

Coming to Know, Worship and Love

A Religious Education Curriculum
Framework for Catholic Schools in the
Archdiocese of Melbourne

Secondary

Acknowledgments

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To Know, Worship and Love Project

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Archbishop's letter



James Goold House
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Dear Colleagues

In *Coming To Know Worship and Love* Catholic secondary schools will find an archdiocesan curriculum framework for use from Years 7–10. This curriculum framework fulfils two aims. Firstly it has been designed to enhance the use of the student texts *To Know, Worship and Love*. Secondly it responds to the educational demands of the Victorian Essential Learning Standards (VELS). In fulfilling both of these aims *Coming To Know Worship and Love* will provide Catholic schools with a rich and engaging curriculum supported by high quality student text books.

This curriculum framework has come about through the collaboration of many partners. There has been an ongoing partnership between the *To Know, Worship and Love* project and the Catholic Education Office Melbourne. In particular this curriculum project owes much to the Catholic Education Office Sydney for the use of their curriculum documents which formed the basis of this text. Finally the current learning and teaching strategies in this curriculum came about through the collaboration of Catholic secondary school teachers in Catholic schools throughout the Archdiocese of Melbourne. Without their support the project would not have been completed.

I trust that the fruit of such wonderful partnerships comes alive in each classroom as Catholic schools now adopt *Coming To Know, Worship and Love*.

A handwritten signature in black ink, reading "Denis J. Hart".

ARCHBISHOP OF MELBOURNE

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Coming to Know, Worship and Love

SECTION I:

The place of Religious Education in the Catholic school

(1) The context of Catholic schooling within the Mission of the Catholic Church

The world is the primary context and place of God's self disclosure to all of humanity. It is in the lived reality of our daily lives that we are called to experience God as Creator, Jesus as Saviour and the Holy Spirit as Guide. As Gerard Manly Hopkins wrote, 'the world is charged with the grandeur of God'. The Catholic school is part of the world and part of the community of the Church and invites all the members of the school community to search for God in the world and to live a life framed by the life and words of Jesus of Nazareth.

The Second Vatican Council reminded us that central to the work of schools is that:

... true education aims at the formation of the human person.

Declaration on Christian Education, n. 1

(2) Religious Education: What does it mean?

Within the context of Catholic secondary schools there are three intersecting areas of school life that are linked under the term religious education. The first and most explicit area is the formal classroom religious education curriculum. It is in the area that the young come **to know** the tradition through the deliberate, systematic and sequential teaching and learning activities and experiences as outlined in this framework.

The second area is the prayer, sacramental and liturgical life of the school. While the knowledge about these is taught in the formal religious education classroom, the celebrating of them is a call to faith and may take place across the school and link directly with parish programs. Such activities are evidence of vibrant **worship** within school life. The third area is concerned with living within the Catholic tradition. This is a call to build up the reign of God and to live with principles that support the common good. It is a call **to love**, to be bread for the hungry and a light to the world.

In essence the religious education program is assisting the Church in its fundamental work:

The Church exists in order to preach the Gospel

Evangelii Nuntiandi, n. 14

(3) Religious Education: In the total life of the school

It is important to remember that while school is a significant time and experience in the education of faith of the students it is the parents who are the primary educators of faith. Moreover it is in the parish context that catechesis finds a home. The function of the school is to support the parents and the parish in this education in faith.

The totality of school life gives witness to and supports the growth in faith of the young people who attend. Within the many formal educational programs which are offered in Catholic schools there are overt areas of religious education and faith development which criss-cross the life of the school and taught by qualified teachers of religious education. However, the total Catholicity and religious dimension of the school does not rest with the religious education teachers alone. All staff in the school are called to give witness to the importance and primacy of the Gospel. There can be no separation of curriculum into religious and non-religious dimensions as all curriculum builds up the dignity of the human person and an understanding of life. All staff in the school community have the responsibility and the potential to speak of and reveal the love of God to students by their person, their witness and their teaching.

(4) Religious Education: In the Religious Education classroom

Religious Education is a term which joins the religious dimensions of life (religion) with appropriate pedagogy (education). Religion is about a way of life, a system of beliefs and actions by which people make meaning in life. Education is a process where the student and teacher are engaged in enquiry, deep learning, evaluation and response to the mysteries of life. There is a dance as it were, an interplay between life and culture and religion, and the religious education classroom is an appropriate setting for this interplay. In this process of religious education students will be at many different stages in their life journey. For some the learning about the People of God will be new (evangelisation), while for others it will be a further development (catechesis).

Without entering into the whole problem of teaching religion in schools it must be emphasised that, while such teaching is not merely confined to 'religion classes' within the school curriculum, it must, nevertheless, also be imparted explicitly and in a systematic manner

The Catholic School – 1977, n. 50

(5) Religious Education: Readiness of students

The Church reminds us that not all the young in our schools are either appreciative of or committed fully to the Christian message. The formal classroom religious instruction recognises this and is a place of 'instruction', of learning and teaching, of coming to know the person and message of Jesus as a prerequisite for responding to the message. The religious education classroom then, while assisting in faith development has a different starting point: the invitation for students to explore, understand and coming to know the essential elements of the Christian tradition.

SECTION 2: Education and Religious Education

(1) Sound education in Religious Education

The Religious Education Curriculum Framework contained in this document is designed to assist schools in the further implementation of the series of religious education texts: *To Know, Worship and Love*. It draws significantly upon the Archdiocese of Sydney materials: *Faithful to God: Faithful to People*. In addition it situates the religious education curriculum within the educational directions for the State of Victoria as outlined in the Victorian Essential Learning Standards.

In the compulsory years of education in secondary schools (Years 7–10) students need to be exposed to each of the five content strands of learning (see section below) at every year level. The content strands constitute the framework within which the core components of the Catholic tradition are to be studied.

There is a need to ensure that there is a development of student's competencies and capacities across all the content strands at each year level. In doing so a number of principles of learning apply:

- learning for all
- catering for different learning styles and abilities
- individualised and personalised learning
- process and content are equally important
- integration of learning, teaching and assessment
- learning that transfers to life

In this Religious Education Curriculum Framework we have incorporated a 'thinking curriculum' which integrates content and process. Traditional curricula sometimes taught content and process separately. In a thinking curriculum students are taught content through processes seen in the real world. Traditional curriculum did not expect students to use the knowledge they acquired until they left school. By using a thinking curriculum students acquire content as they plan, evaluate, solve problems, construct or critique arguments make decisions, etc. At the same time the content the students are learning in Religious Education has the power to promote higher level processes as it does in the learning of other subjects.

Learning and teaching in religious education can be enhanced with the use of such tools as: De Bono's thinking hats, Bloom's taxonomy, Gardner's multiple intelligences, enquiry learning, etc. Principles of good teaching and learning apply just as much to the religious education classroom as to other key learning areas.

(2) Life-long learning and Religious Education

Religious Education has a significant role to play in the life of a learning community. An authentic education must address all aspects of life but particularly the religious dimension.

As life is a search for meaning, for one to understand others and to make meaning of the transcendent, then it is the duty of the Catholic school to try to teach our students that the person of Jesus gives meaning to life and learning. Every person is a lifelong learner and we therefore need to give our students a love of learning of the Gospels and Church tradition.

(3) The theology and pedagogy of *Coming To Know Worship and Love*

The Religious Education Curriculum Framework uses the post resurrection narrative in Luke's Gospel (the disciples on the road to Emmaus) as the paradigm for developing the broad goals. In this story the confused and questioning disciples leave Jerusalem believing that the life and message of Jesus was of no value.

The Lukan narrative unfolds in three broad movements. The disciples recalled that while on the road Jesus opened the Scriptures to them and they came to **know (informed)** about him. When they reached Emmaus they experienced Jesus in the 'breaking of the bread', in sacrament and **worship (formed)**. Finally they return to Jerusalem and with **love (transformed)** burning in their hearts told 'what had happened on the road and how he had been made known to them in the breaking of the bread'. It is this movement that is reflected in the title of the religious education texts: *To Know, Worship and Love*.

The Framework

COMING to KNOW, WORSHIP and LOVE

**A Religious Education Curriculum Framework
for Catholic Schools in the Archdiocese of Melbourne**

Overview

In this framework Religious Education has been placed within the Discipline-based Learning Strand of the Victorian Essential Learning Standards. The name for the domain is Religious Education. The Framework is structured as follows:



Coming to Know, Worship and Love

SECTION 3: Planning in Religious Education using the Religious Education Curriculum Framework

(1) Dimensions of Religious Education

The Religious Education framework draws upon the Victorian Essential Learning Standards. The domain of Religious Education is situated within the discipline-based learning strand. The domain contains three dimensions:

(i) religious knowledge and understanding

This dimension develops the knowledge and understanding of the key practices and beliefs of Christian communities both past and present.

(ii) reasoning and responding

This dimension focuses on the development of particular ways of thinking and acting that arise out of Christian knowledge and understanding. The combination of knowledge and reasoning will enable students to respond to Catholic tradition and its call to contribute to the building of the reign of God.

(iii) personal and communal engagement

This dimension focuses on the nurturing of the spiritual life, the importance of belonging to the faith community and engagement in community service. It is within this dimension that the Religious Education curriculum extends beyond the classroom to include retreats, the sacramental life of the Church, community service, leadership formation and contribution to civic and faith communities.

(2) Goals of Religious Education

The goals are linked to the dimensions of Religious Education. They set directions for learning that are a platform on which planning can take place. They help define the purposes of learning, and set directions but without being restrictive.

As mentioned previously in this framework, religious education is not limited to the formalised teaching of religious education in the classroom. The goals, therefore refer to the total life and work of the school. Therefore, all elements of the school's Religious Education program aim to assist students towards:

- making sense of everyday life experiences in the broader contexts of mystery, complexity, confusion and awe
- gaining access to and understanding the Scriptures, the traditions of the Catholic community, its stories, its experiences and its teachings
- celebrating with others the mystery and life of the Risen Christ
- responding to the activity of God in their lives and in the whole of creation.

(3) Five content strands in Religious Education

Content strands in Religious Education

In order to guide schools in the development of a rigorous and engaging religious education curriculum *Coming To Know, Worship and Love* has a framework with five content strands. The content strands emerge from an understanding of the Church and of its life where the person of Jesus, as known in the Scriptures, is central. These are drawn from the goals. The content strands of learning are:

1. Scripture and Jesus
2. Church and Community
3. God, Religion and Life
4. Prayer, Liturgy and Sacraments
5. Morality and Justice

These five content strands provide the organisational framework within which the school based religious education curriculum is to be developed. It is anticipated that an equal amount of time should be given each year to each of these learnings at each year level.

It is also recognised that schools have other particular focuses which need to be included in their religious education curriculum, such as Founders of Religious Orders and their Charism, Feast Days, Retreats, Outreach activities, etc. Schools are encouraged to integrate these life giving activities into the essential dimensions as appropriate at the local level.

(4) Objectives, learning focus and standards

From the goals, the framework has developed a set of objectives; a learning statement for each content strand, and a set of standards. It is important to keep in mind that these three areas need to be interpreted and implemented in a wholistic way. In the teaching and learning dynamic of the classroom the teacher is required to integrate and make explicit the connections between values, knowledge and skills. Moreover the learning focus is designed to guide the teacher about the core theological context and the way in which students can enter into that core. The standards for each learning focus varies from year to year. They provide for the teacher base standards of students learning across the five content strands.

(5) Assessment

The primary purpose of assessment is to assist in better teaching and learning. It is critically important in the cycle of teaching and learning that students can articulate what they have learnt and what still needs to be learnt. In addition teachers are required to demonstrate that they can ascertain what children have learnt and can report on that to the student and their families.

Assessment of student achievement across all the content strands is an essential component of the educational nature of Secondary Religious Education. Assessment has a range of purposes and applications:

- is dynamic, creative and varied; it should encourage and advance learning
- flows directly from classroom outcomes and learning/teaching strategies
- is an activity undertaken by students (Self Assessment and Peer Assessment) and the teacher (Teacher Assessment)
- involves a number of processes: observing and inquiring are the most frequently used; marking and testing are also significant
- involves assessment of learning and assessment for learning

At the end of each unit of work students must have reached the standards set and the indicators of learning will help teachers make these judgments.

The Road to Emmaus

Now that very same day, two of them were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. And it happened that as they were talking together and discussing it, Jesus himself came up and walked by their side; but their eyes were prevented from recognising him. He said to them, 'What are all these things that you are discussing as you walk along?' They stopped, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' He asked, 'What things?' They answered, 'All about Jesus of Nazareth, who showed himself a prophet powerful in action and speech before God and the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have now gone by since it all happened; and some women from our group have astounded us; they went to the tomb in the early morning, and when they could not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.

Then he said to them, 'You foolish men! So slow to believe all that the prophets have said! Was it not necessary that the Christ should suffer before entering into his glory? Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the Scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them saying, 'It is nearly evening, and the day is almost over.' So he went in to stay with them. Now he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the Scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'The Lord has indeed risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

Luke 24:13-35

SEARCHING
and
QUESTIONING

TRYING to
MAKE SENSE

GOD and LIFE

COMMUNITY

SCRIPTURE
and JESUS

LITURGY
and
SACRAMENT

RESPONDING
in LOVE

COMING
to

KNOW

WORSHIP

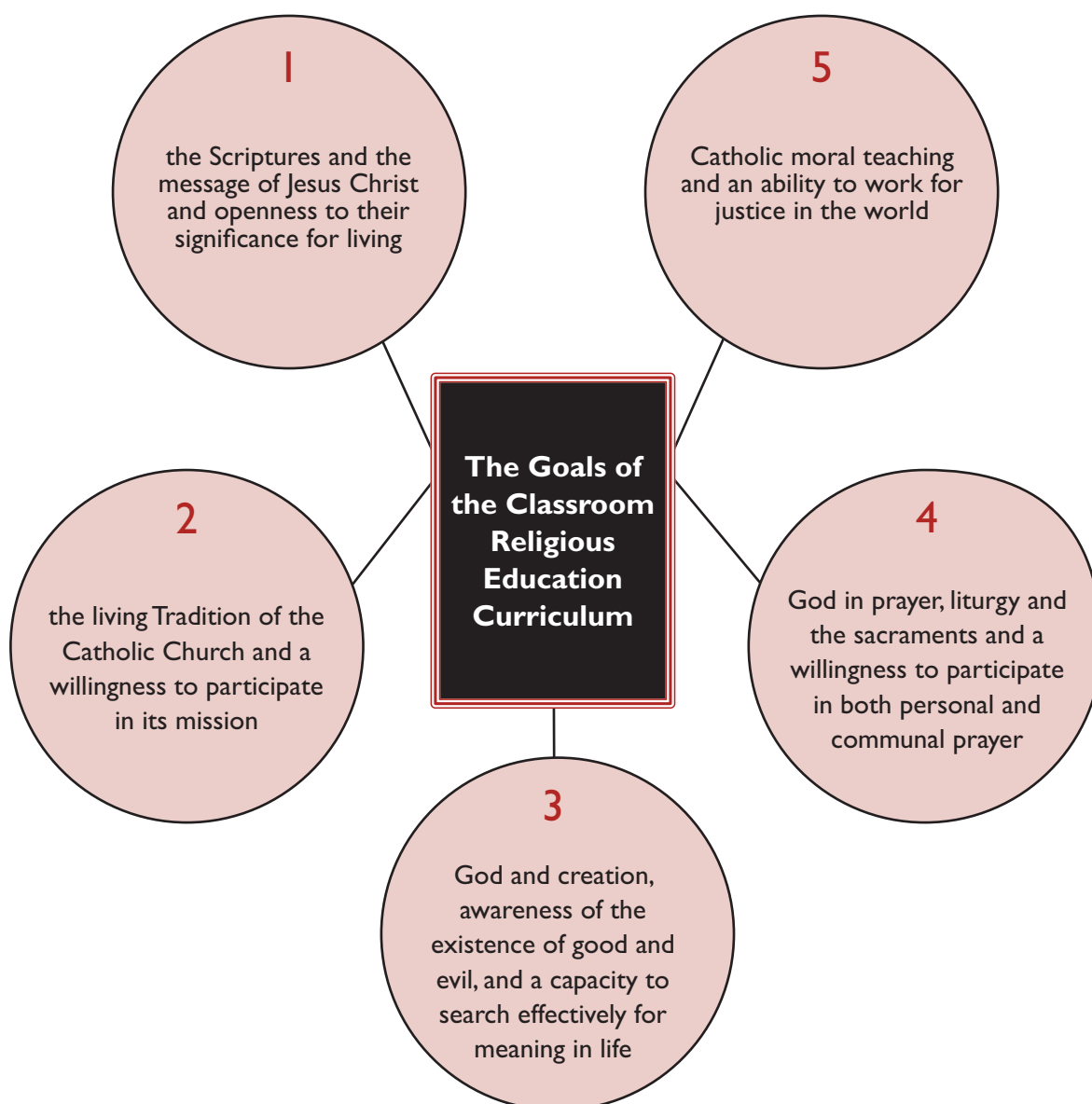
and
LOVE

Goals of Religious Education

All elements of the school's life aim to assist students towards:

- making sense of everyday life experiences in the broader contexts of mystery, complexity, confusion and awe
- gaining access to and understanding the Scriptures, the traditions of the Catholic community – its stories, its experiences and its teachings
- celebrating with others the mystery and life of the Risen Christ
- responding to the activity of God in their lives and in the whole of creation.

The Religious Education curriculum supports this in specific ways by developing in each student understanding and appreciation of:



Five Content Strands in Religious Education

1
Scripture
and Jesus

2
Church and
Community

3
God, Religion
and Life

4
Prayer, Liturgy
and Sacraments

5
Morality
and Justice

I. Scripture and Jesus

OBJECTIVES

Values and Attitudes

Appreciate that the Scriptures are the Word of God for all people and generations. Appreciate the breadth and wisdom of the Scriptures, the importance of Jesus and his teachings and the implications these can have in shaping attitudes and values in the life of the Christian community.

Knowledge

Develop an understanding of the nature of Scripture and its portrayal of the story of the People of God. Through a study of the Gospels explore the significance of the life, teachings, death and resurrection of Jesus Christ in the life of the Christian community.

Skills

Use of appropriate tools to interpret the Scriptures. Think critically and reflectively on the meaning of Jesus' life, death and resurrection.

LEARNING FOCUS

Jesus, the living Word of God, is the heart of the Christian life and the one on whom all teaching is based. Through a reflection upon the meaning of Jesus' life, death and resurrection, students can explore the profound significance of Jesus for their lives. Students will examine and investigate the breadth and wisdom of the Scriptures and its significance for the lives of the believing community and for themselves. They will develop enhanced skills in the use of the Scriptures and find in them the story of God's revelation to the People of God, brought to fulfilment in Jesus Christ.

STANDARDS

Unit	Values and Attitudes	Knowledge	Skills
7:1a	Appreciate the vitality and potential of story and the variety of books, people and messages contained in the Scriptures.	Describe the nature of sacred stories the structure of the Bible as the Word of God.	Locate and interact with narratives, events and stories and passages in the Old and the New Testaments.
7:1b	Identify with the experiences of people and events of the Old Testament.	Describe major themes, people and events of the Hebrew story.	Communicate an overview of the themes, people and events of the Old Testament.
8:1a	Appreciate the regional diversity of Israel at the time of Jesus, and differences in customs and social groups.	Identify the geography, customs and social groups at the time of Jesus.	Analyse stories about Jesus in terms of the students' cultural and historical background.
9:1a	Appreciate the breadth and nature of the Scriptures, and the variety of literary styles and objectives of their writers.	Recognise the types of writing contained in the Old and the New Testaments.	Distinguish between literal and figurative language.
9:1b	Respect the Scriptures as a source of wisdom, and appreciate them as a religious interpretation of Israel's history.	Demonstrate knowledge of selected parts of the Pentateuch, History, Prophets and Wisdom literature.	Analyse themes and messages in sections of the Old Testament.
10:1a	Appreciate the relevance of the teachings of Jesus to the students' lives.	Identify the main elements of Mark's Gospel portrayal of Jesus.	Apply Gospel themes to a variety of modern-day situations.

2. Church and Community

OBJECTIVES

Values and Attitudes

Strengthen awareness of the richness of the Christian Tradition, appreciation of the local community, and openness to the participation in the mission of the Church.

Knowledge

Develop an understanding of the nature and mission of the Church both local and universal. Clear understanding of the events and personalities in the history of the Church including the Church in Australia.

Skills

Analyse and communicate informed viewpoints on the nature and mission of the Church in various stages of its history. Investigate how Christian communities have responded to the Church's call to be witnesses to the presence of God in the world.

LEARNING FOCUS

The Church as the People of God is united to the person of Jesus Christ, nourished by the word of God, and called to be active in the proclamation of the reign of God in the lives of people today. Through an exploration of the nature, mission, historical events and personalities of the Church students will come to an understanding of the rich living Tradition of the Christian faith as it is expressed in the Catholic Church.

STANDARDS

Unit	Values and Attitudes	Knowledge	Skills
7:2a	Appreciate the local Church community and its connection to their school.	Demonstrate knowledge of the tradition of their school and local church community within the diocese.	Compile information about the lives of individuals who contribute to the life of the school and local Church community.
8:2a	Value the variety of practices, activities and people in the Church.	Describe the range of activities and people involved in ministry in the Catholic Church.	Explore possible ways of being actively involved in the mission of the Church.
8:2b	Be aware of the commitment and vision of the men and women in the early Christian communities.	Describe important events and personalities of the early Christian communities.	Use historical sources to interpret early Church history.
9:2a	Appreciate the relevance of the Church's teachings to their lives.	Identify key teachings of the Catholic Church, especially those found in the Nicene Creed.	Use religious language in relation to beliefs and practices of the Catholic Church.
9:2b	Value the heritage, contemporary experience and cultural diversity of Australian Catholics.	Describe the development of the Catholic Church in Australia from its beginnings to the present.	Investigate and research the contributions that men and women have made to the Catholic Church in Australia.
10:2a	Appreciate the relevance of a theme or historical period to the life and mission of the Church today.	Demonstrate knowledge of the key aspects of an important theme or period within Church history.	Pose questions, research and communicate information about key aspects of an important theme or period within Church history.

3. God, Religion and Life

OBJECTIVES

Values and Attitudes

Appreciate God's presence and action in the world. Respect the religious diversity of humanity and acknowledge the tension between good and evil. Recognise that for many people the search for meaning is found in Christian communities.

Knowledge

Develop an understanding of the action of God in creation and in the lives of Christian communities and other religious traditions.

Skills

Reflect on the action of God in creation and the lives of people. Make informed responses in their search for meaning.

LEARNING FOCUS

Human beings live within diverse religious and cultural communities and are confronted with choices in life, including the important choice between good and evil. Belonging to a religious tradition assists in the development of appropriate choices and Christians recognise the importance of Jesus in word and sacrament as a guide to good decisions. Students will explore rituals and practices of Christian communities as well as the ancient and traditional religious expressions of spirituality of the Indigenous Australians.

STANDARDS

Unit	Values and Attitudes	Knowledge	Skills
7:3a	Be aware of God's creativity experienced in human activity and the natural environment.	Describe how God is active in all creation.	Identify a range of expressions of God's presence in the natural environment and human experience.
8:3a	Accept that in the Christian understanding good triumphs over evil.	Identify the elements of good and evil in personal and group experiences.	Investigate experiences of good and evil in life and in the Scriptures.
8:3b	Be open to different ways that Catholics express their relationship with God.	Identify rites and cultural expressions of the Catholic Church.	Demonstrate significant ways in which Catholics relate to God.
9:3a	Be aware that all human institutions contain good and evil, and that we live with the tension this creates.	Recognise the images in society which highlight the contrast between good and evil.	Research and analyse images about good and evil in music, media and film.
10:3a	Appreciate what Christians share in common and the quest for Christian unity.	Identify the different beliefs and practices of the major Christian denominations.	Compare the beliefs and practices of various Christian denominations.
10:3b	Be open to the contribution of all peoples and cultures to the development of an understanding of religion and life.	Describe the religious responses of ancient and Indigenous peoples and cultures, including Australian Aboriginal spirituality.	Investigate a range of religious concepts in ancient and Indigenous religions.

4. Prayer, Liturgy and Sacraments

OBJECTIVES

Values and Attitudes

Appreciate that for the Christian community God is encountered within the sacramental, liturgical and prayer life of the Church.

Knowledge

Develop an understanding of the nature of sacraments, liturgy and expressions of prayer in the Catholic Tradition.

Skills

Explain the nature and historical development of the sacraments, liturgy and prayer within the Christian Tradition. Prepare and participate in various expressions of private prayer and communal celebrations.

LEARNING FOCUS

Through the celebration of prayer, sacrament and liturgy, and particularly the Eucharist, Jesus Christ is made present to the Christian community to give them life, to heal them and to form them as a people. Christians can discover and express most clearly who they are and who they are called to be as they enter into these celebrations. Students will explore prayer, sacraments and liturgy and how they build and express the life of the Christian community.

STANDARDS

Unit	Values and Attitudes	Knowledge	Skills
7:4a	Value the role of personal prayer, and the Church as a community who worship together.	Identify a variety of ways in which people pray.	Prepare for, and participate in prayer in a variety of ways.
7:4b	Respect liturgical ritual as a response to the patterns of everyday life.	Describe the seasons and celebrations which comprise the official liturgy of the Church.	Creatively express elements of the seasons and celebrations of the Church.
8:4a	Value those signs, symbols and rituals which guide and enrich students and other peoples' lives.	Describe sign, symbol and ritual, the nature of the sacraments and rituals associated with the sacraments of initiation.	Classify examples of sign, symbol, ritual and sacrament.
9:4a	Value the need for reconciliation and healing as unifying forces for the community.	Explain the importance of the sacraments of Penance and Anointing of the Sick in the Catholic tradition.	Prepare specific aspects of liturgies and prayers relating to the sacraments of healing.
9:4b	Respect Mary's role in the life of the Church.	Outline the development of traditions and prayers relating to Mary.	Analyse changing patterns of spiritual, liturgical and artistic expressions relating to Mary.
10:4a	Be open to the meaning and significance of the Eucharist.	Describe the development, structure and significance of the Mass.	Analyse elements of the Eucharist and its place as the central focus of worship for Catholics.

5. Morality and Justice

OBJECTIVES

Values and Attitudes

Appreciate that for the Christian, living in a world of competing values, that the life and work of Jesus as understood by the Church are central to the development of making moral decisions and in living a just life. Be conscious of the need to work for peace through justice. For the students to believe in their own potential to affect change.

Knowledge

Develop an understanding of Catholic moral and social teaching as a basis for living justly and making decisions.

Skills

Research Catholic moral and social teaching. Develop the ability to make responsible moral decisions. Apply the principles of justice and compassion through reflection and action.

LEARNING FOCUS

The Christian community is called to discipleship which requires that it continues to create a world where we live together justly and where the dignity of the human person is central. The social and moral teaching of the Church calls the community to go out to the world and transform it with the love of God and to establish the common good. Students will explore Jesus' call to the disciples and the Church's ongoing call for individual Christians to live a moral and just life.

STANDARDS

Unit	Values and Attitudes	Knowledge	Skills
7:5a	Appreciate the many influences that affect moral decision-making.	Identify the various aspects in the formation of moral values and decisions.	Assess the extent to which moral character has an impact on the process of making choices.
8:5a	Appreciate how the words and actions of Jesus provided a model of living for the people he encountered.	Describe situations from the Gospels which portray Jesus as the guide for living the Christian life.	Gather information on the way in which some Gospel characters were changed by their response to Jesus.
8:5b	Value the relevance of the teachings of Jesus to contemporary society and life experiences.	Identify ways in which Christians live lives of discipleship in accordance with the ideals and values of Jesus.	Apply the teachings and ideals of Jesus to contemporary life situations.
9:5a	Be open to the wisdom of the Ten Commandments and the Beatitudes.	Demonstrate an understanding of the Ten Commandments and the Beatitudes as guides for living the Christian life.	Apply the teachings of the Ten Commandments and the Beatitudes to a variety of life situations.
10:5a	Appreciate the need for personal moral convictions.	Identify ways in which individuals develop personal responsibility and moral maturity.	Analyse situations which require moral decision-making.
10:5b	Value the students' potential to be involved in promoting justice.	Critique the value systems in contemporary Australian society, the reality of oppression, and the Christian call to work for justice in the world.	Investigate contemporary examples of individuals and movements working for justice.

The Use of Units with Relevant KWL Chapters

YEAR 7	YEAR 8	YEAR 9	YEAR 10
1a The Word of God as Sacred Story <i>KWL Chapters 1, 2, 3</i>	1a The Jewish context of the life and words of Jesus <i>KWL Chapters 1, 16</i>	1a Literary Forms in the Scriptures <i>KWL Chapter 1, 2</i>	1a A Synoptic Gospel <i>KWL Chapters 1, 2</i>
1b Key People and Stories in the Old Testament <i>KWL Chapters 2, 4, 5, 6, 7</i>	2a Participating in the Life of the Church <i>KWL Chapter 2</i>	1b Wisdom and Prophetic Literature <i>KWL Chapters 3, 4</i>	2a The Church in History <i>KWL Chapters 3, 4, 5</i>
2a School and Church Communities <i>KWL Chapter 8</i>	2b Beliefs of Early Christian Communities <i>KWL Chapters 3, 4, 5, 6</i>	2a Key Church Teachings <i>KWL Chapter 5</i>	3a Major Christian Denominations <i>KWL Chapter 6</i>
3a God and People in Creation <i>KWL Chapter 9</i>	3a Goodness in our world <i>KWL Chapter 7</i>	2b The Catholic Church in Australia <i>KWL Chapters 6, 7</i>	3b Ancient and Indigenous Religions <i>KWL Chapter 7</i>
4a Ways People Pray <i>KWL Chapter 10</i>	3b Ways of Being Catholic <i>KWL Chapters 8, 9</i>	3a Redemption and Hope <i>KWL Chapter 8</i>	4a The Eucharist <i>KWL Chapter 8</i>
4b The Liturgical Year <i>KWL Chapters 11, 12, 13, 14, 15, 16</i>	4a Symbol and Ritual: Sacraments of Initiation <i>KWL Chapters 10, 11, 12, 13, 14</i>	4a Sacraments of Healing and Hope <i>KWL Chapters 9, 10</i>	5a Personal Moral Responsibility <i>KWL Chapters 9, 10, 11</i>
5a Christian Ideals: Moral Decisions <i>KWL Chapters 17, 18</i>	5a Jesus, a model for living <i>KWL Chapter 15</i>	4b Mary, the first disciple <i>KWL Chapter 11</i>	5b Working for Justice in Australia <i>KWL Chapter 12</i>
	5b Living the Christian Life <i>KWL Chapters 17, 18</i>	5a The Ten Commandments and the Beatitudes <i>KWL Chapter 12</i>	