. They have the capacity for sequential and deductive reasoning and are able to apply messages from Scripture.

They want to know about people, beliefs, celebrations and rules of their parish community, and about the relationship between humans and the world. Story is a major way of identification and appropriation through which they enter into the perspectives of others to gain meaning for life.

Students competently locate information from a variety of primary and secondary sources and present this information in many different ways, including detailed timelines, electronic publishing, stories, accounts and information reports.

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#### **Stage 4**

Some students who have achieved Stage 4 have been introduced to the discipline of Religious Education for the first time. They explore all of what it means to be Catholic for them as members of the Church community. Sacraments of Initiation, core beliefs, practices and responsibilities of Catholic discipleship are integral to this understanding.

Their faith is conformist in solidarity with beliefs and values held by significant others. The place of the peer group is highly significant. Morally the students are more likely to judge wrongness in terms of the motives underlying the act. They investigate the gospel values lived by Jesus and their application to everyday life – to personal living and social conditions of the time. Students grow in their capacity to reflect on self. Their search for identity, the need to explore ways of relationship and to reflect on their personal commitment is supported by studies of Mary, the prophets and saints.

They move from the more concrete thinking of late childhood to the next stage of cognitive development. They are increasingly capable of thinking abstractly and connecting those abstractions to reality. Some students are introduced to an understanding of literary forms such as myth, legend, history, poetry, and narrative in the Bible. Other students deepen their understanding of the various literary forms of the bible. Students are able to articulate different layers of gospel stories and apply their meanings to a contemporary setting.

The natural curiosity and enthusiasm of students demands intellectually stimulating experiences. They are capable of responding to visual and verbal imagery and symbolism. They engage with print, film and electronic text with an informed awareness of the purpose and structure of those texts.

#### **Stage 5**

Students who have achieved Stage 5 Religious Education have built on their knowledge of Biblical tools and skills established in Stages 3 and 4 and have used these skills to investigate stories of creation, portraits of Jesus in the gospels and the different contexts, purposes and audiences of biblical writing.

The increasing cognitive abilities of these students call for more, rather than less intellectual content in these data demanding years. Students at this stage infer, investigate similarities and differences, and are able to respond imaginatively and critically to visual and verbal imagery and iconography. From their responses they are able to generalise about the world, about their own faith and about the faith of Catholics before them and Catholics around them.

Students use the emerging intellectual skills and their growing capacity for abstract thought to explore their identity as maturing individuals in the surrounding culture. Their search for identity continues and increases through their exploration of relationships and their personal commitment and social obligations. They recognise the importance of the healing sacraments for personal relationships and cohesive community life. They examine and evaluate social and ethical issues from a Catholic perspective. They begin to engage in discussions of ecumenism and diversity of Christianity in Australia.

#### **Stage 6**

By stage six, students are more articulate and specific about how meaning is shaped in the world around them. They are increasingly able to draw connections across social, religious, political and artistic fields.

Their highly developed skills of research enable them to make wide ranging comparison of ideas, practices and explanations. Students are increasingly able to interpret the impact of religion throughout history and on contemporary society. They can relate actions and words of rituals to the lives and beliefs of religious people.

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Students, because of their developed intellectual capacity and broader life experiences are ready to see how scriptural themes can contribute to their philosophy of life. They recognise how Sacred Scripture relates to their personal lives and to current social issues. They are beginning to engage in critical reflection and begin to examine their religious beliefs and practices and assume responsibility for their own values and lifestyles.

Students learn about Biblical scholarship and they make connections between scripture and life. They engage in critical studies and interpretation of a variety of texts. They investigate the place of Scripture for personal and communal prayer and are involved in experiences that nourish and challenge their spiritual growth.

Students demonstrate a more sophisticated sense of responsibility concerning social, environmental and ethical issues. As they grapple with the concerns of senior school and post secondary life, students develop a stronger sense of their own potential.

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## **11. ASSESSMENT <sup>4</sup>**

### **11.1 Standards**

The K-12 Religious Education Syllabus is a standards-referenced syllabus that describes, with the support of other documents, the expected learning outcomes for students.

Standards in the framework consist of two interrelated elements:

- outcomes and content in syllabuses showing what is to be learned
- descriptions of levels of achievement of that learning

Exemplar tasks and student work samples help to elaborate standards.

Syllabus outcomes in Religious Education contribute to a developmental sequence in which students are challenged to acquire new knowledge, understanding and skills.

The standards are typically written for two years of schooling and set high, but realistic, expectations of the quality of learning to be achieved by the end of Years 2, 4, 6, 8, 10 and 12.

#### **Using standards to improve learning**

Teachers will be able to use standards in Religious Education as a reference point for planning teaching and learning programs, and for assessing and reporting student progress. Standards in Religious Education will help teachers and students to set targets, monitor achievement, and, as a result, make changes to programs and strategies to support and improve each student's progress.

### **11.2 Assessment for Learning**

Assessment for learning in Religious Education is designed to enhance teaching and improve learning. It is assessment that gives students opportunities to produce the work that leads to development of their knowledge, understanding and skills. Assessment for learning involves teachers in deciding how and when to assess student achievement, as they plan the work students will do, using a range of appropriate assessment strategies including self-assessment and peer assessment.

Teachers of Religious Education will provide students with opportunities in the context of everyday classroom activities, as well as planned assessment events, to demonstrate their learning.

In summary, assessment for learning:

- is an essential and integrated part of teaching and learning
- reflects a belief that all students can improve
- involves setting learning goals with students
- helps students know and recognise the standards they are aiming for
- involves students in self-assessment and peer assessment
- provides feedback that helps students understand the next steps in learning and plan how to achieve them
- involves teachers, students and parents reflecting on assessment data.

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<sup>4</sup> Acknowledgments to Board of Studies K-10 Curriculum Framework, 2002



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## Quality Assessment Practices

The following *Assessment for Learning Principles* provide the criteria for judging the quality of assessment materials and practices.

### Assessment for learning:

- **Emphasises the interactions between learning and manageable assessment strategies that promote learning**

In practice, this means:

- teachers reflect on the purposes of assessment and on their assessment strategies
- assessment activities allow for demonstration of learning outcomes
- assessment is embedded in learning activities and informs the planning of future learning activities
- teachers use assessment to identify what a student can already do.

- **Clearly expresses for the student and teacher the goals of the learning activity**

In practice, this means:

- students understand the learning goals and the criteria that will be applied to judge the quality of their achievement
- students receive feedback that helps them make further progress.

- **Reflects a view of learning in which assessment helps students learn better, rather than just achieve a better mark**

In practice, this means:

- teachers use tasks that assess, and therefore encourage, deeper learning
- feedback is given in a way that motivates the learner and helps students to understand that mistakes are a part of learning and can lead to improvement
- assessment is an integral component of the teaching-learning process rather than being a separate activity.

- **Provides ways for students to use feedback from assessment**

In practice, this means:

- feedback is directed to the achievement of standards and away from comparisons with peers
- feedback is clear and constructive about strengths and weaknesses
- feedback is individualised and linked to opportunities for improvement.

- **Helps students take responsibility for their own learning**

In practice, this means:

- assessment includes strategies for self-assessment and peer assessment emphasising the next steps needed for further learning.

- **Is inclusive of all learners**

In practice, this means:

- assessment against standards provides opportunities for all learners to achieve their best
- assessment activities are free of bias.

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## **Making judgements about student achievement**

Assessment for learning involves teachers using evidence collected in a range of contexts to make on-balance professional judgements of the achievements and progress of students. These can then be used for reporting at key points to different audiences in relation to the intended learning outcomes.

The Catholic Schools Office will produce a range of annotated work samples and associated model assessment tasks to assist teachers to make judgements about student achievement.

### **11.3 Reporting<sup>5</sup>**

Reporting is the process of providing feedback to students, parents and other teachers about students' progress.

Descriptions of levels of achievement will provide a common language for reporting. This can make it easier for students, parents and teachers to understand how a student is progressing and to set expectations for the next steps in learning.

**Levels of achievement will be set in consultation with teachers.**

### **11.4 Choosing Assessment Strategies<sup>6</sup>**

Assessment strategies in Religious Education allow students to demonstrate the level of their knowledge of the subject content, their understanding of Catholicism as a religious system, the interconnections between belief and practice, and their developing awareness of the contemporary Catholic Church.

As students are introduced increasingly to a wide variety of assessment processes, they learn to engage in self-assessment, peer assessment and collaborative assessment using techniques including observation, conferencing and assessment against standards or specific criteria. Assessment tasks become increasingly more challenging and allow for students to develop interdependence and skills of reflection and evaluation associated with higher order thinking skills.

Across all stages assessment tasks should cover a wide variety of strategies and should provide students with the opportunity to demonstrate their proficiency in a knowledge of the beliefs and practices of Catholicism in diverse ways. There should be a balance of in-class and out-of-class assessment tasks.

For each assessment task teachers of Religious Education:

- decide the outcome and components to be assessed
- ensure the task type chosen will enable the outcomes to be assessed effectively
- ensure the task allows each student to demonstrate his or her level of achievement
- check that:
  - the task is valid and reliable
  - the instructions are clear
  - the language level is appropriate
  - the task is the right length
  - the level of difficulty is appropriate
  - the task is free from bias

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<sup>5</sup> Acknowledgments to Board of Studies K-10 Curriculum Framework, 2002

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- develop a set of criteria for judging and appropriately rewarding the quality of performance. Criteria for judging performance reflect the nature and intention of the task and will be expressed in terms of the knowledge and skills demanded by the task. The wording of outcomes and the descriptions of levels of achievement can help with developing criteria for judging performance.
  - share their expectations in relation to the criteria for judging the quality of performance with students
  - ensure their classroom practices are consistent with school and Diocesan policies.

In planning for assessment teachers of Religious Education need to consider how results will be recorded, with a view to ensuring that there is sufficient and appropriate information collected for making an on-balance holistic judgement of the standard achieved by the student by the end of the stage.

Teachers use the collected information for planning the next steps in learning and for providing feedback to students. Feedback in this context can be viewed as an indication of what students should be aiming for, the standard against which students can compare their own work. Students are thus involved in decisions about their own learning and are able to reflect on their own learning.

The evidence collected should enable teachers of Religious Education to make consistent judgements to meet the various reporting requirements that the system, school and community may have. Consistency of teacher judgement relies on a shared framework for describing student learning outcomes, a shared understanding of what those learning outcomes mean and a shared understanding of what student performance looks like at each stage and level of achievement. It involves adhering to the same principles or standards to form an opinion, estimate or conclusion based on evidence.

Consistency occurs when a teacher's judgement accords with:

- those previously made for the individual student
- those made for all other students in a range of contexts
- those judgements made by other teachers for all students within a class, across classes and throughout the system.

Assessment tasks in Religious Education will include tasks with a specified time limit and tasks to be accomplished over a longer period. They include:

- impromptu conversations/role-plays
- prepared oral presentations
- written or spoken, short or extended responses, including presenting points of view
- listening and responding tasks, for example, responses to taped interviews, television programs, conversations, songs
- reading and responding tasks, eg responses to letters, advertisements, cartoons, articles
- writing for a specific context, purpose and audience
- evaluating written and spoken texts to identify points of view
- research tasks using information drawn from library, internet, databases and spreadsheets
- planning and participating in liturgical celebrations
- planning and initiating school and community projects
- reflective tasks, for example, completing a written text and self-assessing the text

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- extended research and presentation (for example, development of multimedia texts and presentations)
  - reading tasks requiring skimming, scanning or close reading
  - drafts and completed versions of written texts or representations
  - editing texts to remove errors, improve style, shorten, lengthen, or adjust for a different purpose, audience and context.