

To Live in Christ Jesus

Religious Education Curriculum for the Diocese of Sale



Revised Religious Education Curriculum

2024



Diocese of Sale
Catholic Education Ltd

Inspiring *Faith* Inspiring *Learning*

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Bishop's Message

In broadest terms, the Church today is experiencing a new stage of evangelisation as it lives its mission through a change of era (Directory for Catechesis, 2020). In this work, the risen Lord continues to make all things new (cf Rev 21:5). Life today is complex, pervaded by profound change and we are called in the life of the Church to address the need for the spiritual, moral and pastoral renewal that has arisen (Directory for Catechesis, 2020). Our schools, working closely with their parishes, can actively work to address these needs.

In the 2022 Instruction of the Congregation for Catholic Education, *The Identity of the Catholic School for a Culture of Dialogue*, we are reminded that the Church undertakes its evangelising mission, among other activities, through Catholic schools. Over the centuries and decades this has taken different forms, yet the mission has remained the same. This work continues in our primary and secondary schools today.

In recent times, taking into account feedback from school leaders, teachers and other interested stakeholders, an important update has been made to our Diocesan Religious Education Curriculum *To Live in Christ Jesus*. This will ensure that the provision of Religious Education in our Diocese is able to develop the intellectual faculties of students, whilst also helping them form the ability to judge rightly. It will also enable our schools to hand on the cultural legacy of previous generations, foster a sense of life-giving values in students, develop their knowledge of the Christian story, and prepare them for what life might bring.

In enacting *To Live in Christ Jesus* in our schools, our leaders and teachers will demonstrate a responsiveness to the diversity of socio-cultural situations experienced by students today and a readiness to adopt teaching methods that will invite meaningful responses from students. In this, our schools must be places where each individual has a positive experience of social relationships as a precondition for becoming a person capable of building a society based on justice and solidarity. Catholic schools should therefore be places of encounter, promoting the agreement of ideas with actions.

It can be said that in our Catholic schools, in addition to the tools common to other schools, reason will enter into dialogue with faith, allowing school community members to grapple with and respond to the deepest questions of the human soul in a way not limited to considerations of physical reality alone. Questions of faith can and should be grappled with. *To Live in Christ Jesus* fosters this approach and supports teachers in their engagement with students.

An important consideration in this work then is the formation and preparation of teachers so that they can enact the curriculum in life-giving ways, demonstrating a depth of secular and religious knowledge, enabling them to engage with student questions and support them in their journeys of faith. Here, *To Live in Christ Jesus* and its support resources, will be invaluable tools, equipping teachers with the knowledge and pedagogical skills that are in keeping with the needs of the contemporary world.

In mandating this curriculum for use in all Diocese of Sale Catholic Education Ltd (DOSCEL) schools, I am grateful to all who have contributed in some way to the development and updating of *To Live in Christ Jesus* and I pray God's blessing on all who will utilise it in their classrooms, schools, and parishes.

In Domino,

Bishop Greg Bennet
Bishop of Sale

Director's Introduction

It is with much pleasure that I present the updated revision to the Diocesan Religious Education curriculum, *To Live in Christ Jesus*.

This curriculum was first mandated for use in the Diocese of Sale in 2018 after a lengthy period of writing and auditing undertaken by Ms Debra Punton, Deputy Director, Catholic Identity, Leadership, Learning and Teaching, Mr Dom Ryan, Manager Catholic Identity and Religious Education, and the DOSCEL Catholic Identity and Religious Education team, collaborating with Religious Education Leaders and Principals from primary and secondary schools across the Diocese. Our auditor, Reverend Dr Kevin Lenehan, and critical friend, Reverend Dr Brendan Reed, worked with us to ensure that the curriculum was an authentic and contemporary expression of Church teaching.

Since 2018, many resources have been developed to assist in the ongoing implementation of the curriculum, and school leaders and teachers have been supported in engaging fully with it through a variety of professional learning opportunities.

To ensure that the curriculum is continuing to meet the strategic intent of DOSCEL in the areas of Catholic identity and Religious Education, it was determined that a minor revision be undertaken, and an update of the curriculum provided. I would like to thank members of the DOSCEL Secretariat Catholic Identity and Religious Education team for their work in undertaking this minor revision. I would also like to thank the school principals and leaders of Religious Education who contributed to this important work.

In an address to teachers in Rome in May 2022, Pope Francis reminds us all that teachers in Catholic schools are on the front line in educating so as to move from a closed world to an open world; from a throwaway culture to a culture of care; from a culture of rejection to a culture of integration; from the pursuit of vested interests to the pursuit of the common good.

This pursuit of the common good must be at the heart of all we strive to achieve in schools in the Diocese of Sale. It is my hope that this updated revision of *To Live in Christ Jesus* will assist us all in this work. Pope Francis asks each of us to go forth with the joy of evangelising by educating and educating by evangelising, walking together with those we are educating. I would encourage each leader and teacher in our schools to continue in this wonderful endeavour.

In undertaking this work, the Church reminds us that we must continue to develop valid pastoral methods and develop a new language attuned to the reality of the plurality that exists in our schools and parishes, proposing the truth of Christ with an attitude of dialogue and friendship (Directory for Catechesis, 2020).

As Director of Catholic Education in the Diocese of Sale, and Chief Executive Officer Diocese of Sale Catholic Education Ltd, I commend to you this updated revision of *To Live in Christ Jesus* to be used in all DOSCEL schools.

Mr Paul Velten

Director of Catholic Education - Diocese of Sale

Chief Executive Officer - Diocese of Sale Catholic Education Ltd.

Rationale

Growth in religious understanding and faith occurs throughout life. The Catholic school, through its defining culture, its curriculum and its classroom-based Religious Education programs, plays an important formative role in support of families in the Religious Education of those to whom it ministers. It is a place of testimony and acceptance, where faith and spiritual accompaniment are provided to young people. It is also a place where the sacramental and dialogical approach to the teaching of Religious Education promotes a recontextualising school environment. This environment may challenge people to give shape to their personal identity in conversation with others, against the background of the Catholic Tradition.

This curriculum meets the needs of school, family and communities in evangelising students and helping them realise the beauty, the power and love of faith in Jesus Christ. In schools today a recontextualised and dialogical approach strengthens a systematic, comprehensive, enriched curriculum. It addresses this context in a pluralist and increasingly secular society. Growth and formation in a Catholic school is enhanced by the development of a post critical belief. In this, the recontextualised, dialogue school is to be a community of living faith in Jesus Christ, expressing that faith in open and friendly dialogue with those of other faiths or nonbelief.

While Religious Education teachers give explicit Christian witness to, and invite students into engaged learning about the Christian message, they cannot presuppose faith in their students. Teachers invite students to consider the religious dimensions of reality, including one's own existence, foster an understanding of the biblical narratives, the insights and challenge of the Gospel, and provide an experience of and reflection on the Christian worldview as it is expressed in Catholic Tradition.

Using a wide range of learning and teaching strategies, and being aware of and informed by personal experiences of the learner, religious educators encourage the learner to reflect on self, the world, the environment and God's Revelation in and through all these through the lenses of Sacred Scripture, Tradition, Christian Prayer and Liturgy, and Religion and Society. In all of this, the core discipline content of Religious Education is derived from the tradition of human response to the Revelation of God. Revelation can be understood as *natural*, referring to a kind of evidence of God in all created things, in the human quest for truth, goodness and beauty, in the phenomenon of religion in all cultures; it can also be understood as *historical*, referring to the knowledge and understandings that emerge from the particular encounter with God in the historical traditions of Judaism and Christianity. While these understandings of revelation are interdependent, it is the content of historical revelation which structures the Christian worldview and the ways of knowing and acting which are characteristic of the Catholic Tradition.

Revelation and Sacred Tradition

Attempting to describe revelation, the Second Vatican Council stated:

By thus revealing himself God, who is invisible, in his great love speaks to humankind as friends and converses with them, so as to invite and receive them into relationship with himself. (Dogmatic Constitution on Divine revelation, *Dei Verbum*, n.2)

The Church holds that what God has revealed for the salvation of humanity, God has enabled to be passed on to all generations of humanity. Christ, in whom the full revelation of God is brought to completion, commissioned the Apostles to preach to all that Gospel which is the source of all saving truth and moral teaching. This commission was faithfully fulfilled by the Apostles, handing on what they had received from Christ, and what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic people who under the inspiration of the same Holy Spirit committed the message of salvation to writing over time. (*Dei Verbum*, n.7)

In order to keep this Good News forever whole and alive within the Church, the Apostles left Bishops as their successors, passing on to them the responsibility and authority to teach in their place. This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments, is like a mirror in which the pilgrim Church on earth looks at God. (*Dei Verbum*, n.7)

Through the agency of the Holy Spirit, the Church continues to reflect on the meaning of this revelation and how it speaks to humanity. This occurs through the ongoing contemplation and study undertaken by people today, through a discernment of the spiritual realities which they experience, and through the preaching of Bishops. (*Dei Verbum*, n.8)

There exists a close connection and communication between Sacred Tradition and Sacred Scripture. Sacred Scripture is the Word of God committed to writing through the inspiration of the Holy Spirit, while Sacred Tradition takes the Word of God entrusted by Christ and the Holy Spirit to the Apostles, and hands it on to their successors, enabling it to be faithfully proclaimed and explained today. Therefore, both Sacred Tradition and Sacred Scripture are to be accepted and enacted. (*Dei Verbum*, n.9)

Sacred Tradition and Sacred Scripture form one sacred deposit of the Word of God, committed to the Church. Holding fast to this deposit the entire Church united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers. (*Dei Verbum*, n.10)

An Aboriginal and Torres Strait Islander Perspective

The First Peoples of this country have an ancient story that connects the past, present and future through the Dreaming. Aboriginal and Torres Strait Islander Peoples have a profound and timeless spirituality; deeply connected to the land, languages, customs and sacred places. As Pope Francis wrote in *Laudato Si'*, "for them, land is not a commodity but rather a gift from God." (Pope Francis, #146)

For Aboriginal and Torres Strait Islander Peoples across this vast country, the concept of spirituality pervades everything. Spirituality goes beyond the physical and material world, it is the very heart of their being. It is through cultural stories, songs, music, and dance, that Aboriginal spirituality is expressed. Some aspects of Christian ritual and the story of the life of Jesus resonate with Aboriginal expressions of spirituality and spiritual values such as sharing, generosity and fair dealing. (Grieves, 2009)

Recognition, and a better understanding of Aboriginal and Torres Strait Islander Peoples, their culture and histories, may lead to reconciliation. Pope John Paul II addressing Aboriginal Peoples in his visit to Australia acknowledged that the Catholic Church "in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others. ([Pope John Paul II #13](#))

The sacred gifts of the Aboriginal and Torres Strait Islander Peoples and their culture, can enrich Christianity with its egalitarian foundations and respect for the dignity of all creation. The Catholic Church can be enriched if, as the [Fifth Plenary Council](#) suggests, Catholics in Australia embrace Aboriginal and Torres Strait Islanders in the Life of the Church. Throughout the many structures in the Catholic Church, including Catholic schools and institutions, dialogue and an attitude of cultural inclusion are paramount.

Uniting my voice to that of Saint John Paul II, I encourage you in his words: "Your culture, which shows the lasting genius and dignity of your race, must not be allowed to disappear... Share them with each other and teach them to your children. Your songs, your stories, your paintings, your dances, your languages, must never be lost". For when you share the noble traditions of your community, you also witness to the power of the Gospel. [Papal Letter 2016](#)

Furthermore, as the [Uluru Statement from the Heart](#) expresses, "this ancient sovereignty can shine through as a fuller expression of Australia's nationhood" and "this could be a significant step towards a more just and equitable Australia" [Bishops Statement 2023](#). Therefore, the Diocese of Sale commits to authentic inclusion of the cultural identity of Aboriginal and Torres Strait Islander students.

Grieves, V. (2009). *Aboriginal Spirituality: Aboriginal Philosophy. The Basis of Aboriginal Social and Emotional Wellbeing*. [Discussion Paper Series: No. 9]. Cooperative Research Centre for Aboriginal Health.

Aims

Through the Religious Education Curriculum, the Catholic school aims to:

Invite a loving encounter with God through:

- Promoting skills of spiritual awareness and attention to the signs of God's presence in the natural world, in the history of salvation, in one's interior life, and in relations with other persons.
- Developing an appreciation of the love of God revealed through the person of Jesus Christ, God's creation, and the dignity of the human person experienced in everyday life.
- Allowing for the possibility of students growing in understanding of, and relationship with, God.
- Witnessing to the possibility of a personal and active relationship with God – Father, Son and Holy Spirit – lived out in the community of faith.
- Enabling students to develop a post-critical capacity for belief, which is marked by awareness that God is a mysterious, unseen reality mediated to them through the scriptures, rituals and practices of the community of faith.

Develop a love of self through:

- Inviting and supporting students to grow in awareness and appreciation of their own spiritual character, created in the image of God.
- Fostering skills of reflection, discernment, critical thinking and decision-making in order to act in accordance with a well formed conscience.
- Promoting an atmosphere of hope and joy.

Encourage an engagement with the Christian community through:

- Promoting knowledge of the life, faith tradition, liturgy, sacraments and mission of the Catholic Church locally and internationally.
- Developing a recontextualising environment that aims to make meaningful the Christian faith through critical encounter with other worldviews.
- Encouraging an ongoing dialogue between the Catholic faith tradition and the faith traditions and life philosophies of others, with a preferential emphasis on the Catholic Tradition.
- Promoting respect and care for the natural world.

Learning in Religious Education

The **content** of the Diocese of Sale Religious Education Curriculum is based on the Sacred Scriptures, Tradition and the Church's Magisterium (General Directory for Catechesis, 1997, p.120), particularly as expressed in the Catechism of the Catholic Church (2nd edition, 1997).

Its **methodology** is based on the Church's documents on evangelisation in Catholic education, Catechesis and Religious Education. It is also reflective of the research of the Enhancing Catholic School Identity Project, a research and implementation project carried out by the Centre for Academic Teacher Training of the Faculty of Theology and Religious Studies of the Catholic University of Leuven in Belgium, conducted under the auspices of the Victorian Catholic Education Authority.

The Religious Education Curriculum needs to be coherent and incremental, ensuring that learning is developmentally appropriate and tailored for students' learning needs and backgrounds. As well as being reflective of the Victorian Curriculum, it also needs to engage with the living values and beliefs of a Catholic worldview. Through engagement with this Religious Education Curriculum, students should be encouraged to develop a worldview that is "... informed by Catholic beliefs and values in relation to God, life-giving relationships, justice and an ongoing search for what is good, right and true in their culture and world." (Sharkey, 2015)

Current research into pedagogy indicates that today's students learn best when they have agency as learners, when they are seen and treated as learning partners, and when their learning is centred on their engagement with the world around them (Sharkey, 2015). Taking student learning needs into account when considering Religious Education pedagogy, teachers of Religious Education need to be *Witnesses, Specialists* and *Moderators* (Pollefeyt, 2008).

As *witnesses*, teachers will embody an intentional Christian life. In doing this they will share insights and experiences that are appropriate for the learning process and the level of readiness of students. To do this effectively, teachers must have reflected on their personal experience of faith and formed a positive appropriation of Christian faith in their personal life journey. As such, students will see in their teachers the Christian attitude and behaviour that can be absent from the secular atmosphere in which they live. Without this witness, living in such an atmosphere, they may begin to regard Christian behaviour as an impossible ideal (The Sacred Congregation for Catholic Education, 1982).

As *specialists*, teachers will have a deep understanding of Catholic beliefs and understandings and be suitably immersed within them. They should have a deep knowledge of the content of the Religious Education Curriculum in order to guide student learning opportunities and ensure a progression of learning for all students. Competent knowledge in the fields of theology and Scripture will help teachers in their role as specialists, as will an ongoing process of professional learning in Religious Education, theology and Scripture.

As *moderators*, teachers will be guides and mentors, challenging and enabling students to freely articulate their own intellectual, moral and religious positions. Teachers must therefore be careful when sharing their experiences to avoid presenting them as the only pathway to truth, in a mono-correlational style of pedagogy. As moderators, teachers will work to create learning environments that allow deep, dialogical encounters with faith traditions, cultural contexts and different life philosophies. They will enable students to explore their own presumptions, views and commitments in their search for meaning. In this, teachers as moderators will know how to engage students with Catholic beliefs and values without imposing these beliefs and values on them. They will also know how to create teaching and learning opportunities where students feel free to share their own understanding and viewpoints as they engage with the Catholic story. (Sharkey, 2015).

It is important to remember that religious formation is God's work, unfolding as an experience of grace for each person within the school community. Religious outcomes or faith responses cannot be enforced. Instead, they should be recognised, encouraged and supported. In all experiences at a Catholic school,

religious beliefs and practices should be continuously and appropriately interpreted to ensure that they are intelligible to the members of the school community (D'Orsa and D'Orsa, 2012). Religious formation, as distinct from the content knowledge and skills presented through the Religious Education curriculum, needs to be seen as an encounter with grace (Sharkey, 2015). In developing an appropriate Religious Education Curriculum in schools, it is important to avoid indoctrination.

The **curriculum structure** takes as its frame of reference the Victorian Curriculum and is reflective of current curriculum design and contemporary practice. It recognises the essential educational partnership of home, school, parish and diocese, and sees classroom and school-based Religious Education as one significant component of a broader education in faith provided by all these agencies and the life of the school beyond the classroom.

Progress of student learning in Religious Education will be appropriately assessed and reported to parents/caregivers.

A Note on Strands and Lenses

Strands

The Strands are the four areas through which content is learned and Religious Education is shared and understood. The Strands are divided into four learning areas: Triune God, Life and Mission of Jesus, A Sacramental Church, and Christian Life and Catholic Social Teaching.

Lenses

The Lenses are the illuminating perspectives through which we view the Strands. The Lenses are also bodies of knowledge divided into four learning areas: Scripture, Tradition, Christian Prayer and Liturgy, and Religion and Society.

Although the Strands and Lenses appear to be separate and distinct, they are woven together intricately. As the curriculum is taught, the interconnections between the Strands and Lenses will be recognised and developed.

Triune God Strand

Doctrinal Focus

God - Trinity of persons: Father, Son and Holy Spirit

God – Creator

Jesus of Nazareth - Saviour, Word Made Flesh

Holy Spirit - Communion of Love between Father and Son

At the heart of the Christian faith stands the person of Jesus Christ who proclaimed the nearness of the Kingdom/Reign of God. Jesus is the Saviour promised in the Scriptures and is the source of salvation and new life in God. Christianity professes faith in a Triune God, revealed as Father, Son and Holy Spirit, three divine persons, equal in nature and dignity, and bound together in one communion of love. This mystery is at the centre of Christian belief and is known in faith through God's self-communication in the person and mission of Jesus Christ. This belief arises from the Christian experience of God and draws humanity into the divine life through the Holy Spirit.

Catholics believe in the Triune God: one God, the Father, the Almighty, one Lord, Jesus Christ, the only Son of God and the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.

Therefore, we teach about God's love as expressed in creation and ultimately expressed in the person and mission of Jesus. This love is the Holy Spirit that continues to work in the Church today.

Aboriginal and Torres Strait Islander Consideration

In keeping with the centrality of love and relationship with each other and creation, it is important to consider that for Aboriginal and Torres Strait Islander Peoples, creation stories are intrinsic to their understanding of themselves and their connection as custodians to Country, through belief systems, lore and customs.

'[For] thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you. Your "Dreaming", which influences your lives so strongly that, no matter what happens, you remain forever people of your culture, is your only way of touching the mystery of God's Spirit in you and in creation. You must keep your striving for God and hold on to it in your lives.'

(St Pope John Paul II, Address to the Aboriginal and Torres Strait Islanders, 29 November 1986)

Years F - 6 Triune God Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn how to make the Sign of the Cross. They learn through this prayer that God is called Father, Son and Holy Spirit. They learn that God is experienced through the gift of creation.</p>	<p>In Levels 1 & 2, students learn that there are different names for God. They learn that people are precious and unique. They learn that God loves all people and wants people to love others. They continue to learn about God as the loving creator who gives life. They learn that through their senses they can experience and appreciate their world, created by God, and entrusted to their care.</p>	<p>In Levels 3 & 4, students learn that Scripture speaks of God in many ways but most significantly for Christians as Father, Son and Holy Spirit. They learn that Christians name this understanding of God as Triune God (Trinity). They learn that people are created in God's image. Students learn that the creation stories invite people to be responsible stewards of creation. Students learn about Jesus as the Son of God, the promised one of the Old Testament whose life, death and resurrection reveals God's love. They learn that they have been shown by Jesus how to live life to the full, in right relationship with God, creation and all people. They learn about the variety of titles and images for the Holy Spirit and that the Holy Spirit helps people to live according to Jesus' teaching and ministry.</p>	<p>In Levels 5 & 6, students learn that Catholics recognise Jesus as both human and divine, the Son of God. They learn that Jesus, as Messiah, is the fulfilment of the Old Testament promise. They learn that Jesus' life, death and resurrection reveal God's love. Students learn that the Holy Spirit is the love expressed between the Father and the Son and that this is a gift freely given. They learn about the variety of images and metaphors to describe God. Students learn that God, the creator of all, entrusts people with the world and with the responsibility to respect and nurture life. Students learn that the human person, created in the image of God, has dignity and natural rights, which must be considered in morally challenging situations.</p>

Years F - 6 Triune God Content Descriptions

The Triune God Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Foundation Level	Level 1-2	Level 3-4	Level 5-6
<ol style="list-style-type: none"> 1. Say the prayer and make the actions of the Sign of the Cross. 2. Recognise that God is called Father, Son and Holy Spirit. 3. Experience the wonder and beauty of God's creation through the senses. 4. Recognise that God is called Creator and that we can learn about God through the gift of creation. 	<ol style="list-style-type: none"> 1. Explore how God, the loving creator of our world, is experienced through our senses. 2. Investigate some of the ways people can look after the world, which is entrusted to their care. 3. Identify in what ways each of us is precious and unique. 4. Make connections between how their family loves them, how God loves them and how everyone is invited to love others. 5. Recognise, through their understanding of family love, something of Jesus' love for the Father. 6. Recognise that Aboriginal and Torres Strait Islander Peoples have their own creation stories. 7. Using stories, explore the ways that Aboriginal and Torres Strait Islander Peoples have always shown care for creation. 	<ol style="list-style-type: none"> 1. Identify the Sign of the Cross is a prayer offered to the Triune God: Father, Son and Holy Spirit. 2. Explore how Scripture speaks of God in many ways, e.g. Matthew 3:13-17, Mark 1: 9-11, Luke 3:21-23. 3. Explore how the how the human life of Jesus is described in the Gospels. 4. Recognise that the Church teaches about the divinity of Jesus. 5. Explore Scripture that describes Jesus as the Son of God, the promised one of the Old Testament (e.g., Isaiah 9:6-7; Isaiah 11:1; Isaiah 6:1-2; Isaiah 35:4-6) whose life, death and resurrection reveals God's love. 6. Recognise that Scripture stories about creation invite all to be responsible stewards. 7. Recognise that Aboriginal and Torres Strait Islander Peoples have a close connection to Country which gives a deep 	<ol style="list-style-type: none"> 1. Explore through Scripture and the arts how God is depicted as Father, Son and Holy Spirit. 2. Identify Scripture in the New Testament which proclaims Jesus as the fulfilment of God's promise in the Old Testament, e.g., Matthew 1 – 2, Luke 4:16-21, Acts 2:29-33, 36, Acts 17:2-3. 3. Explore the Catholic belief that Jesus is both human and divine as stated in the Creeds. 4. Identify Scripture passages where God invites people to respect and nurture life. 5. Explore some Aboriginal and Torres Strait Islander creation stories which are intrinsic to their connection, as custodians, to Country. 6. Describe ways current humanitarian, social and political issues challenge the trust given to humanity by God to respect and nurture life.

Foundation Level	Level 1-2	Level 3-4	Level 5-6
	<p>8. Incorporate into prayer the names for God - Father, Son, Holy Spirit, and Creator.</p>	<p>understanding, and appreciation of, and a commitment to the environment, similar to the call of stewardship in the Christian Tradition.</p> <p>8. Recognise that because people are created in the image of God, they have a responsibility to live in right relationship with the world and others.</p> <p>9. Explore some titles for the Holy Spirit (e.g., Paraclete, Comforter Jn 14:26, Advocate Jn 14:16; 15:26, Spirit of the Lord, Spirit of God 1 Corinthians 2:9-13, Breath of God, Spirit of Truth Jn 14:17) as outlined in Scripture.</p> <p>10. Explore images/symbols of the Holy Spirit (e.g., fire Acts 2:1-4, wind Jn 3:8 [ruah] Acts 2:1-4, dove Luke 3:21-23, laying of hands gesture) as outlined in Scripture.</p> <p>11. Describe how the Holy Spirit works through people to animate Jesus' teaching.</p> <p>12. Express their image of Triune God.</p>	<p>7. Recognise the Holy Spirit as the love expressed between the Father and Son.</p> <p>8. Explore Scripture passages about the life, death and resurrection of Jesus that reveals God's boundless love.</p> <p>9. Identify examples in the media that demonstrate the Holy Spirit at work in the world.</p> <p>10. Explain how people, through their actions, show society how to live in right relationship with God, others, and creation.</p> <p>11. Describe how each human person, created in the image of God, has dignity and natural rights that must be considered in morally challenging situations.</p>

Years F - 6 Triune God Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students can make the Sign of the Cross. They name God as Father, Son and Holy Spirit. They describe how God is experienced through the gift of creation.</p>	<p>By the end of Level 2, students identify that there are different names for God. They identify that people are precious, unique, and loved by God and others. They recognise God as the loving creator who gives life. They describe how their senses enable them to experience their world.</p>	<p>By the end of Level 4, students understand that Scripture speaks of God in many ways but most significantly for Christians as Father, Son and Holy Spirit (Triune God). They recognise that all are created in God's image and invited into right relationship with God and all people. Students describe how creation stories invite people to be responsible stewards of creation. Students recognise that for Christians, Jesus is the Son of God, the promised one of the Old Testament whose life, death and resurrection reveals God's love. They identify some titles and images for the Holy Spirit. Students recognise that the Holy Spirit helps people to live according to Jesus' teaching and ministry.</p>	<p>By the end of Level 6, students identify that Catholics recognise Jesus as both human and divine, the Son of God. They provide examples from Scripture that describe Jesus as Messiah and the fulfilment of the Old Testament promise. Identify Scripture passages about the life, death and resurrection of Jesus that reveals God's boundless love. Students describe the Holy Spirit as the love expressed between the Father and the Son. They identify a variety of images and metaphors to describe God. Students recognise that God, the creator of all, entrusts people with the world and with the responsibility to respect and nurture life. Students describe how the human person, created in the image of God, has dignity which must be considered in morally challenging situations.</p>

Years 7 - Senior Secondary Triune God Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn that God reaches out to humanity in loving relationship (through creation, Jesus Christ as both fully human and fully divine, and the mystery of human existence). Through an engagement with Scripture, they learn about the covenantal relationship God has with humanity through the Hebrew people. They learn that God sent his Son, Jesus, and describe ways God sends the Holy Spirit into the world. They learn that the Father, Son and Holy Spirit are three divine persons equal in nature and dignity who are bound together as one, in love. They learn that people are invited to share in the life and love of the Trinity.</p>	<p>In Levels 9 & 10, students learn how people experience God through Jesus Christ, fully human and fully divine, the Holy Spirit, the Church, and creation. Students learn about the Christian call to stewardship. They learn that the Catholic doctrine of Triune God expresses God as love. They learn about the ways Christians give witness to the Triune nature of God by creating loving communities where the dignity of the human person is respected.</p>	<p>In Levels 11 & 12, students learn that Triune God is the central mystery of Christian faith. They learn about the development of Church teaching on the Incarnation. Students learn how cultural contexts have influenced Christian understanding of Triune God and how this mystery is expressed through the arts and architecture.</p>

Years 7 - Senior Secondary Triune God Content Descriptions

The Triune God Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Level 7-8	Level 9-10	Senior Secondary
<ol style="list-style-type: none"> 1. Describe ways God invites people into a personal relationship. 2. Identify different images/symbols of the Holy Spirit (e.g., fire Acts 2:1-4, wind Jn 3:8 [ruah] Acts 2:1-4, dove Luke 3:21-23, laying of hands gesture) and analyse how these deepen our understanding of God. 3. Explore ways that the Holy Spirit has been, and continues to be, active in the world. 4. Explore biblical accounts of creation and describe ways creation reveals the power and beauty of God and draws people to God. 5. Through an examination of Laudato Si and Laudate Deum, identify ways human beings are connected to all of creation and exist in relationship with all living things. 6. Identify the centrality of love, family, and the continued relationship with Country for Aboriginal and Torres Strait Islander Peoples. 7. Explore the covenantal relationship between God and humanity through the stories of the Hebrew people. 8. With reference to the Prophet Isaiah (e.g., 9:6-7; 11; 35:4-6) identify ways that 	<ol style="list-style-type: none"> 1. Compare and contrast images and titles of God the Father, Son and Holy Spirit as found in Scripture and the lived Tradition of the Church. 2. Explain how the images and titles of each Divine person can reveal something of the unique quality of each. 3. Examine the Catholic Church's teaching of Triune God, e.g., Catechism of the Catholic Church, Nicene Creed, Apostles' Creed. 4. Explore how Triune God is an expression of love. 5. Explore the belief that it is through the Holy Spirit that Catholics experience the transforming presence and grace of God in their lives, in the Church and in the world. 6. Describe ways in which Christians give witness to Triune God by creating loving communities where the dignity of the human person is respected. 7. Identify the Church's teachings on creation and the Christian call to stewardship e.g., Laudato Si, Laudate Deum. 	<ol style="list-style-type: none"> 1. Explore through Church teaching how Jesus Christ is fully human and fully divine, e.g., Catechism of the Catholic Church, Nicene Creed, Apostles' Creed. 2. Describe the mystery of Triune God using Church documents and texts of both contemporary and historical writers. 3. Identify and explore the ways people respond to the invitation of the Holy Spirit to enter into a loving relationship with the Triune God and each other. 4. In keeping with the centrality of love and relationship with each other and creation in Aboriginal and Torres Strait Islander cultures, consider the notion of kinship and how this reflects the relationship shown by the Triune nature of God. 5. Analyse the development of Trinitarian doctrine through the Councils of the Church. 6. Explore and critique how Triune God is expressed through the arts.

Level 7-8	Level 9-10	Senior Secondary
<p>Jesus is the embodiment of the Old Testament covenantal promise.</p> <p>9. Identify statements of belief that profess Jesus as the new covenant, the Saviour for all humanity, with particular emphasis on the Nicene and Apostles' Creeds.</p> <p>10. Identify ways Jesus' life is a model for living in a covenantal relationship with God, each other, and all of creation.</p> <p>11. Explore the Trinitarian relationship expressed in the Scripture accounts of Jesus' baptism.</p> <p>12. Compare and contrast carefully selected images, artworks, and metaphors to show how the three persons of the Trinity are unique but equal.</p>	<p>8. Describe kinship and stewardship in Aboriginal and Torres Strait Islander cultures.</p> <p>9. Investigate the lives of the Patriarchs, Matriarchs and other key figures of the Old Testament and their impact on the covenantal relationship.</p> <p>10. Reflect upon what the lives of the Patriarchs, Matriarchs and other key figures of the Old Testament teach people today about responding to God's invitation.</p>	

Years 7 - Senior Secondary Triune God Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students name some ways in which Triune God reaches out to humanity in loving relationship. Through an engagement with Scripture, they describe something about the covenantal relationship God has with humanity through the Hebrew people. They explain why God sent his Son, Jesus, and describe ways God sends the Holy Spirit into the world. They identify that the Father, Son, and Holy Spirit are three divine persons equal in nature and dignity who are bound together as one, in love.</p>	<p>By the end of Level 10, students provide examples of how people can experience God. They describe the Christian call to stewardship. They recognise that the Catholic doctrine of Triune God expresses God as love. They describe some of the ways in which Christians give witness to the Triune nature of God.</p>	<p>By the end of Level 12, students recognise Triune God as the central mystery of Christian faith. They describe the development of Church teaching on the Incarnation. Students describe how cultural contexts have influenced Christian understanding of Triune God and how this mystery is expressed through the arts and architecture.</p>

The Life and Mission of Jesus Strand

Doctrinal Focus

Jesus of Nazareth - Saviour, Word Made Flesh

At the heart of Christian faith stands the person of Jesus Christ. Born of the Virgin Mary in Bethlehem and raised in Nazareth, Jesus proclaimed the nearness of the Kingdom/Reign of God. Jesus is the Saviour promised in the Scriptures and is the source of salvation and new life in God. Triune God, revealed as Father, Son and Holy Spirit is at the centre of Christian belief and is known in faith through God's self-communication in the person and mission of Jesus Christ.

Catholics believe in Jesus as the Christ, the Saviour promised in Scripture, source of salvation and new life in God, whose mission is to bring about the Kingdom/Reign of God.

Therefore, we teach about God's love ultimately expressed in the person and mission of Jesus to bring about the Kingdom/Reign of God.

Aboriginal and Torres Strait Islander Consideration

Jesus Christ, both human and divine, is central to the mission and tradition of the Catholic Church. His story and mission continue to be expressed and animated through the Church community. Story and community are also intrinsic to Aboriginal and Torres Strait Islander Peoples. Their stories continue to be told through the Dreaming, songlines and kinship structures.

'So many of the things that Christ said and did, and the way he lived, make me think of the good things in our way of life ... Christ did not get worried about material things ... He looked on them as things that get in the way and make it hard to get to our true country. He was born in the countryside ... like many of us have been born. He walked about like us and with nowhere to lay his head. He died with nothing on a cross. So many of our people die with nothing ... He was strong on sharing. We do a lot of things like that ... In the Eucharist he shared himself as nobody else could ... We find it easy to see in Christ the great dreamtime figure, who, more than all the others, gave us law and ceremony and life centres, and marked out the way we must follow to reach our true country... So, it is not difficult to realise that Christ is with us always...the same yesterday, today and forever.'

(Deacon Boniface Peridjert in Hendriks & Heffernan 'Spirituality of Catholic Aborigines [Aboriginals] and the Struggle for Justice', 1993)

Years F - 6 Life and Mission of Jesus Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn about their own families and the family and life of Jesus.</p>	<p>In Levels 1 & 2, students learn how Jesus lived and what he taught. They learn that, guided by Jesus' life and mission, God's plan is for people to live in loving relationship with God, others, and creation. They learn about Mary's special role in the life of Jesus.</p>	<p>In Levels 3 & 4, students learn about the historical and cultural setting in which Jesus lived. They learn about the mission and ministry of Jesus that was handed on through his disciples and continues through the Church today. They learn that Mary was a woman of faith who allowed God to work through her.</p>	<p>In Levels 5 & 6, students learn that by responding to, and sharing in, the mission of Jesus, Christians are witnessing and proclaiming God's unconditional love and building the Kingdom/Reign of God, which is here but not yet fully realised. Students learn about Paul and how he carried on the mission of Jesus by spreading the Word throughout the known world. Students learn that Christians believe Jesus, as Messiah, is the fulfilment of Old Testament promises. They learn that many of Jesus' parables give an insight into the Kingdom/Reign of God. Students learn about Mary's role as the Christian model of a faith-filled disciple.</p>

F - 6 Life and Mission of Jesus Content Descriptions

The Life and Mission of Jesus Christ Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ol style="list-style-type: none"> 1. Recognise that each person has a personal story. 2. Describe their family. 3. Recognise that Jesus is a member of a family. 4. Name Mary and Joseph as members of Jesus' family. 5. Describe ways that families show love. 	<ol style="list-style-type: none"> 1. Explore the historical and cultural setting in which Jesus lived. 2. Describe some events in Jesus' life where he taught about God's love. 3. Explore how Jesus lived as a person of compassion, love and forgiveness. 4. Describe some of the events in Scripture that tell something about Jesus' mission. 5. Begin to recognise that God wants people, guided by Jesus' life and mission, to live in loving relationship with God, others and creation. 6. Describe some of the events in Scripture that tell us something about Mary's role in the life of Jesus. 	<ol style="list-style-type: none"> 1. Explore Scripture texts that show that Jesus was a practicing Jew, who lived in a particular time and place. For example, Luke 2:22-24 Jesus is named and presented in the Temple; 41-52 The boy Jesus in the Temple; John 7:2-8 Festival of Booths; Acts 2:1-12 Shavuot/Pentecost. 2. Explore the historical and cultural setting in which Jesus lived. 3. Explore Mary's special role in the life of Jesus and how she modelled trust in God. 4. Identify some Scripture texts about Mary and identify how she was a woman of faith who allowed God to work through her. 5. Explore important events described in Luke's Acts of the Apostles that show the early Church carrying on the mission of Jesus. 	<ol style="list-style-type: none"> 1. Explore Old Testament texts that refer to the promised Messiah. For example, how does the book of Isaiah describe the Messiah promised to the Hebrew people (e.g., 9:6-7; 11; 35:4-6). 2. Explore Scripture texts about John the Baptist when he preached about Jesus as the Messiah or promised one of the Old Testament. (Mk 1:1-8; Jn 1: 19-34). 3. Research titles given to Mary that highlight her importance in the life and mission of Jesus, and her continued importance as the Christian model of a faith-filled disciple. 4. Explain why Mary and John the Baptist are important Advent figures who reveal something of Jesus and his mission. 5. Identify ways Jesus related with the poor and the

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
		<p>6. Explore how the mission of Jesus continues through the Church today.</p>	<p>marginalised, forgave sin, and healed sickness.</p> <p>6. Explore maps and Scripture texts that describe Paul's journeys and how he carried on the mission of Jesus. For example, through Acts of the Apostles and Paul's letters.</p> <p>7. Describe the Kingdom/Reign of God.</p> <p>8. Describe some aspects of Jesus' mission to bring about the Kingdom/Reign of God, which is also the mission of the Church.</p> <p>9. Investigate how Scripture gives an insight into the Kingdom/Reign of God, e.g., parables.</p> <p>10. Reflect on who Jesus is for people today and what this means for how they might live their life.</p> <p>11. Explore how God's love is experienced in the continuing mission of Jesus expressed through the Church and people in the world.</p>

Years F - 6 Life and Mission of Jesus Achievement Standards

Foundation Level	Level 2	Levels 4	Level 6
<p>By the end of Foundation, students describe their own families and something about the family and life of Jesus.</p>	<p>By the end of Level 2, students identify something about how Jesus lived and what he taught. They recognise that God wants people, guided by Jesus' life and mission, to live in loving relationships. They describe Mary's special role in the life of Jesus.</p>	<p>By the end of Level 4, students describe Scriptural events that show something about Jesus the devout Jew and the historical and cultural setting in which he lived. They provide examples of how the mission and ministry of Jesus continues today through the Church. They describe how Mary was a woman of faith who allowed God to work through her.</p>	<p>By the end of Level 6, students describe how Christians today are building the Kingdom/Reign of God. Students recognise that Paul continued the mission of Jesus through his journeys and letters. Students provide examples from Scripture that describe Jesus as Messiah and the fulfilment of the Old Testament promise. They explain how Jesus' parables give an insight into the Kingdom/Reign of God. Students explain Mary's role as the Christian model of a faith-filled disciple.</p>

Years 7 – Senior Secondary Life and Mission of Jesus Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn about the importance of the historical, social, political, and religious contexts in which Jesus lived. They learn about Jesus' teachings, actions, and mission and what they reveal about God and the Kingdom/Reign of God. Students learn practical ways the Kingdom/Reign of God can be lived out today.</p>	<p>In Levels 9 & 10, students learn about the portrayal of Jesus through the Gospels. They learn about the central Christian belief in the resurrection of Jesus as the foundation for Christian hope. Students learn how, for Christians, death has been transformed by Jesus.</p>	<p>In Levels 11 & 12, students learn about the mystery of Jesus Christ expressed through theological perspectives. They learn the distinctive Christology of each Gospel and express personal understandings, beliefs and questions about Jesus Christ. Students learn that the world today presents different challenges to the time of Jesus which calls for a different response to bring about the Kingdom/Reign of God.</p>

Year 7 – Senior Secondary Life and Mission of Jesus Content Descriptions

The Life and Mission of Jesus Christ Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Levels 7-8	Levels 9-10	Senior Secondary
<ol style="list-style-type: none"> 1. Research the historical, social, political, and religious context in which Jesus lived. 2. Identify how the context of the time in which people live influences their understanding of the life and mission of Jesus. 3. Examine Scripture texts to identify what they reveal about Jesus' teaching, actions, and mission. 4. Identify what Jesus' teaching, actions and mission reveal about God and the Kingdom/Reign of God. 5. Describe ways that the Kingdom/Reign of God is here and now but not yet fully realised. 6. Identify practical ways the Kingdom/Reign of God can be lived out today. 	<ol style="list-style-type: none"> 1. Compare and contrast the portrayal of Jesus - his life, mission, death and resurrection - in the Gospels. 2. Describe ways Jesus' message of salvation in the Gospels is one of conversion, hope, liberation, and universal love. 3. Explore the developing significance of the resurrection to the early Christian community. 4. Explore Scripture to study the central Christian belief in the resurrection of Jesus as the foundation of Christian hope. E.g., Mark 16:1-8; Luke 24:1-12; Matthew 28:2-10; John 20:1-18. 5. Students study Church teachings to understand the significance of Jesus' death and resurrection for Christians. 6. Explore how Jesus death gives hope, it has been conquered, transformed by Jesus. 7. Explore the invitation to hope that is inherent in the Easter story and the meaning this brings to Christians. 	<ol style="list-style-type: none"> 1. Research the distinctive Christology of each Gospel. 2. Outline how Christian theology describes the mystery of Jesus Christ. 3. Describe how creedal statements and the Church's Tradition define what it means to call Jesus of Nazareth, the Christ of Faith. 4. Express personal understandings, beliefs, and questions about Jesus Christ. 5. Explore how evil in the world can challenge a person's understanding of the Kingdom/Reign of God.

Year 7 – Senior Secondary Life and Mission of Jesus Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students describe the historical, social, political, and religious contexts in which Jesus lived. They describe what Jesus' teachings, actions, and mission reveal about the Kingdom/Reign of God. Students identify practical ways the Kingdom/Reign of God can be lived out today.</p>	<p>By the end of Level 10, students describe how each of the Gospels describe Jesus. They understand through the study of Church teaching and Scripture that the resurrection of Jesus is foundational to Christian belief. Students explain how, for Christians, death has been transformed by Jesus.</p>	<p>By the end of Level 12, students understand the mystery of Jesus Christ as expressed through theological perspectives. They can distinguish between the Christology of each Gospel and express personal understandings, beliefs, and questions about Jesus Christ. Students explain the challenges faced by people in the world today and express how Christians might respond in order to bring about the Kingdom/Reign of God.</p>

Sacramental Church Strand

Doctrinal Focus

Body of Christ

Community of Disciples

Witness to Unity and Justice

Effective signs of Christ's saving presence

Communal celebration of Christian identity

The Church constantly draws life from Christ at work in its midst. The Church was born from the mission of Jesus Christ and entrusted to the apostles in his death and resurrection. Through the gift of the Holy Spirit at Pentecost, the early Christian community was empowered to continue the saving mission of Christ in the world. Enlivened by the Holy Spirit, the community of disciples continues to make Jesus Christ visible in the world today. The ongoing work of the Church proclaims Christ, crucified and risen from the dead, as Lord and Saviour of all. A sacrament makes present the grace of God it signifies. This means that of its very nature, the Church and all that it does in Christ is sacramental, for it makes Christ present and effective in the world. The seven sacraments of the Church have their origin in the ministry and paschal mystery of Jesus Christ. The sacraments celebrate in symbol and ritual the Christian identity of those who come to Christ in faith. In the celebration of each sacrament, the Church, as well as the individual, draws closer to Jesus. Under the guidance of the Holy Spirit, the Church works to help humanity know the love of God as revealed in Jesus, and to experience the life and hope that God offers.

Catholics believe that the Sacramental Church celebrates, in symbol and ritual, Christ's saving presence for those who respond in faith.

Therefore, we teach the story of the Catholic Church and the meaning, symbolism, richness, and rituals of Sacramental celebrations.

Aboriginal and Torres Strait Islander Consideration

The Church celebrates through ritual and sacrament, the life, death and resurrection of Jesus. Aboriginal and Torres Strait Islander Peoples have practiced ceremonies for generations. These rites of passage and rituals are considered sacred and continue the vibrant celebration of culture through the passing on of cultural knowledge.

'We like the way [Jesus] uses the things of nature to teach, and the important part nature plays in the Sacraments ... We can appreciate also the community nature of the Church, because we are very conscious of being part of a group bound by religious ties. We are strong on ceremony through dance and song and painted bodies. Our ceremony closely involves groups and group participation... So, the ceremony of the Mass, the ceremony of the Sacraments and the ceremony of the liturgy should find a ready response in us, provided it is made meaningful, based on a theology that is tuned to the Aboriginal mind.' (Deacon Boniface Peridjert)

Years F – 6 Sacramental Church Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn about belonging to a family, school, and Church community. They learn that people celebrate in different ways and that Catholics have particular celebrations throughout the liturgical year. Students learn that Baptism is the sacrament that welcomes people into the Church community.</p>	<p>In Levels 1 & 2, students learn that through Baptism, people are invited to become members of the Church community. They learn about local Church communities and important liturgical seasons and celebrations in the Church. Students learn about some of the ways that people celebrate religious traditions. Students learn that sacraments are special celebrations in the life of the Church. They learn about some symbols and actions that are part of the celebration of Baptism. They learn about the Sacrament of Penance (Reconciliation).</p>	<p>In Levels 3 & 4, students learn that people have different experiences of life and celebrate in a variety of ways. They learn that Catholics believe the Church is a community of believers called to celebrate and make present the saving ministry of Jesus. They learn about the Jewish feast of Passover (Pesach). They learn that the mission of Jesus continues in the Church today. They learn that the Church celebrates Jesus' life, death and resurrection in the many feasts and seasons of the liturgical year. They learn about Mary as a key figure in the Catholic Church. They learn about the Sacraments of Initiation and Healing.</p>	<p>In Levels 5 & 6, students learn about the major Catholic feasts and seasons in the liturgical year. They learn that the mission of the Church is to bring about the Kingdom/Reign of God. They learn about the Jewish feast of Shavuot (Pentecost). They learn about the emergence of the Christian Church in Acts of the Apostles 2:1-13. They learn about the history of the Catholic Church in Australia. They learn that the Church honours Mary as Mother of God. They learn that the sacramental life of the Church nourishes the faith journey of its community. They learn about the gifts and fruits of the Holy Spirit and how these can be animated in the life of people.</p>

F – 6 Sacramental Church Content Descriptions

The Sacramental Church Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ol style="list-style-type: none"> 1. Recognise that they belong to a family and school community. 2. Recognise that people can belong to a Church community. 3. Introduce the local parish through images and visits to the Church, and visits by the Parish Priest, the leader of the parish community. 4. Recognise that the Church welcomes people through the celebration of the Sacrament of Baptism. 5. Explore ways they celebrate with their families. 6. Explore celebrations as an important part of life. 7. Recognise that Catholics have particular celebrations throughout the liturgical year. 	<ol style="list-style-type: none"> 1. Introduce the Church as a believing, welcoming, serving, caring and celebrating community that shares God's love. 2. Recognise that local Church communities (parishes) are ministered to by priests and led by the Bishop. 3. Explore some of the ways that people celebrate religious traditions. 4. Recognise that sacraments are special celebrations in the life of the Church. 5. Name some symbols and actions that are part of the Sacrament of Baptism, the first Sacrament of Initiation. 6. Experience and know some of the special events and rituals that take place during Lent, Holy Week and Easter. 7. Describe something about The Coming of the Holy Spirit, found in Acts 2:1- 4 and how this is linked to the birth of the Church. 	<ol style="list-style-type: none"> 1. Recognise that people have different experiences of life and culture and celebrate in a variety of ways. 2. Explore some Aboriginal and Torres Strait Islander symbols and rituals continue the vibrant celebration of their cultures. 3. Recognise that the Church, led by the Pope, Bishop of Rome, is a community of believers called to celebrate and make present the mission of Jesus. 4. Identify some of the ministries that exist within their local Church community. 5. Describe how the Church celebrates Jesus' life, death and resurrection in the many feasts and seasons of the liturgical year. 6. Identify the events of Holy Week as depicted in Scripture. 	<ol style="list-style-type: none"> 1. Investigate the major Catholic feasts and seasons of the liturgical year. 2. Recognise similarities between the symbols and rituals of Catholicism and the sacred ceremonies of Aboriginal and Torres Strait Islander Peoples. 3. Explain why the Easter Triduum is the most important time of the liturgical year. 4. Explain the origin, meaning and importance of the feast of Shavuot (Pentecost). 5. Recognise that the Church is founded on the living faith of the early Christians. 6. Investigate how the Church, empowered by the Holy Spirit, gives witness to unity and justice in the world today. 7. Explore how the Church brings about the Kingdom/Reign of God.

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
	<p>8. Identify symbols associated with Pentecost.</p> <p>9. Experience and know some of the special events and rituals that take place during Advent and Christmas.</p> <p>10. Give reasons for the importance of saying sorry, forgiving others and being forgiven.</p> <p>11. Recognise that in the Sacrament of Penance (Reconciliation) Catholics say sorry to God for any harm they have caused in their relationship with others, then celebrate God's loving forgiveness.</p>	<p>7. Explore why Pesach /Passover (Exodus12:1-8, 15-20, 13:3) is important to Jewish people and how it relates to the events of the Last Supper and the celebration of Eucharist.</p> <p>8. Identify some of the rituals that take place during Lent, Holy Week and Easter.</p> <p>9. Identify the season of Advent as a time of waiting and preparing for Jesus.</p> <p>10. Explore the rituals that take place during Advent and Christmas.</p> <p>11. Identify some Scripture passages that depict various people preparing for and responding to the birth of Jesus.</p> <p>12. Identify some of the ways (e.g., liturgical year, Scripture, prayer, images) that Mary is honoured and celebrated as a key figure in the Catholic Church.</p> <p>13. Explore the three Rites of Reconciliation and the four parts of this Sacrament.</p> <p>14. Identify ways Catholics believe Jesus is truly present</p>	<p>8. Recognise that Catholics are called to enact the mission of the Church and are united through the ministry of the Pope.</p> <p>9. Research the story of their local parish and/or Diocese, identifying key people and events.</p> <p>10. Research some of the men and women who shaped and inspired the development of the Australian Catholic Church.</p> <p>11. Explore how the Church honours and prays through Mary, Mother of God, and through other saints from all ages who have carried forward the mission of Jesus.</p> <p>12. Explore why Mary is a key figure in Advent.</p> <p>13. List ways the sacramental life of the Church nourishes the faith journey of its community.</p> <p>14. Research the purpose and meaning of the Seven Sacraments of the Catholic Church.</p> <p>15. Explain the significance of the rituals, symbols, words</p>

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
		<p>in the celebration of the Eucharist.</p> <p>15. Identify the rituals, symbols, words and gestures of the Sacraments of Initiation and Healing.</p>	<p>and gestures of each of the seven sacraments.</p> <p>16. Explore the rite of Confirmation, particularly its connection with Baptism.</p> <p>17. Identify and explore the gifts and fruits of the Holy Spirit and how these can be animated in people's lives.</p> <p>18. Provide examples of people who, through their lives, demonstrate the gifts and fruits of the Holy Spirit.</p>

F – 6 Sacramental Church Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students describe something about belonging to a family, school, and Church community. They recognise that people celebrate in different ways and that Catholics have particular celebrations throughout the liturgical year. Students name Baptism as the sacrament that welcomes people into the Church community.</p>	<p>By the end of Level 2, students understand that everyone is invited to become members of the Church community. They describe something about local Church communities. Name some important liturgical celebrations in the Church. Students describe some of the ways that people celebrate religious traditions. Students identify sacraments as special celebrations in the life of the Church. They name some symbols and actions that are part of the celebration of Baptism. They understand something about the Sacrament of Penance (Reconciliation).</p>	<p>By the end of Level 4, students describe some different life experiences and different ways people celebrate. They describe the Catholic Church as a community of believers, called to celebrate and make present the saving ministry of Jesus. They can describe some elements of the Jewish feast of Passover (Pesach). They name ways that the mission of Jesus continues in the Church. They name the major feasts and seasons of the liturgical year that celebrate the life, death and resurrection of Jesus. They explain why Mary is a key figure in the Catholic Church. They can describe something about the Sacraments of Initiation and Healing.</p>	<p>By the end of Level 6, students name the major Catholic feasts and seasons in the liturgical year. They recognise that the mission of the Church is to bring about the Kingdom/Reign of God. They recall something about the Jewish feast of Shavuot (Pentecost). They explain the emergence of the Christian Church as described in Acts of the Apostles 2:1-13. They outline the history of the Catholic Church in Australia. They identify how the Church honours Mary as Mother of God. They recognise that the sacramental life of the Church nourishes the faith journey of its community. They identify the gifts and fruits of the Holy Spirit and explain how these can be animated in the life of people.</p>

Years 7 – Senior Secondary Sacramental Church Level Descriptions

Level 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn about the birth of the Church and its mission. They learn that sacraments express and enrich the shared life of the Christian community, celebrating initiation, healing, and service. They learn that each of the seven sacraments of the Church has its own history, symbols and rituals, promoting an encounter with the divine.</p>	<p>In Levels 9 & 10, students learn how the Catholic Church worships and celebrates as a sacramental community. They learn about the ongoing renewal of the Catholic Church, both locally and globally, and the call to service that is implicit in the Sacrament of the Eucharist, the source and summit of Christian life. They learn that the Church is called into dialogue with other Christian traditions and religions of the world.</p>	<p>In Levels 11 & 12, students learn about interfaith dialogue and assess its effectiveness. They learn about the Church’s institutional response to challenges it faces today and into the future. They learn about the Sacraments of Loving Commitment, the meaning of vocation in a Christian context, and ways of living out this call to service.</p>

Year 7 – Senior Secondary Sacramental Church Content Descriptions

The Sacramental Church Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Levels 7-8	Levels 9-10	Senior Secondary
<ol style="list-style-type: none"> 1. Describe ways people can encounter God in the world today. 2. Explain the meaning of 'Church' and how it is expressed in Catholic Tradition. 3. Describe the events that led to the formation of the early Church. 4. Examine the emergence of the early Church, its characteristics and structure. 5. Compare and contrast the characteristics and structure of the early Church with the Church today. 6. Describe how Jesus showed God's love. 7. Describe how the Church can be the manifestation of God's love. 8. Research the local Catholic community and the different ministries within that community. 9. Explore the meaning of 'sacramentality' and how a sacramental experience can lead to a deeper understanding of God. 10. Examine Aboriginal and Torres Strait Islander rites of passage and rituals and consider why they are sacred. 11. Identify how the sacraments are communal celebrations that call the Christian community into a deeper relationship with God. 	<ol style="list-style-type: none"> 1. Describe how the Catholic Church worships and celebrates as a sacramental community. 2. Identify ways the Church participates in Jesus' healing and reconciling ministry through its service to local and global communities. 3. Examine the Reformation, its causes, and consequences and how the Catholic Church responded. 4. Explain the causes and consequences of The East–West Schism. 5. Examine Church Councils and gatherings and how they set new directions for the Church. 6. Identify the major events, people and groups who contributed to the emergence and development of the Catholic Church in Australia. 7. Explore some of the issues and challenges faced by the Catholic Church in Australia, both historically and today. 8. Describe ways the Church is called into dialogue with other Christian traditions and religions of the world. 9. Investigate how Aboriginal and Torres Strait Islander Catholics contribute 	<ol style="list-style-type: none"> 1. Investigate interfaith dialogue and assess its effectiveness. 2. Explore the Church's response to the local and global challenges it faces today and into the future e.g., reconciliation with Aboriginal and Torres Strait Islander Peoples, the role of women in society, clericalism, sexual identification, and sexual abuse. 3. Explore the call to vocation through examining the life of Mary, mother of Jesus. 4. Investigate the meaning of vocation in a Christian context: single, married and religious life. 5. Reflect upon one's own call to service and identify ways of living out that service. 6. Explore the Catholic understanding of the Sacraments of Loving Commitment: Marriage and Holy Orders.

Levels 7-8	Levels 9-10	Senior Secondary
<p>12. Examine the history, symbols, and rituals of each of the Seven Sacraments of the Catholic Church and how they have changed over time.</p>	<p>symbols and rituals of significance into Catholic liturgy.</p> <p>10. Identify connections between the Exodus account of the Passover, the Last Supper and the celebration of the Eucharist.</p> <p>11. Examine the Order of the Mass.</p> <p>12. Describe why the Church teaches that the Eucharist is the source and summit of Christian life and calls Catholics to action.</p>	

Year 7 – Senior Secondary Sacramental Church Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students identify something about the birth of the Church and its mission. They describe how sacraments express and enrich the shared of the Christian community through initiation, healing, and service. They summarise the history of the seven sacraments of the Catholic Church. They explain the symbols and rituals of each sacrament and how these can promote an encounter with the divine.</p>	<p>By the end of Level 10, students understand how the Catholic Church worships and celebrates as a sacramental community. They describe the ongoing renewal of the Catholic Church, both locally and globally. They recognise the call to service that is implicit in the Sacrament of the Eucharist. They explain why the Church is called into dialogue with other Christian traditions and religions of the world.</p>	<p>By the end of Level 12, students provide examples of interfaith dialogue and assess its effectiveness. They identify and explain the Church’s institutional response to challenges it faces today and into the future. They explain the Sacraments of Commitment and provide examples of vocation as a call to service.</p>

Christian Life and Catholic Social Teaching Strand

Doctrinal Focus

The flourishing of human persons

The common good of societies

Shared responsibility in relation to creation

Religious communities which are founded on the Old and New Testaments find in them both the imperative and the guidance to discern ways of being and acting in the world which respond to the creative love of God. Catholic communities also find guidance for living and acting in the traditions of social and moral teaching that have arisen over centuries of Gospel inspired practice.

Religious wisdom, particularly indigenous, has much to offer in caring for our environment. Inspired by faith, and guided by the best available science, we will work together to care for and protect our common home and promote a sustainable lifestyle.

Catholics believe that humanity is created in the image and likeness of God, and that the Scriptures and the social teaching of the Church call people and governments to work for peace, justice and the promotion of the common good of society.

Therefore, we teach the fundamental moral understanding of the dignity of human persons and how this is animated in the principles of Catholic Social Teaching (CST), calling humanity to respond.

Aboriginal and Torres Strait Islander Consideration

Catholics are called to action in response to God's unconditional love. Respecting the dignity of the human person is foundational to all Catholic Social Teaching principles and nurtures right relationships between all people and between people and creation. Since time immemorial, Aboriginal and Torres Strait Islander Peoples have maintained a balanced relationship with others and the world around them through a sustained culture, guided by a rich belief system, and expressed through customs, values and traditions.

'Our task is to listen to people, to the earth, and to all of God's creation, since every created thing is interconnected, speaks of the wellbeing of each part and of the whole, and reveals something of the Creator.'

(Pope Francis, Laudato Si', 2015)

Years F – 6 Christian Life and Catholic Social Teaching Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn that they are unique and loved by their family and others. They learn about the love of God through relationships with others.</p>	<p>In Levels 1 & 2, students learn about their needs and the needs of others. Students learn that the love of God is expressed in the beauty of creation. They learn that God invites people to love and care for themselves, others, and their world. Students learn about their own gifts and talents and how these can be used to help others. They learn that people’s choices and actions affect themselves, others, and creation. They learn that through right relationships with others they experience the love of God.</p>	<p>In Levels 3 & 4, students learn that Catholic Tradition calls people to love God and to love one another. They learn that all are invited to respond to God’s love by showing care for self, others and creation. Students learn about the mission of Jesus and how personal gifts and talents can support this mission which is continued in the Church today. Students begin to learn about the principles of CST, particularly focussing on the dignity of the human person, which is fundamental to how people treat themselves and others. They learn that people are called to make right choices and to take responsibility for their actions in their relationships with others and the environment.</p>	<p>In Levels 5 & 6, students learn about the mission of Jesus and determine ways Christians can make a personal response now and in the future. They learn about the challenges of following the mission of Jesus today. They learn about the principles of CST drawn from Scripture and the moral teaching of the Church. They learn to consider local and global challenges and their impact in light of CST.</p>

F – 6 Christian Life and Catholic Social Teaching Content Descriptions

The Christian Life and Catholic Social Teaching Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ol style="list-style-type: none"> 1. Describe ways they are unique as individual persons. 2. Describe ways they know they are loved by their family and others. 3. Recognise that people can learn about the love of God through relationships with others. 	<ol style="list-style-type: none"> 1. Identify their needs and the needs of others in the world. 2. Recognise that people can come to know and love God through an appreciation of the beauty of creation (e.g., stories, images, nature walks, songs, art). 3. Identify ways people can love and care for themselves, others, and the world. 4. Recognise their own gifts and talents and provide examples of how these can be used to help others. 5. Recognise that through right relationships with others, people may experience the love of God. 6. Recognise the importance of treating all with dignity and respect, including Aboriginal and Torres Strait Islander Peoples e.g., Acknowledgement of Country. 	<ol style="list-style-type: none"> 1. Identify ways Jesus respected the dignity of the people he encountered. 2. Name and explore some of the principles of Catholic Social Teaching that flow from the Christian understanding of the dignity of the human person. 3. Explain how people’s choices and actions can impact the environment and the lives of others. 4. Identify how Aboriginal and Torres Strait Islander culture promotes care for others and the environment. 5. Describe an event from Scripture that depicts Jesus helping others in times of need. 6. Describe the meaning of Jesus’ mission. 7. Identify how personal gifts and talents can support the mission of Jesus that 	<ol style="list-style-type: none"> 1. Name and explore all of the principles of Catholic Social Teaching which flow from the Christian understanding of the dignity of the human person. 2. Make connections between the principles of Catholic Social Teaching and how Catholics are invited to respond to God’s call to love God and to love one another. 3. Make connections between the principles of Catholic Social Teaching and how Catholics are called to care for the environment (e.g., The Laudato Si platform, <i>Season of Creation</i> website). 4. Explore how care for the environment is intrinsic to Aboriginal and Torres Strait Islander cultures (connection to Country, importance of seasons, the cycle of life). 5. Make connections between the mission of Jesus and the

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
	<p>7. Recognise that their choices and actions affect themselves and others.</p>	<p>continues in the Church today.</p> <p>8. Identify and explore actions, groups and organisations that reach out to others in need. Describe why this is important.</p>	<p>principles of Catholic Social Teaching.</p> <p>6. Explore issues of social injustice and implications for our world.</p> <p>7. Explore Biblical examples of social injustice (e.g., Amos) and make comparisons to social injustice today.</p> <p>8. Explore the Beatitudes (Matthew. 5:1-12; Luke 6:20-26) and explain the message for early Christians and for people today.</p> <p>9. Identify people who give witness to the Good News of Jesus both locally and globally.</p> <p>10. Suggest practical ways people can animate Jesus' mission to work for justice and peace.</p> <p>11. Identify how the Church is active in the world (local, regional, and global), particularly for the poor and marginalised.</p>

F – 6 Christian Life and Catholic Social Teaching Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students describe how they are unique. They recognise they are loved by family and others. They describe how relationships can demonstrate the love of God.</p>	<p>By the end of Level 2, students identify their needs and the needs of others. Students describe how an appreciation of the beauty and wonder of creation can demonstrate the love of God. They recognise that God invites people to love and care for themselves, others, and the world. Students identify their own gifts and talents and explain how these can be used to help others. They describe how choices and actions affect themselves, others, and creation. They recognise that through right relationships with others, people may experience the love of God.</p>	<p>By the end of Level 4, students recognise that the Catholic Tradition calls people to love God and to love one another. Through their study of Jesus' mission, Scripture, and Tradition, they demonstrate an understanding that all are invited to respond to God's love. Students recognise how personal gifts and talents support the mission of Jesus. Students name some of the principles of CST, particularly focussing on the dignity of the human person. They recognise that people are called to make right choices and to take responsibility for their actions in their relationships with others and the environment.</p>	<p>By the end of Level 6, students explain the mission of Jesus and determine ways Christians can make a personal response now and in the future. They identify some of the challenges of following the mission of Jesus today. They explain the principles of CST. They describe some local and global challenges and their impact in light of CST.</p>

Years 7 – Senior Secondary Christian Life and Catholic Social Teaching Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn that the teachings, actions, and mission of Jesus Christ inspire people to lead Christian lives. They learn that Christian life is nourished within a faith community, inviting people into dialogue and service. Students learn about the principles of Catholic Social Teaching and how they promote right relationships with God, others and the environment.</p>	<p>In Levels 9 & 10, students learn that Christian life challenges Catholics to share in the mission of Christ. They learn that the Christian understanding of the dignity of the human person underpins Christian life and promotes a particular perspective with which to view the world (e.g., social, emotional, ecological, and economic aspects). Students learn about the inspirations for Christian decision making. They learn some of the key moral and ethical teachings of the Catholic Church. They learn how these teachings influence a Christian response in moral decision making and the importance of a fully informed conscience.</p>	<p>In Levels 11 & 12, students learn that moral decision-making, as a discerned response to contemporary culture, is part of Christian life. They learn that Christians are called to 'read the signs of the times' in light of Scripture and Tradition. They learn that the Catholic Tradition has something worthwhile to say and ideally informs a response that brings about a positive transformation in the world.</p>

Year 7 – Senior Secondary Christian Life and Catholic Social Teaching Content Descriptions

The Christian Life and Catholic Social Teaching Strand will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Strand:

Levels 7-8	Levels 9-10	Senior Secondary
<ol style="list-style-type: none"> 1. Identify some of the teachings and actions of Jesus Christ that inspire people to lead Christian lives. 2. Explore the principles of Catholic Social Teaching and how they promote right relationships with God, others and the environment. 3. Explore how Catholics honour God the Creator by caring for the environment and all living things. 4. Research Catholic social justice projects, both locally and globally. 5. Describe how peoples' choices can affect their relationship with God, others, and the environment. 6. Explore the principles of CST and how the dignity of the human person underpins all. 7. Research the lives of people who have been inspired to live as disciples of Christ. Consider inspirational Christian leaders in Aboriginal and Torres Strait Islander history. 8. Explain how dialogue and service, promoted in a faith community, are fundamental to animating CST. 9. Recognise that Catholics, inspired by Tradition, and guided by the best 	<ol style="list-style-type: none"> 1. Identify ways the Christian understanding of the dignity of the human person is a basis for moral decision-making. 2. Identify and examine the inspirations for Christian decision making (Scripture, dignity of the human person, the teaching authority of the Church, informed moral conscience). 3. Examine the role of conscience in moral decision-making. 4. Identify some key moral and ethical teachings of the Catholic Church. 5. Research inspirational figures of the Church (saints, prophets, martyrs and others), and examine how they promote the Christian thirst for justice. 6. Identify key statements in the Uluru Statement of the Heart through the lens of CST. 7. Name the challenges and opportunities of living a Christian life today. 8. Identify the qualities of healthy relationships and examine how relationships change over time. 9. Identify the response of the Catholic Church in addressing ecological, social, and economic issues. 	<ol style="list-style-type: none"> 1. Research the concept of 'signs of the times' and investigate some positive and negative movements and ideologies present in the world today. 2. Investigate and analyse contemporary social justice issues and the Church's response. 3. Identify different understandings of personal and collective responsibilities towards local and global issues. 4. Identify how Scripture and Church documents can inform a Christian response to social justice issues and Christian life. 5. Describe ways the key principles of Catholic Social Teaching can inform a Christian response to a social justice issue. 6. Critique various Christian responses to social justice issues over time. 7. Consider how CST principles inform and support a Catholic response to the <i>Closing the Gap</i> targets and outcomes for Aboriginal and Torres Strait Islander Peoples (https://www.closingthegap.gov.au/national-agreement/targets). 8. Explore Christian moral decision-making in a contemporary culture and identify how a discerned response can be reached.

Levels 7-8	Levels 9-10	Senior Secondary
<p>available science, will work together to care for and protect our common home and promote a sustainable lifestyle.</p>	<p>10. Explain how the two great commandments (love God and love one another), the Ten Commandments and the Beatitudes are guides for living a Christian life.</p>	

Year 7 – Senior Secondary Christian Life and Catholic Social Teaching Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students provide examples of how people are inspired to lead Christians lives through the teachings, actions, and mission of Jesus. They identify how Christian life is nourished within a faith community. Students explain the principles of Catholic Social Teaching and how they promote right relationships with God, others and the environment.</p>	<p>By the end of Level 10, students describe how Christian life challenges Catholics to share in the mission of Christ. They explain how the Christian understanding of the dignity of the human person underpins Christian life and promotes a particular perspective with which to view the world.</p> <p>Students explain the inspirations for Christian decision making. They describe some of the key moral and ethical teachings of the Catholic Church. They provide examples of how these teachings influence a Christian response in moral decision making and recognise the importance of a fully informed conscience.</p>	<p>By the end of Level 12, students explain why moral decision making is part of Christian life. Students recognise that Christians are called to 'read the signs of the times' in light of Scripture and Tradition. They provide contemporary examples of what the Catholic Tradition has to say which may bring about a positive transformation in the world.</p>

Scripture Lens

Doctrinal Focus

Word of God, alive and active
Foundational story of Christianity

In Sacred Scripture, God speaks to humanity in a human way. The Scriptures are those writings recognised by the Church as inspired by God and containing the truth necessary for salvation. Consisting of the Hebrew Scriptures, the deuterocanonical literature, the Gospels and early Christian writings, they have been gathered into two great collections commonly known as the Old and New Testaments. They witness to the foundational events of God's saving relationship with the world and tell that story in various literary forms: poetry, prose, law, history, saga, letter, and Gospel. The Church receives these sacred writings as a living word giving hope to humanity. The reader needs to be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal by their words. In order to discover the sacred authors' intentions, the reader needs to take into account the context of the authors' time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating current in those times. The reader also needs to be attentive to how Scripture speaks to them today.

There exists a close connection and communication between Sacred Tradition and Sacred Scripture. Sacred Scripture is the Word of God committed to writing through the inspiration of the Holy Spirit, while Sacred Tradition takes the Word of God entrusted by Christ and the Holy Spirit to the Apostles, and hands it on to their successors, enabling it to be faithfully proclaimed and explained today. Therefore, both Sacred Tradition and Sacred Scripture are to be accepted and enacted.

Catholics believe that Sacred Scripture gives support and vigour to the life of the Church and the individual, is food for the soul and the source of spiritual life.

Therefore, we teach about the Bible, explore Scriptural texts, and invite reflection and response.

Aboriginal and Torres Strait Islander Consideration

Sacred Scripture is a fundamental pillar of Catholicism. It contains the foundational story of Christianity which has been passed on from generation to generation. *Similarly, the stories of Aboriginal and Torres Strait Islander Peoples have been passed down through the ages. The familiarity of cultural stories and traditions can help people relate meaningfully to the biblical scriptures.*

'The Gospel of our Lord Jesus Christ speaks all languages. It esteems and embraces all cultures. It supports them in everything human and, when necessary, it purifies them. Always and everywhere the Gospel uplifts and enriches cultures and the revealed message of a loving and merciful God ... The old ways can draw new life and strength from the Gospel ... Take this Gospel into your own language and way of speaking; let its spirit penetrate your communities and determine your behaviour towards each other, let it bring new strength to your stories and your ceremonies.'

(St Pope John Paul II, Address to the Aboriginal and Torres Strait Islanders, 29 November, 1986)

Years F – 6 Scripture Lens Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn and respond to some stories about Jesus from the Bible.</p>	<p>In Levels 1 & 2, students learn that for Christians, the Bible is a sacred book that contains many stories about God: Father, Son, and Holy Spirit. They learn that the Bible consists of two main sections, the Old and New Testaments. They learn some books, authors, and settings in the Bible. They learn that the Bible contains important messages for Christians.</p>	<p>In Levels 3 & 4, students learn that the Bible is an important collection of books written by different people over hundreds of years. They learn that the Bible contains stories central to Jewish and Christian faith. They learn that Scripture contains messages and teachings for people, past and present.</p>	<p>In Levels 5 & 6, students learn about some Scripture texts central to Judaism and Christianity. They learn that God made covenants (sacred agreements) with Hebrew/Israelite people. They learn that the four Gospels provide an inspired witness to the person and life of Jesus as the fulfillment of God’s relationship with the world. Students learn about the similarities and differences between the four Gospels and reasons for these. They learn how to locate books and passages in the Old and New Testaments. Students learn about the different genres in Scripture.</p>

F – 6 Scripture Lens Content Descriptions

The Scripture Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ul style="list-style-type: none"> a) Explore some stories about Jesus written in the Gospels. b) Listen and respond to Scripture through prayer, drama, music, movement, and visual arts. 	<ul style="list-style-type: none"> a) Name and explore some stories from the Bible about God: Father, Son and Holy Spirit. b) Recognise that the Bible is a sacred book for Christians, that has two main sections the Old and New Testaments. c) Identify some books, authors, and settings in the Bible. d) Read and respond to an Aboriginal and Torres Strait Islander creation story that orients the reader to a spiritual understanding of creation and humanity's call to care for creation. e) Identify and explore some important messages from the Gospels and how these relate to people and the world. f) Read and respond to Scripture through prayer, drama, music, movement, visual arts, written and oral work. 	<ul style="list-style-type: none"> a) Identify that the Bible is an important collection of books produced by different authors in different times. b) Recognise that each author wrote for a particular audience. c) Explore stories in the Old Testament about God's covenantal relationship with Jewish people (e.g., the covenant with Noah - Gen 6:13 – 9:1, the covenant with Moses Ex 3:8-17). d) Recognise that the concept of covenant in the Old Testament is a sacred agreement between God and humanity. e) Explore the social and religious context of the life of Jesus. f) Read an Aboriginal and Torres Strait Islander creation story and identify the deep meanings about belonging and connection to Country. g) Recognise that the New Testament shares the Good News of Jesus. 	<ul style="list-style-type: none"> a) Identify the role that oral tradition played in the formation of Scripture. b) Explore some Scripture texts central to Judaism, such as Exodus. c) Explore some Scripture texts central to Christianity, such as the Pentecost story. Consider any links to Judaism. d) Explore the context in which different books of the Bible were written e.g., religious, geographical, social, historical, and political. e) Explore how different biblical genres convey truth in different ways in the Old and New Testament, e.g., parables, recounts, prophetic writing, psalms, myths. f) Compare the key message from a creation story in Genesis with the key message from an Aboriginal and Torres Strait Islander creation story (Gunaikurnai creation story:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
		<ul style="list-style-type: none"> h) Name and explore some groupings of the books in the Bible. i) Identify some genres and literary features in the Bible. j) Understand that Jesus had a deep knowledge of what Christians call the Old Testament. k) Read, interpret, and respond to Scripture texts using prayer, drama, music, movement, visual arts, written and oral work. 	<ul style="list-style-type: none"> Borun and Tuk; Bunurong creation story: Bunjil). g) Identify the covenants of the Old Testament (Noah, Abraham, Moses, David) and describe what each is asking of people. h) Compare and contrast the different way Jesus is portrayed in each of the four Gospels. i) Locate and cite passages of the Bible by book, chapter, and verse. j) Read, interpret, and respond to Scripture through prayer, drama, visual arts, written and oral work, exploring the message and significance for today.

F – 6 Scripture Lens Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students retell some stories about Jesus from the Bible.</p>	<p>By the end of Level 2, students recognise that the Bible is a sacred book for Christians. They describe some of the stories about God: Father, Son, and Holy Spirit. They know that the Bible consists of two main sections, the Old and New Testaments. They identify some books, authors, and settings in the Bible. They know that the Bible contains important messages for Christians.</p>	<p>By the end of Level 4, students recognise that the Bible is an important collection of books written by different people over hundreds of years. They identify some Bible stories central to Jewish and Christian faith. They demonstrate an understanding that Scripture contains messages and teachings for people, past and present.</p>	<p>By the end of Level 6, students identify some Scripture texts central to Judaism and Christianity. They name some of the covenants that God made with the Jewish people in the Old Testament. They know that the four Gospels provide an inspired witness to the person and life of Jesus, the fulfillment of God’s relationship with the world. They explain some of the similarities and differences between the four Gospels and reasons for these. Students can locate books and passages in the Old and New Testaments. They identify different genres in Scripture.</p>

Years 7 – Senior Secondary Scripture Lens Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn that the Bible is a collection of sacred books, inspired by the Holy Spirit and written in a variety of literary forms. They learn that an authentic interpretation of Scripture requires an understanding of its cultural, historical, and geographical settings. Students learn that the Bible reveals God’s covenantal love through both the Old and New Testaments. They learn that Scripture informs Christian Tradition and its lived expression. They learn that the Gospels are faith documents written by believers for believers. They learn that covenants in the Old Testament are central to the Hebrew/Israelite people’s relationship with God.</p>	<p>In Levels 9 & 10, students learn that to discover the sacred authors’ intentions, and for them to make their own meaning, the reader needs to consider the context of the authors’ time and culture, genre and literary features. They learn that Old Testament prophets e.g., Amos, Jeremiah, Isaiah, Hosea, called the people of Israel to return to their covenantal relationship with God. They learn that Christians believe these covenantal origins recorded in Old Testament books are fulfilled in Jesus, the new covenant, the promised one of God, the Messiah. They learn that Christians may be nourished and inspired by Scripture to make a positive impact in the world.</p>	<p>In Levels 11 & 12, students learn how to read, interpret, and respond to a range of Scripture passages in light of contemporary biblical scholarship. They learn how Scripture informs Christian Tradition and its lived expression. They learn that the lived experience and history of the Jewish people is interpreted in light of an understanding of their covenantal relationship with God.</p>

Years 7 – Senior Secondary Scripture Lens Content Descriptions

The Scripture Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Levels 7-8	Levels 9-10	Senior Secondary
<ul style="list-style-type: none"> a) Explore the concept of religious <i>truth</i> in Scripture. b) Explore the content (books), format (organisation/groupings of books) in the bible. c) Explore some of the literary forms in the bible, (e.g., miracles, parables, call stories, narratives, letters). d) Recognise that Christians identify the bible as a collection of sacred books inspired by the Holy Spirit. e) Investigate the covenants of the Old Testament (Noah, Moses, Abraham, David), fulfilled in Jesus (Christian belief) and consider how these demonstrate God’s love for all people. f) Explore the context in which Jesus lived: historical, social, political, and religious. g) Outline ways Scripture chronicles the formation and mission of the early Christian communities. h) Interpret Scripture texts through a study of authorship, historical, cultural, social, geographical, political, and religious contexts. i) Identify Scripture texts that are foundational to Catholic Social Teaching 	<ul style="list-style-type: none"> a) Explore religious <i>truth</i> held in the message of stories from Scripture. Consider how this is different to legal, and scientific truth. b) Explain why Scripture is central to the faith, life, teaching, and worship of the Church. c) Identify stories of Old Testament prophets, (e.g., Amos, Jeremiah, Isaiah, Hosea) where people are called back to their covenantal relationship with God. d) Using Gospel texts, such as Luke and Matthew’s infancy narratives, show how Jesus is presented as the fulfillment of the covenantal relationship with God, a relationship that continues through the Church today. Consider other links to the Old Testament scattered throughout the New Testament as these are intentional inclusions used to convey a particular message. e) Describe similarities and differences in Gospel texts, focussing on the impact of authorship and audience. f) Study and build a set of examples of some of the genres (poetry, narrative, parable, myth, letter, psalms) and literary features 	<ul style="list-style-type: none"> a) Show through different Scripture passages how <i>truth</i> can be expressed in different ways. b) Explain the importance of Aboriginal and Torres Strait Islander creation stories to their Spirituality, which is “<i>the philosophy out of which values, ethics, protocols, behaviours, and all social, political, and economic organisation is developed</i>” (Ref. Grieves, Vicki, 2009. <i>Aboriginal Spirituality: Aboriginal Philosophy. The Basis of Aboriginal Social and Emotional Wellbeing</i>. [Discussion Paper Series: No.9] p.8). c) Explain the connection between Scripture and Tradition. d) Use Biblical commentaries to produce an exegesis of Scripture texts. e) Explore Scripture that speaks to contemporary opportunities, challenges, and issues. f) Explain the expression “New Covenant” in relation to the Old Testament prophets of Jeremiah and Ezekiel, and its use in the New Testament regarding Jesus (Matt 1:17–18).

Levels 7-8	Levels 9-10	Senior Secondary
<p>principles e.g., 1 John 4:7-12 Let us love one another because love is from God; Micah 6:8 Act justly, love kindness, walk humbly with God; Isaiah 1:16-17 Seek justice, rescue the oppressed, defend the orphan, plead for the widow; Matthew 25: 31-46 Just as you did it to the least of these, you did it to me. Sirach 4:1-10 Don't delay giving to those in need. Isaiah 58:3-7 To observe religious practices, but oppress your workers is false worship.</p> <p>j) Consider why the Gospels are faith documents written by believers for believers.</p> <p>k) Identify ways in which Scripture informs Christian Tradition and its lived expression.</p> <p>l) Investigate the Aboriginal and Torres Strait Islander Peoples' tradition of rock art as a form of sacred storytelling that shows the continuous connection of an Aboriginal Nation to the land.</p> <p>m) Provide opportunities to express a personal response to Scripture.</p>	<p>(repetition, figurative language, parallelism, titles, numbers and symbols) found in Scripture.</p> <p>g) Identify how believers can be nourished and inspired by Scripture to make a positive impact in the world.</p> <p>h) Explore Aboriginal and Torres Strait Islander creation stories to understand something about their belief systems, lore, and customs, intrinsic to their connection to country.</p> <p>i) Provide opportunities to express a personal and informed response to Scripture.</p>	<p>g) Provide opportunities to express a personal, reflective, and informed response to Scripture.</p>

Years 7 – Senior Secondary Scripture Lens Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students know that the Bible is a collection of sacred books, inspired by the Holy Spirit and written in a variety of literary forms. They recognise that an authentic interpretation of Scripture requires an understanding of its cultural, historical, and geographical settings. They recognise that Scripture informs Christian Tradition and its lived expression. They know that the Gospels are faith documents written by believers for believers. They identify some covenants in the Old Testament central to the Hebrew/Israelite people's relationship with God.</p>	<p>By the end of Level 10, students identify the authors' intentions, mindful of the context of time and culture, genre, and literary features. They know that Old Testament prophets called for the people of Israel to return to their covenant with God and they identify some key stories about them. They know that for Christians these covenantal origins are fulfilled in Jesus, the new covenant, the promised one of God, the Messiah. Students provide examples of ways believers can be nourished and inspired by Scripture to make a positive impact in the world.</p>	<p>By the end of Level 12, students analyse, interpret, and respond to a range of Scripture passages in light of contemporary biblical scholarship. They identify how Scripture informs Christian Tradition and its lived expression. They understand that the lived experience and history of the Jewish people is interpreted in light of an understanding of their covenantal relationship with God.</p>

Tradition Lens

Doctrinal Focus

Work of the Spirit

Gift entrusted to the Church

Living faith believed, shared, celebrated, and handed on

Tradition refers to the living faith experience of the Christian community: a living faith believed, shared, celebrated and handed on. Tradition is expressed in various ways: in the faith and witness of the Apostles and their successors, the Bishops, in the worship, preaching and sacraments of the community, in the reading and interpreting of Sacred Scripture, in formal definitions, dogma, doctrines and creeds, in hymns, music and art, in theology, in various spiritualities and devotional traditions, and in the life stories of holy individuals and communities. Tradition complements Scripture and guards against interpretations that contradict the faith of the church.

There exists a close connection and communication between Sacred Tradition and Sacred Scripture. Sacred Scripture is the Word of God committed to writing through the inspiration of the Holy Spirit, while Sacred Tradition takes the Word of God entrusted by Christ and the Holy Spirit to the Apostles, and hands it on to their successors, enabling it to be faithfully proclaimed and explained today. Therefore, both Sacred Tradition and Sacred Scripture are to be accepted and enacted.

Catholics believe that Tradition is a dynamic reality which brings forth the depth and meaning of all that the Church has received and hopes for in Christ.

Therefore, we teach the content and history of Catholic Tradition, and how it is conveyed and lived.

Aboriginal and Torres Strait Islander Consideration

Catholic Tradition is enriched by an understanding and appreciation of the cultural and ritual practices of the Aboriginal and Torres Strait Islander Peoples. Like the Catholic Tradition, Aboriginal and Torres Strait Islander nations have shared, celebrated, and handed on their cultural traditions through story, art, song, and dance.

'As you listen to the Gospel of our Lord Jesus Christ, seek out the best things of your traditional ways ... You are part of Australia and Australia is part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.'

(St Pope John Paul II, Address to the Aboriginal and Torres Strait Islanders, 29 November, 1986)

Years F – 6 Tradition Lens Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn about family, school and the wider community. Students learn that the Church, including their school, teaches about Jesus. They learn that the Church is a community of people who follow Jesus.</p>	<p>In Levels 1 & 2, students learn about experiences in families, schools and Church communities that may help them know more about God.</p>	<p>In Levels 3 & 4, students learn that Catholic Tradition is shared and celebrated through the life of the Church. They learn that people may celebrate beliefs through other religious traditions and ways of life.</p>	<p>In Levels 5 & 6, students learn that the Catholic Tradition has been, and continues to be passed on through the life of the Church. They learn some key teachings of the Church as outlined in the Nicene Creed and Apostles' Creed.</p>

Years F – 6 Tradition Lens Content Descriptions

The Tradition Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ul style="list-style-type: none"> a) Explore what it means to belong to a family. b) Identify communities to which they belong. c) Recognise that the Church is a community of people who learn about and follow Jesus. d) Recognise some of the symbols of the Catholic faith. e) Incorporate Aboriginal and Torres Strait Islander symbols in classroom prayer and ritual experiences. 	<ul style="list-style-type: none"> a) Share experiences of being part of a community. b) List communities that people may belong to. Identify what they do in these communities. c) Identify what happens in a Church community. d) Identify any similarities and differences between Church and other community groups. e) Recognise some Aboriginal and Torres Strait Islander artefacts which are included in rituals and ceremonies e.g., boomerang, yidaki (didgeridoo), and coolamon. f) Identify experiences in families, schools and Church communities that may help them know more about God, e.g., a hug from a parent, sharing lunch with a friend, forgiving someone after a disagreement, prayer, sacraments, listening to Scripture, sharing a meal. 	<ul style="list-style-type: none"> a) Identify some of the ways that Catholic Tradition is shared and celebrated through the life of the Church. (e.g., sacramental celebrations, the Mass, formal prayers, rituals, and icons). b) Identify different ways people celebrate religious traditions and ways of life. c) Explore how Aboriginal and Torres Strait Islander stories, rituals and cultures are expressed through art and dance. d) Understand the use of message sticks as a means of ritual communication by Aboriginal and Torres Strait Islander Peoples. e) Identify some Jewish symbols, actions and rituals, e.g., Seder meal during Pesach (Passover). 	<ul style="list-style-type: none"> a) Explore belief statements as outlined in the Nicene Creed and Apostles' Creed. b) Identify some of the ways Catholic Tradition is passed on through the life of the Church. (e.g., Liturgical life of the Church, Scripture, Sacraments, Prayer, Papal documents, Church Councils – global and local, Plenary Councils, Synods, Catholic schools, outreach groups). c) Recognise the importance of sacred places in the Christian Tradition and explore similarities to understanding the sacredness of Country for Aboriginal and Torres Strait Islander Peoples. d) Compare the use of symbols in Aboriginal and Torres Strait Islander rituals and in the Catholic Church e.g., fire, oils, water, and light. e) Research and explain some key teachings from faiths other than Catholic.

Years F – 6 Tradition Lens Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students express something about their family, school and the wider community they belong to. Students know that the Church, including their school, teaches people about Jesus. They know that the Church is a community of people who follow Jesus.</p>	<p>By the end of Level 2, students describe some experiences in families, schools and Church communities that may help them know more about God.</p>	<p>By the end of Level 4, students explain some of the ways that Catholic Tradition is shared and celebrated. They recognise that people may celebrate beliefs through other religious traditions and ways of life.</p>	<p>By the end of Level 6, students provide examples which demonstrate how the Catholic Tradition has been and continues to be passed on. They describe some key teachings of the Church as outlined in the Nicene Creed and Apostles' Creed.</p>

Years 7 – Senior Secondary Tradition Lens Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn about the richness of the Catholic Tradition. They learn that this may help some people to find the meaning of life. They learn that the life and teachings of Jesus Christ, as expressed through the lived Tradition of the Church, can inspire people to lead Christian lives.</p>	<p>In Levels 9 & 10, students learn that Tradition is the transmission of the message of Christ, and this can be expressed in many ways, thus promoting the ongoing renewal and unity of the Church. They learn that there are truths that Catholics believe and hold in common. Students learn that being a member of the Church invites a response to accept the wisdom of the faith community, expressed through Tradition.</p>	<p>In Levels 11 & 12, students learn that Tradition helps the Church community, in a particular time and place, to understand the meaning and implication of Scripture. Students learn that Tradition brings forth the depth and meaning of all that the Church has received in Christ. They learn that the lived Tradition has changed over time, while always aspiring to reach the fullness of divine truth.</p>

Years 7 – Senior Secondary Tradition Lens Content Descriptions

The Tradition Lens will be encountered, taught, and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Levels 7-8	Levels 9-10	Senior Secondary
<ul style="list-style-type: none"> a) Define 'Tradition'. Consider reference to the Liturgical life of the Church, Scripture, Sacraments, Prayer, Papal document, Church Councils (global and local), Plenary Councils, Synods, Catholic schools, outreach groups. b) Describe ways the life and teachings of Jesus are expressed through the lived Tradition of the Church. c) Describe ways Christian life, inspired by the Holy Spirit, is nurtured and lived within a faith community. d) Identify similarities concerning culture, rituals, and symbols between the Catholic Tradition and Aboriginal and Torres Strait Islander nations e.g., fire, water, light, bread, art, stories. e) Describe something about the formation of the early Church and how it succeeded in passing on the Tradition. f) Identify how Tradition is expressed in the life of the Church, e.g., hymns, music, prayer, liturgy, and art. g) Identify Catholic beliefs as stated in the Apostles' Creed and Nicene Creed. h) Explore how key beliefs and teachings of the Church are expressed in parish and 	<ul style="list-style-type: none"> a) Identify that the life and teachings of Jesus that are foundational to the Tradition of the Church. b) Explore how Christian Tradition, central to the faith, life, teaching and worship of the Church, supports unity and ongoing renewal, e.g., the key beliefs of the Church as expressed in the Nicene and Apostles' Creed, <i>Catechism of the Catholic Church</i> (CCC) as a reference text for Church teachings, Plenary Councils, Synods. c) Explore how Tradition is expressed, e.g., through doctrine, Church Councils, creeds, hymns, music and art, theology, and worship. d) Explain how the Church, as the body of Christ, responds and bears witness to Tradition. e) Consider this quote about Country from Kulkalaig Woman Tishiko King: <i>"First Nations people are intrinsically entwined and connected to Country. We are inherently a part of our natural ecosystems where bloodlines run deep into our land and oceans. We must protect Country so that Country can protect us"</i> (Common Ground website). What implications does 	<ul style="list-style-type: none"> a) Describe ways Jesus is understood and portrayed in the rich history of Christian Tradition. b) Identify how the lived Tradition has changed over time, whilst always aspiring to reach the fullness of divine truth. c) Reflect on this quote from Marlikka Perdrisat and consider it in light of the Catholic Church's understanding of Tradition: <i>"The Old People told me that we keep Country company. We sing to it, we dance, we look after it. And in any other form past this life, you will not have the same privilege to look after Country in the same way"</i> (Common Ground website). d) Describe the interconnectedness between Tradition and Scripture. e) Recognise that Tradition helps people, in a particular time and place, understand the meaning and implication of Scripture. f) Provide opportunities to express a personal response to the lived Tradition of the Church.

Levels 7-8	Levels 9-10	Senior Secondary
<p>school communities. Refer to <i>YouCat</i> and the <i>Compendium of the Catechism of the Catholic Church</i> (CCCC) as reference texts.</p> <p>i) Provide opportunities to express a personal response to the lived Tradition of the Church.</p>	<p>this have for caring for the environment for all Australians?</p> <p>f) Provide opportunities to express a personal response to the lived Tradition of the Church.</p> <p>g) Identify ways the Church renews Tradition in response to challenges of the time.</p>	

Years 7 – Senior Secondary Tradition Lens Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students identify something about the Catholic Tradition and how this may help some people to find the meaning of life. They provide examples from the life and teachings of Jesus Christ, as expressed through the lived Tradition of the Church, that help Christians to live life to the full.</p>	<p>By the end of Level 10, students recognise that Tradition is the transmission of the message of Jesus Christ and describe some ways it can be expressed. They describe how Tradition can support the ongoing renewal and unity of the Church. Students identify commonly held truths within Tradition. They recognise that being a member of the Church invites a response to accept the wisdom of the faith community, expressed through Tradition.</p>	<p>By the end of Level 12, students explain ways in which Tradition helps the Church community, in a particular time and place, to understand the meaning and implication of Scripture. Students provide examples of ways in which Tradition brings forth the depth and meaning of all that the Church has received in Christ. They explain how the lived Tradition has changed over time, while always aspiring to reach the fullness of divine truth.</p>

Christian Prayer and Liturgy Lens

Doctrinal Focus

Personal and communal relationship with God

Listening and responding to God's Spirit

Prayer is a conversation with God. It includes a prior awareness in which people listen to the stirrings of the voice of God who speaks to them through the Holy Spirit. God is present in the world and in a person's deepest self through the gift of the Holy Spirit, and when people pray, they turn to that loving presence to deepen their communion with God, and to allow God to work all the more in them. The ways of prayer are many and reflect the varied circumstances and dimensions of a person's relationship with God.

Liturgy is the official public worship of the Church. It is concerned with building up the Church to be the human presence of Christ. It is a public act celebrated for the good of the community and is central to Christian life. Through prayer and liturgy, people are drawn into the divine life of Father, Son and Holy Spirit, whose mystery lies at the heart of all that is. It is through prayer and liturgy that people encounter the divine mystery.

Catholics believe that in opening themselves to the loving presence of God through prayer and liturgy, they allow their relationship with God to be deepened, and allow God to work more fully through them.

Therefore, we teach the importance of prayer and liturgy for the individual and the Church, teach how to engage in prayer and liturgy, and explore the transformational experience that both can provide.

Aboriginal and Torres Strait Islander Consideration

Christian Prayer and Liturgy is central to Catholic Identity. Symbols, words, and actions of the Catholic Tradition are enriched by an understanding and appreciation of the age-old cultural practices and traditions of Aboriginal and Torres Strait Islander Peoples, particularly through deep listening, inner quietness, and listening to the land; informed by season, place, and time. This is the gift of Dadirri, meeting the Spirit of God within. Catholic Tradition recognises this as meditation/contemplation.

'The silence of the bush taught you a quietness of soul that put you in touch with another world, the world of God's Spirit.'

(St Pope John Paul II, Address to the Aboriginal and Torres Strait Islanders, 29 November, 1986)

Years F – 6 Christian Prayer and Liturgy Lens Level Descriptions

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<p>In Foundation, students learn that through prayer people are with God in a special way. Students learn to share informal prayers and develop their knowledge of some traditional prayers. They learn some of the words, gestures and actions involved in the Mass.</p>	<p>In Levels 1 & 2, students learn that, like Jesus, people can have a conversation with God at any time, in any place and in many different ways. They learn that prayer may involve ritual, symbol, and silence. They learn some of the traditional prayers of the Church and share informal prayers. They learn how to pray in different ways. They learn some of the words, gestures and actions used in the Mass.</p>	<p>In Levels 3 & 4, students learn how Jesus prayed and that when people pray, they celebrate God's presence. They learn that people celebrate and pray together and on their own at different times, and in different ways. They learn about the origins and significance of traditional Christian prayers and compose a variety of informal prayers. They learn how different ways of praying can be incorporated into prayer sessions. They learn that the celebration of the Mass is the most important celebration for the Church community. They learn some of the words, symbols, actions, and gestures of the parts of the Mass. Students learn how the Christian community prepares for the liturgical seasons of Easter and Christmas through Lent and Advent. They learn that Mary is honoured and celebrated through prayers, feasts, and seasons of the Church's liturgical year.</p>	<p>In Levels 5 & 6, students learn how prayer is experienced and expressed within Christian communities and other religious traditions. They learn that Scripture is a source of inspiration and example for personal and communal prayer. They learn about the words, actions, gestures, symbols, and prayers involved in liturgical celebrations. They learn that through prayer, the Holy Spirit enables people to acknowledge their sinfulness and experience the healing, reconciling power of God's love. Students explore the origins and significance of traditional Christian prayers in the life of the Church. They learn about and create different types and forms of prayer.</p>

Years F – 6 Christian Prayer and Liturgy Content Descriptions

The Christian Prayer and Liturgy Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
<ul style="list-style-type: none"> a) Recognise that prayer is a special way to talk to God. b) Experience different ways of praying. c) Say the prayer and make the actions of the Sign of the Cross. d) Create a short prayer to God using their own words. e) Become familiar with some traditional prayers, e.g., Our Father, Hail Mary. f) Explore some of the words and actions in the Mass. 	<ul style="list-style-type: none"> a) Provide some examples of where, when, why, and how people pray. b) Experience the four types of prayer: praise, thanksgiving, sorrow, and petition. c) Explore family, community, and cultural rituals and celebrations. d) Experience prayers that may include ritual, symbol, and silence. e) Identify the parish Church as a special place for the Catholic community to gather, celebrate Mass and pray. f) Identify key features of a Catholic Church, e.g., altar, sanctuary, sanctuary lamp, tabernacle, nave, ambo, celebrant's chair, statues, images, relics. g) Explore some traditional prayers, e.g., Sign of the Cross, Hail Mary, Our Father. h) Experience some traditional prayers, e.g., Grace Before 	<ul style="list-style-type: none"> a) Identify ways that prayer can be part of daily life, helping people to grow in relationship with God. b) Experience, compose, and participate in a variety of prayer types: praise, thanksgiving, sorrow and petition. c) Experience a variety of prayer forms, e.g., music, movement, meditation, mandala. d) Recognise that the celebration of the Mass (the Eucharist) is the heart of a Catholic community's prayer. e) Make links between the Last Supper and the Mass. f) Research the origins and significance of some traditional Christian prayers, e.g., Rosary, Our Father. g) Explore some traditional prayers, e.g., Act of Sorrow, Grace Before Meals, the Rosary, Glory Be. 	<ul style="list-style-type: none"> a) Experience praying with Scripture, e.g., Lectio Divina. b) Revise prayer types: praise, thanksgiving, sorrow, and petition. Identify these in Psalms and compose your own. c) Experience different forms of prayer (e.g., meditation, contemplative prayer, movement, music, art). d) Experience and prepare a prayer service using different forms and types of prayer. e) Explore the liturgical seasons of the Catholic Church (Lent, Easter, Ordinary Time, Advent, Christmas). f) Identify some of the special feast days in the liturgical calendar (e.g., Annunciation, Assumption, Pentecost, Christmas, Body and Blood of Christ). g) Explore the synoptic Gospel that is the primary focus for the current liturgical year.

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
	<p>Meals, the Rosary, and some responses to the Mass.</p> <p>i) Explore informal ways of praying.</p> <p>j) Provide a simple description of some words, gestures, and actions of the Mass, e.g., Sign of the Cross, kneeling, standing, Sign of Peace.</p> <p>k) Explore some liturgical symbols and colours.</p> <p>l) Read examples from Scripture where Jesus prayed (The Lord's Prayer Lk 11: 1-13; Jesus Prays in Gethsemane Mk 14:32-42).</p>	<p>h) Compose a variety of informal prayers.</p> <p>i) Identify and explain some words, symbols, actions, and gestures in the Mass.</p> <p>j) Identify the parts of the Mass: Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, and Concluding Rites.</p> <p>k) Describe something about ceremonies and rituals of the local Aboriginal and Torres Strait Islander Peoples e.g., Smoking Ceremony. Identify similarities and differences to Catholic ceremonies.</p> <p>l) Examine Scripture texts about Jesus praying (The Lord's Prayer Mt 6:9-15 and Lk 11: 1-13; Jesus praying alone Mt 14:23, Mk 1: 35, 6:46, Lk 5:16, 6:12, 9:18).</p> <p>m) Explore how God's faithfulness and goodness are recalled and celebrated throughout the liturgical seasons.</p> <p>n) Experience prayers, feasts and seasons that honour Mary.</p> <p>o) Pray to God through Mary using some traditional and informal prayers.</p>	<p>h) Describe the words, (especially responses), actions, gestures, and symbols in the Mass.</p> <p>i) Identify similar elements in both Aboriginal and Torres Strait Islander ceremonies (e.g., Coming of Age, Welcome to and Acknowledgement of Country) and Catholic prayer and Liturgy (e.g., Eucharist, Confirmation).</p> <p>j) Make links between Exodus (12:1-8, 15-20, 13:3), the account of the Last Supper (Mt 26:16-30; Lk 22:14-23; Mk14:22-25) and the celebration of the Eucharist.</p> <p>k) Research Judaic and Islamic celebrations, rituals, prayers, gestures, and seasons. Consider any parallels with Catholicism.</p> <p>l) Explore prayers that honour the school's patron or founder.</p> <p>m) Research the origins and significance of traditional Christian prayers, especially those that honour Mary, e.g., The Magnificat, The Angelus, and the Rosary.</p> <p>n) Explore times when people found that through prayer,</p>

Foundation Level	Levels 1-2	Levels 3-4	Levels 5-6
		<p>p) Describe ways the Christian community prepares for the liturgical seasons of Easter and Christmas through Lent and Advent, e.g., liturgical colours, rituals, symbols, actions, music.</p>	<p>they experienced the healing and reconciling power of God's love.</p>

Years F – 6 Christian Prayer and Liturgy Lens Achievement Standards

Foundation Level	Level 2	Level 4	Level 6
<p>By the end of Foundation, students recognise that when people pray, they are with God in a special way. Students share informal prayers and some traditional prayers. They identify some of the words, gestures and actions involved in the Mass.</p>	<p>By the end of Level 2, students know that Jesus prayed. They describe prayer as having a conversation with God at any time, in any place and in many different ways. They recognise that prayer may involve ritual, symbol, and silence. Students share informal prayers and pray some traditional prayers. They identify some of the words, gestures and actions used in the Mass.</p>	<p>By the end of Level 4, students describe ways and times people celebrate and pray together and on their own. They know different types of prayer and forms of praying and understand that prayer and celebration can help people grow in their relationship with God. They identify the Mass as the most important celebration for the Church community and explain some of the words, symbols, actions, and gestures of the parts of the Mass. Students provide examples from Scripture of Jesus praying. They compose a variety of informal prayers. They identify how the Christian community prepares for the liturgical seasons of Easter and Christmas through Lent and Advent. They name some of the ways that Mary is honoured and celebrated by the Church.</p>	<p>By the end of Level 6, students identify how prayer is experienced and expressed within Catholic communities and other religious traditions. They recognise that Scripture is a source of inspiration, healing, and reconciliation. They know that Scripture is part of communal and individual prayer life. They identify and explain some of the words, actions, gestures, symbols, and prayers in liturgical celebrations. Students describe the origins and significance of some traditional Christian prayers. They identify and create different types of prayers and name different forms of prayer.</p>

Years 7 – Senior Secondary Christian Prayer and Liturgy Lens Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn about prayer and liturgy and the importance of each to the worshipping community. Students learn about the types and forms of Christian prayer, both personal and communal, that are part of the rich heritage of the Church.</p>	<p>In Levels 9 & 10, students learn that prayer is an expression of people’s relationship with God and that prayer and liturgy are each central to the life and mission of the Church. They learn that prayer and reflection can support wise decision-making. They learn about the prayers and rituals of other cultures and religious traditions.</p>	<p>In Levels 11 & 12, students learn how Christian prayer and liturgy celebrate the life and faith experience of individuals and communities. They learn that there are different spiritualities and life philosophies, some with rituals and prayers.</p>

Years 7 – Senior Secondary Christian Prayer and Liturgy Lens Content Descriptions

The Christian Prayer and Liturgy Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Levels 7-8	Levels 9-10	Senior Secondary
<ul style="list-style-type: none"> a) Define prayer. b) Define liturgy. c) Identify the importance of prayer for Catholics. d) Explore types (e.g., thanksgiving, praise, petition, sorrow), and forms (e.g., meditation, contemplative prayer, movement, music, art) of Christian prayer, both personal and communal, which are part of the heritage of the Church. e) Experience prayers that are important to the Church and school community. f) Describe the different parts of the Mass. g) Explore the Liturgical calendar. h) Consider the rituals and symbols used during the celebration of Aboriginal and Torres Strait Islander Sunday Eucharist (first Sunday in July https://www.natsicc.org.au/). i) Provide opportunities to express a personal response to prayer and liturgy. 	<ul style="list-style-type: none"> a) Describe how prayer can be an expression of a personal and communal relationship with God. b) Describe elements of worship and prayer used in Catholicism, Judaism, and Islam, such as symbols, words, actions, sacred objects, sensory stimuli (e.g., bells, incense). c) Identify ways that prayer and liturgy are central to the life and mission of the Catholic Church. d) Explore how Scripture informs and enriches the prayer life of individuals and communities, e.g., Lectio Divina, Visio Divina, Guided Meditation. e) Explore how meditative and reflective practices can support decision-making, e.g., meditation (Lectio Divina, Visio Divina, mantras, breath prayers), Scripture. f) Explore Aboriginal and Torres Strait Islander Peoples' connection to Country and how this is foundational to their spirituality. g) Provide opportunities to express a personal response to prayer and liturgy. 	<ul style="list-style-type: none"> a) Describe ways prayer and liturgy celebrate the life and faith experience of individuals and communities. b) Define spirituality. c) Identify different types of spirituality and life philosophies, e.g., Ignatian Spirituality, Aboriginal and Torres Strait Islander Spirituality, Celtic Spirituality. Examine some and identify their differences and similarities. d) Explain how the age-old practice of Dadirri (da-did-ee), deep listening and silent still awareness, from the Ngan'gikurunggurr and Ngen'giwumirri languages of the Aboriginal peoples of the Daly River region could be likened to Christian contemplation/meditation. f) Consider how deep listening could enrich the prayer life of all Australians. (https://www.miriamrosefoundation.org.au/dadirri) g) Provide opportunities to express a personal response to prayer and liturgy.

Years 7 – Senior Secondary Christian Prayer and Liturgy Lens Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students define prayer and liturgy and explain the importance of each to the worshipping community. Students identify and explain the types and forms of prayer, both personal and communal, in Christian and other religious traditions.</p>	<p>By the end of Level 10, students recognise that prayer is an expression of people’s relationship with God and that prayer and liturgy are each central to the life and mission of the Church. They explain how prayer and reflection can support wise decision-making. They identify some of the prayers and rituals used in other cultures and religious traditions.</p>	<p>By the end of Level 12, students describe how prayer and liturgy celebrate the life and faith experience of individuals and communities. They define spirituality and recognise that there are different spiritualities and life philosophies, some with rituals and prayers.</p>

Religion and Society Lens

Doctrinal Focus

Dialogue within the Catholic Tradition

Dialogue with other religious traditions and life philosophies

Religion is a social and communal way of life, which springs out of the human heart in the search for meaning and the desire to respond to the divine. It draws on authoritative teachings, stories, rituals, ethical norms, laws, and spiritual experience to create a community. This community shapes identity and gives purpose to its members. There are a variety of traditions within Christianity. This sets a challenge to Christians to work for unity. In a global world where many religions are in contact with each other, Christians must give an account of themselves if they are to give proper witness to Christ and so fulfil the mission with which they are entrusted.

Australia is a country with its own Indigenous people who live in age-old spiritual closeness to the land and its dreaming. Our society also brings together many people from a diverse number of places around the world. Each of these communities has its own spirituality, customs and ways of life, often set within a religious tradition. Each religious tradition makes its own contribution to Australian society and all should be respected and understood. The Religion and Society Lens enables people to give shape to their personal identity in dialogue with others against the backdrop of a dialogue with the preferred stance of the Catholic Tradition.

Catholics believe that by virtue of a common baptism in Christ, Christians are called to commit to unity with each other and discipleship and be open to intercultural and religious dialogue.

Therefore, we teach the importance of engaging in authentic dialogue through a spirit of openness and respect against the backdrop of the preferred stance of the Catholic Tradition.

Aboriginal and Torres Strait Islander Consideration

This land, now known as Australia, is and always was, a deeply spiritual place where Aboriginal and Torres Strait Islander Peoples have a strong connection to Country. Catholic Social Teaching holds that the dignity of all humanity should be respected and that the rights and voices of all people should be heard. Catholics are called to acknowledge and respect the traditions, culture and spiritual beliefs held by the Aboriginal and Torres Strait Islander Peoples. Therefore, because Christians believe in the dignity of the human person, all are called to a spirit of openness and dialogue, to build relationships through reconciliation so that all may take their rightful place in this country.

'Your culture, which shows the lasting genius and dignity of your race, must not be allowed to disappear...Your songs, your stories, your paintings, your dances, your languages, must never be lost.'

(St Pope John Paul II, Address to the Aboriginal and Torres Strait Islanders, 29 November 1986)

Years 5 - 6 Religion and Society Level Descriptions

Levels 5-6

In Levels 5 & 6, students learn about how Catholics and those of other religious traditions celebrate and live out their core beliefs.

Levels 5 – 6 Religion and Society Content Descriptions

The Religion and Society Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Levels 5 - 6

- a) Identify key beliefs of Catholicism, e.g., Nicene and Apostles' Creed.
- b) Research and name some of the other traditions within Christianity, e.g., Methodist, Presbyterian, Anglican, Lutheran, Greek Orthodox, Maronite (Eastern rite Catholics), Seventh Day Adventist.
- c) Explore the traditions, culture, and spiritual beliefs of your local Aboriginal and Torres Strait Islander People, e.g., story, music, dance, language, rituals.
- d) Identify key beliefs of Judaism and Islam.
- e) Explore how Catholics celebrate and live out their core beliefs.
- f) Explore how other religious traditions celebrate and live out their faith.
- g) Explore the importance of engaging with the 'other' in dialogue, through a spirit of openness and respect.

Level 6 Religion and Society Achievement Standard

Level 6

By the end of level 6, students explain ways in which Catholics and those of other religious traditions celebrate and live out their core beliefs.

Years 7 – Senior Secondary Religion and Society Level Descriptions

Levels 7-8	Levels 9-10	Senior Secondary
<p>In Levels 7 & 8, students learn about the role religion plays in society and that religious freedom is a fundamental human right. They learn that the nature and role of religion in society is informed by faith, openness, dialogue and cultural sensitivity. Students learn about the beliefs, characteristics, and lived experience of Catholics, and people of other cultural and religious traditions. They learn what it means to be Catholic in a contemporary world.</p>	<p>In Levels 9 & 10, students learn the factors which influence spirituality, and personal and communal codes of ethics and morality e.g., society, religious communities, religious perspectives, life experiences, and social media. They learn the importance of ecumenism in developing Christian unity through dialogue. They learn about Aboriginal and Torres Strait Islander spiritualities, beliefs and practices and how these contribute to the development of an Australian spirituality. They learn how Christian beliefs about life, death, and the end of time can inform questions about the meaning of life.</p>	<p>In Levels 11 & 12, students learn how the Catholic Tradition, and other religious traditions, respond to the ultimate questions of life. They learn how different traditions and communities support people in their search for meaning. They learn how dialogue with people from different religious traditions and people not associated with a religious tradition is important. They learn that encountering and entering into dialogue with the 'other' enriches personal religious beliefs, supports an individual's search for the meaning of life, and informs global perspectives.</p>

Years 7 – Senior Secondary Religion and Society Content Descriptions

The Religion and Society Lens will be encountered, taught and learnt in a way that promotes Post Critical Belief through a recontextualisation of the Catholic Tradition in dialogue with other faith traditions and life philosophies.

Consider the following suggestions when teaching this Lens:

Levels 7-8	Levels 9-10	Senior Secondary
<ul style="list-style-type: none"> a) Identify the role religion plays in our society. b) Describe why religious freedom is a fundamental human right. c) Describe ways the Church, inspired by the Holy Spirit and in a spirit of openness towards others, continues her mission today through dialogue, respecting religious diversity and cultural sensitivity. d) Explain the meanings and heritage of the religious symbols within the school. e) Research different religions, their origins, history, and diversity. f) Describe some similarities and differences between Catholicism and other major faith traditions. g) Identify how different religions and religious ideas are expressed through art, architecture, music, dance, literature, and film. h) Explore how Aboriginal and Torres Strait Islander Peoples' spirituality is expressed through stories, songlines, dance, art, and kinship structures. i) Identify what it means to be Catholic in a contemporary world. 	<ul style="list-style-type: none"> a) Explain what shapes a person's spirituality and moral code e.g., religious community and perspective, ethnicity, culture, local law, social norms, social media. b) Explain how a religious perspective can influence a person's code of ethics and morality, and potentially enrich society. c) Explain how branches of Catholicism express their unique Catholic identity and tradition e.g., Byzantine, Ukrainian Greek, Melkite Greek, Maronite, Syro-Malabar, Chaldean, Coptic. d) Identify historical and/or theological reasons for divisions within Christianity. e) Explain how ecumenism promotes Christian unity. f) Research how religions contribute to society. g) Research the theological ideas expressed in different works of art, architecture, music, dance, literature, and film. h) Research and describe religious and secular beliefs and rituals about death and the afterlife. i) Identify some eschatological (end of time) imagery found in the New 	<ul style="list-style-type: none"> a) Identify some of the ultimate questions about the meaning of life common to the human person and some secular and diverse religious responses to these. b) Describe how the Catholic Church supports people in their search for meaning. c) Explore how entering into dialogue with people of different religions, learning about their sacred texts, prayers, rituals, their founders and holy people, and places of worship may enrich personal belief. d) Describe how Aboriginal and Torres Strait Islander spiritual beliefs, other religious traditions, and non-religious communities, support people in their search for meaning. e) Identify ways God's grace is made manifest wherever people strive for life-giving experiences of justice, freedom, and truth. f) Identify what it means to be Catholic in a contemporary world. g) Express a personal response to the role of faith in a pluralist society.

Levels 7-8	Levels 9-10	Senior Secondary
	<p>Testament and what they reveal, e.g., Book of Revelation, Gospels.</p> <p>j) Identify ways Aboriginal and Torres Strait Islander spiritualities contribute to an understanding of an Australian spirituality.</p> <p>k) Identify what it means to be Catholic in a contemporary world.</p> <p>l) Express a personal response to the role of faith in a pluralist society.</p>	

Years 7 – Senior Secondary Religion and Society Achievement Standards

Level 8	Level 10	Senior Secondary
<p>By the end of Level 8, students explain the role religion plays in society and the connection between religious freedom and human rights. Students identify the beliefs, characteristics and lived experience of Catholics, and people of other cultural and religious traditions. They explain what it means to be Catholic in a contemporary world.</p>	<p>By the end of Level 10, students describe the factors which influence spirituality, and personal and communal codes of ethics and morality. They recognise the importance of ecumenism in developing Christian unity through dialogue. They identify key aspects of Aboriginal and Torres Strait Islander spiritualities, beliefs and practices. They explain how these contribute to the development of an Australian spirituality. They identify how Christian beliefs about life, death, and the end of time can inform questions about the meaning of life.</p>	<p>By the end of Level 12, students identify how the Catholic Tradition, and other religious traditions, respond to the ultimate questions of life. They explain how different traditions and communities support people in their search for meaning. They critically examine the implications of encountering and entering into dialogue with the 'other'.</p>