

# **To Know, Worship and Love**

**Teaching Companion**

**Level 1  
(Prep/K)**

**JAMES GOOLD HOUSE PUBLICATIONS**

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# To Know, Worship and Love

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**Level 1  
(Prep/K)**

Good Shepherd Experience

**Writers** Catherine Blythe, Tricia Murray,  
Mgr Peter Elliott

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**James Goold House Publications**

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# The Title

The title of the series of texts *To Know, Worship and Love* is derived from the following extract from the *Declaration on Christian Education* of the Second Vatican Council.

“It is therefore above all in the Christian family, inspired by the grace and under the responsibility of the Sacrament of Matrimony, **that children should be taught how to know and worship God and to love their neighbour**, in accordance with the faith which they have received in earliest infancy.”

*Gravissimum Educationis*, no.3

## Four Catholic Foundations

- 1 We believe in one God, Father, Son and Holy Spirit who loves us.
- 2 We believe in one Redeemer, Jesus Christ, only Son of God, born of the Virgin Mary, who died and rose from the dead to save us.
- 3 We believe in the Catholic Church, the Body of Christ, where we are led in service and worship by the Pope and Bishops.
- 4 We believe that Jesus, Our Lord, calls us to repent and believe; that is, to choose faith not doubt, love not hate, good not evil and eternal life in heaven not hell.

*This is our faith. We are proud to profess it in Christ Jesus, Our Lord.*



## From the Archbishop

One of the most important tasks given to me as Archbishop of the Church of Melbourne is to direct the handing on of our faith and traditions to children and other young people. This tremendous responsibility is shared with you, parents, teachers and catechists, as you work in close collaboration with your priests.

My predecessors as Archbishop consistently invoked a “call to faith” model of catechesis in discharging this duty, and it is my intention to maintain this approach at the heart of religious education.

In particular, the text-based curriculum program implemented by my immediate predecessor, Archbishop George Pell, will continue. This will ensure that religious education in our schools gives young people a knowledge of the content of Catholic teaching on faith and morals and a realisation of its relevance to their lives and contemporary society.

I have always considered it most important that we know what the Catholic Faith is about. Our religion is revealed by God through the Scriptures and the teaching of the Church. This teaching has a firm logical and philosophical basis.

We want to offer our young people a religious education based on truth, able to withstand the secular onslaughts of our post-modern society and yet always related to the lives of children and youth.

God offers us salvation in Jesus Christ. We offer our young people the Good News: that God loves us, that Jesus Christ died and rose from the dead to save us, that in the Catholic Church we are led in service and worship by the Pope and bishops, that Our Lord calls us to repent and believe, that is: to choose faith not doubt, love not hate, good not evil and eternal life in heaven not hell. These Catholic Foundations, included in the texts, call all of us to Christian duties and responsibilities. By grace and prayer we can strive for virtue, compassion and justice.

In reaffirming the mandate for these texts, I direct that they be used at all levels in all Catholic schools of the Archdiocese of Melbourne as essential resources for religious education. I further direct that the texts become the major resource for religious education programs offered to children and young people from other schools. So that the shared roles of parents, teachers and catechists can operate effectively, I consider it essential that each student has full-time access to a personal copy of the appropriate text and that the texts are used widely at home as well as at school.

I am extremely grateful to all involved in the great work of preparing, distributing and implementing these materials. Mgr. Peter Elliott and his staff at the Vicariate for Religious Education and writers from the Catholic Education Office and Australian Catholic University have led the way, but many other individuals and firms have my sincere thanks for their contributions to this most significant project.

I know, parents, teachers and catechists, that you will use these texts faithfully in union with your priests. Mary, Mother of the Church, brought us the Saviour – may she lead us to know, worship and love the Lord and so find happiness in this world and the next.

May God be with you always.

**Most Rev Denis J Hart**  
Archbishop of Melbourne

# The Good Shepherd Experience

The inspiration for *The Good Shepherd Experience* has been drawn from a program for young children called *The Catechesis of the Good Shepherd*. This was developed in Rome by Professor Gianna Gobbi and Dr Sofia Cavalletti in the 1950's.

Dr Sofia Cavalletti is an internationally renowned Hebrew and Scripture scholar. In 1954 she began working with Professor Gianna Gobbi, a colleague of the famous Italian educator, Dr Maria Montessori (1870 – 1952). Dr Cavalletti and Professor Gobbi developed *The Catechesis of the Good Shepherd* as a program for teaching small children about God, bringing together a unique combination of profound biblical scholarship and infant education. Together, they observed that young children have a special capacity to experience the presence of God – a capacity to develop a conscious and intimate relationship with God. Young children only need the guidance and vocabulary to enable them to become aware of their relationship with God and give expression to it.

## Why the Good Shepherd?

In the early days of Christianity, the most frequently used image for Christ was the familiar Roman portrayal of a young shepherd. Dr Cavalletti chose this as the central image through which young children could understand God. The Good Shepherd loves his sheep and gives everything he is for them. The Good Shepherd knows his sheep and calls each one by name (cf John 10:1–18).

The words that come to mind, when one thinks of the qualities of a shepherd, are security, care, safety, guidance, nourishment, tenderness and concern. These are also the fundamental issues in the lives of young children. The Good Shepherd is for them an ideal introduction to Jesus and hence to the mystery of God.

No matter what their background, no matter what their culture, this approach has discovered the common needs in all young children. The sick and the disadvantaged and those who are well, all profit from it. It is universal in Africa, Mexico, Canada, the United States, Europe. Children absorb the Catechesis joyfully.

Archbishop Marcel A. Gervais, Ottawa, Canada

## Our Foundation: The Person of Jesus Christ

*The Catechesis of the Good Shepherd* aims to help the child to know Jesus Christ through Scripture, liturgy and life. It aims to provide an environment in which the young child may 'fall in love' with Jesus, the Good Shepherd, and thus allow a real relationship to develop between Christ and the child. This approach sets the whole foundation for the series *To Know, Worship and Love*.



As expressed by Vatican II, the task of the teacher is to summarise Christology and present it in everyday language. Depending on the level of the class, this should be preceded by a presentation of some basic ideas about Sacred Scripture, especially those having to do with the Gospels, Divine Revelation and the Tradition that is alive in the Church. With this as a base, the class begins to learn about the Lord Jesus. His person, his message, his deeds, and the historical fact of his resurrection lead to the mystery of his divinity: “You are the Christ, the Son of the Living God” ...

The discovery process is an important pedagogical method. The person of Jesus will come alive for the students. They will see again the example of his life, listen to his words, hear his invitation as addressed to them: “Come to me, all of you.” ... Faith is thus based on knowing Jesus and following him: its growth depends on each one’s good will and cooperation with grace.

Paragraph 74 *The Religious Dimension of Education in a Catholic School*  
– *Guidelines for Renewal and Reflection*,  
The Congregation for Catholic Education  
St Paul Publications, Australian edition 1988

Once the children discover the God who calls them into a personal relationship, both as individuals and as part of a community, they begin to identify with a ‘bigger picture’. As members of a family/school/parish they discover that they are called to be *like* Jesus Christ – called to care for others. This approach sets the foundations for Christian living, for a sense of justice, faith, genuine love and truth.

## **The Principles of the *Catechesis of the Good Shepherd***

The following set of principles underlies *The Catechesis of the Good Shepherd*:

- ✚ God and the child have a relationship that catechesis seeks to serve with reverence and respect.
- ✚ The teacher or catechist is a servant of a message that is not her/his own, and together with the child must humbly listen to God’s word.
- ✚ The teacher or catechist must observe the child carefully, as the inner dynamism of the child’s needs will direct the catechesis.
- ✚ The child is capable of perceiving the greatest realities of faith, and must never be talked down to.
- ✚ The child must be given the opportunity to discover and appropriate the truth for her/himself.
- ✚ Prayer, contemplation and silence are natural components of the child’s religious life, and must be honoured.

As teachers and catechists, our faith in Jesus Christ must be evident. By our language and demeanour we must treat our students, right from the start, as being known and loved by God – belonging to a marvellous community of believers.

## The Importance of Scripture in *The Good Shepherd Experience*

An essential element in the *Good Shepherd Experience* is the reading of the Word of God in Scripture to small children. Why do we do this? Is it beyond their capacity to understand? Will they grasp the meaning of the words?

Here we must reverence the power and mystery of the Word of God in Scripture. None of us can ever grasp the full meaning of a scriptural text, but by reading the Word of God reverently, slowly and reflectively, we are bringing the children into its mystery. At this age, most of them will not object or ask what every word means, but they will absorb in a deeply spiritual way the power of God's Word. They will begin to learn how to breathe the "atmosphere" of the Scriptures. They will gain a sense of Scripture that we hope will develop and grow through all the years ahead of them in the catechetical journey which we have called *To Know, Worship and Love*.

When reading the Scriptures to the children from an officially authorised translation, the teacher may wish to modify words here and there, or add an explanation.

Let us never lose sight of the power of God's Word proclaimed in the community of faith under the guidance of the Holy Spirit!

## Use of the Montessori Environment

Dr Maria Montessori had two principles with regard to the education of young children. Firstly, she said that whatever religious content was used, it ought to relate to the present needs of small children. As well, she believed that children learn best when they are able to interact with a **prepared** environment, one which allows them to experience elements from the Scriptures, from the liturgy and from their own lives. Dr Maria Montessori added a room for religious education to her schools in 1922 that she called an **atrium**. She referenced the early Church word *atrium* as the place where the catechumens prepared for baptism. The *atrium* was originally a room built at the entry of the church and was used solely for catechesis. The practitioners of *The Catechesis of the Good Shepherd* use an atrium in the same way.

It is impractical for our schools today to have an atrium set aside solely for religious education. Each teacher is therefore encouraged to develop a Prayer Place within the classroom.

## The Prayer Place

The Prayer Place is an area of the classroom set aside for religious education. It contains all the materials and resources used in religious education. The area is re-created/re-decorated for each unit, according to the theme. The students are taught to respect the Prayer Place and to care for it.

The Prayer Place contains:

- ✚ the bible
- ✚ models of things used in the Church's worship
- ✚ models of shepherd, sheep and sheepfold
- ✚ models of people and objects from the time of Christ
- ✚ a map or picture of the land of Israel

- ✚ booklets of parables and stories of Jesus
- ✚ icons, crucifix, colourful posters of Jesus' life and stories
- ✚ pictures/posters of creation
- ✚ pictures/posters and models of family life

The students' families may be of great assistance in collecting and preparing materials and resources for the Prayer Place.

Miniature models of the altar, lectern, chalice and things used in the Church's worship introduce the young child to the sacramental life of the Church. These models assist the teacher in a form of sacramental pre-catechesis. A visit to the church building, during which all these things are discovered and discussed, is part of the catechesis.

## Learning through Play

*The Good Shepherd Experience* has also been inspired by a process that has come to be known as **Godly Play**. In the 1970's Rev Dr Jerome Berryman, from the United States, began a research project under Sofia Cavalletti. Berryman's research complimented the findings of Cavalletti. His premise was to provide children with the opportunity to bring their lived experiences into dialogue with the stories of Scripture. This approach encouraged young children to respond to God through the use of 3D figures and play materials. Berryman's work has already been influential in Australia.

*The Good Shepherd Experience* draws on the understanding that until the age of six, children learn from direct interaction with the environment. Much of this interaction involves play. Through play, children develop and practice language and relationship skills. Through the process of 'Godly Play', children are enabled to enter the stories of Scripture and discover who Jesus is.

# To Know, Worship and Love The Primary Resources

The religious education texts, *To Know, Worship and Love*, consist of two resources for each primary level.

- 1 The primary **student text** has been prepared for either straight or composite classes. For example, Senior Primary 4a is aimed at years 5 and 6, that is, appropriate for children aged 10 or 11. In a *composite class*, the *a* and *b* text cycles are used in alternate years, so that students have a different book for each year and will thus cover the whole curriculum for the Senior Primary level. In schools where there are straight classes, Senior Primary book 4a may be used for year 5 or 6. The secondary texts follow the consecutive school years: 7 to 12.
- 2 This **Teaching Companion** is a professional guide to resource educators and assist them to develop strategies in using the primary texts, especially in relating the units to the students' life at home, in the parish and at school. The content of religious education is derived from the *Catechism of the Catholic Church*, which is offered as background to every unit, with an italicized commentary. The title *Teaching Companion* was chosen because this resource is intended to be used by parents or catechists as well as teachers.
- 3 A **web-site** has been developed to offer further assistance to educators. The content of the web-site is intended to enrich the use of the text materials. Resources offered will include materials for the practical and professional learning of educators. As technology advances it is hoped to add video sequences, music, hymns, slide shows set to music, current photos of important events and people.

Visit the RE Texts Web-site at:

**<http://www.kwl.com.au>**

## Overview: P–12

### **PRIMARY: Levels 1 (Prep/K) and 2 (Years 1 and 2):** ***The Good Shepherd Experience***

The children are introduced directly to Jesus Christ through Scriptures, play, signs and symbols, praying and celebrating together. This cultivates sacramental life and a sense of belonging to the family of the Church. An implicit approach to doctrine develops a spirit of wonder and exploration, drawing on the new life of baptism at a time of awareness when there is a marked capacity for spirituality and learning.

### **PRIMARY: Level 3 (Years 3, 4)**

As the child's mind and personality develops, what was presented implicitly is made more explicit in terms of knowledge of the sources of Revelation: Scripture and Tradition through the doctrinal cycle. Through knowing Jesus, his life, work and teaching, children are called to worship and love as Catholic Christians. The sacraments of Penance and the Eucharist are first celebrated in this prayerful context.

### **PRIMARY: Level 4 (Years 5 and 6)**

Knowledge of the sources of Revelation continues through the doctrinal cycle. The worship and love of Christian living is based on the life of Jesus and his teaching. Here students encounter a life in the Church community based on virtues and the beatitudes, nourished by the sacraments, prayer and the examples of Christian saints and heroes. The celebration of Confirmation provides a context for being an active member of the whole Church community: in family, parish and the wider world.

### **SECONDARY: Years 7 and 8**

The Scriptures are studied in a more focused and systematic way, together with the sacraments, liturgy and history of the Church. Continuity with the catechesis or “call to faith” approach of the senior primary years is maintained, during a transition to an academic emphasis, with more research tasks and deeper questioning. The early adolescent is presented with material that is challenging and invites a faith response.

### **SECONDARY: Years 9 and 10**

The middle-adolescent is invited to a deeper awareness of the life of the Church today and major moments in her history. Self-awareness is encouraged in reflection on personal, moral and justice issues. A “a call to faith” approach continues, with the emphasis on nurturing a Catholic Christian identity in conversation with the life experiences and culture of the young person.

## **SECONDARY: Years 11 and 12**

At a time when greater maturity and responsibility are developing and when critical choices in life have to be faced, the existing VCE options in religious studies\* are promoted, with emphasis on an adult “call to faith”. Appropriate spirituality is cultivated, together with a deeper understanding of major doctrinal, ethical and historical themes, often related to VCE courses but with a specific Catholic focus.

\* Victorian Certificate of Education: Texts and Traditions, Religion and Society.

# The Purpose of the Texts

The Text series for religious education, *To Know, Worship and Love*, is designed for use as the main resource of religious education for young people. Its use is intended as part of the Church's contribution and service to each person's integrated education and development. The series should be used in cooperation among parents, priests, teachers and catechists and others involved in the ministry of religious education.

This series of texts is most effectively used in social and learning contexts that feature commitment to the Gospel of Christ, fidelity to his teaching Church and an awareness of the depth and richness of her living tradition. They are used most effectively in an environment that emphasises an awareness of, and responsiveness to, the reality of each person's life. The text series' usage is maximised in contexts that are responsive to the signs of the times and in which the Church is concerned to meet the needs of people.

**The following points are fundamental to this series of texts:**

- ✚ Formation in faith is a life-long journey and any religious education program must be seen within this context.
- ✚ The needs of students change and develop over time. Therefore, there are a variety of approaches required. All three dimensions – Knowing (cognitive), Worshipping (faith) and Loving (life) – are to be evident throughout the learning and teaching process.
- ✚ The Learning and Teaching process becomes the vehicle through which catechesis occurs.
- ✚ Catechesis remains the primary goal of religious education. Catechesis leads young people into communion, into intimacy with the Trinitarian God.
- ✚ The context in which students find themselves influences their expression of faith. Thus educators will utilise teaching strategies that respond to and respect the cultural diversity of students and their families at the local level.
- ✚ The family is the basic community of the Church. Links between home and school are highlighted and encouraged.

# Revelation and Religious Education

All people have the capacity to reason that there is a God, a process that is described as *natural revelation*. But to know who this God is, we depend on the self-revelation of God in human history – *Divine Revelation*.

God was gradually revealed to his chosen People, Israel, in events and in the lives of people. God's self-revelation was completed in the deeds and words of Jesus Christ, the Son of God who took human nature, who lived among us, died and rose again for us (cf. *Dei Verbum* 2).

The content of Divine Revelation is transmitted in and through the Church, the People of God. Within the Church, Revelation is embodied in the Scriptures and Tradition, the two sources of the Word of God (cf. *Dei Verbum* 6).

Revelation is proclaimed and interpreted by the teaching office of the Catholic Church, the *Magisterium* of the Pope and Bishops. In a believing and worshipping Church, the development of doctrine clarifies, but does not change, the content of Revelation.

Divine Revelation is an invitation to faith. Revelation comes to us basically through “the word proclaimed”, normally through language. Our response in faith is not to formulae, but rather to “the realities they express” (*Catechism of the Catholic Church*, no. 170).

Life is the place where we can make sense of Revelation, guided by the teaching Church. Our experience of life is not a source of Revelation. Through our experiences we deepen our understanding of Divine Revelation.

God also reveals the truth about the nature, purpose and destiny of the human person. We are individuals, created in the divine image out of love and for love, called to love as members of a community of faith and service. The moral content of Revelation in the commandments and beatitudes guides us to live justly, to overcome sin and choose virtue. Revelation calls us to a prayerful relationship with God in the service of others.

Parents and educators serve Jesus Christ, the complete Revelation of God, as they pass on his word in Scripture and Tradition to the young. Faithful to this Revelation, they are called to:

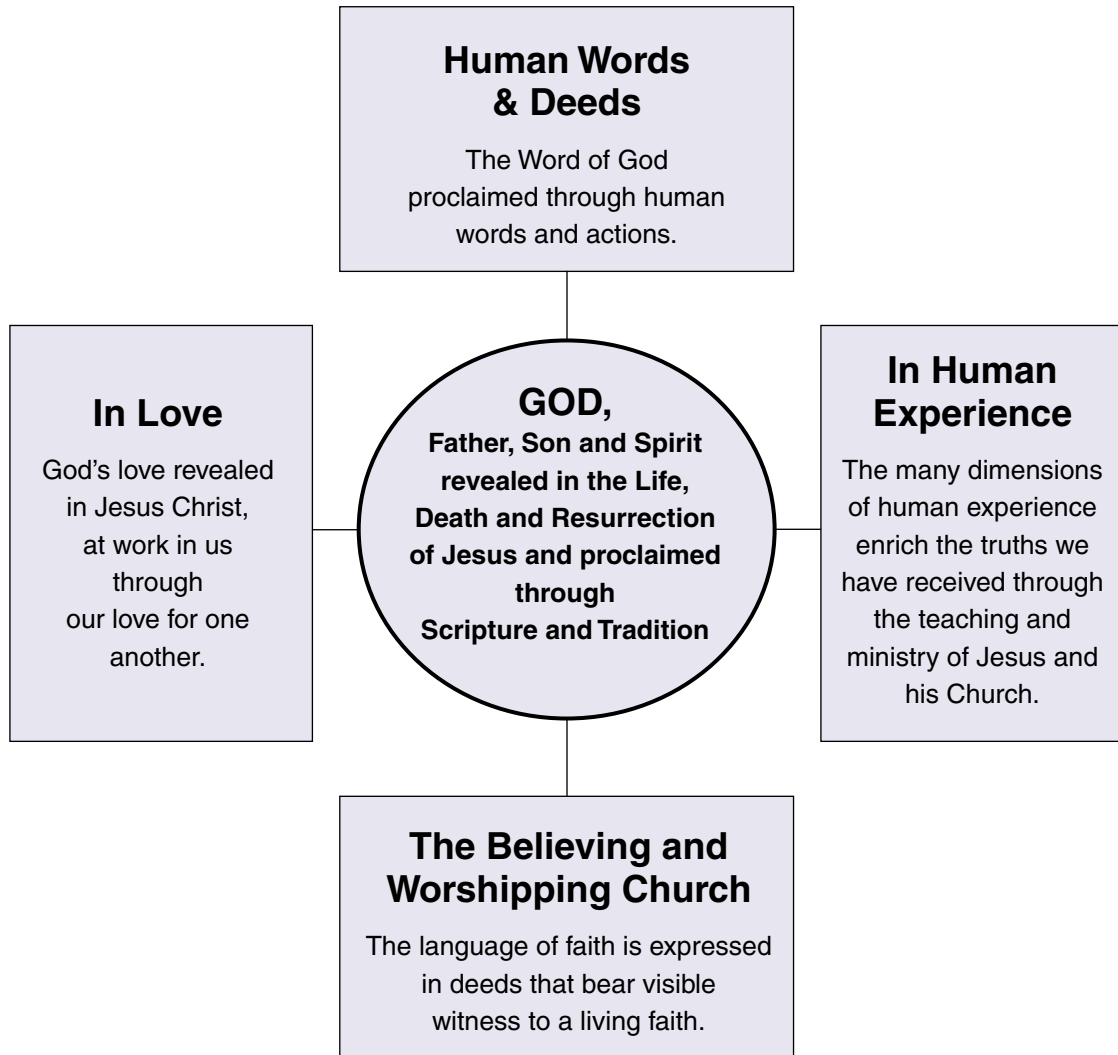
- ✚ provide clear doctrine, according to the teachings of the Catholic Church,
- ✚ seek to understand revealed truths more deeply in their own lives so they can be a living witness to truth,
- ✚ let the light of the Gospel shine *in and through* the lives of children and young people,
- ✚ help them make sense of their lives through Jesus Christ who is the full Revelation of God.

As we *worship* and *love* the God we *know* through Revelation, we are on a way of conversion from sin to a life of grace, peace and freedom. Revelation lights our path as we journey forward with the Church community towards the fulfilment of God's reign.



## Revelation and Religious Education

Revelation is God's self-communication with humanity. Jesus reveals God as Father, Son and Holy Spirit through his life, death and Resurrection. Our Church communicates this, especially through Sacred Scripture and Tradition, and it is evidenced through Christian faith and action.



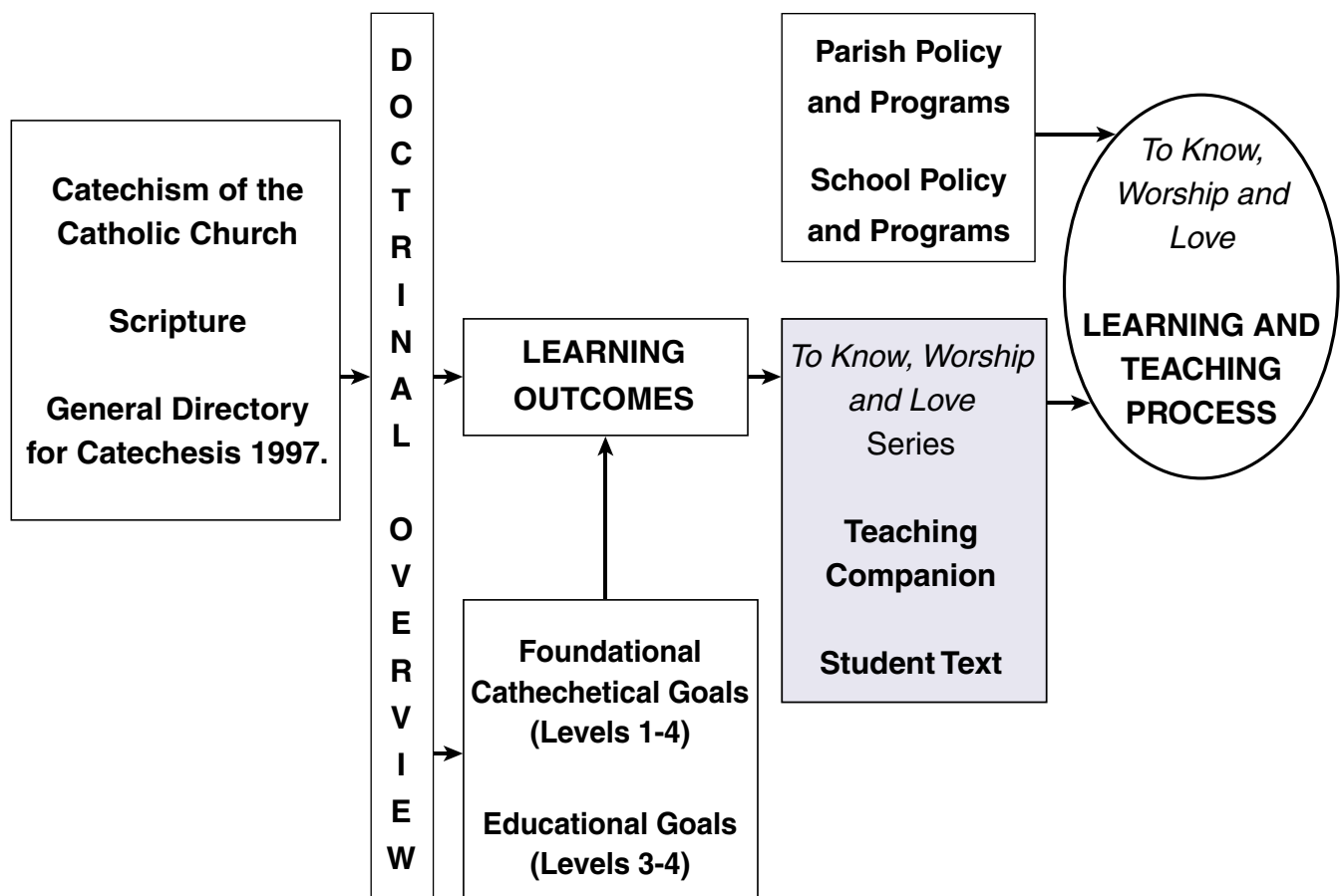
Religious education should endeavour to enhance students' knowledge of God, as revealed within the believing and worshipping Church, in human experience, words and deeds, and in our loving relationships with others. The task of religious educators then, is to effectively draw from these fields of revelation and to make them meaningful for students, leading them to respond in faith to the God who calls.

# Curriculum Schema

The source documents for this series of texts are the *Catechism of the Catholic Church*, *Sacred Scripture* and *The General Directory for Catechesis 1997*. From these documents the Doctrinal Overview was developed, outlining the doctrinal content to be covered at each level of the text series.

Using the Doctrinal Overview, Catechetical Goals (at levels 1 – 4) and Educational Goals (at levels 3 and 4), a set of Learning Outcomes has been written for the units of work in each level. These Learning Outcomes feed into the text series – both the Students' Text and Teaching Companion.

Using the series of texts, with an understanding of the local cultural mix as well as the existing Parish and school policies and programs, educators can set about planning a learning and teaching process to meet the needs of their students in religious education.



# Foundational Catechetical Goals

The Foundational Catechetical Goals are derived directly from the *General Directory for Catechesis* (GDC, 1997). They express the six fundamental tasks of catechesis which underlie the whole program.

Throughout the entire program, the catechetical and educational processes go hand-in-hand. In *The Good Shepherd Experience* (levels 1 and 2) the focus of the program *To Know, Worship and Love* is essentially **catechetical**. As the program evolves, the focus becomes more **educational**. This is clearer in levels 3 and 4, and stronger in the secondary years, but the catechetical goals remain the motivating vision.

“The communication of the faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person.” [GDC 150]

“The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.” John Paul II, *Catechesi Tradendae*, 5

Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.

**Families, parishes and school communities are encouraged**

- ✚ **To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel** [GDC 85]
- ✚ **To promote a deepening knowledge of Jesus Christ through Scripture and Tradition** [GDC 85]
- ✚ **To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist** [GDC 85]
- ✚ **To challenge students to undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught us in the Sermon on the Mount** [GDC 85]
- ✚ **To challenge students to permeate their whole of life with a spirit of prayer, and so discover the mysterious action of God, who gives us strength in our weakness** [GDC 85]
- ✚ **To learn to cooperate actively in building up the Church and its work of evangelisation** [GDC 86]

# Linking the Vision of Religious Education with the Learning and Teaching Process

*We cannot worship or love a God we do not know.* Jesus Christ has revealed the true God who seeks us, who has first loved us by creating us in his own image.

We can know this God who calls us to worship and love. Because of Christ's self-revelation of the Father, the Son and the Holy Spirit, God is no longer hidden from us.

The true and personal God invites us to share his divine life of grace, redeeming us from sin, empowering us by the Holy Spirit, raising us to new life and drawing us towards eternal life. This happens now, in our world, our time, and our culture.

Within the culture which shapes the way educators and students express their faith, the three elements of this series – *Knowing*, *Worshipping*, *Loving* – are regarded as being **interdependent**. While each element can be considered individually, in reality there is no such separation.

## Knowing

Knowledge enables us to be able to receive the proclaimed Word that reveals God to us. Knowledge of the content of our faith tradition is the foundation of religious education. Therefore, every unit of work contains a specific body of knowledge expressed as learning outcomes. These outcomes and associated activities are intended to be appropriate to students' stages of development.

## Worshipping

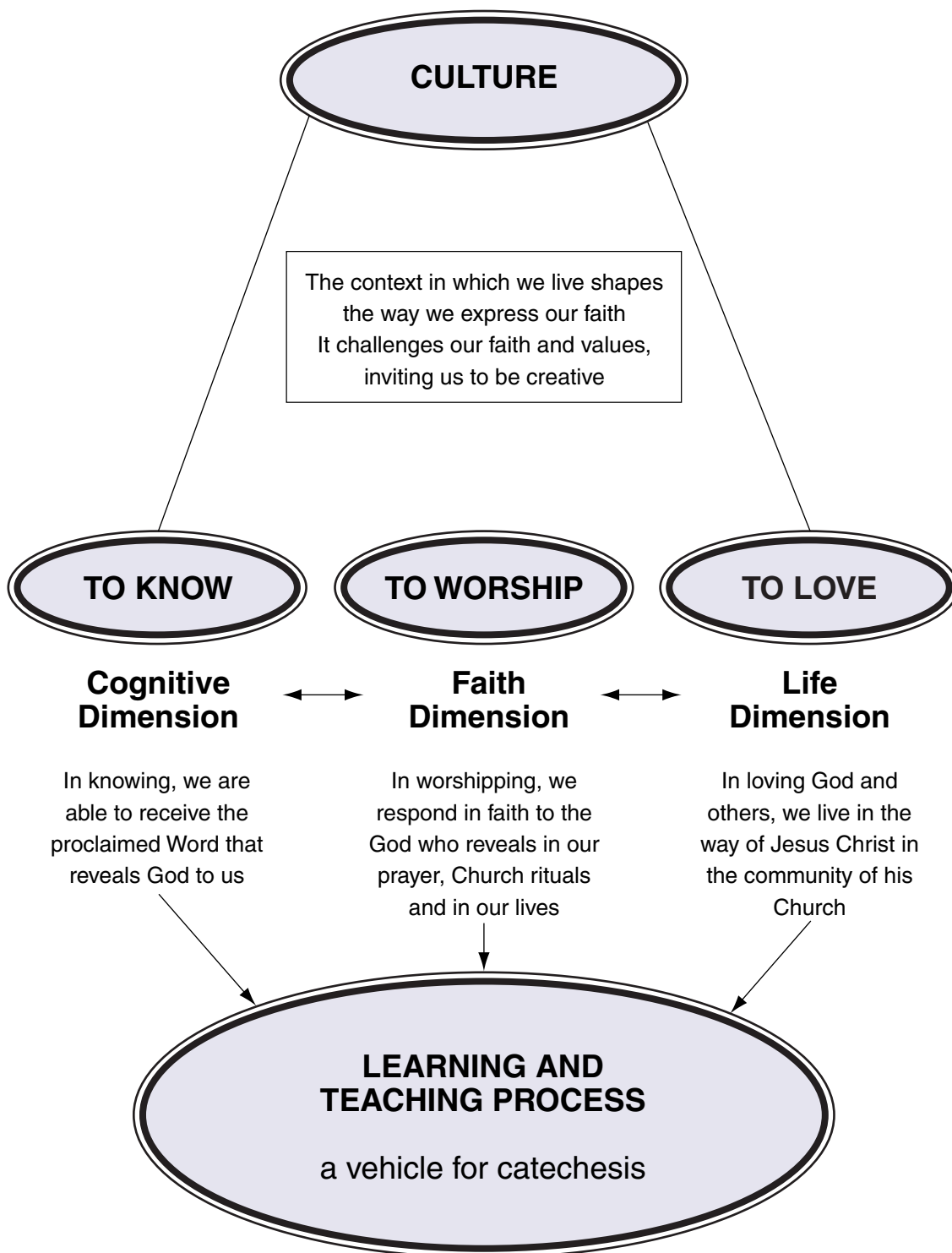
Worship is our response in faith to the God who is revealed in our prayer, Church rituals, and in our lives. Within the classroom, opportunities and invitations to engage in ritual and prayer are essential.

## Loving

In loving God and others we live in the way of Jesus Christ in the community of his Church. It is in the relationships we experience with ourselves, others, our Church and the world that we encounter the risen Lord Jesus.

All three dimensions, *knowing* (cognitive), *worshipping* (faith) and *loving* (life) are to be evident within the Learning and Teaching process. The Learning and Teaching process then becomes the vehicle through which catechesis occurs.

## Linking the Vision of Religious Education with the Learning and Teaching Process



# The Learning and Teaching Process for Levels 1 and 2

**The suggested process for Levels 1 and 2 is as follows:**

## ✚ Tell the Story

The teacher tells the story from the student text or in his/her own words. Particular attention is given to the illustrations if students are not yet at reading age.

## ✚ Listen and Reflect

At this stage, the teacher becomes a co-wonderer with the students. The teacher explores the story and the dimensions of our human lives through a number of open-ended '*I wonder ...*' reflections. These are intended to help the students explore the theme, evoke wonder and stimulate their religious imaginations. Generally there are no wrong responses to the 'I wonder ...' reflections. The teacher gives the students freedom to express themselves while valuing each contribution. The students enter into the story, uncover its meanings and discover its impact on their own lives.

## ✚ Proclaim God's Word

The story is read again, but this time the class Bible is used. There are Scripture references at the back of the Student Text which can also be used. It is important that the Scripture be read with reverence and respect. Proclamation of the Word is part of our Church's ancient liturgical tradition. A candle may be lit, or the Bible carried in procession. The students listen to the Word of God. The re-telling of the story may be accompanied by the use of the 3D models and concrete materials.

## ✚ Response

The students are invited to respond in shared or silent prayer, after which they partake in the suggested activities. The activities will allow them to remain immersed in the story. Many of the activities encourage the use of concrete materials directly related to the Scripture or liturgy of the unit. In the development of the concrete materials, the individual teacher's own creativity is to be encouraged. Concrete materials are an essential part of this learning and teaching process.

# Catechetical Methodology

*The communication of faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. (GDC #150)*

If catechesis is to occur there must be a meeting point between the word of God and the experience of the person. God's word as expressed in Scripture and Tradition, must touch a person's human experiences for the event of catechesis to take place. In this way a person is able to integrate the faith of the Catholic community with her/his human experience.

There are then two beginning places for catechesis: **the faith of the Catholic community** (faith) and **human experience** (life).

## Beginning with faith

(sometimes called the *deductive* method)

This entails starting with the proclaimed message as expressed in the principal documents of the faith community, especially Scripture, liturgy and doctrine. These documents are explored, 'unpacked' and applied to our life situation.

## Beginning with human experience

(sometimes called the *inductive* method)

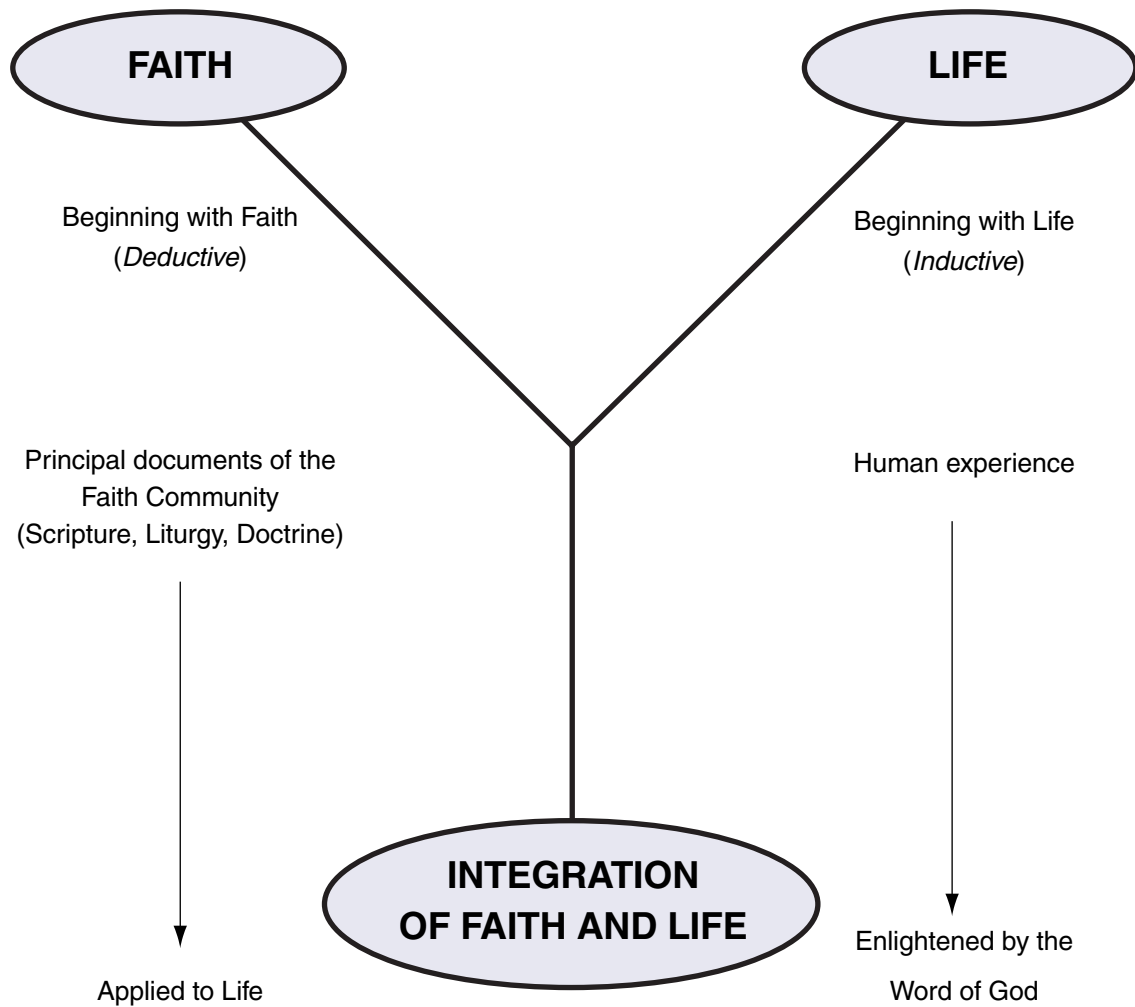
This takes life experience as the starting point and enlightens or interprets that experience with the word of God.

Both catechetical methods are needed, and one method does not exclude the other. If beginning with faith is the starting point, that method is not complete unless it is applied to life. Similarly, if beginning with life is the starting point, that method is not complete unless the human experience is illuminated with the word of God. Regardless of which starting point is chosen, the integration of 'faith' and 'life' is essential if catechesis is to occur.

Within the learning and teaching process, educators are able to choose from the suggested activities and to arrange these activities in such a way to match the desired starting point, be it faith (*deductive*) or life (*inductive*). In this way the learning and teaching process becomes a medium through which the event of catechesis may take place.

## Catechetical Methodology

*The Communication of faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. (GDC #150)*





# Suggested steps for developing a Unit of Work

- ✚ Consider the **Unit in Context**, **Doctrinal Focus**, **Foundational Catechetical Goals** and **Learning Outcomes**.
- ✚ Become familiar with the story contained in the **Student Text** and the focus behind the **‘I wonder ...’** section.
- ✚ Reflect on the related **Scripture** references.
- ✚ Engage in and respond to the **Religious Educator’s Personal Reflection**. Name and reflect on the experiences and knowledge which you bring and which the student brings to the unit.
- ✚ Consider appropriate **“hands-on” materials** for the implementation of the unit.
- ✚ Consider the **Home Activity** suggestions.
- ✚ Plan from the **Suggested Unit Activities** being mindful of the catechetical methodology.
- ✚ Plan **Assessment Strategies** and ways of recording students’ progress.
- ✚ Seek out appropriate **Key Resources** (*see web-site*).
- ✚ Read the **Teaching Evaluation of the Unit** and decide how you will evaluate this unit.

# Suggestions for recording a Unit of Work

Religious Educators need to keep a written record of the religious education curriculum which includes an outline of the curriculum for each year, indicating how this is part of the total curriculum.

The recording of the Unit of Work assists both the Religious Educator and the Religious Education Coordinator and the Principal with the monitoring and evaluation of the school's overall religious education curriculum.

## Recording a Unit of Work:

- ✚ **Unit title** and **dates** for commencing and completing the Unit of Work
- ✚ **Doctrinal Focus** related to the unit
- ✚ **Learning Outcomes** from the Unit of Work
- ✚ **Assessment Strategies** used
- ✚ List of **Suggested Unit Activities** used
- ✚ General Response from the '**I wonder ...**' section
- ✚ General Response from the **Home Activity** section
- ✚ **Resources** used
- ✚ Response related to the **Evaluation of the unit**

Copies of liturgies, prayer and sacramental celebrations could be kept with unit records.

# Elements Integral to the Learning and Teaching Process

## Family and Community Involvement

Families are the basic community of the Church. The parents of students in our schools and parishes are part of the whole Catholic community that has as an essential element of its mission the education in faith of its children. While it is not always possible for parents alone to educate their children in faith, they can, and should be an important part of the community that educates them.

The *To Know, Worship and Love* series has included in each Unit of Work a section titled 'Home Activity' which offers suggestions as to how families might reflect upon and be involved in the learning which has occurred at school. It is an attempt to respect the role of parents as first educators of their children and to encourage and support them in this role.

**The family is the foundational unit of the Church, an integral part of the whole Catholic community.**

### Each family is called

- ✚ to accept and live the Gospel
- ✚ to mature in faith and become an evangelising community
- ✚ to love, nurture and serve each other
- ✚ to participate in the development of society
- ✚ to share in the life and mission of the Church

As part of the whole Church, families are to be supported by the Catholic school in the education in faith of its members

### A Religious Education Program

- ✚ strives to affirm and strengthen family life
- ✚ acknowledges the many different shapes and situations of families today
- ✚ encourages and models commitment; witnesses to faith

## A Catholic Primary School

- ✚ views itself as an important and integral part of the Catholic faith community and its shared story
- ✚ proclaims, educates and integrates its students into the faith traditions of the Catholic Church
- ✚ leads its students towards an ever-deepening commitment to God, through the example of Jesus
- ✚ celebrates its faith in the mystery of God in Jesus Christ through its life of welcome, worship and service
- ✚ supports families in these ways

## Prayer and Liturgy

Educators have a responsibility not only to teach their students about faith, but also to provide opportunities for them to experience a living faith through participation in prayer and liturgy. Since prayer and liturgy require of us an openness to the nature and work of God, how we name God and the images we use in prayer will reflect our readiness to encounter the God who is beyond all names and images.

### Prayer is

- ✚ the turning of our awareness to the presence of God in our lives
- ✚ being open to relationship with God
- ✚ our response to God's invitation to this relationship of love and communion
- ✚ the whole person bringing one's life before God, aware of one's own needs and those of others and the world

### Liturgy is

- ✚ the formal prayer of our Catholic faith community
- ✚ the ritualising of the unique relationship of our life and faith through the richness of our Catholic tradition
- ✚ a constant source for sharing in the life of Jesus Christ
- ✚ the bonding and empowering of the community of believers who gather in faith to experience God's presence in word and sacrament
- ✚ celebrated in the Eucharist – the source and summit of all communal expression of the Church's relationship with God. It opens our lives to the presence of Christ within the proclaimed Word, the assembly, the priest, and the sacrifice and sacrament of his Body and Blood. The Eucharist invites us to respond in action in living the Gospel life.

## Praying in the Classroom

Provide a **diversity** of prayer experiences (cf. *Catechism of the Catholic Church* nos 2700 – 2724)

- Vocal
- Meditative
- Contemplative

Consider the following

- ✚ formal or informal
- ✚ liturgical or non-liturgical
- ✚ use of Scripture
- ✚ engaging the senses: sight, sound, touch, smell, taste
- ✚ time and space
- ✚ music
- ✚ lighting, décor, visuals and symbols
- ✚ focused, but not ‘overloaded’
- ✚ appropriate positioning and posture

## Scripture

Students need to become familiar with the story of God’s people through the telling and reading of Scripture, and have opportunities to reflect on the Scriptures in relation to their own lives.

The Sacred Scriptures are the living Word of God, read by believers through the eyes of faith. In interpreting the texts of Scripture, we are called to ‘be attentive to what the human authors truly wanted to affirm and to what they wanted to reveal to us by their words’ (cf. *Dei Verbum* 12).

## Assessment and Reporting of Students’ Progress

Assessment in religious education is a process whereby information about a student’s growth and achievements in relation to the content of the Catholic Faith Tradition is gathered in a variety of ways for a number of purposes. One specific purpose is to report to parents. Assessment has as its focus not only what the students have learnt, but also how they have gone about their learning. It signals clearly to students, parents and others those aspects of the school’s curriculum we most value.

It is envisaged that educators would be alert to appropriate opportunities for assessment within the learning and teaching activities of each Unit of Work. Assessment of students’ knowledge, skills and understandings should occur throughout all phases of the learning and teaching process.

Schools need to explore appropriate means of communicating assessment information, especially in providing feedback to the students themselves and in reporting student progress to parents.

# Teaching Evaluation of a Unit

Evaluation in religious education is a process concerned with making judgements about the worth of an activity or unit in terms of its **impact on student learning**. In evaluating a Unit of Work, teachers seek to know how effective the learning and teaching strategies have been in promoting learning.

Evaluation of individual units of work enables religious educators to reflect on their **teaching effectiveness** as measured by student learning. As a consequence, current activities can be enhanced and new activities planned to meet the learning needs of students.

This process is best carried out collaboratively within a **professional learning team** of educators who have supported one another through the unit's implementation and who are now in a position to use broader joint understandings and perspectives in reflecting on the strategies which have been used.

## Enabling religious educators to reflect on teaching effectiveness

### **As a religious educator**

- Did I spend time reflecting upon the unit and the significance of its implications for my own life and faith?
- What did I learn about myself and my relationship with God?
- Was I able to identify and articulate, for myself, the relationship between life and faith?

### **Students' Understandings ...**

- How well did activities allow students to come to **understandings** related to the **doctrinal focus** of the unit?
- How well did activities allow students to come to **understandings** related to the general focus on **life** within the unit?

### **Accessibility ...**

Were the chosen activities **accessible** to all students?

### **Student involvement and interest ...**

Were students as fully **involved** and **interested** as possible?

### **Highlights of unit ...**

What were the **highlights** of this unit?

### **Improvement ...**

Can you identify practical ways to **improve** this unit?

# Professional Learning and the Religious Educator

Professional learning is a vital component in religious education. Through the professional learning experiences they continually undertake in this key area of the Catholic School curriculum, religious educators reflect the importance and status of religious education both personally and in the school community.

## A religious educator recognises the importance of

- ✚ **personal witness** to the gospel
- ✚ the **work of religious education** in the name of the Church
- ✚ being a **life-long learner**
- ✚ making time for **spiritual nourishment**, both personally and as a staff group
- ✚ being a member of a **professional learning team** in religious education
- ✚ maintaining the ability to **learn from students**
- ✚ viewing all learning as a professional adult through ‘the eyes of a child’ in order to **respond appropriately** to the needs of students
- ✚ keeping up-to-date with **current thinking** and creative educational approaches
- ✚ **further study** in religious education and its related disciplines
- ✚ participation in **professional learning programs** in religious education both alone and with colleagues
- ✚ learning opportunities within the **parish community**
- ✚ maintaining open **dialogue** with colleagues, students and their families and parish personnel
- ✚ regular and frequent **staff meetings** dedicated to religious education
- ✚ keeping up with **professional reading** in religious education
- ✚ the value of **professional networks**

# Features of Religious Education in Catholic Primary Schools

- ✚ School Profile
- ✚ Vision of the School Community
- ✚ Learning and Teaching Statement

## School R.E. Program

- ✚ Beliefs and understandings of religious education
- ✚ Goals of religious education
- ✚ P-6 program development
- ✚ Monitoring and evaluation of the program

## Planning, Programming and Classroom Practice

- ✚ Time allocation and timetabling
- ✚ Organisation of programs
- ✚ Unit planning
- ✚ Assessment and reporting

## Sacraments, Prayer and Liturgy

- ✚ Sacramental practice
- ✚ Liturgy and prayer

## Professional Learning

- ✚ Professional learning team for religious education
- ✚ Professional learning and faith development for the school community

## Resources

- ✚ Human resources
- ✚ Physical resources
- ✚ Budgeting
- ✚ Maintenance



# **Level 1**

## **Units of Work**

# Our Prayer Place

## Doctrinal Focus

### GOD

- ✚ God loves us.
- ✚ God is the Father, the Son (Jesus) and the Holy Spirit. We show this in the Sign of the Cross. [CCC. 261]

### THE CHURCH

- ✚ In the Bible God teaches me about his love for me.
- ✚ God speaks to us in the Bible, which is the Church's book.
- ✚ The Scriptures have a central place in personal and community prayer. [CCC. 2653, 2662]

### PRAYER

- ✚ Prayer is loving God; speaking, listening and singing to God. [CCC. 2590]
- ✚ We also pray at Mass, with our families and at school. [CCC. 2694]
- ✚ Jesus promises that when we gather in his name, he is there with us. [CCC. 1373]
- ✚ Jesus wants us to pray often, at any time and in any place. [CCC. 2757]

## Background Notes

### The *Catechism of the Catholic Church*

**2688** The *catechesis* of children, young people, and adults aims at teaching them to meditate on the Word of God in personal prayer, practising it in liturgical prayer, and internalising it at all times in order to bear fruit in a new life. Catechesis is also a time for the discernment and education of popular piety. The memorisation of basic prayers offers an essential support to the life of prayer, but it is important to help learners savour their meaning.

**2691** For personal prayer, this can be a 'prayer corner' with the Sacred Scriptures and icons, in order to be there, in secret, before our Father. In a Christian family, this kind of little oratory fosters prayer in common.

*Small children are aware of ‘sacred space’. We draw on their sense of mystery, and they discover ‘sanctuary or ‘holy ground’ in the Good Shepherd experience. The symbols found in the prayer place will reflect religious objects at home or at least fill out what is lacking in some homes. Later, these children may want to set up their own ‘little oratory’ (small chapel) at home – and that is a tradition stretching back to the earliest Christian times, reminding us that the family is the domestic church.*

**2721** The Christian tradition comprises three major expressions of the life of prayer: vocal prayer, meditation, and contemplative prayer. They have in common the recollection of the heart.

*We introduce the child to prayer in these three major dimensions through ‘Our Prayer Place’:*

- *vocal prayer – for here we pray and praise with voices and gestures*
- *meditation – for here we hear God’s Word and wonder and reflect*
- *contemplative prayer – for here we learn the language of silence*

*‘The recollection of the heart’ – what does that say to you? Can you find space for stillness amidst the frantic pace of this world? Can you share some of that peace with these little ones?*

**261** The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

*The teaching of and practice of the **Sign of the Cross** is fundamental to prayer in our Catholic tradition. The wisdom of the Church guides us to introduce the child to the greatest mystery through a simple action. By doing, the child learns the identity of our God and begins to discover his or her identity in the most characteristic, simple, Christian gesture.*

## Religious Educator’s Personal Reflection

I reflect on my own need for quiet time. Where do I go to ‘get away from it all’, to centre my life and to find meaning and strength to carry on? How do I pray?

How can I enable my students to find value in having quiet time and a place to pray?

### The Word Of God:

**Luke 6:12** – *Jesus at prayer*

**Luke 5:15–16** – *Jesus at prayer*

**Matthew 6:6** – *Prayer in secret*

Luke describes Jesus going away to a quiet place – often climbing a hill – to pray. He generally did this at night when he could be alone.

Matthew outlines Jesus’ view that prayer is not a performance but inner communion with God. We enter into a personal quiet place, an inner ‘room’ – a secret place – where we can turn to God in prayer.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ demonstrate the Sign of the Cross and pray in the name of the Father, Son and Holy Spirit
- ✚ name different ways to pray
- ✚ identify and name items in the prayer place – cross, Bible, book of prayer, candle, icons or other symbols
- ✚ identify the Bible as the Church's book
- ✚ handle religious symbols with respect
- ✚ acknowledge that we need quiet time
- ✚ demonstrate an ability to be quiet in the prayer place

## I wonder ...

- ✚ where you find a quiet place
- ✚ how you can make your own prayer place
- ✚ if you know any other prayer places
- ✚ who helps you to pray

- ✚ when we make the Sign of the Cross
- ✚ where else you might see a cross
- ✚ whom we talk to when we pray
- ✚ why we keep the bible in our prayer place
- ✚ how the bible can help us to pray and to know Jesus

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

### Prayer 1

**In the name of the Father,  
And of the Son,  
And of the Holy Spirit. Amen.**

*A suggestion for this unit:*

*Today, let us speak to Jesus in our hearts about anything that we want to say. You may like to start your prayer by thanking Jesus for your prayer place.*

### Prayer 2

**Jesus, you are with me in my prayer place.**

### Prayer 3

Jesus,  
When I am very still,  
When I am very quiet,  
I think about you  
in my special prayer place.  
Amen

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

- ✚ Set up a prayer place in the classroom or in a particular room in the school. Resources for the prayer place include a variety of coloured cloths reflecting the seasons of the liturgical year, candles, fragrant oil or burner, icons and pictures, a Bible and a cross.
- ✚ Invite the students to walk slowly into the prayer place. (This is the way they will always approach the prayer place.) Using quiet reflective music, invite the students to sit in silence for a few seconds. Draw attention to their breathing, their hearts beating.
- ✚ Demonstrate by showing the students a cross or crucifix, that this is the sign we trace upon ourselves when we pray the Sign of the Cross. Demonstrate how the Sign of the Cross is made.
- ✚ Decorate a class candle to be used in the prayer place.
- ✚ Begin a book of the students' illustrations which can be used as a stimulus for prayer. Develop a simple class prayer. Students contribute phrases and words for the prayer, which could be written into the class prayer book. This prayer could be prayed regularly with the class.
- ✚ Make and use a prayer wheel. This is similar to a circular cardboard clock with one 'hand'. Around the outer rim of the circle, paste pictures of events, needs and people we would wish to pray for. Each day the hand is turned toward a particular picture and the students are invited to pray for that need/person.
- ✚ Distribute squares of coloured cloth for students to take home and decorate with their families. This could eventually become the class prayer cloth.
- ✚ Explore some of the ways we can pray, eg
  - using **movement** such as raised hands, folded hands, joined hands
  - meditation **posture** such as kneeling or sitting
  - **blessings** such as signing a small cross on the forehead or hands with water or oil

- ✚ Explore the symbols in the prayer place. Explore the meaning of objects that people use in prayer (beads, pictures, Bible, prayer books, candles, statues, medals). Explore repeated prayers (mantras), such as ‘Jesus, I love you’; echo prayers, litanies, praying with song, spontaneous or informal prayers.
- ✚ Invite students to complete the worksheet ‘*What do you see in our Prayer Place*’ (see black-line master).

## Home Activity

Set up a **prayer place** at home. It might simply be a cross and candle on a small table in the corner of a room. It might be a book of prayers or a picture placed near a chair where family members can sit and reflect.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Is the student able to make the Sign of the Cross?
- ✚ Can the student name different ways to pray?
- ✚ How well does the student identify and name items in the prayer place?
- ✚ Is the student respectful of the class quiet time?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the doctrinal foci of God, Church and prayer?
- ✚ How well did the unit activities address the learning outcomes related to ‘*Our Prayer Place*’?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students’ families in the Unit of Work?
- ✚ Can you identify ways of improving this unit?

# The Good Shepherd

## Doctrinal Focus

### GOD

✚ God loves us.

### HUMAN PERSON AND FAMILY

✚ God makes us to be different from one another. Each of us is special. [CCC. 353]

### JESUS CHRIST

✚ Jesus is the Good Shepherd who loves us. [CCC. 764]

### THE CHURCH

✚ The Church is like a sheepfold.

### SACRAMENTS OF HEALING

✚ Jesus always loves us as the Good Shepherd loves his sheep. [CCC. 982]

## Background Notes

### The *Catechism of the Catholic Church*

**753** In Scripture, we find a host of interrelated images and figures through which Revelation speaks of the inexhaustible mystery of the Church. The images taken from the Old Testament are variations on a profound theme: the People of God. In the New Testament, all these images find a new centre because Christ has become the head of this people, which henceforth is his Body. Around this centre are grouped images taken from the life of the shepherd or from cultivation of the land, from the art of building or from family life and marriage.

*Of all the images of Christ, the one that mysteriously attracts the child is the Good Shepherd. Careful observation of children from all cultures has confirmed this. Why are children attracted to this particular image, set out so clearly in John's Gospel and implicitly in the Synoptic Gospels? Perhaps the Good Shepherd relates directly to the needs of the growing child, above all to the need for love and reassurance.*

*In societies where so many children are left without reassuring parental love, the Christ we present is already drawing them into his own healing love, but on a broader level. For children who do enjoy a happy family life, the Good Shepherd is an added reassurance that what they are experiencing in the home is very much part of the love of God, the God we are leading them to know, worship and love in this essential catechesis.*



**764** This Kingdom shines out before men in the word, in the works and in the presence of Christ. To welcome Jesus' word is to welcome 'the Kingdom itself'. The seed and beginning of the Kingdom are the little flock of those whom Jesus came to gather around him, the flock whose shepherd he is. They form Jesus' true family. To those whom he thus gathered around him, he taught a new way of acting and a prayer of their own.

*It is not enough to focus on Jesus in a one-to-one relationship, important as that is to the child. Through the Good Shepherd, we are already beginning our catechesis about the Church, the community of other people who relate to Jesus and who become his 'little flock'. The child does not grasp the universal scope of the Catholic Church at this stage, but can begin to appreciate the life of the Church in family, parish and school by beginning to discover how others are called and cared for by the Good Shepherd. We have already entered the ecclesial or church-focused dimension of catechesis.*

**2158** God calls each one by name. Everyone's name is sacred. The name is the icon of the person. It demands respect as a sign of the dignity of the one who bears it.

*Young children are particularly interested in names, for this is how they grasp their own identity and the identity of others within the family and the school. We are helping the child to realise that just as his or her name is on the lips of parent or teacher, so God knows that name and recognises the dignity and beauty of this person created in his own image and likeness.*

**754** The Church is, accordingly, a *sheepfold*, the sole and necessary gateway to which is Christ. It is also the flock of which God himself foretold that he would be the shepherd, and whose sheep, even though governed by human shepherds, are unfailingly nourished and led by Christ himself, the Good Shepherd and Prince of Shepherds, who gave his life for his sheep.

*The small child does identify with the sheep in the flock under the care of the shepherd. Through role-play and wonder questions, we draw from the child a sense of being comfortable with this imagery. We ought not to impose an adult interpretation of the flock on the child. The child does not see the flock as a mindless herd, as blind conformism as we tend to see it, because the child focuses on the relationship between the loving shepherd and each sheep cradled in his arms, led to pasture and protected. We need to respect the small child's ability to give a personality and a name to each animal in the flock.*

## Religious Educator's Personal Reflection

I reflect on my own image of God as it has developed throughout my life. How do I sense God's guidance and protection as I go through life?

### The Word of God: Jn 10:3–5, 14 – *The Good Shepherd*

In this ancient yet contemporary parable, Jesus declares himself both as the 'door' (or gate) for the sheep and as the Good Shepherd. As the 'door', Jesus is the gateway to the Kingdom of God. As the Good Shepherd, Jesus exists to save the sheep and lead them to abundant life. He has a profound and personal relationship with them such that he is prepared to die for them.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ dramatise or retell the story in their own words or with the use of the play models
- ✚ identify Jesus as the Good Shepherd
- ✚ show an understanding that we are like the sheep in the story
- ✚ acknowledge in song or prayer that ‘Jesus is the Good Shepherd’

## I wonder ...

- ✚ how the shepherd knows one sheep from another
- ✚ how the sheep know who their shepherd is
- ✚ why they don’t follow a stranger
- ✚ what the sheepfold is like
- ✚ how the sheep feel when they are with their own shepherd
- ✚ how the sheep would feel if the shepherd wasn’t there
- ✚ why the shepherd takes such good care of his sheep
- ✚ who the Good Shepherd is like
- ✚ who the sheep are like

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

### Prayer

**Jesus,  
Good Shepherd,  
Hold me close and keep me safe.  
Amen.**

In Psalm 23 God is compared to a shepherd who watches over the sheep. In this unit the focus has been on **Jesus**, the Good Shepherd. After each phrase of the psalm, invite the students to respond with "Jesus is my shepherd".

Teacher: Jesus is my shepherd.

**All: Jesus is my shepherd.**

Teacher: In green grass he gives me rest.

**All: Jesus is my shepherd.**

Teacher: Beside the water he leads me.

**All: Jesus is my shepherd.**

Teacher: He guides me in the right path.

**All: Jesus is my shepherd.**

Teacher: Even in the darkness I am not afraid.

**All: Jesus is my shepherd.**

Teacher: For the Lord will protect me.

**All: Jesus is my shepherd.**

Teacher: And I will be with him forever.

**All: Jesus is my shepherd.**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Create 3D models for this unit. These models may later be kept in the prayer place for use in prayer throughout the year. The Good Shepherd models are essential to the catechetical process for this year. Ideally, the better the quality of the models the longer they will last. If you can have carved wooden models or solid models created by someone in the parish, these will be a lasting resource for the classroom.

Alternatively, involve the students in creating the models.

### Shepherd:

- ✚ Dress a wooden doll in the traditional shepherd's dress of the time of Jesus. This could simply be a white tunic with a fabric band tied around the waist and a head-cloth bound around the head with cord. Create a stand for this 3D model.

### Sheep:

- ✚ Invite the students to create sheep in either of the following ways –

#### a Cork sheep

Copy the template of the sheep's face (see black-line master) onto white cover paper, or invite students to draw a small sheep's face. Cut and paste it on to the narrow end of a cork (or small piece of dowelling rod). Bind covered wire or white pipe-cleaners around the cork to create the legs.

Using paste, cover the cork with pieces of white fleecy fabric or cotton wool

#### b Cardboard sheep

Copy one image per child of the sheep template (see black-line master) on to cover paper. Invite students to cut around the sheep and apply cotton wool. Fold and staple.

- ✚ Create a **sheepfold** using small sticks or a circle of stones. Place sheep within the sheepfold.
- ✚ Using the 3D models of the shepherd, sheep and sheepfold, re-tell the story of the Good Shepherd. Role play a variety of scenarios involving the shepherd caring for the flock.
- ✚ Create a mobile of **names**. Each student decorates an outline of his or her name on card. Reinforce the concept that each one's name is special and that the shepherd knows each one by name. Hang the names on to wires or thread.

## Home Activity

Create fridge magnets using pieces of sticky-backed magnetic tape. Cut out sheep (one sheep per family member) and shepherd from the templates provided. Decorate these at home and place on the family fridge.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Has the student shown an ability to retell the story in his/her own words or with the use of the play models?
- ✚ Does the student identify Jesus as the Good Shepherd?
- ✚ Does the student show some understanding that we symbolise the sheep in the story?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student produced indicative pieces of work in any other activity?
- ✚ Has the student shown interest in or participated in role-play?
- ✚ Has there been a response in either individual or group prayer?

## Teaching Evaluation of the Unit

- ✚ What were the highlights of this unit?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ Can you identify ways of improving this unit?

# Lost and Found

## Doctrinal Focus

### JESUS CHRIST

✝ Jesus is the Good Shepherd who loves us. [CCC. 764]

✝ Jesus gives his life for us [CCC. 754]

### THE CHURCH

✝ The Church is like a sheepfold. The door is Jesus Christ.

### SACRAMENTS OF HEALING

✝ Jesus always loves us just as the Good Shepherd loves his sheep. [CCC. 982]

## Background Notes

### The *Catechism of the Catholic Church*

**457** The Word became flesh for us in order to save us by reconciling us with God.

*Why did God become one of us? To seek us out, to call us, to reconcile and heal us – in a word to save us. ‘From what?’ some people ask. Look around this world, look at what is happening, look at how we relate to one another, look into your own heart, and in honesty you will find the answer to that crucial question.*

**2444** The Church’s love for the poor is part of her constant tradition. This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor.

*The poor are always with us and the Church maintains her ‘preferential option’ for the poor, in works of charity and service, in the struggle for justice and mercy. But in Scripture the term ‘poor’ does not only mean people lacking money or possessions. It refers to the most insignificant members of society, the ‘little ones’. And the children we teach – are they not also part of God’s ‘poor’, God’s ‘little ones’? They may be seen as insignificant in the eyes of society, but they are precious in God’s eyes, loved, valued, and cherished by the Good Shepherd who calls them into his fold.*

**2666** But the one name that contains everything is the one that the Son of God received in his incarnation: JESUS. The divine name may not be spoken by human lips, but by assuming our humanity the word of God hands it over to us and we can invoke it: ‘Jesus,’ ‘YHWH saves’.

*The holy name **Jesus** means ‘God saves’. There is a great step involved in moving from the name God revealed to Moses in the burning bush, YHWH, to the name ‘Jesus’. Yahweh means I AM WHO I AM, God without cause, without beginning or end, and Moses trembled because he was standing on holy ground (Exodus 3:1–6, 13–14). In Jesus, this omnipotent pure Being takes on our flesh (John 1:14). In Jesus, ‘God saves’. At Nazareth and Bethlehem, we see the moments when God reaches out to us, when God comes close to us, living among us, as one of us. In the Incarnation, God comes to seek and call each of us and so is revealed in Jesus as the Good Shepherd.*

## Religious Educator’s Personal Reflection

I reflect on the times in my own life when I have experienced a sense of being lost or alone, or a time of being very conscious of my own sinfulness. How did I experience the saving hand of God? How did God find me and bring me back ‘home’?

How can I enable my students to know that God personally loves them?

### The Word of God:

**Luke 15:3–6** – *The Lost Sheep*

**Matthew 18:12–14** – *The Lost Sheep*

**John 10:7,11** – *The Good Shepherd*

The search for the sheep symbolises God’s search for those who are lost. In this parable the value of each single individual is highlighted.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ re-tell the story in role play or with the play models
- ✚ understand that Jesus is the Good Shepherd
- ✚ illustrate the Good Shepherd with the lost sheep
- ✚ identify a personal story of ‘losing’ and ‘finding’

## I wonder ...

- ✚ if the sheep know when they are in danger
- ✚ how the shepherd knows when the sheep are in danger
- ✚ what the shepherd would do to protect his sheep
- ✚ why the shepherd protects his sheep
- ✚ if anybody protects us. How? Why?
- ✚ whether the sheep try to look after each other
- ✚ how the good shepherd knows that one of his sheep is missing
- ✚ how a sheep feels when it is lost
- ✚ how the lost sheep feels when it hears the shepherd’s voice
- ✚ how the shepherd feels when he finds the sheep
- ✚ if you have ever been lost. How did you feel?
- ✚ who found you. How did you feel when you were found?
- ✚ if you have ever lost something very special
- ✚ how you felt when you found it

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*



## Prayer

Jesus,  
Good Shepherd,  
Care for me  
and keep me safe  
Amen.

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Create a hillside scene from crumpled green paper and rocks. Make trees from small twigs or branches. Using the 3D models created during the previous unit, demonstrate the story of the lost sheep. Design a number of scenarios with one sheep getting lost outside the sheepfold.
- ✚ Invite students to play with the models and retell the story in their own words.
- ✚ Complete the lost sheep maze activity (see black-line master).
- ✚ Hide something (perhaps one of the sheep models) in the classroom and encourage the class to search until it is found.
- ✚ Create a role-play in which a little child gets lost. Invite the students to create their own dialogue and characters for the play. Parents, or students from another grade, may be invited into the classroom for the performance.
- ✚ Design an outline for a mosaic of Jesus the Good Shepherd holding the sheep that was found. Invite the students to cut and paste coloured shapes within the mosaic outline.

## Home Activity

Play the game of hide and seek. The one doing the searching could wear a “shepherd” sign or symbol. You may like to devise a chant, which the “shepherd” calls out while searching. Take turns being the shepherd.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Has the student shown some ability to re-tell the story in role play or with the play models?
- ✚ How is the student's understanding that Jesus is 'The Good Shepherd' revealed?
- ✚ Can the student identify a personal story of 'losing' and 'finding'?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ What has been most successful about this unit?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ Can you identify ways of improving this unit?

# The Washing of the Feet

## Doctrinal Focus

### JESUS CHRIST

✚ Jesus gives his life for us. [CCC. 754]

### HUMAN PERSON AND FAMILY

✚ Jesus loves us. He shares his love for us through our parents and other people who care for us. [CCC. 383]

### SEASONS AND CELEBRATIONS

✚ During Holy Week we remember the death and Resurrection of Jesus.

### COMMANDMENTS AND BEATITUDES

✚ Jesus teaches us to love one another as he has loved us.

## Background Notes

### The *Catechism of the Catholic Church*

**601** The Scriptures had foretold this divine plan of salvation through the putting to death of ‘the righteous one, my Servant’ as a mystery of universal redemption, that is, as the ransom that would free men from the slavery of sin. Citing a confession of faith that he himself had received, St Paul professes that ‘Christ died for our sins in accordance with the Scriptures.’ In particular Jesus’ redemptive death fulfils Isaiah’s prophecy of the suffering Servant. Indeed Jesus himself explained the meaning of his life and death in the light of God’s suffering Servant. After his Resurrection he gave this interpretation of the Scriptures to the disciples at Emmaus, and then to the apostles.

**713** The Messiah’s characteristics are revealed above all in the ‘Servant songs’. These songs proclaim the meaning of Jesus’ Passion and show how he will pour out the Holy Spirit to give life to the many: not as an outsider, but by embracing our form as a slave. Taking our death upon himself, he can communicate to us his own Spirit of life.

*God’s “suffering Servant” appears in Isaiah’s prophecy about the promised saviour of Israel (see Isaiah chapters 42, 49 and 53). Isaiah sets aside the kind of Messiah most people expected – a warrior king, a political liberator. The true Messiah would be the chosen one who would suffer for his people. Jesus fulfilled this prophecy in his suffering and death for us. At the Last Supper, the washing of the feet was a sign that he was this suffering Servant. Younger children can learn that serving and helping people is what the Good Shepherd does for us – and what he expects us to do for others.*

**1889** Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: ‘Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it.’

*Charity is divine Love, the gift of the Spirit. In Latin it is “caritas”, in Greek “agape”. Self-giving is the characteristic of such strong and lasting love. We see this supremely in the love of Jesus crucified, in the love of his Heart. Yet this kind of love is present in a good marriage, in devoted friendships, in acts of self-sacrifice. In this early stage of catechesis, we are cultivating a sense of such love through introducing children to the Christian practice of serving other people. The capacity to give, share and help varies widely in any group of younger children, and in your class there may be quite a spectrum! But we draw all of them into the upper room and we set before them the Lord Jesus who humbly kneels to wash the feet of poor fishermen. What does his action say to us?*

## Religious Educator’s Personal Reflection

I reflect on my own ministry of teaching. Who am I called to serve in my daily work? There are many times I can unite with Jesus’ own bending down to wash feet as I care for the students in my class.

### The Word of God:     **John 13:3–20, 34–35** – *Jesus Washes His Disciples’ Feet*

The washing of the feet is seen as an expression of perfect love and readiness to serve and forgive others. On Holy Thursday night the liturgy highlights this aspect of humble service, reserved for slaves or servants in the time of Christ.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]

- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ retell the story using words, images or mime
- ✚ identify the objects used in the washing of the feet
- ✚ recall Jesus words, ‘Love one another as I have loved you.’
- ✚ name or illustrate the people who love and serve them in their daily lives
- ✚ participate in the class prayer time

## I wonder ...

- ✚ **who has washed your feet**
- ✚ **if you have ever washed anyone else’s feet**
- ✚ **whether it’s “nice” or “not nice” to wash someone else’s feet**
- ✚ **why the disciples were so shocked when Jesus washed their feet**
- ✚ **what a servant is**
- ✚ **why Jesus wanted to do the servant’s work**
- ✚ **what he was trying to teach them**
- ✚ **what this story means to you**
- ✚ **what you would have said to Jesus if he wanted to wash your feet**
- ✚ **what Jesus meant when he said “Love one another as I have loved you.”**

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

***Meditation***

***Praise***

***Thanksgiving***

***Reflection***

***Shared prayer***

***Petition***

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

## Prayer

**Jesus, help us to love all people  
as you love them.  
Amen.**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ In the prayer place, set up a focus of a large **jug, bowl and towel**. Allow the students to handle these symbols. Discuss.
- ✚ Talk about feet: how they get us around; how quickly they get dirty.
- ✚ Show pictures of people's footwear in the time of Jesus and pictures of the type of dry, dusty countryside people journeyed through.
- ✚ Role-play/mime the 'washing of the feet'. Ask the students not to speak as this is going on. Have some reflective music to accompany the action.
- ✚ Place a large icon or cross in the prayer place. Invite the students to trace and cut around the outline of their feet onto coloured card. Place these shapes on the classroom floor, in a 'pathway' fashion, toward the cross or icon. Discuss how we follow the way of Jesus by being like him.
- ✚ In the prayer place, read a story about unconditional love.
- ✚ Discuss what it means to keep on loving and caring for another person, especially if that person is lonely, poor, very little or very old. Use the black-line master sheet '*Serving One Another*'.
- ✚ Ask the students to draw one or two people who serve – show love for – them in their daily lives by e.g. making lunch for them, taking them to school, helping them learn, or listening to them when they are upset.
- ✚ Invite the Parish Priest or member of the Liturgy planning team to talk to the class about the **Washing of the Feet** that takes place on Holy Thursday evening. Discuss who was chosen for it and why.

## Home activity

Take turns at serving one another at home by

- ✚ helping with the dishes
- ✚ serving at the table
- ✚ listening to one another
- ✚ tidying up.

**Discuss at home:** Why would Jesus do the work of a servant? What was he teaching us?

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Does the student show some ability to retell the story using words, images or mime?
- ✚ Can the student identify the objects used in the washing of the feet?
- ✚ Can the student recall Jesus words, 'Love one another as I have loved you.'?
- ✚ How well can the student name or illustrate the people who love and serve him/her in his/her daily life?
- ✚ How readily does the student participate in the class prayer time?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ Were the activities effective in helping the students come to understandings related to the Doctrinal Overview?
- ✚ How well did the unit activities address the learning outcomes related to '*The Washing of the Feet*'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What was most successful about this unit?
- ✚ Can you identify ways of improving this unit?

# Take and Eat

## Doctrinal Focus

### JESUS CHRIST

✚ Jesus gives his life for us. [CCC. 754]

### SEASONS AND CELEBRATIONS

✚ During Holy Week we remember the death and resurrection of Jesus.

### EUCCHARIST

✚ At the Last Supper, Jesus taught us to celebrate the Eucharist. [CCC. 1340]

### COMMANDMENTS AND BEATITUDES

✚ Jesus teaches us to love one another as he has loved us.

## Background Notes

### The *Catechism of the Catholic Church*

**610** Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve Apostles ‘on the night he was betrayed.’ On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the memorial of his voluntary offering to the Father for the salvation of men: ‘This is my body which is given for you.’ ‘This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’

**1340** By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus’ passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfils the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.

*Through this unit, ‘Take and Eat’ we introduce younger children to the celebration of the Eucharist, building on their experiences. But we do not leave the child at a superficial level that might associate the Eucharist with a party. By showing that there is something radically and deeply different about the Eucharist as gathering and holy meal, we lead the child into awareness of the Real Presence of Jesus Christ. We are gently laying foundations for further catechesis on the Sacrament of the Eucharist by awakening the child’s wonder at this sublime mystery.*

**621** Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolised this offering and made it really present: ‘This is my body which is given for you’



*Younger children cannot grasp the meaning of the Eucharist as the Lord's sacrifice. But, as adults, we should be aware of the self-giving love of Christ in sacrifice and sacrament. He offers himself up for us and gives himself to us in the celebration of the Eucharist. In the Jewish context, the separation of his body from his blood represented the sacrificed victim. His words 'given up for you' speak of sacrifice. His blood 'shed for you and for all' takes away sins and seals the new covenant between God and the People of God. God commands that this new and perfect sacrifice be offered as his great memorial, for it is Christ's completed act on the cross perpetuated in sacramental form (see CCC. Nos. 1357, 1362–1372). When he commands his apostles to 'do this', he empowers them as priests of the new covenant. Read through the words of the consecration in the Mass and reflect on these deeper meanings.*

## Religious Educator's Personal Reflection

I reflect on the importance of sharing meals with my friends, of remembering anniversaries and special events. What have been some of the more memorable meals of my own life?

How do the words 'This is my body, This is my blood' impact on me? How central is the Eucharist in my life as a Christian?

## The Word of God: Lk 22:7–14, 19–20 – The Last Supper

Here in the presence of his close followers, Jesus has a last meal before his death. The Last Supper was a Passover meal. For Christians, Jesus' death is the perfect fulfilment of the Passover.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

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- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ retell or re-enact the story of the Last Supper
- ✚ name bread and wine as the two main elements used at the Last Supper
- ✚ recall Jesus' words at the Last Supper, 'This is my body. This is my blood.'
- ✚ make the link between the words spoken at the Last Supper and the words spoken at Mass
- ✚ set a table for a 'celebration' meal
- ✚ demonstrate the breaking and sharing of bread

## I wonder ...

- ✚ why we have special meals together
- ✚ whom we celebrate with
- ✚ how we get ready for these special meals
- ✚ how Jesus was feeling at the Last Supper
- ✚ how his friends were feeling
- ✚ what you might have said to Jesus if you had been there
- ✚ why they went to the quiet place to pray
- ✚ why it was called the Mount of Olives
- ✚ where we hear the words: This is my body, this is my blood.

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

*Meditation*

Sing praise for God's goodness

*Praise*

Give thanks for all God has given you

*Thanksgiving*

Think about Jesus and the things he said

*Reflection*

Would you like to share your prayer with us?

*Shared prayer*

Ask God for what you need

*Petition*

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

## Prayer

Jesus,  
you are always with us.  
Help us to share our bread  
with the hungry.

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

### SHARING OF BREAD

- ✚ Have a bread making session. Enlist the help of some parents. Follow the recipe for unleavened bread. (See recipe below)
- ✚ During the previous week, have the students make invitations for a simple meal so that they can share the bread with others – perhaps some of the elderly of the parish.
- ✚ Ask students to set a table for the simple meal (cloth, cups, plates, candles, bread and drink).
- ✚ Sing ‘happy’ songs or songs of praise to conclude the meal – use hand-made musical instruments such as shakers and clap sticks.

### MINIATURE MODEL OF THE LAST SUPPER

- ✚ Demonstrate how to make a small wooden or cardboard table and plasticine/playdough models of the Last Supper figures.
- ✚ Enable students to create the ‘upper room’ using a large cardboard box. Cut doors and windows and paint it inside and out. Place the small table inside, and the Last Supper figures around it. Make artificial trees to decorate the outside of the ‘building’. Other things could be included in the room such as miniature water jugs, bowls, and benches.

### GATHERING AT THE ALTAR

- ✚ Take the students on a brief excursion to the local parish church. Gather them around the altar and tell them that this is the place where we hear the same words that Jesus spoke at the Last Supper: “*This is my body, this is my blood*”
- ✚ Invite the priest or sacristan of your parish to accompany the class on this excursion. Ask him/her to display the chalice and plate used at Mass. Allow the children to feel these things and hand them around the group. Show them the altar bread that is used at Mass.
- ✚ The priest or sacristan may like to tell the students the story of the Last Supper in his/her own words.

## UNLEAVENED BREAD RECIPE (Quantities for a class of 30 students)

### Ingredients

Half a cup of wholemeal flour  
 Half a cup of plain white flour  
 One tablespoon of oil  
 A pinch of salt  
 2 teaspoons of honey dissolved in a quarter of a cup of hot water

### Method

Set the oven to medium temperature. Grease the oven trays.

Put the flour in a large bowl.

Pour all of the ingredients into the flour and mix thoroughly – add more water if necessary but the mixture should not be too wet.

Sprinkle some flour on a board and roll the mixture into balls. Then flatten the balls out into circles.

Place each circle on a greased oven tray and score it with a knife as for a pizza – making enough pieces for members of your group.

Cook in a medium oven for 5 to 8 minutes.

Place bread to cool in a tea towel on a cake cooler.

When bread is cool it is ready to eat.

*This bread is not approved for use at the Eucharist. The recipe is intended only for classroom use.*

### Home activity

Make an A4-size table placemat for each member of the family. Illustrate with symbols or images of the Last Supper. Cover with plastic. During a family meal, talk about the images on the placemats and discuss what happened at the Last Supper.

### Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ How effectively can the student retell or re-enact the story of the Last Supper?
- ✚ Can the student name **bread** and **wine** as the two main elements used at the Last Supper?
- ✚ Does the student recall Jesus words at the Last Supper, 'This is my body. This is my blood'?
- ✚ Can the student make the link between the words spoken at the Last Supper and the words spoken at Mass?
- ✚ Has the student readily participated in the activities associated with this unit?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the unit activities address the learning outcomes related to '*Take and Eat*'?
- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal overview?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most successful elements of this unit?
- ✚ Can you identify ways of improving this unit?

# From Death to New Life

## Doctrinal Focus

### JESUS CHRIST

- ✚ Jesus died and rose again.
- ✚ Jesus gives his life for us. [CCC. 754]

### LITURGY – SEASONS AND CELEBRATIONS

- ✚ During Holy Week we remember the death and resurrection of Jesus.
- ✚ On Easter Sunday we celebrate Jesus rising to a new life.

### DEATH AND EVERLASTING LIFE

- ✚ God wants us to be happy with him in Heaven. [CCC. 1024]

## Background Notes

### The *Catechism of the Catholic Church*

**599** Jesus' violent death was not the result of chance in an unfortunate coincidence of circumstances, but it is part of the mystery of God's plan, as St Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: 'This Jesus [was] delivered up according to the definite plan and foreknowledge of God.' This Biblical language does not mean that those who handed him over were merely passive players in a scenario written in advance by God.

*Should we teach younger children about the crucifixion? Even in an age where they see much violence through the media, this has to be handled wisely. We cannot avoid explaining the symbol they encounter in our Catholic tradition – the crucifix. It is also important to get misunderstandings out of the way at an early stage. Without focusing on the moral worth of those who crucified Jesus, we tell the children that he was deliberately put to death, that he voluntarily accepted death, but that his death led to new life, the Resurrection. So we resolve the problem by teaching about the crucifixion and the Resurrection in the same unit. Children grasp this radical contrast between the dying and rising of the Lord – and that is what the witnesses experienced at the first Easter.*

**1007** Death is the end of earthly life. Our lives are measured by time, in the course of which we change, grow old and, as with all living beings on earth, death seems like the normal end of life. That aspect of death lends urgency to our lives: remembering our mortality helps us realise that we have only a limited time in which to bring our lives to fulfilment:

Remember also your Creator in the days of your youth ... before the dust returns to the earth as it was, and the spirit returns to God who gave it. (Eccl 12:1,7)

*For younger children, death does not make much sense. They do not appreciate successive phases of human existence and their own experience of time is limited. But at least they are beginning to see death as separation and sadness. The experience of the death of a relative may be rare at this stage, but even the death of a pet animal might offer some sense of the partings involved in our journey of human existence.*

**647** O truly blessed Night, sings the Exsultet of the Easter Vigil, which alone deserved to know the time and the hour when Christ rose from the dead! But no one was an eyewitness to Christ's Resurrection and no evangelist describes it. No one can say how it came about physically. Still less was its innermost essence, his passing over to another life, perceptible to the senses. Although the Resurrection was an historical event that could be verified by the sign of the empty tomb and by the reality of the apostles' encounters with the risen Christ, still it remains at the very heart of the mystery of faith as something that transcends and surpasses history. This is why the risen Christ does not reveal himself to the world, but to his disciples, 'to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people.'

*The Resurrection is both reality and mystery, a fact that goes beyond natural explanations. The Church insists that the Resurrection was a "historical event". Jesus literally rose in his own human body, at a point of time, in a specific place. The empty tomb features in all the Gospel accounts as the sign that this event is grounded in our world, involving flesh of our flesh. Yet this is a unique event that "transcends and surpasses" history. Jesus is not merely resuscitated. He rises to a new supernatural life.*

**657** The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.

*We are preparing these children to encounter the risen Lord. We draw on their wonder at the marvel of a life lost and suddenly restored as new life, a theme which we will take further in the next unit.*

## Religious Educator's Personal Reflection

I reflect on my personal reaction to the death of someone I have known and loved. How did my faith keep me going? How does my belief in the resurrection influence the tragic impact of death?

**The Word of God:**     **Luke 23:26–27, 33, 44–46, 50, 52–53, 55–56. 24:1–6**  
                                     – *The Death and Resurrection of Jesus*

Jesus offers his life and confidently commits his spirit into God's hands. Luke's resurrection account is marked by Jesus' appearance to the women at the tomb.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that the students will be able to –*

- ✚ identify the cross as a symbol of Jesus' death
- ✚ understand that Jesus rose from death to a new life
- ✚ re-tell the story in their own words or illustrate some aspect of the story
- ✚ participate in related prayer celebrations with the class

## I wonder ...

- ✚ **why Simon carried Jesus' cross**
- ✚ **what you might have thought if you were carrying Jesus' cross**
- ✚ **what Jesus was thinking**
- ✚ **what you might have said to Jesus at this time**
- ✚ **what you would have been thinking if you had been walking with the crowd**
- ✚ **why there was darkness in the middle of the day**
- ✚ **why Jesus cried out in a loud voice before he died**
- ✚ **why a large heavy stone was rolled in front of the cave**



- ✚ why Jesus' body was not in the cave when the women arrived
- ✚ what you would have thought if you noticed that Jesus' body had gone
- ✚ what you think might have happened to Jesus

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

### Prayer

Loving Jesus,  
May we remember your new life  
when we see the sun rising.  
Amen.

### From the Mass:

Christ has died,  
Christ is risen,  
Christ will come again!

### Easter Acclamation:

Alleluia, Alleluia!  
Jesus is alive!  
Alleluia, Alleluia!  
He is alive again!

## Litany:

Teacher: Light of Christ,  
**All: Shine in our hearts.**

Teacher: Light of a new day,  
**All: Shine in our hearts.**

Teacher: Light of Christ,  
**All: Shine in our hearts.**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Set up some of the symbols for the Triduum in the Prayer place –

- a large cross
  - purple, red and white cloths
  - a large candle.

These symbols will create the prayer focus for (or leading up to) Holy Week.

- ✚ Create a flat landscape tray about 60 – 80 cm square. Fill with sand. Create a hill using papier maché or crumpled paper. Trace a pathway to the top. In the side of the hill create a cave for the body of Jesus. Add large and small rocks, and cardboard cut-out trees – anything to create a landscape effect.

To create the crucifixion scene, bind twigs together with string to form cross shapes. Add these to the top of the hill in the landscape tray.

- ✚ Demonstrate the making of peg figures (see template). Invite the students to make figures for –

- Jesus
  - The crowd which followed Jesus from the town
  - Simon
  - Soldiers
  - Mary and the women
  - John the disciple
  - Joseph the kind man from Arimathea
  - The two men in white robes

- ✚ Using the landscape tray and the characters, re-tell the story of Jesus' death and resurrection.
- ✚ Contact the National Gallery of Victoria Education Services and arrange a visit to the Gallery. By doing this, the students can view some of the art depicting the life, death and resurrection of Jesus.

- ✚ Create an Easter cross with the class (Tree of Life) by painting a cross on to a large cardboard sheet. Invite the students to decorate it with colourfully painted or tissue-paper flowers. Display this cross in the church gathering space for the Easter celebrations.

### Home Activity

If you do not have a cross in your home, make a wooden cross by binding two twigs together with string. Place this cross in a central place. It could be used as a focus for prayer before meals, particularly during Holy Week.

### Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content. Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student associate the cross with the death of Jesus'?
- ✚ Is the student able to articulate that Jesus rose from death to a new life?
- ✚ How effectively can the student re-tell the story?
- ✚ Does the student participate in prayer celebrations with the class?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

### Teaching Evaluation of the Unit

- ✚ How well did the unit activities address the learning outcomes related to '*From Death to New Life*'?
- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most successful elements of this unit?
- ✚ Can you identify ways of improving this unit?

# Jesus is Alive

## Doctrinal Focus

### JESUS CHRIST

✙ Jesus died and rose again

### THE CHURCH

✙ The New Testament tells us stories about Jesus

### LITURGY – SEASONS AND CELEBRATIONS

✙ On Easter Sunday we celebrate Jesus rising to a new life

## Background Notes

### The *Catechism of the Catholic Church*

**641** Mary Magdalene and the holy women who came to finish anointing the body of Jesus, which had been buried in haste because the Sabbath began on the evening of Good Friday, were the first to encounter the Risen One. Thus the women were the first messengers of Christ's Resurrection for the apostles themselves. They were the next to whom Jesus appears: first Peter, then the Twelve. Peter had been called to strengthen the faith of his brothers, and so sees the Risen One before them; it is on the basis of his testimony that the community exclaims: 'The Lord has risen indeed, and has appeared to Simon!'

*Women were the first witnesses of the risen Lord, then the men. That ran against the established legal practice of the culture. In the Gospel texts we also see the steady expansion of a wider circle of chosen witnesses beyond "the Twelve", the many "other disciples" who had followed Jesus. Guided by the Holy Spirit, they could make sense of the life-changing fact and inspiring mystery of his bodily Resurrection because they knew him personally and remembered his words.*

**642** Everything that happened during those Paschal days involves each of the apostles – and Peter in particular – in the building of the new era begun on Easter morning. As witnesses of the Risen One, they remain the foundation stones of his Church. The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them. Peter and the Twelve are the primary 'witnesses to his Resurrection,' but they are not the only ones – Paul speaks clearly of more than five hundred persons to whom Jesus appeared on a single occasion and also of James and of all the apostles.

*"Peter and the Twelve" – the apostles led by the fisherman, the bishops led by the Pope, the core of the embryonic Church, it is already there at Easter. Nothing has really changed. Nowadays at Easter, thousands crowd into St. Peter's Square in Rome, to hear Peter's successor give his testimony of faith in this event which caused the Church. Peter and the apostles live on in their successors. We too are successors of the hundreds of other witnesses, the many "other disciples" who were there at the first Easter. We pass on to the children the vivid memory of the event that caused the Church, the foundation of Christian faith, the Resurrection of the Lord.*

**645** By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with his disciples. He invites them in this way to recognise that he is not a ghost and above all to verify that the risen body in which he appears to them is the same body that had been tortured and crucified, for it still bears the traces of his passion. Yet at the same time this authentic, real body possesses the new properties of a glorious body, not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth and belongs henceforth only to the Father's divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes: in the guise of a gardener or in other forms familiar to his disciples, precisely to awaken their faith.

*The risen body of the Lord Jesus is the same body that hung on the cross, yet now this human body is endowed with powers beyond the laws of time, matter and space. The risen Lord Jesus is not bound to the laws of physics. He is sublimely free. In the risen body of the Lord we see something of what we are destined to be, if we are faithful to him. This is our Christian hope: that one day we too will rise from death to glory.*

## Religious Educator's Personal Reflection

I remember the times of darkness when there seemed to be no light, no fruitfulness in my life. How did my faith help me to move beyond the darkness into the light? I reflect on my own 'resurrection' experiences. How has my faith in Jesus Christ enabled me to have hope and to be more fruitful?

### The Word Of God: **John 21:1–14** – *The Appearance on the Shore of Tiberias*

The disciples' fishing expedition takes place at night – the usual time for a good catch of fish. But night represents darkness while Jesus is the Resurrection and the Light. As the morning light breaks, Jesus goes to meet them. They confess they have caught nothing, but under his guidance make a miraculous catch of fish. Only in and through Jesus can the disciples bear fruit.

The breakfast on the shore – cooked and served by Jesus – has overtones of the Eucharist.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]

- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ role-play the action and dialogue of the story
- ✚ acknowledge that Jesus visited his friends after his Resurrection
- ✚ participate in prayer celebrations with the class
- ✚ understand that ‘alleluia’ is a happy word

## I wonder ...

- ✚ **why some of Jesus’ friends were sad**
- ✚ **why some of Jesus’ friends didn’t believe that he was alive**
- ✚ **if Jesus looked different from before**
- ✚ **how many fish they might have caught**
- ✚ **why Peter was so excited to see Jesus**
- ✚ **if you had been in the boat, what you would have said to Jesus when you reached the shore**
- ✚ **why they ate a meal together**

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

***Meditation***

***Praise***

***Thanksgiving***

***Reflection***

***Shared prayer***

***Petition***

***Intercession***

***Formal prayer***

## Prayer

Alleluia, alleluia!  
Jesus is alive!  
Alleluia!

Teach the students a simple version of a sung ‘Alleluia’

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Examine how we observe **new life** in the transition from caterpillar to butterfly or from tadpole to frog. Make the link to Jesus’ rising to new life out of the tomb.
- ✚ Discuss why we give one another Easter eggs. What does the egg symbolise? We celebrate Jesus breaking through to a new life just as the chicken breaks through the egg.
- ✚ Set up a focus in the prayer place including a white cloth, large lighted candle and small 3D models from the Gospel narrative: fish, a boat, net, the gospel characters and a ‘background’ picture of the rising sun. Allow students to play with the 3D models and re-tell the story.
- ✚ **Role play the story from the unit:**  
Create a boat using fabrics or cardboard boxes. Have the students make cut-out fish. (This could be a separate visual arts activity using a mosaic technique.) Find or make a fishing net from coarsely woven material.  
  
The students might represent the various characters in the Gospel narrative – Simon Peter, John and the apostles. Invite a student to represent Jesus. Teach them a simple dialogue, which they could improvise.
- ✚ Sing an ‘Alleluia’ song or antiphon. Use clap-sticks, shakers and a tambourine to create a joyful sound.
- ✚ Cut out large shapes of the letters of the word ‘ALLELUIA!’ These may be coloured and brightly decorated with glitter. Arrange them in a prominent place in the classroom. Discuss the meaning of the word (ie ‘praise God!’).

## Home Activity

Share a simple meal as a family. Design place cards in the shape of a fish (see template). Decorate and write a family member’s name on each card. Inside the cards write Easter messages.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student acknowledge that Jesus visited his friends after his Resurrection?
- ✚ Can the student express some understanding of the word 'alleluia'?
- ✚ How effectively can the student re-tell the story in word, image, movement or song?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ What were the most successful elements of this unit?
- ✚ Were the chosen activities accessible to all students?
- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to '*Jesus is Alive*'?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ Can you identify ways of improving this unit?



# Jesus Returns to His Father

## Doctrinal Focus

### THE CHURCH

✚ God speaks to us through his Church.

### PRAYER

✚ Jesus promises that when we gather in his name, he is there with us.

### CREATION

✚ Angels are God's messengers

## Background Notes

### The *Catechism of the Catholic Church*

**665** Christ's ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again; this humanity in the meantime hides him from the eyes of men.

*This paragraph on the ascension of the Lord calls for some adult reflection –*

- *“The definitive entrance of Jesus' humanity into God's heavenly domain” – our human nature enters heaven in Jesus Christ;*
- *“Whence he will come again” – the ascension is not his permanent departure; “Christ will come again”;*
- *“This humanity in the meantime hides him ...” – he is no longer visible on earth as he was in a thirty-three year life span among us;*
- *Now Christ is with us always in unseen ways: in the Eucharist and Sacraments, when his Word is proclaimed, when his people gather, when acts of love and service are carried out in his name.*

**666** Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his body, may live in the hope of one day being with him forever.

**667** Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.

*This is a description of Jesus as our great High Priest, a major theme in the Letter to the Hebrews. The ascended Lord:*

- *intercedes constantly for us*
- *is our mediator, the go-between bridging God and humanity*
- *assures us of the permanent outpouring of the Spirit of Pentecost in the Church.*

**669** As Lord, Christ is also head of the Church, which is his Body. Taken up to heaven and glorified after he had thus fully accomplished his mission, Christ dwells on earth in his Church. The redemption is the source of the authority that Christ, by virtue of the Holy Spirit, exercises over the Church. ‘The kingdom of Christ is already present in mystery,’ ‘on earth, the seed and the beginning of the kingdom.’

*The King ascends, but first he sends his people on their mission in the world. This is also the mandate of his continuing authority among us, in the Church and through the Church. Through this mission the kingdom grows. A theme on the kingdom parables will be developed in ‘To Know, Worship and Love’ Level 2a.*

## Religious Educator’s Personal Reflection

I recall the people in my own life who have been witnesses of Christ to me.

How do I, as a Christian, witness to the message of Christ in my school, in my neighbourhood? How can I enable my students to understand that they too are called to be witnesses of Jesus Christ?

### The Word of God: Acts 1:8–11 – *The Ascension*

From now on the primary work of Jesus’ disciples is to bear witness: not only to Christ’s Resurrection, but also to the whole of his public life.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ re-tell the Ascension story
- ✚ name individuals and groups doing the work of Jesus
- ✚ acknowledge that the Church continues Jesus' work
- ✚ understand that we all have a mission to do Jesus' work
- ✚ remember one or two other stories where angels ('two men in white' in this story) have brought God's message to people who were afraid

## I wonder ...

- ✚ **why Jesus gathered his disciples together on top of the hill**
- ✚ **what work Jesus asked his disciples to do**
- ✚ **what you would have said to Jesus before he went away**
- ✚ **how the disciples were feeling after Jesus left them**
- ✚ **who the two men in white robes really were**
- ✚ **who teaches people today all over the world about God**

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

***Meditation***

***Praise***

***Thanksgiving***

***Reflection***

***Shared prayer***

***Petition***

***Intercession***

***Formal prayer***

## Prayer

Jesus,  
 You are our leader,  
 You are our friend.  
 Help us to be like you.  
 Amen.

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Students discuss the times they have been given a special task to do, or something to look after, particularly by someone who has gone away for a short time, e.g. looking after someone's pets or watering someone's potplants.
- ✚ Role-play the ascension story, with Jesus giving each 'disciple' a special work to do.
- ✚ Create a diorama of the hill and the clouds. This may be created with *papier-maché*, cotton wool, cardboard cut-outs and small figures. Allow one or two students to re-tell the story of the ascension to the whole class.
- ✚ Go through the Archdiocesan or local newspapers and cut out any pictures of people who are doing the work of Jesus. Create a collage of faces. Add photographs of parishioners.
- ✚ Find out, through the internet or other publications, where Catholic missionaries are working in third world countries. Find the name of an Australian missionary and write a class letter to him or her. Send a photo of your class. A correspondence may then be set up between the children of both countries.
- ✚ Create a class book of illustrations related to people carrying out the work of Jesus.

## Home Activity

Choose a family member to be a make-believe TV or radio reporter. Interview each family member about how he or she can make the world a better place by being a follower of Jesus. Record and replay the interviews if possible.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student re-tell the Ascension story in word, song, play, drama or image?
- ✚ Can the student name an individual or group doing the work of Jesus?
- ✚ How does the student acknowledge that the Church continues Jesus' work?
- ✚ Does the student show an understanding that he/she can also do Jesus' work?
- ✚ Can the student recall another story where angels ('two men in white' in this story) have brought God's message to people who were afraid?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ Were the chosen activities accessible to all students?
- ✚ How well did the unit activities address the learning outcomes related to *'Jesus Returns to His Father'*?
- ✚ What were the highlights of this unit?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ Can you identify ways of improving this unit?

# The Spirit Comes

## Doctrinal Focus

### THE HOLY SPIRIT

- ✚ The Holy Spirit is with us. We can see this in the fruits of the Spirit.
- ✚ The Holy Spirit helps us to pray.

### THE CHURCH

- ✚ God speaks to us through his Church.

### LITURGY – SEASONS AND CELEBRATIONS

- ✚ At Pentecost we celebrate the work of the Holy Spirit.

### SACRAMENTS OF INITIATION

- ✚ The Holy Spirit comes to us to give us special gifts.

## Background Notes

### The *Catechism of the Catholic Church*

**731** On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

**733** 'God is love' and love is his first gift, containing all others. 'God's love has been poured into our hearts through the Holy Spirit who has been given to us.'

*The Catechism fuses together St John's first letter and St Paul's Letter to the Romans. The greatest gift of the Holy Spirit is Love, God's self-giving to us in grace. In these children we see the Spirit of Love at work. As we work with them, let us discern God's presence and power.*

**735** He, then, gives us the 'pledge' or 'first fruits' of our inheritance: the very life of the Holy Trinity, which is to love as 'God [has] loved us.' This love is the source of the new life in Christ, made possible because we have received 'power' from the Holy Spirit.

*Christian love is not as easy as it sounds. Romantic love, friendship, family love may be easier, but to love someone to the point of self-giving sacrifice is never easy. To do this we need help. God assists us through grace. The Holy Spirit makes "tough love" possible by giving us power – the power to love even the unlovable.*

**741** 'The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words.' The Holy Spirit, the artisan of God's works, is the master of prayer.

*We often think prayer is a human effort: getting those words right, having pious thoughts, trying very hard to speak correctly to God. While reverence and respect form a good basis for prayer, we should let the “master of prayer” take over – the Holy Spirit who dwells within us. Letting the Spirit pray in us calls for silence, peace and openness to God. Do I find space in my life for this kind of prayer? Those who can answer “yes” to that question may also speak of prayer as an adventure.*

## Religious Educator’s Personal Reflection

Who are the Spirit-filled people in my life?

I reflect on my talents and see them as the expression of God’s Spirit in my life and work.

What has helped me become aware of the Spirit working in my life?

## The Word of God: Acts 2:1–4 – Pentecost

The Spirit is like the wind and the same Hebrew word, *ruah*, is used for both spirit and breath. At Pentecost, the disciples are given a worldwide mission – expressed in speaking universal languages. Pentecost celebrates the birth of the Church.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

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The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ identify that the word for Spirit means the *wind/breath*
- ✚ participate in the activities associated with this unit
- ✚ identify a ‘Spirit-filled’ person
- ✚ make the Sign of the Cross
- ✚ pray part of the ‘Glory be ...’

## I wonder ...

- ✚ how the wind makes you feel
- ✚ why the wind was inside the house
- ✚ why Mary and the disciples were all together in the house
- ✚ whom you turn to when you are afraid
- ✚ why Jesus promised to send his friends a helper
- ✚ what the flames of fire looked like
- ✚ how you would have felt if you had been there
- ✚ how God’s Spirit is with us today
- ✚ how God’s Spirit helps us

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*



### Prayer 1

Spirit of God be with me,  
and all around me. Amen.

### Prayer 2

Glory be to the Father,  
and to the Son,  
and to the Holy Spirit,  
as it was in the beginning, is now, and ever shall be,  
World without end. Amen.

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

- ✚ Create a mural of the men and women gathered in the upper room at Pentecost. Suspend a mobile of coloured cellophane ‘flames’ above it, or cut out coloured card in the shape of flames and glue them above the heads of the people.
- ✚ Create a model of the upper room using a large cardboard box. Use small 3D models such as wooden benches and simple furnishings. Place the characters in the scene and re-tell the story.
- ✚ Read a story or talk about a person who is ‘Spirit-filled’, ie who is enthusiastic about the Good News of Jesus Christ. This may be a person from history or a member of your own parish.
- ✚ Invite the students outside to feel the wind on their faces. Spend some time out-of-doors being aware of the leaves rustling and the trees moving.
- ✚ Invite a musician to visit your classroom – one who plays woodwind – and give the students the opportunity to hear the beauty of the music created by blowing air through the instrument. Discuss how the Hebrew word for Spirit means ‘breath’.
- ✚ Hang some chimes outside and ask the students to be aware of how the wind makes them move and create music.
- ✚ Make simple windmills or kites and decorate them. Take them outside and watch how the wind propels them.
- ✚ Using a dropper, place a few drops of coloured ink (or paint) on to a sheet of card. Invite the students to create patterns by blowing the ink gently through a straw. These patterns could be cut into the flame shapes for either the mural or the mobile.
- ✚ Create a focus using a red cloth and red candle in the prayer place.

## Home Activity

Blow up some balloons to decorate the room for a family meal. Leave those not blown up in a small bowl at the centre of the table. Try to describe the difference between one filled with breath and one without. Remember, the Hebrew word for “Spirit” means breath.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Does the student show an understanding that the word for **Spirit** means the *wind/breath*?
- ✚ Has the student enthusiastically participated in the activities associated with this unit?
- ✚ Can the student identify a ‘Spirit-filled’ person?
- ✚ Can the student pray, in word or song, part of the ‘*Glory be ...*’
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to ‘The Spirit Comes’?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students’ families in the Unit of Work?
- ✚ What have been the most successful elements of this unit?
- ✚ Can you identify ways of improving this unit?

# Baptism

## Doctrinal Focus

### THE HOLY SPIRIT

- ✚ The Holy Spirit was given to us at our Baptism

### THE CHURCH

- ✚ At Baptism, we are welcomed into God's family, the Church.

### SACRAMENTS OF INITIATION

- ✚ When we were baptised, we were given God's life.
- ✚ The water of life and the light are key symbols of Baptism.
- ✚ In Baptism we receive God's life (grace).

## Background Notes

### The *Catechism of the Catholic Church*

**1267** Baptism makes us members of the Body of Christ: 'Therefore ... we are members of one another.' Baptism incorporates us into the Church. From the baptismal font is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: 'For by one Spirit we were all baptised into one body.'

*At this early phase of catechesis we emphasise how Baptism forms the Church. During the parish liturgy, we see the diversity of people gathered at the altar, different ages, ethnic groups, etc. But we have all been baptised into one Body, the living, working Body of Christ which is the Church.*

**1278** The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.

*Every sacrament has (a) matter and (b) form. The matter is the **visible sign**, an **action** or the **material** used for the sacrament (water, oil, etc.). The form is the **word proclaimed** as the sacrament is given. In Baptism the matter is washing in water. The form is "I baptise you in the Name of the Father, and of the Son, and of the Holy Spirit."*

**1282** Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptised in the faith of the Church. Entry into Christian life gives access to true freedom.

*Our practice of baptising infants and children is in accord with the New Testament. The teaching of the Catholic Church in this paragraph from the Catechism affirms that:*

- *Baptism in water and the Spirit is a grace, a gift, not something we earn;*
- *Children are baptised into the faith of the whole believing community;*
- *Baptism gives them access to Christian freedom, because the gift of faith sown in Baptism can always bear fruit in later life, even after lapsing, doubting, serious sin, etc.*

*If anyone asks us “Have you been born again?” we can answer “Yes, in the waters of Baptism.”*

## Religious Educator’s Personal Reflection

What has been my experience of being welcomed into the Church?

Have I been a Godparent or sponsor at another’s baptism? How do I see my responsibilities toward that person?

I reflect on all the symbols of Baptism – water, oil, light, white garment – and consider their meanings.

**The Word of God:**     **Matthew 28:19–20** – *The Mission to the World*  
                                  **Acts 2:37–38** – *The First Conversions*

In Matthew’s Gospel, Jesus’ words are ‘baptise them in the name of the Father and of the Son and of the Holy Spirit’, a trinitarian baptismal formula used in the early Christian community. In Acts, the Apostles’ preaching called for repentance and the forgiveness of sins. Those who professed their faith were baptised “in the name of Jesus”. Both traditions testify to the Baptism of converts who have entered the “way” of the Lord Jesus. At Antioch, these believers were first called “Christians”.

## Lesson Notes

### Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]

- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes:

*It is intended that students will be able to –*

- ✚ identify the symbols of Baptism
- ✚ bless themselves with the parish's baptismal water
- ✚ understand that through Baptism we welcome a person into God's family, the Church
- ✚ participate in the prayer activities related to this unit

## I wonder ...

- ✚ whether it is only babies who can be baptised
- ✚ why the priest meets everybody at the door of the Church
- ✚ why the Sign of the Cross is made on the baby's forehead
- ✚ why we use water at Baptism
- ✚ if living things can grow without water
- ✚ why the baby's new garment is white
- ✚ whom the garment reminds us of
- ✚ why the big Easter candle reminds us of Jesus
- ✚ why the baby's small candle is lit from the "Jesus" candle
- ✚ how we become part of God's family at Baptism

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard  
Sing praise for God's goodness  
Give thanks for all God has given you  
Think about Jesus and the things he said  
Would you like to share your prayer with us?  
Ask God for what you need  
Ask God for what somebody else needs  
Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

## Sign of the Cross on the Forehead

*(This was the sign that was marked on each child's forehead as he/she was welcomed into the Church on his/her Baptism day.)*

Invite the students to slowly mark a sign of the cross on their own (or one another's) foreheads during the following prayer:

### Prayer

Jesus has called you to be his friends.  
 Always remember him and be faithful to him.  
 We mark our foreheads with the sign of the cross.  
 It is the sign of Christians;  
 Let it remind you always of Jesus and how much he loves you.

**In the name of the Father,  
 and of the Son,  
 and of the Holy Spirit. Amen.**

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

- ✚ Create a focus in the prayer place. Arrange the symbols of Baptism:
  - a bowl of water
  - oils
  - a candle
  - a white robe or stole
- ✚ Allow the students to feel and get to know the symbols by passing them around the group while the importance of each symbol is explained, e.g. water is essential for life; a candle gives us light in the darkness.
- ✚ Allow the students to circle the symbols related to Baptism on the black-line master activity sheet.
- ✚ Invite the students to bring to school photographs of their Baptism day. Arrange them on a display board for this unit.
- ✚ Invite the parish priest to visit the class and talk to the students about Baptism.
- ✚ Ask the parish priest or parish secretary to bring the baptismal register into the classroom and talk about it, pointing out any names of students in the class.

- ✚ Visit the church and gather around the baptismal font. Invite the students to dip their hands in the water of the font and bless themselves with the Sign of the Cross. Sing a *water of life* antiphon.
- ✚ Using a marbling technique with shades of blue paint and oil in water in a tray, create abstract images of water. Use these images as a background for the students to write/decorate their names. Remind the students that on the day of their Baptism they were given that name.

## Home Activity

Tell your child the story of his or her Baptism day. Who was there? What happened during the ceremony? Go through the family photograph album and talk about the Baptism photos.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student identify the symbols of Baptism?
- ✚ Has the student been able to bless him/herself with the parish's baptismal water?
- ✚ Has there been some understanding that through Baptism we welcome a person into God's family, the Church?
- ✚ Has the student participated in the prayer activities related to this unit?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to 'Baptism'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What have been the most effective elements of this unit?
- ✚ Can you identify ways of improving this unit?

# Our Wonderful World

## Doctrinal Focus

### CREATION

- ✚ God made the world to show his love.
- ✚ God made us.
- ✚ God is our Creator and Father and we are his children
- ✚ God loves us and his work is good.

## Background Notes

### The *Catechism of the Catholic Church*

**47** The Church teaches that the one true God, our Creator and Lord, can be known with certainty from his works, by the natural light of human reason.

*Catholicism has a rational approach to a basic belief in God the Creator. The existence of one true God can be known:*

- *with certainty – arriving at a firm conviction that God is;*
- *from God’s works – by observing the design and order in the created universe, our world and ourselves;*
- *by the light of human reason – by using our minds to discern that there is a First Cause of everything.*

**315** In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the “plan of his loving goodness”, which finds its goal in the new creation in Christ.

**319** God created the world to show forth and communicate his glory. That his creatures should share in his truth, goodness and beauty – this is the glory for which God created them.

*The glory of God shines through all creation. We live in an age when people have rediscovered the beauty of the natural environment, and that is good. But the universe in which we live is not God. It reflects God and depends totally on God. Moreover, the universe is not as beautiful as the unique “creatures” destined to share in God’s truth, goodness and beauty. We are those created beings. We will return to God and, if we choose, we will share divine glory.*

**338** Nothing exists that does not owe its existence to God the Creator. The world began when God’s word drew it out of nothingness; all existent beings, all of nature, and all human history are rooted in this primordial event, the very genesis by which the world was constituted and time begun.



*The whole creation was brought into being by God from nothing. The “moment” of creation, the “primordial event”, is described in various ways by science. By the light of faith and reason we can see the plan, design and purpose that existed from the beginning. We are helping younger children to discern the divine plan and order revealed in creation.*

**341** The *beauty of the universe*: The order and harmony of the created world results from the diversity of beings and from the relationships which exist among them. Man discovers them progressively as the laws of nature. They call forth the admiration of scholars. The beauty of creation reflects the infinite beauty of the Creator and ought to inspire the respect and submission of man’s intellect and will.

*God is beautiful. God’s creation is an expression or reflection of God’s beauty. But Christians should never confuse the expression or reflection with the Source. The beauty of the natural world points us to God and to an infinite glory beyond this world.*

## Religious Educator’s Personal Reflection

I reflect on my own experiences of wonder at the magnificence of creation.

Can I take time this week to particularly enjoy creation – go for a walk in the park, sit in a garden, look at the night sky?

Do I value the sacredness of creation?

## The Word of God: Psalm 8:1, 3, 7–9 – *The generous, bountiful Creator*

Psalm 8 is a hymn of praise and thanks to God for the wonder of creation. This psalm celebrates God’s magnificent creation, particularly the dignity of the human person in the midst of it.

# Lesson Notes

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- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ verbalise a prayer of praise for God’s creation
- ✚ demonstrate a sense of wonder and respect for God’s gift of creation
- ✚ demonstrate an appreciation for ‘our wonderful world’ in word, symbol or art
- ✚ identify the impact of people on the world of nature

## I wonder ...

- ✚ why we have a night sky and a day sky
- ✚ what clouds are for
- ✚ why you can’t see the moon and the stars in the daytime
- ✚ what flowers you like best
- ✚ if you have felt the garden soil in your hands
- ✚ if you like playing in water at the beach
- ✚ if you have ever climbed a tree
- ✚ if you have felt the wind in your hair
- ✚ what animals you like
- ✚ what your favourite place is. The mountains? The park? The sea?
- ✚ how the mountains and sea came to be created
- ✚ who could have made all this

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

## Prayer

For the mountains and trees,

**ALL: Thank you God for the gift of our wonderful world.**

For the sun, moon and stars,

**ALL: Thank you God for the gift of our wonderful world.**

For animals and birds,

**ALL: Thank you God for the gift of our wonderful world.**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Go for a nature walk around the school or neighbouring area to explore the beauty of nature. Collect some things for the prayer place – stones, feathers, flowers, plants and so on. Make sure these are natural things, not things humans have made. Pray and wonder about these. Thank God for all the wonders of nature which the class has seen and collected.
- ✚ Gather and record information relating to each child's favourite feature of the natural world they have observed. These may be used to make graphs, photographs/digital image display, etc. In pairs describe a particular environment which they consider to be the greatest example of God's creation. Let students try to guess what their partner is describing.
- ✚ Provide opportunities for children to express their observations of creation using clay, paint, wire or other media.
- ✚ Brainstorm all the geographical environments that students know e.g. the bush, beach, mountains, desert, etc. Invite students to compare the variety and beauty of these environments. What are the features? Make a class display/collage.
- ✚ Undertake a class planting project and assume responsibility for its long term care and growth. Provide a roster and ask children to state their commitment to caring for this project.
- ✚ Paint a class mural allocating groups of students to paint designated sections of the Creation psalm 8:1,3,7–9, e.g. moon and stars, sheep and oxen, beasts of the field, birds, fish, etc. Add a caption to your completed project – “*O God, your world is wonderful!*”

- ✚ Compose a class prayer of praise and thanksgiving to God for the gift of creation. One or two of the students may like to compose a tune (with clapping or percussion) to accompany the prayer.
- ✚ Let every student contribute to a class 3D book “*Thank you God for the gift of ...*”
- ✚ Invite family members to tell about a natural wonder of the world that he/she might have visited, might know about, or would really like to see. Students may draw these and return their drawings to school. Collate each response into a class Big Book entitled “*Thank you God for our wonderful world*”. Students may be invited to take this book home and share it with their families.
- ✚ Make a decoration relating to creation from a square of felt. Use it on your felt board. All students can contribute their work to build a cumulative picture.

## Home Activity

Go for a walk to the local park. Notice trees, flowers, animals and birds. Or collect some leaves and make a leaf imprint by placing a sheet of paper on top of the leaves and rubbing the flat side of a crayon across the paper.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Can the student verbalise, sing, mime or illustrate a prayer of praise for God’s creation?
- ✚ Has the student demonstrated a sense of wonder and respect for God’s gift of creation?
- ✚ Has this appreciation been revealed in word, symbol, drama or art?
- ✚ Can the student identify the impact of people on the world of nature?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to *'Our Wonderful World'*?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What was most successful about this unit?
- ✚ Can you identify ways of improving this unit?

# Let's Visit the Church

## Doctrinal Focus

### THE CHURCH

- ✚ At Baptism, we are welcomed into God's family, the Church. [CCC. 804]
- ✚ God speaks to us through his Church. [CCC. 100]

### LITURGY

- ✚ The presence of Jesus is reflected in the liturgical symbols of light and water.
- ✚ In liturgy, we gather, listen and respond to God's Word.
- ✚ Sunday is a special day for Christians who gather together to celebrate the Eucharist. [CCC. 1193]

## Background Notes

### The *Catechism of the Catholic Church*

**1181** A church, 'a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Saviour, offered for us on the sacrificial altar for the help and consolation of the faithful – this house ought to be in good taste and a worthy place for prayer and sacred ceremonial.' In this house of God the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.

*The **Good Shepherd experience** continues to build on the students' awareness of "sacred space". When we take them into the parish church we deepen their awareness. But there is a catechetical purpose in the visit. The sacred space of the church is derived from and always leads us to a person – Jesus, the Bread of Life in the Eucharist. A church is built to house an altar where God's people can gather for his sacrifice and feast. The altar, the great sign of Christ, is the focus of the building. The font and lectern lead to the altar, as Baptism and the Word of God lead to the Eucharist. The tabernacle is derived from the altar, so that Christ our Eucharist is always "present and active in this place". Let the children relate to him here, in wonder and prayer.*

**1186** To enter into the house of God, we must cross a threshold, which symbolises passing from the world wounded by sin to the world of the new Life to which all men are called. The visible church is a symbol of the Father's house toward which the People of God is journeying and where the Father 'will wipe every tear from their eyes.' Also for this reason, the Church is the house of all God's children, open and welcoming.

*Children should be "at home" in the church, but they should not behave as they wish. Cultivate silence, respect, and good manners in church. Teach them how to genuflect, how to sit and kneel properly. Revise the sign of the cross they have already learnt, then take them through some basic prayer. Also indicate what behaviour is unacceptable. But in all this practical formation always remind them, and yourself, that this sacred place is where we are all "at home". We belong here.*

*This beautiful building is the earthly symbol of “our Father’s house” in heaven, the goal of our journey of faith.*

## Religious Educator’s Personal Reflection

I recall the parish church of my childhood. What memories do I have of the community, the celebrations and sacramental life from my early days?

I reflect on my present parish church. What are the highlights of parish life for me?

Can I take a few moments this week to pray quietly in the church building?

**The Word of God:**      **Psalm 11:3–4** – *God is in his holy Temple*  
                                 **2 Corinthians 6:16** – *We are the temple of God*

In psalm 11 we find an expressive way of saying that God dwells among the people. The Temple symbolises God’s presence in the midst of the people.

In 2 Corinthians we learn that God will make his home among us.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ name the parish they belong to
- ✚ identify the church building as the particular place where people of our parish gather to pray
- ✚ find the following features in the church building: cross, altar, lectern, book, baptismal font, tabernacle, tabernacle lamp, presider's chair, Easter candle
- ✚ demonstrate an ability to show reverence in the church building
- ✚ illustrate the People of God (members of the Church) at prayer in the church building
- ✚ play constructively with the 3D materials in the classroom

## I wonder ...

- ✚ why the church has this name (*name of saint, etc*)
- ✚ what the Cross means
- ✚ what the altar is for
- ✚ who reads from the book
- ✚ if you know anyone who has been baptised at the church font
- ✚ what's inside the tabernacle
- ✚ why there's a lamp shining near the tabernacle
- ✚ who sits on the big chair
- ✚ where the big Easter candle is
- ✚ what the Easter candle means
- ✚ who sits on all the seats
- ✚ when the people come here
- ✚ how often I can come here

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

*Meditation*

Sing praise for God's goodness

*Praise*

Give thanks for all God has given you

*Thanksgiving*

Think about Jesus and the things he said

*Reflection*

Would you like to share your prayer with us?

*Shared prayer*

Ask God for what you need

*Petition*



Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

## Prayer

Jesus, our friend,  
we come to thank you in your holy house.

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Take students on a visit to the local parish church building. The parish priest or pastoral associate may be invited to accompany you in order to assist with the ‘commentary’. Allow time for questions and conversation at each of the following places:

### **The Name-Plate of the Church (Church Signage)**

Ask if anyone remembers the name of the parish church and why the parish has that name.

### **The Cross**

Gather near a cross on the outside of the church building. Ask why there is a cross on this building and what it reminds them of.

### **The Lectern with Book**

Inside the church, gather the students around the lectern and ask ‘What happens here?’ Allow the students to touch the book on the lectern. Make the connection with the bible in their prayer place. Ask the students if they know the name of anyone who reads at Mass.

### **The Altar**

Gather around the altar and explain that this is the table of the Lord. Ask the students if they know what the priest says when he holds the bread and when he holds the cup of wine. Recall the links with the Last Supper.

### **The Baptismal Font**

Gather around the font and ask for a show of hands as to how many of the class were baptised at this parish font. Allow the students to dip their hands into the water and bless themselves. Alternatively, ask the parish priest to sprinkle them as a reminder of their Baptism.

### **The Tabernacle**

Gather at the tabernacle and talk about any images that may be on the door of it. What colour, if any, is covering the tabernacle? The parish priest may like to open the door of the tabernacle and show the students the Blessed Sacrament contained there. Point to the lamp shining beside it and explain that it always shines to show that Jesus, the Bread of Life, is present there.

### **The Chalice and Paten**

Ask the parish priest to show the students the chalice and paten he uses at Mass. Invite him to tell them the history of the chalice (eg was it given to him when he first became a priest?) Invite the students to ask him any questions they might have about the Mass or things used at Mass.

### **✚ ‘Parish People’ Mobiles**

Using templates of the shape of your church building, invite students to draw someone they know from the parish eg the parish priest, pastoral associate, friends, choir, altar servers, readers, etc. Assemble these with string and wire to hang as mobiles in the classroom.

### **✚ Model of the Church Building**

As a home-based activity, ask the students to find a box (eg shoebox) and decorate the outside of it to look like the parish church building. This can be done by pasting shapes of church windows, doors, cross, spires to the outside of the box. These could be painted or coloured with pens. Alternatively, the shapes could be cut out of the box to represent doors and windows.

### **✚ Playdough/Clay Modelling**

Invite the students to make models of things they have remembered from their visit to the church eg: altar, chalice, cross, font, tabernacle, lectern ...

With a partner, each student identifies what the other has made. The models are then placed inside their models of the church building.

## **Home Activity**

As a family, go for a walk to your parish church at a time when all is quiet and there are no ceremonies going on. Spend a few moments sitting there in quiet prayer. You may have a special family intention for which you could all pray.

Create a model of your church building using a box such as a shoebox. Paste on or cut out windows, doors, a cross and a spire. Paint with acrylic colours.

## **Assessment**

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Can the student name the parish he/she belongs to?
- ✚ Has the student identified the church building as the particular place where people of the parish gather to pray?
- ✚ Has the student been able to find the following features in the church building: cross, altar, lectern, book, baptismal font, tabernacle, tabernacle lamp, presider’s chair, Easter candle?
- ✚ Has the student demonstrated a sense of reverence inside the church building?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

### **Teaching Evaluation of the Unit**

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to *‘Let’s Visit the Church’*?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students’ families in the Unit of Work?
- ✚ What were the most effective elements of this unit?
- ✚ Can you identify ways of improving this unit?

# Together at Mass

## Doctrinal Focus

### THE EUCHARIST

- ✚ Jesus is present with us when we celebrate the Eucharist (presence of the Good Shepherd).
- ✚ In the Eucharist we gather to share a holy meal.
- ✚ God's family gathers together to celebrate the Eucharist on Sunday.
- ✚ At the Last Supper, Jesus taught us to celebrate the Eucharist. [CCC. 1340]
- ✚ Jesus gives himself to us in the Eucharist.

### PRAYER

- ✚ We also pray at Mass, with our families and at school. [CCC. 2694]

### THE CHURCH

- ✚ The Church is like a sheepfold. The door is Jesus Christ.
- ✚ God speaks to us through his Church. [CCC. 100]
- ✚ God speaks to us in the Bible, which is the Church's book. [CCC. 141]

### LITURGY

- ✚ In liturgy we gather and listen and respond to God's Word.

### SACRAMENTS – HOLY ORDERS

- ✚ I belong to a parish community.
- ✚ A priest is special. He helps us to meet Jesus.
- ✚ The priest serves us as Jesus did.

## Background Notes

### The *Catechism of the Catholic Church*

The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows. [Constitution on the Sacred Liturgy 10]

**2177** The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life. 'Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church.'

*Some of the students come to Sunday Mass, others do not. Regardless of a variety of practice, our task is to cultivate awareness of the value and meaning of the “Lord’s day”. On Sunday:*

- *we celebrate “the Paschal mystery”, for the Eucharist embodies the cross and Resurrection;*
- *we celebrate together because “in light of the apostolic tradition” the apostles made this the Christian day;*
- *we observe “the foremost holy day of obligation” in the Church.*

*Catholics are meant to come to Mass every Sunday. Naturally children will depend on their parents and follow their example or practice in this matter. Do we as religious educators faithfully keep our Sunday commitment to the Eucharist?*

**2178** This practice of the Christian assembly dates from the beginnings of the apostolic age. The Letter to the Hebrews reminds the faithful ‘not to neglect to meet together, as is the habit of some, but to encourage one another.’

**2179** A parish is a definite community of the Christian faithful established on a stable basis within a particular church; the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop. It is the place where all the faithful can be gathered together for the Sunday celebration of the Eucharist. The parish initiates the Christian people into the ordinary expression of the liturgical life: it gathers them together in this celebration; it teaches Christ’s saving doctrine; it practises the charity of the Lord in good works and brotherly love.

*We should always maintain the priority of the parish community, even at this early stage of catechesis. The school can never be a substitute community for the parish because Catholic life focuses around the Eucharist celebrated in “our church”. Catechesis leads everyone in the parish to the Eucharist. The school thus serves the parish through education in faith.*

## Religious Educator’s Personal Reflection

I recall a time when I experienced a particularly special Eucharistic celebration.

I reflect on Jesus’ words, ‘Do this in memory of me’. How do I find ways of remembering and celebrating Jesus?

Who in my own parish community is a reminder of Jesus for me? How does my parish community keep the Spirit of Jesus alive?

**The Word Of God:**     **1 Peter 2:4, 5, 9** – *We are a chosen people set apart to sing the praises of God*

We are living stones making a spiritual house. St Peter refers to Jesus’ followers as being a new priesthood chosen to offer spiritual sacrifices and to sing the praises of God.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ identify the shepherd and flock as symbols of the priest and parish
- ✚ name the Church's liturgical colours
- ✚ illustrate bread and wine and the symbols used in the celebration of Eucharist
- ✚ set the table for Mass (on small classroom scale)
- ✚ respond to the greeting: 'The Lord be with you!'
- ✚ recall Jesus' words at the Last Supper
- ✚ participate in a classroom discussion with the parish priest

## I wonder ...

- ✚ **why we gather at the church on Sundays**
- ✚ **why we like coming to Church**
- ✚ **who comes to Church**
- ✚ **why the priest wears different colours at different times**
- ✚ **if we have different colours in our prayer place**

- ✚ why Jesus wants people to come to the Church
- ✚ what happens at Holy Communion time
- ✚ why the priest takes Jesus' place at Mass
- ✚ how the Good Shepherd fed his sheep
- ✚ how Jesus feeds his sheep
- ✚ who Jesus' sheep are
- ✚ when we listen to God's Word at Mass

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

### Prayer

**Leader:** The Lord be with you.

**ALL:** And also with you.

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

#### Liturgical Colours

- ✚ Invite the priest of the parish, or pastoral associate, to visit the class and demonstrate the liturgical colours. The significance of these colours and the related seasons of the liturgical year could be explained simply.

## Vestments

- ✚ Invite the priest of the parish to visit the class in order to display and name the various items of liturgical vesture. These are also illustrated in the student text for this unit. The students could be invited to handle them and discuss them. After discussion, the priest vests and explains each of the vestments as he does so.

## What We See at Mass

- ✚ Set the prayer table or a small table with miniature models of the things we use at Mass – chalice, plate, candles and book. If miniature models cannot be found, they can be made beforehand with quick-setting modelling clay (which does not need to be fired), then painted gold, etc.
- ✚ Name and discuss with students the various parts of the Mass and the actions of the priest and people. Assist students to become familiar with some of the responses used during the Mass.
- ✚ Attend a class Mass in the parish church. Ask the parish priest if he would occasionally explain the action and the parts of the Mass to the students.
- ✚ In small groups, students might make a simple Mass book which includes illustrations of the main parts of the Mass.

## Home Activity

Cut out a number of sheets of paper into the shape of a church. Staple them together to form a “Church” book. On each page draw something that is seen at Mass, e.g. the people, the book (lectionary), the bread and wine, the priest. Take this book to Church on a Sunday and add anything else you notice at Mass. Show the book to your parish priest and ask him for any comments.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Has the student been able to identify the shepherd and flock as symbols of the priest and parish?
- ✚ Can the student name the Church’s liturgical colours?
- ✚ Can the student name or illustrate bread and wine and the symbols used in the celebration of Eucharist?
- ✚ Has the student had the opportunity to set the table for Mass (on small classroom scale)?
- ✚ Can the student respond to the greeting: ‘The Lord be with you’?



- ✚ Has the student had an opportunity to participate in a class discussion with the parish priest?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

### **Teaching Evaluation of the Unit**

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to ‘*Together at Mass*’?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students’ families in the Unit of Work?
- ✚ What were the most effective aspects of this unit?
- ✚ Can you identify ways of improving this unit?

# Jesus' Family

## Doctrinal Focus

### JESUS CHRIST

✙ Jesus, Mary and Joseph were a family. [CCC. 488]

### SACRAMENTS – MARRIAGE

✙ Jesus, Mary and Joseph lived as God's holy family.

### MARY, MOTHER OF GOD

✙ Mary's gifts and faith are shown in the Gospel stories. [CCC. 973]

## Background Notes

### The *Catechism of the Catholic Church*

**488** From all eternity God chose for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee, a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (Lk 1:26–27)

*The simplicity of Mary shines out in these words. At the heart of God's plan for humanity is this "young Jewish woman of Nazareth in Galilee". All history revolves around her. All time leads up to and expands from her. All peoples call her "blessed" for she said "yes" to God and "the Word became flesh and lived among us" – Jesus Christ our Lord. In the stories in this unit, we see how Mary is inseparable from Jesus.*

**2207** The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God, and make good use of freedom. Family life is an initiation into life in society.

*Our catechesis on Jesus' family rests on the students' experiences of family. The children we are forming in faith represent a variety of family experiences, not all of them ideal. What the Catechism puts before us in this paragraph is a summary of Catholic teachings about the family.*

*The family is:*

- *"the original cell of social life" – the family, not the individual, is the basis of society*
- *"the natural society" – not constructed by us but natural to being persons.*

*The family is based on marriage, that is, on self-giving love. From it arise the best values and the freedom of a healthy society.*

**2206** The relationships within the family bring an affinity of feelings, affections and interests, arising above all from the members' respect for one another. The family is a privileged community called to achieve a sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children's upbringing.

**2215** Respect for parents derives from gratitude toward those who, by the gift of life, their love and their work, have brought their children into the world and enabled them to grow in stature, wisdom and grace. With all your heart honour your father, and do not forget the birth pangs of your mother. Remember that through your parents you were born; what can you give back to them that equals their gift to you?

*Love and respect for parents is not usually a problem at this stage of a child's development. We reinforce these attitudes through catechesis on the Holy Family. As adult religious educators let us reflect on all we owe to our families. Let us thank God for what was good and ask for healing for any hurt or harm. If we are married and raising our own children, let us make a commitment in prayer to cherish and value family life.*

## Religious Educator's Personal Reflection

This week I will take some quiet time to imagine myself living in Jesus' time. I use the 'five senses' in my imagination to gain some awareness of the sights and sounds, tastes, smells and textures of that time in human history.

What is it like living in Mary and Joseph's small home? What is the daily routine? What are the topics of conversation? How do they welcome me?

## The Word Of God: Luke 2:22–31, 33, 36–52 – Episodes from the early life of Christ

Luke describes two persons who met the young couple, Mary and Joseph with their child at the dedication ceremony. Simeon had been told he would not die until he had set eyes on the Messiah, Anna was a holy woman who spent most of her time praying in the Temple. They both speak of Jesus' future in glowing terms. One speaks of how Jesus will bring a blessing to all nations. The other speaks of the suffering and rejection he will encounter.

When Jesus at the age of twelve was left behind in the Temple, it was doubtful that his parents missed him through carelessness. Usually the women in caravans started much earlier than men because they travelled more slowly. Joseph apparently thought Jesus was with Mary in the female party, while Mary must have thought that Jesus was behind in the male party. When the men caught up with the women in the evening it would have been discovered that Jesus was in neither of the two parties.

When Jesus was finally found in the Temple he was surprised that his parents did not know that he ought to have been in his Father's house.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes:

*It is intended that students will be able to –*

- ✚ name the members of Jesus' family
- ✚ re-tell or role-play one of the Gospel stories of Jesus' infancy/childhood
- ✚ locate Jesus' country on a world map
- ✚ describe the work of a carpenter
- ✚ imagine and describe what Jesus' childhood might have been like – friends, possible toys, and favourite games

## I wonder ...

- ✚ what Jesus' mother Mary was like
- ✚ what Joseph was like
- ✚ what a carpenter does
- ✚ what it was like living in Jesus' family
- ✚ what things Jesus did with his family
- ✚ what a temple is

- ✚ what Simeon and Anna thought about Jesus when he was a baby
- ✚ why Jesus was such a special child
- ✚ why Jesus’ family went to Jerusalem every year
- ✚ why Mary and Joseph didn’t know that Jesus was missing until they were half-way home
- ✚ how Mary and Joseph felt when they were looking for Jesus
- ✚ why Jesus spent this time in the temple

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

*Meditation*

Sing praise for God’s goodness

*Praise*

Give thanks for all God has given you

*Thanksgiving*

Think about Jesus and the things he said

*Reflection*

Would you like to share your prayer with us?

*Shared prayer*

Ask God for what you need

*Petition*

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

### Prayer

**Jesus, you were once a little child.**

**Bless all the little children of the world. Amen.**

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

- ✚ On either small-scale or large-scale in the classroom, create the interior of Jesus’ family home (which was probably one room). Use benches, rugs, cushions, jugs and bowls to create a simple environment. Gather the students there to discuss what it would have been like growing up in those days.
- ✚ Invite a carpenter to visit the students and demonstrate his craft. Talk about carpentry in the time of Jesus. What furniture would have been made then.

- ✚ Allow students to play with the 3D figures in creating scenes from Jesus' childhood.
- ✚ Create a mural or mosaic of Jesus' family.
- ✚ Locate Jesus' country on a world map or globe. If you know anyone who has visited or lived in Israel, invite them as a guest speaker to your classroom to talk about what it would be like growing up in that country.
- ✚ Invite students to illustrate themselves with a group of friends at play. Include Jesus as a child in the illustration.
- ✚ Look through large art books (the local library will be helpful) to find paintings of Jesus, Mary and Joseph as a family. Display these in the classroom.

## Home Activity

Draw a 15 x 10 cm picture of Jesus' family and place it in a frame. Label it "Jesus Family" and place it near a framed picture of your own family.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student name the members of Jesus' family?
- ✚ Has the student been able to re-tell, role-play or illustrate one of the Gospel stories of Jesus' infancy/childhood?
- ✚ Can the student locate Jesus' country on a world map?
- ✚ Can the student talk about the work of a carpenter?
- ✚ Has the student demonstrated an ability to imagine and describe what Jesus' childhood might have been like – friends, possible toys, and favourite games?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to ‘*Jesus’ Family*’?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students’ families in the Unit of Work?
- ✚ What were the most effective elements of this unit?
- ✚ Can you identify ways of improving this unit?

# I Have a Family

## Doctrinal Focus

### HUMAN PERSON AND FAMILY

- ✚ God made human beings to live in families. Families can help us to know God better. [CCC. 383]
- ✚ Jesus loves us. He shares his love for us through our parents and other people who care for us. [CCC. 383]
- ✚ God makes us to be different from one another. Each of us is special. [CCC. 353]
- ✚ Jesus wants us to share our good things with others. [CCC. 1926]

### SACRAMENTS – MARRIAGE

- ✚ Our family is special to God.

## Background Notes

### The *Catechism of the Catholic Church*

**2203** In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity. For the common good of its members and of society, the family necessarily has manifold responsibilities, rights and duties.

*The family began when man and woman were created “in the image and likeness” of God. The family has:*

- **responsibilities** – especially raising children well and caring for one another
- **rights** – set out in the Vatican’s “Charter of the Rights of the Family”
- **duties** – to parents, to children, to other family members, to Church and society.

**2204** The Christian family ... can and should be called a domestic church. It is a community of faith, hope, and charity; it assumes singular importance in the church as is evident in the New Testament.

*The Second Vatican Council revived the concept of the family as the “domestic Church”, the “mini-Church” in the home. This is a little community of great virtues: faith, hope and love.*

**2212** In our brothers and sisters we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptised, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called ‘our Father’.

*This paragraph opens our eyes to the wonder of family life. It also presents the Church as a great family. The first Christians referred to one another as “sister” or “brother”. Today we address priests as “father”, religious women as “sister” and religious men as “brother”. The Church has even been called “the family of the families of God”. In helping younger children appreciate family life we are teaching them about the warm heart of the Church. Christians know it as a family community of love and service.*



## Religious Educator's Personal Reflection

I remember my childhood and the importance of my family in developing my understanding of life at that time. Who in my own family was the symbol of God's care for me?

I reflect on my family members now and consider how important they are for me. I will try to take time this week to contact a family member to express my thanks for/appreciation of them.

### The Word of God: **Ephesians 3:14–21** – *Paul's Prayer*

The Greek word often translated for family is *patria*, derived from the word for Father. The family is so important to God's plan for the world that its very name derives from God's identity as Father. This reading makes a strong link between God, the home and the house-church. The family is presented as reflecting the relationship of Christ to the Church.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ acknowledge that *my family is special to God*
- ✚ contribute an illustration of their families to a class mural
- ✚ talk about their own families with the class, or on a one-to-one basis

- ✚ identify on a world map the places from which their families have originated
- ✚ role-play situations of forgiveness in family life
- ✚ play constructively with the 3D materials

## **I wonder ...**

- ✚ **why children all around the world need families to look after them**
- ✚ **whether any families of children in this class have come from other parts of the world**
- ✚ **what things you can learn to share in your family**
- ✚ **who shares their time with you**
- ✚ **how people are kind to you**
- ✚ **how you can be helpful to your family**
- ✚ **how you feel when you have been kind and have told the truth**
- ✚ **when you need to say sorry**
- ✚ **how people in your family are like the Good Shepherd**
- ✚ **if you remember how the Good Shepherd cared for his sheep**

## **Prayer and Liturgy**

*Select from the following as appropriate:*

Take time to think about what you have just heard

*Meditation*

Sing praise for God's goodness

*Praise*

Give thanks for all God has given you

*Thanksgiving*

Think about Jesus and the things he said

*Reflection*

Would you like to share your prayer with us?

*Shared prayer*

Ask God for what you need

*Petition*

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

### **A Prayer for the Family**

**May God bless us and keep us.**

**May God's face shine on us.**

**May God be good to us.**

**May God look kindly on us**

**and give us peace. Amen.**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Create a mural including all class families. Invite each student to contribute an illustration or photograph of his or her family. In the centre of the mural write the words *‘My family is special to God’*.
- ✚ Encourage students to share with the class something that represents their family, e.g. photo, book, crest, an artefact from their country of origin.
- ✚ On a large world map place a sticker or arrow to designate the country of origin of each student’s family. Invite the students to talk about what they (or their parents) remember of their country of origin.
- ✚ Each student makes a gift for his/her family. A simple gift could be a fridge magnet prayer card.
- ✚ The prayer used on the card might be the family prayer suggested for this unit. (See black-line master.)
- ✚ Role play situations in family life which invite forgiveness or saying sorry.
- ✚ Allow students to play with the 3D models in constructing families and family situations.
- ✚ Talk to the students about your own family. Tell them stories of happenings, both past and present, in your family life.
- ✚ Encourage students to recall and express an event or time in their lives when they have experienced the love of God in their family.
- ✚ Students might view and discuss a film or video about family life, making predictions about certain events and people and comparing experiences with their own.
- ✚ Introduce students to books/stories of families which show the variety of roles within families.
- ✚ In the prayer place, invite students to pray for their own families – asking God for support, care and protection.

## Home Activity

Trace an outline of your family tree, drawing a face for each ancestor (parents, grandparents, great-grandparents). Tell your child any stories you know about these ancestors. How did they demonstrate their faith in God? How did they show love and care for the family?

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student acknowledge that his/her family is special to God?
- ✚ Has the student been able to contribute an illustration/photograph of his/her family to a class mural?
- ✚ Has there been some participation in a role-play of situations of forgiveness in family life?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to '*I Have a Family*'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most fruitful aspects of this unit?
- ✚ Can you identify ways of improving this unit?

# Jesus Calls his Disciples

## Doctrinal Focus

### JESUS CHRIST

✚ Jesus taught us about God's kingdom – it has great value. It affects all parts of our lives.

### THE CHURCH

✚ The New Testament tells us stories about Jesus.

✚ God speaks to us through his Church.

## Background Notes

### The *Catechism of the Catholic Church*

**787** From the beginning, Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to them, and gave them a share in his mission, joy, and sufferings. Jesus spoke of a still more intimate communion between him and those who would follow him: 'Abide in me, and I in you ... I am the vine, you are the branches.' (Jn 15:4–5)

*The disciples of Jesus Christ are not just his followers or students. They are destined for union with him. He is the vine and we are the branches. We are his disciples today, brought into union with him through:*

- *the sanctifying grace of Baptism*
- *the presence and power of the Spirit in Confirmation*
- *"Holy Communion" in the Eucharist.*

*This union is called a "communion" – a two-way relationship that happens within the wider communion of the whole Church. Communion with Jesus in his Church grows through our faith, prayer, penance and good actions. Through their baptism, these students are already united to Jesus in the communion of the Church. We prepare them for deeper sacramental communion with him.*

**542** By his word, through signs that manifest the reign of God, and by sending out his disciples, Jesus calls all people to come together around him. But above all in the great Paschal mystery – his death on the cross and his Resurrection – he would accomplish the coming of his kingdom.

*The coming Kingdom was first formed by gathering people into a circle around Jesus. The gathering or "assembly" ("ekklesia" in Greek) is the meaning of the word "Church". The gathered disciples of the Lord are the members of the Church.*

**551** From the beginning of his public life Jesus chose certain men, twelve in number, to be with him and to participate in his mission. He gives the Twelve a share in his authority and 'sent them out to preach the kingdom of God and to heal'. (Luke 9:2)

*From his disciples, Jesus Christ chose the Twelve to reflect the twelve tribes of God's People, Israel. This was the sign that he was forming a New Israel, a new People of God, the Church.*

*The Twelve received a new spiritual authority, passed on to their successors, the Pope and the college of bishops. Their first mandate was to preach the kingdom and heal and this is what the Church does today, through her leaders and all her active members. We are carrying out that mission for these students through **The Good Shepherd Experience**.*

## Religious Educator's Personal Reflection

As a teacher, I have been called to follow Jesus particularly closely. What can I learn from him? What were the teaching skills he used? How can I use stories and images as effectively as he did?

How can I enable my students to appreciate that they too are disciples of Jesus?

### The Word of God: **Matthew 4:18–22** – *The First Four Disciples are Called*

Contrary to the practice of a rabbi, Jesus chooses his disciples rather than the disciples choosing him. They follow him not simply to listen and learn but to take an active part: to be fishers of people. Just as they have gathered fish in their nets, so are they called to gather people into God's kingdom.

Their immediate response to Jesus' call indicates previous contact in which they had become familiar with Jesus' mission.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ name at least two of Jesus’ disciples
- ✚ identify the people who follow Jesus today
- ✚ participate in a prayer reflection on “following Jesus”
- ✚ re-tell the Gospel story using their own words or participate in a group role-play
- ✚ play constructively with the 3D materials

## I wonder ...

- ✚ what it’s like to go fishing in a boat
- ✚ how fishermen caught fish in those days
- ✚ why they stopped fishing and followed Jesus
- ✚ if any of the fishermen had heard of Jesus before he called out to them
- ✚ why they found it so easy to follow Jesus
- ✚ if you would have followed Jesus had he called you
- ✚ what the father thought when his two sons left
- ✚ if the apostles were glad that they followed Jesus
- ✚ what they learnt about Jesus
- ✚ how you learn about Jesus
- ✚ if Jesus still calls people today. Who are they?

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

## Prayer

Jesus says, “Follow me!”

**ALL: I want to follow Jesus!**

Jesus says, “Come and follow me!”

**ALL: I want to follow Jesus!**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Devise a chant or ‘rap’ tune to words such as, *Jesus calls us to follow him*. Write your own set of words and invite the students to accompany the tune with percussion instruments. Students may enjoy forming a procession for this activity. They might also play ‘follow-the-leader’, taking turns to be the leader.
- ✚ Role-play the story using mime, drama or 3D models.
- ✚ Invite a ‘follower of Jesus’ to speak with the class. This might be a parent or grandparent, a member of the youth group, an altar server from the parish, a religious sister, brother, priest or deacon. Encourage the students to ask questions of the visitor e.g. ‘What does Jesus call you to do?’ ‘Why do you follow Jesus?’
- ✚ Explore the many ways we are called. How are different types of calls reflected in the classroom?
- ✚ Introduce students to some stories of saints and contemporary Christian people who are outstanding models of discipleship. Invite the parish priest to talk to the class about the patron saint of the parish.
- ✚ Create a class mural entitled: ‘Jesus says, come and follow me!’ Give each student a circle of paper on which to draw his/her face. Paste these on the mural around the figure of Jesus.
- ✚ Trace around the foot of each person in the room, including adults, to show that everyone can follow Jesus. Have them write their name on their footprints. Place them in a line leading towards the prayer place. Have a cross (or icon of Jesus) on the table in the prayer place.



## Home Activity

Watch the TV news this week and identify people who are living and working to help other people. Discuss how they are being like followers of Jesus in our world today.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student name at least two of Jesus' disciples?
- ✚ How has the student identified people who follow Jesus today?
- ✚ Has the student had the opportunity to re-tell the Gospel story in word, image, mime or song?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to '*Jesus Calls His Disciples*'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most successful aspects of this unit?
- ✚ Can you identify ways of improving this unit?

# Getting Ready for Jesus

## Doctrinal Focus

### LITURGY

✝ The Church has liturgical signs and seasons.

### SEASONS AND CELEBRATIONS

✝ During Advent we prepare for Christmas.

### MARY, MOTHER OF GOD, AND THE SAINTS

✝ Mary was asked to be the mother of Jesus.

✝ A saint is a person who loves Jesus very deeply and follows him closely.

## Background Notes

### The *Catechism of the Catholic Church*

**523** St John the Baptist is the Lord's immediate precursor or forerunner, sent to prepare his way. Prophet of the Most High, John surpasses all the prophets, of whom he is the last. He inaugurates the Gospel, already from his mother's womb welcomes the coming of Christ, and rejoices in being the friend of the bridegroom, whom he points out as the Lamb of God, who takes away the sin of the world. Going before Jesus in the spirit and power of Elijah, John bears witness to Christ in his preaching, by his Baptism of conversion, and through his martyrdom.

**717** There was a man sent from God, whose name was John. John was filled with the Holy Spirit even from his mother's womb ...

**718** The fire of the Spirit dwells in him and makes him the forerunner of the coming Lord. In John, the precursor, the Holy Spirit completes the work of making ready a people prepared for the Lord.

*Saint John the Baptist marks the transition from the Old Testament to the New Testament. The greatest of the prophets is strong, brave, yet humble. He is a forerunner, "a voice crying in the wilderness", preparing "the way of the Lord". These themes cannot be developed fully with younger children, so here we concentrate on the story of John's birth in Luke's infancy narratives and the key events of his life. In later catechesis they will learn more about this prophet and saint who finds such a prominent place in the liturgies and art of Eastern and Western Christianity.*

**524** When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour's first coming, the faithful renew their ardent desire for his second coming. By celebrating the precursor's birth and martyrdom, the Church unites herself to his desire: 'He must increase, but I must decrease.' (Jn 3:30)

*Young children are already anticipating Christmas. We gently shift their expectancy from wanting presents to the coming of the Lord Jesus – “getting ready for Jesus”. We are engaged in an important strategy of modern catechesis, ie to undermine the selfish materialism of a consumerist society. We are taking the child beyond getting things to what really matters: the love of God, the love of others, and a capacity to give.*

## Religious Educator’s Personal Reflection

As I enter the season of Advent, how am I preparing a way for Christ in my own life? In the midst of the ‘clutter’ of Christmas preparations and end-of-year parties, how can I find some quiet time to clear away the ‘clutter’ and reflect on the cry of John the Baptist?

### The Word of God:

**Luke 1:39–40** – *The Visitation*

**Luke 1:56–60** – *The Birth of John the Baptist*

**Luke 1:80** – *The Hidden Life of John the Baptist*

**Luke 3:2–3** – *The Preaching of John the Baptist*

**Luke 3:15–18** – *The Preaching of John the Baptist*

John the Baptist describes his mission as ‘the voice of one crying in the wilderness: Prepare the way of the Lord, make his path straight.’ It was a tradition that before a king made an official journey, a servant was sent ahead to prepare a way and clear the road of all hindrances.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

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- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## Learning Outcomes

*It is intended that students will be able to –*

- ✚ re-tell or illustrate the story of John the Baptist
- ✚ identify Mary as the mother of Jesus, and Elizabeth as John the Baptist’s mother
- ✚ identify John the Baptist as the person who told others to get ready for Jesus
- ✚ recognise the liturgical colour of the Advent season
- ✚ participate in a sung antiphon on the theme “Prepare the way of the Lord”

## I wonder ...

- ✚ why Mary visited Elizabeth
- ✚ why John spent most of his time in the desert
- ✚ what it would be like living in a desert
- ✚ what John the Baptist told the people
- ✚ what the people did to get ready for Jesus
- ✚ how we can get ready for Jesus

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God’s goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

## Prayer

Prepare the way for Jesus.

**ALL: Prepare a place for him.**

Prepare your hearts for Jesus.

**ALL: Prepare a place for him.**

*(You may like to add your own phrases.)*

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Using a large sand tray, create a desert scene depicting the environment in which John the Baptist lived. Invite the students to imagine what it would have been like. Invite students to re-tell the story of John the Baptist using the 3D models.
- ✚ Sing an antiphon on the theme ‘Prepare the way of the Lord’. Encourage students to participate using percussion instruments.
- ✚ Invite a trumpeter to play a fanfare to the class. Talk about the role of a ‘herald’ in announcing the arrival of royalty. Alternatively, find a recorded trumpet fanfare.
- ✚ Decorate the prayer table with a purple cloth. Explain that this is the colour of the Advent season. Make purple bookmarks to use during the season.
- ✚ Make a large-scale class Advent calendar by drawing a house with a window cut-out for each day of the season. Behind each window write a simple activity or prayer for the day, or draw a symbol connected to the Advent season. Number the windows. Invite students to open one window per day.
- ✚ Discuss with the students how we can get ready for the birthday of Jesus.
- ✚ The class might record or videotape interviews with students from other year levels on what the birth of Jesus Christ means to them. Replay the recordings and discuss.

## Home Activity

Prepare your house for the feast of Christmas. Tidy up and prepare a special “Christ” corner somewhere in the house. If you do not have a Christmas crib set, you may like to make your own figures for a Christmas scene. Wait until Christmas Day to place the figure of the baby Jesus in the manger.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Can the student re-tell in word, image, mime or song the story of John the Baptist?
- ✚ Does the student identify Mary as the mother of Jesus, and Elizabeth as John the Baptist's mother?
- ✚ Has the student been able to identify John the Baptist as the person who told others to get ready for Jesus?
- ✚ Can the student recognise the liturgical colour of the Advent season?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to 'Getting Ready for Jesus'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most effective aspects of this unit?
- ✚ Can you identify ways of improving this unit?

# The Long Wait

## Doctrinal Focus

### GOD

✚ God loves us.

### JESUS CHRIST

✚ Jesus is the Good Shepherd who loves us. [CCC. 764]

### SEASONS AND CELEBRATIONS

✚ During Advent we prepare for Christmas.

## Background Notes

### The *Catechism of the Catholic Church*

**64** Through the prophets, God forms his people in the hope of salvation, in the expectation of a new and everlasting Covenant intended for all, to be written on their hearts. The prophets proclaim a radical redemption of the People of God, purification from all their infidelities, a salvation which will include all the nations. Above all, the poor and humble of the Lord will bear this hope. Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel's salvation. The purest figure among them is Mary.

*Hope requires patient waiting. The patience of the great women of the Old Testament is crowned by Mary as she waits for the promised Saviour. We wait with her in every Advent. On December 8 we celebrate the mystery that God created her immaculate, a perfect human being to be his Mother. In faith and hope she waited until the time came for her to bring forth her Son in love.*

**218** In the course of its history, Israel was able to discover that God had only one reason to reveal himself to them, a single motive for choosing them from among all peoples as his special possession: his sheer gratuitous love. And thanks to the prophets Israel understood that it was again out of love that God never stopped saving them and pardoning their unfaithfulness and sins.

*Let us reflect on the meaning of those words "sheer gratuitous love". What kind of love is this divine gift?*

- *We do not deserve it.*
- *We cannot buy it or earn it. It is given freely.*
- *It continues even when we sin.*

*From God's side it is constant. From our side it varies. But God continues to love us even when we forget and wander. The Good Shepherd always seeks the sheep. He is the faithful shepherd.*

## Religious Educator's Personal Reflection

I reflect on my own times of waiting: for the birth of a child, for recovery from an illness, for the start of a new job, or for life to get 'better'. We spend a lot of our lives waiting. As a Christian, I believe Christ is the end and purpose of all my waiting. As a Christian I live with hope in him.

### The Word of God:

**Psalm 37:7** – *Wait patiently for God*

**Psalm 130:5–6** – *I wait for God*

**Micah 7:7** – *God will save me*

**2 Timothy 1:9–10** – *Our saviour is Christ Jesus*

The Old Testament readings express the deep longing of the people of Israel for a saviour. They wait in faith and hope in the sure knowledge that God will come to save them.

The Second letter to Timothy refers to the Incarnation of Jesus Christ as Saviour and Herald of Good News.

## Lesson Notes

### Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

### Learning Outcomes

*It is intended that students will be able to –*

- ✚ re-tell, dramatise or illustrate a personal story about waiting
- ✚ identify Advent as the Church's season of waiting



- ✚ name some of the ways we prepare for Christmas
- ✚ match ‘waiting’ images from the black-line master
- ✚ acknowledge that Jesus is the one for whom people are waiting

## **I wonder ...**

- ✚ if you have ever waited a long time for something to happen
- ✚ if you have ever waited for the birth of a baby brother or sister
- ✚ how you felt when the baby was born
- ✚ if you feel excited while you are waiting for something important to happen
- ✚ if you feel excited while you are waiting to celebrate Jesus’ birthday

## **Prayer and Liturgy**

*Select from the following as appropriate:*

Take time to think about what you have just heard

*Meditation*

Sing praise for God’s goodness

*Praise*

Give thanks for all God has given you

*Thanksgiving*

Think about Jesus and the things he said

*Reflection*

Would you like to share your prayer with us?

*Shared prayer*

Ask God for what you need

*Petition*

Ask God for what somebody else needs

*Intercession*

Pray a prayer that people in the Church have used

*Formal prayer*

### **Prayer**

We wait for God’s promise,

**ALL: Jesus, come and save us!**

We wait for a new day,

**ALL: Jesus, come and save us!**

We wait for a better world,

**ALL: Jesus, come and save us!**

# Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

## Suggested Unit Activities

- ✚ Make a scroll from brown paper, pasting dowelling rods at the ends. Tear the edges of the paper slightly and rub in some brown boot-polish to create an ancient look. With thick black texta, print the words: *God will come to save us* or *Jesus, come and save us!* Roll up the scroll and place it on the prayer table. It can be unrolled and used for prayer throughout this unit.
- ✚ Find a suitable crib/nativity scene and place it in a central part of the classroom. Place the characters ‘on the way’ to Bethlehem (not yet arrived). Talk about each of the characters in the story and how they might be feeling. Allow the students to re-arrange the figures as they tell the story in their own words. Do not use the baby Jesus figure until the unit *Jesus is Born*.
- ✚ Make an Advent wreath using a circle of greenery, three purple candles and one pink candle (for the Third Sunday of Advent). Decorate it with ribbons and berries. Light candles each day, according to the weeks of Advent.
- ✚ Plant some seeds and wait for them to grow. Discuss each day how it feels to keep waiting for something important to happen. Celebrate the arrival of the first green shoot.
- ✚ Invite students to make a promise chain which has no beginning or end and which might represent God’s unending love for us.
- ✚ Students might decorate a Jesse Tree. Discuss the symbols and people represented on the Jesse Tree. – The symbols on the black-line master refer to Abraham (star); Noah (rainbow); the prophets (scroll); John the Baptist, Joseph and Mary.
- ✚ Allow students to match the images of *waiting* from the black-line master.

## Home Activity

Celebrate a family meal together. Parents tell children of Christmases long past – of the waiting and the excitement. Share your faith about what Christmas means for you and what you would wish for your family.

Make an Advent wreath for your home. See directions on the handout sheet.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students' skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students' knowledge of basic content.

Gather relevant information for each student's personal folio. The following questions are a starting point –

- ✚ Is the student able to re-tell, dramatise or illustrate a personal story about waiting?
- ✚ Can the student identify Advent as the Church's season of waiting?
- ✚ Can the student name some ways he/she can prepare for Christmas?
- ✚ Has the student matched the 'waiting' images from the black-line master?
- ✚ Can the student acknowledge that Jesus is the one for whom people are waiting?
- ✚ What does the artwork reveal?
- ✚ How has the student engaged with the 3D materials?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?

## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to *'The Long Wait'*?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What were the most successful elements of this unit?
- ✚ Can you identify ways of improving this unit?

# Jesus is Born

## Doctrinal Focus

### JESUS CHRIST

- ✚ Jesus was born in Bethlehem.
- ✚ Jesus, Mary and Joseph were a family. [CCC. 754]

### SEASONS AND CELEBRATIONS

- ✚ At Christmas we remember the birth of Jesus.

### MARY, MOTHER OF GOD

- ✚ Mary was asked to be the mother of Jesus. [CCC. 495, 509]

### CREATION

- ✚ Angels are God's messengers. [CCC. 329, 330, 332]

## Background Notes

### The *Catechism of the Catholic Church*

**525** Jesus was born in a humble stable, into a poor family. Simple shepherds were the first witnesses to this event. In this poverty heaven's glory was made manifest. The Church never tires of singing the glory of this night:

The Virgin today brings into the world the Eternal  
 And the earth offers a cave to the Inaccessible.  
 The angels and shepherds praise him  
 And the Magi advance with the star,  
 For you are born for us,  
 Little child, God eternal!

(*Kontakion* of Romanos the Melodist)

*This ancient Russian hymn holds together the dramatic contrasts of the first Christmas:*

- **simplicity** – Christ is born in a cave; poor shepherds come to adore him
- **glory** – angels praise God in splendour; the noble Magi bring him royal gifts

*The Incarnation is the coming-into-flesh of God among us. The Incarnation brings simplicity and glory together in the Person of Jesus, God and Man. Our God is “down to earth”: Jesus of the stable and the carpenter's bench, the Poor Man of dusty roads that led to a cross. Yet his glory was always there, finally blazing forth from an empty tomb to fill our world with light. Our God is near us, hidden under the appearances of bread and wine, Food for our journey into the light.*

**437** To the shepherds, the angel announced the birth of Jesus as the Messiah promised to Israel: ‘To you is born this day in the city of David a Saviour, who is Christ the Lord.’ (Lk 2:1) From the beginning he was the one whom the Father consecrated and sent into the world, conceived as holy in Mary’s virginal womb. God called Joseph to ‘take Mary as your wife, for that which is conceived in her is of the Holy Spirit,’ (Mt 1:20) so that Jesus, who is called Christ, should be born of Joseph’s spouse into the messianic lineage of David.

*In the Students’ Text, Christmas angels are presented in a familiar form – with wings. Of course pure spirits do not need wings. Accounts of human contact with angels do not include that detail. But religious art follows certain conventions. Wings symbolise the velocity of pure spirits but also their role as messengers. They “announced the birth of Jesus as the Messiah”. As Messiah, Jesus was part of his race and culture. He was born in a specific place and family context, born to fulfil a destiny, born for us and for our salvation. Let us join the children and wonder at this mystery. With them, let us say “thank you”.*

## Religious Educator’s Personal Reflection

I remember the Christmases of my childhood and recall the particular emphasis I placed on it then. I reflect on what Christmas means to me now. How can I make the celebration of Christ’s birth more meaningful for my family and myself?

I think of the people I know for whom Christmas is not a ‘hope-filled’ and joyous time. How might I reach out to and support them during this period?

### The Word Of God:

**Luke 1:30, 38** – *The Annunciation*

**Luke 2:7–13, 15–20** – *The Birth of Jesus and the Visit of the Shepherds*

According to Luke, Jesus was born during the reign of Quirinius the Roman governor of the province. The census was probably for the purpose of taxation or for military conscription. Joseph and Mary had travelled to an overcrowded Bethlehem and found no accommodation there. According to the Gospel story, Jesus was born in abject conditions in a stable – a place where no woman would choose to give birth. This narrative portrays God’s intimate relationship with the poor.

The message of the Good News was first proclaimed to poverty-stricken shepherds. This is an indication of God’s purpose: The Good News is first and foremost for the poor and downtrodden.

# Lesson Notes

## Foundational Catechetical Goals for Level 1

The communication of the Faith in catechesis is an event of grace, realised in the encounter of the word of God with the experience of the person. [GDC 150]

The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ.

**Thus it is intended that students will be encouraged to develop a personal relationship of trust, love and intimacy with Jesus Christ.**

- ✚ To promote an initial conversion or deepening awareness of Jesus Christ, moved by the Holy Spirit, through a primary proclamation of the Gospel. [GDC 85]
- ✚ To deepen knowledge of Jesus Christ through Scripture and Tradition. [GDC 85]
- ✚ To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist. [GDC 85]
- ✚ To undertake a journey of interior transformation, taking the Decalogue and impressing on it the spirit of the Beatitudes, as Christ taught in the Sermon on the Mount. [GDC 85]
- ✚ To permeate the whole of life with a spirit of prayer, and to discover the mysterious action of God, who gives us strength in our weakness. [GDC 85]
- ✚ To learn to cooperate actively in building up the Church and its work of evangelisation. [GDC 86]

## **Learning Outcomes**

*It is intended that students will be able to –*

- ✚ understand that we celebrate the birth of Jesus at Christmas
- ✚ state that angels are God's messengers
- ✚ demonstrate the story using the 3D models or crib
- ✚ participate in a class nativity/role play of the story
- ✚ sing a Christmas carol or antiphon
- ✚ illustrate some aspect of the story

## **I wonder ...**

- ✚ **why God chose Mary to be the mother of Jesus**
- ✚ **how Mary felt when she was asked to be the mother of Jesus**
- ✚ **why the angel told Mary not to be afraid**
- ✚ **why Jesus was born in a cold and lonely place**
- ✚ **what a stable is**
- ✚ **what they found in the stable**
- ✚ **why the angels sang when Jesus was born**
- ✚ **what angels are like**
- ✚ **why God's angel told the poor shepherds about Jesus**

## Prayer and Liturgy

*Select from the following as appropriate:*

Take time to think about what you have just heard

Sing praise for God's goodness

Give thanks for all God has given you

Think about Jesus and the things he said

Would you like to share your prayer with us?

Ask God for what you need

Ask God for what somebody else needs

Pray a prayer that people in the Church have used

*Meditation*

*Praise*

*Thanksgiving*

*Reflection*

*Shared prayer*

*Petition*

*Intercession*

*Formal prayer*

### Prayer

Sound the bells and sing happy songs!

**ALL: Jesus Christ is born!**

Dance and clap and come to praise him!

**ALL: Jesus Christ is born!**

Into a world waiting for him!

**ALL: Jesus Christ is born!**

## Unit Design and Activities

Before commencing these activities, please refer to the *Good Shepherd Experience Learning and Teaching Process for Levels 1 and 2* in the Introduction.

### Suggested Unit Activities

✚ Sing a simple Christmas carol while one of the students places the Jesus figure in the crib.

✚ *Star Mobiles*

Cut out large stars from bright card and sprinkle with glitter. Attach to string and hang as mobiles in the classroom. Hang an extra large star above the crib.

✚ *Christmas Cards*

- Make an ‘angel’ card using pieces of white paper doilies for garment and wings.
  - Make a card using a cardboard star template and sponge-painting around it.
  - Make a card with the image of the newborn Jesus on the front. Print words inside, such as *Jesus is God’s gift to us*. Wrap the card in ribbon to look like a gift.
- ✚ Invite a member of the parish’s St Vincent de Paul Society to speak with the students about the work of the Society over the Christmas season. This is one particular time of the year when the poverty of families becomes highlighted. Encourage the speaker to reflect on the poverty of Jesus’ family.
- ✚ Find a simple script for a nativity play and perform it at a school assembly.
- ✚ Make tiny ‘baby Jesus dolls’ using 6 cm lengths of dowelling rod. Draw and cut from paper the face of ‘baby Jesus’ and glue to the top half of the rod. Wrap the remaining length of the rod with fabric. Place in a small box/plastic container filled with straw or pieces of wool.

## Home Activity

Have a carol-singing session. Find the words/music for as many Christmas carols as you can. If anyone at home can play a musical instrument, that will be a good start. If not, sing unaccompanied and explain what the words of the carols mean.

Re-tell the story of Jesus’ birth using the figures of the Christmas crib.

## Assessment

Teachers should be alert to appropriate opportunities for assessment, within the teaching and learning activities of the unit. Assessment of students’ skills and understandings should occur throughout all stages of the process. Involvement of both school and home is to be considered throughout the unit.

Use the assessment instrument you have designed to check students’ knowledge of basic content.

Gather relevant information for each student’s personal folio. The following questions are a starting point –

- ✚ Does the student demonstrate an understanding through illustration, role-play or song that we celebrate the birth of Jesus at Christmas?
- ✚ Can the student demonstrate the story using the 3D models or crib?
- ✚ Does the student show an understanding that angels are God’s messengers?
- ✚ What does the artwork reveal?
- ✚ Does the student respond well to questions about the story?
- ✚ Has the student given insightful answers in open-ended questions?
- ✚ Has the student produced indicative pieces of work in any other activity?



## Teaching Evaluation of the Unit

- ✚ How well did the activities allow the students to come to understandings related to the Doctrinal Focus?
- ✚ How well did the unit activities address the learning outcomes related to '*Jesus is born*'?
- ✚ Were the chosen activities accessible to all students?
- ✚ How were you able to involve the students' families in the Unit of Work?
- ✚ What has worked well in this unit?
- ✚ Can you identify ways of improving this unit?

# The Good Shepherd Experience

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# Glossary

<b>Abbess</b>	The leader of a community of nuns living in an abbey.
<b>Abbot</b>	The leader of a community of monks living in an abbey.
<b>Abraham</b>	The greatest patriarch in the Old Testament, who believed in the one true God and followed his call to a promised land.
<b>Absolution</b>	The action by which the priest passes on God's forgiveness in the sacrament of Penance.
<b>Abstinence</b>	Doing without something completely, for example not eating meat on Ash Wednesday and Good Friday.
<b>Acolyte</b>	A person instituted into a liturgical ministry.
<b>Adoration</b>	The prayer of giving glory and loving praise to God (see also Eucharistic Adoration).
<b>Advent</b>	The four week season before Christmas when we prepare to celebrate the coming of Jesus Christ.
<b>Advocate</b>	One who pleads the cause of another. Jesus is our Advocate with the Father. Mary is a lesser advocate for us.
<b>Agnosticism</b>	Being uncertain whether there is a God.
<b>Alb</b>	The long white vestment worn by clergy and servers.
<b>Alleluia</b>	A Hebrew cry of praise to God.
<b>All Saints' Day</b>	A solemnity on November 1st each year, celebrating all the Christian saints, known and unknown.
<b>All Souls' Day</b>	Celebrated on November 2nd, when those who have died are remembered by praying and celebrating Mass for them.
<b>Altar</b>	A holy table of sacrifice upon which the Eucharist is celebrated.
<b>Ambo</b>	The lectern where the Word of God is read in church.
<b>Anamnesis</b>	A memorial that relives or replays a saving act of God. In each Mass the life, death and Resurrection of Jesus Christ is remembered, relived and made present once more.
<b>Anaphora</b>	The Eucharistic Prayer.
<b>Angel</b>	A pure spirit who serves God. Guardian angels protect us on earth.
<b>Anglicans</b>	Christians who inherit a combination of Protestant and Catholic beliefs and traditions after being separated from Rome during the English Reformation.
<b>Annulment</b>	The declaration by the Church that a sacramental marriage did not exist.
<b>Annunciation</b>	When the archangel Gabriel came to the Virgin Mary to seek her consent whereby Jesus was conceived her womb, celebrated on March 25th (see also Incarnation).

<b>Anoint</b>	To pour or rub oil on someone or something, from the Latin <i>inungere</i> – to smear.
<b>Anointing of the Sick</b>	One of the seven sacraments of the Catholic Church administered to those who are sick or dying. The person is “anointed” with holy oil by a bishop or priest.
<b>Antiphon</b>	A response inserted within a psalm or a verse sung or recited before and after a psalm.
<b>Apostasy</b>	The renunciation of Christian faith.
<b>Apostle</b>	One who is sent to deliver the message or teaching of another. Christ sent his disciples out as apostles.
<b>Apostolate</b>	Any organized work of the Church in the service of others.
<b>Apostolic succession</b>	The unbroken transmission of doctrine and Holy Orders going back to Jesus Christ and his apostles.
<b>Aramaic</b>	A Semitic language spoken by Jesus and his apostles.
<b>Ascension</b>	When the risen Lord Jesus returned to his Father in the sight of the apostles.
<b>Ash Wednesday</b>	The first day of the season of Lent, named from the custom of signing the forehead with blessed ashes.
<b>Assembly</b>	The people gathered at Mass or another celebration.
<b>Assumption</b>	A dogma of the Catholic Church which teaches that Mary, at the end of her earthly life, was taken body and soul into the glory of heaven.
<b>Atheism</b>	Belief that there is no God.
<b>Atonement</b>	Christ’s work of Redemption on the cross, making up for the sins of humanity.
<b>Atrium</b>	An enclosed space set aside for the catechumens which was the original place for Christian catechesis in the early Church. The Catechesis of the Good Shepherd calls for the use of an atrium for catechesis, but because it is impractical for most schools to have one, a Prayer Place may be created in each classroom.
<b>Baptism</b>	The first of the seven sacraments of the Catholic Church, given by immersion in water or by pouring water over the candidate to be baptised while saying “I baptise you in the name of the Father and of the Son and of the Holy Spirit”.
<b>Beatification</b>	The process by which a person is declared to be a <i>Beatus</i> from the Latin <i>beatus</i> , blessed or happy. The Pope declares that the person, having led an heroically virtuous life, is now enjoying the beatific vision, that is, the vision of God in heaven. Beatification is the last stage on the road to canonisation.
<b>Beatific vision</b>	The blissful beholding of God for ever in heaven.
<b>Beatitudes</b>	Christ’s praise of people who live remarkably good lives (Matthew 5:2–12). The Beatitudes are found in the appendix, Summaries of Christian Teaching, in the middle, upper primary and secondary student texts of To Know, Worship and Love.
<b>Bells</b>	Used to summon people to worship, to announce the Angelus, to celebrate festive occasions, to call people to adore at the elevations during the Mass.
<b>Benedictine</b>	The men and women religious who follow the Rule of St Benedict (AD480–547).
<b>Benediction</b>	The blessing given by a priest or deacon by making the sign of the Cross with the Blessed Sacrament.

<b>Berryman, Jerome Dr</b>	Episcopalian (Anglican) vicar and student of Sofia Cavalletti who developed the method of religious education called 'Godly Play'.
<b>Bethlehem</b>	City of David near Jerusalem where Jesus was born. The word means "house of bread" in Hebrew.
<b>Bible</b>	The collection of books accepted by the Church as the authentic, inspired record of revelation made to humanity by God.
<b>Bishop</b>	A successor of the apostles, chief shepherd and priest of the Church.
<b>Blessed Sacrament</b>	The Body and Blood of Christ in the Eucharist, especially used to refer to the Sacrament reserved in a tabernacle.
<b>Blessed Trinity</b>	The One God: the Father, the Son and the Holy Spirit.
<b>Blessed Virgin Mary</b>	A title given to the Mother of Jesus Christ and greatest of the Christian saints.
<b>Breviary</b>	The book containing the text of the Liturgy of the Hours.
<b>Byzantine Rite</b>	A major Eastern Christian liturgical tradition found mainly in Greece, Russia and Ukraine. It originated in Constantinople, also known as Byzantium.
<b>Calvary</b>	Hill where Christ was crucified, known as Golgotha, <i>the place of the skull</i> .
<b>Candidate</b>	A person preparing to receive a sacrament.
<b>Canon Law</b>	Rules drawn up for the appropriate administration and government of the Catholic Church.
<b>Canonisation</b>	The process whereby a Pope declares a person to be a saint. Whereas a Beatus is usually only honoured locally, a saint is honoured throughout the Church. The process is called canonisation because the person's name is added to the "canon" or official catalogue of the saints.
<b>Cardinals</b>	Bishops chosen to assist the Pope in governing the Universal Church. The College of Cardinals elects a new Pope during a "conclave". Cardinals are named and invested at a "consistory".
<b>Carmelites</b>	Men and women religious who follow a Carmelite Rule of life.
<b>Catechumen</b>	A person who is preparing for baptism.
<b>Catacomb</b>	An underground burial chamber used by Christians at the time of the Roman persecutions. By Roman law the cemeteries in catacombs were immune from disturbance.
<b>Catholic</b>	Universal, for everyone, describing the whole Church in union with the Pope.
<b>Catechesis</b>	Religious education that is a call to faith.
<b>Catechesis of the Good Shepherd</b>	Religious education program developed by Dr Sofia Cavalletti and Professor Gianna Gobbi, now operating globally as a method of catechesis, especially for young children.
<b>Catechism of the Catholic Church</b>	The official statement of the Church's faith and of Catholic doctrine, attested to by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. Pope John Paul II declared it to be a 'sure norm for teaching the faith'.
<b>Cathedral</b>	The principal church of a diocese containing the cathedra or bishop's throne.

<b>Cavalletti, Sofia Dr</b>	An Italian religious scholar who, with the collaboration of Professor Gianna Gobbi, developed 'The Catechesis of the Good Shepherd'. They combined their religious scholarship with the educational methods of the famous Italian educator, Dr Maria Montessori.
<b>Celebration</b>	Any act of worship that proclaims the wonders of God.
<b>Ceremonies</b>	Special occasions, usually religious, that follow a certain procedure or order. The words "ceremonial" or "ritual" are used to describe these procedures.
<b>Chalcedon, Council of</b>	Held in AD451, called to resolve debates about the Person of Christ and refute heresies. The Council defined the two natures, divine and human, united in the Person of Jesus Christ.
<b>Chalice</b>	The cup made of precious metal which holds the wine to be consecrated by the priest during Mass.
<b>Chapel</b>	A small church or part of a church containing another altar.
<b>Chasuble</b>	The outer vestment worn by a bishop or priest while celebrating Mass, a sign of charity that covers all things.
<b>Character</b>	The permanent (indelible) and unrepeatable effect of the sacraments of Baptism, Confirmation and Holy Orders.
<b>Charism</b>	A specific divine gift, quality or talent in a person's life.
<b>Chastity</b>	The moral virtue of sexual self control and purity.
<b>Chosen people</b>	God's people, the Jews.
<b>Chrism</b>	A mixture of olive oil and perfume, consecrated by the bishop and used to anoint candidates in the ceremonies of Baptism, Confirmation and Ordination.
<b>Christ</b>	Jesus the "anointed One" (see also Messiah).
<b>Christian</b>	A baptised person, in particular a person who has faith in Jesus Christ and who tries to live according to his Gospel.
<b>Christ the King</b>	The reign of Jesus Christ, in the cosmos, in society, in our hearts, celebrated on the last Sunday of the liturgical year.
<b>Church</b>	The baptised People of God who are the Body of Christ, led by the successors of the apostles.
<b>Church, a</b>	A building set aside or dedicated for Christian worship.
<b>Ciborium</b>	A covered cup which holds Hosts.
<b>Cleric</b>	A man preparing to receive the sacrament of Holy Orders.
<b>Collegiality</b>	The Pope and the Bishops of the Church working together as one body.
<b>Common good</b>	That the welfare of a whole community should be favoured over that of individuals, a basic principle of Catholic social teaching.
<b>Communion</b>	<ul style="list-style-type: none"><li>• The union of mutual love and service in the community of the Church, in Greek <i>koinonia</i>.</li><li>• Sacramental union with Christ in the Eucharist, Holy Communion.</li></ul>
<b>Communion of Saints</b>	That the whole Church in this world, in heaven and purgatory, is united as one community of love and care. This is the basis of the Catholic practices of praying to saints and praying for the dead.

<b>Compassion</b>	To feel sorrow or empathy for another's suffering.
<b>Confession</b>	The part of the sacrament of Penance when the penitent tells the priest his/her sins.
<b>Confirmation</b>	One of the seven sacraments of the Church in which, through the laying on of hands, anointing with Chrism and prayer, those that are baptised are sealed and strengthened by the Holy Spirit.
<b>Conscience</b>	The human capacity to make moral judgements.
<b>Consecration</b>	To make something holy. During the celebration of the Eucharist, the bread and wine are consecrated to become the Body and Blood of Jesus Christ.
<b>Contrition</b>	Genuine sorrow a person feels for his/her sins, combined with the intention of not sinning again.
<b>Conversion</b>	A radical change in a person's life, by which the person grows in commitment to and response to Jesus Christ and his Church. Conversion is also continuing process throughout life, as people grow towards a complete sharing in the life of Jesus Christ.
<b>Covenant</b>	The unique relationship which God established with the Chosen People, and then with all people in Jesus Christ. It is a relationship whereby God is 'bound to' his people, and they to him.
<b>Congregation</b>	<ul style="list-style-type: none"> <li>• The people gathered at Mass or another celebration.</li> <li>• A religious order of sisters, brothers or priests.</li> <li>• A major Vatican department.</li> </ul>
<b>Creator</b>	God who alone made everything out of nothing.
<b>Creed</b>	An official statement of essential Catholic doctrines. The Nicene Creed was proclaimed by the Councils of Nicea and Constantinople. The Apostles Creed came from a profession of faith made before Baptism. The Creeds are found in the appendix, Summaries of Christian Teaching, in the middle, upper primary and secondary student texts of To Know, Worship and Love.
<b>Crucifer</b>	The server who carries the processional cross.
<b>Crucifix</b>	A cross with a representation of the body of the crucified Christ. The altar cross is always a crucifix to remind us that the Mass is the same Sacrifice Jesus offered on the Cross.
<b>Curia, Roman</b>	The Pope's administrative bodies in the Vatican, assisting him in the government and care of the Universal Church.
<b>David</b>	The greatest king of Israel, chosen by God and anointed to be the King of Judah by the prophet Samuel.
<b>Deacon</b>	A man ordained to serve. He assists the bishop and priests and fulfils a variety of roles of ministry in the community.
<b>Decalogue</b>	The Ten Commandments that God revealed to Moses, for the moral and religious welfare of the Chosen People.
<b>Demons</b>	A traditional word for evil spirits.
<b>Devil</b>	The personification of evil who seeks to divide humanity from God.

<b>Diocese</b>	The particular Church, a region governed by a diocesan bishop.
<b>Discernment</b>	<ul style="list-style-type: none"> <li>• The process by which people come to recognise their place in the plan of God, and, accordingly, the sort of life which is appropriate for them.</li> <li>• The process of distinguishing what is good from what is evil.</li> </ul>
<b>Disciple</b>	A person who learns from and follows a teacher. Those who follow Jesus Christ are called disciples.
<b>Doctrine</b>	The teaching of the Church.
<b>Dogma</b>	A major essential truth taught by the Church.
<b>Domestic Church</b>	The Christian family or church in the home according to tradition and the teaching of the Second Vatican Council.
<b>Dominican</b>	The men and women religious who follow the Rule of St Dominic.
<b>Doxology</b>	A prayer of praise, giving glory to God, for example “Glory be to the Father ...”
<b>Early Church</b>	A term used to describe the first communities of Christians.
<b>Easter</b>	The greatest solemnity of the liturgical year when we celebrate the Resurrection of Jesus Christ from the dead.
<b>Easter Candle</b>	A large candle, also known as the Paschal Candle, which is blessed and lit at the Easter Vigil. It represents the risen Christ and that Jesus is the Light of the World.
<b>Easter Vigil</b>	The greatest vigil in the liturgical year, held on Holy Saturday night in which the Easter fire and Paschal Candle are lit. The vigil consists of four parts: Service of the Light, Liturgy of the Word, Liturgy of Baptism, and Liturgy of the Eucharist.
<b>Eastern Churches</b>	Churches with their own rites and traditions in communion with Rome within the Universal Church.
<b>Ecumenism</b>	Working for unity and closer collaboration between all Christians.
<b>Elevations</b>	When the priest raises the Host and the Chalice immediately after the consecration at Mass so that the assembly can adore the Lord Jesus.
<b>Epiclesis</b>	The invocation of the Holy Spirit before the consecration at Mass, asking the Spirit to change the bread and wine into the Body and Blood of Christ. In Eastern Rites the epiclesis occurs after the consecration.
<b>Episcopal</b>	Adjective referring to a bishop.
<b>Episcopal Conference</b>	The grouping of the bishops of a country or region to promotes mutual collaboration and union with Rome (see also Collegiality).
<b>Eucharist</b>	<ul style="list-style-type: none"> <li>• The greatest of the seven sacraments of the Church, in which Christ is really present, is offered and received.</li> <li>• The celebration of the death and resurrection of Christ during the Mass, the central act of worship in the Catholic community.</li> </ul>
<b>Eucharistic adoration</b>	Personal or communal prayer to Jesus Christ present in the Blessed Sacrament, reserved in a tabernacle or exposed in a monstrance.
<b>Eucharistic Prayer</b>	The central prayer of the Mass when the bread and wine are changed into the Body and Blood of Christ, also known as the canon.



<b>Evangelical</b>	<ul style="list-style-type: none"> <li>• Living according to Christ's Gospel.</li> <li>• Protestants who emphasise personal conversion to Jesus and devotion to the bible.</li> </ul>
<b>Evangelist</b>	<ul style="list-style-type: none"> <li>• Matthew, Mark, Luke and John, authors of the Gospels, from the Greek word for "good news", <i>euangelion</i>.</li> <li>• Someone who evangelises people.</li> </ul>
<b>Evangelization</b>	Spreading the good news of Christ to convert people to Christian faith and membership in the Church.
<b>Evangelization, New</b>	The radical re-evangelization of secularised society, following the call and challenge of Pope John Paul II.
<b>Exodus</b>	The saving event when God brought his Chosen People out of slavery in Egypt, led by Moses.
<b>Exorcism</b>	The Church's continuing practice of driving evil spirits out of a person or place in the name of the risen Lord Jesus.
<b>Faith</b>	<ul style="list-style-type: none"> <li>• A divine gift of assent to divinely revealed truths.</li> <li>• Involving a trusting relationship with God.</li> </ul> <p>Christian faith is communal as well as individual.</p>
<b>Faith, the</b>	The doctrines of faith and morals and the practices of the Catholic Church.
<b>Fasting</b>	Eating a much smaller amount of food as an act of self-sacrifice.
<b>Father</b>	The first Person of the Blessed Trinity.
<b>Feast</b>	The second level of a major celebration in the liturgical year.
<b>Filled with the life of grace</b>	To share in God's own supernatural life and goodness.
<b>Franciscan</b>	The men and women religious who follow the Rule of St Francis of Assisi
<b>Free will</b>	The ability to make choices freely; without being forced to make that choice by anyone or anything.
<b>Fruits of the Spirit</b>	Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Faithfulness, Modesty, Self-control and Chastity.
<b>Fundamentalism</b>	The error of taking every word of scripture literally, while rejecting the interpretive role of the tradition of the Church and scriptural scholarship.
<b>Genuflection</b>	Dropping on one knee as an act of adoration of Jesus Christ really present in the Blessed Sacrament.
<b>Funeral Rites</b>	Ceremonies and prayers when Christians remember, pray for and thank God for someone who has died.
<b>Gifts of the Spirit</b>	Wisdom, Understanding, Right Judgement, Courage, Knowledge, Reverence, Wonder and Awe (Isaiah 11:2-3).
<b>Gobbi, Gianna Prof</b>	An Italian religious scholar, who with the collaboration of Dr Sofia Cavalletti, developed 'The Catechesis of the Good Shepherd'.
<b>God</b>	The uncreated, uncaused Being who is pure Spirit, One in three Persons: the Father, the Son and the Holy Spirit.

<b>Good Friday</b>	The day when Jesus Christ died on the cross for our salvation.
<b>Gospels</b>	The “good news.” In the New Testament four books tell us of the good news of Jesus: Matthew, Mark, Luke and John.
<b>Gospels, Book of</b>	The most sacred book used for the reading of the Gospel at Mass, enthroned on the altar and carried in procession.
<b>Grace</b>	The free gift of divine life and power that God gives us to make us holy and help save us. The word comes from the Latin <i>gratia</i> , meaning “favor” or “free gift”.
<b>Grace, actual</b>	Divine help given at a specific time, often in answer to prayer.
<b>Grace, sanctifying</b>	The presence and work of the Holy Spirit, making us sharers in the life of Christ, temples of the Spirit, adopted children of the Father and heirs to the Kingdom. It is granted in Baptism and enriched or restored in the other sacraments and through prayer and good works.
<b>Heaven</b>	The place and state of perfect happiness that comes from being in the presence of God and enjoying the beatific vision forever.
<b>Hell</b>	The place and state of separation from God forever after death.
<b>Heresy</b>	Religious belief or teaching in a Christian context that is contrary to the Catholic faith.
<b>Hermit</b>	A person who lives a life of prayer alone, usually in an isolated place.
<b>Holiness, Universal Call to</b>	The teaching of the Second Vatican Council that all Christians are called to be holy, not only clergy and religious.
<b>Holy Orders</b>	One of the seven sacraments of the Church, conferred on men who have been called by God to serve the community as deacons, priests and bishops.
<b>Holy See</b>	The papal sovereign state or the authority of the papacy, from “see” (chair or <i>sedes</i> in Latin), the teaching chair of St Peter.
<b>Holy Spirit</b>	The third Person of the Blessed Trinity.
<b>Homily</b>	Preaching on the readings of the Mass or another celebration.
<b>Host</b>	The eucharistic Body of Christ, from the Latin <i>hostia</i> , meaning a sacrificial victim.
<b>Icon</b>	A painting or other flat-surfaced image of Jesus Christ, Mary or other Christian saints portrayed in the style of the Eastern Churches. The word is derived from the Greek <i>eikon</i> meaning “image”.
<b>Iconostasis</b>	The screen covered with icons that separates the sanctuary from the body of the church in the Byzantine Rite.
<b>Ignatian</b>	The spirituality that follows the teachings of St Ignatius of Loyola.
<b>Images</b>	Visual representations of Our Lord, Our Lady and the saints, in the form of statues, paintings, mosaics, carvings, etc. The Church teaches that these are to be treated with honour, reverence and respect.
<b>Immaculate Conception</b>	A dogma of the Catholic Church which teaches that Mary was conceived without original sin. The Church celebrates this on December 8th.

<b>Incarnation</b>	The event when God the Son, the second Person of the Holy Trinity, took human flesh in the womb of the Virgin Mary and thereby united his divine nature with our human nature in the Person of Jesus Christ. The term comes from the Latin <i>incarnare</i> , to take flesh. The Incarnation is especially celebrated on the solemnities of the Annunciation (when Jesus was conceived) and Christmas (when he was born).
<b>Incense</b>	Aromatic gum burnt during the liturgy as a sign of prayer, also used to honour holy people, places and things.
<b>Inculturation</b>	Adapting liturgy, catechesis, etc. to the culture of the people.
<b>Indulgence</b>	Pardon or remission of the debt owing for sins. A plenary indulgence is a full pardon, as distinct from a partial indulgence.
<b>Infallibility</b>	The Church and the Pope being preserved from error by the Holy Spirit when solemnly teaching faith or morals, or when the whole Church agrees on day to day teachings.
<b>Initiation</b>	The reception and welcoming of a person into a community.
<b>Inerrancy</b>	The inspired quality of the Scriptures whereby, without error, they teach the truth that God wished to include in these books for our salvation.
<b>Inspiration</b>	The work of the Holy Spirit in guiding the authors of the Scriptures to teach divine truths without error.
<b>Intercession</b>	Praying for someone else or for the needs of others.
<b>Invocation of the saints</b>	Asking Mary and the saints to intercede for us and with us.
<b>Isaiah</b>	First of the major Old Testament prophets. He predicted the coming of the true Messiah as a suffering servant.
<b>Israel</b>	Jacob's name, given to the Chosen People and specifically applied to the Northern Kingdom once separated from Judah in the South. Much of this area was later called Galilee.
<b>Jerusalem</b>	The holy city taken by David as capital and centre of worship, literally the "city of peace".
<b>Jesse tree</b>	A symbolic tree that represents the ancestors of Jesus, from Jesse, father of King David.
<b>Jesuits</b>	Members of the Society of Jesus, a religious order of men founded by St Ignatius of Loyola in 1540.
<b>Jesus</b>	The holy name of the Lord, meaning "God saves", also Joshua or Jeshua.
<b>John the Baptist</b>	The son of Zachariah and Elizabeth, Mary's cousin. He became the great prophet who preached the coming of Jesus the Messiah and baptised people as a sign of cleansing and repentance.
<b>Joseph</b>	<ul style="list-style-type: none"> <li>In the New Testament: the husband of Mary and foster father of Jesus, patron saint of the Universal Church and the dying.</li> <li>In the Old Testament: son of Jacob (Israel), who caused the Jewish people to settle in Egypt.</li> </ul>

<b>Jubilee</b>	In Jewish tradition, a time of pardon and reconciliation occurring every 50 years. Every 25 years the Catholic Church celebrates a Holy Year of Jubilee.
<b>Judah</b>	The Southern Kingdom once separated from Israel in the North. Jerusalem is in the area of Judah.
<b>Justification</b>	How God inwardly communicates his own justice or goodness to human beings through the sanctifying grace of the Holy Spirit, first given in baptism when we are “born again” (regeneration).
<b>Justice</b>	<ul style="list-style-type: none"> <li>• the goodness or righteousness of God</li> <li>• to give each person what is rightly due to him/her</li> <li>• the prerequisite for peace.</li> </ul>
<b>Kneeling</b>	An attitude of reverence during prayer.
<b>Laity</b>	The baptised members of the Church, the majority of God’s People, those who have not received the Sacrament of Orders.
<b>Law, Divine</b>	The ten commandments, interpreted in the light of Christ’s moral teachings and his Law of Love.
<b>Law, Natural</b>	The moral law inscribed within human nature, that good ought to be done and evil avoided.
<b>Lectionary</b>	The book containing all the readings for Mass.
<b>Lector</b>	One who reads at Mass or another celebration, also an instituted ministry.
<b>Lent</b>	An Old English word meaning spring, naming the period of forty days from Ash Wednesday to Holy Saturday.
<b>Litany</b>	A prayer made up of many short titles or petitions, followed by a response.
<b>Litany of the Saints</b>	A prayer made up of the names of saints, asking them to pray for us.
<b>Liturgical year</b>	The Church’s annual cycle of religious seasons and holy days.
<b>Liturgy</b>	The official prayers, actions, songs and readings of the Church, from a Greek word meaning a “public duty”.
<b>Liturgy of the Eucharist</b>	The second part of the Mass when we celebrate the eucharistic sacrifice, giving thanks for Jesus’ life, death and Resurrection.
<b>Liturgy of the Hours</b>	The daily prayer of the Church, consisting of psalms, readings, hymns and prayers, also known as the Divine Office (see also Breviary).
<b>Liturgy of the Word</b>	The first part of the Mass when God’s word is proclaimed and explained.
<b>Lord</b>	A title we give to Jesus because we recognise that he is God and that he rose from the dead. “Our Lord” is a warm expression of faith in the risen Christ.
<b>Magisterium</b>	The teaching authority and voice of the Catholic Church. The Ordinary Magisterium is the consensus of teaching by the Pope and Bishops. The Extraordinary Magisterium is exercised when a Pope or Ecumenical Council solemnly defines a dogma of faith or morals.
<b>Magnificat</b>	Mary’s song of thanksgiving and praise at the Visitation, a canticle sung at Vespers or Evening Prayer.
<b>Marian</b>	Anything associated with the Blessed Virgin Mary.

<b>Marriage</b>	One of the seven sacraments of the Church. Through their mutual sacramental consent, a man and a woman are united in a permanent covenant as husband and wife.
<b>Martyr</b>	Someone who suffers a violent death because of faith in Jesus Christ.
<b>Mary</b>	The Mother of Jesus, also Miriam.
<b>Mary, Help of Christians</b>	The patron saint of Australia.
<b>Mary Magdalene</b>	A disciple of Jesus, converted from a life of sin, one of the first witnesses of the Resurrection.
<b>Mass</b>	A popular name for the whole celebration of the Liturgy of the Word and the Liturgy of the Eucharist.
<b>Mediator</b>	Jesus Christ, representing us before God and presenting God to us, literally a “go between”.
<b>Mediatrix</b>	The lesser mediation of Mary for us, depending on the one Mediator, Jesus Christ.
<b>Meditation</b>	Prayer by thinking about or reflecting on matters that relate to God.
<b>Mercy</b>	<ul style="list-style-type: none"> <li>• God’s loving kindness and compassion reaching out to us in our need.</li> <li>• How we should behave to those who suffer or need forgiveness.</li> </ul>
<b>Merit</b>	The power of a good act that can gain something for someone else.
<b>Messiah</b>	The promised saviour of Israel, a Hebrew word meaning ‘anointed one’.
<b>Missal</b>	<ul style="list-style-type: none"> <li>• The liturgical book containing the prayers of the Mass, also known as the sacramentary.</li> <li>• A smaller version of this book with readings, published for the use of people at Mass.</li> </ul>
<b>Mitre</b>	The pointed hat worn by a bishop or abbot as a sign of his office during liturgical celebrations.
<b>Modernism</b>	A widespread heresy that attempts to explain or reinterpret Catholic doctrine and the Scriptures in the light of “modern” theories, ideologies and philosophies.
<b>Monk</b>	A male religious under solemn vows who lives in a monastery or abbey.
<b>Monotheism</b>	Belief in one God. Christians, Jews and Moslems are monotheists.
<b>Monsignor</b>	A papal title of honour granted to some priests.
<b>Monstrance</b>	A sacred vessel used to display the Host during eucharistic adoration and benediction.
<b>Montessori, Maria</b>	Famous Italian educator who developed the teaching method of children learning through doing.
<b>Mortal sin</b>	A wilful serious sin that kills the life of grace and, if unrepented, will lead to eternal separation from God.
<b>Moses</b>	The greatest leader and prophet in the Old Testament.
<b>Mother of God</b>	A title given to Mary at the Council of Ephesus in AD430, meaning “God bearer”, <i>Theotokos</i> in Greek.
<b>Mother of the Church</b>	A title given to Mary at the Second Vatican Council in 1965.

<b>Mystery</b>	<ul style="list-style-type: none"> <li>• Something true that is beyond human understanding.</li> <li>• Something holy, sacraments, especially the Eucharist, “these sacred mysteries”.</li> </ul>
<b>Mystic</b>	A person with a highly developed life of prayer who has been granted union with God in this world.
<b>Natural Family Planning</b>	Spacing the births of children through observing the natural symptoms of a woman’s fertility. This scientifically sound method is moral when used for good reasons. Artificial contraception is not morally right.
<b>Nazareth</b>	The town in Galilee where Jesus Christ was raised and where he worked as a carpenter.
<b>New age</b>	A modern revival of old superstitions and practices such as seances that are incompatible with Christian faith and of danger to souls.
<b>New movements</b>	Spiritual and apostolic movements raised up in the Church during the twentieth century, in such diverse forms as: Charismatic Renewal, Communion and Liberation, Focolare, Neo-Catechumenate, Opus Dei, Regnum Christi.
<b>New Testament</b>	The Christian Scriptures, recording the life and teaching of Jesus Christ and the story and faith of the early Church.
<b>Nicea, Council of</b>	Held in AD325, to defend the truth that Jesus is fully God against the heresy of Arius.
<b>Novena</b>	Nine days of prayer for a special devotion or intention.
<b>Novice</b>	A person who is training to become a member of a religious order or congregation.
<b>Nun</b>	Strictly speaking, a female religious under solemn vows who lives an enclosed contemplative life in a convent or abbey. The term is commonly used for religious women, sisters, engaged in active apostolates such as teaching or nursing.
<b>Offering</b>	<ul style="list-style-type: none"> <li>• To provide or give something to someone freely.</li> <li>• A sacrifice or “oblation”.</li> </ul>
<b>Old Testament</b>	The books contained in the Bible, written before Jesus was born, the Hebrew Scriptures.
<b>Ordination</b>	The celebration of the Sacrament of Orders that gives power to a deacon, priest or bishop to serve the People of God.
<b>Original sin</b>	The sin of Adam and Eve that brought about a rift between God and humanity. Its effects have been inherited by everyone except Jesus and Mary.
<b>Orthodox</b>	Being faithful to the official beliefs and practices of the Catholic Church.
<b>Orthodox, Eastern</b>	Eastern Churches led by the Patriarch of Constantinople but separated from Rome since the eleventh century, for example the Greek and Russian Orthodox Churches.
<b>Our Lady</b>	A popular title for Mary, close to the Italian word “madonna”.
<b>Pantheism</b>	A non-Christian belief in a god that is contained within or equivalent to the world or universe.
<b>Paraclete</b>	The Holy Spirit, from the Greek <i>parakletos</i> , Comforter and Strengthener.

<b>Paradise</b>	Another name for heaven, from a Persian word for a beautiful garden.
<b>Parish</b>	Part of a diocese, a community of people led by a priest, gathered together to worship God and live as Christians.
<b>Parish council</b>	A group chosen to assist the parish priest in ministering to a parish.
<b>Parishioner</b>	A member of a parish.
<b>Participate</b>	To contribute or take part.
<b>Passover</b>	Jewish celebration that relives the liberation from slavery in Egypt, when the angel of death “passed over” the Chosen People. This feast was the time of the crucifixion and Resurrection of Christ.
<b>Paschal</b>	Refers to Easter, derived from a word for “Passover”.
<b>Pastoral associate</b>	A lay person appointed to work for the community, usually in a parish.
<b>Pastoral council</b>	A group appointed to promote pastoral work and ministry in a diocese or parish.
<b>Pastoral staff</b>	The bishop’s staff, modelled on a shepherd’s crook, also known as a crosier, a sign of pastoral care and leadership.
<b>Paten</b>	A plate made from a precious metal which holds the Hosts consecrated by the priest during the Mass.
<b>Patron Saint</b>	A saint who has been specially chosen to care for a person, group, nation, place or thing.
<b>Peace</b>	The fruit of justice and development, in Catholic social teaching not merely the absence of war and violence.
<b>Pectoral cross</b>	The cross worn around the neck by a bishop or abbot as a sign of sacrifice and service.
<b>Penance</b>	<ul style="list-style-type: none"> <li>• One of the seven sacraments of the Church, normally made by confessing sins to a priest and receiving absolution as reconciliation with God and the Church.</li> <li>• An action or prayer that shows we are sorry for our sins. and that we want to do better. (See also Reconciliation)</li> </ul>
<b>Pentateuch</b>	The first five books of the Old Testament, or “Torah”, meaning holy law.
<b>Pentecost</b>	A Jewish feast celebrated on the fiftieth day after Passover, when the apostles were filled with the Holy Spirit and went out to proclaim the good news of Jesus. It is the last day of the Easter Season and is sometimes called the birthday of the Church.
<b>Polytheism</b>	A non-Christian belief in more than one god.
<b>Pontifical</b>	Adjective referring to the Pope or a bishop, from the Latin <i>pontifex</i> , meaning bridge builder. The Pope is referred to as the Supreme Pontiff.
<b>Pope</b>	Successor of St Peter, Vicar of Christ, Bishop of Rome and head of the Church on earth.
<b>Praise</b>	A way of expressing honour to someone or something, often associated with singing.
<b>Prayer</b>	Thinking about and speaking to God, desiring to love our God and asking for what we need in our souls and bodies.

<b>Precepts of the Church</b>	Laws for Catholic sacramental practice and other disciplines laid down by the Church. These are found in the appendix, Summaries of Christian Teaching, in the middle, upper primary and secondary student texts of To Know, Worship and Love.
<b>Preface</b>	A prayer of praise and thanksgiving that introduces the Eucharistic Prayer during the celebration of the Mass.
<b>Presbyter</b>	Original term for a Christian priest, the Greek word for an elder.
<b>Priest</b>	One who offers sacrifice to God. Christ is our eternal High Priest. The members of his Church share in his priesthood in different ways. The ministerial priesthood is granted to those who have been ordained. Laity exercise Christ's priesthood in their daily lives in the world.
<b>Prince of Peace</b>	A title of Jesus Christ.
<b>Procession</b>	The ordered ceremonial movement of people from one place to another. There are various processions during the liturgy and others are associated with popular devotions.
<b>Procession, divine</b>	The Holy Spirit proceeding from the Father and the Son.
<b>Proclaim</b>	To tell everyone.
<b>Profession of Faith</b>	A creed.
<b>Profession, religious</b>	Vows made by a religious.
<b>Promised Saviour</b>	Jesus Christ as the fulfilment of hopes and promises recorded in the Hebrew Scriptures.
<b>Prophet</b>	One who speaks and acts on God's Word, often in a public, challenging way. True prophets are faithful to the Word of God, understood through the Scriptures and the faith of the Church.
<b>Protestants</b>	Christians who are members of denominations that became separated from the Catholic Church during the European Reformation in the Sixteenth Century.
<b>Psalm</b>	Hebrew song addressed to God as a prayer. The Book of Psalms is a collection of 150 of these prayers.
<b>Purgatory</b>	The state of mercy and purification where God prepares those who die with minor sins for the glory of heaven.
<b>Pyx</b>	A small container used to bring the Blessed Sacrament to the sick.
<b>Real Presence</b>	The presence of Jesus Christ in the Blessed Sacrament.
<b>Reconciliation</b>	From the Latin <i>reconciliare</i> , meaning to conciliate or to "restore to friendship". (See Penance)
<b>Redemption</b>	The work of Christ, crucified for us and risen from the dead, that has made it possible for human beings to be saved.
<b>Relics</b>	Part of the body or clothing of a saint, or an object closely associated with a saint. Authentic relics are inserted under an altar when it is dedicated. A container for relics is called a reliquary.
<b>Religion</b>	A way of life influenced or guided by belief in God or gods, from Latin words referring to the binding quality of such belief.



<b>Religious</b>	<ul style="list-style-type: none"> <li>• An adjective, to do with religion.</li> <li>• Men and women who take vows of poverty, chastity and obedience, who live in community according to a rule of life.</li> </ul>
<b>Repentance</b>	To turn back to God, to choose to do good things instead of bad.
<b>Resurrection</b>	To be raised from death to life in one's own body. Jesus Christ rose in our human flesh and his body was glorified and endowed with supernatural powers.
<b>Resurrection, General</b>	At the end of all time, when God will raise up all the faithful to enter into eternal glory in their resurrection bodies.
<b>Revelation</b>	The process in history whereby God's nature and will is shown to us in events and words.
<b>Reverence</b>	To show respect for someone or something.
<b>Rights, Human</b>	Innate natural rights that belong to us in our dignity as persons. According to Catholic ethics and social teaching, these rights are not privileges that may be granted or denied by a human authority such as the state.
<b>Right to Life</b>	That every innocent human being from the moment of conception until natural death has the right to live. The Church upholds this most basic right against those who permit or promote abortion and euthanasia.
<b>Rite</b>	<ul style="list-style-type: none"> <li>• The officially designated procedure for a liturgical celebration.</li> <li>• A term used to describe an Eastern Catholic Church that is in communion with Rome.</li> </ul>
<b>Rosary</b>	A meditation on events in the lives of Jesus and Mary, usually made by counting prayers on beads.
<b>Ruth</b>	King David's great grandmother.
<b>Sabbath</b>	The Jewish holy day of rest and worship, observed from sunset on Friday until sunset on Saturday.
<b>Sacraments</b>	Seven visible signs where God is present and active in our lives. Sacraments employ words, actions and elements, through which grace is given to Christians so they may be drawn more closely into the life of God.
<b>Sacraments of Healing</b>	Penance and the Anointing of the Sick. These sacraments bring the grace of divine forgiveness and healing.
<b>Sacraments of Initiation</b>	Baptism, the Eucharist and Confirmation. These sacraments make Christians and incorporate them into the Church.
<b>Sacraments of Service</b>	Marriage and Holy Orders. These sacraments call members of the Church into specific lives of service.
<b>Sacramentals</b>	Holy objects or signs such as holy water, blessed candles, ashes or palms, holy medals, scapulars, etc. Unlike the sacraments, these are not a means of grace but may help our faith to grow.
<b>Sacred Heart</b>	Devotion and spirituality focussed on God's love for us revealed in the pierced Heart of Jesus.
<b>Sacrifice</b>	To offer a gift to God. Jesus offered himself as the one perfect sacrifice on the cross. The Mass is this same sacrifice in a sacramental form.

<b>Saint</b>	Literally a holy person, usually a person of remarkable holiness recognised by the Church (see also Canonization).
<b>Salesian</b>	Religious men and women who follow the teachings of St John Bosco.
<b>Salvation</b>	To be rescued from sin and death and finally to gain eternal life in heaven.
<b>Salvation History</b>	God at work in the events and situations of the world, from its beginning to its end, calling all to share fully in his divine life. God worked in a particular way through the Chosen People of the Old Testament and through the Universal Church. Jesus Christ is the central point of all history.
<b>Sanctuary</b>	<ul style="list-style-type: none"> <li>• Literally a “holy place”, the area in a church where the altar is located.</li> <li>• A place of pilgrimage, a shrine such as Lourdes or Fatima.</li> </ul>
<b>Saviour</b>	A title given to Jesus Christ, who has saved us from sin and death through his own life, death and Resurrection.
<b>Satan</b>	Biblical name for the devil, meaning “the enemy”.
<b>Scapular</b>	<ul style="list-style-type: none"> <li>• The outer part of a habit worn by some religious.</li> <li>• A miniature form of this garment, worn by the faithful as a sign of faith or a specific spirituality.</li> </ul>
<b>Schism</b>	Separating from the unity of the Church, embodied in the Pope and Bishops.
<b>Scripture</b>	The books contained in the Bible. The word “scripture” means “sacred writing”.
<b>Seminary</b>	A college where men are prepared for the priesthood.
<b>Servers</b>	Those engaged in ceremonial ministry at the altar.
<b>Sign</b>	A visible indication which points to some other reality.
<b>Sin</b>	Deliberately turning away from God in thought, word or deed contrary to morality. God still loves us when we sin but desires our repentance.
<b>Solemnity</b>	The most important feast days in the liturgical year.
<b>Solidarity</b>	To stand with the poor, the oppressed and marginalised, a basic principle of Catholic social teaching.
<b>Son</b>	The second Person of the Blessed Trinity, revealed in Jesus’ relationship to his Father.
<b>Son of Man</b>	A title Jesus applied to himself to indicate his divine origin, derived from Old Testament wisdom literature.
<b>Soul</b>	The immortal spirit in each living human body.
<b>Spirit</b>	A being without a material body, such as an angel.
<b>St Vincent de Paul Society</b>	A society founded by Blessed Frederick Ozanam, universally known for charitable work for the poor.
<b>Stations of the Cross</b>	A devotion tracing the final journey of Christ to the cross. There are fourteen stations or stopping places. Also known as the Way of the Cross.
<b>Stole</b>	The vestment worn by deacons, priests and bishops, a long strip of fabric, worn around the neck as a sign of authority to preach and minister.
<b>Subsidiarity</b>	That smaller groups be favoured to carry out social, economic and political activities, a basic principle of Catholic social teaching.

<b>Sunday</b>	The first day of the week when Christians celebrate the Resurrection of Jesus Christ.
<b>Symbol</b>	A phenomenon which allows an individual or group to come to deeper meanings or understandings than are directly observable. Also used in the Church for phenomena which are indications of what is actually present but not visible.
<b>Synagogue</b>	A meeting place where the Jewish community gathers to pray and study the Scriptures.
<b>Synod</b>	An international or regional meeting of bishops or a meeting of the clergy and people of a diocese.
<b>Synoptic Gospels</b>	The Gospels of Mark, Matthew and Luke give three accounts of the life and teaching of Christ that are related to one another. These Gospels show similarities in content and structure, but are distinct in purpose and design. The Gospel of John is quite a different type of writing.
<b>Tabernacle</b>	<ul style="list-style-type: none"> <li>• A tent used by the Jews as a place of worship as they wandered the desert, before entering the Promised Land.</li> <li>• A fixed safe where the Blessed Sacrament is reserved in a church or chapel.</li> </ul>
<b>Temple</b>	The holy place of worship and prayer on Mount Sion, Jerusalem. The first Temple was built by King Solomon. The Temple in the time of Christ was built by King Herod. It was destroyed in AD70.
<b>Ten Commandments</b>	The moral laws given to Moses by God. They were to help people remain faithful to God by living good lives (see also Decalogue). The Commandments are found in the appendix, Summaries of Christian Teaching, in the middle, upper primary and secondary student texts of To Know, Worship and Love.
<b>Thanksgiving</b>	To offer thanks.
<b>The Lord's Prayer</b>	The official name for the prayer "Our Father".
<b>Theism</b>	Belief in God.
<b>Theology</b>	The academic study of God and matters related to God, from the Greek words <i>Theos</i> , God, and <i>logos</i> , word. Those fully engaged in this study are known as theologians.
<b>Theology, moral</b>	The study of moral behaviour based on Christian ethics.
<b>Theology of the body</b>	The teaching about the deeper meaning of human sexuality as God's plan for self-giving love, elaborated by Pope John Paul II.
<b>Thurible</b>	A vessel on chains in which incense ( <i>thus</i> in Latin) is burnt, also known as a censer. The server who carries it is called a thurifer.
<b>Tradition</b>	What has been handed on in the living Church from the time of the apostles, a source of the Word of God.
<b>Transfiguration</b>	When Jesus Christ was glorified on Mount Tabor with the apostles Peter, James and John as witnesses.
<b>Transubstantiation</b>	The real change of the inner reality of bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ, with only the appearances of bread and wine remaining.

<b>Trent, Council of</b>	Held in stages between 1545 and 1563, and called to reform the Church and to clarify basic Catholic teachings in response the Protestant Reformation in Europe at the time.
<b>Vatican</b>	The main area of the papal sovereign state in Rome, where the Pope lives.
<b>Vatican Council I</b>	Held from 1869 to 1870, to define teaching on Revelation and the infallibility of the Pope when he solemnly teaches a doctrine of faith and morals.
<b>Vatican Council II</b>	Held from 1962 to 1965, and called by Pope John XXIII in the hope that it might breathe “a breath of fresh air” into the global Catholic community. After he died, Pope Paul VI, saw it through to its conclusion.
<b>Veneration of the Cross</b>	A ceremony in the liturgy of Good Friday when the assembly pays deep reverence to the holy cross of Christ our Redeemer.
<b>Venial sin</b>	A minor sin that does not lead to separation from God.
<b>Vespers</b>	Evening Prayer sung or recited each day in the Liturgy of the Hours.
<b>Vicar of Christ</b>	Representative or deputy of Christ on earth, the Pope.
<b>Vigil</b>	<ul style="list-style-type: none"> <li>• Liturgical celebration of the eve of a solemnity.</li> <li>• A night spent in prayer and watching before the Lord.</li> </ul>
<b>Vincentian</b>	A member of the congregation of priests founded by St Vincent or a member of the St Vincent De Paul Society.
<b>Virgin Birth</b>	The phrase used to declare that Jesus of Nazareth, conceived by the power of the Holy Spirit without a human father, was born of the ever-Virgin Mary.
<b>Virtue</b>	A personal quality given by God that helps a person to live a good life and choose right from wrong.
<b>Virtues education</b>	Moral education which emphasises cultivating virtues through word, example and story.
<b>Virtues, Theological</b>	Faith, Hope and Love (Charity).
<b>Visitation</b>	When Mary visited her cousin Elizabeth to tell her that she would be the Mother of the Lord.
<b>Vocation</b>	<ul style="list-style-type: none"> <li>• God’s call to believe and enter the Christian way.</li> <li>• God’s personal call to a specific Christian state of life.</li> </ul>
<b>Votive candles</b>	Candles lit by the faithful as a sign of prayer, usually before a sacred image.
<b>Vow</b>	A solemn promise made before God.
<b>Word of God</b>	<ul style="list-style-type: none"> <li>• God the Son, who took our flesh as Jesus Christ.</li> <li>• Scripture and Tradition, the sources of Revelation.</li> </ul>
<b>Yahweh</b>	The holy name of God revealed to Moses at the burning bush, also Jahweh, meaning “I am who I am”.

# Doctrinal Overview (P-6)

This format of the Doctrinal Overview should be used to gauge students' prior knowledge in the Orientation Phase of each unit. The Overview lists the educational goals for each unit of work, and therefore includes the "To Remember" sections for previous units as well as previews of what will be covered in future units. Within each level, the a and b cycles are interchangeable. Learning Outcomes contained in the units of this *Teaching Companion* are derived from the contents of this Overview.

## The Revelation of God

*Educational Goal: God*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- God loves us.
  - God is the Father, the Son (Jesus) and the Holy Spirit. We show this in the sign of the cross. [CCC. 261]
  - God is the Father, the Son (Jesus) and the Holy Spirit. [CCC. 261]
  - God is love.
- 

#### Level Three (grades 3 and 4)

##### 3a

- We share God's life and love (grace). [CCC. 2021]
- Grace has been given to us by the Holy Spirit. [CCC. 1999]
- The Trinity is the name we give to the three Persons in one God. [CCC. 230 261]

##### 3b

- Each Person of the Trinity is fully God. This is a mystery. [CCC. 230 249 261]
- 

#### Level Four (grades 5 and 6)

##### 4a

- God the Father is our Creator; God the Son is our Redeemer; God the Holy Spirit is our Sanctifier. [CCC. 238 267]
- The Trinity is the central mystery of our faith, revealed to us by Jesus and by the Holy Spirit. [CCC. 228 230 234 249 261]

##### 4b

- God alone is to be worshiped. [CCC. 2096 2097]
- God is infinite, perfect, and powerful, and all loving. [CCC. 320]

## The Revelation of God

*Educational Goal: Creation*

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### Level Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- God made the world to show his love. [CCC. 315]
  - God made us. [CCC. 44 45 315]
  - Angels are God's messengers. [CCC. 329 330 332]
  - God is our Creator and Father, and we are his children. [CCC. 355]
  - God loves us and his work is good. [CCC. 319]
  - God made the first man and woman. [CCC. 369 375]
- 

#### Level Three (grades 3 and 4)

##### 3a

- God created us with a body and a soul. [CCC. 362-68 382]
- God created us out of love and calls us to love. [CCC. 1604]
- God has given each person free will and the power to choose [CCC. 1730-1731]

##### 3b

- God's creation is good. [CCC. 299 315]
  - We share in God's life of grace. [CCC. 315 2017 2021]
  - Angels are spirits who serve God and act as his messengers. [CCC. 350]
- 

#### Level Four (grades 5 and 6)

##### 4a

- God is guiding his creation towards perfection. We call this Divine Providence. [CCC. 302]
- While God may have used a process of evolution in bringing about his creation, every human soul is created directly by God. [CCC. 366 382]
- Only God can create from nothing. We thank God for the wonders of his creation. [CCC. 283 290 296]
- God asks us to be responsible for the life he has given us. [CCC. 364]
- We are responsible for our bodies and should respect them.

##### 4b

- We are responsible for looking after the world and its resources. [CCC. 364 245]

## The Revelation of God

*Educational Goal:* **Human Person and the Family**

---

### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- God makes us to be different from one another. Each of us is special. [CCC. 353]
  - Jesus loves us. He shares his love for us through our parents and other people who care for us. [CCC. 383]
  - God made human beings to live in families. Families can help us to know God better. [CCC. 383]
  - Jesus wants us to share our good things with others. [CCC. 1926]
  - Human beings are different from animals and plants. [CCC. 381]
  - We are made in the image and likeness of God. [CCC. 381]
  - In our families, we learn how to care for one another. [CCC. 2208]
- 

#### Level Three (grades 3 and 4)

##### 3a

- I have the power to choose. [CCC. 1733]
- Free will allows me to choose between good and evil for myself. [CCC. 1731-3]
- Children and parents should respect one another. [CCC. 2215 2251]

##### 3b

- Our immortal soul is a spirit, created directly by God. [CCC. 382]
  - The goods of the earth and “life” itself are gifts of God and should be respected. [CCC. 2258 2456]
  - God made us different from one another. These differences should encourage love and respect. [CCC. 353]
  - It is the duty of parents to look after the needs of their children. [CCC. 2252]
- 

#### Level Four (grades 5 and 6)

##### 4a

- We have been made so that, through grace, we can become like Jesus. [CCC. 381]
- God calls me to discover his plan for my life. [CCC. 2253]
- The Church tries to proclaim the Gospel to people in their language and culture. Australia’s indigenous people have a unique contribution to make. [CCC. 806]

##### 4b

- Jesus shows us by his life what justice means: we are called to live and act justly. [CCC. 520]
- All proper authority comes from God. [CCC. 1921]
- The family is a community of life and love. [CCC. 2204 – 2206]

## The Revelation of God

*Educational Goal: Jesus Christ*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Jesus is the Good Shepherd who loves us. [CCC. 764]
  - Jesus was born in Bethlehem.
  - Jesus died and rose again.
  - Jesus gives his life for his sheep. [CCC. 754]
  - Jesus, Mary and Joseph were a family. [CCC. 488]
  - Jesus taught us about God's Kingdom. It has great value. It affects all parts of our lives.
  - Jesus is God's Son. [CCC. 454]
  - Jesus shows us how to live. [CCC. 68]
  - Jesus is our friend. He loves us and leads us to the Father. [CCC. 456-459]
- 

#### Level Three (grades 3 and 4)

##### 3a

- Jesus loved us so much that he died for our sins. [CCC. 629]
- The Gospels tell us about the life and teachings of Jesus. [CCC. 68 561]

##### 3b

- The life of Jesus shows us God's great love for us. [CCC. 68]
  - Jesus is our Lord and Saviour because he gained for us the new life of grace. [CCC. 455 620-621]
  - Jesus Christ is the first to rise forever from the dead. He promised that we too will rise again. [CCC. 655 658]
- 

#### Level Four (grades 5 and 6)

##### 4a

- We call Jesus "the Christ" which means "the anointed one of God". [CCC. 453]
- Jesus is true God. He is the second person of the Blessed Trinity. [CCC. 464 480]
- Jesus Christ is true man. He was born of the Virgin Mary. [CCC. 464]
- By his sacrifice on the cross, Jesus overcame sin and death. We celebrate his sacrifice in the Eucharist. [CCC. 629]
- Jesus Christ rose in the same human body that suffered on the cross. [CCC. 645]
- Jesus' body was changed for a new life, no longer limited by earthly time and space. [CCC. 646]

##### 4b

- In Jesus Christ, God became man. We call this mystery the Incarnation. [CCC. 479 483]
- Jesus was like us in all things except that he did not sin. [CCC. 480]
- After his Resurrection, Jesus ascended into heaven to prepare a place for us. [CCC. 666]
- Jesus Christ will come again at the end of time. [CCC. 682]



## The Revelation of God

*Educational Goal: The Holy Spirit*

---

### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- The Holy Spirit is with us. We can see this in the Fruits of the Spirit.
  - The Holy Spirit was given to us at our Baptism. [CCC. 1266]
  - The Holy Spirit helps us to pray. [CCC.741]
  - The Holy Spirit prepared Mary for the birth of Jesus. [CCC.744]
  - God's Holy Spirit comes to us at Baptism and Confirmation to give us his life and love (grace). [CCC. 1316]
  - The work of the Holy Spirit can be seen in people who do good things. [CCC. 736 747]
- 

#### Level Three (grades 3 and 4)

##### 3a

- The Holy Spirit gives us grace to guide and strengthen us during life. [CCC. 733 735-6 747]
- The Church celebrates the coming of the Holy Spirit at Pentecost. [CCC. 731]
- The Holy Spirit works, above all through the sacraments. All sacraments give us grace. [CCC. 739]

##### 3b

- The Holy Spirit inspired the writers of the Bible. [CCC. 81 136]
  - The Holy Spirit inspires us to tell others about God's goodness. [CCC. 737]
  - The Holy Spirit lives in the Church. [CCC. 797 798]
- 

#### Level Four (grades 5 and 6)

##### 4a

- Gifts of the Spirit. Fruits of the Spirit. (List and treat generally) [CCC. 1845]
- The Holy Spirit strengthens us in the sacrament of Confirmation. [CCC. 1316]
- The Holy Spirit gives us the grace to help our faith to grow. [CCC. 684]

##### 4b

- Jesus asked God his Father to send the Holy Spirit to be with us always. [CCC. 689]
- The Holy Spirit is sent by the Father and the Son to give the life of grace to all God's people. [CCC. 689]
- The Holy Spirit builds up and unites the Christian community, especially through the Liturgy and prayer. [CCC. 797 813 1112]
- God speaks to us in Sacred Scripture and Sacred Tradition. [CCC. 97]
- The Word of God in the Scriptures and the Tradition of the Church has been inspired by the Holy Spirit and witnessed by the early Christian Community. [CCC. 78 80-2]

## Christ Gives Himself to Us: In the Community of Believers

*Educational Goal: The Church*

---

### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- At Baptism, we are welcomed into God's family, the Church. [CCC. 804]
  - In the Bible, God teaches us about his love for us. [CCC. 96 134]
  - God speaks to us in the Bible, which is the Church's book. [CCC. 141]
  - God speaks to us through his Church. [CCC. 100]
  - The Church is like a Sheepfold. The door is Jesus Christ.
  - Jesus is like the light who shows us the way.
  - The light of Jesus shines from the Church. [CCC. 748. See Vatican II *Lumen Gentium* I]
  - God speaks and acts through the Church. [CCC. 852]
- 

#### Level Three (grades 3 and 4)

##### 3a

- The Church helps us to know Jesus, and to make him known to others. [CCC. 851]
- The Bible comprises the books of the Old and the New Testaments. [CCC. 138]
- In the Old Testament, we are introduced to the stories of God's Chosen People, the Hebrew people of the Holy Land.
- The New Testament reveals the Good News of Jesus Christ to all people.

##### 3b

- The Church is the People of God. [CCC. 777 778 959]
  - The Church is a Communion of Saints. [CCC. 960 961 962]
  - Our parish has its own history and identity. [CCC. 814]
  - Our parish is part of the world-wide Church. [CCC. 814]
- 

#### Level Four (grades 5 and 6)

##### 4a

- The Church is the People of God. The Church is the Body of Christ. [CCC. 777 778 805]
- Bishops, helped by priests and deacons, have the job of teaching, guiding and sanctifying Christ's Church. [CCC. 939]
- People in the Church have different vocations: single, married, members of religious orders or institutes of consecrated life, and ordained priests.
- The lay faithful, in particular, are called to spread God's justice and goodness in the world around them. [CCC. 909]
- Some people are called to follow Jesus in the religious life by making vows of poverty, chastity and obedience. [CCC. 915 916]

**4b**

- The members of the Church are the baptised who proclaim her faith and accept her authority.
- We believe in one, holy, catholic and apostolic Church. [CCC. 866 867 868 869 938]
- Jesus is the Head of the Church. The Pope is the Vicar of Christ on earth. [CCC. 936 2050]
- Other Christians share in one baptism and one faith in Jesus. We pray and work for unity with them. [CCC. 817-822]
- All members of the Church (lay and ordained) are called to use their own gifts and talents in building up the Church. [CCC. 900]
- Through Sacred Tradition the Church interprets the Sacred Scriptures. [CCC. 80 137 138]

## Christ Gives Himself to Us: In the Community of Believers

*Educational Goal: Liturgy*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- The Church has liturgical signs and seasons.
  - The presence of Jesus is reflected in the liturgical symbols of light and water.
  - In liturgy, we gather, listen and respond to God's word.
  - Sunday is a special day for Christians who gather together to celebrate the Eucharist. [CCC. 1193]
  - The liturgy is the name given to the official worship of the Church. [CCC. 1189]
  - The Church unfolds the mystery of Jesus through special seasons of the liturgical year. (Overview) [CCC. 1194]
- 

#### Level Three (grades 3 and 4)

##### 3a

- Through the liturgy, we worship God in our actions and words. [CCC. 1110]
- The Eucharist is the centre of Christian liturgy. [CCC. 1193]

*Use of Mass Book to focus on different parts of the Mass.*

##### 3b

- The stories and actions of Jesus are remembered and lived out in the liturgy. [CCC. 1111]
- We use liturgical signs and symbols.

*Continue use of children's Mass book. Liturgical gestures.* [CCC. 1153 1155]

---

#### Level Four (grades 5 and 6)

##### 4a

- In the liturgy, the Holy Spirit enables the assembly to encounter Christ. [CCC. 1112]
- Bishops, priests and deacons take the place of Jesus in leading the worship of God our Father. [CCC. 1188]

##### 4b

- In the liturgy, the Holy Spirit helps us to recall the saving work of the Father and the Son. In this way, the Holy Spirit is the living memory of the Church. [CCC. 1091-1092]
- *Practical study of the structure of the Mass.* [CCC. 1153 1155 1348-1355]

## Christ Gives Himself to Us: In the Community of Believers

### Seasons and Celebrations

*Educational Goal: Liturgy*

*Items in italics are covered every year. Other items are proposed as a guide. Provision should also be made for including the following where appropriate:*

*School/Parish Feast Day*

*May/October – Mary's Month/Rosary*

*Family Week, Mission Week, Vocation Awareness Week, Feast of St Patrick*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

*During Lent we prepare for Easter.*

*During Holy Week we remember the death and Resurrection of Jesus.*

*On Easter Sunday we celebrate Jesus rising to a new life.*

*At Pentecost we celebrate the work of the Holy Spirit.*

*During Advent we prepare for Christmas.*

*At Christmas we remember the birth of Jesus.*

*Annunciation*

*Ascension*

*Lent/Holy Week*

- During Lent, we follow Jesus on a Journey to Easter.

*Pentecost (See Holy Spirit)*

*Advent/Christmas*

- During Advent, we prepare to celebrate the birthday of Jesus at Christmas.  
St Patrick's Day (Patron Saint of the Archdiocese of Melbourne)
- 

#### Level Three (grades 3 and 4)

##### 3a

*Lent/Holy Week*

- During Lent and Holy Week, we try to do something in our lives to bring us closer to Jesus.
- During Lent and Holy Week, we remember that Jesus suffered and died for our sins. He rose again from the dead on Easter Sunday.

*Pentecost (See Holy Spirit)*

*Advent/Christmas*

- During Advent, we remember the people of Old Testament times who waited for the Saviour, Jesus Christ.

Sacred Heart

##### 3b

*Lent/Holy Week*

- During Lent, we come closer to God through prayer, fasting, almsgiving and making sacrifices.

*Pentecost (See Holy Spirit)*

*Advent/Christmas*

- During Advent, we try to become more like Jesus by making changes in the way we live our lives.
- The Body and Blood of Christ (Corpus Christi).

Christ the King

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#### **Level Four (grades 5 and 6)**

##### **4a**

*Lent/Holy Week*

- Lent is the season of forty days when we prepare to celebrate the death and Resurrection of the Lord Jesus during Holy Week and Easter.
- In Lent, the Church calls us to pray more, to make sacrifices and to give to the poor.
- In Holy Week we remember the suffering, death and Resurrection of Our Lord Jesus Christ.

*Pentecost (See Holy Spirit)*

*Advent/Christmas (See Jesus Christ, true God and true Man)*

All Saints

All Souls

Sacred Heart – Mass for the Poor

##### **4b**

*Lent/Holy Week (See also Prayer, self denial)*

- The most important days of Holy Week are Palm Sunday, Holy Thursday, Good Friday and Easter Sunday.

*Pentecost (See Holy Spirit)*

*Advent/Christmas (See Jesus Christ, Incarnation, Mary)*

Assumption

Immaculate Conception

## Christ Gives Himself to Us: In the Community of Believers

*Educational Goal: Mary, Mother of God, and the Saints*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Mary was asked to be the mother of Jesus. [CCC. 495 509]
  - Mary's gifts and faith are shown in the gospel stories. [CCC. 973]
  - A saint is a person who loves Jesus very deeply and follows him closely. [CCC. 828 2030]
  - Because Mary is the mother of Jesus, she is the Mother of God. [CCC. 495 509]
  - We honour and celebrate Mary through prayers, feasts and seasons during the Church's liturgical year. [CCC. 971]
  - Saints have followed God's call with love. [CCC. 828 2030]
- 

#### Level Three (grades 3 and 4)

##### 3a

- Mary is the Mother of the Church and our mother. [CCC. 975]
- Mary said "yes" to God by doing as he asked. [CCC. 973]
- Mary was free from sin. [CCC. 508]
- Saints say "yes" to God by following in the footsteps of Jesus. [CCC. 960]

##### 3b

- Mary continues to work through the Church in leading us to Jesus. [CCC. 975]
  - We pray in various ways to Mary. [CCC. 971]
  - Saints show us how to live like Jesus did. [CCC. 960]
- 

#### Level Four (grades 5 and 6)

##### 4a

- Mary is the Mother of God and our mother. She prays for us in heaven. [CCC. 495 969-970 975]
- Mary was honoured by the first Christian communities. [CCC. 496 971]
- Mary continues to be honoured through her feast days. [CCC. 971]
- Mary is honoured in Christian communities throughout the world. [CCC. 971]
- Saints can help us come closer to God. [CCC. 957]

##### 4b

- Mary is the model disciple for all believers. [CCC. 2030]
- The Church recalls and celebrates Mary's faithfulness to God in the Magnificat. [CCC. 971]
- Mary was conceived free from original sin. [CCC. 508 491]
- Mary was assumed body and soul into Heaven. [CCC. 974]
- Mary had no other children except Jesus. [CCC. 501]
- Saints can pray and intercede for us. [CCC. 956]

## Christ Gives Himself to Us: In the Sacraments

### Definitions of Sacraments

*Educational Goal: Sacraments*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

**Definition:**

The seven sacraments are signs given to the Church by Jesus. They bring us the life and love of God (grace). [CCC. 1131]

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#### Level Three (grades 3 and 4)

**Definition:**

Jesus has given his Church seven sacraments so that we can receive his life of grace. Each one has its own special purpose. The sacraments will always help those who use them properly. [CCC. 1131]

- The Seven Sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.
- 

#### Level Four (grades 5 and 6)

**Definition:**

- A sacrament is a visible action of the Church where God is at work bringing grace.
- Jesus instituted seven sacraments. Each one has its own purpose.
- The sacraments will always help those who use them properly. [CCC. 1131]
- The Seven Sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.



## Christ Gives Himself to Us: In the Sacraments

### Sacraments of Initiation: Baptism and Confirmation

*Educational Goal: Sacraments*

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#### Good Shepherd Experience

##### Level One (Prep/K) and Level 2 (grades 1 and 2)

###### *Baptism*

- When we were baptised, we were given God's life.
- The water of life and the light are key symbols of Baptism.
- In Baptism, we receive God's life (grace). [CCC. 1277 2017 2023]
- We are baptised in the name of the Father, the Son and the Holy Spirit. [CCC. 1276 1278]
- Baptism makes us members of God's family, the Church. [CCC. 1267]

###### *Confirmation*

- The Holy Spirit comes to us to give us special gifts. [CCC. 1303]
  - Confirmation gives us the special gifts of the Holy Spirit. [CCC. 1316]
- 

##### Level Three (grades 3 and 4)

###### 3a

- Baptism, Confirmation and Eucharist are the sacraments of Christian initiation. [CCC. 1212]
- Baptism gives us the new life of grace and the gifts of faith, hope and love. [CCC. 1266 1279 1842-44]
- *Simple study of the Rite of Baptism.* [CCC. 1234-45]

###### 3b

###### *Baptism*

- In Baptism we receive the gift of grace from God. [CCC. 1277 1279 2023]
- Baptism is the first and chief sacrament of the forgiveness of sins. [CCC. 985]

###### *Confirmation*

- In Confirmation, we are given the special strength of the Holy Spirit. [CCC. 1285 1316]
- 

##### Level Four (grades 5 and 6)

###### 4a

###### *Baptism*

- All the baptised receive a special mission from God. [CCC. 1279]
- In Baptism, we receive the theological virtues (faith, hope and charity) and are helped to live the moral virtues (prudence, justice, temperance and fortitude). [CCC. 1266]

###### *Confirmation*

- By our Confirmation the Holy Spirit strengthens us to live a holy life to love and respect one another, proclaim the Gospel, and serve others as Jesus did. [CCC. 1319]

**4b**

***Baptism***

- Through Baptism we share in the life, death and Resurrection of Jesus. [CCC. 2017 2020]
- In Baptism we receive the permanent seal of the Holy Spirit. [CCC. 1317]

***Confirmation***

- Confirmation gives us the special strength of the Holy Spirit to spread and defend the faith by word and action. We are helped in this task by the gifts of: wisdom, understanding, right judgement, courage, knowledge, reverence, wonder and awe in God's presence. [CCC. 1316 1845]
- In Confirmation the seal of the Spirit perfects the grace of Baptism. [CCC. 1317]

*The Rite of Confirmation. (Studied as part of Confirmation preparation.)* [CCC. 1320]

## Christ Gives Himself to Us: In the Sacraments

### Sacraments of Initiation: Eucharist

*Educational Goal: Sacraments*

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#### Good Shepherd Experience

##### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Jesus is present with us when we celebrate the Eucharist. (Presence of the Good Shepherd.)
  - In the Eucharist we gather to share a holy meal.
  - God's family gathers together to celebrate the Eucharist on Sunday. (P-6)
  - At the Last Supper, Jesus taught us to celebrate the Eucharist. [CCC. 1340]
  - Jesus gives himself to us in the Eucharist.
  - When we celebrate the Eucharist, we gather to worship God at a holy meal. [CCC. 1329]
  - Jesus Body and Blood are given to us in Communion. [CCC. 1413]
  - The sanctuary lamp shows us that Jesus is present in the tabernacle. [CCC. 1378-79 1418]
- 

##### Level Three (grades 3 and 4)

###### 3a

- Jesus is present in the priest who leads the community, when the people gather, the Scriptures are read and the Eucharist is celebrated at Mass. [CCC. 1101 1408 1373]
- The bread and wine are changed into the Body and Blood of Christ when the priest says the words of consecration. [CCC. 1377 1412 1413]
- We receive Jesus in the Eucharist. [CCC. 1384]

###### 3b

- The Eucharist is the great memorial of Jesus' sacrifice on the cross. [CCC. 1356 1358 1365 1366 1409]
  - We worship Jesus who is present in the Eucharist. This is called the "real presence". [CCC. 1377-78 1418]
  - The Eucharist is the greatest sacrament of Christian initiation. [CCC. 1322 1407]
  - Only ordained priests have the power, through the Holy Spirit, to change the bread and wine into the Body and Blood of Christ. [CCC. 1411]
- 

##### Level Four (grades 5 and 6)

###### 4a

- Communion with the Body and Blood of Christ:
  - Increases our union with Christ and with one another
  - Forgives venial sins and preserves from grave sins [CCC. 1394]
  - Strengthens the whole Church. [CCC. 1416]
- We adore Jesus, really present in the Eucharist. [CCC. 1378]

###### 4b

- In the Eucharist, Jesus offers to all the gift of redemption. [CCC. 1410]
- The Eucharist is the source and summit of the Christian life. [CCC. 1407]
- We call the celebration of the Eucharist the Mass. It is the thanksgiving sacrifice of Jesus, offered for the living and the dead. [CCC. 1414]

## Christ Gives Himself to Us: In the Sacraments

### Sacraments of Healing: Penance (Reconciliation) and Anointing

*Educational Goal: Sacraments*

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#### Good Shepherd Experience

##### Level One (Prep/K) and Level 2 (grades 1 and 2)

###### *Penance*

- Jesus always loves us just as the Good Shepherd loves his sheep. [CCC. 982]
- Jesus teaches us how to love and forgive (“seventy times seven”). [CCC. 2227]
- The Church has two sacraments of healing: Penance and the Anointing of the Sick. [CCC. 1421]
- When we are truly sorry for what we have done and ask forgiveness, God will always forgive us. [CCC. 982]
- Sin is any wrong that we do on purpose. It turns us away from God. [CCC. 1849-50]
- Our choices and decisions affect ourselves and others. [CCC. 1469 1849]
- In the sacrament of Penance, God welcomes and forgives us. [CCC. 1486]

###### *Anointing*

- Anointing of the sick is Jesus’ healing (or strengthening) prayer given through the Church. [CCC. 1532]
- 

##### Level Three (grades 3 and 4)

###### 3a

###### *Penance*

- Jesus gave the Church the power to forgive sins. [CCC. 986]
- Many scripture stories show that Jesus loved and forgave sinners who asked to be forgiven.
- God wants us to turn back to him after we have sinned. This is called “Repentance”. [CCC. 1490]
- Forgiveness brings peace. [CCC. 1468]

###### *Anointing*

- Anointing of the Sick is for those who are frail, seriously sick or in danger of death. [CCC. 1527]

###### 3b

###### *Penance*

- Jesus gave the Church the power to forgive sins. The normal way that this power is used is through the sacrament of Penance. [CCC. 986 1486]
- To receive God’s forgiveness in the Sacrament of Penance:
  - We must be sorry for our sins and want to avoid them in the future.
  - We must tell our sins to God through the priest.
  - The priest absolves us from our sins and gives us a penance to do. [CCC. 1490 1491 1494 1495]

###### *Anointing*

- The sacrament of anointing gives graces to the sick and dying. [CCC. 1527]
-

**Level Four (grades 5 and 6)**

**4a**

***Penance***

- God always wants us to turn back to him after we have sinned. [CCC. 1847 1870]
- A mortal sin destroys God's life in a person. God's mercy is shown to those who repent, usually in the sacrament of Penance. [CCC. 1855-56 1489 1493 1497]
- The sacrament of Penance gives us the grace to overcome sins. [CCC. 1458 1875 1876]

***Anointing***

- Anointing of the Sick unites the sick to Christ for their own good and that of the whole Church. [CCC. 1532]

**4b**

***Penance***

- Penance involves conversion, repentance, confession, reconciliation and forgiveness. [CCC. 1490-93]
- Penance brings the forgiving love of our Father and the grace of the Holy Spirit. [CCC. 1496]
- Jesus' teachings reveal to us God's immense love and joy at our turning away from sin. [CCC. 545]
- People can always return to God during their lifetime through the Sacrament of Penance. [CCC. 1426]

***Anointing***

- Anointing of the Sick brings strength, peace and the courage to endure suffering in a Christian manner. [CCC. 1532]
- Sometimes, the Anointing of the Sick restores the person to health if this is for the good of their soul. [CCC. 1532]
- The sacrament of Anointing can only be given by a priest. [CCC. 1530]
- Brief study of the Rite of Anointing. [CCC. 1517-1525]

## **Christ Gives Himself to Us: In the Sacraments**

**Sacraments at the Service of Communion: Marriage and Holy Orders.**

*Educational Goal: Sacraments*

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### **Good Shepherd Experience**

#### **Level One (Prep/K) and Level 2 (grades 1 and 2)**

##### ***Marriage***

- Our family is special to God. [CCC. 1666]
- Jesus, Mary and Joseph lived as God's holy family.
- Marriage and Holy Orders are sacraments to be used for helping other people. [CCC. 1534]
- Jesus' love is present in the sacrament of Marriage. [CCC. 1657 1660 1666]

##### ***Holy Orders***

- I belong to a parish community.
  - A priest is special. He helps us to meet Jesus. [CCC. 1548]
  - The priest serves us as Jesus did. [CCC. 1591]
  - During the Eucharist, the priest or deacon proclaims the Gospel of Jesus. [CCC. 1588]
- 

#### **Level Three (grades 3 and 4)**

##### **3a**

##### ***Marriage***

- The sacrament of Marriage gives special blessings to married people. [CCC. 1660]

##### ***Holy Orders***

- The Bishop confers Holy Orders by the "laying on of hands" and a prayer of consecration. [CCC. 1597 1600]

##### **3b**

##### ***Marriage***

- Jesus' love for his people is the model of love for all married people. [CCC. 1661]
- The Christian home is normally the place where children first hear about God's plan of love for them. [CCC. 1666]

##### ***Holy Orders***

- Bishops and priests have been called by God to continue Christ's leadership in his Church. [CCC. 1536]
  - The Sacrament of Orders has three degrees: bishop, priest and deacon. The bishop receives the fullness of the sacrament of Holy Orders. [CCC. 1536 1593 1594]
-

**Level Four (grades 5 and 6)**

**4a**

***Marriage***

- Marriage between a man and a woman is called a covenant. It is based on God's love, help and forgiveness. [CCC. 1662]

***Holy Orders***

- Bishops, priests and deacons serve us in the name and person of Christ. [CCC. 1549 1591]
- Holy Orders gives sacred power to a priest: to teach, to sanctify and to lead the faithful. [CCC. 1592]
- Deacons assist the bishops and priests in the ministry of the word and the sacraments. [CCC. 1570 1596]
- Only baptised men can be ordained. [CCC. 1598]

**4b**

***Marriage***

- Marriage was instituted by God. The sacrament of Marriage is exclusive and for life. [CCC. 1646-1647]
- The sacrament of Marriage is the union in love of a woman and a man. It signifies the union of Christ and the Church. [CCC. 1661]
- The couple give each other the sacrament of Marriage. The priest is there as the Church's witness. [CCC. 1630]

***Holy Orders***

- Through the ordained priesthood, Christ builds up and leads His Church. [CCC. 1547]
- Priests receive their responsibility for looking after a parish or some other special work from the bishop. [CCC. 1595]
- Through the ministerial priesthood, bishops and priests share in the one priesthood of Christ. [CCC. 1591]

## Our Life in Christ:

*Educational Goal: Grace and the Moral Life*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Jesus wants our love of God and others to grow.
    - He wants us to be kind.
    - He wants us to tell the truth.
    - He wants us to be sorry when we have done something wrong.
    - He wants us to say thank you.
  - God helps us to do good. [CCC. 2003]
  - When we sin, we are not living the way Jesus taught us. We make choices that are not good, and hurt others and ourselves. [CCC. 1745 1871]
  - Sin is any wrong that we do on purpose. [CCC. 1745 1871]
  - Jesus is our Saviour. He sends us the Holy Spirit, who gives us God's life and love. We call this life "grace". [CCC. 2017 2020]
  - God created us with free will; we can choose to sin. [CCC. 1714]
- 

#### Level Three (grades 3 and 4)

##### 3a

- At Baptism we are freed from sin and given the life of grace. [CCC. 1715 2020]
- We need God's grace to help us choose to do what is right. [CCC. 1714 2021]
- Sin came into our world when the first man and woman chose to disobey God. [CCC. 390 415-17]

##### 3b

- The selfish choices of the first people have caused sin and much human suffering to come into our world. [CCC. 1521. See also Vatican II *Gaudium et Spes* 13]
  - God is close to us in our times of trouble and in our problems. [CCC. 1508 1521]
  - Jesus is our Saviour. He has won for us the life of grace. [CCC. 1715 2020]
- 

#### Level Four (grades 5 and 6)

##### 4a

- The Christian life is marked by three virtues which lead us to God – faith, hope and love – and by the four virtues which help us to lead a happy life – prudence, justice, temperance and fortitude. [CCC. 1833-1834 1839-1840]
- In Baptism we receive the virtues of faith, hope and love.
- The virtue of faith is a gift of God. In order to believe in God, we need the help of the Holy Spirit. [CCC. 179]
- The virtue of hope enables me to face the future, trusting in God and wanting to be with him forever.
- The virtue of love enables me to love God and to love my neighbour as myself.



**4b**

- The effects of original sin draw us away from God. [CCC. 1714. See also Vatican II *Gaudium et Spes* 13]
- God has given each person free will and the power to choose. [CCC. 1711 1745 2022]
- God has given us a conscience to form our judgements. When properly formed, conscience guides our actions in freedom towards him. [CCC. 1713 1796-1802]

## Our Life in Christ

*Educational Goal: Commandments and Beatitudes*

---

### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Jesus teaches us to love one another as he has loved us.
  - God wants us to love him and love others.
  - Through the ten Commandment God teaches us how to act so that we will be happy in our lives. [CCC. 2080-2082]
  - Honour your father and your mother. [CCC. 2248 2251]
  - Remember to keep holy the Lord's day. (As baptised members of God's family, we should gather together for Sunday Eucharist). [CCC. 2192 2193]
- 

#### Level Three (grades 3 and 4)

##### 3a

- The commandments call us to love God and our neighbour. [CCC.1983]
- You shall not take the name of the Lord your God in vain. [CCC. 2161]
- You shall not bear false witness against your neighbour. [CCC. 2505 2507 2508]

##### 3b

- Jesus asks us to love one another as he has loved us. (The New Commandment) [CCC. 1970]
  - You shall not steal. [CCC. 2453-2454 2456]
  - You shall not covet your neighbour's goods. [CCC. 2551-2552]
  - *Ten Commandments. (Stated in information box.)*
- 

#### Level Four (grades 5 and 6)

##### 4a

- Jesus gave us a New Commandment: "love one another as I have loved you."
- The Commandments teach us to live as God intended. They teach us not to be selfish. [CCC. 2070-2074]
- You shall not kill. (Respect for life.) [CCC. 2319-2326]
- *Ten Commandments and Precepts of the Church. (Stated in information box.)* [CCC. 2041 2043]

##### 4b

- The Beatitudes express Christ's plan for our happiness in this world and the next. [CCC. 1725-26]
- You shall not commit adultery. (respect for purity and modesty in thought, word and deed.) [CCC. 2522]
- You shall not covet your neighbour's spouse. (respect for the dignity of others.) [CCC. 2521]
- You shall not have strange gods before me. [CCC. 2134 2138 2141]
- *Ten Commandments and Precepts of the Church. (Stated in information box.)* [CCC. 2041-2043]

## Our Life in Christ

*Educational Goal: Prayer*

*At all levels: the Scriptures have a central place in personal and community prayer. [CCC. 2653 2662]*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- Prayer is loving, speaking, listening and singing to God. [CCC. 2590]
  - We also pray at Mass, with our families and at school. [CCC. 2694]
  - Jesus promises that when we gather in his name, he is there with us. [CCC. 1373]
  - Jesus wants us to pray often, at any time and in any place. [CCC. 2757]
  - Jesus prayed often to his Father, by himself and publicly. [CCC. 2599]
  - In the Our Father, Jesus taught us how to pray. [CCC. 2763]
- 

#### Level Three (grades 3 and 4)

##### 3a

- “Through Christ our Lord” we pray to the Father. [CCC. 2664]
- Prayer offers us the opportunity to listen and respond to God. [CCC. 2590]
- As members of the Church, we are to pray often, every day. [CCC. 2720]

##### 3b

- All our prayers bring our minds and hearts to God, or ask for good things from him. [CCC. 2590]
  - We grow in relationship with Jesus through prayer. [CCC. 2565]
- 

#### Level Four (grades 5 and 6)

##### 4a

- The Holy Spirit helps us to pray. [CCC. 2661]
- We pray to Jesus among us in the Eucharist. [CCC. 1418]

##### 4b

- The Lord’s Prayer shows us how to pray to the Father. [CCC. 2799]
- There are various kinds of prayer: blessing, petition, intercession, thanksgiving and praise. [CCC. 2644]
- Self-denial is an important part of Christian prayer. [CCC. 2015]

## Our Life in Christ

*Educational Goal: Death and Everlasting Life*

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### Good Shepherd Experience

#### Level One (Prep/K) and Level 2 (grades 1 and 2)

- God wants us to be happy with him in Heaven. [CCC. 1024]
  - Through the new life we are given at Baptism, we can live forever in Heaven. [CCC. 1212 1987]
  - In Heaven, we live with God forever. [CCC. 1024-25]
  - Jesus rose from the dead in his own body and defeated death. [CCC. 645]
  - Christians celebrate funerals to pray for the person who has died and to comfort those who are sad. [CCC. 1055]
  - For all God's people, life is changed, not ended, in death. [CCC.1016]
- 

#### Level Three (grades 3 and 4)

##### 3a

- God brings to heaven those who die in his love. [CCC. 1051]
- The sacraments strengthen and comfort the dying. [CCC. 1525]
- We continue to pray for those who have died. [CCC. 1032]

##### 3b

- By loving God and our neighbour, we journey towards Heaven. [CCC. 1051 1054]
  - Jesus will come again at the end of time. [CCC.1060]
  - Through Jesus' life, death, and Resurrection, we have new life. [CCC. 1016]
- 

#### Level Four (grades 5 and 6)

##### 4a

- Those who die in God's grace and friendship live forever with Christ. [CCC. 1023]
- Faith is necessary for us to be saved. [CCC. 183]
- Purgatory prepares those not ready for Heaven; it is a state of purification and hope. [CCC. 1054]
- God's mercy is shown to those in Purgatory, for whom we should pray and offer the Eucharist. [CCC. 1054-1055]
- Only those who have rejected God completely are deprived of him forever in hell. We don't know how many people make this choice. [CCC. 1056 1057]

##### 4b

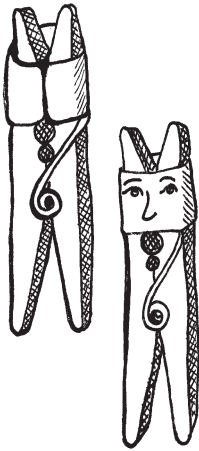
- At death, my soul is separated from my body. [CCC. 1005]
- Jesus will come again at the end of time to judge the living and the dead. [CCC. 1038-1041 1059]
- We believe in the Resurrection of the body at the end of time. [CCC. 1016 1059]
- I only die once because in this world, I only have one life. [CCC. 1013]

# Level 1

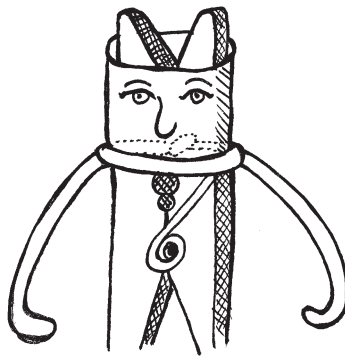
## Black-line Masters and Patterns

The following **Black-line Masters** and **Patterns** support the *Suggested Unit Activities* for the specified Level 1 units.

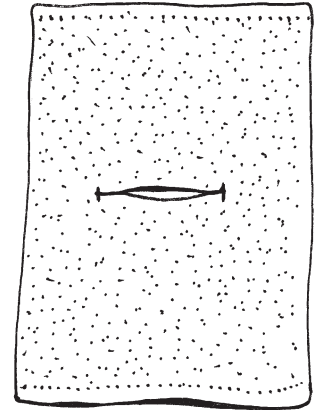
# How to make peg figures



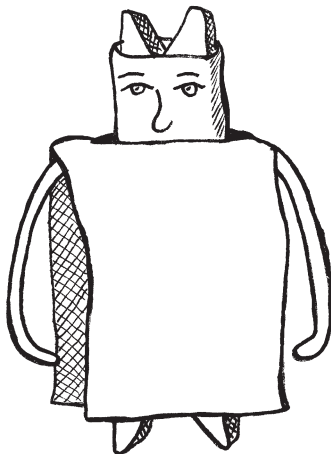
Wrap 'skin'-coloured material around top of peg.  
Draw a face.



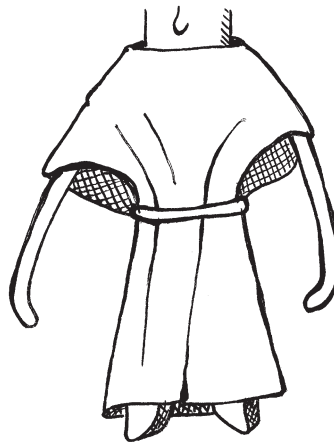
Wrap a pipe cleaner around the peg.  
Fold the ends to form hands.



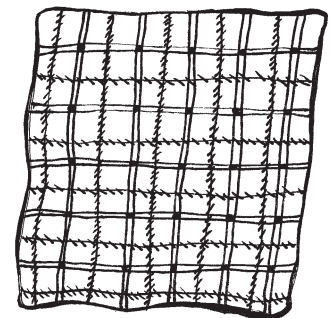
Cut out a piece of material  
6 x 11 cm. Make a small  
cut across the centre



Push peg through material.



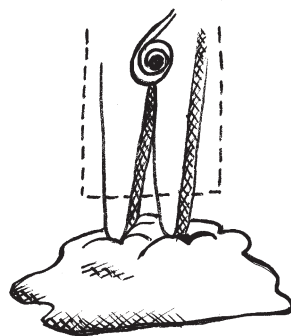
Wrap material around the peg  
and tie a belt at the waist  
(1/2 pipe cleaner).



Cut a square of material  
8 x 8 cm.



Attach headdress with 1/2  
pipe cleaner. Glue cotton wool  
beard to the face.

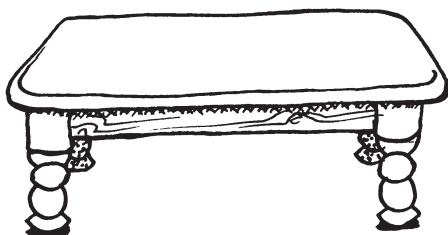
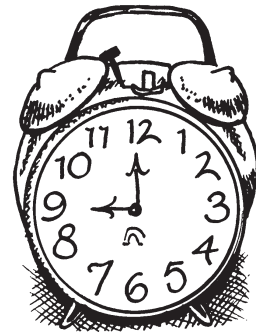
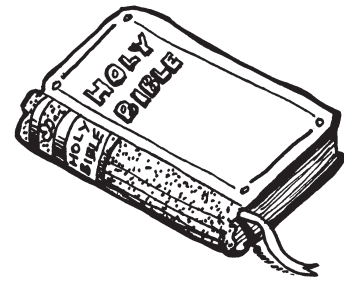
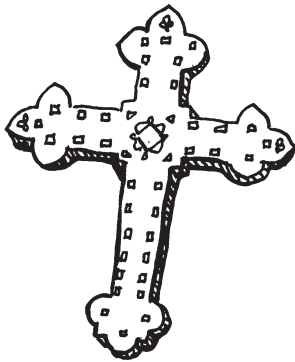
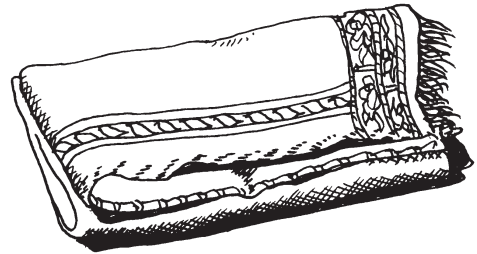
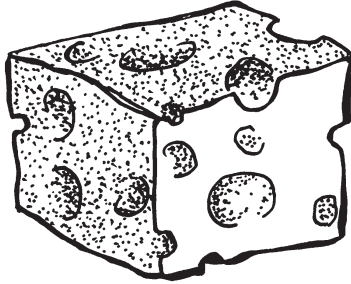


Add a plasticine base.

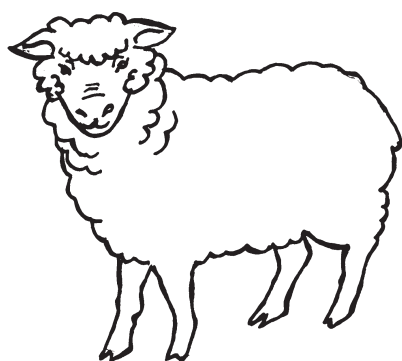
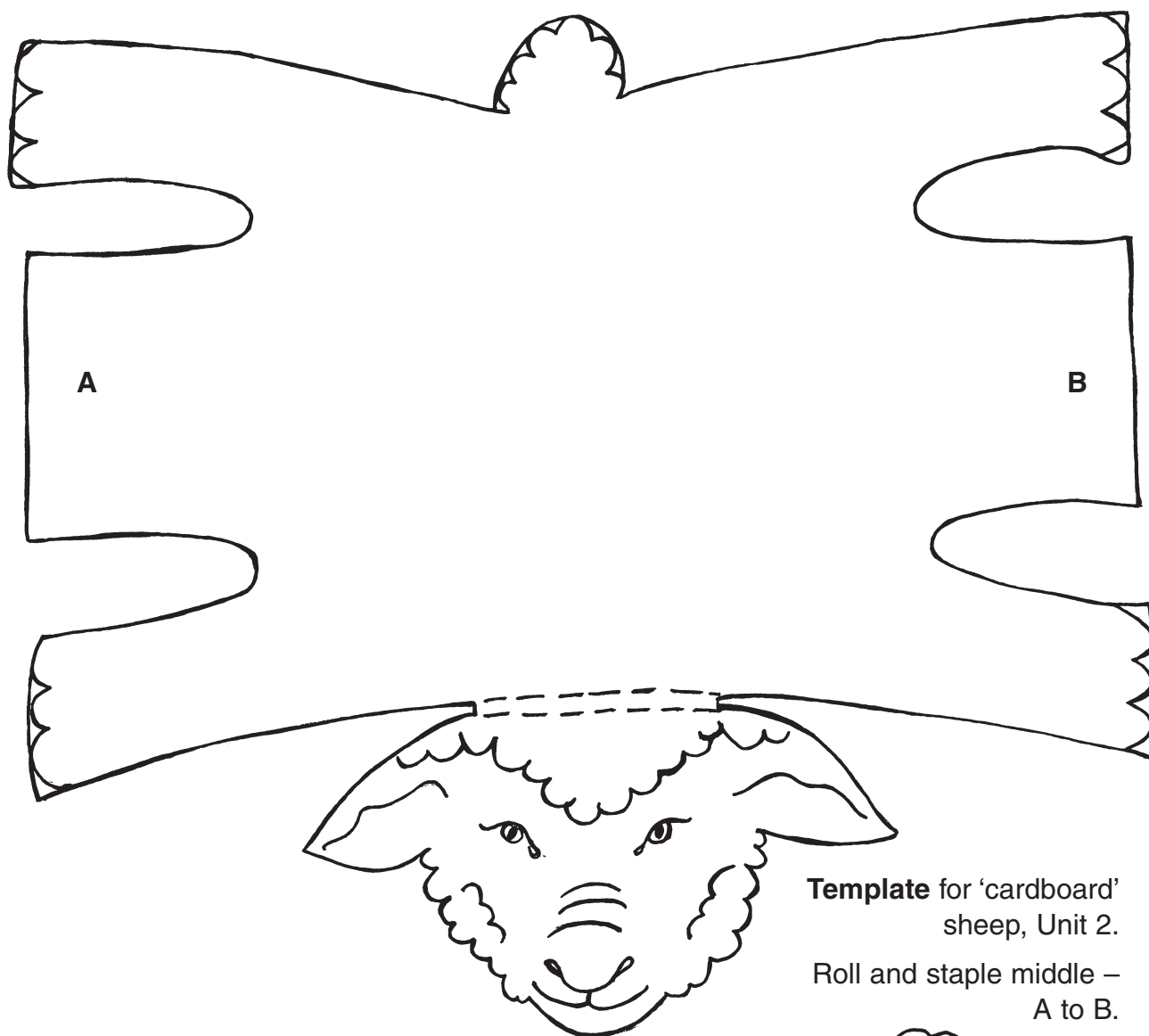


Make different characters to  
match different Gospel stories.

**What do you see  
in our prayer place?**



**Circle the things you see in our prayer place**



**Template** for the fridge magnets.

Home Activity, Unit 2.



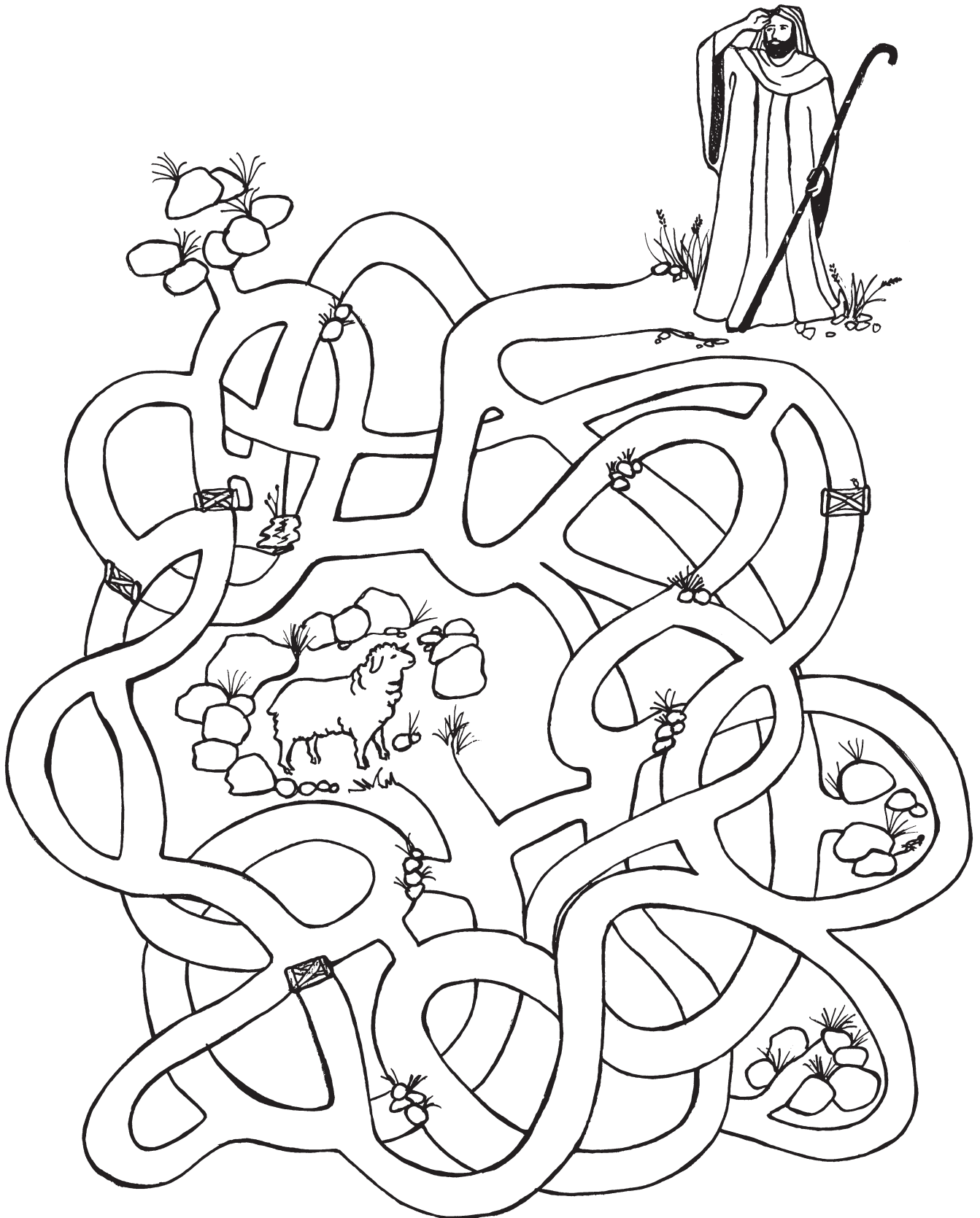
**'Shepherd' badge**, Unit 3.



**Template** for face for the 'cork' sheep, Unit 2.



# Help the Shepherd find the lost sheep



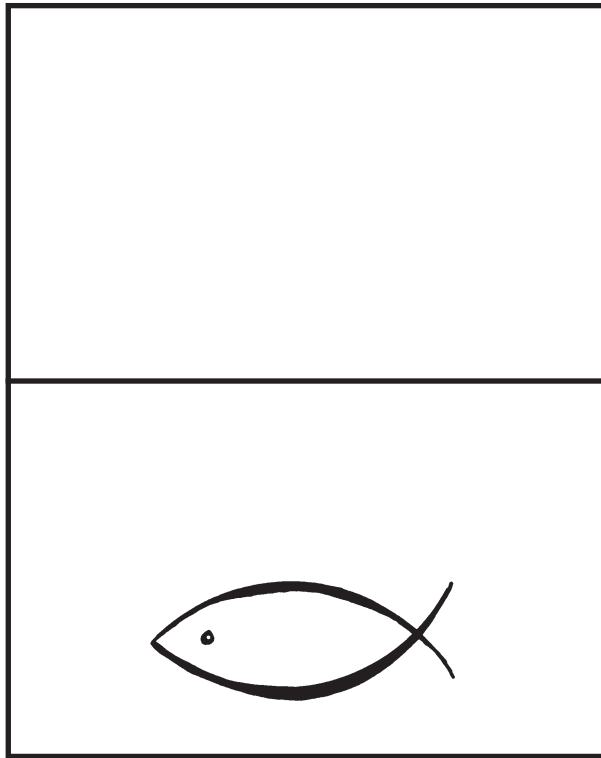
# Serving one another



**How are these people serving others?**



Use this handout sheet to discuss the relationship between the **Last Supper** and the **Mass**. Use with Units 5 and 13.

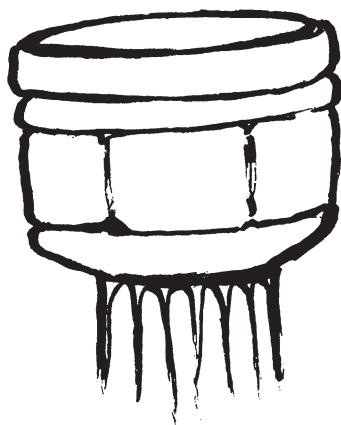
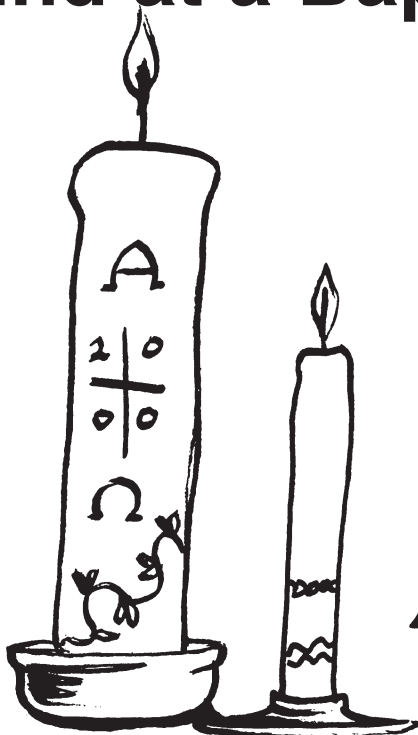


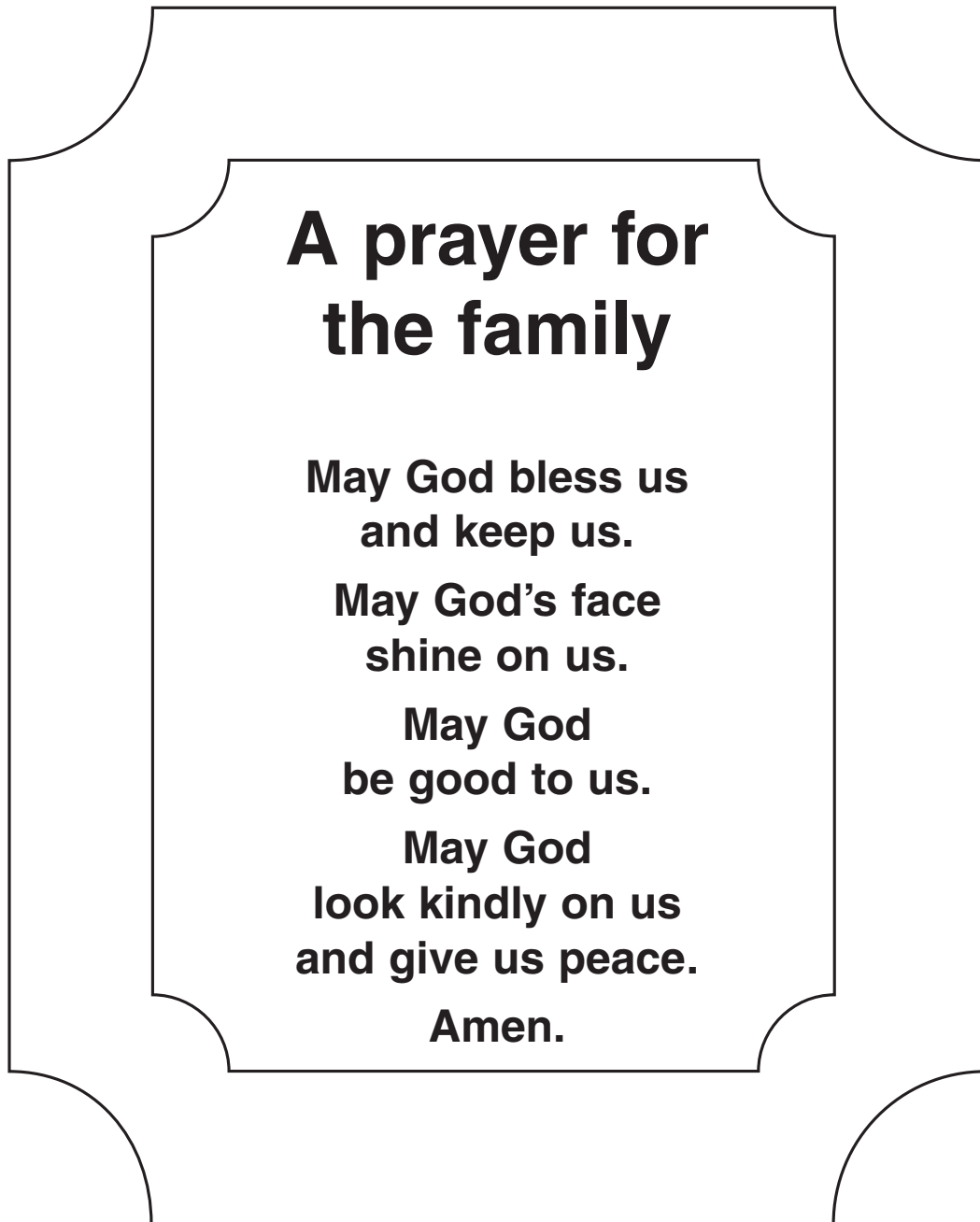
Model for **place cards**  
for Home Activity, Unit 7.

Write names on the front of each card.

Colour, cut and fold.

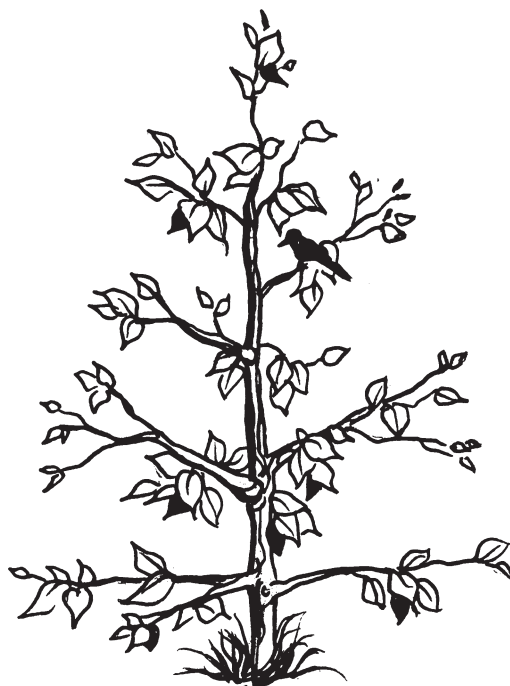
**Circle the things you  
would find at a Baptism**





Fridge-magnet **prayer card** for Unit 15.

# What are these people waiting for?



Match the pictures by drawing a line from the left side to the right side.

# Waiting for Jesus

Colour and cut the shapes to hang on a small tree or branch.  
each shape represents someone who waited in faith.



**Star** – Abraham, the father of God's Chosen People.

**Rainbow** – Noah, who believed in God.

**Scroll** – The prophets, who waited for a saviour.

**John the Baptist** – the prophet who foretold Jesus' coming.

**Mary and Joseph** – the parents of Jesus.



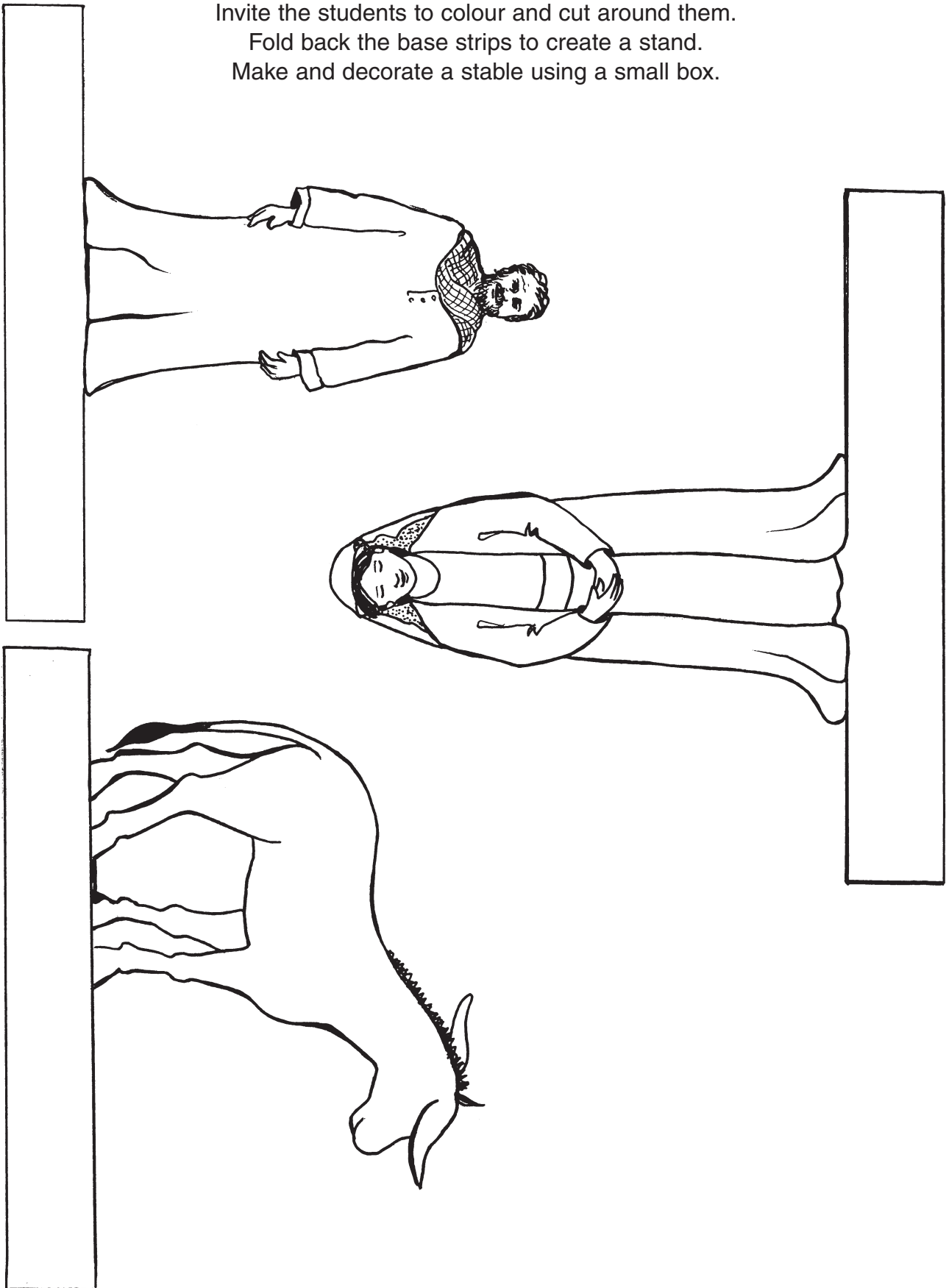
# Make a Christmas crib

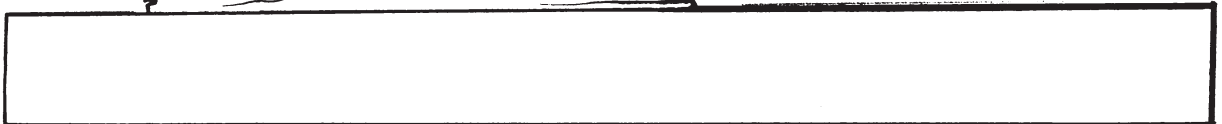
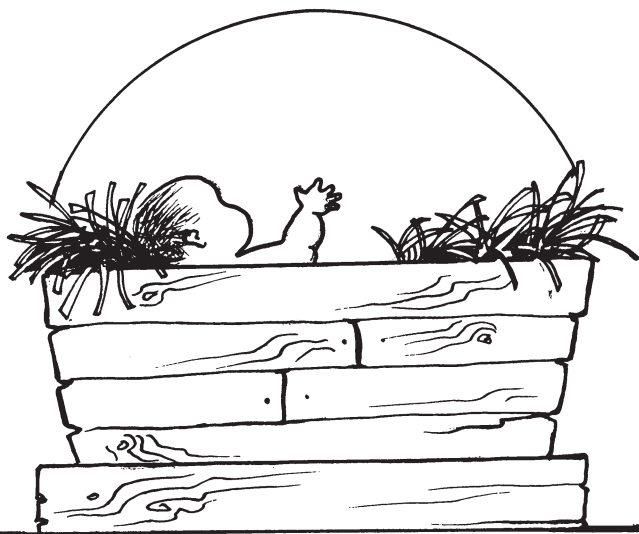
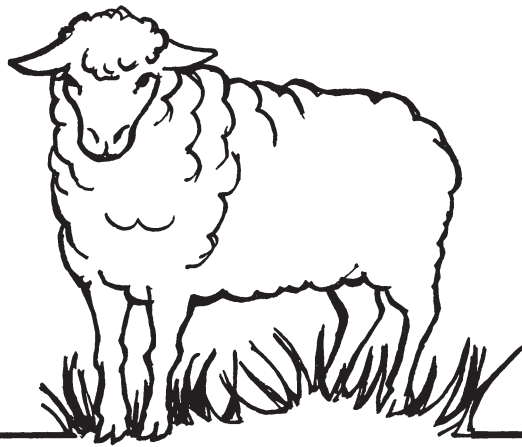
Copy these shapes onto card.

Invite the students to colour and cut around them.

Fold back the base strips to create a stand.

Make and decorate a stable using a small box.





## NOTES

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