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section **B**

The FRAMEWORK for the RELIGIOUS EDUCATION Learning Area

Religious Education supporting the integration of faith, life and culture

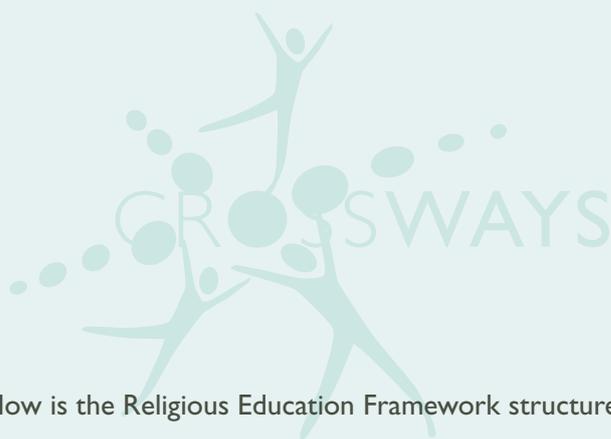Religious Education Framework for SA Catholic Schools

Part I: Introduction & Framework Structure

B section

CONTENTS

Part 1: Introduction & Framework Structure

What is Religious Education?

B

1

At the heart of the work of the Catholic school is the invitation for students to engage in a new conversation between the world they know and the faith to which they are called. Hence there is the task to create a synthesis between culture, faith and life. Therefore, in a Catholic school all curriculum areas have a religious dimension. A Key Learning Area in this regard is Religious Education.

The following statements describe the nature of Religious Education:

- Religious Education is a Key Learning Area in the curriculum of the Catholic school and is also integrated with other Learning Areas.
- Religious Education is a Key Learning Area with the same systematic demands and the same rigour as other Learning Areas.
- Religious Education nurtures a rich set of outcomes in the domains of
  - knowledge and understanding
  - skills and capabilities
  - values and dispositions.

The special character of the Catholic school and the underlying reason for its existence is precisely the quality of the Religious Education integrated into the overall education of the students.
Congregation for Catholic Education, 1988,
The Religious Dimension of the Catholic School, n.66

- Religious Education must complement catechesis, yet it is distinct from it. Whilst catechesis is the sharing and deepening of faith within the community of believers, Religious Education employs educational methodologies and yields educational outcomes. Through its educational outcomes, Religious Education supports and complements the sharing and deepening of faith.

- Religious Education should incorporate a variety of teaching and learning strategies.

- Religious Education, like any other Learning Area should be assessed, evaluated and reported upon.

Given this understanding of the nature of Religious Education, this Framework is designed to serve the following purpose of Religious Education:

*The purpose of Religious Education is to **deepen students' understanding** of the Tradition and to **develop an appreciation** of its significance in their lives, so that they may **participate effectively** in the life of the Church and wider society.*

The Foundations Document p.30

What is the goal of the RE Framework?

2
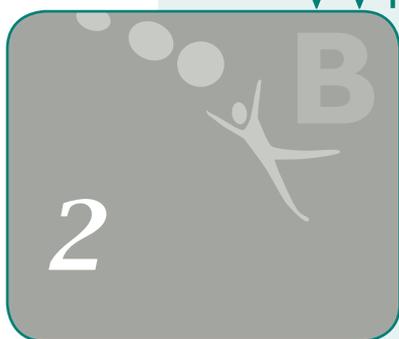
This Framework provides scaffolding for the development of the Religious Education curriculum in South Australia. This project combines the insights of the Catholic Tradition and a common curriculum entitlement.

A Catholic Tradition Framework

The ground upon which Religious Education stands is the rich heritage of Catholicism. This Framework articulates, breaks open and reflects on the breadth of the Tradition which consists of both process and content. The thoughts, insights and truths of the Tradition have ethical and moral implications for living and are celebrated through prayer, liturgy and the development of the spiritual life. This Framework is designed so that students will engage with their own worlds of meaning and make links with Catholicism as a believing, living, celebrating and praying religious Tradition.

An Educational Framework.

This document provides a framework for the development of the Religious Education curriculum at the local level, as distinct from being a curriculum in itself. This Framework seeks to resolve the tension between the commitments to a common curriculum entitlement, and the freedom of educators to construct different approaches to meet the diverse needs of learners.

Thus it continues the South Australian tradition of respecting the unique context of each school and the principle of subsidiarity in designing curriculum, while providing a clear statement of the community consensus regarding expectations for this Key Learning Area. Therefore a key feature of this curriculum Framework is the articulation of mandated outcomes for student learning from pre-school to year twelve.

> *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.*
>
> Congregation for Catholic Education, 1988,
> *The Catholic School on the Threshold of the Third Millennium*, n.14

2.1 How does this Framework relate to SACSA?

This Religious Education Framework builds upon the principles and structures of the *South Australian Curriculum Standards and Accountability Framework*. SACSA describes a single, cohesive Birth to Year 12 curriculum entitlement for all learners within children's services and schools across all sectors in South Australia. It maps the scope of nine Key Learning Areas, including Religious Education.

The 'Essential Learnings' are integral to the SACSA Framework and are key to this Framework and to the articulation of a progressive Religious Education curriculum. The Essential Learnings and their importance for Religious Education are explored in Section 4.

Figure 1 provides a diagrammatic overview of the SACSA Framework. It represents the way in which the Essential Learnings are woven through this Framework across four Bands (Early Years, Primary Years, Middle Years and Senior Years). The diagram shows the relationship between the Key Learning Areas and the Standards for accountability purposes. Principles of constructivism and outcomes based education underpin the SACSA Framework.

2.2 How does this Framework relate to SACE and *future* SACE?

SSABSA provides Curriculum Statements for SACE subjects at Stages 1 and 2. The SACE Studies of Society and Environment Framework, which incorporates Religion, has its own broad outcomes specified.

A set of outcomes has been developed in Standard 6 of this Framework to articulate outcomes for Religious Education appropriate for Catholic schools. The outcomes in Standard 6 complement the general outcomes specified in the SACE Curriculum Statements. Standard 6 of Crossways will also complement the requirements of religion studies subjects of the *future* SACE.

Not all Religious Education subjects delivered at Years 11 and 12 are SACE subjects. The Standard 6 Outcomes are also intended to provide the framework for the design and delivery of internal Religious Education courses for Year 11 and 12 students.
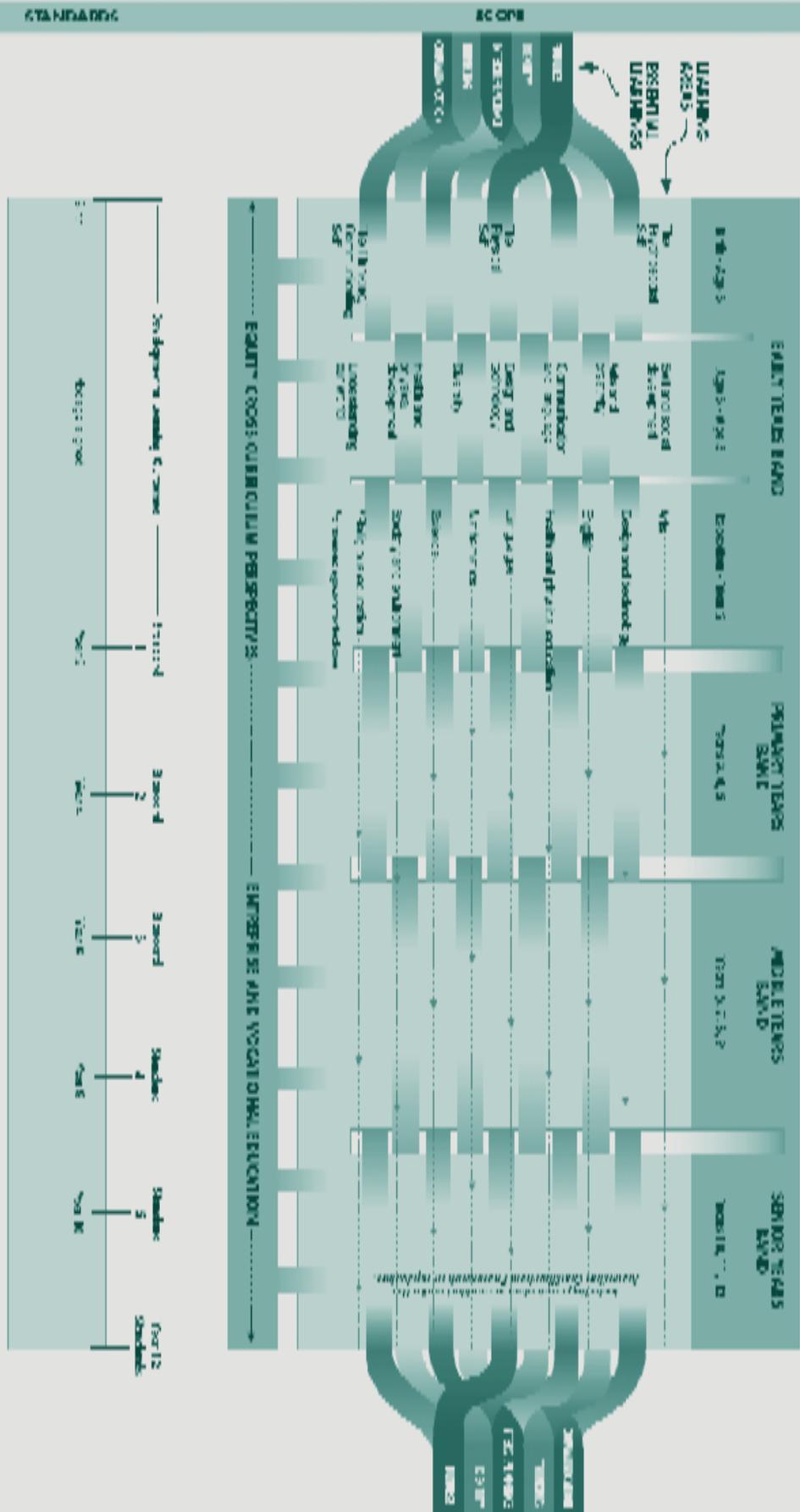
FIGURE 1: Overview of the S.A. Curriculum Standards and Accountability
Framework (2001), www.sacsa.sa.edu.au

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Religious Education supporting the integration of faith, life and culture

2.3

How does this Framework relate to the former Doctrinal Scope and Sequence Document?

This Framework incorporates and replaces the content of the former *Doctrinal Scope and Sequence*, which itself was derived from the *Catechism of the Catholic Church* and in an expanded way points to the broad range of doctrine from the Catholic Tradition. The four strands of the Framework - believing, living, celebrating and praying - examine the richness of the Tradition and its implications for living.

Doctrinal statements are now organised and presented in the context of the 'double page' which accompanies each Learning Outcome.

This Religious Education Framework functions as the 'local catechism' for use in South Australian Catholic schools. This is in line with the objective of the *Catechism of the Catholic Church,* which is not intended to replace local catechisms approved by the diocesan bishops. It is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures, while carefully preserving the unity of faith and fidelity to Catholic doctrine (John Paul II, Apostolic Constitution *Fidei depositum*). This Framework is faithful to the Catechism and draws from its teaching to provide teachers with a clear doctrinal framework for their teaching in Religious Education.

What are the Educational Foundations for the Framework?

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3

The educational process is informed by a dialogue between the wisdom of the Catholic Tradition and contemporary philosophies, theories, research and pedagogies. All pedagogical models of Religious Education are expressions of certain assumptions about how education and religion can be brought into a relationship within a particular context. This Religious Education Framework draws upon particular understandings of education in the context of the Catholic school. Educational theory focuses on the nature and context of the student, the role of the teacher, assumptions about knowledge, the learning process, effective pedagogies and assessment and reporting.

The word *education* is derived from the Latin word *educare*, to 'lead out'. In the process of making meaning, the knowledge and wisdom that is within students is enhanced by their active engagement with their world. In partnership with families and Church, Catholic educators are challenged to review educational approaches and practices in light of the Catholic Tradition and sound educational principles.

3.1 A Constructivist Approach to Education

The theoretical basis for teaching and learning in the Framework draws, with appropriate discernment, upon the family of theories that are grouped under the title of **'constructivism'**. Learners are active in the process of the construction of meaning as they engage with culture.

In the context of the Catholic school the construction of meaning engages the learner with Catholic teachings and beliefs. The aim is always to encourage learners to understand the meaning of Catholic beliefs, using language and concepts that are meaningful for them.

> *The deposit of faith or the truths are one thing and the manner of expressing them is quite another.*
>
> Vatican II Council, *Gaudium et spes*, n. 62

In a constructivist approach employed in the Framework students are encouraged to:

- engage in inquiry and reflection that fosters the interaction of thought and experience
- make links between the content being studied, Catholic beliefs and values and their own experiences, interests, questions and beliefs
- interact with and be challenged by the views of others
- reflect critically on their own knowledge and values in the light of the values and beliefs of the Catholic Tradition and other cultural sources that disclose truth
- recognise that language conveys meanings and interpretations, and that these meanings can be re-interpreted.

How do students engage with a constructivist learning process?

A constructivist learning environment invites students into a space in which learning is purposeful, contextualised and challenging. Learners are encouraged to engage in critical reflection, work collaboratively, use imagination, and make connections with their own feelings, actions and experiences as they engage with the content. Learners are active in the learning process as they construct new ideas based on their current and past understandings of particular concepts. While individuals make personal meaning, they do so within particular situations and contexts. In Catholic schools the learning process always engages the student with Catholic beliefs and values in the search for truth.

3.2

An Outcomes Based Approach to Education

The Framework also uses an 'outcomes based' approach to teaching and learning. The Learning Outcomes express what students need to demonstrate as a result of their learning.

Drawing from the Catholic Tradition, this Framework clearly articulates the knowledge, skills and attitudes which are the desired outcomes for student learning. In this Framework these outcomes are shaped by a Catholic understanding of the nature of the human person.

Learning Outcomes in this Framework are designed to foster a deeper understanding and appreciation of Catholic beliefs, values and practices.

Learning Outcomes:

- focus on student learning

- articulate what students will demonstrate as a result of their learning

- make teaching and learning more precise and explicit

- employ a constructivist approach

- clarify expectations

- identify the individual student's progress in learning

- help to identify gaps and overlap in the curriculum

- link planning, teaching, assessment and reporting

- provide a useful framework and a language for assessment and reporting.

3.3

What learnings are appropriate for the 21st Century?

Education today faces new challenges which are the result of changing socio-political and cultural contexts. Young people require new capabilities, dispositions and understandings to meet these challenges. Students are encouraged to broaden options and develop personal resources and flexibility suitable for living in the 21st century.

The Framework invites teachers to develop and shape the Essential Learnings within the broader context of Catholic education and with an awareness of the religious dimension of the Catholic school.

The Framework integrates contemporary philosophies, theories and pedagogies within the context of the Catholic Tradition. These will be explored more fully in the Companion Documents.

Learning that is purposeful & interesting

Learning that progesses through cycles of growth

Teaching that has clear outcomes

Teaching that engages with the students' worlds of meaning

Learning that is both meaningful & culturally relevant

Teaching that employs a constructivist approach

Learning that is contextualised & challenging

Teaching that invites the students to appreciate Catholic beliefs & values

Nothing that is genuinely human fails to find an echo in the hearts of believers.

Vatican II Council, *Pastoral Constitution on the Church in the Modern World,* n. 1

What are the Essential Learnings for Religious Education?

4

There has been an important discussion in South Australia in recent years regarding the essential aspects of learning. One of the pillars of the SACSA Framework 1999 (www.sacsa.sa.edu.au) is the set of 'Essential Learnings,' identified as futures, identity, interdependence, thinking and communication. These Essential Learnings are understandings, capabilities and dispositions which are considered as crucial in the education of learners from birth to Year 12 and beyond. They are developed in partnerships that are established with learners, parents and caregivers, families, parish and community, and are crucial to the progress of learners and to the future of society.

In the context of Catholic education, Essential Learnings are developed in the whole school experience, across all key Learning Areas and particularly in Religious Education. In this context these learnings have their foundation in the Christian understanding of God, Church and the human person. They are resources which are drawn upon throughout life and enable people to engage productively with changing times as thoughtful, active, responsive and committed local, national and global citizens. Engaging with these concepts is crucial to building a learning culture.

4.1

Futures:

In Catholic education, what knowledge, skills and dispositions enable learners to maximise opportunities to create preferred futures, shaped by the Reign of God?

Catholic foundation: Creation is not journeying into nothingness, but rather being taken up by God and transformed. God reveals, in the life, death and resurrection of Jesus, through the action of the Spirit, that all of humanity and all creation is made new. It is the crucified and risen Christ who is the hope for the world and the shape of the future.

Learners develop:

- understanding and appreciation of the vision of the Reign of God

- hope about their ability to contribute actively to shaping preferred futures

- skills and attitudes to contribute to and shape a future where people live in right relationship with God, with one another, and with all creation

- capabilities to reflect critically on current trends, and in response, to plan and take action to shape preferred futures.

4.2

Identity:

In Catholic education, what knowledge, skills and dispositions are required to understand self, family, group and religious identity?

Catholic foundation: Humanity is fundamentally graced and human beings are created in the image and likeness of God. Each person is shaped by community and culture and is called to full participation in its life. The Church is the community of Christ's disciples, the instrument of union between God and God's people. Reconciliation and healing are important elements of the life long growth into the fullness of life.

Learners develop:

- emerging awareness of the Catholic vision of self and others, as created in the image of God

- appreciation of the Church as community

- capabilities to contribute to, critically reflect on, plan, and take action in order to shape relationships for the common good

- confidence, within the Catholic Tradition, to dialogue with diverse religious beliefs, and engage with complex social relationships.

4.3 Interdependence:

In Catholic education, what knowledge, skills and dispositions are required to understand the interconnectedness of God, humanity and creation and to reflect, plan, and take action to shape local and global communities?

Catholic foundation: God is the one in whom we "live, move and have our being" and is revealed in Christ and the Spirit as the mystery of love. God reveals that all people are called to communion with God, each other and with all of creation. God as Trinity is the source of all creation; and humanity is called and challenged to acknowledge dependence upon God and interconnectedness with the whole universe.

Learners develop:

- understanding of God the Trinity as the basis for relationship with others and creation
- a sense of being connected with God, humanity, and creation
- awareness that people are stewards of creation and co-creators with God
- ability to read the signs of the times, reflect on them in the light of the Gospel and take action to bring about justice.

4.4 Thinking:

In Catholic education, what knowledge, skills and dispositions are required to make meaning, to create and innovate, and to generate solutions in light of the Catholic Tradition?

Catholic foundation: The Catholic Church, faithful to its Tradition, values wisdom and understanding. The use of critical thinking and imagination encourages the dynamic interplay of faith and reason. The Tradition is an active, continuing process whereby new generations are introduced to previous stages of development and equipped to carry the same process further, so that knowledge is advanced.

Learners develop:

- appreciation of the rationality of Catholic beliefs and how these provide meaning
- a sense of creativity, wisdom and enterprise
- capabilities to evaluate critically, plan, and generate ideas and solutions
- understanding of the nature of the Tradition as it draws upon the wisdom of the past, engages the present and moves towards the future
- abilities to express ideas and solutions concerning personal, social, economic and spiritual matters.

4.5

Communication:

In Catholic education, what knowledge, skills and dispositions are required to construct religious meaning, develop effective communication and understand the power of communication and its technologies?

Catholic foundation: Through God's self-revelation the mystery of God is revealed to the world. Religion invites us into the dimension of mystery by way of symbols and stories, as well as through prayer and ritual. Within human society, communication should be used for the good of the individual and all people, and be at the service of justice, charity and truth.

Learners develop:

- abilities to reflect on religious meaning as revealed in language, symbol, gesture, and ritual
- capabilities to reflect on, and shape, the present and future through the appropriate use of technologies
- literacy in the religious discourse, through understanding and use of theological language
- communication skills to proclaim a positive image of humanity and the richness of the Catholic Tradition
- understanding of the power of communication and identifying methods and styles which serve justice, charity and truth.

What are the aims of Religious Education in the Framework?

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5

Religious Education is part of the evangelising mission of the Catholic school and is a significant learning area.

The purpose of Religious Education is to deepen students' understanding of the Tradition and to develop an appreciation of its significance in their lives, so that they may participate effectively in the life of the Church and wider society. *The aims* for Religious Education are shaped and informed by the *Essential Learnings*.

In the context of Catholic education, Religious Education *aims* to develop in students:

5.1

1. Knowledge and understanding of the Catholic Tradition, including:

- beliefs about God
- the person, message, life, death and resurrection of Jesus
- beliefs about the nature, dignity and destiny of the human person
- significant Christian texts and rituals
- the purpose, structure and life of the Church community as it engages with the world and other faiths
- beliefs about the nature of freedom and responsibility
- the Christian challenge to embrace a faith that does justice
- the experience and function of prayer, liturgy and sacrament in the life of the Church community
- the beliefs, practices and values of other religious traditions.

2. Skills and capabilities related to learning in the religious domain, including the ability to:

- reflect on their own worlds of meaning and experience, and engage with Catholicism as a living, believing, celebrating and praying religious tradition
- draw on Catholic beliefs and values to understand and evaluate the implications of significant decisions, actions and relationships in their lives
- reflect on, plan, and take action to shape preferred futures drawing upon the moral wisdom and claims of the Catholic Tradition
- engage with and interpret sacred texts and significant Church documents
- use religious language, gestures and symbols to communicate effectively and respectfully, using a range of methods and technologies.

3. Values and dispositions related to learning in the religious domain, including:

- an appreciation of the person of Jesus and his significance for Christian life
- respect for the role of the Church – in its history, community life and teaching authority
- reverence for creation as graced by God
- openness to explore freely and discuss issues and questions of meaning and purpose
- respect for the sacredness and dignity of human life.
- a sense of hope for the future based on the Paschal Mystery
- appreciation of the role of prayer and meditation
- an openness to the baptismal call to discipleship and vocation
- respect and empathy for other religious traditions.

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4. An openness to deepening faith, insofar as Religious Education complements Primary Proclamation and Catechesis, including:

- skills of reflection and discernment
- engagement in prayer as relationship with God
- awareness of God's presence in relationships, events and creation
- a sense of purpose and belonging as a member of the Church community
- an appreciation of living in fidelity to the Gospel
- a call to discipleship and vocation.

5.4

Students have the right to learn with truth and certainty the religion to which they belong. This right to know Christ, and the salvific message proclaimed by him cannot be neglected.
Congregation for the Clergy, 1988, *General Directory for Catechesis*, n.74

How is the Religious Education Framework structured?

6.1

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Strands and Key Ideas

Drawing its inspiration from the four sections of the *Catechism of the Catholic Church*, the Religious Education Framework explores the Catholic faith as a believing, living, celebrating and praying faith Tradition. This Framework is organised into three conceptual strands and a fourth strand, 'praying', is integrated across the Key Ideas.

The three conceptual Strands concern knowledge, skills and attitudes associated with:

Believing

This Strand explores the Church as a believing community. It enables students to explore the rich heritage of the thoughts and beliefs of the Catholic Tradition and its meaning and significance for their lives.

Living

This Strand examines the qualities of discipleship as an invitation to promote the Reign of God. It explores ethical issues, moral decision making and conscience formation in light of the ethical codes of the Gospels and Catholic Tradition.

Celebrating

This Strand reflects on the Church as a celebrating community. It explores the nature of prayer, the liturgical and sacramental life of the Church, and its relationships with other religions and their traditions.

The fourth integrated Strand:

Praying

This Strand is integrated across the three conceptual Strands and emphasises the importance of prayer across the life of the Church: in its beliefs about the nature of God and the human person, in its moral teachings, and in its liturgical life.
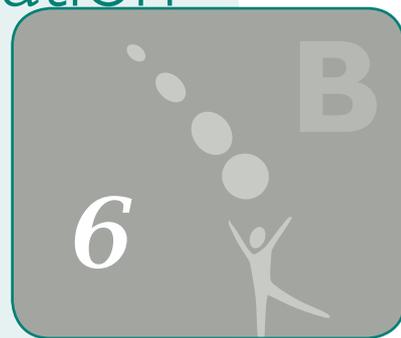
6.2 Key Ideas

Each conceptual Strand is organised into four mandated Key Ideas.
A Key Idea is a pedagogical and Tradition organiser which articulates fundamental concepts and learning.

12 Key Ideas are employed in the Religious Education Learning Area.

Strand				Key Ideas	
Praying	Believing	1	*God and Revelation*	Students explore God's presence in creation and God's self-revelation in Jesus Christ and the Holy Spirit.
		2	*Being Human*	Students respond to the idea that humanity is made in the image of God and grounded in God's love, and explore the themes of grace and sin.
		3	*Textual Interpretation*	Students interpret and explore revelation given in Scripture, the Creeds and other foundational texts.
		4	*Church and Community*	Students critically reflect on change and continuity in the praying believing, living and celebrating Church, as it engages with the world.
	Living	5	*Discipleship and the Reign of God*	Students explore how Christian discipleship is a vocational commitment to Jesus' vision of the Reign of God.
		6	*Moral Decision Making*	Students appreciate how the process of informing one's conscience enables individuals to exercise authentic freedom when making decisions.
		7	*Religious Authority for Ethics*	Students explore how a critical understanding of the origins, sources and principles of ethical codes contributes to responsible Christian living.
		8	*Social Justice and Ethical Issues*	Students critically reflect on and apply a Christian ethic of life to a range of contemporary justice and ethical issues.
	Celebrating	9	*Sacraments and Sacramentality*	Students research and explore the concept of sacramentality and the place of Christian sacraments in the life of the Church.
		10	*Prayer and Liturgy*	Students explore prayer, including liturgical prayer, within the Christian Tradition as celebration of God's presence in people's lives.
		11	*The Liturgical Year of the Church*	Students research and communicate how the life, death and resurrection of Jesus is celebrated in the seasons and feasts of the Church's Liturgical Year.
		12	*Religious Traditions*	Students investigate beliefs, rituals and festivals in diverse religious traditions and demonstrate an appreciation of their own tradition and respect for other religious traditions.

Standards and Framework Learning Outcomes

6.3

- In the Religious Education Framework Seven Curriculum Standards have been developed to provide a common reference point and indication of student entitlement, expressed at significant points of the learning continuum: Preschool, Years 2, 4, 6, 8, 10 and 12.

- Each Standard contains Framework Learning Outcomes derived from the Key Ideas. Framework Learning Outcomes describe the knowledge, skills, attitudes and dispositions that learners are expected to develop, enabling progress in learning to be tracked.

- All twelve Framework Learning Outcomes are mandated: they need to be addressed in each Standard.

6.4 The Double Page: Purpose

Each Framework Learning Outcome is presented on a 'Double Page' with the following elements:

- the Learning Outcome
- Key Idea
- the Catholic Tradition supporting the Learning Outcome
- student context
- Essential Learnings
- examples of evidence
- skills, attitudes and dispositions relevant to the Learning Outcome
- links.

The Outcome Double Pages:

- are a tool for designing curriculum in the local context
- provide a 'depthing' of the Learning Outcomes and support religious educators as they plan, deliver and review the Religious Education curriculum
- explore some possible interpretations of Key Ideas through 'Examples of Evidence'
- are a flexible tool for which there is no 'lockstep' approach.
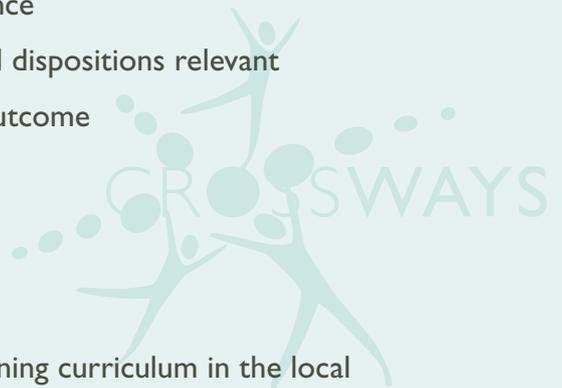
The Double Page: Significant Questions

The Double Page for each Framework Learning Outcome can be used in a variety of ways.

Each aspect of the Double Page is significant and is important in the planning, delivery and review of Religious Education curriculum. The Double Page supports the process of curriculum design and review as teachers consider such questions as:

Significant Questions:

What elements of the Tradition are explored in the Framework Learning Outcome?

How does this unit invite students to deeper faith?

What elements of the context of the students affect the Framework Learning Outcome?

How are links made to other Learning Areas or to the Essential Learnings?

What are the characteristics of learners? What are their interests?

What learning activities and strategies will support the achievement of the Framework Learning Outcome?

What specific understandings, skills and dispositions would students demonstrate?

Which Essential Learnings and Key Competencies will be developed through this unit?

How will this unit of work be evaluated, assessed and reported?

The Double Page Template

6.6

Key Idea

This is one of the 12 Key Ideas which states the fundamental concepts and learnings.

The Learning Outcome develops this Key Idea in a particular way at this Standard.

The Tradition Box statements are identified under this **KI Tag**.

The Catholic Tradition box

This contains a broad range of insights from the Tradition relevant to this Outcome, from Scripture, liturgy, doctrine and a range of Church documents.

Introduction to the Catholic Tradition box

This provides a contextual or interesting window into the Tradition.

Sub –Themes

of the Key Idea

These provide groupings of the Tradition Statements, similar to the former DSS Themes.

Tradition Statements

Several of these could be incorporated in a unit developed for this Learning Outcome.

They are written for teachers to present the concepts at the level at which they are meant to be understood by students.

Tradition Reference

The arrow points to Tradition sources such as Church documents, Scripture, doctrine, liturgy, moral theology, and theological reflection.

See reference list in part 10.

Standard 2

Discipleship and the Reign of God

living

Key Idea 5

Students explore how Christian discipleship is a vocational commitment to Jesus' vision of the Reign of God.

The Catholic Tradition supporting this Outcome

Introduction Most people love to have heroes; people who inspire us with what they can do, or what they have done. The Catholic tradition informs people that, throughout the Bible, and within the Catholic story, there are many women and men who too can inspire us to grow in love.

Statements from the Tradition like the following are relevant to this Key Idea and Learning Outcome:

Discipleship

- The Gospels present different understandings of discipleship.
- Discipleship is a call to a deepening friendship with God through Jesus.
- In the bonds of friendship and service to others, people come to experience the fullness of life promised by Jesus.
- Throughout the Christian story, there have been those who responded to the call to discipleship, some of whom the Church has named as saints.
- Discipleship is a life long conversion, a turning towards God with the whole of one's being. → 'Universal Call To Holiness: *Lumen Gentium*'.
- Discipleship is a call into a community which engages the world for the sake of the Reign of God. → CCC 899, 900.
- The Holy Spirit enables disciples to preach the Good News of Jesus and use their gifts for the good of the community.
- The Saints are presented to us as models of Christian discipleship. → Canonisation, CCC 828

Reign of God

- Jesus came to bring Good News to the poor, release to prisoners, recovery of sight to the blind and freedom for the oppressed. → Luke 4, Mark 1:14.
- Justice, peace and right relationships define what it means to be disciples in the world today.
- When people use their gifts for the service of others, they proclaim the Reign of God.

Mary

- Mary, the first disciple, listened to the Word of God in her life, and responded to it. → CCC 494, Hail Mary.
- Being a disciple is an invitation to live life to the fullest. The Assumption of Mary is a sign of hope that the loving power of God will prevail. → CCC 966-969.
- _____

Skills, Attitudes and Dispositions

Learners have opportunities to explore and develop:

- Critical reading and viewing skills associated with religious texts.
- Skills in developing "forms of prayer" which support discipleship e.g. prayers of petition.
- Respect for inclusive practices.
- Appreciation of the work and motivation of Christian disciples in the past and present.

- A desire to be respectful towards others.
- An openness to explore the vocational commitment of being a follower of Jesus.
- _____

Skills, Attitudes and Dispositions

The range of examples provides a useful reminder of cognitive and affective skills, attitudes and possible faith responses which students could have opportunities to explore and develop.

START HERE

Framework Learning Outcome

The Double Page is designed around the Framework Learning Outcome.

The Framework Learning Outcome here combines Standard 2 with Key Idea 5 to articulate Outcome 2.5.

The Framework Learning Outcome broadly describes the knowledge, skills and understandings that learners are expected to develop in this Standard.

The verb is italicised to emphasise the learning process.

Outcome 2.5

Learning Outcome 2.5

Examines the lives and teachings of key figures in the Judeo-Christian tradition and *explores* discipleship in the lives of contemporary people.

Programming and Planning in Religious Education

Student Context

The notion of heroes is appealing to students of this age. However they will need help to differentiate between 'celebrity and hero', 'popularity and respect'. Many children face difficulty in defining positive role models even within the family. Biblical heroes and positive role models of discipleship provide a rich counter-cultural challenge to contemporary values. Imaginative presentation of these models will appeal strongly to this age.

Essential Learnings

An Essential Learning focus could be one of the following examples:

T Imagining and empathising with the life experience of another.

C Using a variety of texts, critically analysing and evaluating stories about discipleship.

F Looking at the discipleship challenges posed in the past with a view to contemporary and future perspectives.

In Working together to improve relationships and inclusive practices in a class and school context.

Id Developing notions of Christian discipleship.

Examples of Evidence

Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:

*   Examines texts relating to significant people in the First Testament e.g. Sarah, Moses, Abraham and Ruth, and identifies how these people responded to God's call. T • KC1 • KC6

*   Reads and views a range of texts about Mary's life and records examples of her responses to God's call. T • KC7

*   Examines art works and texts related to the ministry of Jesus (Matt: 8), identifies how Jesus befriended outsiders and critically reflects on the concept of inclusivity. T • In • F KC1 • KC6

*   Presents evidence from the life of a contemporary person to show how they fulfil the criteria for Christian discipleship. T • KC1 • KC2

*   Explores the growth of the Early Church Communities, and identifies ways that early Christians supported and helped each other. F • In • KC1 • KC2

*   _____

Student Context

This points in a general way to the developmental stage of students, their socio-cultural context, religious experience and practice, or other factors specific to the Learning Outcome.

It needs to be shaped by the local context.

Examples of Evidence

These are indicative of the types of learning activities that would show that a Learning Outcome has been achieved (in part or in full).

It is not an exhaustive list.

They include references to the Essential Learnings and Key Competencies.

Essential Learnings

These are personal and intellectual qualities which include capabilities, dispositions and understandings.

The EL statements here are sample expressions in the light of the Outcome. They are often linked to the Tradition.

They are distinct from Examples of Evidence, as they have a broad educational focus.

Links

Other Key Ideas:
KI 4, 8

Other Learning Areas:
English, The Arts, S&E

FLE:
Relationships
Making Choices

Sample Support Material:
Unit 2.5-1 Lent Reaching Out
Unit 2.5-2 Mary A Woman of Faith

School and Community:
Parish Groups e.g. St Vincent de Paul Society, Patron saint of school/parish Project Compassion

*   _____

Links to...

Other Key Ideas - Double Pages and their Tradition boxes.

Other Learning Areas.

Family Life Education themes.

Sample Support Material units.

School and broader community.

Empty Space

Only the Framework Learning Outcome is mandated.

Every other aspect of the Double Page invites the teacher to add and adjust in the light of the local context and curriculum focus.

What are the Characteristics of the Learner and Ways the Learner Engages with each Strand?

7

B

7.1

Characteristics of the Early Years Learner (Age 3-Yr 2)

Early Years – DISCOVERY

Early Years learners approach the world with a sense of curiosity and wonder which, with nurturing, evokes an appreciation of the mystery of God in creation and relationships.

A creative imagination opens the student to exploration and experimentation. Through immersion in both real and imaginary worlds, students express their own ideas, and construct new understandings.

Story telling can be an effective way of connecting and stimulating the imagination of the Early Years learner. Through story the learner is invited into the religious tradition.

All children pass through a period of rapid maturation in which they acquire mobility, language, socially acceptable ways of expressing emotions and skills in relating to those around them.
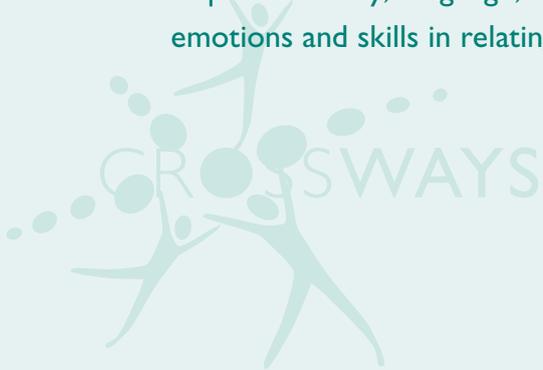
They develop important concepts about themselves as independent people and their own worth, about their families and their local community.

The Early Years learner looks to significant adults for guidance in discerning appropriate behaviour and for developing a sense of right and wrong.

In general learning occurs through direct experiences such as play. Play actively engages the learner in concrete ways. Through play learners explore their emotions, develop relationships with others, and learn about themselves.

The Early Years Learner Engaging with each Strand

7.1.1

How RE supports student learning

This Strand explores the Church as a believing community. It enables students to explore the rich heritage ...

Believing

Some of the ways the learner will engage in this Strand are to:
- *explore* a variety of images of God and language about God
- *grow* in understanding of him/herself as unique and loved by God
- *know and interact* with a rich variety of religious texts from within the Tradition
- *appreciate* the work of people in the Church community.

This Strand examines the qualities of discipleship as an invitation to promote the Reign of God. It explores...

Praying

Living

Some of the ways the learner will engage in this Strand are to:
- *investigate and name* the values that Jesus demonstrated in his words and deeds
- *reflect* on Jesus as a role model for making good choices
- *name* the values that build right relationships in the classroom and school community
- *explore* ways in which people care for God's gift of creation.

This Strand reflects on the Church as a celebrating community. It explores the nature of prayer, the liturgical...

Celebrating

Some of the ways the learner will engage in this Strand are to:
- *investigate* the meaning attached to Christian symbols
- *experience* a variety of ways of praying, both alone and in community
- *understand* that the Church has a special calendar that marks significant events throughout the year
- *investigate* a range of different religious traditions within the school and local community.

GROWING IN FAITH
How RE supports the journey of faith

... of the thoughts and beliefs of the Catholic Tradition and its meaning and significance for their own lives.

Through this Strand the student is invited to:
- *become aware of* the presence of God in him/herself, others and creation
- *grow* in appreciation of all people as loved by God
- *know and enjoy* the stories of Jesus and the people of God
- *develop* an understanding of him/herself as being part of a faith community that works and prays together.

Believing

... ethical issues, moral decision making and conscience formation in light of the ethical codes of the Gospels and Christian Tradition.

Through this Strand the student is invited to:
- *reflect* the values displayed by Jesus in the Gospels in his/her life.
- *be aware* of the impact that individual choices have on others
- *grow* in the capacity to build friendships based on the values that Jesus taught
- *experience* a sense of wonder and awe in God's creation.

Living

... and sacramental life of the Church and its relationships with other religions and their traditions.

Through this Strand the student is invited to:
- *share and celebrate* stories of initiation into the Church community
- *grow* in awareness that God is present when people pray
- *desire* to participate in liturgies and rituals associated with the liturgical year
- *respect* people from other cultures and traditions.

Celebrating

7.2

Primary Years –IDENTITY

The Primary Years learner is developing a thirst for knowledge and new experiences. At this age the learner is curious, has a sense of adventure and desires to learn new things as the understanding of self, community and the wider world expands.

Choices made by the Primary Years learner are beginning to be shaped by peer relationships. The learner develops through dealing with a range of views and social roles and relationships. In this challenging period the learner may struggle to develop self understanding, as the learner engages with an increasing range of social and religious settings.

The Primary Years learner begins to enjoy working collaboratively but also develops skills in independent learning. The thinking of the Primary Years learner is concrete but the ability to understand abstract ideas begins to develop.

Fairness and equal treatment are at the core of the emerging moral framework of the Primary Years learner.

The learner begins to acquire a greater sense of personal identity through relationships and understands the meaning of co-operation and sharing. During this period the learner often has a keen sense of right and wrong and evaluates attitudes and behaviour.

The Primary Years learner engages with the stories and practices of the Church community, gaining a stronger sense of religious identity.

Sacred stories can take on new significance as the Primary Years learner interprets and responds creatively to religious texts.
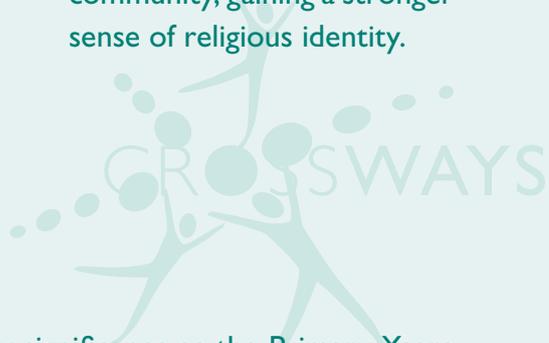
7.2.1

The Primary Years Learner Engaging with each Strand

How RE supports student learning

This Strand explores the Church as a believing community. It enables students to explore the rich heritage ...

Believing

Some of the ways the learner will engage in this Strand are to:
- *reflect* on his/her experience of God as mediated through human experience
- *research and reflect upon* stories about Jesus
- *explore* and appreciate the positive qualities of friendship
- *examine* the Judeo-Christian Scriptures and other religious texts
- *investigate* the Church as a Eucharistic community.

This Strand examines the qualities of discipleship as an invitation to promote the Reign of God. It explores...

Praying

Living

Some of the ways the learner will engage in this Strand are to:
- *investigate and appreciate* the work and motivation of Christian disciples in the past and present
- *understand* that individual choices impact on the well-being of self and others
- *reflect* on the significance of prayer and action in the life of Jesus
- *explore* the concept of justice and develop skills for just action in light of the Gospels.

This Strand reflects on the Church as a celebrating community. It explores the nature of prayer, the liturgical...

Celebrating

Some of the ways the learner will engage in this Strand are to:
- *understand* the sacramental symbols used in the Catholic Tradition
- *experience and develop* skills in a range of prayer forms
- *research* the major feasts of the Liturgical Year of the Church
- *investigate* the richness of other religious traditions.

GROWING IN FAITH
How RE supports the journey of faith

... of the thoughts and beliefs of the Catholic Tradition and its meaning and significance for their own lives.

Through this Strand the student is invited to:
- *recognise* God's ongoing presence in the world and human experience
- *be inspired by jesus and desire* a deeper relationship with him
- *be inclusive and reconciling* in his/her relationships
- *respect and reverence* Scripture as the Word of God
- *grow* in appreciation of the Eucharistic community through participation in its life.

Believing

... ethical issues, moral decision making and conscience formation in light of the ethical codes of the Gospels and Christian Tradition.

Through this Strand the student is invited to:
- *be open* to explore personal commitment to discipleship
- *use* the example of Jesus' words and deeds to make decisions of conscience
- *possess* a sense of hope based on the belief that individuals and their actions make a difference
- *feel* passionate about what is just and fair and be willing to respond to injustice.

Living

... and sacramental life of the Church and its relationships with other religions and their traditions.

Through this Strand the student is invited to:
- *develop* an appreciation of the Sacraments of Initiation and Reconciliation
- *be open* to the regular practice of prayer
- *desire* to participate in the liturgical life of the Church
- *respect* different religious traditions and grow in appreciation of his/her own religious identity.

Celebrating

7.3

Middle Years – CHANGE

Rapid change is significant in the life of the Middle Years learner, as physical and emotional changes associated with puberty are experienced. There is a tension between the security of childhood and the exciting uncertainty of adolescence. The student may begin to confront and challenge the values and expectations of the adult world by testing limits and exploring new ways of behaving.

The identity of the Middle Years learner is being challenged and shaped by peer group, popular culture and media.

Values are significantly shaped by a deepening involvement in interpersonal relationships outside the family. At this stage there is an increasing awareness of the complexity of the wider world. The Middle Years learner begins to experiment with a range of roles as personal identity is clarified.

The Middle Years learner develops an increasing ability to interact, explore, analyse and make abstract generalisations. The learner engages critically with the world in its historical perspective and often challenges the status quo and creates new and relevant symbols and rituals.

The Middle Years learner can appreciate the communal nature of Catholic life and worship, particularly in the local parish.

At this stage the learner develops a more sophisticated understanding in the areas of faith and moral reasoning. A sense of right and wrong is linked with underlying intention as the learner determines the morality of an action. The Middle Years learner has the ability to understand situations from various points of view.

7.3.1

LEARNING

How RE supports student learning

This Strand explores the Church as a believing community. It enables students to explore the rich heritage ...

Believing

Some of the ways the learner will engage in this Strand are to:
- *research and reflect* upon beliefs about the religious quest for meaning
- *explore and discuss* individual, social and religious identity
- *examine and appreciate* the historical and cultural contexts of Scripture
- *investigate* the role and purpose of religion in society.

This Strand examines the qualities of discipleship as an invitation to promote the Reign of God. It explores...

Praying

Living

Some of the ways the learner will engage in this Strand are to:
- *explore* the values embedded in Jesus' teaching about the Reign of God
- *compare and contrast* concepts of freedom, grace, sin and responsibility
- *research* key social and moral teachings of the Church
- *examine and respond* to ethical issues and identify common values across religious traditions.

This Strand reflects on the Church as a celebrating community. It explores the nature of prayer, the liturgical...

Celebrating

Some of the ways the learner will engage in this Strand are to:
- *research* the historical development of the words, actions and symbols of the sacramental life of the Church
- *explore* different ways of praying and identify the elements of liturgy
- *discuss* the life of Jesus and make connections with the liturgical year of the Church
- *investigate and appreciate* diverse religious traditions and discuss their similarities and differences.

GROWING IN FAITH
How RE supports the journey of faith

... of the thoughts and beliefs of the Catholic Tradition and its meaning and significance for their own lives.

Through this Strand the student is invited to:

- *experience* a personal encounter with God
- *use* prayer and music to deepen his/her identity and relationship with God
- *respond* to the presence of the Holy Spirit in his/her life
- *identify and participate* in the mission of the Church in society.

Believing

... ethical issues, moral decision making and conscience formation in light of the ethical codes of the Gospels and Christian Tradition.

Through this Strand the student is invited to:

- *consider and respond* to the call of discipleship through prayer
- *acknowledge* the reality of personal and social sin and draw upon God's unconditional love
- *engage with and develop respect for* the Church's moral wisdom
- *commit* to working for justice in the local and global community.

Living

... and sacramental life of the Church and its relationships with other religions and their traditions.

Through this Strand the student is invited to:

- *develop* a deeper regard for sacramental life
- *experience and contribute to* communal prayer and liturgy
- *respect and appreciate* the Eucharist as central to the life of the faith community
- *recognise* the sacred in daily life and respect God's presence in various cultures and traditions.

Celebrating

Characteristics of the Senior Years Learner (Yr 10-12)

7.4

Senior Years – MEANING & RELEVANCE

At this age the learner searches for meaning and relevance in the transition between formal schooling and post-schooling and there is a focus on life skills for employment and the future.

The Senior Years learner experiences increasing independence and responsibility in the family, workplace and school and develops a sense of social responsibility in exploring and contributing to local and global issues of justice and peace. The learner explores Catholic social teaching and its implications for living.

During these years peer relationships are vital. The learner is confronted with the demands of interdependence and is developing the ability to cooperate and empathise with others. New insights into freedom, responsibility and sacramentality are opened and enduring values such as love, honesty and tolerance are identified. A deepening sense of personal identity and spirituality, which contributes to the search for meaning, may be experienced.

The Senior Years learner often demonstrates an ability to evaluate critically complex arguments and ideas and are invited to do this in the light of Catholic heritage and wisdom.

At this age the learner can assess how change and continuity impact on society and contribute to future structures and patterns. As the learner considers social, political and scientific issues, the relationship between cause and effect is appreciated.

Through synthesising and evaluating ideas and values from a range of sources and ideologies, the Senior Years learner forms personal meanings amidst the ambiguities of life.

The Senior Years Learner Engaging with each Strand

7.4.1

LEARNING

How RE supports student learning

This Strand explores the Church as a believing community. It enables students to explore the rich heritage ...

Believing

Some of the ways the learner will engage in this Strand are to:
* *research and reflect upon* Catholic beliefs about revelation and the mystery of God as Trinity
* *explore and appreciate* how religious perspectives inform values, beliefs and identity in a pluralist culture
* *apply* a variety of interpretive methods to Scripture and key texts in the Christian Tradition
* *investigate* ways to contribute to the ecumenical movement as an ideal of the Reign of God.

This Strand examines the qualities of discipleship as an invitation to promote the Reign of God. It explores...

Living

Some of the ways the learner will engage in this Strand are to:
* *understand and demonstrate* how virtues and values such as compassion, courage and simplicity are the basis for Christian discipleship
* *investigate* how an informed conscience is grounded in the search for truth and human freedom
* *examine* the values, principles and norms of the moral wisdom and teachings of the Church
* *explore* contemporary ethical issues and design solutions in light of core teachings and values in the Catholic Tradition.

This Strand reflects on the Church as a celebrating community. It explores the nature of prayer, the liturgical...

Celebrating

Some of the ways the learner will engage in this Strand are to:
* *explore and understand* the importance of sacramentality in the Catholic Tradition
* *appreciate* Catholic traditions of spirituality, prayer and meditation
* *research and reflect* on the meaning of the Paschal mystery and make links to the celebration of the Eucharist
* *demonstrate* an understanding of the activity of the Holy Spirit across diverse religious traditions.

Praying

GROWING IN FAITH
How RE supports the journey of faith

... of the thoughts and beliefs of the Catholic Tradition and its meaning and significance for their own lives.

Through this Strand the student is invited to:
- *pursue* a more personal understanding of revelation within his/her life and prayer
- *respect and reverence* Catholic beliefs about the meaning and dignity of human life as a basis for his/her relationships
- *recognise and appreciate* the inclusive and liberating meaning of key texts in the Christian Tradition
- *participate* in an inclusive community of faith with a mission to love and act justly.

Believing

... ethical issues, moral decision making and conscience formation in light of the ethical codes of the Gospels and Christian Tradition.

Through this Strand the student is invited to:
- *respond* to the call of discipleship and *discern* a vocational vision for life
- *appreciate and use* prayer, Scripture, Church teachings and the advice of wise people when making difficult moral choices
- *grow* in respect for the moral wisdom of the faith community and Magisterium
- *be proactive* in contributing to the Reign of God by participating in projects for a better world.

Living

... and sacramental life of the Church and its relationships with other religions and their traditions.

Through this Strand the student is invited to:
- *design and participate* in liturgies or prayer services which celebrate the sacramental presence of God
- *appreciate* the value of reflection and prayer in developing a spiritual dimension of life
- *participate* meaningfully in the celebration of the Eucharist
- *desire* to live in harmony with other religious and cultural groups.

Celebrating

The Framework
Learning Outcomes

The Framework Learning Outcomes are presented in three forms:

8.1   An Overview Poster that shows all of the 84 Learning Outcomes articulated from the Key ideas across Standards P (towards the end of Pre-School) to Standard 6 (towards the end of Year 12)

8.2   A Table that shows how each Key Idea is developed and expressed across the seven Standards

8.3   Booklets for each Standard that contain the 'double pages' for each Outcome. These explore the ways in which an Outcome might be understood in terms of the student context, Essential Learnings and relevant elements from the Tradition.

Framework Learning Outcomes
Overview Poster

This Poster presents the Learning Outcomes articulated from the Key Ideas across the Standards. These Outcomes are mandated for all Catholic Schools in South Australia.

CROSSWAYS

Framework Learning Outcomes
by Key Ideas:

The 12 Key Ideas are presented in tables to demonstrate how each Key Idea is expressed through the 7 Standards, accompanied by relevant examples of evidence.

OUTCOMES BY KEY IDEA 1

Key Idea 1 *Students explore God's presence in creation and God's self-revelation in Jesus Christ and the Holy Spirit.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: BELIEVING		
	Outcome P.1	**Outcome 1.1**	**Outcome 2.1**
	***Begins to recognise* God's presence in all of creation through their experience of awe and wonder.**	***Explores* and *discusses* how God is revealed as source of life and love.**	***Researches* the ways God is revealed in human experience, and *focuses* on the life and work of Jesus.**
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • making and flying kites • creating environment collages • growing seeds/plants • learning about life cycles • setting up prayer space to thank God for creation • thanking and praising God for particular aspects of creation • sharing photos of favourite places • celebrating pet day • lying on the grass and watching clouds • celebrating a ritual for each season.	**Examples of Evidence** • Uses art, symbol and words to name God in a variety of ways. T • C • KC6 • Engages in a variety of activities involving the use of the senses to express the beauty and wonder of God in creation. T • In • Identifies and names ways in which the actions of Jesus reflect God's love and forgiveness. T • KC1 • KC2 • Uses multi-media to create a reflection or prayer to celebrate the activity of the Holy Spirit in his/her life. C • KC7 • Presents a collage showing aspects of God's goodness, love and forgiveness. T • KC2 • KC3	**Examples of Evidence** • Researches stories about Jesus and shares some of the diverse ways that Jesus reflected God's inclusivity, compassion and justice. T • KC1 • KC2 • Listens to stories about the way Jesus befriended outsiders and discusses strategies for maintaining an inclusive classroom. In • F • KC4 • Examines how Jesus revealed God in the way he lived, prayed and challenged people e.g. Jesus' table fellowship and/or the miracles. T • Id • F • In • KC1 • Finds examples of the activity of the Holy Spirit in human experience, e.g. in courage, laughter, joy and challenge. T • C • KC2 • Researches the Jewish context in which Jesus lived and illustrates aspects of Jesus' relationship with God. Id • C • KC2

God and Revelation

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: BELIEVING			
Outcome 3.1	**Outcome 4.1**	**Outcome 5.1**	**Outcome 6.1**
Explores the Christian belief that God is revealed in the activity of the Holy Spirit: in creation, Church and human experience.	*Researches* and *reflects* on how religious beliefs in general, and Catholicism in particular, inform such understandings as God, salvation, afterlife and the origin, purpose and meaning of human life.	*Examines* Christian beliefs about a Trinitarian God and *explains* why Trinity is the basis for relationship with self, others and creation.	*Examines* different understandings of revelation and experiences of the sacred in various religious traditions and *summarises* some key Catholic beliefs about God.
Examples of Evidence • Uses a variety of media to describe and present examples of God's creation, e.g. the beauty of a sunset, the miracle of birth. C • KC7 • Researches and presents aspects of God revealed in the First Testament, e.g. God as friend, deliverer of justice, creator. T • C • F • KC1 • Examines early Christian beliefs about God being revealed in the person and work of Jesus Christ and reflects on the implications of these beliefs for his/her life. T •F • KC1 • Researches diverse beliefs about God with a focus on the Christian belief of Trinity. Id • T • In • KC1 • Recognises and identifies the transformative presence of the Spirit in the ordinary events of life. F • T • In • KC6 • Investigates Church teachings and describes the gifts and fruits of the Holy Spirit. T • C • Analyses the creation stories with a view to understanding the creative role of the Spirit and the impetus for being co-creators of all aspects of creation. T• F • C • In • KC1	**Examples of Evidence** • Recognises that, across religious traditions, sacred mystery is revealed in the complexity and beauty of creation, and expresses this in art, music or symbol. In • C • KC2 • Identifies core beliefs about God in the Catholic Tradition, and focuses on one belief for a detailed presentation (e.g. God's presence in creation, incarnation, Trinity). T • C • KC3 • Critically evaluates how the words and actions of Jesus reveal God, and explores how other religious figures reveal God in their own tradition. T • KC4 • Designs a survey to collect data about diverse attitudes to creation, meaning of life and destiny and displays responses. T • C • Id • KC5 • Uses technology to research and present diverse creation stories and theories, and discusses what these reveal about the experience of the sacred. T • In • KC6 • Explores a range of religious beliefs about salvation and life after death, identifying similarities with Catholic beliefs. T • F • KC1	**Examples of Evidence** • Explores contemporary Trinitarian theology about God as a communion of three Persons and makes links to the interconnectedness of all creation. T • In • KC1 • Researches and displays inclusive images and symbols of God from the Scriptures. In • T • F• KC3 • Examines the Apostles and Nicene Creeds, and the teachings of the Church, and discusses beliefs in the Trinity as the basis of faith, hope and love in the Christian life. T • C • KC1 • Explores the Holy Spirit as the Life-giver who renews all of creation and applies research to an environmental issue. T • In • KC6 • Researches teachings about the Trinity and discusses equality, mutuality and love as the basis of all relationships. In • C • KC2	**Examples of Evidence** • Investigates the notion of truth within different philosophical movements, and explores the nature of truth within different religious traditions. T • Describes the various sources of revelation, including the Catholic Tradition. Researches and analyses Church teaching about one area of revelation, e.g. creation, Scripture, Jesus or human experience. T • C • KC1 • Creates a mindmap outlining the early Church's development of beliefs about the Trinity and/or the Incarnation. T • KC2 • Demonstrates creatively how God is revealed in ordinary experiences (e.g. with photo-journal, ritual, poetry, music). In • Th • Explores understandings of the doctrine of the Incarnation, that accommodate an evolutionary understanding of the universe. T • F • KC1 • Describes some common understandings of the mystery of the Trinity, and explores the implications of the relational nature of God. F • KC1 • Describes some common explanations of the resurrection, and researches contemporary Catholic theology (e.g. understandings of the after-life). T• KC2

OUTCOMES BY KEY IDEA 2

Key Idea 2	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
Students respond to the idea that humanity is made in the image of God and grounded in God's love, and explore the themes of grace and sin.	**Strand: BELIEVING**		
	Outcome P.2	**Outcome 1.2**	**Outcome 2.2**
	Begins to develop **an awareness of God's love through trusting relationships.**	*Responds* **to the belief that God's love for humanity contributes to a positive identity and self image.**	*Researches* **ways that people live in community and** *demonstrates* **an appreciation of the interdependence of people and creation.**
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • exploring family trees • making a friendship collage • celebrating Mothers Day/ Fathers Day/Grandparents Day • reading stories about different families • painting and labelling pictures of their family and friends.	**Examples of Evidence** • Explores the Christian belief that one's unique characteristics are God given and uses multi-media to name and express these characteristics. Id • T • C • KC7 • Observes and records the various ways people relate to each other in the school community and names ways to nurture positive relationships. T • In •F • KC1 • Names people who love him/her and discusses how this love is expressed. C • In • KC2 • FLE • Shares stories that illustrate that God's love is always present and reflects on ways he/she can show love to others. C • In • KC2 • KC3 • Describes positive aspects of his /her identity as they are revealed in the context of the family and school/ faith community. T • Id • KC1 • FLE • Explores the qualities of friendship and contributes to a collage that reflects these qualities. C • In • KC2	**Examples of Evidence** • Creates an artwork reflecting the belief that all people are made in the image of God. Id • C • KC2 • Plans, organises and writes a psalm of praise to show that humanity is an expression of God's creative love. C • T • I • KC3 • Identifies and names the ways that different people reflect the "face of God" in friendship, reaching out to the disadvantaged or including others in their circle. T • Id • KC1 • Celebrates past and present friendships. Composes a prayer of confidence in God's loving help to maintain positive relationships. C • T • In • KC2 • Develops a mind-map in order to demonstrate an understanding of the interdependence of all creation. T • In • KC 1 • Analyses class rules to show how they can foster positive relationships. In • KC1 • KC6

Being Human

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: BELIEVING			
Outcome 3.2	**Outcome 4.2**	**Outcome 5.2**	**Outcome 6.2**
Discusses how physical, social and spiritual changes occur in themselves and others, and *assesses* factors that contribute to individual, group and religious identity.	*Appraises* the Christian belief that human persons are created in the image of God, and *reflects* critically on inclusive issues such as disability, gender and ethnicity.	*Critically reflects* on faith as a personal and communal response to the human search for meaning and purpose in the context of a world that is both sinful and graced.	*Explores* practical implications of what it means to be fully human in such areas as relationship, sexuality and spirituality, and *explains* how this is linked to religious identity.
Examples of Evidence • Researches his/her family history and cultural background and shares stories of religious traditions and practices. Id • C • Identifies his/her contributions to family, school, Church and local community, and produces a written text explaining how this is valued by others e.g. Y-charts, comic strips. Id • C • KC2 • Researches stories in Scripture and the Tradition and shares examples of people who treated others with love and care. Discusses how these actions contribute to the present and future community. T • In • F • KC6 • Surveys media messages about human identity, and compares and contrasts these with Christian understandings. Id • T • KC5 • Researches the physical and emotional changes that occur as children grow, and discusses how change and growth are an expression of God's wonderful work. Id • C • Identifies and roleplays strategies for coping with and resolving conflict in relationships; and celebrates these in a class prayer service.	*Examples of Evidence* • Identifies that human persons are created in the image of God, and publishes statements of beliefs about relationships. In • Id • KC2 • Critically examines the texts of Genesis (in the light of the belief that women and men are created to grow in mutuality and equality) and develops strategies to counter discrimination and stereotyping in the community. In • F • KC6 • Describes how his/her image of God has changed from early childhood, and assesses new patterns in his/her relationship with God. T • Id • KC3 • Researches and identifies local and global attitudes that fail to acknowledge that all human persons are the image of God (e.g. attitudes to women, refugees and persons with disabilities). T • In • KC2 • KC4 • Presents a reflection expressing gratitude for the gifts of God's love and life. C • In • KC2 • Researches print data and creates a poster to support the statements, 'Human beings are essentially good' and 'Human nature needs God's help/grace'. Id • KC2	*Examples of Evidence* • Explores how ideas of good and evil are presented in contemporary media and texts and compares with Catholic understandings of God, grace, suffering, death and/or sin. T • Id • In • KC1 • Debates whether faith is required to achieve human fulfilment. F • I • KC 2 • Constructs questions/surveys to explore ideas and attitudes about meaning and purpose and records and evaluates findings. T • KC5 • Summarises different philosophical theories on the meaning of life, and contrasts each to the meaning of life given by the Catholic Tradition. T • KC1 • Reflects on the diversity of relationships in his/her life and analyses how they contribute to personal meaning and identity. Id • In • KC3 • Creates a timeline that traces the development of the Church's theology of 'original sin'. Id • In • T • KC1 • Demonstrates an understanding of hope and discusses how this virtue transforms reality for both the individual and the community. T • F • KC1 • KC3	*Examples of Evidence* • Explores and describes a Catholic vision of what it means to be fully human. F • Id• KC2 • Produces a folio that explores the word 'love' – the dimensions of philia, agape and eros. Why did Jesus set 'agape' at the centre of his teaching? C • In • Discusses and researches the transitions which people experience in life, and analyses how loss, suffering and new opportunity are given meaning in a Christian spirituality based on the Paschal Mystery. Id • F • KC2 • Examines questions regarding freedom, human suffering and the nature of sin, and explores the related concept of grace in a Catholic understanding of being fully human. Id • KC2 • Reflects on common questions regarding sexuality and relationships with various guest speakers, identifies related ethical issues, and analyses Church teaching that can be applied to these. T • C • KC4 • Surveys people regarding the importance of spirituality and religion in their lives, and analyses results the light of the Christian vision.

Key Idea 3 *Students interpret and explore revelation given in Scripture, the Creeds and other foundational texts.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: BELIEVING		
	Outcome P.3	**Outcome 1.3**	**Outcome 2.3**
	Listens and *responds* to Bible stories.	*Explores* the personal and communal significance of religious texts and language.	*Engages* with a variety of religious texts and *examines* how diverse genres and styles relate to revelation.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	*Learning Activities* Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • miming simple actions to Scripture stories • sharing Scripture stories suitable for this age group: - Jesus heals a paralytic (Mk 2:1-12) - Sower and Seed (Mk 4:1-20) - Bartimaeus (Mk 10:46-52) - Feeding 5000 (Mt 14:13-21) - Infancy narratives (Lk1-2) (Mt1-2) - Good Samaritan (Lk 10:25-37) - Zacchaeus (Lk 19:1-10) - Wedding at Cana (Jn 2:1-11) - Washing of feet (Jn 13:1-20) - Breakfast on the beach (Jn 21:4-15).	*Examples of Evidence* • Explains why the Bible is important to Jesus and Christians and shows how it is used in Liturgy. C • In • Id • KC2 • Shows familiarity with a range of religious texts such as art, music, stories and film and discusses their significance for the community. C • In • KC2 • Recalls stories about Jesus and discusses what these stories teach. T • C • In • KC2 • Listens to stories from the First Testament and names and identifies characters, plot, events, setting and message. T • C • KC3 • Uses religious language appropriately. C • KC2	*Examples of Evidence* • Identifies and records different genres in the First and Second Testaments e.g. stories, poetry, psalms, letters, history, prayers and laws. C • T • KC1 • Accesses a specific genre e.g. epic or miracle story in Scripture, and identifies the writer's world and the audience. Discusses the message for past, present and future faith communities. T • F • KC1 • Examines a range of texts e.g. stories, myths, art, film and music and identifies the different images of God evoked through these texts. T • C • In • KC2 • Examines texts and stories from the Church tradition that illustrate the action of the Holy Spirit in the lives of the saints and applies to their own lives. T • C • I • KC1 • Constructs a profile of the life of Mary from references to her in the Second Testament. C • Id • KC7 • KC4

Textual Interpretation

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: BELIEVING			
Outcome 3.3	**Outcome 4.3**	**Outcome 5.3**	**Outcome 6.3**
Investigates and *interprets* a variety of written, visual and audio texts in the Christian tradition and *shows* how they communicate religious meaning in the past, present and future.	*Demonstrates* an understanding of the Catholic belief that Scripture is the inspired Word of God revealed through human authors in their historical and cultural contexts.	*Explores* the structure of the Bible and discusses themes, such as creation, covenant, liberation and wisdom, as they develop through the First and Second Testaments.	*Researches* and *uses* interpretative methods employed within the Catholic Tradition, to analyse key texts of the Christian Tradition, and explores their inclusive and liberative dimensions.
Examples of Evidence • Explores visual texts and artistic images of Jesus and constructs an image of Jesus for the 21st Century using written and/or artistic mediums. C • F • KC2 • KC1 • Investigates and compares key elements of Scriptural stories e.g. purpose, genre, plot, characters and setting, and summarises how these assist interpretation of the religious meaning of the story. T • KC1 • KC2 • KC6 • Investigates aspects of the Apostles' or Nicene Creed. T • Id • KC1 • KC3 • Recognises and describes the themes and structure of a Gospel. T • KC3 • Views videos and films based on the First or Second Testament. Analyses the characters, story and the audience, and summarises the director's interpretation of the text. In • T • KC1 • KC5 • Examines different versions of the Bible, and explains how texts are reconstructed for different audiences e.g. children. T • F • KC6 • Critically analyses contemporary music in the light of the values that Jesus teaches. T • Id • C • F • KC1 • KC2 • KC4 • KC7	*Examples of Evidence* • Explains terms such as 'inspiration' and 'religious truth', and gives examples of diverse interpretations of Bible stories (e.g. Sermon on the Mount, Creation stories). T • F • KC6 • Shows an understanding of how the historical and cultural context shapes the interpretation of the text, and evaluates in terms of marginalised groups (e.g. refugees, women, indigenous people). T • KC2 • Researches religious art and matches an artwork and a Gospel text e.g. Botticelli's Annunciation and the text of Luke, and compares their religious messages. T • KC1 • Engages with the themes of one Gospel and explains some key texts. T • C • KC1 • Sequences some of the events in Jewish history that illustrate the theme of God's relationship with the people, and identifies contemporary events which reveal God's presence in the world. T • F • KC1 • KC5 • Researches and demonstrates how the Bible evolved as a written document. F• KC 2	*Examples of Evidence* • Interprets scriptural texts and demonstrates the difference between literal and contextual interpretations. T • KC1 • Demonstrates accurate application of biblical criticism such as literary, historical, source and contemporary criticism. Id • In • KC3 • Critically reflects on and shares how language shapes our perception of reality. T • KC7 • Views films as religious texts and explains how film conveys religious messages about the Reign of God. C • KC2 • Explores Wisdom literature for links to contemporary issues of justice, ecology and relationships. In • F • KC1 • KC6 • Investigates the ways in which the Scriptures are used to nurture prayer, reflection, ritual and action. T • KC1	*Examples of Evidence* • Researches scriptural methods employed in the Catholic Tradition to discover what can be said about Jesus of Nazareth. T • C • KC6 • Explores the structure and message of one of the Gospels. T • C • KC2 • Examines the presentation of women in the Gospels using contemporary interpretive methods, and discusses what these contribute to an understanding of Jesus. Id • KC1 • Explores how the Church affirms the importance of interpreting Church teaching in the light of the historical context in which it was written, e.g. students examine a key text within the culture of its time. T • KC1 • Analyses the Nicene Creed and researches one of its statements, describing the insight that the early Church came to uphold, and explores how this insight is interpreted by the contemporary Church. F • KC1 • Researches and critiques the elements of Liberation Theology, and describes how it is based on scriptural themes, such as the Exodus, Reign of God and option for the poor. T • KC2

OUTCOMES BY KEY IDEA 4

Key Idea 4 *Students critically reflect on change and continuity in the praying, believing, living and celebrating Church as it engages with the world.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: BELIEVING		
	Outcome P.4	**Outcome 1.4**	**Outcome 2.4**
	Identifies with and *participates* in the Catholic school/parish community.	*Identifies* special people, symbols, rituals and places associated with the Catholic community to *develop* a sense of Catholic identity.	*Researches and presents* examples of the Church's mission to proclaim the Good News of Jesus.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • visiting the parish church • inviting the parish priest to visit • participating in whole school celebrations • inviting buddy classes to visit the pre-school • being involved in parent nights and graduation liturgies.	**Examples of Evidence** • Reflects on local community groups and discusses their role and purpose. In • T • KC1 • Labels the various aspects of the local Church buildings and becomes familiar with the symbols within the sacred space. Id • C • KC2 • Explores and records the practices, customs, stories and memorable events relating to the parish and school community. F • T • Id • KC 4 • Shares information about roles and responsibilities in his/her family and as a member of God's family. In • C • KC2 • Interacts with members of the local parish community and reflects on the roles of women and men in that community. Id • In • KC2 • KC3 • Listens to stories of the early days of the Church in South Australia. F • C • KC2	**Examples of Evidence** • Researches and identifies practices, stories, rituals and symbols, which affirm the presence of the Spirit in the parish and school faith community. T • F • In • KC1 • Examines the structure of Church leadership in relation to mission and ministry. T • KC1 • Researches and presents examples of ways the early Church proclaimed the Good News of Jesus Christ. In • C • KC4 • Observes and collates information about the work of women and men in the local and global Church. I • In • T • F • KC3 • Uses surveys to discover what the local faith community does to welcome others and witness to God's presence in humanity. T • Id • KC1 • Researches the particular traditions and heritage of the local school community. Id • KC1

Church and Community

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: BELIEVING			
Outcome 3.4	**Outcome 4.4**	**Outcome 5.4**	**Outcome 6.4**
Evaluates the Church's mission to be an inclusive and celebrating Eucharistic community and *explores* the Church's work for religious unity and peace.	*Evaluates* change and continuity in the historical story and mission of the Church as it evolves in relationship with world religions, cultures and communities.	*Examines* a significant period in the life of the Church and *analyses* the historical context and challenges it faced to be faithful to its mission.	Drawing on the insights of Vatican II, *investigates* the nature and purpose of the Christian Church and the vision of ecumenism.
Examples of Evidence • Explores the Church as a Eucharistic community which is sent out in peace "to love and serve the Lord". In • F • KC4 • Demonstrates an understanding of ecumenism, and researches other Christian religions, comparing their practices with those of the Catholic community. In • T • KC4 • Locates information on the roles of women and men in the ministry of the local Church, and evaluates social attitudes to women in a number of religious traditions and in contemporary society. T • In •KC1 • KC6 • Evaluates the history and religious ethos of the school e.g. the school motto, charism of the Religious Order and founder, community celebrations. T • C • KC1 • KC2 • KC3 • Celebrates the ways in which Christians work for peace and unity. In • F • KC6 • Names ways in which the school does, and could in the future, contribute to the life of the Church, e.g. social justice, community involvement. F • Id • KC1 • KC3 • KC6	*Examples of Evidence* • Creatively constructs a profile of the leadership and work of the Pope, bishops, priests, religious and laity. T • C • KC 6 • Observes and evaluates how the structures of the parish, diocese and universal Church have evolved in social and political contexts. T • In • KC1 • KC2 • Investigates and collates data from the community and critically reflects on the consequences of historical events on the Australian Church (e.g. Vatican II). In • F • KC1 • KC2 • Investigates youth groups in other denominations and discusses how religious traditions and practices are transmitted to the next generation. T • C • I • F • KC2 • KC3 • Investigates secular culture and symbols and formulates an argument affirming the relevance of maintaining religious culture and membership in a religious community. T • C • F • I • KC6 • Researches aspects of world religions and discusses similarities to and differences from the Catholic Church. T • C • I • In • KC4	*Examples of Evidence* • Researches the history of the Church and focuses on one period of diversity and unity (e.g. the Reformation, Schisms, Vatican II). F • T • KC1 • Designs a timeline of Church history, linking significant world events and ideas with developments in the Church. T • KC1 • Creatively presents Vatican II insights on how the Church can be a community of faith, hope and love. T • C • In • KC2 • Examines the issues facing the Church in Australia, researches how the Australian Church is responding to these, and presents a young person's vision for future Church. T • F • KC3 • KC6 • Reflects on the Church as the 'Body of Christ' and evaluates contemporary models of Church such as the Neighbourhood Church, and presents findings. T • C • KC3 • KC6 • Researches a range of ministries in the local Church and appraises how they respond to community needs in the light of the mission of the Church. In • C • KC4 • Researches and evaluates ecumenical activities and the possibilities for religious unity in the future. F • In • KC2 • KC3	*Examples of Evidence* • Investigates different understandings of being Church, and develops a vision for the Church of the future. T • KC2 • Researches the context and nature of the early Church. C • T • KC2 • Attends various liturgical celebrations and discusses the benefits of and challenges to Church as faith community. F • Id • KC2 • Debates whether a communal dimension is required for a person to be Christian. Id • KC2 • Researches what Vatican II said about ecumenism, and what is occurring at local, national and universal levels in ecumenical dialogue (e.g. Council of Churches). C • KC1 • Researches the grassroots model of Church, such as Neighbourhood Church, and discusses positive, negative and interesting practical implications. T • Id • KC2 • In small groups designs a liturgy with an ecumenical theme, and evaluates each element of the plan in the light of Vatican II teaching on ecumenism. C • In • KC3

OUTCOMES BY KEY IDEA 5

Key Idea 5	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
Key Idea 5 *Students explore how Christian discipleship is a vocational commitment to Jesus' vision of the Reign of God.*	**Strand: LIVING**		
	Outcome P.5	**Outcome 1.5**	**Outcome 2.5**
	Shares ways they can show love and help others as Jesus did.	*Researches* and *shares* how living in friendship with Jesus means expressing special qualities such as respect, care and forgiveness in relationship with others.	*Examines* the lives and teachings of key figures in the Judeo - Christian traditions and *explores* discipleship in the lives of contemporary people.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • miming appropriate Scripture stories • role playing with play boxes/puppets • creating flannel board stories • tracing their hands and recording ways to help others • making a 'we share' poster • participating in Program Achieve • role modelling appropriate behaviour.	**Examples of Evidence** • Dramatises stories about Jesus and his friends and relates them to his/her experiences of friendship. C • Id • KC2 • KC6 • Listens to stories about Jesus, discusses and summarises ways that Jesus influenced the lives of people he met. Id • C • KC3 • Uses examples to explain the term 'discipleship'. T • KC3 • Explores the significance of friendship and in groups, lists some of the qualities of friendship. Id • C • KC4 • Reflects on his/her life and describes some recent choices that show love and discipleship. Id • C • KC4 • Listens to and discusses stories about Mary, and shows an understanding of Mary as first disciple and mother of Jesus. T • KC2 • KC3 • Defines goals and intentions for future living that reflect Jesus' message of love and shares these through art, roleplay or writing. In • F • C • KC2	**Examples of Evidence** • Examines texts relating to significant people in the First Testament e.g. Sarah, Moses, Abraham and Ruth, and identifies how these people responded to God's call. T • KC1 • KC6 • Reads and views a range of texts about Mary's life and records examples of her responses to God's call. T • KC7 • Examines art works and texts related to the ministry of Jesus (Mt 8), identifies how Jesus befriended outsiders, and critically reflects on the concept of inclusivity. T • In • F KC1 • KC6 • Presents evidence from the life of a contemporary person to show how he/she fulfils the criteria for Christian discipleship. T • KC1 • KC2 • Explores the growth of the early Church communities, and identifies ways that the early Christians supported and helped each other. F • In • KC1 • KC2

Discipleship and the Reign of God

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: LIVING			
Outcome 3.5	**Outcome 4.5**	**Outcome 5.5**	**Outcome 6.5**
Investigates and *shares* ways that people, past and present, express commitment to Jesus by being faithful to his vision of the Reign of God.	*Identifies* ideals and values, like those of the Beatitudes and the parables, which are a foundation for discipleship and the Reign of God.	*Researches* and *critically evaluates* ways Christians are challenged to be a community of faith, hope and love for the world.	*Reflects* on their human experience and *discusses* virtues, such as compassion, courage, justice, fidelity and integrity, as they contribute to a personal vision and vocation in life.
Examples of Evidence • Evaluates the challenges of discipleship and following Jesus in contemporary situations. T • C • KC1 • Examines the life and ministry of Jesus and discusses the qualities and values of Jesus which are examples for Christians in the world today. T • C • KC2 • Explores the concept of 'calling' or vocation by researching the lives of religious leaders and interviewing members of religious orders. C • KC2 • Identifies aspects of Mary's discipleship e.g. Mary's courage and risk taking. Explains why these qualities are still relevant for our society. F • T • KC1 • Researches the lives of the saints – past and present – and analyses how they actively promoted the Reign of God, and applies this to his/her life situations. T • In • KC1 • Researches the stories of women in the ministry of Jesus and examines discipleship in the early Church e.g. St Paul, Lydia, Priscilla. T • KC2	*Examples of Evidence* • Examines the values embedded in the Beatitudes and parables as the basis of discipleship, and applies them to contemporary situations. T • In • KC1 • Discusses how Jesus used parables to show openness to the action of God in people's lives. Presents a drama that reflects integrity, selflessness, honesty and trust in human relationships. Id • C • KC2 • Identifies and describes discipleship in the local Church community, e.g. Caritas, St. Vincent de Paul, Neighbourhood Church, RCIA, Readers, and other ministries. T • KC1 • Designs a needs analysis and negotiates strategies with a view to creating a more just society and extending the Reign of God. T • F • In • KC2 • KC4 • KC6 • Compares the similarities and differences between the Matthew and Luke versions of the Beatitudes. T • C • I • KC 2 • Uses the Johari window and reflects on personal goals and dreams. Designs a charter illustrating how students can respond to Jesus' call to discipleship. Id • F • KC2	*Examples of Evidence* • Examines icons and works of art relating to Mary and uses multimedia to present the changing role of Mary in the Christian tradition. C • KC6 • KC7 • Researches the lives of people in the Australian Church who show faithfulness to the values of Jesus, and critically evaluates how these people contribute/d to the Reign of God. Id • C • T • KC1 • KC6 • Critically analyses the causes of structural injustice and demonstrates empathy with those marginalised and alienated in society, and works towards transformation of these structures. T • In • KC2 • KC3 • Selects a justice issue in Australian society and creates an artistic presentation to show how people might respond to the call for justice and peace. In • F • C • KC1 • KC6 • Collaborates in designing a media display to show the many ways in which the Spirit calls on the Church to be true to its mission in the community. C • KC2	*Examples of Evidence* • Examines key life experiences and reflects on what is affirmed and challenged by the Gospel vision of an authentic life. T • KC1 • Researches Virtue Ethics and critically reflects on its relationship with the Gospel call to discipleship. T • KC1 • Discusses what may be admired about the person, integrity and virtues of Jesus and debates whether involvement in a faith community is a necessary component of being a follower of Jesus. Id • KC2 • Responds to a series of guest speakers who have taken up various vocations, and develops a personal vision for life by using prayer, meditation, journal, and dialogue with a trusted mentor. C • Id • KC2 • Explores traditional, contemporary and future models of vocation. T • KC1 • Researches options for service to those in need and volunteerism in various careers, e.g. Australian Volunteers Abroad. In • F • KC1 • Examines how Mary's call to, and acceptance of her vocation, impacted on her life as a Jewish woman in Jesus' time. Id • KC2

OUTCOMES BY KEY IDEA 6

Key Idea 6 *Students appreciate how the process of informing one's conscience enables individuals to exercise authentic freedom when making decisions.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: LIVING		
	Outcome P.6	**Outcome 1.6**	**Outcome 2.6**
	Begins to demonstrate **an awareness that choices have consequences for themselves and others.**	*Demonstrates* **an increasing awareness of the consequences of individual actions and** *discusses* **some of the values underpinning Christian ethics.**	*Engages* **with the decision making process and** *begins to reflect* **on the role of conscience.**
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • developing class rules and consequences • role playing with puppets • reflecting on the day • being sorry – showing this in actions • participating in Program Achieve • making choices for free play/activity.	**Examples of Evidence** • Demonstrates an understanding of simple decision making procedures. T • C • KC2 • Identifies the positive and negative impacts of actions on local and global situations. T • C • KC3 • Works in groups to consider the purpose and value of rules and demonstrates how these might be developed to build community. In • KC4 • Identifies Gospel stories where Jesus befriended outsiders and discusses implications for today. T • KC1 • Describes and communicates how good relationships affect the well being of others and demonstrates positive ways to counter harassment or resolve conflict. C • F • In •KC2 • KC6 • Design a collage depicting the Christian values of love, honesty or justice. In • T • C • KC3	**Examples of Evidence** • Demonstrates an understanding that humans are endowed with free will and may choose either good actions or destructive ones. T • In • KC1 • Designs a flow chart that shows a decision making process. T • KC1 • Listens to, negotiates and co-operates with peers and adults and takes an active role in making decisions to achieve common goals. In • F • KC4 • Constructs a Y-chart describing behaviours which reflect the values of Jesus. T • KC5 • Researches and evaluates the ways Church teachings are understood in the context of family, school, peers and society, and how they have an impact on the actions of the individual. T • In • Id • C4 • Names values such as love, justice, respect and forgiveness that lead to authentic living. T •In • KC2

Moral Decision Making

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: LIVING			
Outcome 3.6	**Outcome 4.6**	**Outcome 5.6**	**Outcome 6.6**
Explores the formation of an informed conscience as it draws upon Scripture, Church, family, peers, reflection and prayer.	*Demonstrates an understanding* of the concepts of freedom, sin, rights and responsibility in relation to the common good and the Reign of God.	*Evaluates* the claim that an informed conscience is necessary for responsible moral choices by individuals and groups.	*Researches* and *evaluates* the tradition of Catholicism regarding the primacy and formation of conscience for authentic freedom.
Examples of Evidence • Responds to hypothetical moral dilemmas through roleplay, debate or persuasive text. T • C • KC4 • KC6 • Studies a moral teaching of the Church and considers how that teaching assists the process of conscience formation. T • KC6 • Outlines a strategy for effective decision making and critically assesses the role of an informed conscience. T • F • Id • C • KC3 • Examines personal actions, newspaper articles and TV programs and collates information to illustrate the effect of decisions on individuals and society. T • In • KC1 • KC3 • Researches and analyses Scripture stories and identifies and describes incidents where Jesus defended his beliefs and made difficult choices. T • F • KC1 • Evaluates and explains the importance of prayer and reflection in making responsible decisions. T • KC2 • KC3 • Critiques the values expressed in visual texts e.g. television commercials and "reality" shows, cartoons. C • Id • KC7	*Examples of Evidence* • Demonstrates an understanding of Church teachings about freedom and responsibility, explores scenarios, and evaluates the consequences when freedom and responsibility are not in balance. T • F • KC1 • Uses drama to present moral dilemmas and analyses how personal choices impact on the lives of others. T • C • Id • KC4 • Observes local and global communities and critically assesses how individuals and communities contribute to the common good and promote the Reign of God. Id • T • In • KC6 • Evaluates how the progress of local and national strategies for Reconciliation reflect the social conscience of the community. In • F • T • KC6 • Researches the effects of human sinfulness upon the well being of the individual and on his/her relationships with God, other people, and the whole of creation. In • T • Id • KC1	*Examples of Evidence* • Reflects on and presents a flow chart depicting processes involved in developing an informed conscience. T • In • C • F• KC2 • Examines particular challenges of a community e.g. leadership, growth, crime, and offers solutions to these which respect the needs of individuals, minorities, and the group as a whole. T • C • In • F • KC2 • KC4 • Engages with scriptural teachings and Church documents which refer to the development of conscience, and develops a young person's 'Code of Ethics' for living in the world today. C • In • I • KC2 • KC6 • Presents arguments for and against the notion that people should be allowed to do whatever they like as long as no one gets hurt. C • In • KC2 • Writes poetry, short stories, and plays which explore the role of the collective conscience in shaping a fairer world. C • In • KC2	*Examples of Evidence* • Compares and contrasts different concepts of freedom, and researches the Gospel concept of freedom being found in relationship with self, others and God. T • KC2 • Examines what is required for conscience to be well-formed, informed and nourished, and develops a metaphor or analogy for this. C • KC2 • Portrays some misconceptions of what it means to follow one's conscience, and researches Vatican II teachings about the primacy of conscience. T • C • KC2 • Explores the role of the faith community in providing wisdom for one's conscience. In • KC1 • Investigates and critiques moral dilemmas which challenge a person to an act of conscience. T • KC2 • Explores moral dilemmas within classical literature and contemporary film, and offers considered responses based on the use of an informed Christian conscience. T • In • KC6

Key Idea 7	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
Students explore how a critical understanding of the origins, sources and principles of ethical codes contributes to responsible Christian living.	**Strand: LIVING**		
	Outcome P.7	**Outcome 1.7**	**Outcome 2.7**
	Begins to recognise unfairness and explores ways of helping others.	*Identifies* values in the words and actions of Jesus and *applies* these values to his/her life in the home, school and community.	*Examines* and *shares* how the First and Second Testaments are key sources of ethics in the Christian tradition.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • naming fair and unfair behaviour • brainstorming the ways they can help each other in the pre-school • listening to people in the community who help others • fundraising for charity organisations • working in co-operative play and activity groups.	**Examples of Evidence** • Expresses the values of the Christian community through stories, songs and liturgy. T • KC4 • Role plays solutions to scenarios involving conflict, based on Jesus' teaching of love for others. C • In • KC4 • KC6 • Listens to and discusses stories about Jesus and explains what these stories teach. Id • C • KC3 • Presents a dramatic scenario showing how actions have consequences and finds links to the teachings of Jesus. C • In • KC4 • Creates a visual display illustrating the student's understanding of Jesus' values. T • C • KC2 • Gives practical examples of supporting and caring for others. In • KC3	**Examples of Evidence** • Examines the Ten Commandments and makes links to laws in today's society. T • KC3 • Dramatises a parable played out in a modern context with the intention of showing Jesus' underlying message. C • F • KC4 • Critically reflects on the life giving messages contained within stories from the First and Second Testaments and uses a variety of media to illustrate the meaning and implications for modern times. T • F • In • KC7 • Identifies and discusses the principles evident in the teaching of Jesus and engages in group discussion to evaluate the importance of these in today's world. In • T • KC1 • Generates a set of class rules based on Jesus' 'golden rule' – "In everything do to others as you would have them do to you." (Matthew 7:12). C • In • KC4 • KC6

Religious Authority for Ethics

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: LIVING			
Outcome 3.7	**Outcome 4.7**	**Outcome 5.7**	**Outcome 6.7**
Explores ways that ethical values and codes are embedded in Scripture, Church teaching and ritual.	*Examines* the social and moral teachings of the Church and *evaluates* examples of these teachings in the light of the lived experience of the faith community.	*Explores* the enduring importance of religious authority in the Christian Tradition e.g. the narrative of Jesus' life, Scripture, Magisterium, ritual and the lived experience of the faithful community.	*Compares* and *contrasts* the basis of the Catholic Church's moral and social teaching with various ethical approaches, in the light of current and future challenges.
Examples of Evidence • Critically reflects on the scriptural accounts of the life and times of Jesus, and assesses Jesus as a model for his/her life and for future communities. T • F • KC6 • Researches the historical and cultural context of the Ten Commandments or the Beatitudes, and evaluates relevance for today. T • F • KC6 • Examines the genre of "parable" as an ethical text, and demonstrates an understanding of the elements of contradiction, surprise and reversals; and constructs a 'parable' text to illustrate a contemporary ethical situation. T • KC1 • KC2 • Brainstorms the values portrayed by a significant figure in popular culture, and compares and contrasts these with the values taught by the Church. T • Id • KC1 • Creates a visual display to illustrate what the dismissal rite at Mass ("Go in peace to love and serve the Lord") means in everyday life. C • F • Id • KI2	***Examples of Evidence*** • Studies the theme of the Social Justice Sunday statement, and designs an action project for the school or local community. In • KC4 • Researches, reviews and presents some key ethical teachings found in Scripture and Church teaching. C • T • KC7 • Undertakes a WebQuest to explore the principles of Catholic Social Teaching C • T • KC7 • Engages in a social justice project with members of the local community and, in the light of this, reflects on an aspect of Catholic Social Teaching. F • In • KC2 • KC7 • Identifies some key values in Church teaching on friendship and relationship. T • F • KC6 • Interviews a member of a Catholic social justice organisation in order to discover what motivates and inspires him/her. C • KC1 • Critically reflects on how the wisdom of Church teaching can help in the search for happiness, peace and love.	***Examples of Evidence*** • Examines an aspect of Catholic Social Teaching and, working in groups, collates data demonstrating how these teachings are applied in social situations. T • In • KC1 • KC4 • Understands and uses texts on Christian values and virtues in order to articulate a coherent ethical position. T • C • K1 • KC2 • Examines the genre of 'parable' and interprets how parables challenged the traditional religious beliefs and values of Jesus' audience and challenge people today. T • KC6 • Demonstrates an understanding of the historical development of ethical models, e.g. utilitarianism, individualism and ethical relativity, evaluating them in the light of Church teaching. T • In • C • KC1 • KC3 • Debates different understandings of authority and researches the Church's understanding of its authority in moral matters. C • In • KC1 • Compares and contrasts the Church's ethical approach with other ethical philosophies. C • I • KC1 • KC2.	***Examples of Evidence*** • Articulates the ethical principle that best describes the student's current approach to making moral decisions. C • KC2 • Researches and critically analyses the Natural Law tradition in Catholicism. KC2 • Explores the relationship between an ethics system based on what it means to be fully human, and the revelation expressed in the person of Jesus. T • K2 • Discusses the relationship between revelation and reason in the Catholic approach to ethics. C • KC2 • Compares and contrasts deontological and teleological ethical approaches. T • KC2 • Explores some of the ethical dilemmas the world is facing today, and discusses the challenges to a common approach to ethics, for example in a hospital's ethics committee. F • KC2 • Explains the value or principle behind a particular Church moral norm. C • KC2 • Discusses the reasons why the Church can be a moral voice to people beyond its own membership. I • T • KC2.

OUTCOMES BY KEY IDEA 8

Key Idea 8 *Students critically reflect on and apply a Christian ethic of life to a range of contemporary justice and ethical issues.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: LIVING		
	Outcome P.8	**Outcome 1.8**	**Outcome 2.8**
	Develops a sense of responsibility for God's gifts of creation.	*Considers* issues related to care of the earth and names God as the source of creation.	*Identifies* social justice issues in the local community and *plans positive* actions to address these issues.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • creating a worm farm • recycling rubbish from the pre-school • caring for animals • participating in a water care program • celebrating World Environment Day • visiting Warrawong, Cleland, The Zoo • growing a pre-school garden • making an environment collage.	**Examples of Evidence** • Demonstrates an awareness of individual and group responsibility for plants, animals and places, discovering all as created by God. In • KC3 • KC4 • Reflects upon and names experiences of right relationship in the classroom and school community. In • T • KC4 • Imagines and describes future scenarios in which all people take responsibility for the care of the earth. In • F • KC4 • Demonstrates an understanding of the importance of caring for the environment by planning and developing strategies to address one local environmental issue. T • F • In • KC3 • Identifies the interdependence of living and non-living things. In • T • KC1 • Experiments with a variety of ways to communicate the Creation stories using language, ICT, drama or art. C • KC 2 • KC4	**Examples of Evidence** • Examines the media and selects and critically reflects on justice issues in the light of Christian teaching and values. C • T • KC6 • Envisages and records ways that the school community could work together to create a better world. F • C • KC4 • Investigates multi-media information and creatively presents images of a world faithful to Jesus' values of justice and peace. C • F • KC7 • Critically analyses the school harassment policy and summarises how it contributes to the common good of the school community. In • KC1 • Explores ways in which diverse cultural groups can work together to create a society that is good for all people. In • F • KC6

Social Justice and Ethical Issues

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: LIVING			
Outcome 3.8	**Outcome 4.8**	**Outcome 5.8**	**Outcome 6.8**
Researches and *names* moral values that are grounded in Jesus' teaching, and applies these values to current ethical issues.	*Examines* contemporary moral issues in the light of two or more religious traditions, and *identifies* common values underpinning different religious and cultural practices, such as honesty, compassion and respect.	*Considers* and *analyses* ethical scenarios from various perspectives and working collaboratively, *designs* innovative solutions that take into account core Christian values.	*Researches* and *develops a considered response* to an ethical issue, in which they identify their values and beliefs in the light of engagement with Catholic teaching. (linked with 6.7)
Examples of Evidence • Identifies contemporary ethical attitudes as portrayed in multi-modal texts e.g. stereotyping of gender, race, religion, and critiques these in the light of Christian values. Id • C • KC1 • KC7 • Critically analyses a parable in order to name the underlying values, and role plays in a contemporary context. T • C • KC1 • KC2 • Reviews school and home rules to determine how they affect relationships and community. In • T • F • KC2 • Works collaboratively to examine a range of attitudes to a current ethical issue e.g. care of the environment, aboriginal reconciliation, and plans a practical response. In • C • KC2 • Researches the charism of the school and the way in which it governs the school's response to social justice issues. T • Id • In • KC1 • KC3 • KC4	**Examples of Evidence** • Explores the moral judgements concerning terrorism made by various religions. T • KC1 • Researches and presents a report using multimedia, which compares and highlights the common values in two or more religious traditions. T • C • KC1 • KC2 • KC7 • Collates media reports about a current moral issue, and interprets these in the light of the teachings of Jesus and another key religious teacher. C • T • KC3 • Researches and uses data on community attitudes to adolescent issues, and critiques them in the light of contemporary Church teachings. F • Id • KC1 • KC6 • Analyses moral issues presented in literature, TV, film or real life, and evaluates the common religious values which challenge these. T • KC1 • KC6 • Assesses the positive benefits of practising kindness, loyalty and forgiveness as taught by Jesus. I • F • KC2 • KC4 • Researches and critiques an Australian case related to a theme of reconciliation, justice or restoration. In • T • KC5	**Examples of Evidence** • Researches a contemporary ethical issue and evaluates a range of responses in the light of Jesus' teachings on love and human wholeness. T • KC1 • Discusses the reality of social sin and investigates the difficulties which arise from the brokenness of the human condition, and composes a reflective response. T • In • KC2 • Names sexuality as an integral aspect of being fully human and demonstrates an understanding of Church teaching which refers to the appropriate use of sexuality as the gift of self in love. Id • T• KC1 • Researches social attitudes to drugs and investigates the positive and healthy lifestyles of local and national personalities who model Christian values. Id • T • F • KC1 • Identifies ethical issues in the media and selects one, such as genetically modified organisms or stem cell transplants, and examines it in terms of Christian principles. T • KC1	**Examples of Evidence** • Names and analyses a current or future ethical issue, and identifies the values or principles which are the basis for particular positions, including that of the Catholic Church's Magisterium. F • KC2 • Analyses a 'sanctity of life' issue, e.g. abortion, contraception, euthanasia, embryo experimentation. Discusses the values behind the Catholic Church's pronouncements regarding this issue. T • KC2 • Explores examples of structural sin, and applies principles of Catholic Social Teaching in a critical reflection and proposes an action. F • T • KC6 • Researches various organisations working for the promotion of social justice, and compares their principles and practices with Catholic Social Teaching. T • KC1 • Creatively presents a process which enables a sound moral decision to be made regarding a serious ethical issue. C • In • KC6 • Explores ethical issues that students often encounter, names related moral and non-moral values, and discusses questions which would be beneficial to share with the faith community. F • KC2

OUTCOMES BY KEY IDEA 9

	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
Key Idea 9 *Students research and explore the concept of sacramentality and the place of Christian sacraments in the life of the Church.*	**Strand: CELEBRATING**		
	Outcome P.9	**Outcome 1.9**	**Outcome 2.9**
	Explores **symbols, words, music and gestures used in rituals and celebrations.**	*Explores* **how religious beliefs are expressed in the sacraments through the use of symbols, words, music and gesture.**	*Demonstrates an understanding* **of the Sacraments as sacred actions and symbols of God's presence, and** *displays* **examples of Sacraments as welcoming, reconciling, renewing, healing, nourishing and ministering to the faith community.**
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • participating in school and pre-school liturgies • sharing photos of family celebrations • learning a Gospel Acclamation or Mass response • making a simple cross from a range of materials • singing and playing percussion for liturgical songs • using symbols as a focus for prayer e.g. oil, water, flame, bread • learning the sign of the cross.	**Examples of Evidence** • Explores how water, oil, wine, bread and human touch are used in everyday life. Id• C • T • KC1 • KC2 • Explores symbols associated with the Sacraments of Initiation and recognises the significance of each sacramental symbol. T • Id • KC1 • KC2 • Recalls and describes special celebrations in his/her family and discusses the importance of remembering and celebrating. Id • KC3 • Prepares for and participates in rituals, ceremonies and celebrations within the local/parish/school community. In • T • KC4 • Shares aspects of his/her own or another's baptism. T • C • KC4 • Recognises, records and celebrates his/her gifts as the presence of the Holy Spirit active in his/her life. Id • C • KC3 • Makes links between a sacrament and beliefs with a mind map. T • C • KC1	**Examples of Evidence** • Demonstrates an understanding that, within the Catholic Tradition, to reconcile means to reunite, to restore harmony and to heal brokenness. T • KC4 • Explains the main symbols and structure of the celebration of the Eucharist. T • KC1 • Explores the themes of Reconciliation, such as forgiveness, honesty and self-knowledge, and relates these themes to personal and communal actions. T • In • KC4 • Listens to a range of texts, such as songs or poems, and identifies and responds to the themes of welcome, belonging, healing, service and forgiveness. T • Id • KC3 • Creates questions and interviews a Parish Priest or parent about his/her vocation and presents a report on the findings. T • C • KC2 • Designs a flow chart to display the features and components of the Sacraments of Initiation: Baptism, Confirmation and Eucharist. T • C • KC5

Sacraments and Sacramentality

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: CELEBRATING			
Outcome 3.9	**Outcome 4.9**	**Outcome 5.9**	**Outcome 6.9**
Discusses and *explains* the sacraments as actions of the risen Christ and the Church, and shares ways that the Holy Spirit is present in the community.	*Explores* and *analyses* how historical and cultural contexts have shaped the function and components of religious rituals, symbols or sacraments.	*Researches* the theology of sacrament and sacramentality in Christianity and demonstrates an understanding of Jesus as sacrament of God and the Church as sacrament of Jesus.	*Explores and demonstrates* an understanding of sacramentality as the transformative presence of God in life.
Examples of Evidence • Analyses the ritual action of the Sacraments of Initiation, and explains the symbolism of the activity of the Holy Spirit in the life of a person and his/her full incorporation into the Church. T • Id • KC1 • Responds to stories of service, love and forgiveness by identifying the gifts and fruits of the Holy Spirit as they are reflected in people's lives. In • KC2 • Groups the sacraments under the categories of Initiation, Healing and Commitment, and makes links with life experiences of journey, forgiveness and purpose. T • KC3 • Demonstrates understanding of core symbols in religious traditions, and presents a project on a symbol of the Christian tradition, e.g. the cross. Assesses how it enables people to relate to God. T • C • KC4 • Explores rites of passage in religious traditions. In • KC4 • Makes links from everyday rituals to sacramental rituals e.g. birthdays and anniversaries that involve coming together, being nourished, remembering stories. In• KC1	*Examples of Evidence* • Participates in a Eucharistic celebration and discusses links between the Eucharist and the gospel call to serve, and to live in right relationships. In • T • KC1 • Explains why each person is 'God's work of art'. Creates a collage using multi-media to illustrate how each person is a sacrament of God's presence. In • KC2 • Constructs a flow chart to illustrate the structure of the Mass, and explains how the different parts link together. T • KC1 • Researches the R.C.I.A. (Rite of Christian Initiation of Adults) and explains how this ritual developed in early Christian times. T • F • KC1 • Researches and collates data about the historical development of the words, actions and symbols of a sacrament. T • F • KC2 • Designs a ritual of welcome that shows an understanding of the elements of liturgical ritual e.g. space, time, words, performers and narrative. In • T • KC4	*Examples of Evidence* • Examines and evaluates the key belief that Jesus is the sacrament of God. T • In • KC6 • Explores the theological meaning of sacramentality, and designs a display using visual texts showing God's presence in creation. In • F • KC6 • Discusses, and explains how the Church might be understood as the sacrament of Jesus. T • F • KC3 • Explains why the celebration of the Eucharist is the source and summit of Christian life, and appraises the significance of the obligation to participate in Sunday Eucharist. T • I • KC1 • Works with others to present a pictorial display of the symbols associated with the sacraments, with accompanying commentaries. In • C • T • KC2 • Designs a ritual of commitment, ministry or healing and demonstrates an understanding of ritual concepts such as transition, memorial and transformation. Id • F • KC4	*Examples of Evidence* • Discusses the idea of sacramentality and sacraments, and makes a collage to illustrate God's transformative presence in the ordinary moments of life. In • F • KC7 • Uses creative and kinaesthetic methods to explore spirituality, drawing upon the richness of the Christian tradition. T • Id • C • KC2 • Develops a deeper appreciation of sacramentality by exploring a Franciscan creation centred spirituality. T • Id • KC2 • Researches Ignatian spirituality, and discusses the Examen as centred on seeing God in all things. T • In • KC1 • Examines relationships through literature and film, and discusses core aspects of relationships like commitment and responsibility. Id • In • KC1 • Uses symbolic language and technique (e.g. mandala, poetry, music) to explore and express a personal experience of the sacred. C • KC2 • Identifies a sacramental view of the world in Indigenous beliefs and practices. In • T • KC1

Key Idea 10 *Students explore prayer, including liturgical prayer, within the Christian Tradition as celebration of God's presence in people's lives.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: CELEBRATING		
	Outcome P.10	**Outcome 1.10**	**Outcome 2.10**
	Becomes familiar **with the pattern and purpose of prayer.**	*Identifies* **and** *discusses* **a number of ways of praying and different kinds of individual and communal prayer.**	*Examines* **a variety of liturgical celebrations and prayers and explains how prayer is a dynamic encounter with God.**
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • praying at times that fit into the pre-school routine i.e. before fruit time or recess, at the start of day • learning communal prayers from the liturgy • beginning the day with prayer • creating simple movements for traditional prayers • celebrating simple rituals to mark occasions such as birthdays, the change of seasons.	**Examples of Evidence** • Uses art to illustrate various ways of praying e.g. alone in a special place, during nature walks, in a Church. C• KC2 • Demonstrates skill in using gesture, responses and appropriate language during liturgical celebrations e.g. the Mass. C • KC6 • Identifies that all people have needs, and formulates and displays simple prayers of petition. C • In • KC2 • KC3 • Practises skills of listening, visualising and reflecting to enhance prayer. C • KC2 • Works with others to design a sacred space within the classroom. In • C • KC4 • Composes prayers of praise, petition, gratitude, forgiveness and blessing. Shares prayers in a reflective atmosphere. C • T• KC2	**Examples of Evidence** • Listens to stories about how Jesus prayed and contributes to a class frieze depicting the times Jesus communicated with God, and the words he used. C • In • KC2 • Discusses and summarises ideas about how the Eucharist is a celebration of the special presence of the risen Jesus. In • C • KC2 • Responds to a range of prayer experiences in a prayer journal. C • T • Celebrates God's love and goodness expressed in creation, by composing psalms of praise and thanks. C • T • KC3 • Explores the elements of Sunday Mass using the themes of gathering, listening, responding, sharing and going forth. C • T • KC1

Prayer and Liturgy

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: CELEBRATING			
Outcome 3.10	**Outcome 4.10**	**Outcome 5.10**	**Outcome 6.10**
Examines Gospel texts referring to Jesus' teachings on prayer and *explores* prayer through drama, art, movement and Scripture.	*Critically reflects* on how the core elements of liturgy and prayer such as gathering, listening, responding and proclaiming, express the goodness and faithfulness of God.	*Evaluates* a variety of historical and cultural issues relating to prayer and liturgical celebrations and *appraises* prayer and ritual as necessary aspects of the spiritual journey.	*Develops* skills for and *freely experiences* meditative prayer, communal ritual and liturgy as expressions of spirituality.
Examples of Evidence • Examines Jesus' teaching on prayer in Matthew 6 & 7, and using art, music and/or dance, designs a prayer session. C • T • KC3 • KC4 • Explores appropriate body movements which may express blessing, praise, petition or forgiveness. T • KC6 • Uses music, symbol, story and Scripture to design a class ritual which links to global events and expresses human solidarity. In • C • KC4 • Researches and analyses prayers from Scripture and popular devotions referring to Mary, and notes how these prayers reflect the pray-er's relationship with God, e.g. the Magnificat, the Hail Mary, Litanies. T • C • KC2 • Responds to a scriptural story and works with others to create a liturgical movement. T • C • I • KC4	*Examples of Evidence* • Uses a Y-chart to identify how gathering rituals express a sense of togetherness. (e.g. at school's Feast Day) Id • KC2 • Researches and describes the historical development of the structure of the Mass. T • F • KC1 • KC5 • Identifies and sequences the elements in the structure of the Mass. Discusses how Liturgy proclaims the Reign of God. F • KC3 • Explores a range of literary and liturgical texts, and selects and collates texts that express the mystery of God, using inclusive images and words. T • KC1 • Discusses how prayer is a response to sacred mystery, and reflects on the core ideas expressed in the Lord's Prayer. T • KC1 • Examines a range of traditional prayers, and identifies the core elements. T • F • KC1 • Constructs a survey to gather data from the community about the place and purpose of prayer in people's lives, and evaluates the findings. T • KC2 • Explores philosophical questions about the nature of prayer, e.g. How does God answer prayers? T • F • Id • KC2	*Examples of Evidence* • Researches a variety of Christian rituals and prayers and critically reflects on how prayer, stillness, music and meditation create meaning for young people. Id • F • KC6 • Researches and analyses a variety of issues relating to liturgical celebration, e.g. inclusive language, the role of the laity in liturgy, and ecumenical issues. T • In •. KC1 • Demonstrates an understanding of the nature of both spirituality and religion, and appraises how the Catholic heritage contributes to personal spirituality and identity. T • KC2 • Researches the mystical tradition of the Church; selects one mystic, and creatively presents a response to his/her ideas about prayer. F • C • KC2 • Interviews a range of people who practise the art of meditation, and records and evaluates their responses. C • T • KC2 • Studies prayer and meditation style, and collaborates in a presentation of a traditional method of prayer e.g. Ignatian, Franciscan. In • T • KC4 • Designs a ritual or art piece which reflects the importance of prayer and ritual. Id • F	*Examples of Evidence* • Researches different spiritualities in the Church's Tradition. Develops a prayer service, meditation or liturgy plan based on an example. F • KC2 • Researches and discusses what is meant by 'spirituality'. T • KC2 • Designs and evaluates a liturgy or prayer service to enhance students' spirituality. F • KC3 • Investigates and freely engages in contemplative practices to develop skills for 'being still'. Id • KC • I • Chooses a Christian virtue and develops a meditation and/or prayer service based on the theme. Id • KC2 • Examines the liturgies for key feasts such as Pentecost or Christmas. Determines the specific elements which illuminate the spiritual message of the feasts and creatively presents a prayer service based around these. T • KC3 • Researches what meditation means and how it can be used to enhance Christian spirituality. T • KC2

Key Idea 11 *Students research and communicate how the life, death and resurrection of Jesus is celebrated in the seasons and feasts of the Church's Liturgical Year.*	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
	Strand: CELEBRATING		
	Outcome P.11	**Outcome 1.11**	**Outcome 2.11**
	Celebrates moments in the Church's Liturgical Year.	*Researches* the seasons of the Church's liturgical year and *makes* links to the stories of Jesus' birth, death and resurrection.	*Researches* the major Church festivals and lives of the saints and *designs* seasonal liturgies.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • engaging in art and craft activities to celebrate the Liturgical Year e.g. decorating eggs, making advent calendars and wreaths • linking key moments in the life of Jesus to feasts and seasons in the Church • creating a prayer focus using the symbols and colours of the seasons • joining in whole school liturgies for Holy Week, Easter, Advent.	**Examples of Evidence** • Identifies the seasons of the Church's year and collaborates with others to make a 'wheel' showing the themes and colours of the whole cycle. T • In • KC4 • Identifies a story in which Jesus celebrates a special event and retells and illustrates the story by making a 'Big Book'. T • C • KC2 • Explores the concept of promise in Advent and recalls God's promises in the First Testament. C • F • KC2 • Constructs and illustrates a time line to show the major events in the life of Jesus. C • KC5 • Discusses the significance of colours in nature, in art, and in his/her life. T • KC1 • Sequences the main seasons of the Church's year and focuses on the meaning of each season. T • KC5 • Actively participates in a Project Compassion theme as a Lenten preparation for Easter. F • In • T	**Examples of Evidence** • Selects a major festival or saint's day from the Church's cycle and researches its historical origins, the ways it is celebrated, and its relevance for people today. In • C • KC3 • Discusses how liturgical celebrations relate to the rhythms and patterns of everyday life and writes a reflective piece about a colour or event in his/her life. Id • T • KC2 • Works in groups and uses key prayers, colours, and appropriate symbols to design and celebrate a prayer service for one season e.g. Christmas, Lent, Easter. C • In • KC4 • Discusses and evaluates the significance of Sunday Eucharist and explains why it is a memorial of Easter. F • T • KC1 • Explains the links between Lent and the call to conversion for the Reign of God, and plans and designs a service program supporting a local group during Lent. T • In • KC4 • Discusses how Christmas may be a time of sharing the peace and joy of Jesus. In • KC2

The Liturgical Year of the Church

| At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: CELEBRATING			
Outcome 3.11	**Outcome 4.11**	**Outcome 5.11**	**Outcome 6.11**
Examines scriptural texts to identify specific events in the life of Jesus and *shows* how these are celebrated in liturgical services throughout the year.	*Critically reflects* on the ways that the narrative of the birth, life, death and resurrection of Jesus is celebrated in the Liturgical Year and on its significance for Christian commitment.	*Investigates* the origins and developments of liturgical celebrations, *assessing* change and continuity.	*Plans* and *evaluates* with others a liturgy or prayer service in order to celebrate the life, death and resurrection of Jesus.
Examples of Evidence • Explores the themes and symbols of a given season as it relates to the whole Liturgical Year, making links to the stories of Jesus in the Scriptures. T • C • KC2 • Considers the Eucharistic symbols of bread and wine, and links these symbols to Scripture stories about Jesus and presents a display. T • C • KC2 • Prepares a Eucharistic celebration / prayer service highlighting the symbols, colours and themes of the current liturgical season. T • KC1 • Identifies and explains the use of Scripture in the Eucharistic liturgy. T • KC1 • Explains how Christian celebrations are grounded in the belief that God is with us and active in our world through the Holy Spirit. T • In • F • Id • KC1	*Examples of Evidence* • Using a range of resources (e.g. film and art) selects and researches a key event in the life of Jesus and makes links to the Liturgical Year. C • Id • KC2 • KC7 • Describes how 'sacred times' are structured in religious traditions, and explains how they enrich communal and personal relationship with God (e.g. Christmas, Easter). T • In • KC1 • KC2 • Critically reflects on the rhythms and seasons of life as expressed in modern music, songs and literature, and prepares a reflective response on the theme, colour and mood of the current liturgical season. T • C • KC6 • Writes a reflection on how the story of Jesus offers meaning and hope to the human community. T • In • KC7 • Studies texts from the liturgies of Advent, Christmas, Easter and Pentecost, and discusses how they prefigure the Reign of God. F • C • KC2 • Researches the history and message of the patron saint of the school or parish. T • KC1	*Examples of Evidence* • Critically reflects on the rhythms and seasons of life as expressed in modern music and literature, and prepares a reflective response on the current liturgical season. T • C • KC6 • Examines some of the great cultural narratives, and reflects on how the story of Jesus has offered meaning and hope to the community throughout history. T • In • KC7 • Selects a season of the Church's Liturgical Year, and researches historical origins, critically reflecting on the relevance of the original sacred event for contemporary youth. T • F • KC3 • Explores the development of the Sacrament of Reconciliation, and reflects upon its meaning and value. Id • In • KC1 • Investigates the similar and different characteristics of liturgical practice in the Roman Catholic rite, and that of another Catholic rite (e.g. Maronite or Ukranian Catholic Church). T • Id • C • KC1 • Researches the impact of Vatican II on the understanding and practice of liturgy. C • T • KC1	*Examples of Evidence* • Reflects on the meaning and message of the Paschal mystery, and applies and celebrates this in a communal prayer service or liturgy. T • C • KC3 • Researches how the 'theme' of every Eucharist/Mass is the 'life, death and resurrection of Jesus', and discusses the implications for liturgy preparation. T • KC2 • Designs a Holy Week liturgy, reconciliation ritual or Easter prayer service in collaboration with a priest, adult mentor or teacher. C • In • KC4 • Prepares with others the school's graduation liturgy in which links are made between the Jesus story and the journey through and beyond school. F • KC3 • KC4 • Develops a presentation using ICT which highlights aspects of the life, death, and resurrection of Jesus which are celebrated in a Mass. C • KC7 • Writes a reflection on the personal and communal significance of a special school liturgy, and evaluates how the story of Jesus is expressed in readings, music, symbol etc.

Key Idea 12	At Standard P, towards the end of Pre-School, the child:	At Standard 1, towards the end of Year 2, the child:	At Standard 2, towards the end of Year 4, the student:
Students investigate beliefs, rituals and festivals in diverse religious traditions and demonstrate an appreciation of their own tradition and respect for other religious traditions.	**Strand: CELEBRATING**		
	Outcome P.12	**Outcome 1.12**	**Outcome 2.12**
	Begins to develop an awareness of the diversity of family, cultural and religious celebrations within the community.	*Explores* the idea that God is present in diverse ways in and for all peoples of the world.	*Researches* and *celebrates* religious traditions in the school and local community and appreciates the need for unity and harmony amongst local groups.
Each of the following examples would indicate that a student has achieved one or more aspects of the Learning Outcome:	**Learning Activities** Early childhood learning is spontaneous, interactive and connects with the needs and interests of the children. The activities below are examples of the ways in which this outcome may be achieved. They are moments in the everyday when children can be introduced to religious concepts, symbols and rituals. Learning involves children: • creating a display of family celebrations e.g. baptisms, weddings, special birthdays, holidays and barbeques • celebrating birthdays, graduation, and end of term • making symbols for different cultural celebrations e.g. paper lanterns for Lunar New Year • participating in multicultural celebrations.	**Examples of Evidence** • Collects examples of ways in which God is named. T • Id • KC1 • Researches a range of cultural religious expressions and explores local cultural festivals e.g. Chinese New Year. In • KC4 • Discovers and explores aspects of different religious traditions in the school and local community and finds similarities with the Catholic Tradition. T • In • KC1 • KC4 • Participates in designing a ritual to celebrate the variety of different cultural backgrounds in the local Catholic community. In • KC4 • Researches and presents stories, music, dances or art that show an appreciation of the customs of diverse cultural traditions. In • C • KC2 • Uses art and music to explore religious expressions in indigenous cultures and other religions. T • KC7	**Examples of Evidence** • Visits, observes and describes the sacred space and buildings of another religious tradition. T • KC1 • Invites and plans for a speaker from another tradition to talk about religious and cultural celebrations and writes a response to the talk. C • In • KC3 • Publishes observations about a ritual from another tradition and identifies features shared with a Catholic ritual. T • In • C • KC2 • Explores the human need for a variety of prayer experiences. Id • C • KC6 • Surveys members of the school community to build a profile of diversity in the local context and explores strategies for building harmony. In • KC1

Religious Traditions

At Standard 3, towards the end of Year 6, the student:	At Standard 4, towards the end of Year 8, the student:	At Standard 5, towards the end of Year 10, the student:	At Standard 6, towards the end of Year 12, the student:
Strand: CELEBRATING			
Outcome 3.12	**Outcome 4.12**	**Outcome 5.12**	**Outcome 6.12**
Researches and *appreciates* diverse religious traditions and *examines* how each tradition contributes to both personal and communal identity of its members.	*Participates* with groups in the community to celebrate the interconnectedness of humanity, the environment and the presence of the sacred in daily life.	*Explores* the contribution of diverse cultures and traditions, particularly the Indigenous tradition to Australian spirituality.	*Investigates* the beliefs, teachings and practices of another religious tradition and *discusses* the Catholic viewpoint, expressed since Vatican II, on the activity of the Holy Spirit in other traditions.
Examples of Evidence • Makes links between Catholic practices and rituals and those in other religious traditions. In • T • KC1 • Researches a variety of cultural and religious festivals, and appraises how these festivals shape and contribute to community and individual identity. Id • KC4 • Compares creation stories from a variety of cultures with the Genesis texts, drawing out similarities and differences. Id • C • KC1 • KC2 • Explores indigenous Dreaming stories to compare the ethical codes of indigenous groups with the ethical codes of the Catholic Tradition. Id • C • KC2 • KC1.	*Examples of Evidence* • Researches diverse cultures and traditions, and names the presence and action of God in these cultures and traditions. In • KC1 • Researches the Jubilee theme of Sabbath rest and stillness, and critically reflects on ecological sustainability. Presents a group collage displaying the social problems created by stress, economic pressure and greed, and suggests optimistic strategies for the future. In • F • KC4 • KC6 • Plans, prepares and participates in a celebration which incorporates aspects of all the culturally diverse groups present within the school community. In • F • KC4 • Shows how traditional indigenous themes and symbols can be incorporated into a Eucharistic service. In • C • KC5 • Reports on the ways prayer and prayer styles of different religious groups express their experience of the sacred in daily life, e.g. Jewish psalms. C • Id • KC1 • Designs an ecumenical celebration that reflects an understanding of local religious traditions. In • C • KC2	*Examples of Evidence* • Demonstrates an understanding that spirituality is the response of the individual and the community to the sense of transcendence in the world, and empathetically describes expressions of spirituality in different cultures and lifestyles. T • In • KC1 • Demonstrates an understanding of the centrality of the Dreaming in Indigenous life and culture, and appraises its contribution to Australian spirituality. T • KC1 • Analyses Pope John Paul II's address to the Australian community in Alice Springs (1986), and considers its implications for the Australian Church. Id • In • KC1 • Plans and prepares an inclusive celebration acknowledging the contribution of other traditions, particularly the Indigenous tradition, to Australian spirituality. In • C • KC1 • KC4 • Shows how religious music, art and dance invite people into a deeper appreciation of the mystery of God. In • Id • KC6	*Examples of Evidence* • Researches and summarises the Vatican II statements regarding the status of other religions. In • KC1 • Researches another religious tradition using the phenomenological method, and discusses insights required for interreligious dialogue. Id • F • KC2 • Designs a collage about the activity of the Holy Spirit across various religious traditions. In • C • KC2 • Explores the Christian understanding of the unique revelation of God in Jesus, and discusses implications for relationships with other religions. T • F • Discusses the challenges of peaceful and just co-existence of various religious traditions in society and the world. F • In • KC2 • Investigates a particular dimension or characteristic of religion, and undertakes a comparative study across two or more religious traditions. C • In •Id • KC1 • Researches and reports on an ecumenical commission or interreligious dialogue. T • KC1
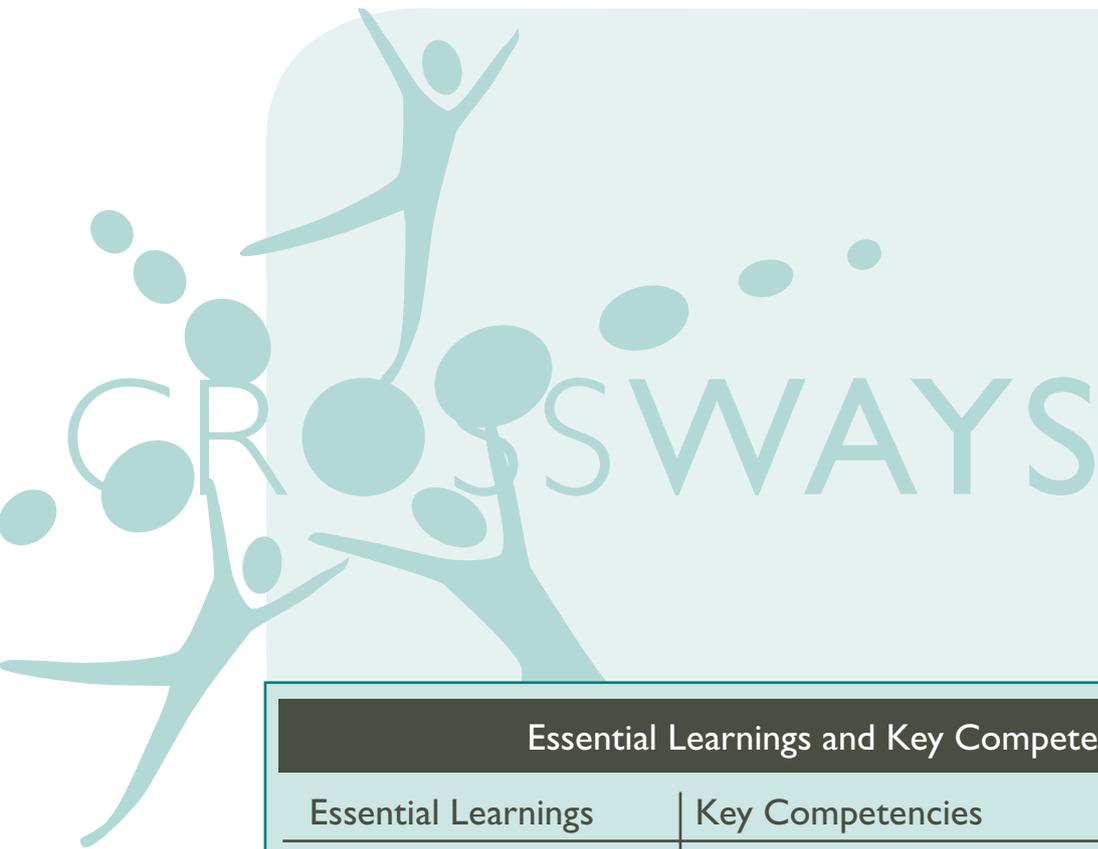
Essential Learnings and Key Competencies Legend

Essential Learnings		Key Competencies	
T	Thinking	KC1	Collecting, analysing & organising information
C	Communication	KC2	Communicating ideas and information
F	Futures	KC3	Planning and organising activities
In	Interdependence	KC4	Working with others in teams
Id	Identity	KC5	Using mathematical ideas and techniques
		KC6	Solving problems
		KC7	Using technology

Double Pages Booklets
for each Standard:

Each Booklet contains 'double pages' for the Outcomes of each Standard. The function of these pages is to deepen, elaborate, review and support planning of the learning for each Outcome.

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Religious Education supporting the integration of faith, life and culture