

# **To Know, Worship and Love**

**Teaching Companion**

**Level 4A  
(Grades 5 and 6)**

**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

# To Know, Worship and Love The Primary Resources

The religious education texts, *To Know, Worship and Love*, consists 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.

The student texts 2a and 2b (grades 1 and 2) include an appendix, *Our Prayers*, containing basic Catholic prayers. An expanded version of *Our Prayers* appears from 3a onwards, together with a second appendix, *Summaries of Christian Teaching*, containing official texts of creeds, commandments, precepts.

- 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. A *glossary* is also included covering many words that appear in the student texts. 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 include materials for the practical and professional learning of educators. As technology advances it is hoped to add video sequences, music, hymns, visual presentations set to music, current photos of important events and people.

Visit the RE Texts Web-site at:

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



# Overview: Years P–12

## **PRIMARY: Levels 1 (P/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 and 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: To Know, Worship and Love

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 a 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.

There are several principles that underlie this text series:

- ✚ 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.

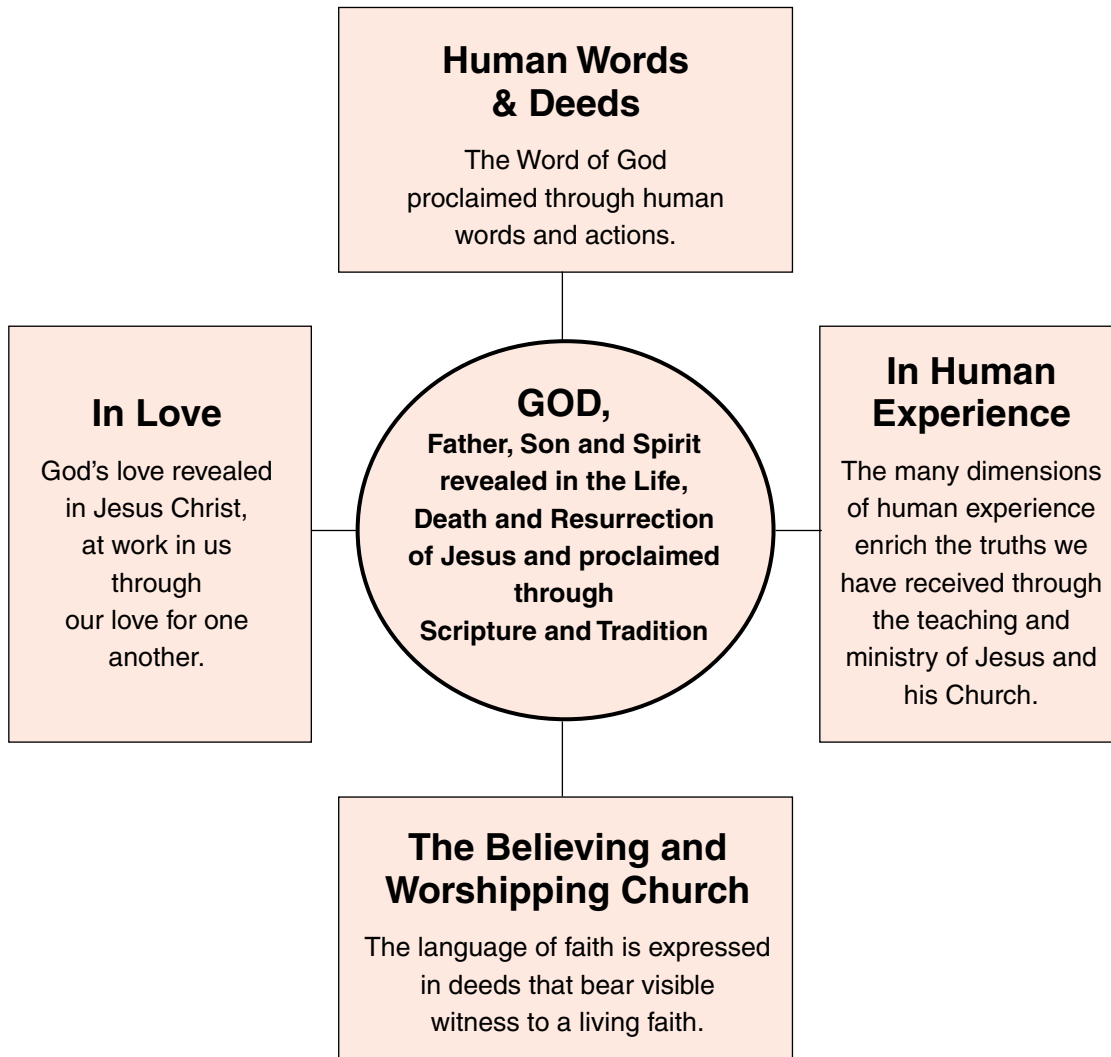
Parents and educators serve Jesus Christ, the complete Revelation of God, as they pass on his word in Scripture and Tradition to the young. Faithful to this Revelation, they are called to:

- ✚ 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 within 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.



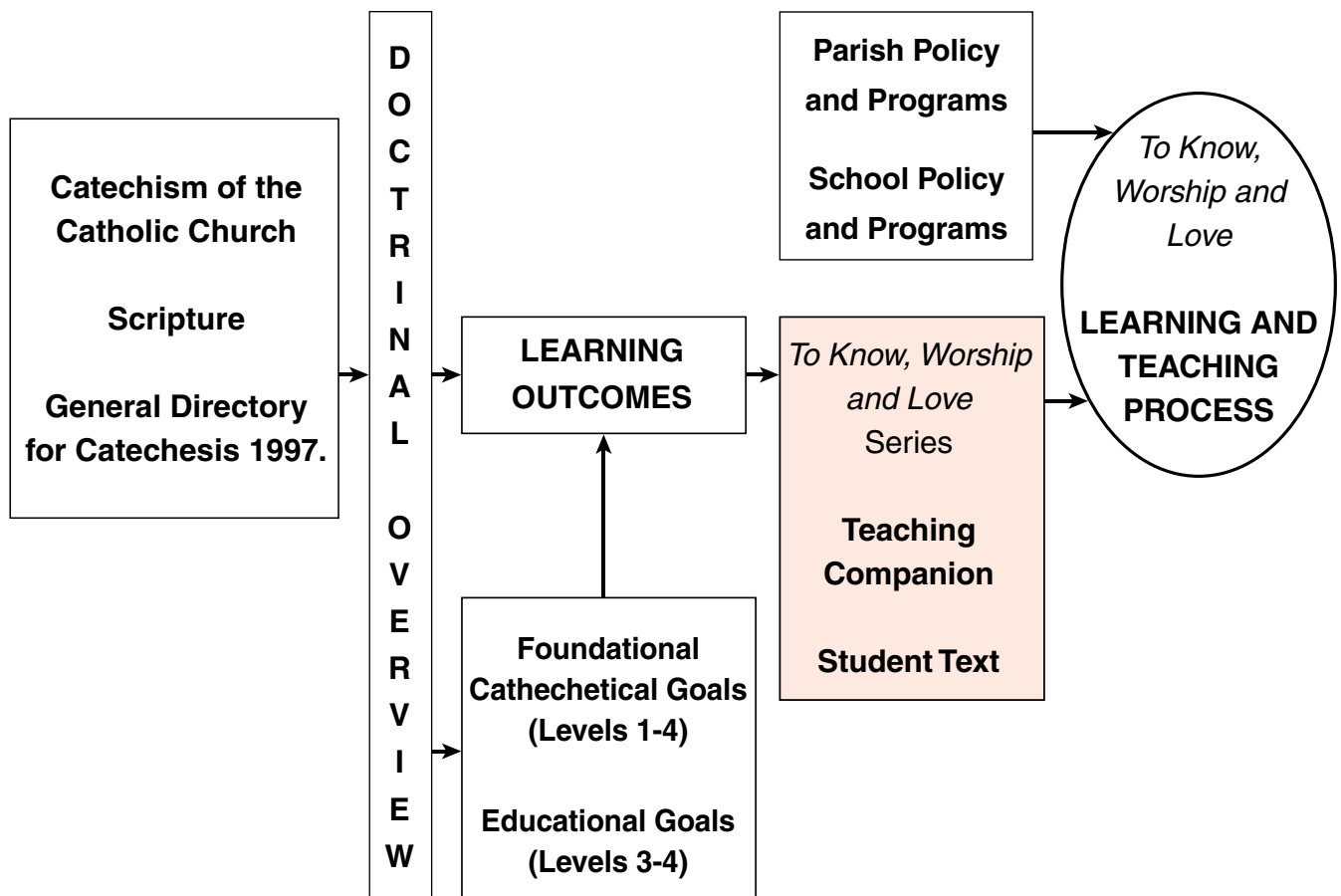
Religious education should endeavour to enhance students' knowledge of God, as revealed within the believing and worshipping Church, in human experience, words and deeds, and in our loving relationships with others. The task of religious educators then, is to effectively draw from these fields of revelation 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. The Doctrinal Overview is the major appendix of this Teaching Companion.

Using the Doctrinal Overview, Foundational Catechetical Goals (at levels 1 and 2) 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, an understanding of the local cultural as well as the existing parish and school policies and programs, educators can then 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 as 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

- 1 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]
- 2 To promote a deepening knowledge of Jesus Christ through Scripture and Tradition.** [GDC 85]
- 3 To celebrate the salvific presence of Christ in the Sacraments, particularly the Eucharist.** [GDC 85]
- 4 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]
- 5 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]
- 6 To learn to cooperate actively in building up the Church and its work of evangelisation.** [GDC 86]



# Sources of the Educational Goals

The educational goals for *To Know, Worship and Love* have been formulated from a set of insights, which are drawn principally from theology and also from related disciplines.

## Theological Insights

The theological insights express and draw together essential understandings of Catholic faith. They are derived from *the Catechism of the Catholic Church*, and from the documents of the Second Vatican Council and post-conciliar documents. The insights illuminate and encapsulate a contemporary understanding of the faith of the Church.

The theological insights total 15 in number and are organised under the headings of the *Catechism of the Catholic Church*, namely:

- ✚ The Profession of Faith
- ✚ The Celebration of the Christian Mystery
- ✚ Life in Christ
- ✚ Christian Prayer

## Related Insights

The related insights, drawn from current scholarship, shed light on human life. The insights convey understandings of the way the human person matures, discovers truth, grows, learns and expresses belief. Similarly, they convey understanding of the way human beings relate to society, culture and the environment.

The related insights total 36 in number and are organised under the following five headings:

- ✚ Philosophy
- ✚ Psychology
- ✚ Sociology
- ✚ Religion in Society
- ✚ Education

The **theological insights** and **related insights** are integrated to form the **educational goals**.

## Theological Insights

### The Profession Of Faith

*(Catechism of the Catholic Church, Part I)*

- 1 The universe has a fundamental unity in God who creates, sustains and brings to completion the whole of creation. Created in God's image, we are invited to take up the responsibility of sharing in God's plan for creation.
- 2 The inspired writings of Scripture are the stories of the People of God. In the Old Testament, the Hebrew people recall God's revelation in and through history. The New Testament writings proclaim the life and message of Jesus. When reflecting on these stories of salvation history, Christians, in their own faith journey, discover the old being renewed and fulfilled in the new.
- 3 Jesus Christ is the incarnate Son of God. Through his life, death and Resurrection, he reveals fully the mystery of one God who is Father, Son, and Holy Spirit.
- 4 God's salvation of our fallen race was accomplished once for all through the life, death and Resurrection of Jesus Christ. The Lord Jesus calls us into close relationship with the merciful, covenant God who frees and saves us from sin and death.
- 5 The death and Resurrection of Jesus Christ and the sending of the Holy Spirit gave birth to the Church, the Body of Christ. The visible Church is led by the Pope, successor of Saint Peter, and the bishops, successors of the apostles. In and through the Holy Spirit, the Church, in her worship, daily living, ministries and institutions, lives out her faith as the pilgrim People of God.
- 6 Jesus Christ proclaimed the Reign of God, which will reach its completion at the end of time. We are called to share in the task of bringing the Reign of God to fulfilment as we journey towards eternal life.
- 7 The Church carries out her prophetic mission of peace and justice in the world when she reads and responds to the signs of the times, in light of the Gospel.

### The Celebration Of The Christian Mystery

*(Catechism of the Catholic Church, Part II)*

- 8 The Church is both a sacrament of intimate union of human beings with God, and the sacrament of the unity of the human race.
- 9 Faith is passed on in the Church from generation to generation through her word, liturgy, sacraments, witness and service.
- 10 Faith is celebrated in the sacraments of initiation, healing and the service of communion. The seven sacraments, above all the Eucharist, communicate to people the saving grace of communion in Christ with the God of love.

### **Life in Christ**

*(Catechism of the Catholic Church. Part III)*

- 11 Created in the image of God, all people are called to attain eternal happiness by living in an intimate and faithful relationship with God.
- 12 In our relationship with God, we are called to live like Jesus Christ — a life that fulfils the two-fold commandment of love, which is at the heart of the Ten Commandments, the Beatitudes and Virtues.
- 13 In coming to know, understand and follow Jesus, we are offered the gift of grace, the fullness of life. In the Blessed Virgin Mary, Mother of the Church, we have a model of faithful discipleship.

### **Christian Prayer**

*(Catechism of the Catholic Church. Part IV)*

- 14 It is the Holy Spirit who inspires us to pray. Prayer is vital in our relationship with God and in living out the challenges of a Christian life.
- 15 Christians are nourished and inspired to pray through Scripture, liturgy and the witness of those who live their lives with the Spirit's gifts of faith, hope and love.

## **Related Insights**

### **Philosophy**

- 16 Christianity aims not only to convert people's hearts by God's grace but also to persuade their minds with a rational account of God, creation, salvation and morality.
- 17 People crave truth and flee from falsehoods, ignorance, deception, superstition, as soon as they recognize them as such. The best guide to truth is clear thinking, which means asking seriously whether you have good reasons for what you believe and do.
- 18 Faith is a sort of knowledge – not a feeling or instinct or intuition. God gives this knowledge because it teaches us some truths the world alone cannot reveal.
- 19 The world is not constructed, but discovered. Different cultures explain the world differently but they do not invent it. The world is first met through the experience of our five senses, then grasped imaginatively, pondered and finally grasped intellectually when we can state and recognize true propositions (truths) about it.
- 20 Thinking about the world inevitably leads us to ask where it came from. The only satisfactory answer to this question is that something which is not part of the world – Christians call it God – made the world. Just what God is and why the world was created are mysteries; but we can prove by reasoning that God did it, and know by faith some of his plans for us.
- 21 Human beings are not just bodies: we are living, free, intelligent bodies. We describe the life of our body as its soul. Soul is not a little pilot driving our body from the inside but simply the special sort of life shared by all human beings and manifested in their activities. Human life is rational, which is why we are said to have dignity. Dignity is a sort of value that means we cannot be used or traded in and replaced as mere objects can be.

- 22 Certain things are good for all humans, whoever they are and wherever they live. These are sometimes called objective or intrinsic goods, for example life, health, truth, relationships, religion, work. Morality consists in asking which principles we should use for seeking and sharing these good things.
- 23 Morality is not just doing what we feel like, what our peers (or culture) do, what the law asks, what political sensitivity requires, etc. If peers, feelings, law or politics said the tallest pupils should get the highest grades, certain people are disposable, etc. we would not accept this. So not just any conduct can be morally right. We are helped to grasp what is right if, from the earliest years, our consciences are wisely formed and if we are trained in qualities of character (or virtues) such as moderation, fairness, patience, generosity, kindness, hospitality, etc.

**Psychology**

- 24 Integrity and stability are achievements of human beings who are loved and know themselves to be loved.
- 25 Our sense of self derives from moral maturity, growing knowledge of the world and of oneself. Personal identity is like a narrative or story: it can alter dramatically while still staying *my* life.
- 26 Our standards of conduct have their early sources in training and imitation. We then come gradually to discover independent value in the behaviour we have learned, to claim it as our own, find emotional stimulus and satisfaction in it and communicate it to others.
- 27 Intellectual, emotional and social maturity are governed by biological and moral factors. At particular stages of maturity humans recognize particular events and ideas as meaningful.
- 28 Religion is one of the good things which every human being seeks. Like other good things (health, truth, friends, etc), it can be sought in perverse and imperfect ways. An adequate religious faith will address the questions of meaning and existence which all humans ponder at some time. It offers a philosophy of life, provides a concept of God and underpins certain moral and political structures.
- 29 There are certain key points in life which open people to the quest for religious meaning.
- 30 Human beings express their quest for meaning through the creative arts and literature. Similarly they draw inspiration and meaning from them.

**Sociology**

- 31 People form their understandings, attitudes and values about life initially in their families.
- 32 The diversity of family backgrounds in Australia provides a rich opportunity for mutual respect and understanding.
- 33 While everyone recognizes the good of social change, this can be over-emphasized. Change is not always good for its own sake, but for where it detects and corrects wrong states of affairs. Change is not unpredictable, like the course of a cyclone: change is also something which humans can initiate, guide, criticize and define.
- 34 Australia is a multicultural society. Every culture, with its richness of tradition, needs a voice in forming an Australian identity that all can own.

- 35 European arrival disturbed the ancient, dynamic civilization of the indigenous people of Australia. The Aboriginal and Torres Strait Islander peoples have a unique perspective to contribute to our understandings of culture, land, spirituality and justice. The Church has a special role to play in the process of reconciliation with Aboriginal peoples.
- 36 Modern science and technology have had major and important effects on the modern world. We can applaud this success and its many benefits to society, but we should be alert for *scientism* and the *technological imperative*. Scientism denies all moral value and judges all human life and conduct only in scientific terms. The technological imperative says “if you can do it, you ought to”. These influences have had extremely serious effects in fields such as bioethics, fertility treatment and human sexuality.

### **Religion in Society**

- 37 Religious faith is a God-given form of knowledge. As such, it affects our beliefs and choices at the most profound level.
- 38 Society and religious traditions interact with each other in complex ways, resulting in mutual influence, challenge and change.
- 39 Religious traditions understand their own sacred writing differently. But Christians believe the Bible is the inspired Word of God, identified and meditated upon by the Church, which has a unique competence in its interpretation, supported by the best of work in biblical studies, history, anthropology, etc.
- 40 Religious people express their faith through liturgy and celebrations which are both a source and an expression of their religious belief.
- 41 Shared symbol systems are handed on from one generation to the next within living cultures.
- 42 In and through the arts and literature, Christianity has always been a catalyst for many rich expressions of faith.
- 43 Christians are called to live out the Gospel in a pluralist society wherein Christian values, assumptions and institutions are not always central to all people.
- 44 Christian values and beliefs about the human person and about creation challenge the rationale and ethical principles upon which some contemporary scientific research and discoveries are based.
- 45 Religious traditions, like political societies, seek world peace, but religious traditions argue this is a product of “inner peace”, including harmony between one’s actions and principles and harmony with God. Similarly, religious believers work for justice but believe political justice depends on personal justice: only if we cultivate the highest standards of ethical and spiritual integrity for ourselves can we ask it of others.
- 46 God created the world for humans to steward and enjoy. The natural world is good (“God saw that it was good”). This means that it is right for humans to cherish it. If we are thoughtless with regard to material creation, we endanger future human lives and show ingratitude towards God.

### **Education**

- 47 Education leads the person to grasp truths, enlarge experience and interpret the world. Educators provide a critical viewpoint and principles by which new horizons are opened up to the learner. In its ideal form, an education produces genuine freedom by liberating the learner from narrow, prejudiced and over-safe perspectives, and providing tools by which further discoveries can be made. This can never be an imposition, but is certainly facilitated when it is accepted and developed by the learner individually.
- 48 People are naturally curious about life and want to learn. They have an innate capacity for creativity and wonder. This capacity can only be developed where they are gradually and intelligently introduced to the truth, human systems for explaining the truth (literature, mathematics, geography, science, etc) and to a sound ethical view of the human person. Education is never “value neutral”.
- 49 Learning experiences aim to challenge students to discover the truth, to take responsibility for their own learning, to communicate, to take risks, to practise new skills and to reflect on new understandings.
- 50 All students, regardless of their ability levels, sex, creed or culture, have a right to participate in the full range of educational opportunities.
- 51 Knowledge is different from other treasures because it is not diminished when it is shared. When learners increase their knowledge of a particular topic, they learn not only about the topic but about relationships, thinking critically, being self disciplined, etc. The world becomes more complex, more colourful and full of potential.

# The Educational Goals

**The Educational Goals of *To Know, Worship and Love* are set out under the major thematic headings of the *Primary Doctrinal Overview (P-6)* which is the major appendix of this *Teaching Companion*. Parents and educators are invited to reflect on these goals.**

## ✚ God

It is intended that students will appreciate that, through Jesus Christ, the One God has been revealed to us as the Father, the Son and the Holy Spirit — a communion of loving Persons. Students will discover that we are made in the image of a revealing and loving God; that we are unique, and that we have an inherent capacity for life in community and for a loving relationship with God and others.

Insights: **3**, 16, 18, 20, 24, 25, 26, 28, 45, 47

## ✚ Creation

It is intended that students will grow in appreciation of the beauty, unity and interdependence of God's creation, and grow in awareness of their responsibilities to respect, care for and sustain creation.

Insights: **1**, 16, 19, 20, 33, 35, 36, 44, 46

## ✚ Human Person and the Family

It is intended that students will understand that, made in the image of God, they are unique unrepeatable persons, with innate dignity, rights and responsibilities. Like all other persons, they are invited to find their greatest happiness in an intimate and freeing relationship with God. They will understand that the family is the natural basic society of persons where they are first called to become creative, spontaneous and spiritual beings, created by God for self-giving love.

Insights: **11**, 17, 21, 22, 24, 25, 28, 31, 32, 33, 46, 47, 48, 49, 51

## ✚ Jesus Christ

It is intended that students will recognize that God took flesh in Jesus Christ, truly God and truly Man, whose life, death and Resurrection reveal God's saving plan of love, mercy and faithfulness. In recognizing and accepting Christ's reconciling work of Redemption, students will grow in their capacity for personal conversion to Jesus Christ as Lord and Saviour, who they come to know, worship and love in lives of compassion and fidelity.

Insights: **4, 6**, 16, 18, 22, 24, 28, 31, 46, 49, 51

## ✚ The Holy Spirit

It is intended that students will appreciate that God the Holy Spirit is at work in the Church and in all creation, especially in their own lives and experiences. They will understand that the Spirit calls all Christians to holiness. They will appreciate their need for the wisdom, strength and healing of the Holy Spirit, and they will learn that the Spirit's gifts are meant to bear fruit in their lives.

Insights: **3, 5, 10, 14, 15**, 17, 18, 21, 28, 29, 37, 38, 45, 49, 51

### **✙ The Church**

It is intended that students will understand that they are members of the Church, the visible Body of Christ in this world, a priestly People: one, holy, catholic and apostolic. They will grow in an appreciation of the history, culture and development of the Catholic Church, guided by the Holy Spirit as the 'Pilgrim People of God', within the context of Australian culture and other cultures. They will develop this appreciation in their experience of the Church's institutions and ministries, in the gifts of her members, works of charity and through ecumenical cooperation with all Christians and people of good will.

Insights: **5, 8**, 16, 18, 20, 33, 34, 35, 37, 38, 39, 40, 41, 45

It is intended that students will become familiar with the scriptural story of salvation history, appreciating it in its faith, cultural, historical and literary contexts. They will recognize that the Scriptures are divinely inspired texts, nurturing them in their Christian lives and appreciate that, together, Scripture and Tradition are the sources of the Word of God, interpreted and proclaimed by the Church. The celebration of word, sacrament, liturgy, the official teachings of the Church, and personal response in service and witness, are all integral and essential parts of this Tradition in the handing on of faith.

Insights: **2, 9**, 16, 17 18, 20, 26, 27, 29, 30, 34, 36, 37, 38, 39, 40, 41, 42

It is intended that students, through reflection on a changing world, will grow in an understanding of the Church's prophetic mission of truth, peace and justice. Within a culturally diverse society, they will grow in their commitment to living a Christian life in word, action and service, in solidarity with the poor, the suffering and the marginalized.

Insights: **6, 7**, 17, 19, 21, 22, 23, 28, 30, 35, 43, 45, 46, 47

### **✙ Mary, Mother of God, and the Saints**

It is intended that students will appreciate that Christ's call to discipleship challenges them to a life of integrity, witness and loving service. Through discipleship, students' identity and wholeness are enhanced. They will recognize that the Blessed Virgin Mary, in her response to God's call, is the supreme model of faithful discipleship. Helped by the example and prayer of Mary and all the saints, students will learn to bear witness through lives of virtue and self-giving.

Insights: **13**, 18, 19, 20, 22, 24, 26, 27, 28, 31, 37, 44, 47

### **✙ Liturgy/Seasons and Celebrations**

It is intended that students will understand that the liturgy is the prayer of Christ the Priest in his living Body, the Church. They will appreciate the Church's liturgical prayer life, its summit and source in the eucharistic sacrifice, and the nourishment they receive through word, sacrament and witness. Through the experience of prayer and the cycle of sacred time students will discover that sacred liturgy reflects the essence of our lives, and is a unique expression of our communion with God.

Insights: **15**, 19, 22, 24, 25, 27, 28, 30, 31, 32, 33, 40, 41, 42, 45, 49



### ✚ Sacraments

It is intended that students will appreciate how they can experience God, receive grace and forgiveness, and grow in faith through the seven sacraments celebrated in the context of their daily lives. Through participation in the sacraments, they will also appreciate how the Church celebrates and gives meaning to life and work, and how they can respond to the sacramental challenge which is a call to service.

Insights: **10**, 16, 20, 21, 22, 25, 27, 29, 40, 41, 47

### ✚ Grace and the Moral Life

It is intended that students will understand that, because of original and actual sin, all people need God's gift of grace not only to be saved from sin and death, but also to be justified by sharing in the divine life of the Holy Spirit. They will appreciate that, through the grace of God, they can live virtuous and happy lives and finally receive eternal happiness in the life to come.

Insights: **4**, **6**, **10**, **13**, 16, 18, 22, 23, 24, 29, 40, 45

### ✚ Prayer

It is intended that students open themselves to God through personal prayer. From this developing relationship with God in prayer, they will also grow in a sense of their own worth, their capacity for creativity and wonder, and in a responsiveness to the whole of life and to the needs of others.

Insights: **4**, 18, 19, 20, 22, 24, 29, 46, 47, 48, 50, 51

### ✚ Commandments and Beatitudes

It is intended that students will grow in understanding that Christian morality emphasizes the primacy of love of God and neighbour, as expressed in the life and teachings of Jesus Christ. In growing to the moral maturity of the virtues, by following the commandments and beatitudes, students will recognize and respond to both the personal and social challenges of living a Christian moral life.

Insights: **12**, 16, 21, 22, 23, 24, 25, 27, 28, 35, 37, 43, 44, 45, 47

### ✚ Death and Everlasting Life

It is intended that students will grow in their understanding of and commitment to the Reign of God proclaimed by Jesus Christ. This Reign is the presence of God in our hearts and in our world, renewing and reconciling all things. They will appreciate that God's Kingdom is here now, but will reach its fulfilment at the end of time, when all will be transformed and renewed in Christ. They will understand that their participation in this final Reign of God depends on faithfully responding to Christ's call to eternal life in heaven.

Insights: **6**, **8**, 20, 21, 22, 32, 34, 38, 39, 42, 43, 44, 45, 50

# To Know, Worship and Love: 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

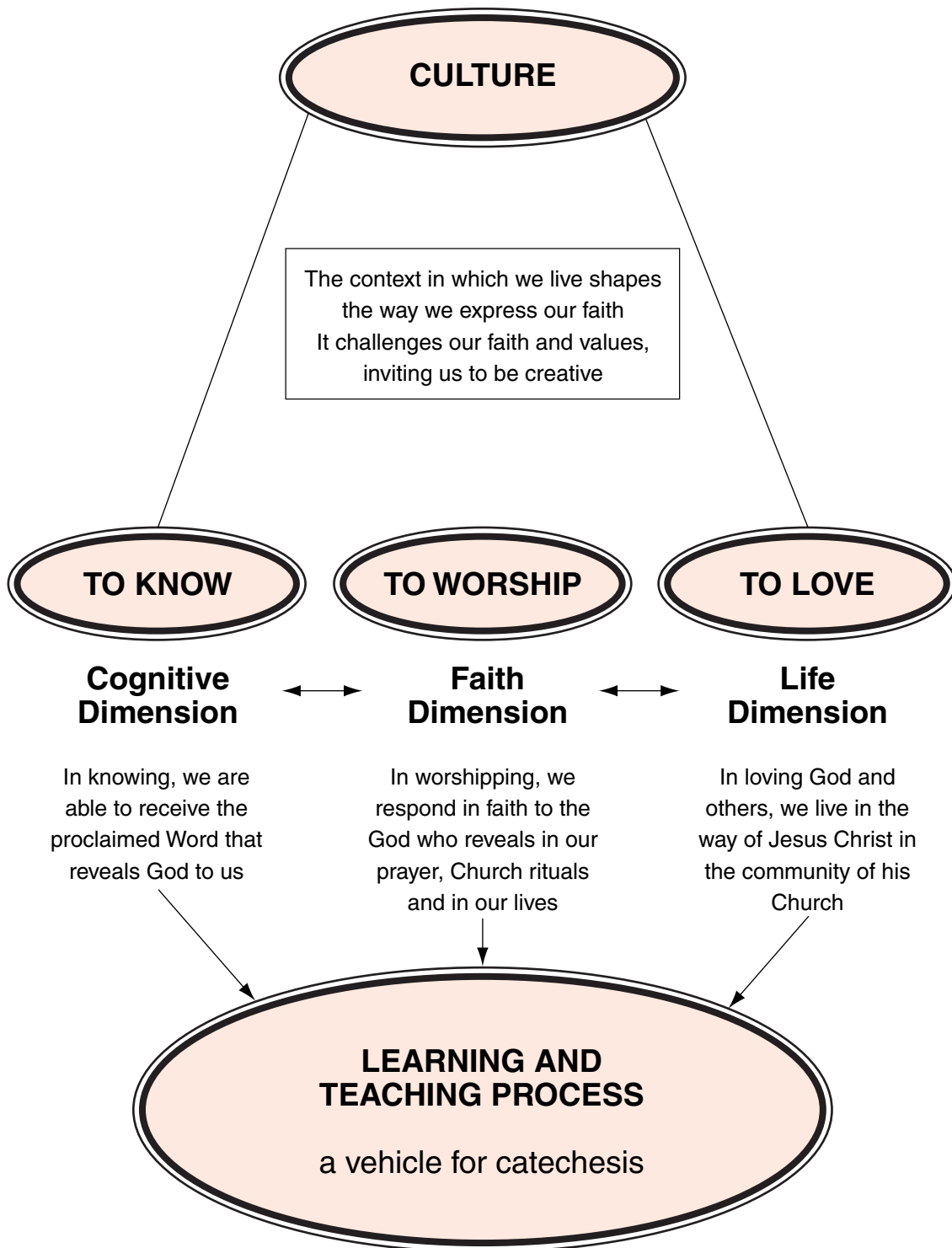
Worship is our response in faith to the God who is revealed in our prayer, Church rituals and in our lives. Within the classroom, opportunities and invitations to engage in ritual and prayer are essential.

## 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.

## To Know, Worship and Love: Linking the Vision of Religious Education with the 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) 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.

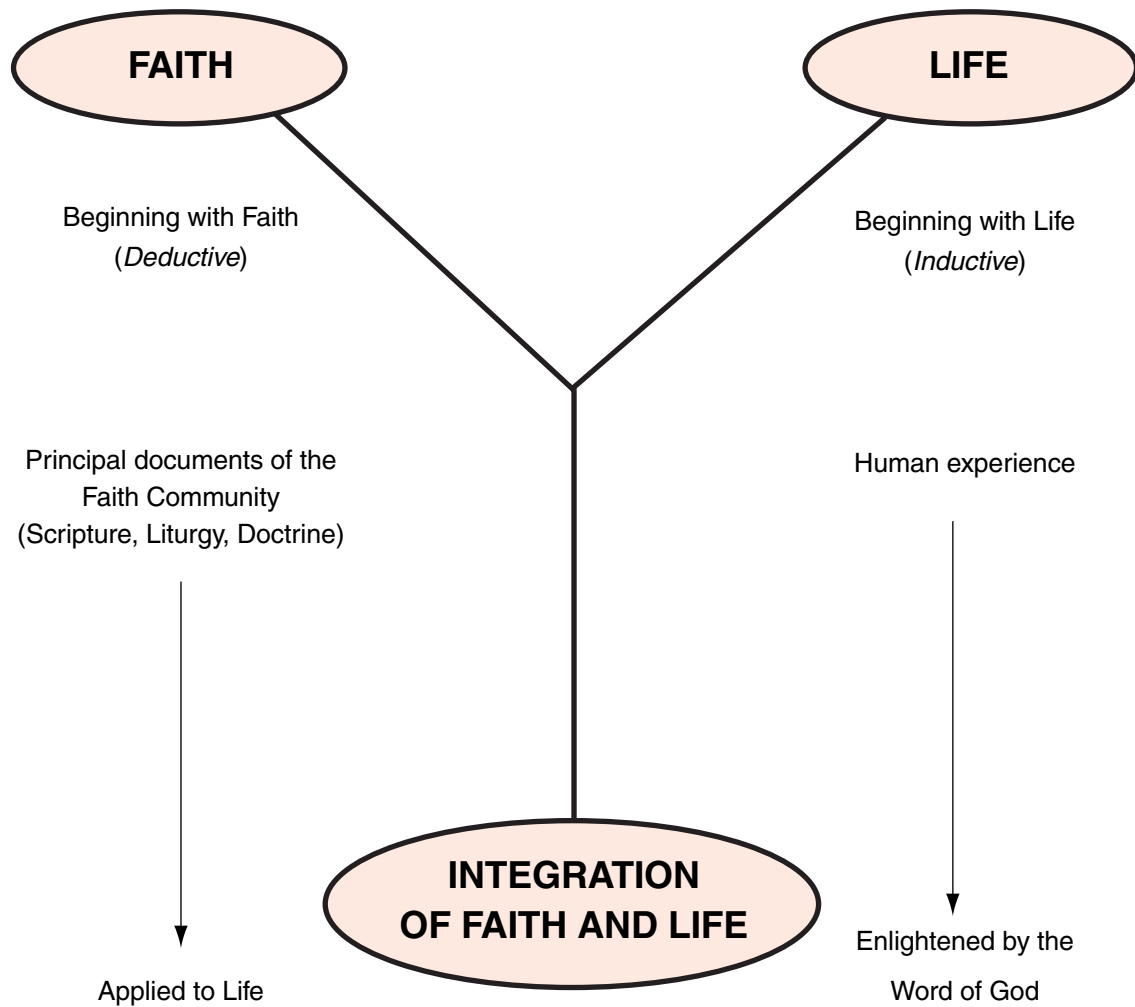
**Beginning with human experience** (sometimes called the inductive method) takes life experience as the starting point and enlightens or interprets that experience with the Word of God.

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)*



## The Content of a Unit: To Know, Worship and Love, Levels 3 and 4 (Student Text)

To Remember	<i>Simply stated points of doctrine to be gradually understood in depth in order to become a source of Christian life on personal and community levels. In this way the doctrine becomes part of each person's memory and the collective memory of the Church. (cf. GDC #154).</i>
Doctrinal Exposition	<i>The doctrinal content stands at the heart of the unit. The exposition aims to develop the points of doctrine into simple and accurate material for students to form a basis for learning within the unit.</i>
The Word of God:	<i>There are two sources for the Word of God – Scripture and Tradition. The Word of God is presented in the student Text (see notes).</i>
<i>In Scripture</i>	<i>The Scriptures are foundational at every level of catechesis. The Jerusalem Bible translation is used as this is the version used in the Lectionary. In this way Catechesis is linked to celebrating Liturgy. Scripture has been selected as appropriate for each unit to be explored by both educator and students.</i>
<i>In Tradition</i>	<i>This usually takes the form of material from a creed, Liturgy or one of the Sacraments. In this way God's Word is passed on to us within the living Church</i>
Our Prayer	<i>To respond personally to God, we pray as one People and as individuals.</i>  <i>Appropriate prayer takes up the main points of the unit. What is offered in the text is only a starting point.</i>
Living the Gospel	<i>Reflections, illustrations and stories that in some way relate the basic text to the lived experiences of students at home and at school.</i>
Our Heritage (books 4a and 4b)	<i>May contain customs or devotions which reflect and support the theme of the unit. It may also present the living heritage of the pastoral work of the modern Church.</i>
Did You Know?	<i>Interesting or further information related to the theme of the unit. It presents possibilities for further research and helps to build the vocabulary of a lived faith.</i>
Reflecting Together at Home and at School	<i>Suggestions as to how families might reflect upon and be involved in the learning which has occurred at school. This section attempts to support, respect and encourage parents as the first educators in faith of their children.</i>

# The Learning and Teaching Process

It is expected that educators will use the structure of the **Learning and Teaching Process** creatively to plan Units of Work that meet the **needs of students** within their particular school culture or situation. This might best occur when educators plan collaboratively within a **professional learning team**.

The structure of the **Learning and Teaching Process** is outlined as follows:

## + Orientation Phase

*Religious educators establish students' prior knowledge about the Unit of Work to be undertaken.*

+ **Development Phase** *and teachers work towards new and deeper understandings of the presence of God in their lives. They will come to hear and respond to the Word of God and explore the relationship between life and the Christian story.*

## + Synthesis Phase

*Opportunities are provided to reflect upon the learning experience and to respond both personally and communally.*

## + ... with these elements integral to the Learning and Teaching Process:

- + Catechetical methodology
- + Family and community involvement
- + Prayer and liturgy
- + Assessment and reporting
- + Unit evaluation
- + Scripture
- + Professional Learning
- + Resourcing

# Planning and Recording a Unit of Work in Religious Education

Religious educators need to keep specifically a **record of the curriculum** for religious education, including an overview of the units for each year, together with a **consistent format of planning completed for each unit** undertaken. This might best be undertaken collaboratively with colleagues and, as such, be regarded as an important feature of professional learning for all involved.

Any planning will require a clear awareness of **parish and school policies** regarding all aspects of the religious education program occurring within the community.

The recording of a Unit of Work in religious education takes into account:

- ✚ **special needs of all students**
- ✚ important seasons, feasts and events of the **Church year**
- ✚ timing of **sacramental preparations and celebrations**
- ✚ other important parish/school, local, diocesan, national or global **events**
- ✚ a **term-by-term or semester overview** of units for the year level or class, including all units to be covered in *To Know, Worship and Love*
- ✚ a **recorded development plan of each unit** with the following features evident:
  - the unit **title**
  - the unit **duration**, including dates of commencement and completion
  - the **development of the unit** with students within the three phases of the learning and teaching process and clearly demonstrating the catechetical methodology
  - **assessment** strategies utilized during the course of the unit
  - planned **family and community involvement** strategies
  - **evaluation** of the unit in the light of the learning outcomes and students' responses



# Resourcing the Religious Education Classroom

**The most valuable resources for religious education are those that occur naturally within the school community.**

- things that are often overlooked or taken for granted.
- most times, we don't have to look much further than ourselves, then add a little creativity into the thinking and planning.
- valued material resources need to be cared for and upgraded or replaced when necessary.
- new materials need to be chosen carefully in a collaborative way.

## Human

students  
 myself as a religious educator  
 immediate colleagues  
 religious education coordinator  
 families  
 librarian  
 parish priest  
 pastoral associate  
 other parish personnel  
 Catholic Education Office  
 support personnel  
 Catholic service organisations  
 booksellers  
 religious requisite retailers

## Material

Catechism of the Catholic Church  
 General Directory for Catechists  
 RE budget  
 RE policies and programs  
 To Know, Worship and Love  
 1995 Melbourne RE Guidelines  
 Scripture  
 the classroom  
 the home  
 items from the natural world  
 locations within the school environs  
 church or chapel  
 the local community  
 crucifix  
 coloured cloths  
 candles  
 religious art  
 religious references  
 computer technology  
 internet  
 religious journals  
 children's literature  
 audio  
 music  
 audio visual  
 art supplies and tools

# 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 'Reflecting Together at Home and at School' 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.

### Family

- ✚ The family is the basic community 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

Prayer is the turning of our awareness to the presence of God within our lives: it is the movement of heart and mind to this presence. Liturgy ritualises the unique relationship of our life and faith through the rich heritage of our Catholic Tradition.

Religious 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.

Prayer and Liturgy require of us 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.

The Eucharist is 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 priest, the assembly, and in the sacrifice and sacrament of his Body and Blood. The Eucharist invites us to respond in action to live the Gospel life.

- Prayer:**
- 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
  - engages the whole person
  - bringing our life before God, aware of our needs and those of others and the world
- Liturgy:**
- the formal prayer of our Catholic faith community
  - ritualises 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
  - bonds and empowers the community of believers who gather in faith to experience God's presence in Word and Sacrament
  - the Eucharist is the source and summit of all communal expression of the Church's relationship with God.

## Praying in the Classroom

- ✚ Provide a **diversity** of prayer experiences:
  - vocal
  - meditative
  - contemplative (cf CCC, nos. 2700–2724)
- ✚ formal/informal
- ✚ liturgical or non-liturgical
- ✚ use of Scripture
- ✚ engaging the senses: sight, sound, touch, smell, taste
- ✚ time and space
- ✚ music
- ✚ lighting, décor, visuals, 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.**

As students grow in their appreciation of the Old and New Testament texts, the unique and pre-eminent place of the Gospels requires emphasis. 'The Gospels are the heart of all Scriptures, because they are the principle source for the life and teaching of the Incarnate Word, our Saviour' (*Dei Verbum*, 18).

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' (*Dei Verbum*, 12).

In To Know, Worship and Love a method of exploring Scripture with students is suggested for primary levels 3 and 4. This method draws from current research and good practice and involves a three-stage process:

- ✚ **Learning about the Word,**
- ✚ **Listening and Responding to the Word, and**
- ✚ **Living the Word.**

**Learning about the Word:** Strategies are used to inform students about the text's background: the geography, history and culture of the Biblical world. Also, information about Scripture writers and their intended audience will be found. This requires that religious educators familiarise themselves with the biblical texts and make good use of the Scripture notes in the *Teaching Companion*, Catholic Biblical commentaries and other similar resources. Students may also have opportunity to analyse the literary styles within the text and to study the characters and how the plot unfolds. Students can then listen and respond to the text at a deeper level.

**Listening and Responding to the Word:** Here it is important to be aware of what we bring to a text as a reader or listener from our own experience and culture. Strategies should encourage students to imaginatively interact with the text, creatively responding to it. Students are encouraged to develop a receptive attitude to the word of God and an openness to respond to God's presence and action. Students are also to be encouraged to prayerfully engage with the text.

**Living the Word.** Students are now encouraged to find ways of taking the message of the text into everyday life:

- what does the text tell me about the God of love?
- what does the text say to me in my life?
- how does the word of God challenge me in my faith?

**The Scriptures invite a dialogue with our human experiences. This forms the basis of a rich prayer life, an increasing love of Scripture, and a committed response to the challenges of discipleship.**

## Scripture in the Religious Education Classroom

... be attentive to what the human authors truly wanted to affirm and to what they wanted to reveal to us by their words.

*(Dei Verbum 12)*

### Learning about the Word

- ✚ informing about the background of the text
- ✚ becoming familiar with biblical texts
- ✚ using commentaries and other resources
- ✚ literary styles and characters

### Listening and responding to the Word

- ✚ what we bring to the text as a reader and listener
- ✚ enter into the text imaginatively
- ✚ creatively respond in a variety of ways
- ✚ encourage a receptive attitude and openness to respond
- ✚ prayerfully engage

### Living the Word

- ✚ explore ways of taking the message into life
- ✚ dialogue with human experience

# 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.

## Assessment and Reporting of Students' Progress

*... gathering information about students' growth and achievement in relation to the content of the Catholic Faith Tradition ...*

### Some considerations ...

#### ... how students have gone about their learning:

- ✚ has the student used an inquiry approach?
- ✚ has the student utilised research skills?
- ✚ how has the student communicated her/his knowledge?

#### ... occur throughout all phases of the Learning and Teaching process:

- ✚ what do these students already know about this topic? (*Orientation*)
- ✚ what new knowledge, skills, understandings need to be explored? (*Development*)
- ✚ how will students demonstrate their new learning? (*Synthesis*)
- ✚ did assessment strategies relate directly to the learning outcomes for the unit?

**... communicating assessment information**

- ✚ How will feedback be given to students as to their growth and achievements?
- ✚ How will this be communicated to parents? Some suggestions might include:
  - interviews with parents
  - written reports
  - work samples/folios
  - outlines of intended student learning
  - opportunities for presentation (displays, concerts, school/parish Liturgy, etc)



# 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.

## Teaching Evaluation of a Unit

*... 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 regular 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, 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/K-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

## Sacrament, 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 4a**

## **Units of Work**

# God the Creator – Creation

## Doctrinal Focus:

- ✚ God is guiding his creation towards perfection. We call this Divine Providence.
- ✚ While God may have used evolution in creating the universe, every human soul is created directly by God.
- ✚ Only God can create from nothing. We thank God for the wonders of his creation.

## Background Notes

### The *Catechism of the Catholic Church* ...

**302** Creation has its own goodness and proper perfection, but it did not spring forth complete from the hands of the Creator. The universe was created “in a state of journeying” toward an ultimate perfection yet to be attained, to which God has destined it. We call “divine providence” the dispositions by which God guides his creation toward this perfection.

*As we reflect on the developing and unfolding dimensions of God’s creation we deepen our awareness of the providence of God. But the universe and every being within it has a purpose. It is all going somewhere: “in a state of journeying”. God is drawing all things and all beings towards a perfection which at present we cannot understand.*

**382** “Man, though made of body and soul, is a unity”. The doctrine of the faith affirms that the spiritual and immortal soul is created immediately by God.

*The human person is a unity of soul and body. Whatever way the human body first took form, and there are various scientific theories about this, the soul is the direct and immediate creation of God. My soul:*

- *had no existence before God created it*
- *is unique, unrepeatable,*
- *is united only to my body in one earthly life (i.e. my soul cannot enter another body and be “reincarnated”).*

**296** We believe that God needs no pre-existent thing or any help in order to create, nor is creation any sort of necessary emanation from the divine substance. God creates freely “out of nothing”.

*The freedom of God to create without any assistance tells us much about the relationship between God and the universe.*

- *God did not have to create anything.*
- *God did not need some pre-existent material to create this universe.*

- *God does not depend on creation. The universe depends on God.*
- *The universe is not divine. Nor is God a spirit roaming around the universe or a force locked into it.*
- *The universe is not a part of God, an “emanation” flowing out of God. It has its own order of being created by God, its own autonomy.*

## Religious Educator’s Personal Reflection

- ✚ Spend time reflecting on the beauty of God’s creation.
- ✚ Read from Scripture about the responsibility that God has given us in caring for our world.
- ✚ What can you do to care for the gift of God’s creation?
- ✚ As we are part of the world God created for us, reflect on the scientific advancements and the effects these have on your quality of life.

## The Word of God

### In Scripture

#### Genesis 1:1–31, 2:1–3 The First Story of Creation

The Priestly author of the first Creation account, sets out the first six days of Creation in two parallel sets of three days as follows:

<b>Day 1:</b> ✚ light	<b>Day 4:</b> ✚ sun ✚ moon
<b>Day 2:</b> ✚ sky	<b>Day 5:</b> ✚ air ✚ water
<b>Day 3:</b> ✚ land ✚ plants	<b>Day 6:</b> ✚ the human person

**Day 7:** ✚ The week closes with God’s blessing on the seventh day as a day of rest.

### Related Scripture

Genesis 2:4–24 – The Second Story of Creation

Genesis 9:1–17 – God’s New World Order

Psalms 104 – The Glories of Creation

Matthew 25:14–30 – Parable of the Talents

## In Tradition

The **Apostle's Creed** was written between AD 150 and AD 400 as a summary of Christian faith required before baptism. This compact creed is derived from the apostles, in the sense that it contains the their teachings recorded in the New Testament.

The longer and more technical **Nicene Creed** was proclaimed by the Council of Nicea in 325 and contains a summary of the great truths of the Catholic Faith. In 381 the section on the Holy Spirit was added by the Council of Constantinople. This is the creed we say or sing at Mass on Sundays and solemnities.

We are empowered as human beings to be responsible for God's creation. God's plan in caring for us and for all creation is called **Divine Providence**.

**St Augustine** was born 354, in North Africa. After being baptised in Milan, this great scholar returned to his native land and became Bishop of Hippo in 396, where he established communities of priests. He is regarded as the greatest theologian of the early Church. Among his many books, the "Confessions" continue to attract many readers in our own age, because here is a personal account of his early life, his moral and spiritual struggles, and his dramatic conversion to Catholic Christianity.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 2.1, 2.2, 2.3

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Level 4A: Unit 16 Respect Life!

Melbourne RE Guidelines:

Unit 23: Stewards of Creation

Unit 24: The Great Southern Land

# Learning Outcomes

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

- ✚ show an understanding of the perfection of God's creation
- ✚ discuss how God is revealed in each human person
- ✚ reflect with thanks, upon all of God's creation
- ✚ investigate how science and technology can help us to see God's creative plan



# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Read the prayer from the Student Text, in an environment where the students can reflect on God's creation around them.
- ✚ Read the story *The Garden* in the Student Text.
- ✚ Walk around a local garden. Discuss with the students, the features of the garden which they consider to be representative of the perfection of God's creation.
- ✚ Read the story of creation in Genesis 1, 2:1–3. Re-tell the story as a picture story – book for younger children.

## Development Phase

During this phase students and teachers may come to new and deeper understandings of Creation. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.

- ✚ Choose one special feature of the garden you visited which made it a beautiful garden. Create it in art form (clay, paint, etc). This can be used as a symbol of God's creation in a class prayer session.
- ✚ Compare the creation stories in Genesis 1 and 2.
- ✚ Human beings are regarded as the pinnacle of God's creation. Form a panel to discuss the implications of this statement.
- ✚ Design a time-line, depicting the sequence of events in the story of Creation as outlined in the first chapter of Genesis.
- ✚ Reflect on people, or groups, in the community who work for the protection of God's creation. Design a questionnaire to gather information about their work.
- ✚ Write a biography about the person or group.
- ✚ Human beings have had a positive and negative effect on God's creation. Record and compare what you regard as the positive and negative effects upon God's creation.
- ✚ List advances in science and technology over the last century. Research one that interests you and summarise its importance to the class.
- ✚ Construct a model of something God has created eg. one of the Wonders of the World. Make a facts chart to go with the model.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Write a prayer, like a psalm, about a place that is special to you eg. the beach, the bush. Begin by listing aspects about that place. Include a line about each aspect. Share your psalm with the class.
- ✚ Plan a class prayer time to thank God for his creation. Use the art work you have designed as symbols.
- ✚ With music quietly playing, lead the students in reflection, using the symbols as a focus.
- ✚ Design a garden in the school grounds, which can depict the beauty of God's creation. This activity could be integrated with a Science or SOSE topic.
- ✚ Invite an environmentalist into the classroom to talk about their work in the local and broader community.
- ✚ Conduct a debate about whether humankind has developed science and technology according to God's plan.
- ✚ Create an invention of your own. Justify its usefulness by making an advertising pamphlet for the product.
- ✚ Make a list of the essential needs of the human person and state how technology can assist in providing those needs.

## Reflecting Together at Home and at School

- ✚ Discuss in class or with your families, newspaper articles or television reports, which focus on issues of conservation or preservation of the environment.
- ✚ Try and spend more leisure time with your family enjoying outdoor activities.
- ✚ What is planted in the garden at this time of year? Stop and look. What special features do you notice about them?
- ✚ What flowers bloom at this time of year?
- ✚ What food can be harvested at this time of the year?
- ✚ Ask older members of your family to list the advances/inventions they have seen in technology throughout their lifetime. Prioritise the list and form an panel to justify the reasons for placing the inventions in this order

- ❖ Design a time-line, depicting the sequence of events in the story of Creation as outlined in the first chapter of Genesis.

<b>Day 1:</b>	<b>Day 4:</b>
<b>Day 2:</b>	<b>Day 5:</b>
<b>Day 3:</b>	<b>Day 6:</b>
<b>Day 7:</b>	

- ❖ Reflect on people, or groups, in the community who work for the protection of God’s creation. Use this questionnaire as a possible model to help gather information about the work of the community group you have chosen.

<input type="checkbox"/> Name of group:
<input type="checkbox"/> Why did you choose this particular group?
<input type="checkbox"/> Where does this group work?
<input type="checkbox"/> Who does this group work with/for?
<input type="checkbox"/> What type of work does the group do?
<input type="checkbox"/> How does this group go about its work?

# Virtues – Grace and the Moral Life

## Doctrinal Focus:

- ✚ The Christian life is marked by three virtues which lead us to God – faith, hope and love, and by four virtues which help us to lead a happy life – prudence, justice, temperance and fortitude.
- ✚ In Baptism we receive the theological virtues (faith, hope and love) and we are helped to live the moral virtues (prudence, justice, temperance and fortitude)

## Background Notes

### The *Catechism of the Catholic Church* ...

**1803** “Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.”

A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions.

The goal of a virtuous life is to become like God.

*Saint Paul’s magnificent words in Philippians 4:8 lead us into the virtues. What follows is virtually a paraphrase of Saint Thomas Aquinas. He wished to shape moral theology by stressing how to optimise virtues. Being good is not only avoiding sin but choosing the good, having a habit and disposition to do what is good. “The goal of a virtuous life is to become like God.” This quote from St. Gregory of Nyssa, a witness to Christian tradition, is included in our child’s text.*

*This positive approach guides us in the moral dimensions of “To Know, Worship and Love”. Children need to know the commandments and we teach them. But they need to understand how to live the commandments. The virtues set up ideals, give concrete examples, and reflect the quality of the Christian person. There can be no opposition between the “You shall not!” challenge of the ten commandments and the “You shall!” that is the confident invitation of the virtues.*

### Religious Educator’s Personal Reflection

- ✚ Reflect upon the Scripture reading *Phil. 4:8*. How do the virtues of faith, hope and love, prudence, justice, temperance, and fortitude reflect upon your own teaching practice in your everyday dealings with your students parents and colleagues?
- ✚ What are the virtues you recognise within yourself?
- ✚ What virtues did you practice in your life today?

## **The Word of God**

### **In Scripture**

Philippians 4:8

Paul encourages this early Christian Community of the Philippians to be patient with each other as they live out the true meaning of being a Christian. He encourages the members of the community to trust in prayer with a believing heart. The peace that will come from these prayer meditations will protect them from unnecessary tensions within community.

By this practice of thinking positively, good and honorable conduct will emerge for the betterment of the community.

### **Related Scripture**

Romans 5:1–5 Faith and hope

Mark 2:1–12 Cure of a paralytic

Luke 17:5–6 The power of faith

### **In Tradition**

In the Early Church the virtues of Faith, Hope and Love were foundational to the Church as we know it today.

Inspired by the Holy Spirit the Christian Communities acted upon their virtues in order to live out the gospel values in their daily lives. It was through continual dialogue through the letters of St. Paul that we witness the human condition of the early communities as they struggled to come to a common understanding of what it was to be truly Christ like.

These virtues are God's gifts to us. We are constantly challenged to accept them and to strive to live in ways that strengthen their work in us.

# **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### **Goal/Key Learnings**

Key Learning: 5.1

### **Related Units of Work (Level 4: Senior Primary)**

To Know, Worship and Love text:

Unit 2: Virtues – (i) Faith; (ii) Hope; (iii) Love

Melbourne RE Guidelines, Senior Primary:

Unit 6: Harmony in Community

# Learning Outcomes

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

- ✚ understand and recall the virtues that lead us to God and a good life
- ✚ know that we receive the virtues of faith, hope and love at Baptism

# Learning and Teaching Activities

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Discuss the meaning of the word 'virtues'
- ✚ Play a 'Bingo' game about 'Qualities of Living a Good Life'. Research the meanings of these qualities in the dictionary.
- ✚ Working in groups and using one of the virtues (eg. 'fairness') as the central word and create a concept map.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of the place of virtues in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Read the story in the unit *The Faded Photo*. Retell your own *faded photo* family story to your class.
- ✚ In groups, dramatise a short story on the human virtues of Right Judgement, Fairness, Self Control or Courage.
- ✚ Read the scripture passage Phil 4:8 in Student Text. Match the qualities of small communities of the early Church to your classroom, school or parish community. Compare the two and outline the similarities and differences.
- ✚ At Baptism, we commence our life's journey as followers of Jesus. Recall the celebration of the Sacrament of Baptism. A copy of the Rite of Baptism would be helpful. Locate the instances where the virtues of faith, hope and love are emphasised.
- ✚ Interview people in your life who reflect these virtues. What does it mean for you to have 'faith', 'hope' and 'love' in your life? How are these virtues expressed?
- ✚ Invite parents and other adults into the classroom.
- ✚ Listen to their story of how they see qualities/virtues in the people who affect their lives.  
Reflect on what you have heard and give opinions as to why these qualities/virtues are important.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Compose a mantra that can be sung as a response to spontaneous prayer on the virtues of other members of the class.
- ✚ Design your own symbol to represent any one of the ‘human’ (right judgement, fairness, self-control, courage) or ‘theological virtues’ (faith, hope, love) using a variety of art media.
- ✚ Plan and celebrate a class liturgy, using the prayers and singing a mantra written by the students.

## Reflecting Together at Home and at School

- ✚ Develop a mantra that you can all pray together.  
eg. “May the light of the Lord shine upon us” or “May the light of the Lord shine through all we do.”
- ✚ Who among your family and friends practices the virtues of right judgement, fairness, self-control or courage?
- ✚ Discuss with your family how these people have touched into your family life.



- ❖ Play a 'Bingo' game about 'Qualities of Living a Good Life'. Research the meanings of these qualities in the dictionary.

Insert 'qualities' in this grid:


Insert 'meanings' in this grid:


- ❖ Read the Scripture passage in Philippians 4: 8  
Match the qualities of small communities of the early Church to your classroom, school or parish community. Compare the two and outline the similarities and differences.

Early Christian Community	Our Parish Community

*Black-line Master 2.2*

# Virtues – Faith (i) – Grace and Moral Life

## Doctrinal Focus:

- ✚ The Christian life is marked by three virtues which lead us to God – faith, hope and love, and by four virtues which help us to lead a happy life – prudence, justice, temperance and fortitude.
- ✚ 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.

## Background Notes

### The *Catechism of the Catholic Church* ...

**179** Faith is a gift from God. In order to believe, man needs the interior helps of the Holy Spirit.

*In baptism we receive faith as a supernatural gift. With the help of the Holy Spirit, we are able to believe in God and the teachings proposed by the Church. This baptismal gift of faith may thus be described as a “seed” that needs to be nourished so it can grow into fullness. These children have been baptized. We are cultivating the virtue of faith that grows within them.*

*We should see the virtue of faith in the context of our catechetical vision, “To Know, Worship and Love”.*

- *Faith depends on sound religious knowledge, basis of belief.*
- *Faith is expressed in worship, responding to the God in whom we believe.*
- *Knowing and worshipping in turn strengthen faith and bear fruit in love.*

*The example of the saints provide us with role models for a living faith.*

## Religious Educator’s Personal Reflection

- ✚ Read the Apostles Creed. Choose one line in the creed that speaks to you and your own personal journey in faith. Reflect on your own faith story.
- ✚ How do you as a religious educator live out the virtue of faith in your everyday dealings with your students? In prayer? In faithful love of Jesus and his Church?

## The Word of God

### In Scripture

Matthew 14:22–33

#### **Peter tries to walk on water**

The story that occurs prior to this Gospel reading is the miraculous “Feeding the Five Thousand”. In this story the divine authority of Jesus is highlighted.

Jesus is exhausted and in need of rest. He sent his disciples to Bethsaida whilst he went to the hills to pray. To escape the crowd, the disciples decided to row across the lake. A strong gust of wind blew the boat off course and the disciples were frightened that they would drown. Jesus came to the disciples, walking on the water. But instead of responding in faith, they only become more frightened.

Peter, as their leader, leapt out of the boat and began to walk on the water. However, he began to doubt his faith in Jesus and became fearful. Jesus is again disappointed that Peter, who had witnessed the miracles he had performed, could still doubt in the wonders of God’s power and the personal availability of this divine power for them.

Mark 5:24–34

#### **Jesus heals a woman of faith**

The woman in this story is at her wit’s end. She is an outcast because of her condition. Her hemorrhage made her ritually unclean and she had to set herself apart from her family and her community until it stopped.

She had heard of Jesus and the miracles he had performed, but because of her condition it would have been totally inappropriate for her to approach Jesus and ask to be cured. But when she touched his garment, she was cured immediately because of her strong faith in his healing power. Jesus seeks her out and the woman comes forward to tell her story. Jesus commends her faith and bids her to go in peace.

### Related Scripture

Mark 8:27–30 Peter’s profession of faith

Matthew 26:69–75 Peter’s denial of Jesus

Luke 16:5–6 The power of faith

Acts 3:1–16 Peter’s cure of a lame person

### In Tradition

In the Early Church, the small communities gathered and retold the stories of Jesus who had walked amongst them. They also ‘broke bread’ together, celebrating Jesus, the Son of God, who was crucified, had died and is risen. These men and women had walked the roads with Jesus and witnessed his miracles. The faith of these Apostles was carefully passed on, the faith that has been handed down to us through history in the Church. Through the apostolic faith, summed up in the creeds, we can recognise the presence and power of God within our lives, here and now, and believe in the truths that God reveals through Jesus Christ.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 5.1, 5.4

Key Learning: 13.3

Key Learning: 14.1, 14.2

## Related Units of Work (Level 4: Senior Primary)

To Know, Worship and Love text:

Unit 2: Virtues – (ii) Hope; (iii) Love

Melbourne RE Guidelines, Senior Primary:

Unit 18: People of Faith

# Learning Outcomes

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

- ✚ Use Scripture and traditions of our Church to explore the virtue of faith
- ✚ Identify how the Holy Spirit guides our growth in faith
- ✚ Describe their growth in faith as a part of life's journey

# Learning and Teaching Activities

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Discuss what we understand by “faith” and the characteristics of people who have faith.
- ✚ Devise a list of synonyms for “faith”.
- ✚ Complete a set of belief statements, either individually or as a group (eg. I believe in/that ...).
- ✚ Interview older persons about their experiences of the Church when they were children.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of faith in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Report to the class any findings from discussions or interviews with older persons regarding their experiences of the Church when they were children.

- ✚ Using the short biographies of saints within the student text (Our Heritage) as a starting point, research the life of a saint. Create a fact file of this saint. Focus upon the ways that demonstrated the Holy Spirit at work in this saint's life through her/his strong faith in God. Present these facts creatively to the whole group. A computer program such as "PowerPoint" would be useful, if you have access to it.
- ✚ Construct a 'time-line' of your life, highlighting significant events for each year. Focus on each event and try to discern how each has influenced the important things in which you believe as a Christian person. These moments can be linked to the Holy Spirit being active in our lives and guiding our growth in faith.
- ✚ Read and listen to the story from the student text, *Tony Minds the Shop*. Discuss the issue of what it means to really have faith in someone – what it requires of you as the person trusting another, and what this can do for others.
- ✚ Analyse the Apostle's Creed as a concept map. Place "We believe ..." at the centre and the related concepts around them. (Discussion of what the Creed tells us about God, Jesus, the Holy Spirit Mary, the Church, followers of Jesus, etc. would assist here.) Illustrate each concept with appropriate symbols devised by the students and create a mural for display.
- ✚ Design a poster that indicates how our Church expresses its faith in many ways

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Write personal prayers of faith.
- ✚ Reflect upon the 'belief' statements you have written. Select the belief that you hold as strongest. Create a card with this belief clearly lettered and decorate it appropriately.
- ✚ Take turns in sharing the above as a part of class prayer celebrations.

## Reflecting Together at Home and at School

- ✚ Talk to your parents, grandparents, or another older person. Ask them to tell you a story about their childhood experiences of the Church.
- ✚ Who brought the Catholic faith to Australia in your family?
- ✚ What is your family story of faith in Australia?
- ✚ Ask a parent or grandparent to tell their story to the class.

- ❖ Construct a 'time-line' of your life, highlighting significant events. Focus on each event and try to show how each occasion has influenced the important things which you believe as a Christian person.

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## IMPORTANT EVENTS IN MY LIFE AS A CHRISTIAN

Age: ____ years	⇒	Age: ____ years
Age: ____ years	⇒	Age: ____ years
Age: ____ years	⇒	Age: ____ years

# Virtues – Hope (ii) – Grace and the Moral Life

## Doctrinal Focus:

✚ The virtue of hope enables me to face the future, trusting in God and wanting to be with him forever.

## Background Notes

### The *Catechism of the Catholic Church* ...

**274** “Nothing is more apt to confirm our faith and hope than holding it fixed in our minds that nothing is impossible with God. Once our reason has grasped the idea of God’s almighty power, it will easily and without any hesitation admit everything that [the Creed] will afterwards propose for us to believe — even if they be great and marvellous things, far above the ordinary laws of nature.”

*Hope has been called the “forgotten virtue”. Yet in our times so many people desperately need hope. To “hope in God”, like St Monica, means trusting in God’s ability to make things come right. We can also reflect on the words of the archangel to Mary “nothing is impossible with God”. They sum up how God is “almighty”. When we recognise such divine power, no matter what happens, hope can always rise in our hearts.*

*Note how our modern Catechism quotes from the Roman Catechism, a book prepared at the time of the Council of Trent when the Church faced the challenge of re-evangelising people in era of religious confusion, ignorance and division. Like our great Catechism today, it was a useful instrument for preaching and catechesis.*

## Religious Educator’s Personal Reflection

Both before and after the time of Jesus, people have proclaimed their hope in God. Prophets and other significant figures of the Old Testament spoke to Israel’s people of their potential if they would only hear and follow God’s words.

Jesus’ life, death and resurrection, his return to the Father and sending of the Holy Spirit, reassure us of the hope of new life and a share in God’s Kingdom.

Where is the hope in your Christian faith?



## **The Word of God**

### **In Scripture**

Romans 15:13–Good News for the Gentiles

St Paul's words here are prayer to the God on we focus our hope. This short passage concludes a section in which Paul appeals for unity based upon Jesus' example. Paul understands that both Jews and Gentiles share in the one hope of God's promises through Jesus' ministry as the Servant of all people.

### **Related Scripture**

Psalms 3, 23, 27, 39, 41, 67, 118, 139, 143

Jeremiah 29:11–14 A future full of hope

John 11:1–44 The resurrection of Lazarus

1Peter 1:3–4 We have a sure hope

### **In Tradition**

As Christians we live in hope, expressed here in the Nicene Creed. Our hope is in the realisation of God present, involved and active in our lives and in our world. Our hope lies also in knowing that we will one day share in the eternal reward promised to faithful followers of Jesus. Despite all the turmoil that life presents, despite our sufferings and failures, we can trust in God's unconditional love and the guidance of the Holy Spirit as we look to the future with hope.

## **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### **Goal/Key Learnings**

Key Learning: 5.1: 5.4

Key Learning: 13:3

Key Learning: 14.1: 14.2

### **Related Units of Work (Level 4: Senior Primary)**

To Know, Worship and Love text:

Unit 2: Virtues – (i) Faith; (iii) Love

Melbourne RE Guidelines, Senior Primary:

Unit 30: Message of Hope

# Learning Outcomes

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

- ✚ examine how hope enables us to face the future positively
- ✚ reflect in the trust we have in God and how this gives us hope

# Learning and Teaching Activities

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Describe the things you hope for. Order them in importance to you. With a partner, comment on each other's responses and, if you need, add to and re-order them. Compare your responses with those of the whole class. Perhaps a graph might help to do this.
- ✚ In small groups, read the story *Praying for Rain* (Living the Gospel) or *A Mother Who Hoped in God* (Our Heritage). Discuss: What are instances of hope evident here? Can you think of current examples of people who need to keep a strong sense of hope? Why is it important to have hope? What do you feel to be the most important thing for which we can hope?

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of hope in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Discuss, using the 'In Tradition' section within the student text, what the Christian message of hope holds for us.
- ✚ Interview a priest or pastoral associate about why the Sacraments of Healing (Reconciliation and Anointing of the Sick) are celebrations of hope.
- ✚ Find out about, and reflect upon, the hopes that others have for you, or the hopes that famous people have had for our world. Express the hope that most speaks to you in a painting or a three-dimensional representation
- ✚ Re-write one of the Psalms in your own words, emphasising the hope expressed in it.
- ✚ Brainstorm ways in which we, through living Christian lives, demonstrate our hope in God.
- ✚ Retell some of the stories of God's People who waited in hope for the promised Messiah, such as Joseph (Genesis 37–48), Moses (Exodus 1–15). Perform a dramatisation based on these stories.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Compose a simple tune to accompany a mantra, such as the one in the student text. Use this within class prayer opportunities through the day.
- ✚ Use the passage from Romans, either directly from Scripture or in the students' own words, as a blessing to pray over students at the conclusion of the day.
- ✚ Create expressions of your hopes using a piece of your favourite music and movement.
- ✚ Research the work of a Church organisation (eg. Catholic Missions; Catholic Family Services; Caritas, etc.), exploring the hopes that it holds for its works.

## Reflecting Together at Home and at School

- ✚ What do you hope for right now?
- ✚ What are your friends and family hoping for at present?

# Virtues – Love (iii) – Grace and Moral life

## Doctrinal Focus:

- ✚ The virtue of love enables me to love God and to love my neighbour as myself
- ✚ Jesus gave us a new commandment: “Love one another as I have loved you.”

## Background Notes

### The *Catechism of the Catholic Church* ...

**25** To conclude this Prologue, it is fitting to recall this pastoral principle stated by the Roman Catechism:

The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that anyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love.

*In the Prologue to our Catechism of the Catholic Church we find another beautiful quotation from the Roman Catechism, authorized by the Council of Trent. Four centuries later in a very different age we are influenced by the Second Vatican Council (1962–1965). But this paragraph reminds us that our Catholic Faith has not changed. The focus and goal of that Faith has not changed. We continue to guide children to know and worship but ultimately to love.*

*The virtue of love is “agape” in Greek or “caritas” in Latin, traditionally translated as “charity”. In English we need to use this word “love” cautiously because it can become rather tired or vague. There is a vast difference between “I love ice cream” and “I love you”. There is less difference between “I love you” and “I love you, my God”.*

### Religious Educator’s Personal Reflection

We are unable to separate the love of God from love of others. Jesus Christ and the prophets taught the law of love. Ezekiel speaks: “I shall give you a new heart, and put a new spirit in you ...” (36:26) It is such a promise of God that enables us to live the command to love given by Jesus himself. As the fulfilment of the divine Law, the Lord Jesus lived in this way and calls us also to do this. The Beatitudes model this way for us. (Matthew 5:1–12)

In my own life, how do I reflect the ideals of love as a follower of Jesus Christ? Who are those I know of who are able to exemplify this?

## **The Word of God**

### **In Scripture**

John 15:12–13 Jesus commands us to love

Jesus has commissioned his followers purposefully. They are to ‘go out and bear fruit, fruit that will last’ (15:16). This will fulfil Jesus’ command to love, assuring his disciples of oneness with God through him. His command shows that love is the new Law of his new People.

1 Corinthians 13:1–13 The greatest of these is Love

St Paul asserts that, whereas spiritual gifts that are imperfect will pass away, love will not. In using the image of a maturing human person, Paul is speaking of the eschatological totality of love, that is, love as encompassing everything at the end of time. He uses the beautiful illustration of the mirror to make the point that, whereas the mirrors of his day (made of polished metal) presented rather distorted images, the clear ‘seeing face to face’ of the divine will surpass our current human modes of knowing which are less than perfect. Seeing God ‘face to face’ is described as the Beatific Vision in Catholic teaching, the endless rapture of heaven.

### **Related Scripture**

Matthew 5:1–12 The Beatitudes

Mark 10:13–16 Jesus and the children

Mark 12:28–31; Matthew 22:34–40; Luke 10:25–28; John 13:34

The Greatest Commandment of all

Luke 15:11–32 The Forgiving Father

Luke 6:27–35 Love of Enemies

1 John 4:7–21 Love

### **In Tradition**

Christian theology commenced with the life and ministry of Jesus Christ and the scriptural writings that focused upon his teachings, influenced by the particular understandings of individual Christian communities and leaders. In the early Church, centres such as Rome, Antioch and Alexandria became centres of Christian theological thinking that developed with contributions from many early ‘Fathers of the Church’, Popes, bishops and saints. This period culminated with the work of St Augustine (354 – 430), whose profound thinking is still influential today. His understanding of divine love is particularly penetrating and fascinating.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 1.2, 1.3, 1.4

Key Learning: 12.1, 12.2, 12.3

Key Learning: 13.1

## Related Units of Work (Level 4a: Senior Primary)

To Know, Worship and Love text:

Unit 2: Virtues – (i) Faith; (ii) Hope

Melbourne RE Guidelines, Senior Primary:

Unit 11: Celebrating Love

Unit 12: Jesus Taught the Law of Love

# Learning Outcomes

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

- ✚ discuss how the virtue of love enables us to love God and others
- ✚ explain Jesus' new commandment of "Love one another as I have loved you" and its application to our everyday lives
- ✚ recognise that we are constantly challenged to be more like Jesus

# Learning and Teaching Activities

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ What do you understand about 'love'?
- ✚ Discuss the role and importance of love in our lives
- ✚ Read and listen to the short biographies *Her Secret is Love: Mother Teresa of Calcutta* (Living the Gospel) and *Saint Thérèse of Lisieux: "My God, I love you!"*
- ✚ Compare the ways in which these two great women chose to demonstrate love in their lives.

## Development Phase

During this phase students and teachers may come to new and deeper understandings of the love of God and others in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.

- ✚ Explain how Jesus showed love for his Father and for other people. What are ways in which we can follow Jesus' example?
- ✚ Role-play an instance from the Gospels when Jesus demonstrated love.
- ✚ Debate why Jesus' commandment of love is so important? On cards, list the reasons that you and the rest of the group have devised and rank them in order of importance.
- ✚ Reflect upon, and identify how you can use this commandment to direct your own life.
- ✚ Collect photographs and articles from newspapers that illustrate Jesus' love in the world.
- ✚ Describe Jesus' love. Writing a 'cinquain' poem would be one way of approaching this and relating it to the students' lives.
- ✚ The pattern for 'cinquain' is:
  - line 1 – one word title
  - line 2 – two adjectives describing title
  - line 3 – three words denoting action
  - line 4 – four words denoting feelings
  - line 5 – one word synonym for title

## Synthesis Phase

This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.

- ✚ Investigate instances of how members of the local community express love for each other.
- ✚ Plan a practical project in which your class might be involved and which reflects the sort of love Jesus calls us to show for others.
- ✚ Design and create banners or posters to illustrate different aspects of Jesus' call to love.
- ✚ As a class, regularly pray the blessing from the student text. The use of a ritual gesture, such as the extension of hands over each other, would add to the moment.

## Reflecting Together at Home and at School

- ✚ Who are the people in our lives who show us the love of Jesus?
- ✚ Think about the differences between Saint Therese, who was a **contemplative** sister, and Mother Teresa, who was an **active** sister.

- ❖ Write a 'cinquain' poem to show how you might express the love of Jesus.

The pattern for 'cinquain' is:

*line 1 - one word title*

*line 2 - two adjectives describing title*

*line 3 – three words denoting action*

*line 4 – four words denoting feelings*

*line 5 – one word synonym for title*



# Lent – Seasons and Celebrations

## Doctrinal Focus:

- ✚ 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.

## Background Notes

### The *Catechism of the Catholic Church* ...

**1095** For this reason the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the “today” of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church’s liturgy reveals it and enables us to live it.

*Jesus Christ has transformed time. Days, weeks, months and seasons have a new meaning once they are understood in the light of faith and the worshipping patterns of Christ’s Church. Starting with Sunday, the weekly celebration of Easter, and extending out across the year, we celebrate feast days, seasons, memorials of saints and heroes. The Catechism invites us to make the most of this cycle in catechesis.*

- *“The great events of salvation history” spanned thousands of years. In a symbolic way these events are concentrated into the Christian Year. This faith-inspired understanding of each passing year helps children to look back to what God has done in creating us, redeeming us and calling us to be his People.*
- *“The economy of salvation” is a technical term meaning God’s plan to save us and the means used (think of domestic economy which involves planning and strategy).*

*Liturgical catechesis is:*

- a **teaching through the liturgy** (eg. children learning through celebrating together in word, prayer and song);
- b **teaching about the liturgy** (explaining the words, symbols, signs, actions, mysteries and meanings of Catholic worship).

*The Church Year is invaluable as a plan and framework for both aspects.*

**1194** The Church, “in the course of the year ... unfolds the whole mystery of Christ from his Incarnation and Nativity through his Ascension, to Pentecost and the expectation of the blessed hope of the coming of the Lord.”

*Religious educators know that the annual cycle of Christian times and seasons offers many opportunities to lead children into “the whole mystery of Christ”. Lent and Easter are obvious “teaching moments” because they bring home Christ’s work of salvation and his message of prayer, penance, conversion and loving self-sacrifice. But generally speaking, regular religious education on the Church Year helps children understand time in a different way to non-believers. Most people in a secularised society see the year in terms of natural seasons, the financial year, sporting seasons, holidays and anniversaries. Christians are called to understand time in a different way. A year, a week, a specific day should have a new “shape” for us. This is sacred time, time resting in God’s hands, time going forwards to “beyond time” – eternity. Do we really see time like that?*

## Religious Educator’s Personal Reflection

- ✚ We begin the Lenten Season on Ash Wednesday and, by the use of the ashes, symbolically express our repentance.
- ✚ During the Lenten Season we can deepen our relationship with God and the Church and prepare ourselves to celebrate Easter. Working with the Holy Spirit, as the body of Christ, we can also strive to grow.
- ✚ Lent is a time for repentance and conversion. What do these terms mean to you?
- ✚ In what ways are you going to observe the Lenten Season this year?

## The Word of God

### In Scripture

Matthew 4:1–4 Jesus is tempted in the wilderness

After many days without eating, Jesus would have been very hungry. Satan used Jesus’ great hunger to suggest that he should use his powers to provide himself with food to eat. Jesus knew of the human need for food, but also realised that obedience to God was even more important. He knew that God would decide how his time of fasting would end.

Matthew 6:3–4, 6, 17–18 Jesus teaches ... giving to the poor, praying and fasting

Jesus cautioned his followers that if they their help to those in need was only in order in order to simply win praise, then this was of no value in God’s eyes. They will surely gain the praise they desire from those they could fool, but not reward from God. They are instructed, rather, to keep their giving secret from even their closest companions.

### Related Scripture

Matthew 4:1–11 Temptation in the Wilderness

Matthew 6:7–15 How to Pray

Matthew 6:16–18 Fasting in secret

Matthew 6:1–4 Almsgiving in secret

## **In Tradition**

Lent begins on Ash Wednesday. If we go to church on this day, we will receive a cross of ashes on our foreheads. The priest, deacon or special ministers administer the ashes to the community.

- ✚ this is a sign for everyone to see that we are prepared to repent and believe the Good News.
- ✚ it reminds us of Jesus' death on the cross and our own mortality.
- ✚ the ashes also remind us that God made us from nothing, and that nothing on earth is as important as loving God.

# **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

## **Goal/Key Learnings**

Key Learning: 3.2

## **Related Units of Work (Senior Primary)**

To Know, Worship and Love text:

Unit 3 – Holy Week

Melbourne RE Guidelines, Senior Primary:

Unit 29 – Jesus' Life

Unit 17 – The Paschal Triduum

# **Learning Outcomes**

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

- ✚ Examine Lent as a time of preparation for the Season of Easter
- ✚ Understand that Lent calls us to prayer, fasting and self-giving
- ✚ Recognise that we are constantly challenged to be more like Jesus

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Recall all you know about the Season of Lent?
- ✚ List any Lenten practices from within your family or community.
- ✚ Describe and draw what you understand by these Lenten practices.
- ✚ Reflect upon and write about times of growth and change in your life.

## Development Phase

During this phase students and teachers may come to new and deeper understandings of the Lenten Season. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.

- ✚ Share and discuss from the student text: *Pray, Fast, Give to the Poor*.
- ✚ Find in Scripture any messages related to prayer, fasting or self-giving (eg. Matthew 6 in student text; Acts 2:42–47; Matthew 22:34–40).
- ✚ Investigate the role of *Project Compassion* in your parish community. What part might your class group or school play in this?
- ✚ Using one of the Gospels, students identify the key teachings of Jesus and explain the implications of these teachings for their lives as Christians.
- ✚ Read/listen to any story that focuses on aspects of self-giving.
- ✚ Students list things they can do to help in their families.
- ✚ Ask students to write prayers of petition, directed to the Father, for their current needs.
- ✚ Plant seeds in the shape of JESUS or as a cross. During Lent, as the seeds sprout and grow, students can be led to discuss their own growth as disciples of Jesus.
- ✚ Compose the lyrics for a song based upon one of Jesus' important teachings. You may wish to put these words to some music of your own.
- ✚ Construct a large "Alleluia" sign. Around the word, students can place their Lenten plans for self-giving. The sign/poster can then be wrapped, sealed and even buried. It can then be dug up and used as a focus within a class liturgy during Holy Week or Easter.

- ✚ Plan and develop a class prayer service for each week of Lent. Use the following as possible symbols or resources: cross; water; purple, the liturgical colour of the season; pictures depicting death and new life; prayers from Lenten Sunday liturgies.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Create a poster advertisement for your class prayer celebration during Lent this week. What symbol might be appropriate to use as a visual focus for your advertisement?
- ✚ Read and discuss the story *Where's That Girl?* in the student text.
- ✚ Construct a 'word find' using 'Lenten' vocabulary.
- ✚ Reinforce the students' understandings of Lent by means of a continuing activity throughout the season. The following example will assist:
- ✚ Establish a 'bare' tree in the classroom or in a central place within the school.
- ✚ Invite students, staff and families to prepare a list of suitable penance activities for students.
- ✚ Place a penance activity in an envelope, decorated in dying and rising colours (suggest purple on one side and bright, 'living' colours on the reverse side). Place the envelopes on the tree, with 'dying' colours facing out.
- ✚ As part of a classroom/school ritual gather around the tree. A person chooses an envelope. The penance activity is read, reflected upon and placed on display for all to see. Return the empty envelope to the tree with its 'living' colour side facing out.

## Reflecting Together at Home and at School

- ✚ Is there an R.C.I.A. group in your parish? Find out about this group.
- ✚ Who are the catechumens and why is Lent important to them?
- ✚ Ask your grandparents, or an older person, about his/her memories of Lent as a child.
- ✚ What is the significance of Shrove Tuesday?
- ✚ What are some Lenten customs practiced in our parish and home?

## LENT WORD FIND

Directions:

Using the list of words below – find the words that tell us about LENT.

Colour each of the words.

Using a different colour – colour the letters that have not been used.

There is a secret message for you hidden in the puzzle. Write out these letters to make the words for this message.

\_\_\_\_\_

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A	O	P	U	R	P	L	E	U	R	L	O	V	E	P	A	R	R	T
U	S	I	C	I	P	P	R	E	P	A	R	A	T	I	O	N	E	A
T	C	H	A	N	G	E	I	O	N	D	F	A	I	T	H	U	C	R
M	U	G	W	I	N	P	E	A	C	E	G	L	M	E	N	T	O	R
E	S	O	P	E	R	O	E	A	S	T	E	R	E	V	I	D	N	E
P	T	S	E	S	D	L	I	F	E	V	I	G	I	L	T	H	C	P
R	O	P	E	O	P	N	R	E	F	L	E	C	T	I	O	N	I	E
A	M	E	P	O	R	J	E	S	U	S	T	S	T	O	R	Y	L	N
Y	S	L	U	S	I	G	N	S	C	R	I	P	T	U	R	E	E	T
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R	U	S	F	A	S	T	I	N	G	A	N	T	C	O	H	O	L	Y
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A	N	G	S	A	S	N	W	I	E	H	B	E	L	I	E	V	E	P
D	Y	I	N	G	E	R	G	E	C	A	N	P	A	T	R	E	T	O
C	E	V	L	I	E	S	P	R	I	N	G	B	R	U	H	O	L	Y
A	T	E	R	E	M	T	T	I	M	E	S	P	I	R	I	T	H	E
F	E	F	A	L	S	F	O	R	T	Y	T	O	F	G	F	R	E	E
E	D	E	A	T	H	A	D	A	Y	S	S	T	E	Y	O	U	R	+

*Black-line Master 3.1*

# The Seven Sacraments – Definitions of Sacraments

## Doctrinal Focus:

✚ A Sacrament is a visible action of the Church, where God is at work bringing Grace.

## Background Notes

### The *Catechism of the Catholic Church* ...

**1212** The sacraments of Christian initiation lay the foundation of every Christian life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life.

*The Catechism presents the sacraments in three stages. This is the first category: sacraments of Christian initiation, sacraments that literally make a Christian, that set a person in the Church, a living cell in the one Body of the Lord.*

**1421** The Lord Jesus Christ, physician of our soul and bodies ... has willed that His Church continue, in the power of the Holy Spirit, his work of healing and salvation.

*The second category is sacraments of healing. Through Penance and the Anointing of the Sick, Jesus continues the forgiving and healing work he began in his earthly life.*

**1534** Holy Orders and Matrimony are directed towards the salvation of others ... through service to others. They confer a particular mission in the Church and serve to build up the People of God.

*The third category is sacraments at the service of communion, that is, the social sacraments that build up the Body of Christ, the Church. Marriage and Orders establish two essential dimensions of the Church – the family and the hierarchy of leadership and service.*

### Religious Educator's Personal Reflection

The Christian community has at its very centre the celebration of the Sacraments. As they celebrate the Sacraments, Catholics believe that they literally come into contact with the Person of Jesus Christ. As followers of Jesus, we are called to carry on his work here and now. Through the Holy Spirit, Jesus lives in our faith community. As the Church is called to be a tangible 'sign and instrument' (*Lumen Gentium*, 1) of Jesus' presence, she can also be considered as a "sacrament" in the world.

The seven Sacraments are not just 'moments' in our lives and in the life of the Church. The community, through these rituals of the Church, comes together to celebrate the dynamic presence of God in their everyday lives.

God extends to us the invitation to be part of the sacramental community of the Church. It is up to us to take up the challenge of the invitation to celebrate our meeting with a God who feeds, forgives and heals. The Sacraments are outward and effective signs of God's love and continual presence in our lives.

Creator God, you always reach towards us, your people, evidencing your boundless love for us in countless ways.

In this world where every speck of creation speaks of you, may we be the chosen bearers of your welcome invitation to belong, the proof of your healing love, your gift in fulfilling service to all.

- ✚ At Baptism, when a white garment is placed upon the one baptised, these words are proclaimed: "You have become a new creation, and have clothed yourself in Christ". How is this evidenced in my thoughts and actions at this moment?
- ✚ Am I open to being touched by the divine?

## The Word of God

### In Scripture

Acts 2:38–41

On the day of Pentecost two separate groups received baptism, or the gift of the Spirit. The first group were the Apostles. The second group were those referred to in Acts 1:15 and Acts 2:1–4.

There was a difference between the two groups. In the first group, the people were *already* believers who had waited until after Jesus' ascension to receive the Holy Spirit. This group had lived with Jesus and had experienced his miracles, his good works and his Resurrection at first hand.

The second group were the people who became believers only after hearing Peter preach on the day of Pentecost. This is the normal experience of Christians today. We believe even though we have not seen. We experience within our own lives a strong connection to the life and saving work of Jesus Christ through the apostolic preaching and the sacramental life of the Church.

Matthew 28:16–20

After Jesus' death and Resurrection, his followers experienced several sightings of their risen Lord. Through these events, they steadily grew in understanding what their mission as a community of believers entailed. The Lord Jesus told them to go to the mountain overlooking Galilee and look out into the distance towards the Gentile nations beyond Israel. This was to be the next stage of their mission of spreading his Kingdom. The ministry that he had lived out for three years now passed on to his disciples. They were commissioned to go out as "apostles" and continue the works of Jesus, to baptise the peoples of all nations in the name of the Father, the Son, and the Holy Spirit.



## **Related Scripture**

### **Initiation**

Romans 6:3–4 Baptism in early Christian Community.

Galatians 2:20 ‘Christ lives in me’

John 1:29–34 Baptism of Jesus

Galatians 3:27 Put on Christ

Matthew 25:34–40 I was hungry and you feed me.

Luke 14:15–24 Everyone is invited to the Banquet

Matthew 26:26–30, Mark 14:22–26, Luke 22:14–23 The Last Supper

Acts 2:42–47 Breaking of Bread

### **Healing**

John 19:37 Conversion of Heart

Luke 15:11–32 The Forgiving Father

Luke 15:4–7 The Lost Sheep

### **Service**

Mark 8:31–32 Jesus foretells his death and Resurrection

John 13:1–20 Jesus washes his disciples feet

John 13:34 ‘Love one another as I have loved you’

Mark 16:15–20 Go out to the world and proclaim the gospel.

### **In Tradition**

Catholics believe that God touches our lives, reaching out to us in moments that we rightly term “sacred”. The Catholic Church particularly celebrates seven occasions when the sacred presence of God is unmistakable: when we are initiated into the community of believers; when we receive God’s forgiveness and healing; when people commit themselves to lives of service to others and to God. All seven sacraments have their origins in the life and work of Jesus. All sacraments relate to moments in our earthly lives.

In the early Church, a sacramental experience was termed “mysterion” or “mystery” in Greek. Later, the Latin term “sacramentum” was used, meaning a kind of sacred pledge, solemn oath or consecration.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 9.1,9.2, 9.3, 9.4

## Related Units of Work (Senior Primary)

Melbourne Guidelines 1995:

Unit 25. Initiation: Process of Belonging

Unit 13. A Change of Heart

Unit 27. Our Church Serves

# Learning Outcomes

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

- ✚ understand differences between signs and symbols
- ✚ recognise the attributes of rituals and their significance for life
- ✚ recognise the sacramental presence of God in the world and in their lives
- ✚ know the Seven Sacraments, group them appropriately, and understand their place and significance in the life of the Church
- ✚ link the celebration of the Sacraments with the life and ministry of Jesus

# Learning and Teaching Activities

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Gather examples of signs and symbols. Discuss and record their attributes (eg. “signs” have one set meaning that does not change ... a green traffic light means ‘go’, a ‘please knock and enter’ sign means precisely that; a “symbol” invites you to think more deeply, to become involved and identified with it, to change in some way ... the Australian flag, a crucifix, an award for bravery)
- ✚ Research the meaning of the term ‘ritual’. Choose a family ritual and describe its features.
- ✚ Paint a place or experience that has filled you with wonder and awe.
- ✚ Recall an important event of Jesus’ ministry. Locate it in the Gospels, read and summarise the main features of this event.
- ✚ List all the names of the seven Sacraments of the Catholic Church that you can recall.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of the seven Sacraments of our Church. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ From your own experiences, record observations regarding the attributes of symbols.
- ✚ Demonstrate any ritual gestures you can observe during the Mass. State what these gestures might mean. Check your responses with your parish priest or pastoral associate.
- ✚ Describe how you felt in the place or time you painted. Some people describe these sorts of experiences as ‘being aware of God’s presence’. Discuss why this might be the case.
- ✚ Role-play an incident from Jesus’ ministry. Be sure to clearly include the actions you think would have been a part of what happened. What gestures might Jesus have used that are a common part of our lives today?
- ✚ Read and discuss the information from the student text. From memory, ask students to write a description of each Sacrament. Create a cloze puzzle from your description.
- ✚ Make a card set for the seven Sacraments. You will need fourteen cards. On seven of the cards list the names of the Sacraments. On the other seven, in your own words, write an accurate description of each Sacrament. Shuffle and place the cards upside down on a table. Play “Snap!” with a partner, matching the Sacrament with its correct description.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Using a symbol from one of the Sacraments you have received, write a short reflection on how that experience has influence you in your daily interaction with your family and friends.
- ✚ Plan a ritual to celebrate a forthcoming school and parish event. Make sure that you include appropriate actions, words and symbols. Demonstrate this ritual briefly for your group.
- ✚ Create a family inventory of Sacraments celebrated, including names, dates, places and memories.
- ✚ Record the above dates for students on a calendar. Include these memories as a part of class prayer celebrations (eg. “Today is the anniversary of Jo’s Baptism, when she was first welcomed into our faith community ...”)

## Reflecting Together at Home and at School

- ✚ Find out about particular family rituals that have a powerful meaning for different family members.
- ✚ As a family, locate as many details of Sacraments celebrated by family members as you can. Bring them to class.

- ❖ Below are some interesting ideas about **symbols**.  
In pairs or groups, record examples from your own experiences:

<p>© <b>SYMBOLS have different meanings...</b></p>	<p>© <b>SYMBOLS can have powerful meanings...</b></p>
<p>© <b>Some SYMBOLS have meaning for a nation, or even the world...</b></p>	<p>© <b>SYMBOLS can make us experience deep feelings...</b></p>

*Black-line Master 4.1*

## EXPLORING RITUALS...

- ❖ Rituals are important in our lives. They involve actions, words & symbols, all working together. Complete the table with features of different rituals.

⊙ Rituals have movements and gestures with movement
⊙ Ritual actions are often repeated
⊙ Rituals help us to remember and to celebrate important events
⊙ Rituals use important words
⊙ Rituals happen in community
⊙ Rituals need people to be interested and to take part

## SACRAMENT SNAP

- ❖ Make a card set for the seven Sacraments. You will need fourteen cards. On seven of the cards list the names of the Sacraments. On the other seven, in your own words, write a brief, accurate description of each Sacrament. Shuffle and place the cards upside down on a table. Play “Snap!” with a partner, matching the Sacrament with its correct description.



# Reconciliation and Healing – Sacraments of Healing: Penance and Anointing of the Sick

## Doctrinal Focus:

- ✚ God always wants us to turn back to him after we have sinned.
- ✚ 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.
- ✚ The sacrament of Penance gives us the grace to overcome sins.
- ✚ Anointing of the Sick unites the sick to Christ for their own good and that of the whole Church.

## Background Notes

### The *Catechism of the Catholic Church* ...

**1847** “God created us without us: but he did not will to save us without us.” To receive his mercy, we must admit our faults. “If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.”

*Words from a sermon of Saint Augustine open this paragraph, which concludes with words from a letter of Saint John (1 John 1:8–9). Our Catholic tradition has a very practical approach to sin – be honest, confess it, be forgiven and go forward.*

*At times we hear about the “God’s unconditional love”. This expression can be misunderstood. It does not mean that God is indifferent to whatever we do. While it is true that God loves us no matter who we are or what we do, this does not mean that we can receive and benefit from God’s love without any conditions. To receive the Divine Mercy we must admit our faults, confess our sins and seek pardon and healing. Reconciliation is always God’s initiative, but it needs our human response to be complete and fruitful. Yet in this process, the grace of the Holy Spirit leads us towards the sacrament of Reconciliation.*

**1532** The special grace of the sacrament of the Anointing of the Sick has as its effects:

- the uniting of the sick person to the passion of Christ, for his own good and that of the whole Church;
- the strengthening, peace, and courage to endure in a Christian manner the sufferings of illness or old age;
- the forgiveness of sins, if the sick person was not able to obtain it through the sacrament of Penance;

- the restoration of health, if it is conducive to the salvation of his soul;
- the preparation for passing over to eternal life.

*In teaching older children about the sacrament of the Anointing of the Sick we emphasise these healing effects. Jesus offered people a healing of body, mind and soul, as is borne out in the gospel accounts of his many miracles. But we know that deep physical or mental suffering is something beyond the experience of most children. Our catechesis on Christ's healing sacrament will be taken further in this series as students grow older. They will learn what we may already know from experience: the God we know, worship and love is compassionate and close to us in the darkest moments of life.*

## Religious Educator's Personal Reflection

We must continually reflect on the life we lead, the choices we make and the actions we take. When we do not live the life God wishes for us, we choose to live in a sinful way. The sacrament of Penance brings us together again with God, with others and with ourselves. The sacrament of Anointing brings God's comfort and healing to those who are seriously sick. It signifies the hope we celebrate in God's unending love and care for each person.

- ✚ Think about your experiences of forgiving and being forgiven, of healing and being healed.
- ✚ In what ways are you a sign of Christ's healing presence to others?
- ✚ How might we convey the Christian message of hope, evident in the Sacraments of Healing, to others?

## The Word of God

### In Scripture

Luke 15:4–7 The parable of the lost sheep

This is the first of three consecutive parables which dramatically illustrate the reality of God's mercy for sinners. This story reverses the limited human perspective of such mercy. Here, God's mercy is as crazy as the image of a shepherd's preparedness to leave almost an entire flock in an effort to rescue just one of them. This message is reinforced in the two parables that follow.

### Related Scripture

Luke 15:8–10 The parable of the lost coin

Luke 15:11–32 The lost son

Mark 1:32–34 Many sick people healed

Mark 1:40–45 Cure of a leper

Acts 22:1–19 Conversion of Saul

2 Corinthians 5:18–19 Ministry of reconciliation



### **In Tradition**

In the sacraments of Penance and Anointing of the Sick, Christians have always had an opportunity to recognize the need for reconciliation and healing in their lives. These sacraments are the main ways our Church celebrates and effects reconciliation with God, ourselves and with other people. Freely offered to us, the sacraments are also our response to God's generous offer of forgiveness and healing,

## **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### **Goal/Key Learnings**

Key Learning: 9.1, 9.3

Key Learning: 10.2

### **Related Units of Work (Senior Primary)**

To Know, Worship and Love:

Unit 3 Lent

Unit 4 The Seven Sacraments

Melbourne RE Guidelines:

Unit 9 Developing My Humanness

Unit 13 A Change of Heart

Unit 30 Message of Hope

## **Learning Outcomes**

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

- ✚ Recognise God as a loving Father, always forgiving and encouraging us to return.
- ✚ Reflect upon how we can damage our relationship turning away from God's love.
- ✚ Identify the sacraments of Penance and Anointing of the Sick as celebrations of our change of heart and our return to God.

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Brainstorm words that show what we mean by "reconciliation"
- ✚ Role-play life situations which demonstrate experiences of reconciliation.
- ✚ Design a collage, using pictures depicting social justice issues and write about your feelings relating to these issues. Discuss how reconciliation might happen in relation to the images represented.
- ✚ Choose some healing stories of Jesus from the Gospels. Retell these stories and use a Bible commentary to break open the details of the stories, so that they can be better understood. Reflect on times when healing was important and how it was brought about.

## Development Phase

During this phase students and teachers may come to new and deeper understandings of the Sacraments of Healing. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.

- ✚ Read and discuss the introduction to this unit from the student text.
- ✚ Identify the connections between healing and reconciliation.
- ✚ Use the prayer from the sacrament of Anointing of the Sick to pray over the class. Make a special, decorated container for olive oil to use in anointing each other as a ritual within class prayer moments.
- ✚ List the meanings of these words: penance, contrition, conversion, confession, pardon, forgiveness, acceptance, repentance. Make a crossword puzzle listing the meanings as clues.
- ✚ Discuss the reasons for saying the Act of Contrition within the sacrament of Penance.
- ✚ Compose a simple prayer of sorrow to God
- ✚ Outline the celebration of the sacrament of Penance and the importance of each aspect.
- ✚ Record the components of the story of the Prodigal Son and compare these to our celebration of the sacrament of Penance. What are the similarities between the story and the sacrament?
- ✚ Sequence a series of important steps for reconciliation to be able to occur in your life.
- ✚ Act out some of the forgiveness stories in the gospels eg. the Prodigal Son, the woman at the well, etc.
- ✚ Create cartoon strips using clip art and 'talking bubbles' to tell the stories.
- ✚ Examine the effects that the sacrament of Penance has on our lives.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Plan and organise to celebrate the Second Rite of Reconciliation with class families.
- ✚ Celebrate a class liturgy of reconciliation and healing. The *Circle of reconciliation and healing* may be appropriate (see blackline master).
- ✚ Write a class story on the theme of healing for a younger audience. Illustrate and present it to a junior class as a 'big book'.
- ✚ Compile a list of sick people within the parish. With your parish priest or pastoral associate, plan an appropriate prayer service. Invite those who are sick to join in your prayer, or write to them telling of your intentions.

## Reflecting Together at Home and at School

- ✚ Discuss some of the times that you can recall reconciliation happening in your family? Why do you think we need to have forgiveness and reconciliation in our lives?
- ✚ Find out when Reconciliation is celebrated in your parish community. Your family might like to celebrate this great Sacrament of God's love and forgiveness together.
- ✚ See if you can discover the moments during Mass that speak clearly about forgiveness and reconciliation?

## A CIRCLE OF RECONCILIATION AND HEALING...

- **Choose four passages from the Gospels that demonstrate reconciliation and healing.**
- **Choose four prayers of sorrow written by students.**
- **Form a circle of all students.**  
**At four points around the circle, place an unlit candle.**
- **Nominate each of these points as ‘north’, ‘west’, ‘south’ and ‘east’**  
(the four main compass points... our world as a unity/whole)
- **Begin with all facing one point of the compass**  
e.g. “As we face towards the north, loving Father, we think of the patience you show us...” (The words used here can match a theme from a following Scripture passage).  
**Light the candle.**
- **Read one of the chosen passages from Scripture**  
e.g. “Loving God, your Word speaks in our lives...”, or sing an acclamation (the chorus from Marty Haugen's *Song at the Centre*) to introduce the reading
- **Following the reading, pause for a moment to reflect on the Word of God.** Individuals may wish to respond aloud here.
- **Respond with the chosen prayer of sorrow.**
- **Face, or move on to the next compass point and repeat for the remaining points.**
- **Invite all persons in the circle to rest a hand upon another’s shoulder** (or hands joined, arms extended, palms of hands facing upward, etc.) **in a gesture of healing forgiveness.**
- **Together pray or sing “The Lord’s Prayer”.**  
**Extend a sign of peace to each other and finish in song.**

# Holy Week – Jesus Christ/Seasons and Celebrations

## Doctrinal Focus:

- ✚ In Holy Week we remember the suffering, death and resurrection of our Lord Jesus Christ.
- ✚ By his sacrifice on the cross, Jesus overcame sin and death. We celebrate his sacrifice in the Eucharist.

## Background Notes

### The *Catechism of the Catholic Church* ...

**629** To the benefit of every man, Jesus Christ tasted death (cf. Heb 2:9). It is truly the Son of God made man who died and was buried.

*This simple statement stands at the heart of Holy Week. We are not following the trial and death of a human hero or a good man. The drama of Holy Week is about God's involvement in human suffering and death. As we introduce the children to the signs and symbols of the ceremonies of this great week, we let them know something of the marvel and mystery of the cross. We can show them the meaning of Redemption, that is was for our benefit that Jesus Christ offered himself up in sacrifice, the Lamb of the new Passover.*

### Religious Educator's Personal Reflection

- ✚ The celebration of the life, death and Resurrection of Jesus is fundamental to our Christian faith. Reflect on the days of Holy Week. What thoughts are important to you?
- ✚ How can celebration of the events leading into Easter renew you in your daily life?
- ✚ What does the memorial acclamation "Christ has died, Christ is risen, Christ will come again" mean to you?
- ✚ How are you, as a religious educator, able to capture the happiness and rejoicing in Christ's passage from death to Resurrection in your
  - \* life?
  - \* family?
  - \* teaching?

## The Word of God

### In Scripture

Mark 11:7–10 Palm Sunday

Jesus entered Jerusalem not as a conquering hero but sitting on a donkey as a king of peace, just as the Scriptures foretold (see Zechariah 9:9). Traditionally, military leaders rode on horses, while messengers of peace rode donkeys.

John 13:1–20 Holy Thursday

By the washing of the disciples feet, Jesus displays a humble example of his love in service and the forgiveness of sins. Only servants or slaves washed feet. All who followed this practice of humble service will be blessed and united to Jesus the Servant.

Matthew 27:27–56 Good Friday

Approximately six hours passed, from the time the crucifixion began, to the time Jesus died. Jesus perhaps wanted his final words to be loud enough for all to hear. His final cry “It is finished” confirmed that he was aware of what was happening to him. The words do not mean “This is the end” but that he had *completed* the saving work his Father had sent him to accomplish in this world.

John 19:38–42 Easter Saturday

Jesus’ body was taken down from the cross and laid in the tomb after wrapping it in a shroud with spices. Pilate sent a guard of Roman soldiers to guard the tomb and ensure it was closed securely.

### Related Scripture

Matthew 28:1–10 Mary Magdalen.

John 13:1–20 Jesus washes the disciples’ feet.

Mark 14:1–72 The anointing of Jesus and Jesus’ arrest.

John 18–19 The Passion and Death of Jesus.

### In Tradition

The three days beginning with the Lord’s Supper on Holy Thursday and concluding with the Easter Vigil, are called the Paschal Triduum. The word “paschal”, derived from “passover”, refers to the Easter events, the Passion, death and bodily Resurrection of Jesus of Nazareth.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Educational Goal Three

Key Learning: 3.2

## Related Units of Work (Senior Primary)

To Know, Worship and Love text:

Level 4a. Unit 3: Lent

Melbourne RE Guidelines:

Unit 17: The Paschal Triduum

Unit 30: Message of Hope

# Learning Outcomes

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

- ✚ identify the significance of the events of Holy Week as part of the Easter story.
- ✚ describe ways in which we celebrate as a faith community during Holy Week.
- ✚ recognise the Eucharist as a celebration of Jesus' sacrifice.

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Ask the students to recall their Lenten promises.
- ✚ Discuss why they made these promises.
- ✚ Reflect on the outcomes of these promises.
- ✚ What is Holy Week about?

- ✚ List the main days of Holy Week ie Palm Sunday, Holy Thursday, Good Friday and Easter Saturday.
- ✚ Under each heading, write briefly about the happenings on each day.
- ✚ Recall times in the student's lives when they have experienced suffering.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of Holy Week. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Locate the path that Jesus took during Holy Week, using a map of Jerusalem.
- ✚ Make a papier-mache map/model of the path to include the important events of Holy Week.
- ✚ Act out the events of Palm Sunday.
- ✚ Invite other classes and parents to join you.
- ✚ Read the story of the Last Supper and reflect on why this is so central to our Christian beliefs. What are the implications to you as a Christian, of the washing of the feet?
- ✚ Role-play the celebration of a special meal. Identify the feelings expressed in this meal.
- ✚ Write about what the word Eucharist can mean to you in your life.
- ✚ Plan a Seder meal and invite a Jewish Rabbi to explain the Jewish Passover to the students (see *To Know, Worship and Love*, Year 9, 5.3 and Pastoral Note on the following page).
- ✚ Plan a simple class liturgy. Include the ceremony of washing of feet to emphasise the role of Jesus as servant.
- ✚ Design a time line, outlining the events of Holy Week. This could be a class project, with small groups of students focusing on a particular day. Retell the story to younger grades.
- ✚ Using different places around the school grounds, pray the Way of the Cross, using prayers written by the students at each station.
- ✚ Imagine you were living in the time of Jesus' life and death. Retell the events of Holy Week in journal form, art, mime or as a frieze.
- ✚ Create the symbols we see in Holy Week using a variety of art mediums. Use these symbols during class liturgies celebrating Holy Week.
- ✚ Discuss in groups, times in your life when you have experienced suffering.
- ✚ Who has helped you when you are unhappy?
- ✚ Write a letter to that person to thank them for being there in times of need.
- ✚ It is sometimes difficult to say good-bye to someone close. Recall a time when you have had to say good-bye to a loved one. Discuss how you think Mary felt when she had to say good-bye to Jesus.



## Synthesis Phase

This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.

- ✚ Invite parents to whole school/class liturgies to celebrate the days of Holy Week. Plan the liturgy using some of the prayers and readings of Holy Week.
- ✚ Reflect on:
  - How do I serve God?
  - How can I follow Jesus' example?
- ✚ Plan with students how they can participate in the parish celebrations of Holy Week.
- ✚ Discuss with the students their family customs at Easter. Design a poster to tell others about these customs.
- ✚ Make a small cross and write on it how you feel when a person close to you has to go away.

## Reflecting Together at Home and at School

- ✚ Invite families to participate in school and parish liturgies during Holy Week
- ✚ Invite parents or members of the community to share cultural traditions of Easter that are significant to them.
- ✚ Students can share with their family, the Easter symbols they have made at school.

### Pastoral Note: Re-enacting the Seder

Teachers should note that re-enacting or arranging a seder meal should be within the *Guidelines for Catholic Jewish Relations* issued by the Australian Catholic Bishops' Conference, May 1, 1992. The appendix to these *Guidelines* states:

In recent years numbers of Catholics have become interested in celebrating Passover (Pesach, Seder). Thus it is necessary to draw attention to the following:

- i) Passover is a sacred feast to the Jews. When non-Jews demonstrate it, the rites of the Haggadah should be respected in all their integrity. For this reason the use of a text approved by a Rabbi is recommended; even if a text has been approved overseas, the local Rabbi should be consulted, as attitudes vary somewhat with place and circumstance.
- ii) It is desirable to invite a Jewish couple or family to conduct the rite.
- iii) One of the chief reasons for this celebration by Christians should be to acknowledge some of what we have received from the Jews in the history of salvation.
- iv) This ritual has value as background for teaching about the Last Supper, but it should never be a hybrid presentation of Jewish and Christian traditions.
- v) In recent years some Catholics have chosen to attend a Seder on Holy Thursday instead of the Catholic Liturgy. Thus they celebrate the deliverance of the Hebrews from Egypt, while omitting the celebration of our Passover and deliverance in Christ. It is strongly recommended that the Seder experience be held outside Holy Week, or at least at a time allowing for attendance at the Holy Week ceremonies.

# He is Risen – Jesus Christ

## Doctrinal Focus:

- ✚ Jesus Christ rose in the same human body that suffered on the cross
- ✚ Jesus' body was changed for a new life, no longer limited by earthly time or space

## Background Notes

### The *Catechism of The Catholic Church* ...

**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 Catholic Church insists on the physical Resurrection of Jesus. This means that his wounded body literally rose again from death. In this sense the Resurrection is a historical event, at a specific place and time. But the Church has never taught that the Resurrection was merely the resuscitation of a corpse or awakening someone from sleep. The Resurrection involved the transformation of the body of Jesus and his entering a new state of life. The glorious body of the risen Lord is:*

- *not limited by space or time*
- *able to be present at will*
- *no longer confined to earth*
- *ever present in heaven*
- *able to conceal or reveal his identity.*

**646** Christ's Resurrection was not a return to earthly life, as was the case with the raisings from the dead that he had performed before Easter: Jairus' daughter, the young man of Naim, Lazarus. These actions were miraculous events, but the persons miraculously raised returned by Jesus' power to ordinary earthly life. At some particular moment they would die again. Christ's Resurrection is essentially different. In his risen body he passes from the state of death to another life beyond time and space. At Jesus' Resurrection his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state, so that St. Paul can say that Christ is "the man of heaven."

*Paragraph 646 lists three cases of people Christ raised from the dead. These miracles were signs he gave to point to their future resurrection, but these people had to die again in order to enter eternal life. We believe that with them we will await that moment when “we will all be raised”.*

## Religious Educator’s Personal Reflection

The death and Resurrection of Jesus Christ is the central belief of our Christian faith.

In this season of Easter we celebrate Christ’s overcoming of death and raising us to new life. This event gives meaning to the events of Holy Week and transforms us, knowing that we can live in the joyful realisation of the fulfilment of God’s plan. We are now able to see the possibilities that Jesus has won for us. Easter renews our lives, enabling us to recall and relive the resurrection. It is this realisation we proclaim as a celebrating Christian community: Christ has died, Christ is risen, Christ will come again.

- ✚ How might the celebration of the Easter event enable our lives to be renewed?
- ✚ How can I enable my students to see beyond commercial images and come to a true appreciation of Easter symbols?
- ✚ As a religious educator, how can I prepare to celebrate fully in the Easter liturgies?
- ✚ In what ways does the Easter Vigil connect with the realities of my life?
- ✚ How might I encourage students and their families to participate in the Easter Vigil liturgy?

## The Word of God

### In Scripture

Luke 24:36–43 Jesus appears to the apostles

Luke writes for a non-Jewish community, perhaps in Antioch, needing to demonstrate that the risen Lord Jesus is alive in his own body and that he is not speaking of a ‘ghost’. Jesus is truly, vitally alive, though in a way beyond our imagination. He is a living person with a glorified body.

The most important experience of the risen Jesus is that of the eucharistic community gathered for the “breaking of the bread”. Here, in the Eucharist, the Lord Jesus continues his table fellowship with his companions.

Jesus’ followers realise that he is alive through their continual reflection on his word, their experience of his real presence in the Eucharist, and through their ongoing liberation from sin.

### Related Scripture

Mark 16:1–8 The empty tomb; the angel’s message

Matthew 28:1–20 The empty tomb

Luke 24:13–35 The road to Emmaus

John 12:23–26 “... unless a grain of wheat falls”

John 20:1–31 The day of resurrection

## **In Tradition**

### **Renewal of Baptismal Promises:**

- ✚ Do you believe in God the Father, that he loves and tends each one of us and our world and that he will draw us all to new life?

**Yes, we believe!**

- ✚ Do you believe that Jesus Christ rose from the dead, that he is present with us now and that he frees us from sin and saves us from death?

**Yes, we believe!**

- ✚ Do you believe that the Holy Spirit is at work in our lives, that the Spirit is helping each one of us to grow to fullness of life and drawing all people together into unity?

**Yes, we believe!**

- ✚ Do you believe in the Catholic Church, the family of the People of God, and that together we can enable the new life of Jesus Christ to touch and enliven this world?

**Yes, we believe!**

- ✚ Do you believe that the resurrection of Jesus Christ can change your life and that of the people around you?

**Yes, we believe!**

## **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### **Goal/Key Learnings**

Key Learnings: 3.1, 3.2

Key Learnings: 4.1, 4.2, 4.3

Key Learning: 14.3

### **Related Units of Work (Senior Primary)**

To Know, Worship And Love:

Unit 2 iii Virtues – Love

Unit 6 Holy Week

Unit 10 A Heart To Love

Melbourne Guidelines:

Unit 2 Follow In Jesus' Footsteps

Unit 17 The Paschal Triduum

Unit 29 Jesus' Life

## Learning Outcomes

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

- ✚ understand that Jesus lived fully as a human being, died and rose from the dead
- ✚ know that Jesus was changed for a new life after he rose from the dead
- ✚ recognise the message of hope in Jesus' suffering, death and Resurrection
- ✚ describe the key symbols and their relevance in the Easter liturgy
- ✚ reflect upon the effects of Jesus' Resurrection in their own lives

## Learning And Teaching Activities

*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 phases of methodology.*

*Involvement of both school and home is to be considered throughout the unit.*

### Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Compare accounts of the Easter event in the four gospels.

Mark 16    Matthew 28    Luke 24    John 20

*What do each have in common and what are their differences?*

- ✚ Decorate a large candle as a paschal candle, for class prayer celebrations during the fifty days of the Easter season and beyond liturgy in the parish church and highlight the lighting and significance of the paschal candle. Light your class candles from the paschal candle itself. Alternatively, students make individual 'paschal candles' to take home and light as a part of their gathering for a family meal.
- ✚ Share family Easter customs and investigate a range of cultural and historical customs and their significance.

### Development Phase

**During this phase students and teachers may come to new and deeper understandings of the Easter mystery in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Review the progress of students during Lent regarding Lenten promises – were they fulfilled? How?

Did you grow during this time? Can we experience such changes or growth at other times?

- ✚ Create a stained-glass window mural of the main Easter events.
- ✚ How would you tell the story of the Resurrection? Write a newspaper story or prepare a television news report or a report to your friends on the net.
- ✚ You may choose to prepare a report on one or more of the different events we find in the Gospels: Mary Magdalene in the garden, Peter and John finding the empty tomb, Jesus appears to his apostles, the story of doubting Thomas, the breakfast by the sea.
- ✚ Explain the symbols used during the Easter Vigil (light and darkness, fire, water, a meal). How do these symbols represent aspects of our daily lives, enabling us to reflect upon our basic needs? What do they mean for us as Christians?
- ✚ Explain the liturgy of the Easter Vigil. The initiation of new members into the Christian community through baptism may be highlighted, especially if the parish has an R.C.I.A. process.
- ✚ Recite and discuss the Renewal of Baptismal Promises from the Easter Vigil. Include these promises within prayer celebrations throughout the Easter Season, together with the acclamation “Alleluia!” Also, use any available facilities for creating a sense of movement from “darkness” to “light” within the classroom environment.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Role-play instances from students’ experiences whereby a ‘new start’ or a ‘new life’ might follow a time of disappointment, hardship or suffering. How might such ‘dying and rising’ experiences give us hope? What hopes do Jesus’ suffering, death and Resurrection give us?
- ✚ Discuss ways in which we experience the risen Jesus’ love and teaching today.
- ✚ Use a variety of media (eg. clay, fabric) to create paschal symbols that could be used in class liturgies. Encourage students to incorporate these symbols into a simple family ritual at home.
- ✚ Retell the Easter story in movement/mime/dance.
- ✚ Use Scripture accounts related to Easter as the basis for a guided meditation with the class.

## Reflecting Together At Home and At School

- ✚ Gather with adults from a number of your class families and find out about different ways in which families celebrate Easter in their homes
- ✚ Write a “gathering prayer” to commence a family meal or prayer. You might light a special Easter/paschal candle as you gather to remind you of the light and hope that Jesus gives to our lives.

**THE EASTER STORY IN THE GOSPELS:**

<b>Mark 16</b>	<b>Matthew 28</b>
<b>Luke 24</b>	<b>John 20</b>

*Black-line Master 7.1*

## RENEWAL OF OUR BAPTISMAL PROMISES

✚ Do you believe in God the Father, that he loves and tends each one of us and our world and that he will draw us all to new life?

**Yes, we believe!**

✚ Do you believe that Jesus Christ rose from the dead, that he is present with us now and that he frees us from sin and saves us from death?

**Yes, we believe!**

✚ Do you believe that the Holy Spirit is at work in our lives, that the Spirit is helping each one of us to grow to fullness of life and drawing all people together into unity?

**Yes, we believe!**

✚ Do you believe in the Catholic Church, the family of the People of God, and that together we can enable the new life of Jesus Christ to touch and enliven this world?

**Yes, we believe!**

✚ Do you believe that the Resurrection of Jesus Christ can change your life and that of the people around you?

**Yes, we believe!**



## AN EASTER LITURGY ...

- Suggestions for making a paschal candle
- An Easter liturgy to celebrate during the Easter season. (This could be suitable as an activity to share with families.)

### You will need:

- a white candle (approx. 6 – 8cm diameter)
- a pointed tool or nail (to mark the lines of the cross in the side of the candle)
- five red drawing pins (one for each end point of the cross and one for the centre point)
- coloured self-adhesive plastic sheeting. Cut an alpha A and an omega  $\Omega$  (the first and last letters of the Greek alphabet) from the coloured plastic sheet, together with numerals for the current year. Place the letters and numerals in a dish
- fire-proof bowl with kindling, placed on the ground

### What to do:

- assemble outside at dusk, or soon after
- light a small fire and gather around it silently

<b>leader:</b>	<b>We remember how Jesus overcame death and rose to a new life.</b> <b>We recall his death and his resurrection.</b> <b>We know that we also will rise and live forever with him.</b>
<b>first person:</b>	<b>Jesus, our yesterday and today</b> (scratch the vertical line of the cross into the candle)
<b>second person:</b>	<b>Jesus, the beginning and the end</b> (scratch the horizontal line of the cross into the candle)
<b>third person:</b>	<b>Jesus, the alpha</b> (place A at the top of cross)
<b>fourth person:</b>	<b>Jesus, the omega</b> (place $\Omega$ at the bottom of the cross)
<b>first person:</b>	<b>every time is yours</b> (place the first of the year's numerals in the top-left sector of the cross)
<b>second person:</b>	<b>all ages are yours</b> (place the second numeral in the top-right sector of the cross)
<b>third person:</b>	<b>to Jesus, the Christ, be glory and power</b> (place the third numeral in the lower-left sector of the cross)
<b>fourth person:</b>	<b>forever and down through the ages</b> (place the last numeral in the lower-right sector of the cross)

*Black-line Master 7.3 (Part 1)*

## AN EASTER LITURGY ... (continued)

leader:	<b>By these holy</b> ( <i>insert first pin</i> ), <b>and sacred wounds</b> ( <i>second pin</i> ), <b>may Jesus the Lord</b> ( <i>third pin</i> ), <b>watch over and guide us</b> ( <i>fourth pin</i> ), <b>and keep us all</b> ( <i>last pin in the centre of the cross</i> )
All:	Amen  <i>Leader lights the candle from the fire ...</i>
leader:	<b>May the light of Jesus' rising remove every trace of darkness from our hearts and our minds</b>  <i>Leader holds the candle high ...</i>
leader:	<b>Jesus, you are our light in the darkness</b>
All:	Thanks be to God!  <i>Led by the light of the candle, everyone follows the leader inside, stopping at several points to proclaim:</i>
leader:	<b>Jesus, you are our light in the darkness</b>
All:	Thanks be to God!  <i>Together, sing an Easter "Alleluia!"</i>

## PLANNING A LITURGY: A SUGGESTED FORMAT

Date: \_\_\_\_\_ Celebration: \_\_\_\_\_

❖ WE GATHER:

❖ WE LISTEN TO GOD'S WORD:

❖ WE RESPOND:

❖ WE ARE MISSIONED:

# The Spirit Alive – The Holy Spirit/Prayer/Liturgy

## Doctrinal Focus:

- ✚ The Holy Spirit gives us the grace to help our faith to grow
- ✚ In the liturgy, the Holy Spirit enables the assembly to encounter Christ
- ✚ The Holy Spirit strengthens us in the sacrament of Confirmation
- ✚ Gifts of the Spirit; Fruits of the Spirit

## Background Notes

### The *Catechism of the Catholic Church* ...

**684** Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to “know the Father and the one whom he has sent, Jesus Christ.”

*This is an explanation of “sanctifying grace”, the presence and work of the Holy Spirit, given in baptism, restored in reconciliation and strengthened in all the sacraments.*

**1112** The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by his transforming power; and to make the gift of communion bear fruit in the Church.

*We tend to think of worship in the liturgy as something we do. But when we gather to celebrate the Eucharist and sacraments, the Holy Spirit is present, leading and guiding us, helping us to worship.*

**1316** Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

*In Baptism we have received the Holy Spirit. Confirmation perfects this gift and directs it in these ways:*

- “divine filiation”, being daughters and sons of the Father, is deepened;
- we are incorporated more firmly in Christ, in a deeper union with him;
- our bond with the Church is strengthened;
- we are associated with her saving and transforming mission in this world;
- we are helped to bear witness to our faith in what we say and do.

**1845** The seven gifts of the Holy Spirit bestowed upon Christians are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.

*In the student texts we name the seven gifts with more modern terms taken from the current English translation of the rite of Confirmation. The gifts have great value in teaching older children about what God offers us in grace and how we can live as Christians by using divine gifts. One interesting exercise is to ask children what gift they see as most important in their lives and why. It is a question adult religious educators may well ask themselves.*

## Religious Educator's Personal Reflection

As an adult, how do you perceive the Holy Spirit at work in the world today?

What do you see as the presence of the Spirit in other persons?

Use the Renewal of Baptismal Promises (an adaptation of which is presented with Unit 7 in the Level 4a Teaching Companion) to quietly reflect upon and make a personal renewal.

What might be the personal challenges that this renewal of Baptismal promises places before you?

## The Word of God

### In Scripture

Luke 4:16–22 The Spirit of the Lord has been given to me

In this passage, Jesus' entire ministry is presented in summary. Here we sense both the work and the struggle of Jesus for acceptance among his own people. In a framework of promise and fulfilment, Luke emphasises that Jesus' life and work occurs within his own Jewish tradition. In this context, Jesus' words and actions are a part of a regular visit to the synagogue, where men gather to read and comment on the Scriptures.

In reading from the scroll (Isaiah 61:1–2 and 58:6), Jesus makes it known that he has received God's Spirit. Here, Jesus reveals his messianic identity and divine mission.

He makes reference to "the Lord's year of favour" – the year of Jubilee. This links his mission with the restoration of people and property, so integral to this ancient tradition. In the age of the Messiah, the great Jubilee will occur.

Jesus' declaration, "This text is being fulfilled today even as you listen", refers not only to the time of Jesus, but to our present time when this fulfilment occurs.

The astonishment of those listening to Jesus is due to the realisation that this man, whom they have known only as "the son of the carpenter", should be the One to deliver God's true word and fulfil God's promises of a Saviour.

## **Related Scripture**

Mark 1:9–11; Mathew 3:13–17; Luke 3:21–22; John 1:29–34 The baptism of Jesus

1 Kings 19:9–13 Elijah’s encounter with God

Galatians 5:22–24 Fruits of the Spirit

1 Corinthians 12:4–11 The variety and the unity of gifts

Romans 8:9; 4–17 Everyone moved by the Spirit is a child of God

## **In Tradition**

### **The Gifts of the Holy Spirit.**

During Confirmation, the seven gifts are named in the prayer the bishop says over the candidates just before the sacramental anointing with Chrism. These gifts, imparted at Baptism, indicate the potential of each Christian to follow the Lord Jesus effectively. It is our hope that these gifts will be strengthened and revealed throughout the growth of each person. So, it is good for us to regularly recall the gifts of the Holy Spirit, to renew our enthusiasm to pursue the Christian mission to which we are called.

# **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

## **Goal/Key Learnings**

Key Learning: 1.1, 1.2

Key Learning: 6.1, 6.2

Key Learning: 9.1,9.2

Key Learning: 14.1

## **Related Units of Work (Senior Primary)**

To Know, Worship and Love text:

Unit 2 Virtues

Unit 4 The Seven Sacraments

Unit 9 The Holy Trinity

Unit 11 Our Church Community

Melbourne RE Guidelines:

Unit 1 What Makes You a Christian?

Unit 4 Signs and Presence of the Spirit

Unit 22 Traditional Prayers and Devotions

Unit 32 Our Church Serves

## Learning Outcomes

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

Examine how the Holy Spirit helps us to grow in faith

Know that the Holy Spirit is with us when we gather, in Jesus' name, as a believing community

Discuss ways in which the Holy Spirit strengthens us through the Sacrament of Confirmation

## Learning and Teaching Activities

### Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Many people talk of the 'spirit' evident at sporting events. Identify the many factors that contribute to this.
- ✚ List your own strengths and weaknesses.
- ✚ Examine the Baptismal promises that are renewed during the Confirmation liturgy and at Easter.
- ✚ Pray these promises together.
- ✚ With a partner, decide together the virtues, gifts or talents you might require to be stronger in each of these beliefs.
- ✚ As a class, summarise these beliefs and display them. Place responses alongside the beliefs.

### Development Phase

**During this phase students and teachers may come to new and deeper understandings of the presence of God in their lives. They will come to hear and respond to the work of the Holy Spirit and to explore the relationship that exists between life and the Christian story.**

- ✚ Discuss and re-state the seven Gifts of the Spirit (*In Tradition* in the student text) in your own words.
- ✚ Choose one of these gifts that you feel you most need to develop in your life.
- ✚ Construct and decorate a box for each of the Spirit's gifts.
- ✚ Write and perform a play that demonstrates this gift alive and active in a life situation.
- ✚ Imagine a society where the gifts of the Holy Spirit enabled all of the gifts and fruits to be evident. Draw how you imagine this society could be.
- ✚ Compare students' responses to the Baptismal promises with the Gifts of the Spirit that are recognised and celebrated at Confirmation. Are there any similarities or differences evident? Discuss reasons why it might be important to renew these promises as a community.

- ✚ Read the Scripture passage in the student text (Luke 4:16–22). Using a Bible commentary, find out about some of the background to this passage. List any factors that might have an impact on our understanding of this passage.
- ✚ Determine what you think we are “sent” to do as followers of Jesus.
- ✚ Create a three-dimensional representation of this aspect (eg. bringing good news to poor; proclaiming liberty, etc.)
- ✚ Plan a Eucharistic liturgy with the class, using the above Scripture or Corinthians 12:4–11 as a starting point. Integrate some other suitable aspects of this unit within your planning without overloading the liturgy.
- ✚ Brainstorm ideas around the Scripture (eg. music, symbol/décor, movement, etc.) for each part of the Mass (Gathering; Listening to the Word; Sharing in the Eucharist; Missioning). Perhaps you could invite a priest, pastoral associate and parents to join with this activity.
- ✚ In small groups, plan aspects of the celebration, coming together regularly to ensure that collaborative discussion and decision-making occurs.
- ✚ Come together to celebrate.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Investigate the Rite of Christian Initiation of Adults (R.C.I.A.) and present an outline of this process. Invite the parish co-ordinator for R.C.I.A. and a catechumen to assist with this.
- ✚ Work together to evaluate the Mass you planned, prepared for and celebrated as a class. What were the gifts evident in each person’s contributions? How did these come together within the celebration? Was there a sense of being gathered together by the Spirit in Jesus’ name? How was this shown?
- ✚ Write a description of each of the fruits of the Holy Spirit as an acrostic. Locate photographs from printed media that illustrate these fruits in action.

## Reflecting Together at Home and at School

- ✚ What signs of the Holy Spirit at work do you see in the world around you?
- ✚ What gifts of the Holy Spirit do you see in each other? How might these gifts be affirmed?
- ✚ Does your parish conduct either of the Rites of Christian Initiation for Adults or Children (R.C.I.A. or R.C.I.C.)?



# The Holy Trinity – God

## Doctrinal Focus:

- ✚ God the Father is our Creator; God the Son is our Redeemer; God the Holy Spirit is our Sanctifier.
- ✚ The Trinity is the central mystery of our faith, revealed to us by Jesus and by the Holy Spirit.

## Background Notes

### The *Catechism of the Catholic Church* ...

**267** Inseparable in what they are, the divine Persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

*The Catholic doctrine of the Holy Trinity avoids three errors about God:*

- 1 *The Monad – that God is One in a bland impenetrable way.*
- 2 *Sabellianism or modalism – that “Father”, “Son” and “Spirit” are merely three names or aspects of the one God.*
- 3 *Tritheism – that God is a made up of three gods.*

*In the Holy Trinity we affirm the Unity of the one God: that God is One. Yet we affirm the “openness” of God, the dynamic Divine Life of the mutual love of the Father and the Son and the Holy Spirit. Each Person is inseparable from the other Persons in what they are and what they do. Yet what is distinctive or “proper” to each Person is seen in a specific “mission”, eg. the Son becoming man or the Spirit poured into our hearts as gift.*

**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.

*We enter the greatest Mystery once we reflect on the Holy Trinity. A Celtic story has been included in this unit to underline the mystical dimension of this central and defining truth of Christianity. We can never understand the Trinity yet we are drawn into this Mystery through faith.*

## Religious Educator's Personal Reflection

- ✚ Brainstorm some of the beliefs about God that you hold dear. How do you express these beliefs?
- ✚ What particular teachings of Jesus speak to you and relate directly to your personal and professional life?
- ✚ How do you see the Holy Spirit at work in your life?

✚ How do you discover the presence of God in your daily dealings with your students?

✚ How do you reflect your Christian beliefs in service to others?

## The Word of God

### In Scripture

John 14:15–17 Jesus, the Son of God, promises that the Holy Spirit will come.

Jesus was foretelling the time when he would return to the Father and that his followers would not be abandoned. He would send the Holy Spirit to be their Counsellor (*parakletos*), who would guide and strengthen them in their mission of spreading the Good News. Although Jesus would be gone from their sight, the disciples would continue to know his presence within them in the power of the Spirit, ever active in their service of good works to the community and to each other. The three Persons of the Trinity are implicit in this passage of scripture.

Matthew 28:16–20 Appearance in Galilee.

### The Mission to the World

Without hesitation, the apostles went to the mountain to which Jesus had directed them. From the top of the mountain, they could view the possibility of how the Kingdom of God could spread to the Gentile Nations. In the three years of his public ministry, the mission of the Lord Jesus was restricted to Israel. Now the ministry that the risen Christ passes to his Disciples will be one that must reach all nations, bringing them Baptism in the name of the Trinity. Jesus reassures his followers that he will be with them through all their work on earth, even to the completion of time.

### Related Scripture

1 Corinthians 12:4–11 Varieties of gifts but the same Spirit

Acts 2:38 Receive the gift of the Holy Spirit

Acts 11:15–18 God gave them the same gift of the Holy Spirit

1 Timothy 4:11–16 Do not neglect the gift that is in you

### In Tradition

**‘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.’**

The Glory be to the Father is a doxology – an ancient prayer of praise to God the Blessed Trinity. It is usually recited at the end of each psalm during the Liturgy of the Hours or at the end of a decade of the Rosary. The prayer is often referred to as the ‘Glory Be’

The Rosary includes meditation on the main mysteries of salvation and the recitation of certain prayers. The mysteries are The Joyful Mysteries, the Sorrowful Mysteries and the Glorious Mysteries. Meditation on each mystery is accompanied by the rhythmic praying of Our Father, ten Hail Marys and the Glory to the Father. The vocal prayer helps the mind focus on the great events of the life of Jesus and Mary.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 1.1, 1.3

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Level 4A: Unit 17 Mary Our Mother

Melbourne RE Guidelines:

Unit 1: What makes you a Christian?

Unit 26: Made in God's Image

# Learning Outcomes

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

- ✚ Examine the mystery of the Holy Trinity and the qualities of each Person of the Trinity.
- ✚ Distinguish the characteristics of a Christian person called to live as Jesus.
- ✚ Explain the place of the Sacrament of Confirmation in living as a Christian.

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Using the following questions, discuss with the students:

Who is God?

What does God do?

What does God look like?

How does God feel?

Where is God?

This discussion will bring forth a variety of responses that will identify how they view God at work in their lives. Keep these responses, as they will be used in the next phase activities.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of the Holy Trinity. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Using a noticeboard or a whiteboard, students can record throughout the day, examples of how they experience God in their everyday life. Make a class booklet which reinforces the examples the students have listed.
- ✚ Using the symbol of the three inter-woven circles which represent the Trinity, discuss the role of the Father as Creator, the Son as our model and the Spirit, as constant source of strength to help us live our lives.
- ✚ Read the introduction to this unit in the Students Text and discuss with your students the meaning of the words in bold print.
- ✚ Read the story *The Island of Mysteries*:
  - role play the scenario
  - design a book front cover for the story
  - write the story as a play.
- ✚ Look back at the responses gathered from the Orientation Phase. Compare these responses with the Scripture reading, John 14:15–17.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Have the students express their understanding of Holy Trinity through a variety of art mediums.
- ✚ Use the prayer in the Student Text in a class liturgy.
- ✚ Design a symbol of the Trinity noting that each of the three aspects of the design has to be equal in all respects but in essence only one design.
- ✚ In a class liturgy have the students pray the ‘Glory be to the Father’ as a spontaneous prayer about the presence of God the Father, God the Son, and the Holy Spirit in their lives.

## Reflecting Together at Home and at School

- ✚ Students and families can brainstorm ways in which they lead a Christian life.
- ✚ What are some of the things in your world that give you a sense of the goodness of God? Name four things. Now pray the ‘Glory be to the Father’ together as a family.
- ✚ Each member family write their individual faith response to God and then pray together.

## Planning a Liturgy: a suggested format

❖ **WE GATHER AND PREPARE:**

❖ **WE LISTEN TO GOD’S WORD:**

❖ **WE RESPOND and SHARE:**

❖ **WE ARE SENT and MISSIONED:**

## WHO IS GOD?

One	Heavenly	Light
Worker	Blessed	Punisher
Rock	Awesome	Presence
Gift of life	Person	Love
Gardener	Wisdom	Sinless
Crucified	Parent	Near
Just	Helper	Mystery
Infinite	Giver of gifts	Celebrant
Father	Triumphant	Great
Laughing	Comforter	Wise
Beloved	Universal	Potter
Forgiving	King	Challenger
Trinity	Holy	Battler
Destroyer	The whole	Lawmaker
Covenant-maker	Spirit	Life-giver
Bread	Angry	Absolute
Mother	Mysterious	Moral
Unique	Sufferer	The truth
Humble	Daring one	Leader
Warm	Merciful	Victor
Hero	Judge	Creator
Conqueror	Faithful	Gracious
Distant	Boss	Shepherd
Guide	Within	Mighty
Immortal	Liberator	Dependable
Righteous	Dancer	Strong
Holy light	Son	Invisible
Questioner	Deliverer	Incarnate
Miracle-maker	Sanctifier	Powerful
Guardian	Friend	Insistent one
Darkness	Divine	Authority
Lord	Peace	Gentle

# A Heart to Love – Commandments and Beatitudes/ Human Person and the Family

## Doctrinal Focus:

- ✚ Jesus gave us a New Commandment: “Love one another as I have loved you.”
- ✚ We have been made so that, through grace, we can become like Jesus.
- ✚ The Commandments teach us to live as God intended. They teach us how to live good lives.

## Background Notes

### The *Catechism of the Catholic Church* ...

**381** Man is predestined to reproduce the image of God’s Son made man, the “image of the invisible God”, so that Christ shall be the first-born of a multitude of brothers and sisters.

*The human person is created “in the image and likeness” of God. But original sin and actual sins obscure this image, as we see in our own lives and in the lives of others. We need God’s grace for the divine image to be restored. Through the grace of the Holy Spirit we are reshaped in the divine image, but in a new way. We become reproductions of the image of Jesus Christ. The love of his Sacred Heart can shine in our lives when we reflect him in what we say and do. Do we try to give such a witness to these children?*

**2070** The Ten Commandments belong to God’s revelation. At the same time they teach us the true humanity of man. They bring to light the essential duties, and therefore, indirectly, the fundamental rights inherent in the nature of the human person.

*The righteous heart is set on God. As the Heart of Christ was open to the Father in obedient love, so our hearts should be centred on God and open to living the virtues. We can live the virtues if we obey the Commandments, which set out our duties to God and one another.*

*It is important to cultivate a sense of “duty” in the mind and heart of the older child. This contradicts the mood of our culture where people often imagine that they do not owe anything to anyone. They hold to their “rights” in a selfish way. They fail to see that every right involves a duty. The ten commandments reflect duties based on the rights and dignity of persons. The commandments offer a social framework for living together and practising the love of the Heart of Christ.*

## Religious Educator’s Personal Reflection

- ✚ The Beatitudes express the basic qualities of Christian living. Reflect on people you know with these qualities and the influence they have in your life.

- ✚ Read some of the parables which teach us about love. How can these impact on your life?
- ✚ What are the implications of “Love one another as I have loved you” in your life?

## The Word of God

### In Scripture

Matthew 22:37–39 The Greatest Commandment of All

Each of the Gospel writers includes the Greatest of all Commandments. The love of God and the love of one’s enemies are laws by which Jesus lived and we are asked to live as he did.

### Related Scripture

Exodus 20:2–17 Ten Commandments

Deuteronomy 5:6–21 Ten Commandments

Matthew 5:43–48 Love for enemies

1 Corinthians 13 The gift of love

Matthew 5:1–12 The Beatitudes

Mark 10:13–16 Jesus and the children

### In Tradition

The solemnity of the Sacred Heart of Jesus focuses on the love of God. The liturgy of this feast is a celebration of God’s faithful love for his people. It calls all followers of Jesus to show care and concern for all people in need.

In our Church many things are regarded as **sacred**. This word indicates the highest respect we can give to certain words, objects, actions and songs, as we celebrate the Christian way of life. Because we are created in God’s image, all human beings are to be regarded as sacred.

# Learning and Teaching Process

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### Goal/Key Learnings

Key Learning: 7.2

Key Learning: 12.1

12.2

12.3



### Related Units of Work

To Know, Worship and Love:

Unit 2: Virtues Love

Melbourne RE Guidelines:

Unit 1: What Makes You a Christian?

Unit 3: Models of Discipleship

Unit 12: Jesus taught the Law of Love

## Learning Outcomes

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

- ✚ know the new commandment of Jesus to “love one another”, and examine the possibilities for our living in this way.
- ✚ know the Ten Commandments of God’s People.

## Learning and Teaching Activities

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

### Orientation Phase

**During this phase teachers can establish students’ prior knowledge.**

- ✚ In groups, read *A Heart to Love* in the Student Text.
- ✚ Reflect on how your community celebrates the Feast of the Sacred Heart.
- ✚ Read the Scripture passage Matthew 22:37–39.
- ✚ Ask the students to reflect on:
  - their understanding of the Greatest Commandment of all.
  - their responsibilities in relation to this commandment.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of Jesus' new commandment "love one another". They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Ask the students to identify people in their lives who live a life that reflects the Greatest Commandment.
- ✚ Write a personal profile about that person, which explains
  - What is important about this person's life?
  - How does he/she live a life of love?
  - How does this affect your relationship with that person?
- ✚ In small groups, read the Ten Commandments and explain what each Commandment means for their life.
- ✚ Read Scripture passages which emphasise the Commandments to love God and one another.
- ✚ Report on
  - the message in the passage.
  - the challenges facing the students to live up to these Commandments
- ✚ Compare the passages Matthew 5:1–12 and Luke 6:20–26.
- ✚ Discuss the differences in the two accounts of Jesus' teaching.
- ✚ Design a poster illustrating one aspect of the Beatitudes.
- ✚ Compose your own class set of Beatitudes.
  - eg. Blessed are you who ...
- ✚ Write prayers to express the message of Jesus' love.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Research in detail, the life and work of Saint Margaret Mary Alacoque. Present your work as a diorama, mural, poster, play or poem.
- ✚ Read and reflect on the prayers and readings in the Liturgy for the Feast of the Sacred Heart. Make posters, prepare songs and write prayers for the school and/or parish liturgy. Use the class set of Beatitudes written earlier in the Unit.
- ✚ Plan a class project where the students can respond to the needs of others by actively making others aware of the needs of the poor.
  - making contributions of their own.
  - organizing and collecting the contributions of others.

## **Reflecting Together at Home and at School**

- ✚ Discuss ways in which you can become a person like Jesus in a practical way, by serving others in your daily life.
- ✚ Spend time with your family, reflecting on how the family could become involved in loving service to the community on a regular basis.
- ✚ Ask older members of the family to recall people in their lives who influenced them through their love and the way they live their life.

## OUR CLASS SET OF BEATITUDES

❖ Blessed are you who...

❖ Blessed are you who...

❖ Blessed are you who...

❖ Blessed are you who...

❖ Blessed are you who...

*Black-line Master 10.1*

# Our Church Community – The Church; Human Person and Family/Sacraments of Initiation and at the Service of Communion

## Doctrinal Focus:

✚ The Church is the People of God. The Church is the Body of Christ

All the baptised receive a special mission from God.

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.

Marriage between a man and a woman is called a covenant. It is based on God's love, help and forgiveness.

✚ The Church tries to proclaim the Gospel to people in their language and culture. Australia's indigenous people have a unique contribution to make.

✚ God calls me to discover his plan for my life

## Background Notes

### The *Catechism of the Catholic Church* ...

**805** The Church is the Body of Christ. Through the Spirit and his action in the sacraments, above all the Eucharist, Christ, who once was dead and is now risen, establishes the community of believers as his own Body.

*In this unit, as we explore the local church in its basic unit, the parish, we can understand the “Body of Christ” as a working definition of the Church. The parish is centred around the Eucharist and sacraments, where the Spirit is active in gathering, uniting and strengthening us to be the working Body of Christ here and now in the world. But this eucharistic community has a mission, lived out in the states of life of each member: marriage or single life, religious life, priestly life.*

**909** “Moreover, by uniting their forces let the laity so remedy the institutions and conditions of the world when the latter are an inducement to sin, that these may be conformed to the norms of justice, favouring rather than hindering the practice of virtue. By so doing they will impregnate culture and human works with a moral value.”

*The parish has a mission to transform the world, starting in the local community or neighbourhood. In the parish, the laity can be empowered to struggle for truth, justice and virtue in society. Let us reflect on how our parish and school can contribute to this mission.*

**916** The religious state is thus one way of experiencing a “more intimate” consecration, rooted in Baptism and dedicated totally to God. In the consecrated life, Christ’s faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come.

*The vocation of religious women and men, sisters, brothers, etc. takes a variety of forms. Whether or not there are religious working in your parish or school, children should learn about the commitment and consecration of the religious life which plays a major role in our Church. Learning about religious life is not only to promote vocations, but to present children with the great witness of “pursuing the perfection of charity in the service of the Kingdom”. By their self-sacrifice (celibacy, poverty, obedience), by lives of prayer and service, religious men and women remind us of the “glory of the world to come”.*

## Religious Educator’s Personal Reflection

In commencing our initiation into the Church community, Baptism calls us to new life in Jesus Christ, enabling us to live as children of God in love and service to others. Sacramental celebrations of our Church assist in building this community, sustaining our call to work for justice and goodness in the world. The Sacrament of Marriage, celebrated and witnessed within the community, again highlights these values and enriches the life of the families who form the heart of a vibrant Church.

Our mission as members of the Church, the Body of Christ, constantly challenges us to discover and re-discover the presence and activity of God in our lives, in all facets of this diverse society in which we live. In this way, we are drawn into loving relationship with God – Father, Son and Spirit. Through lives modelled on the example of Jesus, the faithful undertaking of our particular vocations and the building of loving relationships, we work towards the fulfilment of this mission.

## The Word of God

### In Scripture

Matthew 25:34–36 Christian Mission

The way this passage begins indicates that God has always intended the kingdom to be the inheritance of humanity. As God’s People, we are called to demonstrate this kind of selfless love towards others.

Acts 2:42–47 The Early Christian Community

Here in summary is a set of features of the early Christian community. Those faithful to the teachings of Jesus were to evidence this fellowship through these practices. Many people were converted by the love these first Christians showed to one another.

## Related Scripture

1 Corinthians 12:12–30 Christ's body

Galatians 3:27 Clothed in Christ

John 13:35 Everyone will know that you are my disciples

1 Corinthians 13:1–7 Love

## In Tradition

The Rite of Christian Initiation of Adults (R.C.I.A.) is a process of learning and preparation for receiving adults into the Catholic Church. Many parish communities have adapted this process for their young people.

The process of initiation has stages that occur over what is usually a lengthy period of time. Each stage is marked with rites that mark the transition from one stage to the next. Each stage has a distinctive character:

- ✚ **Inquiry** ... the time of questioning and searching (RCIA #242)
- ✚ **Catechumenate** ... usually the longest part of the journey. It is centred around the Word of God and is a time for Gospel sharing, catechesis, community, prayer and mission. (RCIA #250–266)
- ✚ **Period of Purification and Enlightenment** ... this time is usually associated with the Season of Lent. It is a more intense spiritual preparation for Christian initiation at the Easter Vigil, and is characterised by retreat, prayer and reflection. (RCIA #267–279)
- ✚ **Post-Easter** ... the time to begin reflecting on the mystery of God's action and presence in life which leads to ministry and discipleship. (RCIA #306)

Adapted from Elio Capra SDB (ed.) *The Christian Initiation of the Young: Resources. 2000:*  
Office for Worship, Melbourne

During this period, each catechumen is formed in Church doctrine, liturgy, the life of the Church and service, and is supported by the community.

Upon celebrating the Sacraments of Initiation, usually during the Easter Vigil liturgy, each Christian undertakes the ongoing journey of living and learning as a member of the faith community.

This process also challenges all members of the community to renew their own commitment, made at Baptism, and the ways and possibilities to witness this daily in loving service.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne.

## Goals/Key Learnings

Key Learning: 2.3

Key Learning: 7.1, 7.2, 7.5

Key Learning: 8.3

Key Learning: 9.2, 9.4

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Unit 10. A Heart to Love

Unit 12. The Sacrament of Holy Orders

Unit 13. We Receive Jesus in the Eucharist

Unit 14. We Worship Jesus in the Eucharist

Melbourne RE Guidelines:

Unit 6. Harmony in Community

Unit 7. Instruments of Peace

Unit 8. Unity in Diversity

Unit 24. The Great Southern Land

Unit 25. Initiation: Process of Belonging

Unit 27. Dance the Dance of Life

Unit 32. Our Church Serves

# Learning Outcomes

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

- ✚ discuss what it means to be a part of the 'Body of Christ'
- ✚ examine the variety of vocations which a Christian person might undertake through life
- ✚ identify various ways in which today's Catholic community can learn from Aboriginal cultures and some of the practical implications of this
- ✚ examine the roles we each have in discovering and living our individual vocations throughout life



# Learning and Teaching Activities

*Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.*

**Involvement of both home and school is to be considered throughout the unit.**

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ List the elements that characterise a healthy, vibrant community.
- ✚ With a partner, write what you understand by the word 'mission'. Join with another pair and combine your responses.
- ✚ Reflect on the sorts of choices each student must make in their endeavours at this time in his/her life. Contrast the possibilities (eg. 'positive choices' or 'negative choices')
- ✚ Invite a member of the local Aboriginal community, or visit an Aboriginal cultural centre, to lead students in exploring the indigenous culture of the area.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of the Church community. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Read and discuss the Scripture passage from Matthew 25 regarding Christian mission. Compose your own mission statement as a Christian. Apply this statement to important aspects of your life now. Ensure that you reflect upon it regularly through the year.
- ✚ After reading the description of the Early Christian community in Acts 2, work in teams to present a set of challenges/possibilities for today's Christian community based upon these examples. What might an ideal Christian community be like? Communicate responses poetically, visually, dramatically, musically or as a prayer like that of St. Francis.
- ✚ Examine the marvels of the human body, focusing upon the ways in which all body parts function together. How does this knowledge help us to better understand Paul's analogy in 1 Corinthians 12:12-30? Discuss what this analogy can mean for a Christian person.
- ✚ If your parish has an R.C.I.A. program, find out about key moments when others in the community are involved in the process with the **catechumens**.
- ✚ Locate newspaper, magazine or television situations of people undertaking a chosen vocation in life. In groups, analyse that person's actions in the light of how students feel that Jesus himself would respond. Present responses in parallel (eg. "This individual's response" and "Jesus' response")
- ✚ Choose a future vocation for yourself. Make a board or quiz game about the challenges of undertaking this vocation, including appropriate Christian responses to issues that might arise.

- ✚ Research in the media for different uses of the word ‘love’. Compare them with a Christian perspective of love.
- ✚ Interview a priest about the preparation undertaken by a couple prior to marriage. Discuss the possible purposes of this period of preparation. How might a good marriage affect the community?
- ✚ List elements of Aboriginal culture of which students are aware, together with what we all might learn from them. Devise ways of incorporating some of these elements into school life and a class liturgy. Plan this liturgy together.
- ✚ Investigate the community roles undertaken by members of the Aboriginal community in Australia. Seek opinions about the contributions they make and their value to all in the community.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Play some team games or sports, to emphasise the wonder of the human body and some of the possibilities for being more effective when working together collaboratively. Discuss the sorts of Christian values that assist a team to work more effectively together. Record and display these values prominently for ongoing reference.
- ✚ Analyse some of the basic elements of Aboriginal art and create a mural of human figures engaged in different forms of work/occupation. Use these images as a visual focus for the liturgy you have planned.
- ✚ Listen to music, prose or poetry inspired by Aboriginal artists and comment upon the themes that are evident.
- ✚ Role-play situations that apply the life of early Christians to situations that might involve today’s Christian community.
- ✚ Photograph your local Christian community at work.

## Reflecting Together at Home and at School

- ✚ *You might pray this prayer together. It reminds us of our family’s mission in the community :*

We believe that as a family we work towards the good of others  
within the community and this enriches our inner being.

from: *Family is the Flame Alive*: a workbook for use in families, parishes and schools.  
Published by Centacare Catholic Family Services

- ✚ What do you think it means to be a baptised Christian?
- ✚ Find out, discuss and record details of your local parish Church community. What are the many ways in which your parish spreads the good news of Jesus?
- ✚ What does the statement ‘All our families make up God’s family’ tell us about our Church community?

## **My Mission as a Christian**

**\* I believe ...**

**\* So I will ...**

# The Sacrament of Holy Orders – Sacraments at the Service of Communion

## Doctrinal Focus:

- ✚ Bishops, priests and deacons serve us in the person and name of Jesus.
- ✚ Bishops, priests and deacons take the place of Jesus in leading the worship of God our Father.
- ✚ Bishops, helped by priests and deacons, have the task of teaching, guiding and sanctifying Christ's Church.
- ✚ Holy Orders gives sacred power to a priest: to teach, to sanctify and to lead the faithful.
- ✚ Deacons assist the bishops and priests in the ministry of the word and sacraments.
- ✚ Only baptised men can be ordained.

## Background Notes

### The *Catechism of the Catholic Church* ...

**1591** The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the “common priesthood of the faithful”. Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.

*The ordained priesthood is drawn from a priestly people, and therefore presupposes Baptism as the basic prerequisite for Holy Orders. Priests minister to, or serve, the People of God. However, the Church has never taught that all baptised people are priests. This is explained in the following paragraphs.*

**1592** The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching (*munus docendi*), divine worship (*munus liturgicum*) and pastoral governance (*munus regendi*).

*The difference between the laity and the ordained is the gift of a sacred power, but this gift is granted by God for the service of others. In turn, this service has three major dimensions:*

- *teaching (munus docendi): bishops, priests and deacons teach the Gospel and explain the truths of the Catholic faith;*

- *divine worship (munus liturgicum): they lead worship – bishops and priests in celebrating the Eucharistic Sacrifice, deacons usually by assisting;*
- *pastoral governance (munus regendi): they are pastors and leaders, in differing degrees and situations.*

**1570** Deacons share in Christ's mission and grace in a special way. The sacrament of Holy Orders marks them with an imprint ("character") which cannot be removed and which configures them to Christ, who made himself the "deacon" or servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.

*The example of ministry given here is that of a deacon. Like the bishop and priest, he is permanently consecrated by the sacramental "character". Just as the baptised and confirmed are consecrated by a permanent character or "seal", those who are ordained are reshaped in the image of Jesus Christ, Priest, Prophet and King. God's gift of Holy Orders lasts forever. Even if the ministry is laid aside or removed, the ordained man remains a bishop, priest or deacon.*

## Religious Educator's Personal Reflection

Ordination of men is evidence of their mission to witness through lives based on that of Jesus Christ. The ordained ministries are intended to complement others within the community. All these ministries are empowered to act in the name of Jesus Christ.

Jesus, in you we see how to live as priestly ministers of service to others. May we always strive whole-heartedly to follow your example in ministering to the needs of all persons. May we serve with compassion and love all who are suffering or living in need of any kind. May we all be united in celebrating our life in you.

- ✙ How do I, as a religious educator, share in the priesthood of Jesus?
- ✙ What are ways in which an ordained minister might enable me to know and experience more of the life and calling of Jesus?

## The Word of God In Scripture

John 13:3–9; 12–16 Jesus washes the feet of his disciples

By wrapping a towel around his waist, Jesus took on the role of servant. This action demonstrated his awareness of his mission and that his disciples were to be of like mind, even though none of them volunteered for this humbling task.

Peter, in objecting to Jesus' initiative, is alerted to the deeper meaning of what is happening. This was to be symbolic of the spiritual cleansing to be attained through baptismal and eucharistic fellowship with Jesus, by following his example of loving self-sacrifice, service and forgiveness.

1 Timothy 4:14–15 Paul writes to Timothy, one of the first bishops

The spiritual “gift” to which Paul refers was given to Timothy through the laying on of hands. This ancient ritual gesture was used to ordain Timothy and to acknowledge the work of God in him and in his life as a bishop in the early Church, in his case, an immediate successor of the apostles.

### **Related Scripture**

Ephesians 4:7–12 A call to unity

1 Timothy 3:1– 7 The elder in charge

1 Timothy 3:8–13 Deacons

Acts 6:1–7 Institution of the seven

### **In Tradition**

The Sacrament of Holy Orders is one of the sacraments at the Service of Communion. There are three orders in the sacrament corresponding to the specific vocations of deacon, priest and bishop within our faith community.

The bishop, as the chief pastor of the diocese, is shepherd and teacher of his flock. His ministry, together with those of priest, deacon and other pastoral ministries, enables the nurturing and constant growth of the People of God. Both the priesthood of the lay faithful and the ministerial priesthood of those who are ordained are different ways of sharing in the one Priesthood of Jesus Christ. This sacrament speaks of the different tasks to be performed in the Church, as well as the need for the community to have a point of unity. Having their origins within the community, the men who have been ordained are given specific functions to perform in it. They lead and serve our community in worship, give witness to the presence of God through their own lives, and call the community to live its mission faithfully in the world.

“Those among the faithful who have received Holy Orders are appointed to nourish the Church with the word and grace of God in the name of Christ.” (*Lumen Gentium*, 11)

## **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne.**

### **Goal/Key Learnings**

Key Learning: 6.1, 6.2

Key Learning: 7.1, 7.2, 7.3

### **Related Units of Work (Senior Primary)**

To Know, Worship and Love:

Unit 11: Our Church Community

Unit 4: The Seven Sacraments

Unit 2: Virtues

Melbourne RE Guidelines:

Unit 31: Our Church Story

Unit 32: Our Church Serves

## Learning Outcomes

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

- ✚ Know about the sacrament of Holy Orders and how it empowers a priest to lead our Church community
- ✚ Examine the many roles of service performed in Jesus' name by deacons, priests and bishops within the Catholic community.

## Learning and Teaching Activities

*Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.*

**Involvement of both home and school is to be considered throughout the unit.**

### Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Examine the difference between a 'career' and a 'vocation'
- ✚ List the sorts of things (people, places, and experiences ...) that might help you to make a choice of vocation.
- ✚ Reflect upon and then write a personal set of positive qualities you would bring to the vocation you would currently choose in your life.
- ✚ Brainstorm what you think a priest does.
- ✚ Plan a suitable strategy you might use as a class to find out as much as you can about the work of a bishop.

### Development Phase

**During this phase students and teachers may come to new and deeper understandings of the sacrament of Holy Orders. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Interview your parish priest or local bishop about his studies for the priesthood, his ordination and work at present.
  - collaboratively decide on the questions you will ask and how you will record your information.

- ✚ Survey a variety of parish groups. Find out details of their work and the ways in which your parish priest supports this work.
- ✚ Prepare and present a timeline of a typical day/week in the life of a parish priest. Alternatively, present the information as a pie graph.
- ✚ Draw a diagram emphasising the important features an ordination ceremony (include the symbols, gestures and prayers used during this ceremony).
- ✚ Research the life and work of a famous priest (eg. your parish priest, the diocesan bishop, Blessed Damien of Molokai, Archbishop Oscar Romero, Father Therry, etc.). Write a short play about an interesting incident in this priest's ministry.
- ✚ Draw a table to display the different roles/tasks that your parish priest and/or local bishop performs in the course of his work. Categorise tasks as administrative, pastoral, liturgical or educational. Add other categories you feel are appropriate.
- ✚ Read the descriptions of the orders of bishop, priest and deacon in the student text. Decide upon the important characteristics a person would need to fulfil each of these roles. Devise a "personal profile" for each of them.
- ✚ Discuss the important roles that a deacon might play within a parish community.
- ✚ As a class, prepare and send an invitation to a member of a religious order, requesting to meet to discuss the differences between religious and diocesan clergy. Write to others to find out information about their particular missions and ways of life. Make a comparative list of similarities and differences.
- ✚ Plan and celebrate a non-Eucharistic liturgy to celebrate the work of your priest and other clergy.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Write a resume for your parish priest.
- ✚ Design a card to present to parish clergy to thank them for their work. Highlight particular gifts that this priest shares with the community that enable you to grow as a Christian person.
- ✚ In groups, compose a prayer for vocations. Use one of the suggested Scripture readings, together with the presentation of some of the activities undertaken in this unit and one of the prayers for vocations as the focus for a school or level assembly.
- ✚ As a class, in small teams or individually, plan a practical way in which you can support the parish community and the work of your parish priest.



## Reflecting Together at Home and at School

✚ What can you find out about the following?

Who is our Archbishop or Bishop? Our auxiliary (assistant) bishop?

What is the name of our diocese? Our cathedral?

What does the Archbishop's/Bishop's coat of arms look like?

✚ The name of your parish? Your parish priest? What does he do each day?

✚ Find out about the brave martyr deacons, St Stephen and St Lawrence of Rome.

- ❖ On the table below, record the different works that your parish priest undertakes.

<b>❖ Administrative (business)</b>	<b>❖ Pastoral (leading the community)</b>
<b>❖ Liturgical (celebrations/sacraments)</b>	<b>❖ Educational (teaching)</b>

*Black-line Master 12.1*

# We Receive Jesus in the Eucharist – Sacraments of Initiation – the Eucharist

## Doctrinal Focus:

*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
- ✚ Strengthens the whole Church

## Background Notes

### The *Catechism of the Catholic Church* ...

**1394** As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity wipes away venial sins. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him:

Since Christ died for us out of love, when we celebrate the memorial of his death at the moment of sacrifice we ask that love may be granted to us by the coming of the Holy Spirit. We humbly pray that in the strength of this love by which Christ willed to die for us, we, by receiving the gift of the Holy Spirit, may be able to consider the world as crucified for us, and to be ourselves as crucified to the world ... Having received the gift of love, let us die to sin and live for God.

*This unit on receiving the Eucharist includes revision of the essentials: the real change of bread and wine, the Real Presence of Jesus Christ under the appearances of bread and wine. But teaching children about the mystery and miracle of the Eucharist has a purpose. The Eucharist is the source of Christian living. Jesus our Bread of Life nourishes us:*

- *to help us to be less attached to things and*
- *to live for God in the service of others.*

**1416** Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

*The effects of receiving the Eucharist are powerful and encouraging. In receiving this greatest Sacrament we:*

- come closer to Jesus*
- receive forgiveness for minor sins and faults*
- get the strength to resist temptations*
- strengthen the bond of love between Jesus and ourselves*
- become part of the unity of the whole Christian community*
- become active cells in the working Body of Jesus in this world.*

*We receive the Eucharist both as individuals and as a community. Holy Communion is not just a private matter between each of us and God. It is a dynamic communion with God and all the other members of the Church who receive the Body and Blood of the one Lord at the one altar.*

## Religious Educator's Personal Reflection

- ✚ Reflect upon the Scripture passage Matt.26:26–30.
- ✚ When we celebrate the Eucharist as a community how do you allow this celebration to enter into and affect your life?
- ✚ Identify times in your life when you celebrated your life with your family. What were the feelings and love you expressed for your family and friends on these occasions?
- ✚ How important to you is the celebration of the Eucharist? Can you articulate why you feel this way?

Using the *Directory of Masses for Children* as your guide, look at the variety of opportunities for students to gain a deeper understanding of the Liturgy of the Eucharist. Identify the aspects that invite participation for your students.

## The Word of God

### In Scripture

Matthew 26:26–30 The Institution Of The Eucharist

The Passover meal is a set ritual. The Jewish community thanks God for their ancestors' deliverance out of Egypt.

Jesus celebrated this holy meal with his disciples on the night before he died. He enacted the traditional Passover meal and transformed it into a sacred meal that they were to celebrate as the great "memorial" of his saving death.

Jesus' message is that he has come to give life to the world. We need nourishment for our human bodies and nourishment for our spirits. The Eucharist celebrates the life, death and Resurrection of Jesus. The Eucharistic celebration is not merely a commemoration of an event, but rather a dramatic, present action, the new Passover Sacrifice that is at the heart of the Christian celebration.

## Related Scripture

Exodus 1 – 14. Ch. 12 The Passover

Mark 14:12–26; Luke 21:7–23; 1Corinthians 11:23–26 Institution of the Eucharist

1 Corinthians 12:27 The body of Christ

Luke 14:15–24 The invited guests

## In Tradition

At the consecration, the bread and wine still have the outward appearance of bread and wine. They look, feel and taste like bread and wine. Through the action and words of consecration they are changed into the Body of Christ. Here, Jesus is “the Bread of Life” and “our spiritual drink”.

In our lives we come together to share a celebratory meal with family and friends for a variety of reasons. We come together to give thanks to each other for our friendships and for the fellowship we experience together.

Similarly, we share the holy meal of Eucharist as a believing community. At the words of consecration we can respond, through our faith, to the Real Presence of Jesus in the Eucharist. He is the ‘Bread of Life’ and the ‘Cup of Salvation’ who we receive at the time of Communion. In and through the crucified and risen Lord, the Christian community is nourished.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goals/Key Learnings

Key Learning: 9.2.

Key Learning: 14.1, 14.3, 14.4

## Related Units of Work (Level 4: Senior Primary)

To Know, Worship and Love:

Unit 4: The Seven Sacraments

Unit 14: We Worship Jesus in the Eucharist

Melbourne RE Guidelines:

Unit 21: Lift Up Your Hearts

Unit 25: Initiation: Process of Belonging

Unit 28: Eucharist: Food of Life

# Learning Outcomes

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

- ✚ understand the Jewish origins of the Passover Seder Meal
- ✚ know that the Eucharist was instituted by Jesus at the Last Supper.
- ✚ outline the basic structure of a Eucharistic celebration
- ✚ discuss how our communion with Jesus in the Eucharist brings us closer to Jesus himself and to one another
- ✚ examine how this communion with the body and blood of Jesus strengthens, forgives and preserves us from sin
- ✚ reflect on how we gain strength as a community by celebrating the Eucharist together.

# Learning and Teaching Activities

**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 phases of methodology.**

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Ask your students if they belong to a particular group.
- ✚ What are some of the rules or conditions of these groups?
- ✚ How do you become a full member of the group?
- ✚ How did we become members of the Church?
- ✚ Invite students to share stories of their sacramental experiences of Baptism, Reconciliation and First Eucharist. Students can bring photos, certificates, candles and other mementoes to aid their sharing.
- ✚ Analyse the structure of a Mass and identify the significant elements of the liturgy. (Gathering Rites; Liturgy of the Word; Liturgy of the Eucharist; Concluding Rites) The Directory for Masses with Children is most useful here.
- ✚ List all of the ideas, themes and words you know about the Eucharist. Create a visual symbol for each of these.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of the Eucharist in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Reflect on the structure of the Eucharistic Celebration in the Student's Text. How does the structure of the Mass reflect a family celebration?
- ✚ Illustrate, with a variety of art media, the students' memories of their first Eucharist.
- ✚ 'Our Heritage' tells of the Jewish Passover Meal. Locate the story of the Exodus in the Bible. Act out significant parts of the story (see Pastoral Note, p. 83).
- ✚ Visit the Jewish Museum or invite a Jewish rabbi to speak with you in the classroom. Research the meaning of the Seder meal and the many rituals in Jewish religion and culture.
- ✚ Read the scripture passage and, in groups, retell the story of the Last Supper. Each member of the group can be responsible for a part of the story.
- ✚ Learn responses and acclamations for the Eucharistic Liturgy.
- ✚ Discuss what you think Paul meant by the expression "you are the body of Christ"? (1 Corinthians 12:27)
- ✚ Draw a body outline, representing Jesus, on heavy paper or cardboard. Cut the outline into pieces equivalent to the number of persons in the group. Each person can then create a design on a piece of the jigsaw based upon name, favourite colours, symbol of Eucharist, life, etc.
- ✚ Explain what happens at the consecration during Mass. (Refer to the 'In Tradition' notes in the Teaching Companion)
- ✚ Read the story of 'Anna and the Silversmith' in the Student Text. Design your own chalice.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Students share a meal together, to help illustrate that the celebration of the Eucharist occurs in a familiar setting.
- ✚ Have the students make banners using symbols of the Eucharist.
- ✚ Have the students plan their own class Eucharistic liturgy, following the school's planning sheet. Make small groups responsible for planning the sections of the Mass.
- ✚ Debate the topic: "It is important for our Catholic community to gather often and celebrate the Eucharist together."

## **Reflecting Together at Home and at School**

- ✚ Have a ‘story telling time’ together. Tell each other your favourite story of a family celebration. Look through your family albums and talk about how it felt to be a part of the celebration.
- ✚ Before your evening meal, light a candle and pray together, giving thanks to God for all the love you have in your family.
- ✚ Have the family draw their favourite ‘family memory’. Discuss the picture and how it shows the presence of Jesus in the lives in your family.
- ✚ Invite families to the class Eucharistic liturgy.



## Planning a Eucharistic Liturgy

❖ **WE GATHER:**

❖ **WE ARE NOURISHED BY THE LITURGY OF THE WORD:**

❖ **WE ARE NOURISHED BY THE LITURGY OF THE  
EUCHARIST:**

❖ **WE ARE COMMISSIONED:**

*Black-line Master 13.1*

# We Worship Jesus in the Eucharist – Sacraments of Initiation – the Eucharist

## Doctrinal Focus:

- ✚ We adore Jesus really present in the Eucharist
- ✚ We pray to Jesus among us in the Eucharist

## Background Notes

### The *Catechism of the Catholic Church* ...

**1378** Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.”

*Eucharistic adoration is a form of prayer that is increasingly popular today, possibly because it involves silence. We can gather as individuals or in community to pray to Jesus Christ, present in the Eucharist reserved in the tabernacle or monstrance. But this adoration is not a “devotion” separate from the celebration of the Eucharist. This worship of the Lord among us is liturgical; it comes from the Mass, depend on the Mass and leads us back to the Mass. The Lord is present as our Bread of Life, as food and drink for the journey. Adoration is therefore a good form of preparation and thanksgiving for Holy Communion.*

**1418** Because Christ himself is present in the sacrament of the altar, he is to be honoured with the worship of adoration. “To visit the Blessed Sacrament is ... a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord.” (Paul VI, *Mysterium Fidei* 66)

*Training children to pray in church outside the time of worship helps them develop a personal prayer life. Of course we can pray anywhere, but the sacred space of the community’s celebration supports and focuses prayer. Yet within every Catholic church there is a deeper focus – the tabernacle where Jesus is present among us in the Sacrament of his love. Guiding children to recognize and value his Real Presence helps them relate to him personally as Saviour, Lord – and Friend. This is what a “visit to the Blessed Sacrament” really means. It is a meeting of friends.*

## Religious Educator's Personal Reflection

The Eucharist is the centre of Christian life, celebrating the Paschal Mystery – the life, death and Resurrection of Jesus, his return to the Father and sending of the Holy Spirit. Our lives and all Sacraments emanate from, and guide us towards, the Eucharist.

Adoration of Jesus in the Eucharist gives us opportunity to reflect upon our calling to be continually nourished by this sacrament through life's journey. For our Church, the Eucharist enables us to celebrate God's gift of Jesus to the world and to change our lives accordingly.

Our worship in the Eucharist inspires the very nature of the Christian lives to which we are commissioned.

"Go in peace, to love and serve the Lord ..."

## The Word of God

### In Scripture

John 6:35 and 51 Jesus is with us in the Eucharist

This is a part of a long dialogue between Jesus and a number of groups. Jesus' feeding of thousand and his walking on the sea precedes this discourse.

Upon being questioned by the people as to what "sign" Jesus might give, they seem to require further clarification as to what his work of feeding means. They speak of their ancestors eating manna in the desert, the mysterious food from heaven that fed the Israelites after they left Egypt (Exodus 16). That bread, Jesus reminds them, did not sustain life. Here, Jesus clearly refers to himself as the 'bread of life'. Jesus draws upon a strong Jewish symbol with which to align himself, recognising the important symbolic role of bread within Jewish life, history and ritual. Examples of this are occasions such as the offering of bread at Pentecost and placing "show bread" in the Temple to symbolise God's abiding presence among his chosen people.

### Related Scripture

Exodus 16:1–18 Manna in the desert

John 6:1–15 The miracle of the loaves

John 6:26–58 The discourse in the synagogue

### In Tradition

When we visit the Church to pray we see a red **sanctuary light** which indicates that there are consecrated Hosts inside the tabernacle. Some tabernacles are veiled, because "tabernacle" means a tent. We believe that Jesus is with us in this sacred setting. We genuflect before the tabernacle as a sign of this faith.

When we enter the Church we pray prayers of **praise, thanksgiving, petition and sorrow** to Jesus to help him guide us in our lives.

Prayer to Jesus in the Eucharist is called **Adoration**.

- ✙ We can "visit" Jesus in a church or chapel, a custom that has developed over the centuries, strongly commended by the Church.

- ✚ Sometimes people gather in the church for prayers and hymns to Jesus in the Eucharist, led by a priest or deacon. This celebration is usually called “Benediction” or a “holy hour”. Sometimes a special prayer intention is the theme of adoration, such as peace or vocations to the priesthood. During this time of public prayer, the consecrated Host displayed in a **monstrance** is used to bless the people who have gathered in a spirit of adoration.
- ✚ It is customary to refer to the Eucharist reserved in our churches as the **Blessed Sacrament**. This reminds us that the Eucharist is **the** greatest of the seven sacraments, “summit and source” of the life of the Church.

## Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

### Goals/Key Learnings

Key Learning: 9.1, 9.2

Key Learning: 14.1, 14.2, 14.3, 14.4

### Related Units of Work (Senior Primary)

To Know, Worship and Love:

Unit 4: The Seven Sacraments

Unit 14: We Worship Jesus in the Eucharist

Melbourne RE Guidelines:

Unit 21: Lift Up Your Hearts

Unit 25: Initiation: Process of Belonging

Unit 28: Eucharist: Food of Life

## Learning Outcomes

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

- ✚ Know that Jesus is present in the Eucharist
- ✚ Understand that our Church community worships Jesus present in the Eucharist

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

During this phase teachers can establish students' prior knowledge.

- ✚ Investigate the variety of inferences that can be drawn from the use of words 'worship' and 'adore'. Discuss the meanings we attach to these terms and the types of things we are attempting to express when we use them.
- ✚ Discuss bread and wine as a class group, and why Jesus choose this staple food as the raw material for the Eucharist. Write recipes for each.
- ✚ Visit your local church. If possible, organise a guided display and discussion of all of the items associated with the Eucharist (eg. bread, wine, tabernacle, paten, chalice, pyx, ciborium, monstrance, etc.). If you have access to a digital camera, photograph them within this setting. Identify and discuss the purposes of each. Record this in a class book or as a data show presentation. Alternatively, prepare a booklet with a "trail" to guide students in examining these items.

## Development Phase

During this phase students and teachers may come to new and deeper understandings of the Eucharist in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.

- ✚ Read together the story, 'Just Being There' in the student text. Retell stories about times that reflect this kind of event.
- ✚ Locate, in a Mass book, any prayers of adoration that are a part of the liturgy.
- ✚ Investigate moments within the Mass that invite us to adore Jesus in the Eucharist.
- ✚ Devise a group of guiding principles to enable effective prayer to Jesus in the Eucharist.
- ✚ To help connect the ancient story of God's people being fed with manna with Jesus' being the 'bread of life', read this story from Scripture and produce a 'readers' theatre' with the class.

## Synthesis Phase

This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.

- ✚ Visit the church and spend some time in silent prayer near the **tabernacle**.

- ✝ In worshipping Jesus present in the Eucharist, to what actions are our lives directed as a result of Jesus' presence here? Compile a set of such actions that demonstrate the life of a Christian person. Gather together, or photograph, a number of images that match these actions. Organise these images to accompany an appropriate Eucharistic song.

## Reflecting Together at Home and at School

- ✝ Have the family write their own family prayer. These could be either a prayer of praise, petition, thanks or sorrow. The Students might like to share these prayers in a home or class prayer service.
- ✝ Find a time when your family can go together to your local church and pray.
- ✝ Find out if your community has special prayer times and join them.
- ✝ Go into your local church. Go to the tabernacle and pray there for a special person, or **intention** in your life.

# Invited by God – Death and Everlasting Life

## Doctrinal Focus:

- ✚ Those who die in God’s grace and friendship will live forever in Christ.
- ✚ Faith is necessary for us to be saved.
- ✚ Purgatory prepares those not ready for heaven; it is a state of purification and hope.
- ✚ God’s mercy is shown to those in purgatory, for whom we should pray and offer the Eucharist.
- ✚ Only those who have rejected God completely, are deprived of God forever in hell. We don’t know how many people make this choice.

## Background Notes

### The *Catechism of the Catholic Church* ...

**1023** Those who die in God’s grace and friendship and are perfectly purified live for ever with Christ. They are like God for ever, for they “see him as he is”, face to face”.

*Heaven involves:*

- *dying at peace with God,*
- *having passed through purgatory, if necessary,*
- *living for ever with Jesus Christ,*
- *seeing God “face to face”, the Beatific Vision.*

*We should teach children to long for heaven, to choose heaven, to make this the goal of life on earth. We should reflect on heaven as the ultimate answer to big questions: Why was I created? Why am I here? Where am I going? See also, CCC 1023–1029.*

**183** Faith is necessary for salvation. The Lord himself affirms: “He who believes and is baptised will be saved; but he who does not believe will be condemned” (Mk 16:16).

*This is constant Christian teaching, repeated by St Paul (see Romans 10:9–11; Galatians 3:23–29). However, there are degrees of faith, including:*

- *the full baptismal faith of Christians,*
- *the faith in God of religious believers,*
- *an implicit kind faith, found among non-religious people of good will and good conscience.*

*God can also bring those with this third form of faith to salvation. However, those who wilfully set themselves against faith will not be saved.*

**1054** Those who die in God’s grace and friendship imperfectly purified, although they are assured of their eternal salvation, undergo a purification after death, so as to achieve the holiness necessary to enter the joy of God.

*Purgatory is simply the loving mercy of our God beyond death. God heals imperfect humans after they die (and most of us will not die as saints). Purgatory is not a “b-grade hell”, rather it is a one-way path into the glory we call “heaven”. If the purification is painful, it is like being refined in divine love. Moreover, everyone in this process is saved. The Second Vatican Council taught that purgatory is a reality (cf. *Lumen Gentium*, 51). See also CCC 1030–1032.*

**1056** Following the example of Christ, the Church warns the faithful of the “sad and lamentable reality of eternal death” (GCD 69), also called “hell”.

*Jesus Christ repeatedly taught that hell is real. We should correct crude misunderstandings by helping older children to concentrate on essentials:*

- *Hell is separation from God for ever.*
- *It is not imposed by God but the consequence of our choices.*
- *We should set our hearts on heaven and reject the other option*
- *We should not play God and say that certain people are in hell.*

*Adults may also reflect on hell as the affirmation of: (a) our freedom, (b) that God will not force us to enter heaven, (c) that our earthly actions and choices matter, (d) that there will be a just resolution of countless cruelties in this world. A useful “re-imaging” of hell was presented by C.S. Lewis in his book, *The Great Divorce*. See also CCC, 1033–1037.*

## Religious Educator’s Personal Reflection

Central to our faith as Catholics, is the belief that life does not end in death, rather, death is a transformation of life. Through death we share in the Resurrection of Jesus Christ, and in the new life he offers us. Therefore the support received from the faith community is vital in dealing with life and death issues with a sense of hope for the individual.

- ✚ Reflect on your own experiences of grief and loss .How did you react to the reality of this loss? How did you respond to those around you who needed your support during this time?
- ✚ How does our belief in Jesus’ promise of eternal life help us through this time of grieving?
- ✚ Using the Scriptures about healing, death and life after death, how have you journeyed in your understanding of Christian hope and the new life?



## **The Word of God**

### **In Scripture**

John 11:25–26 Jesus speaks of his Resurrection

This brief scripture passage comes to us after the miracle of the Resurrection of Lazarus. Jesus raising of Lazarus from the dead showed that he had power over earthly life. Jesus speaks to Martha about his being the resurrection and the life. Through Jesus' death and Resurrection life those who are spiritually dead because of sin may gain eternal life because of him.

Luke 14:16–24 The Parable of the Great Feast

Jesus tells a parable that has an underlying agenda. It tells us that many of the people who think they are assured of a place in the kingdom were going to miss out.

Jesus likened the kingdom to a banquet to which many were invited, but all refused to attend. This was aligned to the invitation that Jesus extended to the Jewish people to attend the banquet of the Kingdom of God.

The master of the house was so enraged by the respectable people's refusal to attend the banquet that he sent his servants out into the streets to bring in the fringe people to dine at his table. These were the people of the Kingdom, the ones who accepted the invitation to be part of the banquet.

### **Related Scripture**

1 Corinthians 15:1–28 the Resurrection of the dead

Luke 24:13–35 The road to Emmaus

2 Timothy 1:10 Jesus overcomes death

Matthew 16:21–23 Jesus foretells his death and resurrection

John 11:25–26 Jesus promises new life for all those who follow him.

### **In Tradition**

The death and Resurrection of Jesus our Saviour are fundamental to our Catholic faith. Our Christian belief is that death is not the end of life but rather a transformation of life. In death we hope to share fully in the Resurrection of Jesus Christ and in the new life he offers us. At the moment of our death will be the final passing into the mystery of Christ and the coming to new life in him.

During Jesus' ministry, he often referred to his approaching death and his rising on the third day. Death did not mark the end of his journey, rather the transformation of his whole life in the Resurrection. As people of faith our hope is in the resurrection offered to us by Christ. We celebrate those who have gone before us "marked with the sign of faith", the sacramental signs of Baptism and Confirmation. As we pray for them, we look beyond the sadness of death to the hope and promise of everlasting life.

As Christians we strive to feel the peace, joy and hope for eternal life alongside the feelings of pain, grief and loss.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 5.4

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Unit 15

Melbourne RE Guidelines:

Unit 30

# Learning Outcomes

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

- ✚ Recall the images Jesus used to help our understanding of the Kingdom of God.
- ✚ Know that our faith enables us to live in a way that prepares us for eternal life in heaven.
- ✚ Know that our Catholic tradition is to pray for those who have died and are in purgatory.
- ✚ Understand how a person might suffer in hell by rejecting God's love completely.

# Learning and Teaching Activities

Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.

Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Share with the students a story that involves grief or loss. Discuss the characters in the story and what the author had intended to be underlying message within the storyline.
- ✚ Draw a time line of the life of an insect, animal, human. Discuss the stages of life with the students.
- ✚ Share a time with the students when someone important died in their lives. How did they feel? Who could they speak to at this time of loss? What did they hope for at this time?
- ✚ Ask the students to relate some of their family customs during a time of grief and loss.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of Death and Everlasting Life in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Research the way various cultural groups and religions celebrate death.
- ✚ Research the beliefs of different religious groups about life after death.
- ✚ Read the story '*If Only*' ... in the Students Text. Discuss with the students the reality of the story and their ability to dream the 'If Only' ... in our lives. Have the students make a list of their hopes and dreams for the world.
- ✚ Read the life story of a Saint who became a martyr and died in the service of God because of their faith. Have the students dramatise the story.
- ✚ Read some of the Scripture passages and prayers suggested for the Masses for the dead and reflect upon the message these readings have for us. Students can write their own prayer for a special person who has died.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Prepare a prayer service for all Saints Day. This is the day when we celebrate and remember all those who have entered into eternal life with Christ.
- ✚ Have the students compile a class prayer book for the significant people in their lives who have died.
- ✚ Have the students compose up prayers of the faithful that express their understanding of the hope that Jesus taught us, and his promise of everlasting life.
- ✚ Both a prayer book and the Prayers of the Faithful can be used in daily prayer, class prayer services or liturgies.

## Reflecting Together at Home and at School

- ✚ Find a suitable place to pray together. Set up a small table with a white cloth. A candle and a bible. Light the candle and be still and quiet in the silence for a few moments.
- ✚ Think of any family member or friend who has died and for whom you like to pray. Read the Beatitudes from Chapter 5 of Matthew's Gospel. Which of Jesus' beatitudes remind you most of this person? You might like to each share and talk about your thoughts.
- ✚ Pray to God in thanks for this person's life. Ask God to care for this person in the new life beyond death. You may wish also use one of the prayers you'll find earlier in this unit or at the end of this book.

**WE PRAY FOR THOSE WHO HAVE DIED**

**Names of those who have entered everlasting life**

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**Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen**

# Respect Life! – Creation/Commandments and Beatitudes

## Doctrinal Focus:

- ✚ God asks us to be responsible for the life he has given us.
- ✚ We are responsible for our bodies and should respect them.
- ✚ The Commandments teach us how to live as God intended. They teach us how to live good lives – *You shall not kill.*

## Background Notes

### The *Catechism of the Catholic Church* ...

**2319** Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.

*The commitment of the Catholic Church to the “right to life” is well known, controversial and not always understood. Abortion and euthanasia are the obvious issues. But the Catechism takes us behind the right to life and the struggle for this basic right.*

*It all depends on what we believe about the human person. Do we believe that “the human person has been willed for its own sake in the image and likeness of the living and holy God”? Once we accept this, the whole pro-life struggle makes sense. Human beings are unique. They have rights from the first moment of existence (at conception) until the time of natural death. No one can deprive an innocent human being of life, no matter whether a person is born or unborn, healthy or gravely ill, conscious or unconscious. The Christian sees life as “sacred” because each person is an image of God, created out of love and for love, created with a plan and purpose.*

*Older children should learn the basics of this “Christian anthropology” because they are growing up in a world where human life is not respected. Violence against the innocent and helpless is legalised. Animals are even made equal to humans by some people. Human rights are reduced to privileges, given or taken away by powerful groups. But the Church insists that human rights and human dignity are always “there” even in the smallest and most hidden people – our unborn sisters and brothers.*

## Religious Educator’s Personal Reflection

In my own life there are many decisions I need to make just to get through the daily routine. Often these decisions become part of my daily actions in the way I live. But there are also decisions I need to make which require me to respond on a higher level. These decisions are the ones that test my response to the teachings of Jesus and the way I live my life.

In the teaching of this unit, we are assisting our students to become more aware of right and wrong. We are constantly encouraging the student towards a growing awareness of Christian morality.

When making any decision, we must

- ✚ recognise the decision to be made
- ✚ decide who it will affect
- ✚ reflect on it
- ✚ respond to the decision.

## **The Word of God**

### **In Scripture**

Psalms 139:14–15 God gave each of us life before we were born

In these verses, the psalmist poet compares the womb of the pregnant mother with the womb of “Mother Earth”. The womb is penetrated by the creative gaze of God, who participates in making this human creature, and who anticipates all the days and events of each creature’s existence, even in an embryonic state. It is an early affirmation of the sacred nature of human life in the womb.

### **Related Scripture**

Luke 6:20–38 Love for enemies and the Beatitudes

Micah 6:8 To live justly

John 10:10 Life in all its fullness

Genesis 1:26 Humans are created in the image of God

Luke 1:26–38 The Annunciation

Luke 10:29–37 The Parable of the Good Samaritan

Matthew 4:18–22 The Apostles’ decision to follow Jesus

### **In Tradition**

We, as individuals, are responsible for our own choices and actions.

“This Vatican Council urges everyone, especially those for educating others, to form people who will respect the moral order, and be obedient to lawful authority and be lovers of true freedom – people, that is, who will form their own judgements and in the light of truth, direct their activities with a sense of responsibility, and strive for what is true and just in willing cooperation with others.”

(Vatican II, *Declaration on Religious Freedom*, 8)

This statement re-enforces our role as educators, to lead our students in making just and reflective decisions in their lives.

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 3.3

Key Learning: 2.3

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Unit 10 A Heart to Love

Melbourne RE Guidelines:

Unit 7: Instruments of Peace

Unit 27: Dance the Dance of Life

# Learning Outcomes

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

- ✚ understand that the Commandments teach us to live good lives
- ✚ examine how the Commandment “You shall not kill” calls us to respect all life
- ✚ identify the responsibility we each have to care for ourselves, our lives and the world in which we live

# Learning and Teaching Activities

- ✚ Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit.
- ✚ Assessment of student’s skills and understandings should occur throughout all phases of methodology.
- ✚ Involvement of both home and school is to be considered throughout the unit.

## Orientation Phase

**During this phase teachers can establish students’ prior knowledge.**

- ✚ List the times when you have had to make a decision.
  - How do you feel when you have a decision to make?
  - Who influences you in making decisions?

- How do you feel when a decision is made?
- Can your decisions have an effect on others? How?
- What can you do if you make a wrong decision?
- ✚ In groups, make a collage of images of people who have had to make a decision
- ✚ Invite into the classroom, a speaker from an organization who help people with difficulties eg Mary of the Cross Centre, Open Family, etc
- ✚ Discuss the vision of the organization.
- ✚ Collect a range of drawings, paintings or photographs which show the gifts of nature God has given us. Indicate how we are asked by God to care for these places.
- ✚ Write a set of rules for living a good life.

## Development Phase

**During this phase students and teachers may come to new and deeper understandings of Respecting Life. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Identify Scripture passages, which are appropriate to the vision of the organization that has visited your classroom. Make a frieze/poster depicting the message in the Scripture story.
- ✚ Using puppets, role-play situations where the students are faced with a decision eg. What If ...? Reflect on the outcomes of those decisions.
- ✚ Using Scripture stories, find a time where a decision of Jesus made life better for others. Rewrite the story in every day language.
- ✚ Discuss in small groups the good “things” you have done in the past week.
- ✚ eg. Have I been helpful to my classmates?
- ✚ Do I make the most of my talents?
- ✚ Have I been helpful towards my family lately?
- ✚ Using your set of rules for a good life, compare these with the Ten Commandments.
- ✚ Create a collage of newspaper or magazine articles, of people who display respect for life and work for the good of others. Match the Ten Commandments with the collage images.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Make a class scrap book of decisions made in the classroom which have had a positive effect on students.
- ✚ Prepare a brochure advertising the types of recreation you can participate in.
- ✚ Debate the issues relating to respecting life, eg. healthy food, drug issues, latest news events relating



to looking after our bodies and those of other people, etc.

- ✚ Research fully the work of the organisation who spoke to your class (or choose another). Present your findings to the class as a mural/poster/information booklet.
- ✚ Create a poster using the resources relating to nature in the Orientation Phase. Write a prayer of thanksgiving for all God has given us.
- ✚ Write a 'Recipe for a Good Life'

## **Reflecting Together at Home and at School**

- ✚ Discuss why we, the Catholic Church, actively support life.
- ✚ What are ways in which the members of your family support each other when life becomes difficult?
- ✚ Who, outside our immediate family, might we turn to for help in times of trouble?
- ✚ We must all have a balance between work, play and rest. What happens to us and those around us, if we do not have this balance?

## MAKING A DECISION...

**A DECISION I MADE:**

**HOW I WANTED MY DECISION  
TO TURN OUT:**

**WHAT I PLANNED TO DO ...**

**WHAT ACTUALLY HAPPENED ...**

*Black-line Master 16.1*

# Mary our Mother – Mary, Mother of God and the Saints

## Doctrinal Focus:

- ✚ Mary is the Mother of God. She prays for us in heaven.
- ✚ Mary was honoured by the first Christian communities.
- ✚ Mary continues to be honoured through her feast days.
- ✚ Mary is honoured in Christian communities throughout the world.

## Background Notes

### The *Catechism of the Catholic Church* ...

**971** ‘All generations will call me blessed’: ‘The Church’s devotion to the Blessed Virgin is intrinsic to Christian worship.’ The Church rightly honours ‘the Blessed Virgin ‘ with special devotion. From the most ancient times the Blessed Virgin has been honoured with the title of ‘Mother of God’, to whose protection the faithful fly in all their dangers and needs ... This very special devotion ... differs essentially from the adoration which is given to the Incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration.’ The Liturgical Feasts dedicated to the Mother of God and Marian prayer such as the Rosary, an ‘epitome of the whole Gospel’ express this devotion to the Virgin Mary.

*Mary’s role in the Church is one of Mother and Disciple who was obedient, faithful and trusting in the plan of God for the salvation of the world. Through our petitions to Mary to pray or “intercede” for us, Mary continues her redemptive role as mediatrix. But her mediation depends totally on Jesus Christ, our Mediator with the Father.*

*Mary obtains grace for those who seek her intercession and protection. This is why the Church continues to invoke her aid through liturgical celebrations, popular devotions and prayer (see Student Text 4a, appendix Our Prayers).*

### Religious Educator’s Personal Reflection

- ✚ Mary is the finest example of discipleship within our Church.
- ✚ What are the qualities you see in Mary that provide for you a model for action in your personal life and professional relationships?
- ✚ Mary’s ‘Yes’ to God showed her unquestioning commitment to faith.

- ✚ Consider some of the difficulties she may have experienced in making this commitment.
- ✚ Read Mary's song of Praise, The Magnificat (Luke 12:46–56)
- ✚ Focus on the key words and phrases that resonate with you personally.
- ✚ Reflect upon the role Mary has played in your life and respond in a prayer of praise.

## **The Word of God**

### **In Scripture**

Luke 1:46–56 Mary's Song of Praise –The Magnificat.

Mary's song of praise is her response to the events that led to her visitation with her cousin Elizabeth. The song speaks of her total submission and deep gratitude to God for what is happening through her.

The Magnificat draws upon the Song of Hannah (1 Sam. 2:1–10) from the Old Testament. Hannah's son Samuel was also a gift from God in her old age.

Mary begins by marvelling at the fact that she, an ordinary human was chosen to bring God's blessing upon humanity, especially the lowly and poor.

John 19:26–27

Dying on the Cross, Jesus gave Mary to be his disciple's Mother. In all the Gospels there are accounts of several women being present at the crucifixion of Jesus. In John's Gospel we read the account of the presence of the Mother of Jesus and the beloved disciple at the foot of the cross. Jesus' words to his mother and the disciple are interpreted as addressed to the faithful Church, symbolized in Mary and the beloved disciple. Faithful Christians are to take Mary as their Mother, just as John lovingly took her into his home, finally at Ephesus.

### **Related Scripture**

The Annunciation, Luke 1:26–38

The Visitation, Luke 1:39–45

The birth of Jesus, Luke 2:1–7, 15–20

Presentation in the Temple, Luke 2:22–40

Jesus among the doctors of the Law, Luke 2:41–50

The hidden life in Nazareth, Luke 2:51–52

The true kin of Jesus, Luke 8:19–21, Matthew 12:46–50

The truly happy, Luke 11:27–28

The early Church, Acts 1:12–14

The virginal conception of Jesus, Matthew 1:18–25

The wedding of Cana, John 2:1–12

The Son born of woman, Galatians 4:4

## In Tradition

Christians throughout the centuries have held Mary in special honour and reverence. When we pray to Mary for something we need in our lives, we are really thanking God for choosing her to intercede for us. We are joining her in prayer, the Mother of the Church and our sister and model of obedient faith. Some devotions to Mary have maintained Marian devotion throughout our Church history.

### The Angelus

Traditionally recited in the morning, at noon and in the evening, the angelus may be accompanied by the ringing of a bell. Its short verses recall the Angel Gabriel announcing to Mary that she was chosen to be the Mother of God. It is a daily celebration of the Incarnation. The Angelus is found in the appendix to the Student Text, **Our Prayers**.

### Novena to Mary

A novena is a devotion of prayer or attendance at the Eucharist practiced over nine consecutive days. A novena recalls the nine days of prayer and reflection by the Apostles and Disciples of Jesus in the upper room before the coming of the Holy Spirit at Pentecost (Acts 1:12–14).

### Patron Saint of Australia, Mary Help of Christians

The feast of Mary Help of Christians is celebrated on 24TH May, or on the first Sunday after that date. This is a very special day for Australian Catholics who have honoured Mary throughout their brief history. When the Bishops of Australia met for their first synod in 1844, they decided that, under the title '**Help of Christians**', Our Lady should become the Patroness of the Australian Church. The reason for their choice was that 30 years earlier, in 1814, Pope Pius VII had been freed from imprisonment in France under Napoleon, and had returned to Rome. He declared that May 24th, which marked his return, was to be remembered each year by the celebration of the feast Mary, Help of Christians. The devotion in fact goes back to the critical naval Battle of Lepanto in 1571. Urged by Pope St Pius V, Catholics invoked Mary Help of Christians through the rosary and gained victory over the Turks, who threatened Christian Europe at that time. (See also, *To Know, Worship and Love*, 3a, Student Text, pp. 74–75).

# Learning and Teaching Process

Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.

## Goal/Key Learnings

Key Learning: 11.3

## Related Units of Work (Senior Primary)

To Know, Worship and Love:

Unit 17: Mary our Mother

Melbourne RE Guidelines:

Unit 3: Models of Discipleship

Unit 9: Developing our Humanness

Unit 16: Feasts and Festivals

## Learning Outcomes

- ✚ Recognise Mary's special relationship with God as the Mother of Jesus.
- ✚ Know that Mary was honoured by the first Christian Communities and is honoured in many ways by our Church community today.

## Learning and Teaching Activities

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

### Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Invite your students to brainstorm what they know about Mary, the Mother of Jesus.
- ✚ List the responses under the categories, eg. Scripture, Tradition, Devotion. Feast, etc.
- ✚ Have the students bring from home any images or religious artefacts that directly relate to Mary.
- ✚ Create your prayer table around the theme of Mary.

### Development Phase

**During this phase students and teachers may come to new and deeper understandings of the presence of God in their lives. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Read the story from the student's text *The Best Mother in the World*. Have the students recall the main points of the story in a cartoon strip.
- ✚ Role-play an interview with Mary and share questions and reflections about her life as the mother and disciple of Jesus.
- ✚ Read and reflect upon the message contained in the Scripture reading 'The Magnificat' (Luke 1:46–56). Discuss Mary's response to her call from God.
- ✚ Pray the 'Joyful Mysteries' of the Rosary with your students.  
Use the accompanying scripture (first five references in **Related Scripture**) with each of the Mysteries

### **Joyful Mysteries**

- The Annunciation
- The Visitation
- The Birth of Jesus
- The Presentation in the Temple
- The Finding of Jesus in the Temple

- ✚ Collect old Christmas cards. What do the variety of images of Mary tell us about the Mother of God?
- ✚ Investigate the variety of titles of Mary, and research the origin of the title.
- ✚ Investigate the history of Mary Help of Christians, the Patron Saint of Australia.

## **Synthesis Phase**

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Unfinished Prayers.

Provide students with the starting line of a prayer to Mary.

Have the students complete the prayer, eg. Mary you are a loving mother to us because ...

Mary help us to ...

We love you because ...

Mary, inside me I feel ...

Mary, I want to tell you ...

These prayer can be created individually, in groups or as a class prayer.

- ✚ Using the Litany of the Blessed Virgin Mary have the students express their own image of the title through a variety of art mediums: eg. Mother of God, Our Lady of the Rosary, Gentle Woman, Star of the Sea, etc.
- ✚ Reflect and discuss Mary's role in the Early Church as she lived amongst the Apostles and Disciples of Jesus.(Read Acts 1:12–14)
- ✚ Make up titles of your own to honour Mary.
  - Write a short explanation for each of the titles.
  - Compose a prayer to Mary using these titles.
  - Use the prayers in a class prayer service or class liturgy.
- ✚ Using Scriptural images of Mary, paint them to clearly indicate your understanding of Mary's role in the life of Jesus.
- ✚ Examine some Marian prayers in the appendix to the Student Text, **Our Prayers**.

## **Reflecting Together at Home and at School**

- ✚ Collect your old Christmas Cards and discuss with your family the various images of Mary.
- ✚ Pray the Rosary as a family.
- ✚ Find out if your parents or grandparents can remember any special devotion to Mary, eg. Feast Days, Processions, Devotions, etc.



## MY JOYFUL MYSTERIES ...

Think of moments in your life that were as joyful as these occasions of Mary.

❖ A SPECIAL ANNOUNCEMENT

❖ A MEMORABLE VISIT

❖ A BIRTH

❖ A PRESENTATION

❖ SOMETHING PRECIOUS THAT WAS LOST, THEN FOUND

*Black-line Master 17.1*

# We Celebrate Advent and Christmas – Jesus Christ, Seasons and Celebrations

## Doctrinal Focus:

- ✚ Jesus Christ is true God. He is the second Person of the Blessed Trinity
- ✚ We call Jesus ‘the Christ’, which means ‘the Anointed One of God’.
- ✚ Jesus Christ is true Man. He was born of the Virgin Mary.

## Background Notes

### The *Catechism of the Catholic Church* ...

**453** The title “Christ” means “Anointed One” (Messiah). Jesus is the Christ, for “God anointed Jesus of Nazareth with the Holy Spirit and with power” (Acts 10:38).

He was the one “who is to come” (Luke 7:19), the object of “the hope of Israel” (Acts 28:20).

*Anticipation of Christmas is a “teaching moment” because Advent is a time when we all become aware of the meaning of human history. It is not merely a series of events or passing generations. It is “salvation history”. All time led up to the coming of the Promised Saviour, the Messiah. The hope of God’s chosen People became the hope of the whole world.*

*This is why, in “To Know, Worship and Love”, we respect the Christian understanding of time expressed in B.C. (before Christ), and A.D. (Anno Domini, the year of the Lord, after Christ). The meaning of time was transformed with the coming of Christ. BC and AD should be seen as a joyful affirmation that Jesus is the Lord of history, the only Saviour of humanity, Alpha and Omega, the beginning and end of time. This is also what we celebrate at Christmas.*

## Religious Educator’s Personal Reflection

In Advent we are given time to reflect upon, and live out the hope and expectation of Christ’s coming.

The story of our past and present and our looking to the future, finds embodiment in the coming of Christ at the first Christmas. The Advent Season provides the opportunity to reach out to others, and allows us to get caught up in the joy of the coming of the Christ Child. It is a time of reflection about the importance of what family and friends mean to us. It is also a time, when we draw upon all of our experiences and resources in an attempt to create a better world for all.

- ✚ How do I prepare myself for the season of Advent?
- ✚ What hope do I see in the coming of the Christ Child?
- ✚ What experiences of Advent and Christmas can I relate to my students in order to initiate the urge within them to search for a deeper meaning of the Christmas message?

## The Word of God

### In Scripture

John 1:19–23

In John's Gospel John the Baptist announced the coming of Jesus. John preceded Jesus, in both his birth and his ministry. The preaching of John came to the attention of the Jewish religious leaders who questioned him about what he taught and who he claimed to be. John denied any prophetic leadership. He was only a voice calling out to the people to turn away from sin, and be baptised. He was a messenger, who had been sent ahead of the true Messiah to prepare people for the coming of the Lord.

Luke 2:9–14

In a field near Bethlehem a group of shepherds were the first to be told the news of the birth of the Messiah. God's gift of the Messiah to humanity, bore the message of God's desire to people everywhere, that they were welcomed into a relationship of love and peace, no matter what their social status happened to be. Shepherds were very poor and regarded as living on the fringe of society at this time. But it is to these "little ones" that the good news of the Incarnation is first revealed, good news of peace, justice and freedom.

### Related Scripture

Isaiah 42:1–4 He may bring justice to the nations.

Isaiah 9:6 A child born for us ... prince of peace

Matthew 1:18–25 And they shall call him Emmanuel

### In Tradition

In the first chapter of Matthew's Gospel we find the genealogy of Jesus.

Matthew's genealogy shows that Jesus is a direct descendent of David, the first anointed king of the Israelite people. Jesus therefore is the fulfilment of the promise, that the Messiah would be one of David's royal descendants. (2 Sam 7:12–16, Jer 23:5)

Jesus' ancestors displayed important qualities that we all need for life, as a people of faith, love and hope. These qualities can serve as great examples for us today as we prepare to once again celebrate the coming of Jesus among us.

In the Scriptures we witness the people of the Bible demonstrating their faithfulness to God. We read of the obedience of Abraham (Genesis 22:1–9) the faithfulness of Ruth (Ruth 2:10–13), the repentance of David (2 Samuel 24:1–25), the courage of John the Baptist (Matthew 3:1–12; Mark 1:1–8; Luke 3:1–17; John 1:19–23) and the willing acceptance of Mary of her divine choice to be the Mother of God.

### **Origin of the Advent Wreath**

The Advent Wreath has its origins in Scandinavia. Christmas was celebrated in conjunction with the feast of the Winter Solstice. Candles were placed on a horizontal wheel and spun to give the effect of one continuous light. This symbolised the return of light to the world. This was adapted into a distinctly religious symbol of the coming of Jesus, the Light of the World.

The Advent Wreath is a circle of evergreen leaves with four candles, three purple and one pink (or white candles decorated in these colours). The pink candle, which is lit on the third Sunday of Advent, highlights the joy of expectancy on a Sunday when vestments of rose colour rather than purple may be worn. A fifth candle may also be placed in the centre of the wreath. This is a white candle, the Christ candle, lit on Christmas Eve.

Symbolism of the Advent Wreath

- ✚ Circle: God's never ending love
- ✚ Evergreens: endless life
- ✚ Candles: Christ's ever increasing light as Christmas approaches.

### **The Jesse Tree**

The Jesse Tree is the custom of tracing the Jewish history of Jesus. Each symbol depicts a story from the Old Testament leading towards the fulfilment of the prophecy of the coming of Jesus. The Scripture stories tell us of their preparation for the way of the Lord.

The tradition is to place the symbols on a tree or small evergreen whilst reading the Scripture or relating the story in your own words (symbols and scripture references included, Black-line Master 18.2).

## **Learning and Teaching Process**

**Making links with the Guidelines for Religious Education of Students in the Archdiocese of Melbourne, 1995.**

### **Goal/Key Learning**

Key Learning: 1.1

### **Related Units of Work (Senior Primary)**

To Know, Worship and Love:

Unit 18

Melbourne RE Guidelines:

Unit 19

## Learning Outcomes

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

- ✚ Discuss the place and purpose of the Seasons of Advent and Christmas within the Church's liturgical year.
- ✚ Recall Scriptural references of the coming of the Messiah.
- ✚ Examine what is meant by 'the anointed one of God', and what it means for Jesus to be both truly human and God.
- ✚ Outline the special role of Mary throughout Advent and Christmas.

## Learning and Teaching Activities

*Teachers should be alert to appropriate opportunities for assessment within the learning and teaching activities of the unit. Assessment of students' skills and understandings should occur throughout all phases of methodology.*

**Involvement of both home and school is to be considered throughout the unit.**

### Orientation Phase

**During this phase teachers can establish students' prior knowledge.**

- ✚ Brainstorm a list of experiences the students have witnessed whilst family and friends have been waiting for something to happen, eg. New baby, selection in a team, exam results, etc.
- ✚ What were some of the feelings, emotions, expectations, fears and excitement about this time of 'waiting'?
- ✚ Question your parents about how they prepared for Christmas when they were young.
- ✚ Make a paper Advent Chain on which is written the students hopes and aspirations for the coming Season of Christmas. Add to the chain daily.
- ✚ Explore the Advent customs of other cultural groups.

### Development Phase

**During this phase students and teachers may come to new and deeper understandings of how we celebrate Advent and Christmas. They will come to hear and respond to the word of God and to explore the relationship that exists between life and the Christian story.**

- ✚ Make a class Advent Wreath. Explain the symbolism of the Wreath. Utilise the wreath in your daily prayer.
- ✚ Jesse Tree – Respond to readings by making corresponding symbols to place on the tree. Create a simple liturgy to go with the placing of each symbol on the tree.
- ✚ Respond to the Advent scriptures through song eg. 'Advent Song'.

- ✚ Have the students write their own ‘Waiting’ story that ends on Christmas Day.
- ✚ Students can read their stories to a younger class.
- ✚ Read the story *A Different Christmas* in the student text. Discuss the underlying agenda of the story, and the real meaning of Christmas to them.
- ✚ Have the students respond to the story through a variety of art media, eg. Art, music, drama, storytelling, etc.
- ✚ Make Advent posters announcing the news that the Christ Child is to be born on Christmas Day. Display posters around the school.

## Synthesis Phase

**This phase provides opportunities for teachers and students to reflect upon the learning experience and to respond both personally and communally.**

- ✚ Gift Box – Collect small gifts for the Parish to give to the poor people of the area.
- ✚ Sequence the events of the Christmas Story. Write a group play and perform it for the class/school.
- ✚ Make Christmas Cards/a small gift, and give them to the older people who live in your street.
- ✚ Class Liturgy – use the major symbols you have built up in your classroom, eg. Advent Wreath, Jesse Tree, etc.
- ✚ What has this time of preparation meant to the students, and how will they live this out in the Christmas Season?

## Reflecting Together at Home and at School

- ✚ Make an Advent Calendar. Include a prayer or an activity you could undertake for others on each day of the season.
- ✚ Ask adults to tell you about times when they had to wait and prepare during their lives.
- ✚ What practical things can you and your parish community do to help those nearby for whom Christmas might be a lonely or sad time.
- ✚ As you begin to prepare Christmas cards for your family and friends, consider including a written message that tells them of why they are so special to you.

❖ Sequence and illustrate these Christmas events in the correct order:

**The Magnificat**

**The decree of Caesar Augustus**

**The Annunciation**

**The visit of the wise men**

**John goes into the wilderness**

**Mary's visit to her cousin, Elizabeth**

**The flight into Egypt**

**The birth of Jesus**

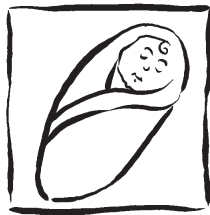
**The visit of the shepherds**

**The birth of John the Baptist**

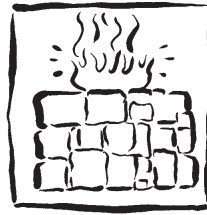
**Mary and Joseph go to Jerusalem**



**ABRAHAM**  
Genesis:1-6



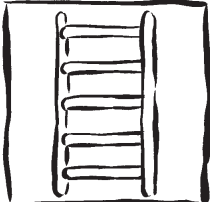
**SARAH**  
Genesis 21:1-8



**ISAAC**  
Genesis 22:1-4



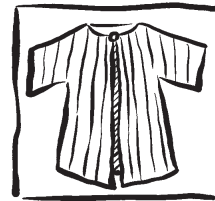
**REBECCA**  
Genesis 24:13-20



**JACOB**  
Genesis:28:1-12



**RACHEL**  
Genesis 29:15-20



**JOSEPH**  
Genesis 37:1-4



**JUDAH**  
Genesis 37:25-28



**JOSEPH**  
Genesis 44:1-7



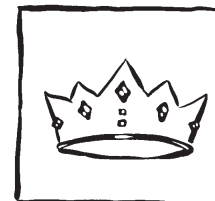
**BOAZ**  
Ruth:4



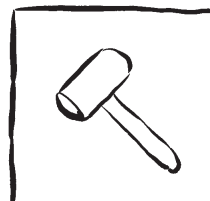
**RUTH**  
Ruth 2:1-12



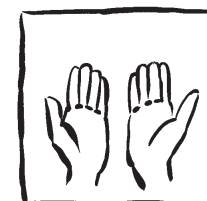
**DAVID**  
1 Samuel:14-23



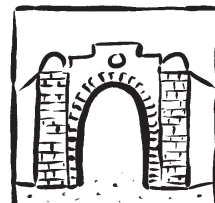
**DAVID**  
2 Samuel 2:1-7



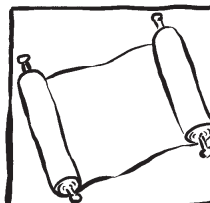
**SOLOMON**  
1 Kings



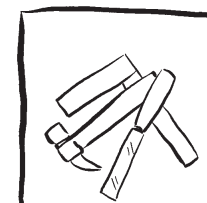
**JEHOSHAPHAT**  
2 Chronicles 20:1-12



**HEZEKIAH**  
2 Chronicles 29:1-11



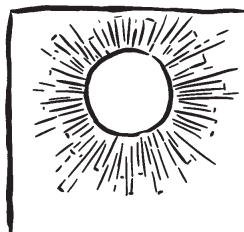
**JOSIAH**  
2 Kings 22:8-20



**JOSEPH**  
Matthew 1:18-25



**MARY**  
Luke 2:1-7



**JESUS**  
John 1:1-5



# 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**

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### 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*

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### 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]

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#### 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)

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#### 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*

---

#### 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*

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### 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]
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#### 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]
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#### 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]
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#### 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]