

Religious Education

Years 1 to 10
Learning Outcomes



© Brisbane Catholic Education
Archdiocese of Brisbane, 2003
Tel: 07 3840 0400

ISBN 1-877095-06-0

Writing Team

Graeme Barry	Pat Lavercombe
Mark Elliott	Kerry Rush
Dennis Harvey	Greg Sunter
Michelle Koszarycz	Trudy Walsh

Editors

Graeme Barry
Damien Brennan
Greg Sunter

Acknowledgements

Brisbane Catholic Education and the Catholic Schools Religious Education Support Team wish to acknowledge the assistance given to this project by:

Mark Snartt (*Manager, Syllabus Development and Accreditation, Queensland Studies Authority*)

Michèle Anstey & Geoff Bull (*ABC: Anstey and Bull Consultants in Education*)

Enza Follari (*Secretary, Catholic Schools Religious Education Support Team*)

Members of Brisbane Catholic Education Curriculum Team

Assistants to the Principal – Religious Education and teachers in Catholic schools of the Archdiocese

Brisbane Catholic Education Printery staff

Cover design and layout: Rachel Rolfe

Contents

Foreword.....	i
The Key Learning Area - Religious Education.....	1
Introduction	1
Nature of the key learning area.....	1
A Model for Developing Religious Literacy.....	2
<i>Applying the Four Resources Model to Religious Education</i>	5
The Learning Framework	7
Contribution of Religious Education to the Roles for Lifelong Learners	7
Beliefs.....	9
<i>Beliefs About Learners</i>	9
<i>Beliefs About Learning</i>	9
<i>Beliefs About Learning Communities</i>	10
Values.....	10
Outcomes.....	12
Strands of the Key Learning Area	13
Conceptual Organisers	13
Level Statements	14
Learning outcomes.....	14
<i>Scripture</i>	16
<i>Beliefs</i>	18
<i>Celebration and Prayer</i>	20
<i>Morality</i>	22
Connections to Syllabus Content	24
<i>Scripture</i>	24
<i>Beliefs</i>	26
<i>Celebration and Prayer</i>	28
<i>Morality</i>	30
Elaborations of core learning outcomes.....	32
<i>Elaborations for Levels 1 to 6</i>	32
<i>Perspectives</i>	33
<i>Scripture</i>	34
<i>Beliefs</i>	40
<i>Celebration and Prayer</i>	46
<i>Morality</i>	52
Using Outcomes for Planning and Assessment.....	58
Planning with outcomes.....	58
Cross-curricular priorities	60
Inclusive curriculum	61
Assessment	61
<i>Process of assessment</i>	61
<i>Suggested ways of gathering and recording evidence</i>	62
<i>Consistency of Teacher Judgement</i>	64
<i>Reporting</i>	64
Appendices	65
Time allocations.....	65
That they may have life	65
Learning Outcomes Chart.....	68

Foreword

Archbishop Bathersby launched the Archdiocesan Guidelines for Religious Education in 1997. The Guidelines comprised three documents: a *Statement*, *Syllabus* and *Profile*. This present document, *Religious Education Years 1-10 Learning Outcomes*, replaces the Profile as one of the three Guidelines documents.

The Archdiocesan Guidelines have been a valuable support and guide in curriculum development in the key learning area Religious Education as evidenced by:

- the validation and endorsement of school programs for Religious Education (1997 – 2000)
- the Griffith University Research Project (2001) indicating a positive response to the implementation of the Guidelines
- the information from schools presented in the second round of the Religious Education Visitation process (1999 – 2002)

Connections between Religious Education and other key learning areas are an important focus of the Guidelines implementation. This document, *Religious Education Years 1-10 Learning Outcomes*, will assist teachers to make more effective links between the learning outcomes of Religious Education and those in the Queensland Studies Authority syllabuses.

Archbishop Bathersby, at a meeting of bishops of the Archdiocese in March this year, endorsed the learning outcomes framework as an effective means of further implementing the Syllabus.

I acknowledge the work of the Catholic Schools Religious Education Support Team who developed this document. The team was supported by Assistants to the Principal - Religious Education, teachers, curriculum colleagues and others, including colleagues in the Queensland Studies Authority.

On behalf of the Archbishop, I now encourage Catholic schools in the Archdiocese to make use of these outcomes as an important means for supporting teaching and learning in Religious Education.



David J Hutton
Executive Director of Catholic Education
Archdiocese of Brisbane

The Key Learning Area - Religious Education

Introduction

Religious Education Years 1 to 10 Learning Outcomes (2003), together with *A Statement on Religious Education for Catholic Schools (1997)* and *A Syllabus for Religious Education for Catholic Schools (1997)* constitutes the Guidelines for Religious Education in the Archdiocese of Brisbane. This document, *Religious Education Years 1 to 10 Learning Outcomes* replaces *Religious Education - a Curriculum Profile for Catholic Schools (1997)*.

Religious Education consists of two distinct but complementary dimensions, namely an educational dimension and a faith formation dimension. The first dimension, most commonly referred to as the classroom teaching and learning of religion, is focused on Religious Education as an educational activity. It utilises a range of teaching and learning processes and resources. The second dimension, faith formation, is reflected in the religious life of the school, family and parish. The Guidelines acknowledge that the educational dimension and the faith formation dimension are inextricably linked¹. The classroom teaching of religion is one element in a complex web of experiences that have the potential to nurture the faith life of young people.

This document is focused on the educational dimension of religion teaching and learning in classroom settings. It is based on an outcomes approach, emphasising the educational alignment between this key learning area and other key learning areas in Queensland.

Nature of the key learning area

Religious Education aims to “develop students’ religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.” (*A Syllabus for Religious Education for Catholic Schools*, p 18)

This aim promotes the development of knowledge, skills and values which students need to participate as active lifelong learners within church and community contexts. Students are actively involved in constructing understandings of the Catholic tradition as well as acknowledging other religious traditions, the nature of religion and its place in life and Australian society.

This key learning area has been organised into four strands: Scripture; Beliefs; Celebration and Prayer; Morality. Through these strands students engage with outcomes that describe understandings of the knowledge, skills, technologies and processes specific to Religious Education.

A Model for Developing Religious Literacy

Religion contributes to the fabric of Australian culture. Individual communities and the nation as a whole are more likely to build a tolerant society when their members are literate in their own religious traditions and have an understanding of the religious traditions of others. *(A Syllabus for Religious Education for Catholic Schools, p 13)*

Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of religion, using spoken, written and multimedia texts of traditional and new communications technologies. *(Adapted from Literate Futures: Report of Literacy Review for Queensland State Schools, p 9)*

In order to assist learners to develop religious literacy in a changing world, educators need to think about literacy in new ways. New information and communication technologies often involve digital texts which incorporate the dynamic interactions between print, picture, sound and hypertext. They stand beside more static, traditional communication technologies such as written and visual texts. Religious educators need to equip students with the competencies to combine and recombine traditional, existing and new literacy skills in different ways, for new purposes and with new technologies. In developing religious literacy, critical literacy skills are also essential for learners to discern purposes, positions and positioning within new and traditional communication technologies. *(Anstey, 2002)*

The Model for Developing Religious Literacy (fig. 1) applies research on Literacy² to the discourse of religion. This discourse is a set of ongoing activities and interactions among people in certain places and at certain times – ways of talking, acting, participating, ritualising, theologising, worshipping, interacting, reading, interpreting, reflecting and writing with others in a variety of religious and secular contexts. As such, it is a “material social practice with its associated people and things” *(Gee, p 289)*. A discourse is also embedded in social institutions. Therefore, a discourse of religion incorporates particular language and a set of ongoing activities and interactions of a religious nature among people in secular and religious places at particular times.

The Model for Developing Religious Literacy has a distinctly educational focus, describing the core practices of religiously literate people. It supports the aim of the subject Religious Education, which is “to develop students’ religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.” *(A Syllabus for Religious Education for Catholic Schools, p 18)*

The following model demonstrates how competency in literacy practices in religious education is developed by readers, viewers, producers, listeners and speakers over time. The elements within the model signify the “how” of literate practice.

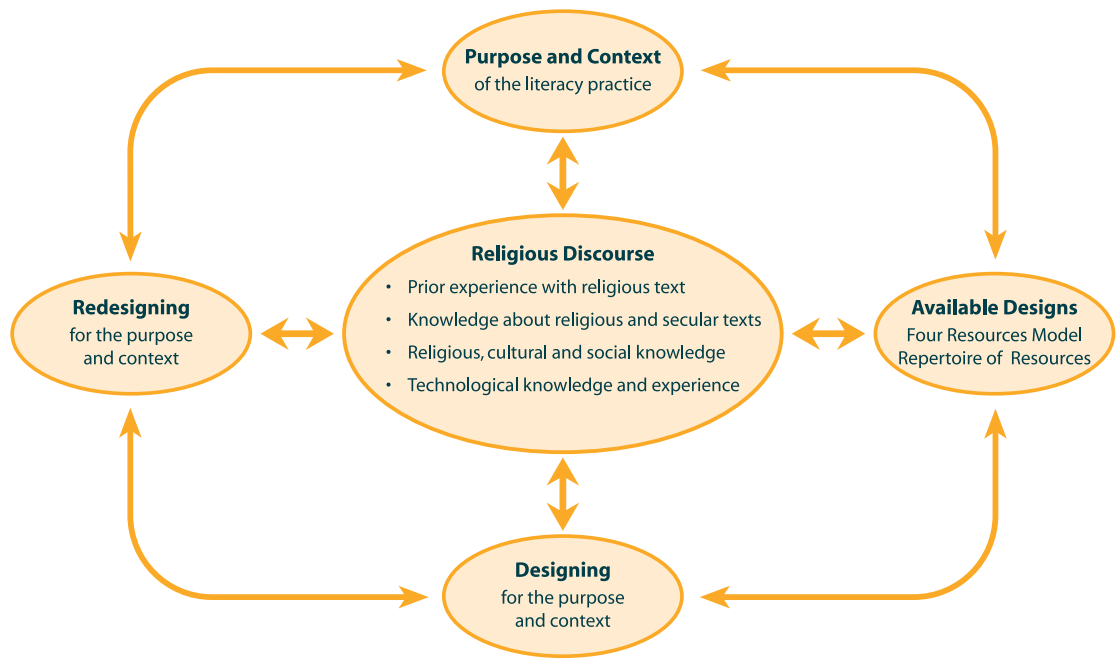


Fig. 1 A Model for Developing Religious Literacy

Elements of the Model for Developing Religious Literacy include purpose and context, available designs, designing, redesigning and religious discourse. These elements interact with and influence one another. For example, the element of purpose and context defines the focus of the design elements and particularises the religious discourse.

(Footnotes)

- ¹ The Religious Dimension of Education in a Catholic school n. 68
- ² See the work of Luke and Freebody, 1997; New London Group, 1996; Gee, 1997; Anstey, 2002

The following example is provided as a way of illustrating how the Model for Developing Religious Literacy might be applied in a classroom setting.

Purpose and Context	➔ Prepare an investigative report on beliefs and teachings of Jesus from a particular perspective within his social and cultural context (e.g. a Samaritan, a Roman guard, a widow, a temple official)
Available Designs	<p>➔ Four Resources activities: (see following page)</p> <ul style="list-style-type: none"> • Code Breaker practices – e.g. decoding scripture texts to identify beliefs and teachings of Jesus; recognising text types of texts investigated; using appropriate religious terminology for beliefs and teachings; recognising words and images that identify different cultural perspectives • Meaning Maker practices – e.g. selecting, summarising and organising ideas and information from a variety of sources about social and cultural contexts and beliefs; describing distinguishing characteristics, behaviours and feelings of a person in scripture • Text User practices – e.g. understanding the purpose and structure of investigative reporting; understanding the purpose and structure of scriptural texts; synthesising information and expressing points of view; using an investigative report for the specified purpose • Text Analyst practices – e.g. discussing the various ways that people may be represented, marginalised or silenced within texts; comparing the political, social, cultural, historical and religious allegiances evident in texts; identifying beliefs and analysing perspectives and positioning in scriptural texts. <p>Repertoire of Resources: Students identify the many possible ways of effectively researching and presenting an investigative report – e.g. researching texts on the social and cultural context of Jesus’ time and his beliefs and teachings, using inquiry model, source documents, internet search, literature search; presenting newspaper article, documentary, current affairs report, literature survey, on-the-spot interviews, observations – and acknowledge their own existing repertoire of resources.</p>
Designing	➔ Students make defining choices about what to use, lose, change or modify to successfully achieve the purpose and context – e.g. select an appropriate mode of presentation for an investigative report and choose appropriate data from the Four Resources activities and Repertoire of Resources.
Redesigning	➔ Students respond to, react to and are transformed by their design and the process – e.g. in the early part of designing, students reconsider the use of a written mode of presentation and adopt a video documentary in response to feedback.
Religious Discourse	<p>➔</p> <ul style="list-style-type: none"> • Prior experience with religious text – e.g. knowledge of different groups in Jesus’ time; knowledge of beliefs and teachings of Jesus • Knowledge about religious and secular texts – e.g. knowledge of biblical referencing; knowledge of investigative reports; knowledge of historical texts • Religious, cultural and social knowledge – e.g. social and cultural codes in Jesus’ time; different religious and social groups in Jesus’ time; the political situation in Jesus’ time • Technological knowledge and experience – e.g. accessing information about Jesus’ beliefs and teachings from the internet; participating in a virtual tour of Jesus’ Palestine; viewing video documentaries and retrieving information.

An element of the Model for Developing Religious Literacy is available designs. One available design is the Four Resources Model, consisting of four elements: code breaker; meaning maker; text user; text analyst. The following literacy practices in religious education serve to illustrate how these four elements might be applied in classroom settings.

Applying the Four Resources Model to Religious Education

<p>Code breaker</p> <ul style="list-style-type: none"> • How do I crack this text? • How does it work? • Is there more than one semiotic system operating here? If so, how do they relate? • What are its (their) codes and conventions? • How do the parts relate singularly and in combination? 	<p>Decoding and encoding the codes and symbols of written, spoken, visual and auditory texts – for example:</p> <ul style="list-style-type: none"> • Using appropriate religious terminology – <i>e.g. creed, sacrament, parable, miracle</i> • Using voice and body language in religious contexts – <i>e.g. making the sign of the cross, praying, proclaiming the Word</i> • Recognising symbolic representations of religious concepts – <i>e.g. the crucifix, anointing with oil, sign of peace</i> • Recognising artistic representations of religious ideas – <i>e.g. contemporary religious art, movies on religious themes, church architecture, objects of piety</i> • Spelling technical vocabulary – <i>e.g. reconciliation, Eucharist, pharisee</i> • Recognising text types and generic structures – <i>e.g. narratives, prayer forms, legal codes, proverbs.</i>
<p>Meaning maker</p> <ul style="list-style-type: none"> • How are the ideas in this text sequenced – do they connect with one another? • Is the text linear or non-linear, interactive or non-interactive? How does this affect the way I make meaning? • What prior knowledge and experiences might help me make meaning of this text? • How will my purpose for reading, and the context in which I am reading, influence my meaning making? • Are there other possible meanings and readings of this text? 	<p>Comprehending and composing written, spoken and visual texts – for example:</p> <ul style="list-style-type: none"> • Describing distinguishing characteristics of a scene or person in religious texts – <i>e.g. Jesus healing a leper, role of the priest in the Mass, identifying moral dilemmas in a video</i> • Interpreting imaginative relationships through imagery – <i>e.g. the kingdom of heaven is like a pearl of great price, Church as the Body of Christ, Jesus as the Way, the Truth and the Life</i> • Interpreting textual features that indicate personal opinions about issues – <i>e.g. depictions of Jesus in religious art, online debates on religious issues, letters to the editor in Catholic publications</i> • Narrating real or imagined events in logical sequence attending to the main elements of storyline – <i>e.g. scripting a play about the life of Mary MacKillop, creating a nativity play, dramatising a scenario on the issue of stealing</i> • Comparing and contrasting to argue for and against an issue – <i>e.g. married life / single life, capital punishment, aid for the poor, accepting / rejecting refugees</i> • Interpreting technical terminology – <i>e.g. Trinity, preferential option for the poor, stewardship</i> • Interpreting 'cause and effect' relationships in explanations of issues – <i>e.g. impact of Christian missions on indigenous cultures, declining Mass attendance, bullying</i> • Sequencing actions and activities in religious celebrations – <i>e.g. Ash Wednesday liturgy, assembly prayer, class Eucharist</i> • Selecting, summarising and organising ideas and information from a variety of sources including videos, slides, newspapers, books, magazines, multimedia and the internet - <i>e.g. webquest on life in Jesus' times, history of Christmas customs, newspaper articles on current religious events</i> • Describing the behaviour and feelings of a character in a text – <i>e.g. characters in children's stories, characters in moral dilemmas, Abraham and Sarah</i> • Retrieving and interpreting information from drawings, tables, graphs, maps and charts – <i>e.g. maps of 1st Century Palestine, timeline of early Church Councils, tables of responses to surveys on religious issues</i> • Predicting outcomes, generating hypotheses and explanations related to phenomena both within and outside personal experience – <i>e.g. life after death, inter-religious conflict, violence and war</i> • Interpreting comparisons and contrast of aspects of places, times, systems and cultures – <i>e.g. historical development of sacraments, development of monastic life religious groups in Jesus' time</i> • Naming and summarising abstract process using nominalisation – <i>e.g. forgiveness, reconciliation, salvation</i> • Interpreting text features within religious text types – <i>e.g. metaphors and similes in kingdom parables, use of imagery in scriptural texts, characteristics of Jesus in religious art</i> • Interpreting literal and inferential meanings in gestures, movements, images, sounds and words, including subtext and metaphor – <i>e.g. gestures of the priest during Mass, effect of music used in liturgical celebrations, interpreting scripture from the point of view of the powerless and marginalised</i> • Drawing on knowledge, experiences, interests and lifestyles to construct meaning – <i>e.g. reader-response approach to scriptural texts, recollections of reception of sacraments, experiences of success/failure</i> • Recognising various personal purposes and contexts for engaging with texts – <i>e.g. for prayer, reflection, research.</i>

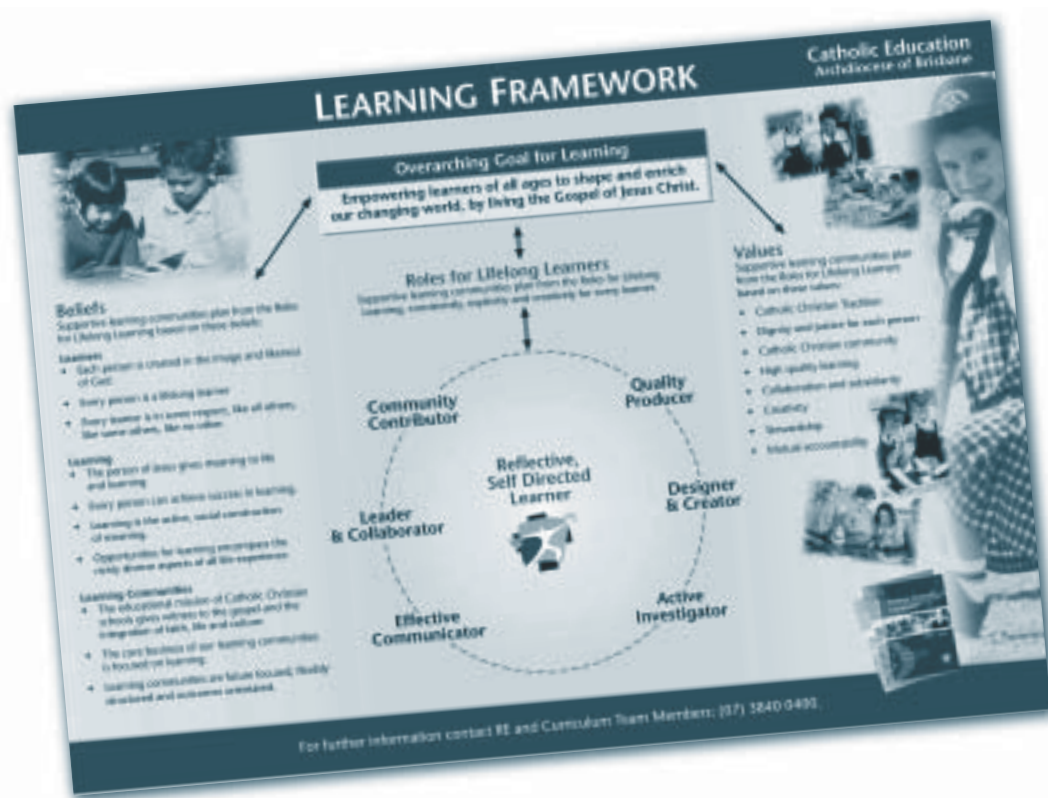
Applying the Four Resources Model to Religious Education

<p>Text user</p> <ul style="list-style-type: none"> • What is the purpose of this text, and what is my purpose in using it? • How have the users of this text shaped its composition? • What should I do with this text in this context? • What will others do with this text? • What are my options or alternatives after reading? 	<p>Understanding the purposes of different written, spoken and visual texts, and using texts in different ways for different cultural and social functions – for example:</p> <ul style="list-style-type: none"> • Constructing timelines, story maps, semantic webs or flow charts to represent events or the organisation of information in printed and visual texts - <i>e.g. story map of Jesus being lost and found in the Temple, semantic web of key principles and concepts in the social teaching of the Church, flow chart to illustrate the literary development of the Gospels</i> • Using narratives for a variety of purposes - <i>e.g. to produce an account of the life of a particular saint, connecting healing stories in the Gospels to contemporary life situations, connecting the Emmaus story in Luke's Gospel to personal life experiences</i> • Using procedures with interrelated steps or instructions for a variety of purposes - <i>e.g. preparing instructions for those with special roles in a class ritual, sequencing and balancing various elements in a commissioning service, developing a process for making a decision about a moral issue</i> • Using reports with attention to sequence and detail - <i>e.g. studying reports from church related bodies on aspects of their work, producing a group report on a service project, writing a report on an historical event</i> • Using expositions to synthesise information and express points of view - <i>e.g. arguing the various moral implications of approaches to controlling drug use, expressing viewpoints about responsibility of different people for the death of Jesus, making connections between Eucharist and life</i> • Using transactions to negotiate relationships and activity - <i>e.g. negotiating interviews with older parishioners as part of a local church history project, negotiating roles in the production of a Passion or Nativity Play, negotiating with the local parish for the use of its church building for a class liturgy</i> • Using explanations to inform, clarify and elaborate - <i>e.g. a presentation on the meaning of sacred objects in the local church such as altar, baptismal font, statues; explaining the origins, substance and significance of a Church practice such as fasting, Mass on Sunday, praying the rosary</i> • Using discussions - <i>e.g. the pros and cons of music selected for a liturgy, the effectiveness or ineffectiveness of the Church in contemporary society, the relevance of contemporary religious art for life today</i> • Using recounts - <i>e.g. retelling a parable in own words, retelling the story of Zacchaeus for a chosen context</i> • Using arguments - <i>e.g. justifying actions as right or wrong, justifying a peace march</i> • Using media - <i>e.g. television documentaries such as Compass, using internet sites in relation to a webquest on 'Catholic Social Teaching', using articles from the newspapers to research issues relevant to Christian life.</i>
<p>Text analyst</p> <ul style="list-style-type: none"> • What kind of person, with what interests and values, produced this text? • What are the origins of this text? • What is the text trying to make me believe and do? • What beliefs and positions are dominant in the text? • What beliefs are silenced or absent? • What do I think about the way this text presents these ideas, and what alternatives are there? • Having critically examined this text, what action am I going to take? 	<p>Understanding how texts differentially position readers, viewers and listeners – for example:</p> <ul style="list-style-type: none"> • Discussing the various ways that people may be represented, marginalised or silenced within texts - <i>e.g. representations of different individuals and groups in the passion narratives, Gospel narratives of Jesus relating to the Pharisees, the voice and position of women in biblical narratives</i> • Discussing the cultural and religious meanings of images and symbols in texts - <i>e.g. water as a religious symbol, Jesus as Good Shepherd, God as Father</i> • Considering the interests, needs and background of potential readers or viewers of texts - <i>e.g. readers of Matthew's Gospel today and in 1st Century CE, representations of Jesus and his followers in the movies, portrayal of biblical narratives in visual art</i> • Comparing the political, social, cultural, historical and religious allegiances evident in texts - <i>e.g. biblical texts portraying the religion of Israel and other religions, Gospel texts contrasting Jesus with the Jewish religious establishment, texts and advertising material from various Christian denominations</i> • Understanding the political, social, cultural, historical and religious influences of texts - <i>e.g. the prophecies of Isaiah, the story of Jonah, texts from liberation and feminist theologians, legal prescriptions in Deuteronomy</i> • Analysing divergent interpretations of the same material presented in different media - <i>e.g. interpretations of the passion and death of Jesus in movies, in visual art, in hymns, in prayers</i> • Presenting variant or alternative positions to those of the text - <i>e.g. presenting the story of Jesus and the woman at the well with the woman as narrator, viewing the scene between Jesus and Pilate in the passion narratives from the point of view of Pontius Pilate the Roman Governor.</i>

The Learning Framework

The *Learning Framework* (Brisbane Catholic Education, 2002) identifies the Overarching Goal for Learning; Beliefs and Values; and Roles for Lifelong Learning. This framework assists supportive learning communities to plan consistently, explicitly and creatively for every learner.

The Religious Education learning outcomes align with the *Learning Framework*, particularly the Overarching Goal, "Empowering learners of all ages to shape and enrich our changing world, by living the Gospel of Jesus Christ."



Contribution of Religious Education to the Roles for Lifelong Learners

The Religious Education key learning area makes a unique contribution to lifelong learning by facilitating the development of the following Roles for Lifelong Learners:

Community Contributor, who:

- Relates to others in ways that promote peace, tolerance, reconciliation and optimism
- Seeks and employs just strategies to address and solve problems affecting the well being of their local communities and global environment
- Engages in practical projects to promote and support a just society

- Seeks ways a religious perspective might apply to the development of human affairs and achievements
- Applies a coherent religious framework to moral issues.

Quality Producer, who:

- Creates products that achieve their purpose and are appropriate for their intended audience
- Constructs and applies knowledge, concepts, theories and generalisations to make meaning and communicate religious ideas and concepts
- Gathers and effectively utilises the people, resources and technologies needed for accomplishing projects successfully within agreed-upon time and resource constraints in ways that are ethically accountable.

Leader and Collaborator, who:

- Develops and incorporates Christian leadership skills to contribute positively to the accomplishment of team goals, through collaborative processes
- Develops and practices effective interpersonal skills in order to relate to others in peaceful, tolerant and non-discriminatory ways
- Nourishes relationships with God, self, others and the environment with compassion, sensitivity, respect, integrity and empathy
- Evaluates their moral sensitivities and sense of responsibility through participation in a range of learning contexts.

Designer and Creator, who:

- Generates ideas, designs, systems or information with resourcefulness, imagination, insight, originality, aesthetic judgment, enterprise and a risk-taking approach to meet current and emerging needs and wants
- Responds to multiple experiences and ideas about the world and communicates personal and religious meaning through various modes and media
- Uses innovative methods and technologies to solve problems, make decisions and envisage hopeful futures.

Effective Communicator, who:

- Communicates effectively and confidently in a range of contexts and for many different audiences
- Listens actively to the intent and spirit of others' words and respond appropriately verbally and non-verbally
- Composes and comprehends a range of written, spoken and visual texts to convey information that is meaningful
- Explores ideas critically and expresses them clearly for a variety of purposes
- Uses individual and group performances to explore and express ideas, thoughts, feelings and understandings
- Communicates about religious matters in a variety of settings.

Active Investigator, who:

- Identifies questions, defines challenges and inequities, investigates underlying issues, and explores a range of alternatives to construct meaning
- Generates and accesses information from a variety of sources
- Evaluates the adequacy, accuracy and worth of different perspectives
- Explores the Catholic religious heritage and the religious heritage of other traditions.

Reflective, Self-Directed Learner, who:

- Critically reflects on problems and issues to shape ideas and solutions that contribute to a better understanding of the wider world
- Critically evaluates and reflects on their assumptions and values
- Plans, organises, manages and evaluates own thinking, performance, behaviour and well being
- Reflects on the significance of God and religious experience for themselves and others
- Develops awareness of the spiritual nature of life.

Beliefs

The Religious Education learning outcomes affirm the Beliefs about Learners, Learning and Learning Communities articulated in the *Learning Framework*.

Beliefs About Learners

Supportive learning communities plan for teaching and learning in Religious Education from the Roles for Lifelong Learners based on the following beliefs:

- **Every person is created in the image and likeness of God**
Each person is naturally spiritual. Life, for many, is a search for meaning, to understand self, others, purpose in life, and the transcendent. "Any authentic education must address this religious dimension of life" (*That They May Have Life. A Policy Statement Concerning Religious Education of School-aged Catholics, 1994*)
- **Every person is a lifelong learner**
- **Every learner is in some respect like all others, like some others, like no other**
Every person is like all others because they are all created uniquely in the image and likeness of God. Every person is like some others in terms of gender, age, learning styles and attributes, attitudes, dispositions, culture, etc. Every person is like no other because they construct meaning in the light of who they are as individuals.

Beliefs About Learning

Supportive learning communities plan for teaching and learning in Religious Education from the Roles for Lifelong Learners based on the following beliefs:

- **The person of Jesus gives meaning to life and learning**
The challenge for Christians is to examine who Jesus is and to live his message in daily life. The Gospels provide insights into Jesus and his mission. Church Tradition

provides 2000 years of reflection and teaching on Jesus. He is “at the centre of all teaching for Christians” (*John Paul II Catechesi Tradendae, 1979*)

- **Every person can achieve success in learning**
All learners can succeed, but not necessarily on the same day or in the same way
- **Learning is the active, social construction of meaning**
A constructivist perspective views learning as an active process where learners construct understandings based on what they already know and the socio-cultural context in which they find themselves. Learning is an active process in which learners socially interact as they try to make sense of their experiences, construct understandings and operate effectively in the world around them
- **Opportunities for learning encompass the richly diverse aspects of all life experience**
Curriculum includes all of a learner’s experiences both within and beyond the classroom and emphasises the roles for lifelong learning needed to shape tomorrow’s world.

Beliefs About Learning Communities

Supportive learning communities plan for teaching and learning in Religious Education from the Roles for Lifelong Learners based on the following beliefs:

- **The educational mission of Catholic Christian schools gives witness to the gospel and the integration of faith, life and culture**
Giving witness to the Gospel presupposes that those who work in Catholic Christian schools know the Gospel. The integration of faith, life and culture is necessary if appropriate learning connections are to occur. Human beings integrate religious meaning and cultural meaning in their daily lives
- **The core business of learning communities is focused on learning**
Learning communities have as the basis of decision-making quality learning outcomes for all learners
- **Learning communities are future focused, flexibly structured and outcomes oriented.**

Values

The Learning Framework lists eight core values. Supportive learning communities plan for teaching and learning in Religious Education from the Roles for Lifelong Learners based on the following values:

Our Catholic Christian tradition: we are a pilgrim people, journeying together, our story is never fully written, so our plans are never fully realised; we are constantly drawing upon our tradition and also being called into new ways of *growing and renewing* ourselves.

Dignity and justice for each person: all persons are created equally and human dignity is inviolable. Our educational efforts should confirm the belief that everyone is *unique*, and that *individual distinctions enrich and enliven* our world; the individual has both *rights and responsibilities*.

Catholic Christian community: a community that does not exist for itself but is empowered by the Spirit to be at the *service of others*; an evangelising and joyful presence in the world.

High quality learning: education shall impart in the learner a zest for life, the courage to tackle it, and a desire to use and extend what they learn. Critical judgement in different areas of learning should be developed by testing expression and performance against identifiable standards.

Collaboration and subsidiarity: Catholic educators make use of a *'shared wisdom'* in arriving at decisions and attempt to locate decision making at the *lowest appropriate level*.

Creativity: we look for *creative, flexible and future oriented* responses that best address the needs of learners, the local community, system and government.

Stewardship: education should view individuals as moral beings, accountable for their decisions and responsible for their actions; with an *ability to seek what is true and to do what is right*.

A mutual accountability: as an educational community we *report on the outcomes* of our work and the degree to which our intentions are realised.

Outcomes

The learning outcomes describe what students are expected to know and do with what they know in the key learning area, Religious Education. A sample of a typical page is shown below.

Learning Outcomes							
Strand	Beliefs						
Conceptual organisers	<p>Christian beliefs and Church teachings express understandings of God and life.</p> <p>Beliefs and teachings of and about Jesus underpin Christianity.</p> <p>The Church proclaims its beliefs and teachings through its structures and practices.</p>						
Level statement	<table border="1"> <thead> <tr> <th>Level 2</th> <th>Level 3</th> </tr> </thead> <tbody> <tr> <td> <p>Level Statement</p> <p>Students understand Christian beliefs and teachings through different perceptions of God and life. They understand the influence of teachings and actions of Jesus in his own time and are aware of roles and responsibilities within the Church community.</p> </td> <td> <p>Level Statement</p> <p>Students understand how Christian beliefs and Church teachings assist the construction of meaning about God and life. They understand the teachings and actions of Jesus within his social and cultural context. Students are aware of connections between practices of the Church community and the beliefs and teachings proclaimed.</p> </td> </tr> <tr> <td> <p>Core learning outcomes</p> <p>B2.1 Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.</p> <p>B2.2 Students explore how the teachings and actions of Jesus influenced others during his lifetime.</p> <p>B2.3 Students gather and record information about roles and responsibilities within the Church community.</p> </td> <td> <p>Core learning outcomes</p> <p>B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life.</p> <p>B3.2 Students examine beliefs and teachings of Jesus within his social and cultural context.</p> <p>B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.</p> </td> </tr> </tbody> </table>	Level 2	Level 3	<p>Level Statement</p> <p>Students understand Christian beliefs and teachings through different perceptions of God and life. They understand the influence of teachings and actions of Jesus in his own time and are aware of roles and responsibilities within the Church community.</p>	<p>Level Statement</p> <p>Students understand how Christian beliefs and Church teachings assist the construction of meaning about God and life. They understand the teachings and actions of Jesus within his social and cultural context. Students are aware of connections between practices of the Church community and the beliefs and teachings proclaimed.</p>	<p>Core learning outcomes</p> <p>B2.1 Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.</p> <p>B2.2 Students explore how the teachings and actions of Jesus influenced others during his lifetime.</p> <p>B2.3 Students gather and record information about roles and responsibilities within the Church community.</p>	<p>Core learning outcomes</p> <p>B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life.</p> <p>B3.2 Students examine beliefs and teachings of Jesus within his social and cultural context.</p> <p>B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.</p>
Level 2	Level 3						
<p>Level Statement</p> <p>Students understand Christian beliefs and teachings through different perceptions of God and life. They understand the influence of teachings and actions of Jesus in his own time and are aware of roles and responsibilities within the Church community.</p>	<p>Level Statement</p> <p>Students understand how Christian beliefs and Church teachings assist the construction of meaning about God and life. They understand the teachings and actions of Jesus within his social and cultural context. Students are aware of connections between practices of the Church community and the beliefs and teachings proclaimed.</p>						
<p>Core learning outcomes</p> <p>B2.1 Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.</p> <p>B2.2 Students explore how the teachings and actions of Jesus influenced others during his lifetime.</p> <p>B2.3 Students gather and record information about roles and responsibilities within the Church community.</p>	<p>Core learning outcomes</p> <p>B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life.</p> <p>B3.2 Students examine beliefs and teachings of Jesus within his social and cultural context.</p> <p>B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.</p>						
Learning outcomes	<table border="1"> <thead> <tr> <th>Level 6</th> <th>Beyond Level 6</th> </tr> </thead> <tbody> <tr> <td> <p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings can be interpreted to support a vision for a better future. They understand the impact of the structures and practices of the Church on society.</p> </td> <td> <p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings are applied in particular contexts. They recognise strengths and limitations of some contemporary applications of beliefs and teachings of and about Jesus. They are aware of ways the Church might meet the needs of the future.</p> </td> </tr> <tr> <td> <p>Core learning outcomes</p> <p>B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p> <p>B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p> <p>B6.3 Students evaluate the impact of the structures and practices of the Church on society.</p> </td> <td> <p>Discretionary learning outcomes</p> <p>BB6.1 Students evaluate the positive and negative applications of Christian beliefs and Church teachings in particular contexts.</p> <p>BB6.2 Students critique contemporary applications of beliefs and teachings of and about Jesus.</p> <p>BB6.3 Students propose ways in which the Church, through its structures and practices, might meet the needs of a preferred future.</p> </td> </tr> </tbody> </table>	Level 6	Beyond Level 6	<p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings can be interpreted to support a vision for a better future. They understand the impact of the structures and practices of the Church on society.</p>	<p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings are applied in particular contexts. They recognise strengths and limitations of some contemporary applications of beliefs and teachings of and about Jesus. They are aware of ways the Church might meet the needs of the future.</p>	<p>Core learning outcomes</p> <p>B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p> <p>B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p> <p>B6.3 Students evaluate the impact of the structures and practices of the Church on society.</p>	<p>Discretionary learning outcomes</p> <p>BB6.1 Students evaluate the positive and negative applications of Christian beliefs and Church teachings in particular contexts.</p> <p>BB6.2 Students critique contemporary applications of beliefs and teachings of and about Jesus.</p> <p>BB6.3 Students propose ways in which the Church, through its structures and practices, might meet the needs of a preferred future.</p>
Level 6	Beyond Level 6						
<p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings can be interpreted to support a vision for a better future. They understand the impact of the structures and practices of the Church on society.</p>	<p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings are applied in particular contexts. They recognise strengths and limitations of some contemporary applications of beliefs and teachings of and about Jesus. They are aware of ways the Church might meet the needs of the future.</p>						
<p>Core learning outcomes</p> <p>B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p> <p>B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p> <p>B6.3 Students evaluate the impact of the structures and practices of the Church on society.</p>	<p>Discretionary learning outcomes</p> <p>BB6.1 Students evaluate the positive and negative applications of Christian beliefs and Church teachings in particular contexts.</p> <p>BB6.2 Students critique contemporary applications of beliefs and teachings of and about Jesus.</p> <p>BB6.3 Students propose ways in which the Church, through its structures and practices, might meet the needs of a preferred future.</p>						

Strands of the Key Learning Area

Strands are the groupings of the content and outcomes for Religious Education. The learning outcomes utilise the Strands of the Syllabus: Scripture; Beliefs; Celebration and Prayer; Morality. Each of these strands makes an equivalent contribution to this key learning area.

The **Scripture** strand is concerned with making meaning of scriptural texts, understanding scripture contextually and interpreting it critically.

The **Beliefs** strand is concerned with Christian beliefs and Church teachings and how these are related to understandings of God, Jesus and Church practice.

The **Celebration and Prayer** strand is concerned with sacraments of the Church, prayer, ritual and spirituality and how these are expressed in church and other contexts.

The **Morality** strand is concerned with the foundations of Christian morality, the factors that shape moral living and the expression of morality through action for justice.

Conceptual Organisers

Within each strand there are three conceptual organisers which, when read together, provide content, concepts and contexts of each strand.

Scripture

- Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.
- Scriptural texts are composed and comprehended contextually.
- Scriptural texts are interpreted critically using a range of processes.

Beliefs

- Christian beliefs and Church teachings express understandings of God and life.
- Beliefs and teachings of and about Jesus underpin Christianity.
- The Church proclaims its beliefs and teachings through its structures and practices.

Celebration and Prayer

- Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.
- Prayer and ritual give expression and meaning to experiences of God.
- Spirituality is expressed in contexts within and beyond Christianity.

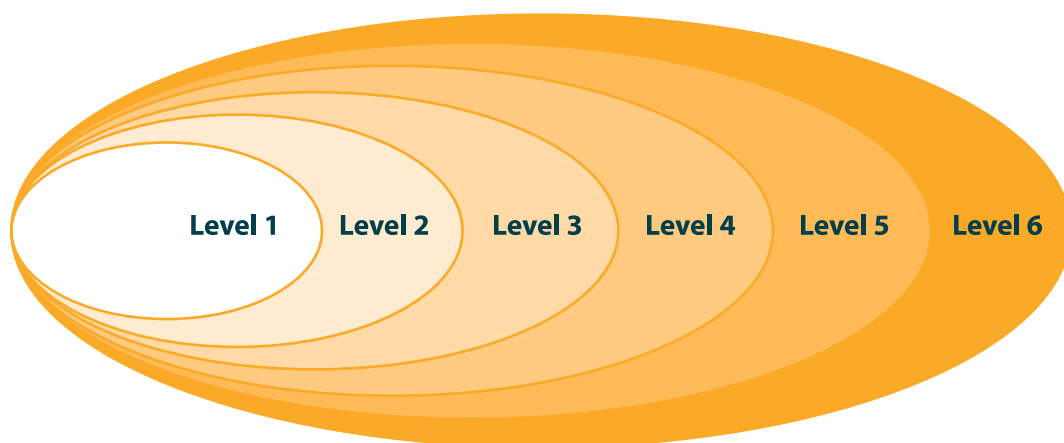
Morality

- Christian morality is grounded in Scripture, Church teachings and human wisdom.
- Moral living is shaped by personal, social and cultural factors.
- Christian morality is expressed through action for justice.

Level Statements

The levels indicate progressions of increasing sophistication and complexity in learning outcomes. A level statement is included for each level of each strand. The level statement summarises learning outcomes at each level and provides the conceptual framework for developing the core and discretionary learning outcomes.

Learning outcomes for successive levels are conceptually linked to each other, forming a continuum rather than a number of discrete entities. The continuum is represented in the following diagram.



Progression of conceptual development of outcomes

The level statements at Foundation Level have been developed for students demonstrating a level of understanding before that of Level 1. These statements can be used to develop a range of specific learning outcomes which are tailored to the individual needs of students with disabilities and related to their individualised curriculum programs.

(Reproduced by permission of the Queensland Studies Authority)

Learning outcomes

Core learning outcomes describe those learnings that are considered essential for all students. They describe what students know and can do with what they know as a result of planned learning experiences. The core learning outcomes are presented in order of increasing complexity from Level 1 to 6. For the purposes of planning and assessment, outcomes typically relate to year levels as follows:

- students demonstrating Level 2 outcomes are at the end of Year 3
- students demonstrating Level 3 outcomes are at the end of Year 5
- students demonstrating Level 4 outcomes are at the end of Year 7
- students demonstrating Level 6 outcomes are at the end of Year 10.

Core learning outcomes are demonstrated in a range of contexts over time. Some students will demonstrate outcomes beyond the typical levels described. Some students will require more time to demonstrate the core learning outcomes.

The core learning outcomes need to be understood in light of the connections to syllabus content. The connections to syllabus content are organised by conceptual organisers and presented in levels. Each connection is directly linked to specific syllabus references. The connections to syllabus content and the related syllabus references provide theological background for each outcome. The connections to syllabus content are located on pages 24 – 31.

Discretionary learning outcomes describe what students know and can do with what they know beyond what is considered essential at a particular level. They indicate additional contexts or areas of learning. In Religious Education, sample discretionary outcomes have been provided at the Foundation Level and Beyond Level 6. It is not expected that discretionary learning outcomes will be demonstrated by all students. At times, schools and teachers may develop discretionary learning outcomes at any level that are specific to the local school community context and the needs and interests of individual students or groups of students.

Foundation Level

Learning outcomes at Foundation Level may be developed in accordance with the individual needs of students with disabilities. The learning outcomes presented at Foundation Level of each strand are examples of the kinds of outcomes that students at this level might demonstrate. There are no core learning outcomes at this level.

The examples of Foundation Level learning outcomes are much more specific than core learning outcomes or discretionary learning outcomes. They are tailored to meet the needs of individual students with disabilities.

(Reproduced from 1-10 Syllabuses by permission of the Queensland Studies Authority)

Scripture

Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.

Scriptural texts are composed and comprehended contextually.

Scriptural texts are interpreted critically using a range of processes.

Foundation Level	Level 1
<p>Level Statement</p> <p>Students are developing a familiarity with scriptural stories and can communicate an understanding of some of these stories. Students are developing an awareness of how scriptural stories can be used in a range of contexts.</p> <p>Example learning outcomes</p> <p>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</p> <ul style="list-style-type: none"> • Students listen to and view a variety of scripture stories. • Students make links to life experiences in scripture stories. • Students share simple understandings of scripture stories. 	<p>Level Statement</p> <p>Students understand that a range of textual features assists them in accessing information and ideas in scriptural texts. They recognise people, places and things depicted in scriptural texts and share understandings of these with others.</p> <p>Core learning outcomes</p> <p>S1.1 Students use textual features to explore information and ideas in familiar scriptural texts.</p> <p>S1.2 Students gather and record information about people, places and things in scriptural texts.</p> <p>S1.3 Students share and compare their ideas, feelings and experiences in interpreting familiar scriptural texts.</p>
Level 4	Level 5
<p>Level Statement</p> <p>Students understand how images, symbols and metaphoric language can be used to communicate multiple meanings of scriptural texts. They clarify personal and shared meanings of scriptural texts by using, in a systematic way, the social, cultural and historical contexts. They develop processes to explain scriptural texts.</p> <p>Core learning outcomes</p> <p>S4.1 Students identify images, symbols and metaphoric language to communicate multiple meanings from scriptural texts.</p> <p>S4.2 Students apply in a systematic way the social, cultural and historical contexts of scriptural texts to clarify personal and shared meanings.</p> <p>S4.3 Students develop a process, using selected elements of interpretation, to explain a scriptural text.</p>	<p>Level Statement</p> <p>Students understand how to use a range of textual features and different perspectives to interpret scriptural texts. They know how contextual understandings of scriptural texts are applied in contemporary religious and social scenarios.</p> <p>Core learning outcomes</p> <p>S5.1 Students access a range of textual features to make meaning and interpret messages in scriptural texts.</p> <p>S5.2 Students present ways contextual understandings of scriptural texts are applied in contemporary religious and social scenarios.</p> <p>S5.3 Students clarify and elaborate different perspectives in communicating an informed interpretation of a scriptural text.</p>

Scripture

Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.

Scriptural texts are composed and comprehended contextually.

Scriptural texts are interpreted critically using a range of processes.

Level 2

Level Statement

Students understand that text types are organised in specific ways. They are aware of contextual elements within scriptural texts and explore levels of meaning within those texts.

Core learning outcomes

S2.1

Students examine the textual features of text types to communicate information and ideas about scriptural texts.

S2.2

Students retrieve contextual information to communicate thinking, feelings and understandings about scriptural texts.

S2.3

Students discuss levels of meaning to communicate a personal interpretation of a familiar scriptural text.

Level 3

Level Statement

Students understand ways textual features in text types assist in communicating thinking, feelings and shared understandings of scriptural texts. They are aware of how contextual information impacts on understanding scripture and can use biblical tools to explore those texts.

Core learning outcomes

S3.1

Students explore textual features common to familiar text types to make meaning of scriptural texts.

S3.2

Students make connections between contextual information within scriptural texts and audiences of those texts.

S3.3

Students explore a range of biblical tools for interpreting scriptural texts.

Level 6

Level Statement

Students understand how to use a broad range of textual features to critically reflect on texts. They know about the effectiveness of different forms and technologies that communicate scriptural texts in contemporary contexts. They know about critical approaches used in the interpretation of scriptural texts.

Core learning outcomes

S6.1

Students engage with a broad range of textual features to critically reflect on messages in scriptural texts.

S6.2

Students examine the effectiveness of different forms and technologies for the communication of scriptural texts in contemporary contexts.

S6.3

Students investigate critical approaches used in the interpretation of scriptural texts.

Beyond Level 6

Level Statement

Students understand how textual features and text types in scripture are used across a variety of media. They know that the contexts of contemporary audiences influence understanding and use of scriptural texts. They know how to apply a critical approach to interpret a scriptural text.

Discretionary learning outcomes

SB6.1

Students analyse different interpretations of textual features and text types from scripture across a variety of media.

SB6.2

Students explore ways the contexts of contemporary audiences influence understandings and use of scriptural texts.

SB6.3

Students apply a critical approach to interpret a scriptural text.

Beliefs

Christian beliefs and Church teachings express understandings of God and life.

Beliefs and teachings of and about Jesus underpin Christianity.

The Church proclaims its beliefs and teachings through its structures and practices.

Foundation Level	Level 1
<p>Level Statement</p> <p>Students are developing a familiarity with the person of Jesus. They are developing an awareness of Christian beliefs and Church teachings and are beginning to recognise some connections between these and ideas about God and life.</p> <p>Example learning outcomes</p> <p>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</p> <ul style="list-style-type: none"> • Students make links between life experiences and beliefs about God. • Students share ideas about what Jesus said and did. • Students identify practices of people in Church communities. 	<p>Level Statement</p> <p>Students understand ways God, Jesus and the Church community can be described and relate those understandings to their lives.</p> <p>Core learning outcomes</p> <p>B1.1 Students illustrate personal understandings of Christian beliefs to express their ideas about God and life.</p> <p>B1.2 Students make connections between the teachings of Jesus and ways Christians live.</p> <p>B1.3 Students identify and describe characteristics of the Church community.</p>
Level 4	Level 5
<p>Level Statement</p> <p>Students understand applications of Christian beliefs and Church teachings to life. They are aware of the connections between the teachings and actions of Jesus and Christian beliefs and practices. They understand how culture and history are reflected in the structures and practices of Church communities.</p> <p>Core learning outcomes</p> <p>B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.</p> <p>B4.2 Students make clear links between teachings and actions of Jesus and Christian beliefs and practices.</p> <p>B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.</p>	<p>Level Statement</p> <p>Students understand that Christian beliefs and Church teachings have been interpreted and applied across culture and history. They are aware of the ways beliefs and teachings of and about Jesus have been applied. They demonstrate an understanding of ways the structures and practices of the Church interact with society.</p> <p>Core learning outcomes</p> <p>B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.</p> <p>B5.2 Students identify ways beliefs and teachings of and about Jesus have been applied for a variety of purposes.</p> <p>B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.</p>

Beliefs

Christian beliefs and Church teachings express understandings of God and life.

Beliefs and teachings of and about Jesus underpin Christianity.

The Church proclaims its beliefs and teachings through its structures and practices.

Level 2

Level Statement

Students understand Christian beliefs and teachings through different perceptions of God and life. They understand the influence of teachings and actions of Jesus in his own time and are aware of roles and responsibilities within the Church community.

Core learning outcomes

- B2.1
Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.
- B2.2
Students explore how the teachings and actions of Jesus influenced others during his lifetime.
- B2.3
Students gather and record information about roles and responsibilities within the Church community.

Level 3

Level Statement

Students understand how Christian beliefs and Church teachings assist the construction of meaning about God and life. They understand the teachings and actions of Jesus within his social and cultural context. Students are aware of connections between practices of the Church community and the beliefs and teachings proclaimed.

Core learning outcomes

- B3.1
Students examine Christian beliefs and Church teachings to construct meaning about God and life.
- B3.2
Students examine beliefs and teachings of Jesus within his social and cultural context.
- B3.3
Students make connections between practices of the Church community and the beliefs and teachings proclaimed.

Level 6

Level Statement

Students understand that Christian beliefs and Church teachings can be interpreted to support a vision for a better future. They understand the impact of the structures and practices of the Church on society.

Core learning outcomes

- B6.1
Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.
- B6.2
Students develop strategies reflecting Christian beliefs and teachings to promote a better society.
- B6.3
Students evaluate the impact of the structures and practices of the Church on society.

Beyond Level 6

Level Statement

Students understand that Christian beliefs and Church teachings are applied in particular contexts. They recognise strengths and limitations of some contemporary applications of beliefs and teachings of and about Jesus. They are aware of ways the Church might meet the needs of the future.

Discretionary learning outcomes

- BB6.1
Students evaluate the positive and negative applications of Christian beliefs and Church teachings in particular contexts.
- BB6.2
Students critique contemporary applications of beliefs and teachings of and about Jesus.
- BB6.3
Students propose ways in which the Church, through its structures and practices, might meet the needs of a preferred future.

Celebration and Prayer

Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.

Prayer and ritual give expression and meaning to experiences of God.

Spirituality is expressed in contexts within and beyond Christianity.

Foundation Level	Level 1
<p>Level Statement</p> <p>Students are developing an awareness of God's presence in sacraments. They are developing a familiarity with prayers, rituals and expressions of spirituality.</p> <p>Example learning outcomes</p> <p>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</p> <ul style="list-style-type: none"> • Students recognise images and objects they associate with God. • Students participate in prayers and rituals. • Students share ideas about the wonder of themselves and their world. 	<p>Level Statement</p> <p>Students understand some rituals, prayers, words and actions in the sacraments. They are aware of their ideas and feelings about prayers and rituals. They demonstrate an understanding of spirituality through an awareness of mystery and wonder.</p> <p>Core learning outcomes</p> <p>C1.1 Students compare ideas and experiences of rituals, prayers, words and actions in the sacraments of the Church.</p> <p>C1.2 Students express ideas and feelings about experiences of prayers and rituals.</p> <p>C1.3 Students describe experiences of mystery and wonder to communicate understandings of spirituality.</p>
Level 4	Level 5
<p>Level Statement</p> <p>Students understand the connections between sacraments and the life and ministry of Jesus. They understand how prayers and rituals incorporate liturgical resources to provide meaning and recognise the influence of the spirituality of significant people within and beyond the Christian tradition.</p> <p>Core learning outcomes</p> <p>C4.1 Students make connections between the sacraments of the Church and the life and ministry of Jesus.</p> <p>C4.2 Students explore ways prayers and rituals incorporate liturgical resources to provide meaning for individuals and groups.</p> <p>C4.3 Students examine how the spirituality of significant people within and beyond the Christian tradition influences individuals and communities.</p>	<p>Level Statement</p> <p>Students understand the development of sacraments and the ways prayers and rituals reflect social and cultural influences. They understand ways spiritual movements are a response to the human quest for meaning and transformation.</p> <p>Core learning outcomes</p> <p>C5.1 Students investigate the development of sacraments of the Church over time.</p> <p>C5.2 Students explain ways in which prayers and rituals reflect social and cultural influences.</p> <p>C5.3 Students investigate ways spiritual movements within and beyond the Christian tradition are responses to the human quest for meaning and transformation.</p>

Celebration and Prayer

Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.

Prayer and ritual give expression and meaning to experiences of God.

Spirituality is expressed in contexts within and beyond Christianity.

Level 2

Level Statement

Students understand how sacraments relate to the lives of believers. They understand purposes of a variety of prayers and rituals and how spirituality contributes to personal identity.

Core learning outcomes

C2.1

Students describe connections between sacraments and the lives of believers.

C2.2

Students describe a range of purposes within a variety of prayers and rituals.

C2.3

Students explore ways spirituality contributes to personal identity.

Level 3

Level Statement

Students understand practices associated with sacramental celebrations. They understand how a range of resources can be used to create prayers and rituals for a variety of purposes and recognise a variety of expressions of Christian spirituality.

Core learning outcomes

C3.1

Students gather and record information about practices associated with sacramental celebrations.

C3.2

Students design prayers and rituals for different contexts using a range of resources.

C3.3.

Students identify a variety of expressions of spirituality in the Christian tradition.

Level 6

Level Statement

Students understand the purpose and meaning of sacraments for believers. They understand social and cultural influences on prayers and rituals across faith traditions. They are aware that spiritual traditions are a source for expressing visions for the future.

Core learning outcomes

C6.1

Students critically review the purpose and meaning of sacraments for the lives of believers.

C6.2

Students analyse ways prayers and rituals reflect social and cultural influences across faith traditions.

C6.3

Students use elements of spiritual traditions and their own experience to express a vision of a preferred future.

Beyond Level 6

Level Statement

Students understand issues related to the contemporary celebration of sacraments. They understand the influence of social and cultural factors on the design of contemporary prayers and rituals. They understand the complexity of factors shaping spiritualities.

Discretionary learning outcomes

CB6.1

Students analyse issues related to the celebration of sacraments in contemporary contexts.

CB6.2

Students integrate relevant social and cultural factors into the design of prayers and rituals for contemporary life contexts.

CB6.3

Students analyse the complexity of factors that shape personal spirituality and spiritual traditions.

Morality

Christian morality is grounded in Scripture, Church teachings and human wisdom.

Moral living is shaped by personal, social and cultural factors.

Christian morality is expressed through action for justice.

Foundation Level	Level 1
<p>Level Statement</p> <p>Students are developing an understanding of right and wrong behaviour. They are beginning to understand that their actions can have a positive or negative impact on their relationships.</p> <p>Example learning outcomes</p> <p>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</p> <ul style="list-style-type: none"> • Students discuss personal and family ideas about right and wrong. • Students make links between right and wrong actions and everyday experiences. • Students share things they and others do to help make their world better. 	<p>Level Statement</p> <p>Students demonstrate an understanding of moral actions and messages about morality in texts. They understand differences between right and wrong behaviours. They are aware of just and unjust ways of acting.</p> <p>Core learning outcomes</p> <p>M1.1 Students examine actions described in religious and other texts to identify messages about morality.</p> <p>M1.2 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong.</p> <p>M1.3 Students illustrate just and peaceful relationships by reflecting on just and unjust ways of acting.</p>
Level 4	Level 5
<p>Level Statement</p> <p>Students understand the implications of Church teachings and human wisdom for moral behaviour. They understand the construction of moral decision-making processes and strategies to promote just ways of acting in the local community.</p> <p>Core learning outcomes</p> <p>M4.1 Students explore implications of Church teachings and human wisdom for personal moral behaviour.</p> <p>M4.2 Students construct moral decision-making processes using informed personal, social and cultural perspectives.</p> <p>M4.3 Students develop and implement strategies to promote just ways of acting in the local community.</p>	<p>Level Statement</p> <p>Students understand connections between Church teachings and human wisdom in moral issues. They have an awareness of how moral integrity is maintained in response to personal, social and cultural expectations. They understand the contribution of Church social teaching to action for justice.</p> <p>Core learning outcomes</p> <p>M5.1 Students investigate connections between Church teachings and human wisdom in moral issues.</p> <p>M5.2 Students develop and justify strategies for maintaining moral integrity in response to personal, social and cultural expectations.</p> <p>M5.3 Students explain the contribution of Church social teaching to action for justice.</p>

Morality

Christian morality is grounded in Scripture, Church teachings and human wisdom.

Moral living is shaped by personal, social and cultural factors.

Christian morality is expressed through action for justice.

Level 2

Level Statement

Students understand the moral messages in texts. They understand some factors that influence moral behaviour and the consequences of just and unjust actions.

Core learning outcomes

M2.1

Students make links between moral messages in religious and other texts and life experiences.

M2.2

Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.

M2.3

Students describe the personal and social consequences of just and unjust actions.

Level 3

Level Statement

Students understand Christian moral values in religious and other texts. They are aware of how personal and social expectations and implications influence moral choices. They demonstrate an understanding of how individuals and groups promote just ways of acting.

Core learning outcomes

M3.1

Students explore messages in religious and other texts to identify Christian moral values.

M3.2

Students explore personal and social expectations and implications to critically appraise moral choices.

M3.3

Students investigate the contribution of individuals and groups within and beyond the Christian tradition in promoting just ways of acting.

Level 6

Level Statement

Students understand how Church teachings, human wisdom and social codes interact in moral issues. They understand how models of moral living can shape and inform Christian moral decision-making. They understand the contribution of Church social teachings to developing just responses to a contemporary issue.

Core learning outcomes

M6.1

Students analyse interactions between Church teachings, human wisdom and social codes in moral issues.

M6.2

Students investigate the capacity of a variety of models of moral living to shape and inform Christian moral decision-making.

M6.3

Students apply understandings of Church social teaching to argue a proposal for a just response to a contemporary issue.

Beyond Level 6

Level Statement

Students understand the influence of Church teachings and human wisdom on social codes in different contexts. They recognise effective responses to moral issues by individuals and groups. They demonstrate an understanding of community attitudes to a justice issue.

Discretionary learning outcomes

MB6.1

Students evaluate the influence of Church teachings and human wisdom on social codes across different societies and times.

MB6.2

Students critically evaluate the response of individuals or groups to moral issues.

MB6.3

Students analyse community attitudes towards a justice issue in the light of Church social teaching.

Connections to Syllabus Content

The primary tools for planning and assessment are the *Learning Framework*, the Religious Education learning outcomes, together with the Connections to Syllabus Content. Additionally, elaborations of each outcome have been provided on pages 34 - 57. The following tables provide connections to syllabus content and provide valuable links between each outcome and specific syllabus references (marked in brackets). They do not constitute 'core content'.

Connections to Syllabus Content - Scripture Strand			
	Level 1 <i>Students know about</i>	Level 2 <i>Students know about</i>	Level 3 <i>Students know about</i>
Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.	<ul style="list-style-type: none"> The Bible as a library of books (S3) Two parts of the Bible (S3) Characters and events in scripture stories (S23) Images of God as creator, potter, parent (S8) 	<ul style="list-style-type: none"> Text features in parables, miracle stories and narratives (S4, S25, S33) The biblical referencing system (S24) 	<ul style="list-style-type: none"> Textual features of the synoptic Gospels (S16, S26, S34) Meaning of miracles and parables (S33) Text types and their common features eg. letters, codes, parables, miracles, narratives (S4, S25, S33)
Scriptural texts are composed and comprehended contextually.	<ul style="list-style-type: none"> Gospel stories of Jesus (S5) Key stories and people in scripture (S23) 	<ul style="list-style-type: none"> The three stages in formation of the Gospels (S7) The life and times of Jesus (S5) The cultural contexts of scripture (S6) Old Testament characters, places and events (S1, S23) 	<ul style="list-style-type: none"> Luke's Gospel (S26) The Lord's Prayer and the Beatitudes (S30, S40) Applying parables to life experiences (S29) Literary relationships between the Gospels (S16)
Scriptural texts are interpreted critically using a range of processes.	<ul style="list-style-type: none"> God's activity in history and the lives of people in scripture (S1, S2) Jesus as the central person in the Bible for Christians (S1) 	<ul style="list-style-type: none"> The relationship of scriptural passages to theme and purpose (S28, S42) Interpreting scripture personally (S42) Reflecting on scriptural texts (S42) The Bible as the inspired Word of God (S2, S13) 	<ul style="list-style-type: none"> Gospel parallels (S 30, S40) Bible atlases and maps (S36) Biblical Commentaries, Concordances and Dictionaries (S32) Timelines (S32) Online search tools (S32)

Level 4 <i>Students know about</i>	Level 5 <i>Students know about</i>	Level 6 <i>Students know about</i>
<ul style="list-style-type: none"> • Titles of God (S8) • Images of God (S8) • Images of Jesus (S8) • Literary features within the synoptic Gospels (S26, S34) 	<ul style="list-style-type: none"> • Themes in Paul and John (S18, S37) • Gospel writers (S40) • The missionary journeys of Paul (S37) • The covenant theme (S9) • Themes of the Pentateuch (S41) • The Reign of God (S8, S15, S35) 	<ul style="list-style-type: none"> • Themes of liberation, redemption and eschatology (S19) • The four sources of the Pentateuch (S41) • Titles and images of God (S8)
<ul style="list-style-type: none"> • The Canon of the Bible (S13) • The chronology of biblical books (S6) • Cultural and historical settings (S29, S39) • Political and geographic contexts (S36) • Matthew's Gospel (S34) • Gospels as post-resurrection texts for different audiences (S5) 	<ul style="list-style-type: none"> • Similarities and differences of synoptic Gospels (S30, S40) • The Acts of Apostles and the early Church (S10, S11, S38) • Types of truth in scripture (S13) • Prophets (S31) 	<ul style="list-style-type: none"> • Scripture and Church teaching (S44) • The Bible's influence on Australian culture (S17) • Individual books, their eras and cultural contexts (S6, S14)
<ul style="list-style-type: none"> • Biblical interpretation opening scriptures to deeper understandings (S20) • Fundamentalism limiting interpretation processes (S20) • Homilies and their use to explain scriptures (S27) 	<ul style="list-style-type: none"> • Literary forms (S39) • Cultural and historical contexts (S39) • Intentions of authors (S39) • Various approaches to interpreting scripture (S43) 	<ul style="list-style-type: none"> • Principles of biblical interpretation (S43) • Biblical criticism such as form and redaction criticism (S14)

Connections to Syllabus Content - Beliefs Strand

	Level 1 <i>Students know about</i>	Level 2 <i>Students know about</i>	Level 3 <i>Students know about</i>
Christian beliefs and Church teachings express understandings of God and life.	<ul style="list-style-type: none"> • God as creator of the world (B14) • God as the sustainer of all things (B18) • The creation of humans in God's image (B1, B6) • Co-creation and stewardship of creation (B1, B21) 	<ul style="list-style-type: none"> • God's self revelation (S1, S2, S17) • The world in a state of journeying (B9) • The interdependence of creation (B3) 	<ul style="list-style-type: none"> • The Holy Spirit's activity in the world (B13, B30) • Humans as spiritual beings (B10) • Faith as trust in God (B5, B11) • The Creeds expressing God as creator (B15)
Beliefs and teachings of and about Jesus underpin Christianity.	<ul style="list-style-type: none"> • Jesus' birth, family and life (B35) • Jesus' teaching in parables (B38) • Jesus healing people (B39) 	<ul style="list-style-type: none"> • Jesus' teaching in parables (B38) • Jesus healing people (B39) • Discipleship (B34) 	<ul style="list-style-type: none"> • Parables and the reign of God (B38) • The mission and ministry of Jesus (B41) • Jesus the Jew (B32) • Names for Jesus (B36)
The Church proclaims its beliefs and teachings through its structures and practices.	<ul style="list-style-type: none"> • The Church as community (B3) • Local Church communities (B55) 	<ul style="list-style-type: none"> • Mary's place in Catholic tradition (B53) • Bishops and Priests (B75) • Vocation of the laity (B71) 	<ul style="list-style-type: none"> • Mary as Mother of the Church (B58) • The Church as a community of believers (B54) • The devotional life of the Church (B56)

Level 4 <i>Students know about</i>	Level 5 <i>Students know about</i>	Level 6 <i>Students know about</i>
<ul style="list-style-type: none"> • God as the source of meaning in life (B6) • The mystery of God in and beyond reality (B20, B23) • The Creeds expressing unity of faith about God (B57) 	<ul style="list-style-type: none"> • The Trinity (B16, B22, B31) • The Covenant in the Old Testament (B17, B24) • Titles of the Holy Spirit (B19) • The God of Israel (B27) 	<ul style="list-style-type: none"> • The mystery and nature of God (B20, B23, B27) • The contributions of other religions to knowledge of God (B20) • The contribution of reflection and rationality to understanding the mystery and nature of God (B7, B26)
<ul style="list-style-type: none"> • Jesus revealing God as Father (B28, B37) • Titles for Jesus (B33, B35, B36, B39) • The Paschal Mystery (B33, B40) 	<ul style="list-style-type: none"> • Jesus as the Word of God (B29, B43) • The prophets' messages of God's love (B24) • The human and divine natures of Jesus (B44, B46) • The Ascension (B45) 	<ul style="list-style-type: none"> • Jesus' mission and the reign of God (B32, B49)
<ul style="list-style-type: none"> • The Church's mission and the reign of God (B25, B42, B49, B51, B56) • Pentecost (B50) • The Church as the Body of Christ (B60, B68) • The Church as one, holy, catholic and apostolic (57) 	<ul style="list-style-type: none"> • Salvation history (B8, B47, B69) • Redemption (B48) • Devotion to Mary (B78) • The Church's teaching role (B64, B72) • The early Christian Church (B67) • Catholic organisations (B79) 	<ul style="list-style-type: none"> • The Christian view of death (B59, B73) • Eschatology (B66, B73) • Eastern and Western Rites of the Church (B72) • The Church as sacrament of salvation (B74) • The authority of the Church (B76, B77)

Connections to Syllabus Content - Celebration and Prayer Strand

	Level 1 <i>Students know about</i>	Level 2 <i>Students know about</i>	Level 3 <i>Students know about</i>
Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.	<ul style="list-style-type: none"> • Sacraments as sacred actions (C1) • Symbols of Baptism (C3) • The symbols of bread and wine in Eucharist (C8) • Symbols of Confirmation (C3) 	<ul style="list-style-type: none"> • Sacraments of Initiation (C2, C3, C14, C19) • The Christian life journey (C14) • Eucharist completing Christian initiation (C5) • Penance celebrating forgiveness (C6, C12) • The sacrament of Penance (C11) • Sacraments nourishing believers (C5) 	<ul style="list-style-type: none"> • Penance and Anointing of the Sick as the Sacraments of Healing (C10, C14, C27) • The Liturgy of the Eucharist (C9) • Eucharist as reconciliation (C26)
Prayer and ritual give expression and meaning to experiences of God.	<ul style="list-style-type: none"> • Prayer uses word, song and action (C37) • Prayer expressing personal and communal relationships with God (C47) 	<ul style="list-style-type: none"> • The prayer life of Jesus (C38) • The Lord's Prayer (C42, C54) 	<ul style="list-style-type: none"> • The parts of the Mass (C9, C15, C33) • Forms of prayer (C45) • Sacred signs of the Church (C41) • Psalms as prayer (C53) • The Bible's use in liturgy and prayer (S12, S21, S22)
Spirituality is expressed in contexts within and beyond Christianity.	<ul style="list-style-type: none"> • The sanctity of everyday life (C47) • Prayer raising the heart and mind to God (C37) • Praising God (C45) 	<ul style="list-style-type: none"> • Ongoing conversion (C54) • The spiritual life (C60) • Meditation and contemplation (C47) • The call to holiness (M7, B61) 	<ul style="list-style-type: none"> • Marian spirituality (C43, C48) • Prayer, fasting and almsgiving (C13) • Icons and meditation (C37) • Sacred art and music (C52)

Level 4 <i>Students know about</i>	Level 5 <i>Students know about</i>	Level 6 <i>Students know about</i>
<ul style="list-style-type: none"> • Christ's presence in the Eucharist (C8) • Baptism and ministry (C20, C21, C22) • Eucharist and the Last Supper (C25) • Forms of penance in Christian life (C13) 	<ul style="list-style-type: none"> • The seven Sacraments of the Church (C30) • Sacraments of Commitment (C14, C16) • The Sacrament of Holy Orders (C16, C18, C35) • The Rite of Christian Initiation of Adults (C32) • Changes in the celebration of sacraments (C27) 	<ul style="list-style-type: none"> • The Sacrament of Marriage (C17, C28, C34) • Sacraments and ecumenical dialogue (C31) • The sacraments nourishing, strengthening and expressing faith (C24) • The Mass as sacrifice (C23)
<ul style="list-style-type: none"> • Liturgical seasons and celebrations (C7, C36, C40) • The devotional life of Christians (C29) • The Prayer of the Church (C51) 	<ul style="list-style-type: none"> • Liturgical expression drawing on cultural contexts (C55) • The celebration of Christian death (C57, B62, B65) 	<ul style="list-style-type: none"> • Prayer, ritual and liturgy linking communities with God (C39, C44)
<ul style="list-style-type: none"> • The Communion of Saints (C50, C57, B70) • The lives of saints (C46) 	<ul style="list-style-type: none"> • Monastic spirituality (C51) • Prayer traditions of spiritual movements (C58) • Forms of piety and popular devotion (C48) • The Eucharist nourishing spiritual life (C5, C56) • Prayer, worship and ongoing inner conversion (M34) 	<ul style="list-style-type: none"> • Authentic spiritual movements (C58) • Retreats and spiritual renewal (C60) • Stewardship of creation, justice and peace (C49) • Deeper understandings of the mystery of God (C52)

Connections to Syllabus Content - Morality Strand

	Level 1 <i>Students know about</i>	Level 2 <i>Students know about</i>	Level 3 <i>Students know about</i>
Christian morality is grounded in Scripture, Church teachings and human wisdom.	<ul style="list-style-type: none"> • Love of God and neighbour (M21) • God as creator and sustainer (M35) • Emotions, feelings and reasoning (M2) 	<ul style="list-style-type: none"> • The mercy of God (M3) • Sin as a choice away from God (M6, M47) • The fruits of the Spirit (M14) • The sacredness of God, creation and one another (M22, M32) • Peaceful relationships (M37) 	<ul style="list-style-type: none"> • The theological virtues (M8) • The Ten Commandments (M23, M24, M25, M27) • Jesus as moral teacher (M5, M21, M26, M29, M32, M38) • Respect for each person's dignity (M32) • The option for the poor (M38, M48)
Moral living is shaped by personal, social and cultural factors.	<ul style="list-style-type: none"> • Moral choices and behaviours (M4) • Love and respect for others (M28) • Males and females having equal dignity (M37) 	<ul style="list-style-type: none"> • Freedom to choose and responsibility in moral living (M2, M28) • Families shaping moral values (M39) • The shaping of attitudes and relationships (M28) • Love of God and neighbour (M21) 	<ul style="list-style-type: none"> • The communal nature of human life (M37, M43) • The limits on human freedom and responsibility (M16) • Respect for each person's dignity (M32) • Families shaping moral values (M39)
Christian morality is expressed through action for justice.	<ul style="list-style-type: none"> • Showing love and respect to others (M28) • Living safely and happily together (M37) • Using personal gifts to serve others (M43) • Choice and responsibility (M2) 	<ul style="list-style-type: none"> • Valuing all: young and old; sick and disabled (M39) • Respecting difference (M40) • Responsibility for actions (M2) 	<ul style="list-style-type: none"> • One's actions witnessing to one's values (M6) • The preferential option for the poor (M38, M48) • Pursuing peace over violence (M37, M40, M50)

Level 4 <i>Students know about</i>	Level 5 <i>Students know about</i>	Level 6 <i>Students know about</i>
<ul style="list-style-type: none"> • The Beatitudes (M21, M23, M26) • Worship of God (M27, M31) • Human solidarity and the common good (M41) • Actions witnessing to values (M6) • Wisdom literature in the scriptures (M9) • Human reason (M11) • Natural Law (M20) • A well formed and informed conscience (M5, M15) 	<ul style="list-style-type: none"> • Sin as a universal human experience (M17) • The stewardship of creation (M33) • The sacredness of human life (M51) • Social teachings of the Church (M40, M42, M43, M49) • Wisdom involving the ability to grasp the truth (M9) • Moral responses to issues (M36, M51) 	<ul style="list-style-type: none"> • Contemporary moral issues (M36) • The principle of subsidiarity (M52) • The application of moral principles to moral questions (M29)
<ul style="list-style-type: none"> • Moral choice involving discernment and action (M4) • Moral responses to environmental issues (M33) • The inability of laws to adequately govern moral behaviour (M32) • Scientific and technological developments (M45) 	<ul style="list-style-type: none"> • Sexual identity and integrity (M30, M44) • Addictive behaviours threatening social well-being (M44, M50) • The cardinal virtues (M14) • The nurturing of moral life through prayer and inner conversion (M31, M34) • Moral responses to issues (M36, M49, M51) • The formation of conscience (M10, M15, M19) • The influence of the media (M45) 	<ul style="list-style-type: none"> • Natural law (M20) • Moral questions arising from scientific and technological developments (M29, M45) • The influence of the media (M45) • Social sin and unjust structures (M12, M47) • Ethics in economic activity (M49) • Legitimate political diversity promoting the common good (M54)
<ul style="list-style-type: none"> • The works of mercy (M14) • Conversion of heart underlying authentic social change (M55) • Respect for religious, social and cultural diversity (M40, M48) • Concern for the common good and human solidarity (M41) • Moral decisions shaping the social environment (M12) • Participation in civic and political life (M43) 	<ul style="list-style-type: none"> • Social teachings of the Church (M40, M42, M43, M49) • Christian social action moving beyond the strict limits of justice (M32, M45) • The grace of God influencing moral response (M13) • The obligation to work for peace and justice (M40) 	<ul style="list-style-type: none"> • Threats to social well-being – arms race, terrorism, drugs (M50) • Distributive justice and the sharing of resources (M53) • Stewardship of creation (M33, M49)

Elaborations of core learning outcomes

Elaborations for Levels 1 to 6

The elaborations of core learning outcomes assist teachers to understand what students are expected to know and do with what they know in relation to the key learning area. For Levels 1 to 6, the elaborations draw upon the levelled core content of the syllabus. These elaborations indicate possible content and contexts through which students might demonstrate core learning outcomes. It is intended that teachers will select specific content and contexts appropriate to the needs of their students. These elaborations are examples only and it is not expected that all aspects of the elaborations be studied.

The tables that follow present elaborations of each core learning outcome at each level for each strand. The elaborations provided:

- unpack the learning outcomes
- include levelled content connected to the syllabus that should be addressed when planning with learning outcomes
- should be considered in an interrelated and complementary way for the purposes of planning and assessment to ensure authenticity and relevance for students, as opposed to planning and assessing the learning outcomes individually
- incorporate terms such as describe, discuss and interpret which include all forms of verbal and nonverbal communication, including signed and the use of communication aids.

These elaborations are presented in levels to illustrate the scope of the key learning area across each particular level. The presentation shows how the conceptual understandings and key processes of each outcome become broader, deeper and more sophisticated at each successive level. It also assists special, primary and secondary educators to view the full scope and sequence of Years 1 to 10 Religious Education.

The following tables present elaborations of each core learning outcome in sequence from Level 1 through to Level 6. This presentation shows how the conceptual understandings become broader, deeper and more sophisticated at each successive level. These elaborations are examples only of what students know and can do with what they know.

(Adapted from 1-10 Syllabuses of the Queensland Studies Authority)

These tables are organised in strands and levels and information is available as follows:

Scripture p 34

Beliefs p 40

Celebration and Prayer p 46

Morality p 52

Perspectives

In a Catholic school the overarching perspective for teaching and learning in religion is the Roman Catholic tradition and its beliefs and practices. The following twelve perspectives assist with curriculum approaches to content, the development of skills and the appreciation of values.

- Church perspective
- Mission and justice perspective
- Ecumenical and multi-faith perspective
- Attitudes and values perspective
- Multicultural perspective
- Aboriginal and Torres Strait Islander perspective
- Gender perspective
- Disability perspective
- Technology perspective
- Environmental perspective
- Global perspective
- Futures perspective

(A Statement on Religious Education for Catholic Schools pp. 15 – 17)

Scripture

Conceptual Organiser: Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.

	Level 1	Level 2	Level 3
Core Learning Outcome	S1.1 Students use textual features to explore information and ideas in familiar scriptural texts.	S2.1 Students examine the textual features of text types to communicate information and ideas about scriptural texts.	S3.1 Students explore textual features common to familiar text types to make meaning of scriptural texts.
Students know	<p>Textual features</p> <p>Features of the Bible:</p> <ul style="list-style-type: none"> The Bible is a library of books The Bible contains many stories about God’s people There are two distinct sections of the Bible: the Old Testament and the New Testament The Old Testament recounts the relationship between God and the people of Israel The New Testament describes Jesus and his mission <p>Features of scriptural texts:</p> <ul style="list-style-type: none"> Characters Relationships between characters Sequence of events People, places and things Titles for stories Familiar and unfamiliar words Imagery (e.g. God as creator, parent, potter) Grammatical features (e.g. key words, repetition, punctuation, sentences) 	<p>Textual features</p> <ul style="list-style-type: none"> Sequence of events Plot Characterisation Imagery Metaphor, simile, allegory Repetition Contrast Symbols Vocabulary Messages Grammatical features Biblical referencing system <p>Text types</p> <ul style="list-style-type: none"> Narrative Parable Proverb Miracle story Psalm Wise sayings 	<p>Text types and their textual features</p> <ul style="list-style-type: none"> Narratives – textual features (e.g. orientation, complication and resolution), point of view, voice, theme, characters and events Parables – language (e.g. allegory, metaphor, simile, symbolism), purpose and messages, fictional stories, unnamed characters Miracle stories – three-fold structure (i.e. problem or need, action, reaction), types (e.g. healing, exorcism, nature, restoration), symbolic action, combination of conventional and unconventional / ordinary and extraordinary Psalms – types of psalms (e.g. praise, petition, faith, songs of trust, penitential), poetic structure, repetition, liturgical, intended to be sung, imagery Mythological stories - metaphor, imagery, transformations, narrative structure, describe interaction between natural and supernatural worlds, seek to convey a truth, non-historical, describe origins, purpose and destiny
Students can	<p>Explore</p> <ul style="list-style-type: none"> Demonstrate that the Bible is a library of books by creating mini-books using cereal boxes or matchboxes Locate key texts under labels of ‘Old Testament’ and ‘New Testament’ Create a story map depicting the relationship between God and the people of Israel (e.g. story of Moses) Use an oral retell to sequence key events in a selected scriptural text Create a diagrammatic web to represent the relationships between characters in an infancy narrative Create a big book of images of God (e.g. own illustrations, pictures from magazines) Create a word bank of people, places and things from scriptural texts Create 5Ws + H concept maps for a variety of scriptural stories from the Old and New Testaments Highlight words in a scriptural text that represent people, places, things and unfamiliar terms 	<p>Examine to communicate information and ideas</p> <ul style="list-style-type: none"> Illustrate a story map of a scriptural narrative to demonstrate the sequence of events (e.g. the Passion narrative in Mark) Create a big book containing illustrations of metaphors, similes and allegory found in selected parables (e.g. parable of the sower, kingdom parables – “the kingdom of heaven is like...”) In pairs, select scriptural proverbs to illustrate and retell (e.g. Proverbs 22:15, 10:8, 10:19) Collaboratively deconstruct healing miracle stories highlighting the common structural components (e.g. request or problem, Jesus’ response, reactions to the healing) Construct word and picture mobiles depicting imagery found in psalms (e.g. Psalms 1, 8, 15, 19, 23) Conduct an online search to match the titles of stories in the synoptic Gospels with given biblical references 	<p>Explore textual features to make meaning</p> <ul style="list-style-type: none"> Retell a scriptural narrative from the point of view of one of the characters (e.g. the story of Jonah, the Emmaus story – Lk 24) Highlight and explain words and images in a parable that help to convey the message and purpose of the parable (e.g. parable of the lost sheep – Lk 15:3-8, Mt 18:10-14) Create a three-column chart to examine the words and actions of Jesus in miracle stories (e.g. words and actions, effects, meaning/message) Collaboratively construct a psalm for a contemporary purpose, using the textual features of the psalm text type (e.g. poetic/lyric structure, repetition, use of imagery, musical setting) Compose a new creation myth that conveys elements of one of the Genesis creation accounts Complete a three level guide strategy (literal, inferential and evaluative) using a familiar biblical symbol to establish different levels of meaning (e.g. water: water for thirst; living water - for the soul or spirit; evaluative comment – use of water as symbol)

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>S4.1 Students identify images, symbols and metaphoric language to communicate multiple meanings from scriptural texts.</p>	<p>S5.1 Students access a range of textual features to make meaning and interpret messages in scriptural texts.</p>	<p>S6.1 Students engage with a broad range of textual features to critically reflect on messages in scriptural texts.</p>
<p>Images</p> <ul style="list-style-type: none"> • Images of God (e.g. fire, rain, potter, mother, refuge, strength, sanctuary, lover, wind, spirit) • Images of Jesus (e.g. shepherd, lamb of God, Word of God, light of the world, vine, suffering servant, "the way, the truth and the life") • Images of God's people (e.g. flock, children, bride, wandering people, exiles, anawim - the poor of Yahweh) • Images of followers of Jesus (e.g. Church, Body of Christ, light for the world, salt of the earth, branches of the vine) <p>Symbols</p> <ul style="list-style-type: none"> • Nature symbols: water, fire, light, animals (e.g. eagle, mother hen, lion, lamb, wolf), plants (e.g. vine, trees, mustard seed, grain), rivers • Objects as symbols: ark of the covenant, tablets of the law, the temple, manna, bread • Use of numbers symbolically <p>Metaphoric language</p> <ul style="list-style-type: none"> • God as: creator, Lord, Father, Abba, Adonai, "I am who am", judge, avenger, king • Jesus as: Lord, Christ, messiah, rabbi, teacher, healer, master, Son of David, Son of Man, Son of God • Relationship with God as: covenant, marriage, chosen people, call, discipleship, children of God • Life of the believer as: living the reign of God, mission, stewardship, servant, witness, discipleship 	<p>Range of textual features</p> <ul style="list-style-type: none"> • Sequence of events • Characterisation • Imagery • Metaphor, simile, allegory • Repetition • Contrast • Symbolism • Vocabulary • Message • Voice • Treatment of sources <p>Messages in scriptural texts</p> <ul style="list-style-type: none"> • Reign of God • Covenant • Salvation • Creation • Promise • Hope • Worship • Resurrection • Divinity of Jesus • Relationship to the law • Moral life • Good and evil • Liberation • Sinfulness • Faithfulness • Love • Justice • Grace • Action of the spirit 	<p>Messages conveyed through textual features in scriptural texts</p> <ul style="list-style-type: none"> • Reign of God (e.g. images in kingdom parables, beatitudes as a moral code) • Covenant (e.g. images of covenant, covenant in legal codes, covenant narratives, prophecy and fidelity to covenant) • Liberation (e.g. treatment of Exodus theme in psalms, legal codes and narratives; metaphors of liberation in the New Testament) • Justice (e.g. repetition of the theme of preferential option for the poor, characterisation in stories of healing and table fellowship) • Resurrection (e.g. imagery of new life in Old and New Testament stories, parallel accounts in synoptic gospels) • Faithfulness (e.g. poetic language in psalms, healing stories in Mark's gospel, narrative in Job)
<p>Identify to communicate multiple meanings</p> <ul style="list-style-type: none"> • Create a word bank of ideas, feelings and associations around a particular image in scripture (e.g. fire, mother, spirit) • Construct a retrieval chart that explores multiple meanings of images of Jesus such as literal, symbolic, personal (e.g. shepherd, light of the world, the way, the truth and the life) • Create a collage based on a symbol or metaphor in a scriptural text (e.g. vine and branches - Jn.15:5, reign / kingdom of God) • Use a bible concordance to locate and discuss the meaning of images, symbols, and metaphors across a variety of scripture passages (e.g. bride, vine, messiah) • Create a picture and word folio to represent the variety of images used in scripture for God, Jesus and the people of God 	<p>Access features to make meaning and interpret messages</p> <ul style="list-style-type: none"> • Create a mock interview with a Gospel writer focusing on the use of Old Testament texts to convey particular understandings of events described • Conduct a word search through scripture using a concordance to identify language that depicts contrasting themes (e.g. justice/injustice, good/evil, life/death, creation/destruction) • Create a concept map to explore the repetition and development of an image, theme or concept across a book of the Bible (e.g. messianic secret in Mark's Gospel, creation and de-creation in Genesis) • Study how the textual features of legal / moral codes in the book of Deuteronomy reinforce the moral meaning and message • Work in pairs to analyse the textual features of the Decalogue in the book of Exodus to identify how they reinforce and clarify the moral meaning and message 	<p>Engage with textual features to critically reflect on messages</p> <ul style="list-style-type: none"> • Locate images, metaphors and similes for the kingdom/reign of God in scriptural texts and evaluate them for their relevance today • Complete a S.W.O.T. analysis chart on textual features related to the theme of covenant (e.g. metaphor of bride and groom) • Describe how vocabulary is used in moral / legal codes in scriptural texts to achieve particular purposes (e.g. Decalogue, Beatitudes, ritual laws and purity codes in Leviticus) • Create a concept web of the textual features used to depict an advocate for justice in a scriptural text and translate the information into a multi-modal presentation (e.g. prophets, Judith, David, Jeremiah, Esther) • Compare and contrast post-resurrection accounts across the four Gospels in order to critically reflect upon diverse messages about resurrection

Scripture

Conceptual Organiser: Scriptural texts are composed and comprehended contextually.

	Level 1	Level 2	Level 3										
Core Learning Outcome	S1.2 Students gather and record information about people, places and things in scriptural texts.	S2.2 Students retrieve contextual information to communicate thinking, feelings and understandings about scriptural texts.	S3.2 Students make connections between contextual information within scriptural texts and audiences of those texts.										
Students know	<p>People</p> <ul style="list-style-type: none"> • Jesus • Jesus' family • Jesus' followers • Those healed by Jesus • Those who welcomed Jesus (e.g. shepherds, magi, John the Baptist) • Those Jesus challenged (e.g. pharisees, scribes) • Characters of the Passion and Resurrection narratives (e.g. Pilate, Herod, Jesus' mother, disciples, Mary Magdalene) • Characters from Old Testament stories (e.g. Adam & Eve, Noah, Joseph, Moses, Daniel, Jonah, Esther, David, Ruth) <p>Places</p> <ul style="list-style-type: none"> • Bethlehem • Nazareth • Jerusalem • Galilee • River Jordan • Desert • Mt Sinai • Egypt <p>Things / Creatures</p> <table border="0"> <tr> <td>• Stable / cave</td> <td>• Food</td> </tr> <tr> <td>• Temple</td> <td>• Housing</td> </tr> <tr> <td>• Cross</td> <td>• Ark</td> </tr> <tr> <td>• Tomb</td> <td>• Big fish</td> </tr> <tr> <td>• Synagogue</td> <td>• Clothing</td> </tr> </table>	• Stable / cave	• Food	• Temple	• Housing	• Cross	• Ark	• Tomb	• Big fish	• Synagogue	• Clothing	<p>Contextual information about scriptural texts</p> <p>Old Testament</p> <ul style="list-style-type: none"> • Historical (e.g. sequence of events and key characters) • Geographical (e.g. maps of the ancient biblical world) • Cultural (e.g. diverse religions, languages, behaviours, social groups) • Political (e.g. foreign domination of Israel – Egypt, Babylon) • Literary (e.g. oral tradition and written tradition) <p>New Testament</p> <ul style="list-style-type: none"> • Historical (e.g. some key people and events of 1st Century Mediterranean world, timeline of Jesus' life) • Geographical (e.g. 1st Century Palestine and surrounds, River Jordan, Sea of Galilee, vegetation, key towns and settlements) • Cultural (e.g. Jewish religion, economic structure, housing, clothing, food, daily life and customs) • Political (e.g. Roman occupation, Jewish religious and political authority) • Literary (e.g. timeline of the Gospels, three stages of Gospel formation – life of Jesus, oral tradition, written Gospels) 	<p>Contextual information within scriptural texts</p> <ul style="list-style-type: none"> • Historical (e.g. references to Egypt and the Pharaoh in the Exodus story, reference to the destruction of the Temple in Matthew's Gospel) • Geographical (e.g. exile in Babylon, Jesus' travels between Galilee and Jerusalem) • Cultural / social (e.g. sacrifice in Old Testament, purity codes and practices in healing miracles) • Political (e.g. tensions between prophecy and kingship in Israel, political issues in the trial of Jesus) • Literary (e.g. use of mythology from Ancient Near East in Genesis creation accounts, use of Old Testament sources in Matthew's infancy narrative) • Author's context (e.g. purpose of the author, time of writing, intended audience, point of view) <p>Audiences of scriptural texts</p> <ul style="list-style-type: none"> • Author's intended audience/s (e.g. Luke's Gentile community, Matthew's Jewish convert community, Mark's persecuted community in Rome, Maccabees written for an oppressed community) • Contemporary audiences (e.g. faith communities, individuals, scholars)
• Stable / cave	• Food												
• Temple	• Housing												
• Cross	• Ark												
• Tomb	• Big fish												
• Synagogue	• Clothing												
Students can	<p>Gather and record</p> <ul style="list-style-type: none"> • Create a tasting table for foods of Jesus' times • Complete a picture and word chart labelling key people, places and things in Old and New Testament texts • Gather and record the names and some actions of key characters in Old and New Testament texts (e.g. wall charts, A – Z list, picture dictionary, big story books, concertina books) • Construct a model of a typical village or house in the time of Jesus • Make a collage that identifies geographical features named in scriptural stories • Compare and contrast daily life actions of today with those of 1st Century Palestine (e.g. collecting water, obtaining food, clothing, occupations, housework, buying and selling) • Create a big picture book of animals and plants in scriptural texts 	<p>Retrieve information to communicate thinking, feelings and understandings</p> <ul style="list-style-type: none"> • Complete a Y-chart analysis to examine the visual, auditory and sensory aspects of a scripture story • Complete a cause and effect chart to examine the words, emotions and actions of significant scriptural characters (e.g. Jesus and the moneychangers, Jesus in the Temple – Lk 2:41-52, sacrifice of Isaac – Gn 22:1-14) • Construct a wall chart sequence of key historical people and events of the New Testament • Create a retrieval chart identifying details of deities and religions in the Old Testament (e.g. Baal, El, Canaanite religions, Egyptian religion) • Create a three dimensional map featuring places named in Jesus' story • Deconstruct a scriptural text and reconstruct it by adding contextual understandings (e.g. Jesus eating with Zacchaeus) 	<p>Make connections</p> <ul style="list-style-type: none"> • Complete a retrieval chart that identifies contextual information within a parable that would have been familiar to the listeners (e.g. vineyard, mustard seed, marketplace, sheep) • Use a cause and effect strategy to hypothesise about the audience's reactions to the words and actions of Jesus (e.g. healing on the Sabbath, eating with sinners, the good Samaritan as a hero, healing the centurion's daughter) • Complete a 'for and against' chart listing those that were for or against Jesus at his trial and the political and religious reasons for their position • Complete a point of view activity about one of Jesus' teachings (e.g. in the role of a pharisee, widow, Roman soldier, disciple, woman, tax collector) • Complete a plus, minus, interesting chart from a personal point of view for a scriptural text (e.g. turning the other cheek – Mt 5:39 / Lk 6:29; true treasures – Mt 6:19-21; Micah 6:8) • Write a postcard about an event involving Jesus from the perspective of a character using 5Ws + H elements 										

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>S4.2 Students apply in a systematic way the social, cultural and historical contexts of scriptural texts to clarify personal and shared meanings.</p> <p>Social contexts</p> <ul style="list-style-type: none"> • Social structures (e.g. marginalised groups) • Gender roles (e.g. place of women) • Political systems (e.g. monarchy, occupying powers) • Economic structures (e.g. taxation, tenant farmers) • Power and authority (e.g. power of priesthood) • Family life and structures (e.g. place of children) <p>Cultural contexts</p> <ul style="list-style-type: none"> • Purity laws (e.g. blood, food, washing) • Moral and legal codes (e.g. Sabbath laws, Decalogue) • Religious understandings and practices (e.g. covenant, sacrifice) • Festivals and customs (e.g. Passover, hospitality) • Cross-cultural influences (e.g. inter-marriage, idol worship) • Relationships between groups (e.g. Jews, Samaritans and Gentiles) • Relationship with the land (e.g. the Promised Land) <p>Historical contexts</p> <ul style="list-style-type: none"> • Historical events (e.g. war, exile, political division) • Historical movements (e.g. kingship, zealots) • Church influences (e.g. Canon of the Bible) • Historical influences on development of scriptural texts (e.g. chronology of books / order of texts, Pentateuch) • Continuity and change (e.g. faith of people of Israel) 	<p>S5.2 Students present ways contextual understandings of scriptural texts are applied in contemporary religious and social scenarios.</p> <p>Application of scripture in contemporary religious scenarios</p> <ul style="list-style-type: none"> • Liturgy and worship (e.g. homilies, symbols, hymns, story, Years A, B and C in Lectionary) • Mission of the Church (e.g. Acts of the Apostles and the early Church) • The role of prophecy in evangelisation • Types of truth (e.g. historical, literal, scientific, metaphoric, religious, moral) <p>Application of scripture in contemporary social scenarios</p> <ul style="list-style-type: none"> • Politics • Media • Social Behaviour 	<p>S6.2 Students examine the effectiveness of different forms and technologies for the communication of scriptural texts in contemporary contexts.</p> <p>Application of scripture in contemporary religious scenarios</p> <ul style="list-style-type: none"> • Liturgy and worship (e.g. homilies, symbols, hymns, story, Years A, B and C in Lectionary) • Mission of the Church • The role of prophecy in evangelisation <p>Application of scripture in contemporary social scenarios</p> <ul style="list-style-type: none"> • Politics • Media • Social Behaviour • The influence of the Bible in shaping Australian culture <p>Traditional forms and technologies</p> <ul style="list-style-type: none"> • Story telling, commentaries, homilies, magazine articles, written texts, theological texts, religious music, religious art, Bible, liturgical texts <p>Contemporary forms and technologies</p> <ul style="list-style-type: none"> • Billboards, TV, radio, multi-media, sms, community notice boards, aided technologies, advertising, clothing, virtual communications, voice recognition, computer, CD
<p>Apply in a systematic way to clarify meanings</p> <ul style="list-style-type: none"> • Complete a contextual retrieval chart (under the headings of: social, cultural, historical) on a scriptural text and provide an informed understanding of the text (e.g. the sinful woman – Lk 7:36-50; aspects of the Exodus story) • Create a concept web on a scriptural text using social, cultural and historical categories • Complete a social ladder strategy on a scriptural text to justify the positioning of characters in the story according to social status (e.g. anointing of David – 1 Sam 16: 1-13, good Samaritan, prodigal son, trial of Jesus) • Complete an 'honour / shame' activity where students identify who is honoured and who is shamed and how Jesus turns this cultural scenario around (e.g. the adulterous woman – Jn 8:1-11, healing of the Syrophenician woman - Mk 7:24-30) • Complete a cross reference chart of intertextuality between Old and New Testament (e.g. Matthew's infancy narrative, Jesus' proclamation of his mission – Lk 4:16-30 and Isaiah 61:1-2) 	<p>Present ways contextual understandings are applied</p> <ul style="list-style-type: none"> • Compare and contrast religious television broadcasts to show the ways contextual understandings of scripture have been applied similarly and / or differently • Analyse a school or televised liturgy for its application of scripture • Gather and represent different ways that contextual understandings of scripture have been used for social and religious settings (e.g. works of art, film, drama, prayer reflections) • Examine the application of particular understandings of scripture by a contemporary or historical missionary group • Analyse an application of scripture to identify different types of truth (e.g. historical, factual, scientific and religious) • Examine media commentaries or articles that apply scripture for the justification of a particular political position • Critically examine fundamentalist interpretations of scripture that have been used to justify political purposes (e.g. apartheid, KKK, status of women) 	<p>Examine the effectiveness</p> <ul style="list-style-type: none"> • Use a jigsaw strategy to make judgments about the effectiveness of different forms and technologies in communicating the same scriptural text (e.g. a tele-evangelist show, multi-modal presentation, religious art, homily, religious billboard, newspaper articles, protest song, traditional hymn, multi-media reflection, contemporary film) • Write a review of a religious website in terms of its effectiveness to communicate scriptural texts for contemporary audiences • Evaluate the use of different forms and technologies to communicate scriptural texts in contemporary worship settings • Use a digital camera to create a folio of 'signal box art' for use in communicating scriptural texts • Create a T-chart to analyse and evaluate a variety of traditional forms and technologies, and their contemporary alternatives, used to communicate scripture (e.g. stained glass windows / PowerPoint imagery) • Create a gallery display of ways in which the Bible has been interpreted for contemporary Australian culture

Scripture

Conceptual Organiser: Scriptural texts are interpreted critically using a range of processes.

	Level 1	Level 2	Level 3
Core Learning Outcome	S1.3 Students share and compare their ideas, feelings and experiences in interpreting familiar scriptural texts.	S2.3 Students discuss levels of meaning to communicate a personal interpretation of a familiar scriptural text.	S3.3 Students explore a range of biblical tools for interpreting scriptural texts.
Students know	<p>Scriptural texts</p> <ul style="list-style-type: none"> God's activity in history and the lives of characters in the Old Testament (e.g. creation, Moses, Exodus, Abraham, David and Goliath, Noah, Joseph) God's activity in history and the lives of characters in the New Testament (e.g. Mary, Joseph, John the Baptist, Peter, Zacchaeus) Jesus is the central person in the Bible for Christians (e.g. Jesus' birth and death, healing and teaching, meal stories) 	<p>Levels of meaning</p> <ul style="list-style-type: none"> Simple or literal level (e.g. the events and people described) Symbolic / allegorical / metaphoric level (e.g. metaphors for God, reign of God parables, symbolic actions, proverbs, creation myths, imagery) Individual level (e.g. personal understandings) Spiritual level (e.g. meditation, prayer, contemplation) Religious level (e.g. beliefs about God, Church teaching derived from scripture, Bible as inspired Word of God) Moral level (e.g. implications for behaviour, ideas about good and evil, right and wrong) 	<p>Biblical tools</p> <ul style="list-style-type: none"> Concordances of the Bible Translations (e.g. Good News, NIV, NRSV, Jerusalem, New American) Biblical commentaries (e.g. Harper's Biblical commentary) Biblical dictionaries Atlases (e.g. Atlas of the Bible, maps of the Holy Land) Archeological evidence (e.g. recovered artifacts, websites, documents) Thematic / topical indexes Glossaries Timelines Gospel parallels Encyclopedias Online resources (e.g. virtual tours, Bible search engines, electronic texts, sermons)
Students can	<p>Share and compare ideas, feelings and experiences</p> <ul style="list-style-type: none"> Complete a class collage of ideas, feelings and experiences associated with creation stories Perform a giant puppet play with a jointly constructed script involving key characters from a scripture story Complete a 'before and after' chart to indicate the effect of God's activity in the lives of key figures from scriptural stories Perform a 'miracle masks' play with a jointly constructed script involving key characters from a miracle story Use emotion indicators (e.g. smiley face, frown, fear) in response to the experience of characters in a scriptural story and students' personal response to the story Match meanings supplied by the teacher with the appropriate story/ies from scripture (e.g. Jesus includes = the story of Jesus and the children) Complete a think – pair – share activity to discuss meanings of scripture stories and contribute to class interpretations of the text 	<p>Discuss levels of meaning to communicate a personal interpretation</p> <ul style="list-style-type: none"> Retell a scriptural story focusing on the sequence of events and key characters to convey a personal interpretation Complete a two-level concept wheel focused on the literal and metaphoric levels of meaning (e.g. parable of the sower, parable of the lost sheep, Jesus walks on water) Create a 'grab bag' using key symbols from within a scriptural narrative that collectively distinguish the story (e.g. prodigal son – corn, coins, pig, ring) Play 'celebrity heads' with key characters from scriptural stories Complete a T-chart analysis identifying literal and religious / moral elements of scriptural texts Play a game of 'biblical snap' using cards depicting literal and metaphoric meanings and illustrations / titles of scriptural stories Create a collage using symbols and objects that represent a symbolic interpretation of a scriptural story 	<p>Explore biblical tools</p> <ul style="list-style-type: none"> Use a concordance to locate scriptural texts on given themes Participate in an 'archeological dig' strategy whereby broken fragments of a scriptural text or relevant artifacts are recovered from sand and interpreted for meaning Use an online Gospel parallel to compare and contrast features within parallel passages Undertake a 'virtual tour' of places named in scriptural texts to assist understanding of the text (e.g. the Jerusalem Temple, Jerusalem, Galilee) Use a biblical atlas to construct a map of 1st Century Palestine, labelling places and geographical features Use encyclopedias to research life in Egypt at the time of the Exodus Select particular biblical tools to interpret a parable or miracle story

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>S4.3 Students develop a process, using selected elements of interpretation, to explain a scriptural text.</p> <p>Elements and processes of interpretation</p> <ul style="list-style-type: none"> • 5Ws + H – Who, What, When, Where, Why, How (e.g. authorship, characterisation, event analysis, contexts) • De Bono’s Thinking Hats (e.g. applied to text type: parable, miracle story, psalm, prophecy; textual features: language, simile, metaphor, rhetoric, repetition) • Context Pizza analysis - historical, cultural, literary, political, social, geographical contexts • Social ladder – prioritising characters in terms of social status (e.g. religious codes, lifestyle, cultural practices, nationalities, dominant and hidden voices) • Top level structure – cause / effect, problem / solution, compare / contrast, before / after, list • Bloom’s Taxonomy – knowledge, understanding, comprehension, application, analysis, synthesis, evaluation • Making meaning through contexts - meaning for intended audience, meaning for contemporary audiences • Critical literacy (e.g. origins of the text, beliefs and positions dominant in the text, beliefs and positions silenced or absent in the text, responses by the reader, capacity of the text to shape the reader) • Biblical tools (e.g. maps, concordances, commentaries, translations, archeological evidence) 	<p>S5.3 Students clarify and elaborate different perspectives in communicating an informed interpretation of a scriptural text.</p> <p>Perspectives of scriptural texts</p> <ul style="list-style-type: none"> • Literary perspective - “the world within the text” (meaning of the text, text types, text features, contemporary forms and technologies) • Social perspective - “the world beneath the text” (the social situation of authors and readers shapes the original creation, the social situation of contemporary readers shapes later interpretation e.g. gender, disability, Aboriginal and Torres Strait Islander, multicultural) • Historical perspective - “the world behind the text” (the oral and written traditions which produced the text; the historical, cultural, political, social, physical world) • Community of interpretation perspective - “the world beyond the text” (secular society, Catholic faith community, ecumenical / multi-faith community, mission and justice groups) • Spiritual perspective - “the world above the text” (reading, reflecting, praying, contemplating, transforming, taking action, forming values) 	<p>S6.3 Students investigate critical approaches used in the interpretation of scriptural texts.</p> <p>Critical approaches</p> <ul style="list-style-type: none"> • Source criticism - oral and written material sourced by the author • Form criticism - classifies parts of the biblical text into text types and explores the function of the text in terms of the specific audience for which it was written • Redaction criticism - focuses on the author as an editor, how the material has been edited and the influences on the editing • Narrative criticism - the story aspect of the text (e.g. plot, setting, characters, literary techniques) • Socio-historical criticism - how the text reflects and responds to the social, historical and cultural setting from which it arose • Advocacy criticism - an interpretation that seeks to change existing religious or societal situations (e.g. liberation, ecological and feminist criticism)
<p>Develop a process to explain a scriptural text</p> <ul style="list-style-type: none"> • Complete a 5Ws + H chart based on characters in a scriptural story • Use selected De Bono’s thinking hats to analyse a psalm (e.g. blue – author’s intention; white – what images of God are used?; red – what emotions are evoked?) • Use a Context Pizza to analyse six dimensions of a scriptural text (historical, cultural, literary, political, social, geographical contexts) • Create a social ladder for a parable or narrative, prioritising characters in terms of social status (e.g. Passion narratives, labourers in the vineyard parable) • Use the top level structure of cause / effect to analyse and explain a scriptural text (e.g. Peter’s denial of Jesus) • Use Bloom’s Taxonomy to explain scriptural texts that depict how Jesus challenged religious authorities (e.g. Sabbath observance, temple sacrifice, forgiveness of sin) • Use a ‘then and now’ activity to explain the meaning of a text for the original and a contemporary audience • Complete a retrieval chart drawing on critical literacy questions to explore and explain a scriptural text (e.g. What is the origin of the text? What are the dominant / silenced voices in the text? How have I been transformed by this text?) 	<p>Clarify and elaborate perspectives in interpreting scripture</p> <ul style="list-style-type: none"> • Create a concept map of literary features of a text to provide information for the interpretation of the text (e.g. book of Jonah) • Use an informed understanding of a social perspective to interpret a scriptural text (e.g. disability / gender / Aboriginal and Torres Strait Islander perspective on Lk 4: 18-19) • Research the background of Matthew’s community and interpret passages in Matthew Ch 5 from the perspective of a member of that community • Present ‘call a witness’ telephone conversation scenarios identifying two opposing positions (based on historical and socio-cultural information) in relation to a controversial action of Jesus • Prepare a homily on a selected text for a particular purpose and faith community (e.g. Mt 25:31-46 for Refugee Sunday in an Australian parish) • Express the personal spiritual meaning of a scriptural text through a chosen mode (e.g. PowerPoint reflection, song, prayer, guided meditation, ritual, artwork) 	<p>Investigate critical approaches to interpretation</p> <ul style="list-style-type: none"> • Use De Bono’s thinking hats to investigate a particular critical approach to scriptural interpretation • Complete a plus, minus, interesting analysis of an advocacy approach to interpreting scripture • Use a S.W.O.T strategy to investigate narrative criticism • Use relevant questions from the ‘Four Resources Model’ to investigate an example of a critical interpretation e.g. <ul style="list-style-type: none"> - Code Breaker: what vocabulary, text type and structure is being used? - Meaning Maker: what are the key ideas in the text? How do they connect with my experience? Are there different possible meanings? - Text User: what is the purpose of the text and what is my purpose in using it? - Text Analyst: what kind of person, with what interests and values, produced this text? What beliefs and positions are silenced or absent? • Locate a critical interpretation of a scriptural text and suggest and justify another possible scriptural text to which the same approach could be applied (e.g. a feminist approach to the Syrophenician woman – Mk 7:24-30 – and the woman at the well – Jn 4:1-42)

Beliefs

Conceptual Organiser: Christian beliefs and Church teachings express understandings of God and life.

	Level 1	Level 2	Level 3
Core Learning Outcome	B1.1 Students illustrate personal understandings of Christian beliefs to express their ideas about God and life.	B2.1 Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.	B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life.
Students know	<p>Ideas about God and life</p> <ul style="list-style-type: none"> • God’s presence in relationships • God’s presence in creation • Mystery of God • Images of God (e.g. parent, creator and friend) • God’s creation is good <p>Understandings of Christian beliefs</p> <ul style="list-style-type: none"> • God as creator • God as sustainer • Humans created in the image of God • Humans as co-creators and stewards of creation 	<p>Christian beliefs and Church teachings</p> <ul style="list-style-type: none"> • God created people to live in community • All of creation is interdependent • Joy and suffering are part of life • Goodness and sin are part of human experience • God is revealed through scripture and lived experience • God did not create a perfect or completed world • God is active in the history and lives of people <p>Perceptions of God and life</p> <ul style="list-style-type: none"> • Ideas of God and life in Old Testament stories (e.g. Noah, Abraham & Sarah, Jonah, Job, Joseph, Ruth) • Ideas of God and life in New Testament stories (e.g. the lost son, Good Samaritan, the judge and the widow, labourers in the vineyard, Passion narratives) • Ideas of God and life through lived experience (e.g. parental love, family, community support, school, beauty of creation, acceptance) 	<p>Christian beliefs and Church teachings about God and life</p> <ul style="list-style-type: none"> • God created the world out of love and goodness • The Creeds express understandings of God and life (e.g. God as creator, trinity, mystery; Jesus as divine presence among us, Paschal Mystery: life, death and resurrection) • Humans as spiritual beings • God’s spirit is active in the world • Faith as trust in God • Faith is strengthened through the witness of others
Students can	<p>Illustrate personal understandings to express their ideas</p> <ul style="list-style-type: none"> • Engage in a cooperative learning process (e.g. Think – Pair – Share) where students create personal images of God and discuss them with others • Collaborate to create a word bank of their ideas about God and life • Create a Y-chart about what God looks like, sounds like, feels like • Gather images, words and ideas to create a group-generated collage illustrating the goodness of God’s creation • Jointly construct scenarios of how God is present in their relationships (e.g. family relationships, class relationships) • Share songs and poems that illustrate the idea of God as mystery 	<p>Gather information to explore Christian beliefs and Church teachings</p> <ul style="list-style-type: none"> • Use film, art, music and story to explore perceptions of God and life • Locate and match scripture stories with particular Christian beliefs and understandings of God (e.g. compassion = the Good Samaritan) • Record qualities of family members and friends that are suggestive of what Christians believe God is like • Categorise words and pictures that illustrate ideas of joy and suffering or goodness and sin in life • Create picture and/or word flow charts showing how all of creation is interdependent • Create a picture concept map of how different people perceive God 	<p>Examine to construct meaning</p> <ul style="list-style-type: none"> • Deconstruct the Nicene Creed into words and phrases which identify key Christian beliefs about God and life • Create a ‘beliefs and perceptions’ chart indicating Christian beliefs and perceptions about God that flow from the belief • Analyse scriptural and other texts to identify Christian beliefs within the text • Create a consequence wheel / chart (if... then...) proposing actions that could arise from particular Christian beliefs • Create a class chart (in the style of an Advent calendar) depicting faces of class members behind which they write a personal core belief about life and a person who models that belief for them • Interview significant elders who have experienced faith as trust in God, then record and share findings • Write and present a story that depicts an aspect of Christian belief (e.g. God’s spirit active in the world)

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.</p>	<p>B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.</p>	<p>B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.</p>
<p>Applications of Christian beliefs and Church teachings</p> <ul style="list-style-type: none"> • The Church's mission to the poor and marginalised (e.g. Society of St Vincent de Paul, Caritas) • Humanity is called to work for justice and peace (e.g. Greenpeace, ATSI, Amnesty International, Lifeline, Legacy, Red Cross, Salvation Army, Catholic Commission for Justice, Peace and Ecology, Justice Place) • Human dignity and respect (e.g. visiting the aged, caring for each other at school, care for self, supporting people with disabilities) • Stewardship of creation (e.g. care of a local waterways, Clean Up Australia, recycling, water-wise) • Unity respects diversity (e.g. multicultural festivals, welcoming refugees, ecumenical groups, reflecting on choice of language used in social settings, studying other religions) • The Church's mission to the world (e.g. hospitals, schools, missions, welfare agencies, media) 	<p>Interpretation and application of Christian beliefs and Church teachings</p> <ul style="list-style-type: none"> • The Decalogue (e.g. "You shall not kill" and 'just war' theory, capital punishment, pacifism; "Keep holy the Sabbath day" and the Mass, Sunday trading) • The value of human life (e.g. in relation to feudalism, the Industrial Revolution, modern warfare, biotechnologies, globalism) • Understandings and interpretations of God as Trinity (e.g. three persons as one God; divinity and humanity of Jesus) • Holy Spirit (e.g. piety, spiritualities, cultural understandings and representations of the Holy Spirit across history in the Arts) • Covenant (e.g. Old Testament, New Testament and contemporary understandings and expressions) 	<p>Preferred futures</p> <ul style="list-style-type: none"> • Eliminating poverty • Avoiding stereotyping • Preventing discrimination • Addressing global warming • Ecological sustainability • Ethical scientific developments • Just economic development • Compassionate technological change • Preserving civil rights • Active political engagement • Expressions of being Church • Spirituality • Peace and justice • Diverse expressions of religious belief • Religious tolerance • Acknowledging indigenous and multi-cultural perspectives <p>Christian beliefs and Church teachings</p> <ul style="list-style-type: none"> • Stewardship of creation • Human dignity • Sacredness of life • The right to life • Preferential option for the poor • Call to justice and peace • Inclusivity • Call to holiness • Evangelisation • Compassion • Nature of God
<p>Explore applications</p> <ul style="list-style-type: none"> • Use real-life scenarios to debate, or philosophically question, challenging Christian beliefs (e.g. non-violence, preferential option for the poor, stewardship of the earth) • Present a report to the class on an experience of a community service project and how that experience is an application of a Christian belief or Church teaching • Design a brochure illustrating practical ways beliefs and teachings can be applied to a local ecological or justice issue • Search news media for examples of real-life scenarios which reveal the presence or absence of Christian beliefs and Church teachings • Conduct an online search to gather information about the work of justice and peace organisations and their application of Christian beliefs and Church teachings to their work • Locate, in a variety of texts, examples of multi-faith groups collaborating on particular issues around a shared belief 	<p>Examine ways</p> <ul style="list-style-type: none"> • Create a concept flow chart based on one of the Ten Commandments, its interpretation and application • Construct a pictorial timeline which identifies how a particular belief or teaching has been interpreted and applied over time • Compare and contrast how the Eastern and Western churches have applied and interpreted particular beliefs and teachings • Compare and contrast the application or interpretation of a particular belief or teaching across two periods in history • Analyse divergent interpretations of the same belief or teaching illustrated in works of art • Present, in role, the interpretation of a Christian belief held by a significant person in history (e.g. Francis of Assisi, Catherine of Sienna, Thomas More, Martin Luther, John XXIII, Benedict, Mary MacKillop) 	<p>Critically interpret Christian beliefs and Church teachings to create a proposed vision</p> <ul style="list-style-type: none"> • Create a proposed vision of a Eucharistic celebration for contemporary youth • Design an information brochure promoting a proposed vision relating to an issue of concern (e.g. avoiding discrimination in the workplace, household recycling, building better multi-faith communities, establishing friendly neighbourhoods) • Critically analyse beliefs and their interpretations (e.g. their relevance to the contemporary world, the dominant and repressed voices in the text, the underlying discourses, cultural contexts) • Consider and share information about different perspectives within texts that could influence a vision for a preferred future (e.g. perspectives such as: ecological, liberation, feminist, ethical, patriarchal, fundamentalist) • Develop a multi-modal presentation of a vision for a preferred future • Present a proposal, invite comment from peers and reflect on how their vision for a preferred future might be modified • Present an action plan for re-distributing wealth in Australia

Beliefs

Conceptual Organiser: Beliefs and teachings of and about Jesus underpin Christianity.

	Level 1	Level 2	Level 3
Core Learning Outcome	B1.2 Students make connections between the teachings of Jesus and ways Christians live.	B2.2 Students explore how the teachings and actions of Jesus influenced others during his lifetime.	B3.2 Students examine beliefs and teachings of Jesus within his social and cultural context.
Students know	<p>Teachings of Jesus</p> <ul style="list-style-type: none"> • “Love one another as I have loved you” • Children are valued • Love your neighbour as you love yourself • Love God • God’s unconditional love • God’s forgiveness • The importance of prayer • To show compassion <p>Ways Christians live</p> <ul style="list-style-type: none"> • Charitable works • Worship and prayer • Living in community • Forming caring communities • Service to others • Support to the suffering • Action for justice • Care for the world • Peacemaking 	<p>Teachings and actions of Jesus</p> <ul style="list-style-type: none"> • The call of the disciples • Preaching • Healing • Table fellowship • Miracles • Travelling • Dealing assertively with injustice • Teaching through parables • Influence on others (e.g. discipleship, conversion, antagonism, challenge) • Peacemaking • Sayings of Jesus (e.g. “I am the Way, the Truth and the Life”) <p>People Jesus influenced</p> <ul style="list-style-type: none"> • Marginalised • Rich • Powerful • Romans • Religious and political leaders • Family • Followers • Friends • Sick • Children • Jews and gentiles • Women 	<p>Beliefs of Jesus</p> <ul style="list-style-type: none"> • Religious practices Jesus observed • Jesus’ Jewish beliefs • God as “Abba” Father • Jewish prayers • The reign of God • His mission (Lk 4:18-19) <p>Teachings of Jesus</p> <ul style="list-style-type: none"> • Sabbath observance • Trust in God • Forgiveness • Love over the Law • Beatitudes <p>Social and cultural contexts</p> <ul style="list-style-type: none"> • Social groups (e.g. Samaritans, gentiles, outcasts, Romans) • Religious groups (e.g. Pharisees, Sadducees, Zealots) • Roman occupation of Palestine • Issues of power and gender • Cultural and social codes (e.g. purity laws, patron-client, punishment, table fellowship, customs, social status, religious observances, kinship, honour and shame, patriarchal society, social codes) • Lifestyle (e.g. foods, dress, agrarian society, housing, nomadic life) • Geography / climate
Students can	<p>Make connections</p> <ul style="list-style-type: none"> • Match words and pictures (e.g. compassion – pictures of caring for the aged) • Create a scripted role play (e.g. puppet plays, masks) • Participate collaboratively in a ‘hands-on’ project that enhances the well-being of the school community • Present awards to students for service to the Christian community • Prepare a simple ritual of forgiveness • Share information about adults and peers who live out Jesus’ teachings • Complete a ‘say and do’ chart identifying teachings of Jesus and actions of Christians • Complete a ‘then and now’ chart identifying Jesus’ actions and how Christians act today • Match the actions and words of key characters in children’s literature / film with the teachings of Jesus 	<p>Explore</p> <ul style="list-style-type: none"> • Create flow charts based on scripture stories • Create ‘cause and effect’ charts depicting Jesus’ influence on others • Retell a scripture story from the point of view of one of the characters influenced by Jesus • Design a ‘consequences wheel’ (e.g. acceptance – Zacchaeus – change in attitude) • Create picture flash cards of emotional responses to Jesus • Create a ‘before and after’ chart describing the effect Jesus had on people • Compose a ‘Day in the life of Jesus’ showing people he encountered and their responses • Maintain a diary / journal of a person who follows Jesus • Use drama to depict the response to Jesus of key characters / groups in scripture 	<p>Examine</p> <ul style="list-style-type: none"> • Use a ‘three level guide’ to explore some kingdom parables (e.g. the wedding feast, the labourers in the vineyard, the good Samaritan) • Use a jigsaw strategy to sort and report information on the social and cultural contexts in some Gospel stories (e.g. purity codes, social status, religious observances, kinship) • Prepare an investigative report on beliefs and teachings of Jesus from a particular perspective (e.g. a Samaritan, a Roman guard, a widow, a temple official) • Locate specific actions and words within stories that demonstrate Jesus’ Jewish religious practices and beliefs • Create a ‘Lonely Planet’ guide to life in 1st Century Palestine • Create a sociogram depicting relationships between major social and religious groups

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>B4.2 Students make clear links between teachings and actions of Jesus and Christian beliefs and practices.</p> <p>Teachings and actions of Jesus</p> <ul style="list-style-type: none"> • Jesus challenged unjust authority • Jesus' call to discipleship • Jesus brought healing and forgiveness to sinners • Jesus' teaching about inclusion • Revelation of the reign of God • Revelation of God as Father • Death and Resurrection <p>Christian beliefs and practices</p> <ul style="list-style-type: none"> • Political action for justice • Prayer and action • Forgiveness and reconciliation • Church as the people of God • Evangelising mission to the world • Images of God in prayer (e.g. the Lord's Prayer) • Approach to suffering and death 	<p>B5.2 Students identify ways beliefs and teachings of and about Jesus have been applied for a variety of purposes.</p> <p>Beliefs and teachings of and about Jesus</p> <ul style="list-style-type: none"> • Scriptural portraits of Jesus • Miracle accounts in the synoptic Gospels • Divine and human natures of Jesus • Incarnation / Ascension • Theology of resurrection • Jesus the Messiah • Jesus' prophetic messages of God's love • Reign of God <p>Applications and purposes</p> <ul style="list-style-type: none"> • Purposes (e.g. to persuade, to teach, to critique, to socialise, to enculturate, to politicise, to justify, to challenge, to transform, to inspire, to renew) • Applications (e.g. feminist, liberation and creation theologies, fundamentalism, missionary activity, social and political ideologies) 	<p>B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.</p> <p>Promotion of a better society</p> <ul style="list-style-type: none"> • Social teachings of the Church • Political processes and government initiatives • Charters and protocols (e.g. United Nations Declaration of Human Rights, Earth Charter, Kyoto Protocol) • World Economic Summits • Social critique (e.g. philosophy, sociology, psychology, theology) • Visionaries and role models • Lobby groups and campaigns • Social activism • Belief systems and ideologies <p>Christian beliefs and teachings</p> <ul style="list-style-type: none"> • Beatitudes • Decalogue • Reign of God • Church teachings on peace and justice • Non-violence • Stewardship of creation • Inclusivity and community • Option for the poor
<p>Make clear links</p> <ul style="list-style-type: none"> • Create a concept map depicting Jesus' teaching about community and how Christians live community in a variety of ways • Conduct a media search to find evidence of Christians challenging unjust authority • Compare and contrast actions of Jesus with contemporary Christian practice (e.g. Last Supper and the Eucharist, Jesus' call to forgiveness and sacrament of penance, Jesus' prayer life and the prayer life of a contemporary Christian, Jesus' inclusion of the outcast and Christian practices) • Identify the similarities and differences between Jesus' images of God and contemporary Christian images • Analyse the Christian Rite of Funerals or a Christian funeral for evidence of Jesus' actions and teachings on death and resurrection (e.g. words of prayers, the Word, hymns) • Complete a Y chart to explore what contemporary evangelisation to the world looks like, feels like and sounds like • Explore parallels between Christian missionary activity and Jesus' actions and teachings 	<p>Identify ways beliefs and teachings have been applied</p> <ul style="list-style-type: none"> • Conduct an online search and present a picture scrapbook of diverse images of Jesus across history • View and analyse extracts from film or art for the application of beliefs and teachings of and about Jesus (e.g. Messiah figures in film, theme of resurrection, miracle worker) • Gather data on a selection of texts about Jesus to identify the purpose of the texts (e.g. websites, homilies, tele-evangelists preaching, written texts, visual texts) • Examine a particular teaching of Jesus and research contemporary applications (e.g. inclusivity – movement towards Indigenous Reconciliation; option for the poor – housing projects) • Research different interpretations of the human and divine natures of Jesus (e.g. Arianism, Docetism, Gnosticism, Pelagianism, Orthodox) • Design a concept map which identifies how one of the Gospel authors portrayed Jesus for particular purposes (e.g. Mark – suffering Messiah for persecuted Christians; Matthew – the new Moses for Jewish Christians; Luke – social gospel for the marginalised; John – the Word became flesh) 	<p>Develop strategies</p> <ul style="list-style-type: none"> • Undertake a values-based process which might include: <ul style="list-style-type: none"> - Brainstorming and establishing an issue or area of concern in contemporary society - Identifying the core values that reflect Christian beliefs and teachings that need to be promoted - Creatively brainstorming and analysing strategic options (e.g. PMI, SWOT analysis) - Identifying existing strategies and sources of strategies (e.g. websites, media programmes, interviews, educational initiatives, field work, media, the Arts) - Collecting evidence and analysing data - Designing strategies that authentically reflect the core values - Establishing some criteria to be used to validate the effectiveness or implications of the strategies proposed - Communicating strategies to a real audience

Beliefs

Conceptual Organiser: The Church proclaims its beliefs and teachings through its structures and practices.

	Level 1	Level 2	Level 3
Core Learning Outcome	B1.3 Students identify and describe characteristics of the Church community.	B2.3 Students gather and record information about roles and responsibilities within the Church community.	B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.
Students know	<p>Characteristics of the Church community</p> <ul style="list-style-type: none"> • People gather • People worship (prayer, listening to the Word, celebrating sacraments) • People gather within and outside of the Church building • The Church building is a sacred place • Outreach to the wider community • Catholic schools • Other Catholic institutions • Care and Concern groups • Leadership roles within the community 	<p>Roles and responsibilities within the Church community</p> <ul style="list-style-type: none"> • Laity (e.g. Church as the People of God) • Priests and Deacons • Eucharistic ministers • Ministers of the Word • Bishops, Pope • Religious communities • Parish Council • Leaders of prayer • Lay leaders • School leadership • Teachers, students and parents • Outreach groups • Youth ministry • Pastoral Associates • Mary's role in the Church community 	<p>Practices of the Church community</p> <ul style="list-style-type: none"> • Healing (e.g. Sacraments of Healing, hospitals, Care & Concern groups, palliative and aged care, Centacare) • Devotional life (e.g. celebration of sacraments, feast days, devotional groups, sodalities, Marian spirituality) • Teaching and learning (e.g. Catholic schools, pastoral letters, encyclicals, Papal statements, adult faith education, catechesis, RCIA) • Seeking justice (e.g. SVDP, Caritas, Catholic and secular media statements, Catholic Commission for Justice, Peace & Ecology) • Forming community (e.g. Antioch, Religious Orders, Family Groups, Scripture groups) <p>Beliefs and teachings of the Church community</p> <ul style="list-style-type: none"> • Sacredness of all life and dignity of the human person • Christian life is sustained through the worshipping community • Christians are called to proclaim the Good News • Act justly, love tenderly, walk humbly with God • Christians are called to form communities based on the love of God
Students can	<p>Identify and describe</p> <ul style="list-style-type: none"> • Make a model of the local church and identify key structural features • Create a concept / picture map of the local church (e.g. groups, buildings, school, leadership, service activities) • Design a foyer display in the local parish church entitled, "The Church is ..." • Organise and participate in a practical care and concern activity • Create a 'Who am I? wall' identifying key personnel within the local church community • Mime actions of the church community (e.g. praying, singing, reading, giving, caring, making sacred signs and actions, processing) • Compare and contrast different designs of sacred spaces where people gather as Church 	<p>Gather and record information</p> <ul style="list-style-type: none"> • Interview key role holders in the local church community, retrieving information on a 5Ws + H chart • Develop and share representations of their perceptions of people in the church community (e.g. annotated drawings, digital photos, cartoons) • Create a 'sacred place and people big book' • Create a 'who's who directory' for role holders within the church community • Create a code of behaviour charter for sacred celebration participation • Create a wall display called "Leaders of prayer" (e.g. Pope, school leaders, priest, teachers, students, parish associates, parents, Bishop) • Create a peopescap that symbolises the qualities of Mary as a role model for the church community (e.g. through prayers, songs and stories) • Play a game of 'Celebrity Heads' for roles and responsibilities of the church community 	<p>Make connections</p> <ul style="list-style-type: none"> • Create a two-level concept map that connects a Church teaching with a Church action (e.g. prison ministry, health care, aged care, social welfare, education, social action) • Create a wall collage entitled "The Church teaches and learns" • Create a T-chart matching social justice groups of the Church and their practices with scriptural passages • Complete a consequences wheel about particular beliefs and teachings of the Church (e.g. if the Church believes in a preferential option for the poor then the church community...) • Create a big book that features examples of Church beliefs and how they are put into action (e.g. the Church is a worshipping community when ...; the Church respects the dignity of human life when ...) • Create a graphic organiser on "Act justly, love tenderly, walk humbly with God" (Micah 6:8) to make connections with this teaching and the actions of the Church

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.</p> <p>Structures and practices</p> <ul style="list-style-type: none"> History and functions of local parish and school Cultural influences on Australian church communities Diversity among early Church communities Images of Church affect structures and practices (e.g. Church as the Body of Christ; Church as Reign of God) Unity in diversity of Christian denominations (e.g. one, holy, catholic and apostolic) Structure of Church leadership reflects history and culture (e.g. patriarchal, hierarchical, collegial) Eastern and Western Church cultural practices (e.g. Russian Orthodox, Roman Catholic) Cultural differences of local / regional / national Church communities (e.g. Church in Fiji or Asia compared to Church in Australia) Physical design of sacred places reflect religious beliefs Relationship between form and function in the physical design of sacred structures 	<p>B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.</p> <p>Interactions of structures and practices with society</p> <ul style="list-style-type: none"> Christian media Christian political parties and lobby groups Architectural and iconic designs Ecumenical Christian social action groups (e.g. TEAR, World Vision, Queensland Churches Together, World Council of Churches) Social teachings of the Church (e.g. Papal encyclicals, pastoral letters, justice reports) Christian educational institutions (e.g. schools, universities, theological colleges) Religious Education in state schools Religious festivals Youth rallies Political / social protest Positive and negative interactions between Church and society throughout history (e.g. Crusades, wars, excommunication, civil disobedience, political lobbying, working for peace) 	<p>B6.3 Students evaluate the impact of the structures and practices of the Church on society.</p> <p>Impact of structures and practices of the Church on society</p> <ul style="list-style-type: none"> Social reform movements (e.g. Catholic Workers Movement, representation in trade unions) Formation of hospitals, universities, schools Architecture reflecting culture and history (e.g. presence of religious images and buildings within the built environment, church bells) Political influence (e.g. Solidarity) Social justice movements (e.g. land rights, reconciliation, workers rights) Bio-ethical voice in secular and Church institutions (e.g. Hospital Ethics Committees) Advocacy for marginalised groups (e.g. services for refugees, migrants, indigenous, aged; mental health care) Media (e.g. Eureka Street, Catholic Leader) Missionary activity of the Church (e.g. improvements in health, impact on indigenous cultures) Religious institutes (e.g. Jesuits, Josephites, Christian Brothers, Sisters of Mercy, Presentation Sisters, Marist Brothers, Augustinian Friars)
<p>Describe</p> <ul style="list-style-type: none"> Create a time-line depicting key influences in the history of the Catholic church in Australia Design a mosaic depicting aspects of different cultural groups which make up the Catholic church in Australia Construct a compare and contrast chart for church communities in Oceania Locate and label pictures of different church structures that reflect religious beliefs and changing cultural understandings (e.g. gothic cathedral, Quaker meeting house, Protestant church, contemporary church designs) Prepare an oral presentation that compares and contrasts the celebration of a particular festival or feast day across diverse cultures (e.g. Lent / Easter, Corpus Christi, Advent / Christmas, patron saint feast days) Chart the changes in the structure and practices of the celebration of the Eucharist across different historical periods (e.g. 1st Century church, medieval high church, Tridentine, post-Vatican II) 	<p>Examine ways</p> <ul style="list-style-type: none"> Use De Bono's thinking hats to critically review ways the Church uses media to communicate beliefs and teachings Research ways the Church has interacted with political parties and movements for particular purposes (e.g. Democratic Labour Party in Australia, the Lyons group in Australian Federal Parliament, the 'religious right' in USA) Design a brochure to communicate a particular belief or teaching in the local community (e.g. stewardship of creation, sacredness of life, value of community) Prepare a student symposium inviting representatives from ecumenical social action groups to establish how their structures and practices reflect beliefs and teachings Design a web page for young people that describes the youth ministry outreach of Christian churches within the local area Conduct a media watch for examples of positive and negative interactions between church representatives and community figures 	<p>Evaluate</p> <ul style="list-style-type: none"> Complete 'What if...?' scenarios (e.g. what if: hospitals did not have ethics committees? Aboriginal spirituality had been acknowledged by early church communities? There were female or married clergy?) Propose models for outreach to young people as an alternative to current practice Use retrieval charts to plot the potential impact of articles from Catholic media on society (e.g. Eureka Street, the Tablet, Catholic Leader) Collaboratively prepare and conduct a debate on an issue concerning the impact of Church practices on society (e.g. the Church's involvement in political issues, Catholic education, bio-ethical issues, advocacy for marginalised groups) Prepare a persuasive text to evaluate the impact of Christian missionary activity on indigenous cultures (e.g. North American, South American, Papuan and New Guinean, Australian, African)

Celebration and Prayer

Conceptual Organiser: Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.

	Level 1	Level 2	Level 3
Core Learning Outcome	C1.1 Students compare ideas and experiences of rituals, prayers, words and actions in the sacraments of the Church.	C2.1 Students describe connections between sacraments and the lives of believers.	C3.1 Students gather and record information about practices associated with sacramental celebrations.
Students know	<p>Rituals, prayers, words and actions of sacraments</p> <ul style="list-style-type: none"> • Baptism (e.g. use of water, sign of the cross, anointing with oil, white garment, Baptismal promises, candle) • Eucharist (e.g. bread, wine, water, community gathered, table fellowship, the Word, reconciliation, prayer of consecration, Eucharistic Prayer, sign of peace, sending forth, reception of communion) • Confirmation (e.g. laying on of hands, sealing with oil, sign of peace, renewal of Baptismal promises, discipleship, Holy Spirit) 	<p>Sacraments and the lives of believers</p> <ul style="list-style-type: none"> • Sacraments of Initiation (e.g. welcoming into Christian community, new life, RCIA) • Christian life journey (e.g. initiating, welcome into and participation in community, reconciliation, vocation) • Sacraments parallel some key events in the Christian life experience • Eucharist as table fellowship reflecting celebratory mealtimes • Reconciliation with God and each other • Sacraments nourish believers 	<p>Practices associated with sacramental celebrations</p> <ul style="list-style-type: none"> • The Mass (e.g. Liturgy of the Word, Liturgy of Eucharist) • Parts of the Mass (e.g. Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Communion Rite, Concluding Rite) • Eucharist as table fellowship • Eucharist as reconciliation (e.g. Penitential Rite, Eucharistic Prayer, prayers before Communion, words of consecration) • The meanings behind practices (e.g. real presence of Christ in the consecration) • Sacraments of Healing (e.g. Penance and Anointing of the Sick) • Sacrament of Penance as conversion (e.g. scripture readings, prayers and rituals, Rites of Reconciliation) • Anointing of the Sick (e.g. scripture readings, prayers and rituals)
Students can	<p>Compare ideas and experiences</p> <ul style="list-style-type: none"> • Gather and sort items for a Baptism 'touch table' (e.g. Baptismal candle, certificate, garment, photographs, greeting cards, mementos) • Re-enact a Baptism ceremony in the classroom and record ideas and experiences on a retrieval chart under headings of 'rituals', 'prayers', 'words' and 'actions' • Create a 'big book' which depicts key words and actions of a sacrament of initiation • Create a compare and contrast chart examining meals Jesus shared with others (e.g. table fellowship / Eucharist) • Create Y charts to actively explore the symbols of the sacraments of Baptism, Eucharist and Confirmation • Complete a retrieval chart in response to a visit by the local priest or parish associate explaining the sacred actions and symbols of sacraments 	<p>Describe connections</p> <ul style="list-style-type: none"> • Create a photo gallery of celebratory meals • Present artifacts and mementos of membership of community groups (e.g. sports, school, service, activity) • Create a 'culture wheel' which uses three large concentric circles and label each circle (e.g. 'Group to which I belong', 'Things I do', 'Ways I act') for secular and religious groups • Create a 'road of life' with footprints that represent Church sacraments and secular events in students' lives (e.g. initiation events, 'sorry' times, reconciliation times, healing times) • Jointly construct a word wall chart depicting key words under the headings of: 'Initiation'; 'Penance'; 'Eucharist'; 'Vocation' • Create and participate in simple rituals that nourish students' spirituality and make links to the sacraments (e.g. a reconciliation or an affirmation ceremony using water or oil for blessing) 	<p>Gather and record information</p> <ul style="list-style-type: none"> • Create a sacramental celebrations 'concept wheel' (e.g. sacrament, parts of the liturgy, practices) • Create a retrieval chart for the Sacraments of Healing / Initiation (e.g. 'Sacrament', 'Purpose/s', 'Parts of the Liturgy') • Complete retrieval charts for the prayers of the Mass under the headings of: <ul style="list-style-type: none"> - 'Who is addressed?' (e.g. God, Jesus, Holy Spirit) - 'Purpose?' (e.g. petition, praise, thanksgiving) - 'Text Type?' (e.g. psalm, prayers of the faithful, hymn, penitential prayer, acclamations, Eucharistic prayers, opening and concluding prayers) - 'Who Speaks?' (e.g. priest, readers, cantors, congregation, choir) • Play memory games using key responses and sacred actions of the Mass • Use a jigsaw strategy to collect and share information on the four core elements of religious and secular celebrations: 'Prepare and gather'; 'Listen and respond'; 'Share and give thanks'; 'Go and tell'

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>C4.1 Students make connections between the sacraments of the Church and the life and ministry of Jesus.</p> <p>Sacraments and connections with the life and ministry of Jesus</p> <ul style="list-style-type: none"> • Baptism (e.g. Jesus' baptism, commencement of ministry) • Eucharist (e.g. memorial meal - Last Supper; table fellowship - feeding of the multitudes, Emmaus story, Zacchaeus; staples of life - bread and wine; Eucharistic Prayers – Last Supper narratives) • Healing – Penance and Anointing of the Sick (e.g. healing stories, Jesus' compassion for the sick, healing was central to Jesus' mission, Jesus' teachings on forgiveness and reconciliation) • Holy Orders (e.g. leadership of the early church, discipleship) 	<p>C5.1 Students investigate the development of sacraments of the Church over time.</p> <p>Development of sacraments over time</p> <ul style="list-style-type: none"> • Baptism (e.g. adult / infant, full immersion, R.C.I.A.) • Eucharist (e.g. small group meals, pre-Vatican II liturgy) • Penance (e.g. public displays of penitential practice, confessionals) • Confirmation (e.g. age of reception, separation / combination of sacraments of initiation) • Marriage (e.g. formal instigation as a sacrament in 12th Century, canon law changes) • Holy Orders (e.g. elders in the early Church, introduction of celibacy) • Anointing of the Sick (e.g. Last Rites, Viaticum) 	<p>C6.1 Students critically review the purpose and meaning of sacraments for the lives of believers.</p> <p>Purpose and meaning of sacraments for the lives of believers</p> <ul style="list-style-type: none"> • Variations in liturgical and theological expressions of the sacraments • Understandings of the sacraments across Christian denominations • Secular influences on celebration of sacraments in the lives of contemporary believers • Eastern and Western rites of the sacraments • Contemporary challenges to the practice of sacraments in Australia (e.g. ordination of women, celebration of 3rd Rite of Reconciliation, married priests)
<p>Make connections</p> <ul style="list-style-type: none"> • Use a T-chart to record words and actions of the Mass and scripture references depicting Jesus engaged in similar practices (e.g. preaching, making peace, using the Word, sending forth, blessing, healing, table fellowship, gathering as community) • Create a PowerPoint presentation on the place, meaning and cultural significance of sacramental symbols and actions during the life of Jesus (e.g. water, oil, blessing, laying on of hands, table fellowship, wine and food, incense) • Use a concept web to analyse different healing stories from scripture and relate them to the Sacraments of Penance and Anointing of the Sick • Create a class resource (e.g. scrap book, class lectionary, data base) of appropriate scripture passages for different sacramental celebrations 	<p>Investigate</p> <ul style="list-style-type: none"> • Create a 'concertina time line' based on the history of a sacrament of the Church • Create a 'poster display' tracing changes over time in sacramental practices, purposes, actions and symbols • Collaboratively create a series of stained-glass windows depicting how features of a specific sacrament changed over time • Prepare a 'hot seat interview' involving an historical church figure who was significant in the change/development of a sacrament (e.g. Augustine of Hippo, Pope John XXIII, Irenaeus, Innocent III, Innocent IV) • Compare and contrast the celebration of sacraments in different Christian churches 	<p>Critically review</p> <ul style="list-style-type: none"> • Conduct and report on an interview with a recent participant in the R.C.I.A. programme to establish its meaning and significance in their life • Write a report about peoples' experiences of sacraments drawn from literature and film excerpts (e.g. <i>Angela's Ashes</i>, <i>O Brother, Where art thou</i>, <i>The Harp in the South</i>, <i>Brides of Christ</i>, <i>The Mission</i>) • Artistically express personal or related experiences of the reception of sacraments • Critique diverse artistic depictions of sacramental celebrations • Review and critique hymns used in sacramental celebrations to suggest how they assist in the making of meaning for the lives of believers • Record and share believers' experiences and understandings of the reception of a sacrament in different Christian denominations

Celebration and Prayer

Conceptual Organiser: Prayer and ritual give expression and meaning to experiences of God.

	Level 1	Level 2	Level 3
Core Learning Outcome	C1.2 Students express ideas and feelings about experiences of prayers and rituals.	C2.2 Students describe a range of purposes within a variety of prayers and rituals.	C3.2 Students design prayers and rituals for different contexts using a range of resources.
Students know	<p>Experiences of prayers and rituals</p> <ul style="list-style-type: none"> Liturgical seasons and celebrations (e.g. Lent / Easter, Advent / Christmas, Feast days) Days of significance (e.g. Anzac Day, birthdays, anniversaries, weddings, funerals) Communal prayer (e.g. family, school, class and parish celebrations and rituals) Personal prayer times (e.g. bedtime prayer, personal reflection, traditional prayers) Use of word, song and action in prayer and ritual 	<p>Variety of prayers and rituals</p> <ul style="list-style-type: none"> Lord's Prayer as a model for Christian prayer Prayers and rituals (e.g. Mass, assembly prayer, class prayer and rituals, reconciliation ritual, personal prayer) Traditional prayers (e.g. sign of the cross, Grace, morning prayers, Act of Sorrow, prayers to the saints, Hail Mary) <p>Purposes of prayers</p> <ul style="list-style-type: none"> To inspire To praise To seek help To seek direction and purpose Jesus' prayer life is a model for Christians <p>Purposes of rituals</p> <ul style="list-style-type: none"> To celebrate life events To make meaning of mystery To unite community To worship To express emotions To pass on beliefs To educate and enculturate To comfort To connect with the divine To mark rites of passage To celebrate seasonal events To memorialise 	<p>Contexts for prayer and ritual</p> <ul style="list-style-type: none"> Family Whole school Community Personal Global Class Parish Year level National <p>Range of resources</p> <ul style="list-style-type: none"> Diverse prayer text types (e.g. psalm, litany, chant, penitential, song, mantra, eucharistic, scriptural, aspirational, traditional, informal) Templates for designing prayers and rituals (e.g. Liturgy of Word, Liturgy of Eucharist) Symbolic objects and materials (e.g. Christian symbols, cloth, candles, incense) Ritual actions (e.g. sign of the cross, laying on of hands, anointing, elevation of the host) Liturgical resources (e.g. authorised Eucharistic Prayers for Children, quality prayer and ritual texts, Bible, music, art, movement, Biblical Concordance, liturgical calendar) Human resources (e.g. liturgists, participants and ministers)
Students can	<p>Express ideas and feelings</p> <ul style="list-style-type: none"> Create a wall chart to identify the colours, symbols and words associated with the liturgical seasons Complete a 'plus, minus, interesting' activity to share ideas and feelings about an experience of a school prayer celebration Collaboratively construct a Y-chart (looks like, sounds like, feels like) about the ritual celebration of a significant event (e.g. Anzac Day, birthday, wedding, school event) Create a 'touch table' of symbols associated with a ritual celebration (e.g. liturgical celebrations, days of significance, personal prayer) Create prayerful actions to accompany a song or prayer used in a class celebration 	<p>Describe</p> <ul style="list-style-type: none"> Collaboratively create a concept map to identify the purposes of different prayers and ritual actions used in the Mass (e.g. Penitential rite, prayers of intercession, Eucharistic Prayer, procession of the gifts, blessing) Use a T-chart to analyse the purposes contained within the Lord's Prayer (e.g. "Give us this day our daily bread" = to seek help) Complete a think – pair – share activity to reflect on the purposes of rituals conducted in class (e.g. start of term ritual, ritual at a time of sadness / crisis, ritual to welcome a new student) Create a big picture book to illustrate key phrases contained within a traditional prayer (e.g. Hail Mary, Glory Be, Act of Sorrow, Grace at mealtime) Analyse given references of Jesus at prayer and ritual to discover their purpose (e.g. praying in the desert, Garden of Gethsemane, Last Supper, preaching in the synagogue, on the cross) Collect prayers for use in a class prayer book addressing different purposes (e.g. to give thanks, to praise, to celebrate life events) 	<p>Design prayers and rituals</p> <ul style="list-style-type: none"> Create a litany of praise of God for the wonders of creation (e.g. 'string art litany', mantra, echo prayer, sung prayer and response) Collaboratively use templates to design and organise participation in a class ritual (e.g. reconciliation service, eucharistic celebration, affirmation ritual, celebration of learning, morning prayer) Design and prepare a sacred space using symbolic objects and materials for use with prayer or ritual (e.g. within the classroom, the Church, school foyer, outdoor environment) Use a Bible, Concordance, Children's Lectionary and other texts to select appropriate readings for dramatic presentation in a prayer or ritual (e.g. liquid pictures, statue mimes, dance, liturgical movement, role play) Collaborate with the local priest to design prayers and actions for participation in a parish weekday Mass Design and produce a prayer sheet for family use (e.g. Lenten resource, meal times, Advent prayer, morning / evening prayer)

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>C4.2 Students explore ways prayers and rituals incorporate liturgical resources to provide meaning for individuals and groups.</p> <p>Liturgical resources</p> <ul style="list-style-type: none"> • Church guidelines (e.g. the Directory for Masses with Children, General Directory for Catechesis, Ordo of the Mass, Children's Lectionary) • Resources for prayers and rituals (e.g. authorised Eucharistic Prayers for Children, quality prayer and ritual texts, Bible, Biblical Concordance, Prayer of the Church) • Sensory resources (e.g. music, voice, word, sound effects, silence, instruments, visual art, lighting effects, colour, movement, body language, gestures, incense, scented oils, food, tactile materials, touch) • Liturgical seasons and celebrations (e.g. liturgical calendar, colours, symbols) • Devotional life of Christians (e.g. icons, rosary, votive candles, religious art, relics, music, Blessed Sacrament, medals, scapulars, holy cards, statues) 	<p>C5.2 Students explain ways in which prayers and rituals reflect social and cultural influences.</p> <p>Social and cultural influences</p> <ul style="list-style-type: none"> • Accepted ways of being within societies and cultures (e.g. expression of emotions, dress, relating, communicating, working, worshipping, celebrating, recreating, culinary practices, attitudes and values, use of the Arts, laws, community, gender roles) • Regional differences in religious practice and imagery (e.g. celebration of the Eucharist, celebration of Christian death, rites of passage, holy days and festivals, fasting, reconciliation, iconography, statuary, religious art, Western and Eastern Rites) • Devotions for particular societies (e.g. Marian devotions, processions, fasting, sacred actions) • Current events and trends (e.g. ritual response to trauma, war, fear and suffering, significant world and local events) • Historical change of prayer and ritual (e.g. Church in Australia, Mass celebrated in the vernacular, devotion to Mary) 	<p>C6.2 Students analyse ways prayers and rituals reflect social and cultural influences across faith traditions.</p> <p>Social and cultural influences</p> <ul style="list-style-type: none"> • Accepted ways of being within societies and cultures (e.g. expression of emotions, dress, relating, communicating, working, worshipping, gender roles, celebrating, recreating, culinary practices, attitudes and values, use of the Arts, laws, politics, social status, social roles, community) • Accepted ways of being within religious traditions (e.g. Buddhism in Asian and Western societies, Judaism in Israel and America, Islam in Iran and Australia, Christianity in Africa and South America) • Variations within faith traditions (e.g. Mahayana and Theravada Buddhism, Orthodox and Liberal Judaism, Shi'ite and Sunni Muslims) <p>Prayers and rituals across faith traditions</p> <ul style="list-style-type: none"> • Rituals of initiation • Funeral rites • Prayer text types and uses • Rites of passages • Holy days and festivals
<p>Explore ways</p> <ul style="list-style-type: none"> • Complete a 'plus, minus, interesting' chart for evaluation of the use of sensory resources in a selected prayer or ritual (e.g. use of music, colour, movement) • Use a 5Ws + H chart as a design template to create a meaningful Eucharistic celebration • Interview participants following a ritual to identify strengths and weaknesses in relation to its effectiveness • Participate in a class workshop led by a local liturgist to explore ways of using Church guidelines effectively in creating meaningful liturgical celebrations • Create a gallery display of devotional objects with explanatory presentations about how the objects help provide meaning for individual and group prayer / ritual. • Take a 'behind the scenes' guided tour of a local church to explore the parish's use of a range of liturgical resources to celebrate the seasons of the Church meaningfully • Create a database of liturgical resources under selected themes for use throughout the year in class celebrations • Create a picture dictionary explaining the origins, meaning and use of common symbols, objects, colours and actions associated with liturgical celebrations 	<p>Explain ways</p> <ul style="list-style-type: none"> • Prepare a multi-modal presentation on regional differences in religious practice and imagery (e.g. celebration of a feast day, Eucharist, reconciliation, religious art, depictions of Jesus and Mary) • Observe / participate in and describe ways a contemporary ritual reflects cultural and social influences (e.g. funeral, community crisis ritual, marriage, indigenous reconciliation, national historical celebrations) • Prepare a report on how prayer, ritual and devotional life at a particular point in history reflected social and cultural influences of the time (e.g. Corpus Christi procession in 1950's Australia, Gregorian chant in Middle Ages, hymn, "Faith of our Fathers" in 19th Century Ireland, Latin Mass in pre-Vatican II era, reception of Eucharist in pre-Reformation Europe, devotion to relics in Middle Ages) • Prepare a folio collection to illustrate how the arts represent changes in Marian devotion over time (e.g. painting, statues, music, literature, film) • Create a PowerPoint presentation identifying the influences of society and culture on images of Jesus. 	<p>Analyse ways</p> <ul style="list-style-type: none"> • Create a class multi-faith expo highlighting social and cultural influences on prayers and rituals in each faith tradition • Complete a retrieval chart depicting social and cultural influences on the celebration of rites of passage across diverse faith traditions (e.g. initiation, marriage, death, adulthood) • Conduct a web search exploring differences in the practice of prayer and ritual within a faith tradition (e.g. Orthodox and Liberal Judaism, Pentecostal Christian and Catholicism, Shi'ite and Sunni Muslims) • Use film / video extracts to accompany an oral presentation on the diversity of prayer practices across faith traditions (e.g. meditation, prostration, whirling Dervishes, ecstatic practices, kneeling) • Use a jigsaw strategy to analyse how religious dress and accoutrements in religious rituals reflect social and cultural influences (e.g. priests' vestments, Shinto priests' dress, prayer shawls and yarmulkes in Judaism, saffron robes in Buddhism) • Communicate with a member of a faith tradition about the social and cultural challenges of observing prayer and ritual practices in a foreign culture (e.g. a Muslim in Australia, a Buddhist in a European country, an Hasidic Jew in America)

Celebration and Prayer

Conceptual Organiser: Spirituality is expressed in contexts within and beyond Christianity.

	Level 1	Level 2	Level 3
Core Learning Outcome	C1.3 Students describe experiences of mystery and wonder to communicate understandings of spirituality.	C2.3 Students explore ways spirituality contributes to personal identity.	C3.3 Students identify a variety of expressions of spirituality in the Christian tradition.
Students know	<p>Experiences of mystery and wonder</p> <ul style="list-style-type: none"> • God as creator is worthy of praise • Mystery of creation • All creation is good • The beauty, diversity and interconnectedness of nature • The night sky • Birth of a sibling • The wonder of human life • The wonder of me • Death of a pet <p>Understandings of spirituality</p> <ul style="list-style-type: none"> • God within and beyond nature • Humans are created in the image and likeness of God • Awareness of self as part of God's creation • Awareness of God within self and all of creation • God is revealed through relationships with all of creation 	<p>Contribution of spirituality to personal identity</p> <ul style="list-style-type: none"> • Aspects of identity (e.g. physical, spiritual, emotional, intellectual, relational) • Sense of self in the world (e.g. family, individual, community, school, nature, nationality, cultural heritage) • Sense of self as a spiritual being (e.g. connectedness to God, nature, others and inner self) • Spiritual health is nurtured (e.g. life experience, prayer, community, faith, hope, love, relationships with people and creation, worship, meditation, reflection) • Humanity is called to goodness and holiness (e.g. Jesus as a model for Christian life, created in the image of God) • Formation of values and beliefs (e.g. experiencing love leads to valuing love) • Spirituality assists meaning making (e.g. suffering, joy, death, purpose, origins) 	<p>Expressions of spirituality in the Christian tradition</p> <ul style="list-style-type: none"> • School charism • Religious life • Marian spirituality • Spirituality traditions (e.g. Ignatian, Benedictine, Josephite, Franciscan, Augustinian) • Spirituality of service (e.g. Mercy, Edmund Rice, Vincent de Paul, Maximillian Kolbe, Jean Vanier) • Religious art and music • Icons • Prayer and meditation groups (e.g. Taize, Carmelite) • Devotional practices (e.g. sodalities, fasting, almsgiving, styles of prayer)
Students can	<p>Describe experiences to communicate understandings</p> <ul style="list-style-type: none"> • Undertake a nature walk identifying creatures and plants in the natural world and discuss experiences of themselves as a part of God's creation • Conduct an image search through magazines / internet to locate pictures of the universe and use them to collaboratively construct a class mural on the wonders of creation • Construct a 'star chart' (looks like, feels like, sounds like, tastes like, smells like) to record a brainstorm of experiences of the mystery and wonder of creation (e.g. beach walk, rainforest walk, school environment, scented garden, recent holiday experiences, produce 'tasting') • Share responses to a multi-modal reflection based on images of creation (e.g. sunsets, ocean environment, space, mountains, wildlife) • Illustrate a prayer of praise or scripture passage related to creation (e.g. Psalm 8, Psalm 139, Mt 6:25-34) • Collaboratively prepare and present mimed actions to accompany a song of praise for creation • Create a prayer space that incorporates symbols, images and objects in praise of God the creator 	<p>Explore ways</p> <ul style="list-style-type: none"> • Participate in 'photo-language' activities to select and share images which represent aspects of their identity at given times (e.g. feelings, body image, values and beliefs, relationships with God and others) • Collaboratively construct a world map that represents the places of origin for class families and share family customs and traditions from those places • Participate in a class ritual where they select and share symbols and objects to explore their connectedness with God and others • Contribute a to class 'recipe book for spiritual health' to identify ideas and activities that nurture spiritual health (e.g. prayer, reflection, meditation, centering activities, positive relationships, ritualising, care of physical body, artistic expression, belonging, affirmation, learning, love, helping others, religious belief) • Complete a T-chart that links 'things Jesus did' and 'things we can do' (e.g. praying, helping others, believing, friendship with others, including, connecting with nature, quiet time) • In a small group, create a simple ritual to assist class members to reflect on a time of sadness or joy 	<p>Identify</p> <ul style="list-style-type: none"> • Use images and words to create a story map of events, actions and motivations in the life of a person associated with the school charism / spirituality • Complete a 5Ws + H retrieval chart to record important aspects of the mission and spirituality of a religious institute associated with the school • Conduct an internet image search for examples of religious art from a variety of time periods and identify elements of the spirituality reflected • Use a digital camera to create a virtual gallery with explanatory notes about the meaning and use of the religious imagery, icons and statuary located in and around the school environment • Construct a big book dictionary illustrating and explaining the variety of devotional practices experienced personally or by members of the extended family • Complete a concept map to record diverse beliefs and understandings about Mary (e.g. titles for Mary, devotional practices, prayers, hymns, scriptural references, feast days, apparitions, spirituality) • Submit ideas for the design of a sacred space in the school grounds

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>C4.3 Students examine how the spirituality of significant people within and beyond the Christian tradition influences individuals and communities.</p> <p>Spirituality of significant people</p> <ul style="list-style-type: none"> • Reflection of the spirituality of significant people on the school / parish community (e.g. school patron saint, founders of religious orders, religious and lay leaders of the school community) • Influence of founders of religious orders on their community and wider society (e.g. Mary MacKillop – Josephite, Edmund Rice – Christian Brothers, Marcellin Champagnat – Marists, Catherine McAuley – Mercy, Mary Ward - IBVM) • Significant people (e.g. Gandhi, Mother Teresa, Nelson Mandela, Ruth Park, Dalai Lama) • Significant Australians (e.g. 'Weary' Dunlop, Peter Garrett, Bruce Dawe, Oodgeroo Noonucal, Tim Costello) • Significant spiritual elders (e.g. grandparents, community leaders, family members, wisdom figures) • Significant spiritual writers and artists (e.g. Anthony de Mello, Bruce Prewer, Noel Davis, Michael Leunig, Carolyn Jones, Arthur Boyd, Michelangelo, John of the Cross, Catherine of Siena) 	<p>C5.3 Students investigate ways spiritual movements within and beyond the Christian tradition are responses to the human quest for meaning and transformation.</p> <p>Spiritual movements within the Christian tradition</p> <ul style="list-style-type: none"> • Benedictine monasticism • Franciscan spirituality • Spirituality of theologies (e.g. creation, liberation, feminist) • Asceticism • Piety (e.g. pious practices, icons, devotional practices, Benediction, scapulars, holy cards, statues, pilgrimages) • Eucharistic devotion • Spirituality of service • Pentecostal movements <p>Spiritual movements beyond the Christian tradition</p> <ul style="list-style-type: none"> • Zen Buddhism • Hermits • Hasidic Judaism • Aboriginal spiritualities • Transcendental meditation <p>The human quest for meaning and transformation</p> <ul style="list-style-type: none"> • The quest for meaning is part of the human condition (e.g. purpose and direction, identity, leading a worthwhile life, death, success, the existence / nature of God, fulfillment, meaning of suffering) • The human capacity for transformation (e.g. reflective practices, metanoia – change of heart, inner conversion, personal development, reconciliation, search for wholeness) 	<p>C6.3 Students use elements of spiritual traditions and their own experience to express a vision of a preferred future.</p> <p>Elements of spiritual traditions</p> <ul style="list-style-type: none"> • The ultimate Other • Sacred and other texts • Stories and accounts • Way of being • Significant leaders • Use of art and symbol • Outreach and mission • Prayer and meditation • Ritual and devotional practices <p>Issues for a preferred future</p> <ul style="list-style-type: none"> • Political • Social / Cultural • Economic • Ecological • Scientific / technological • Religious <p>Expressions of a future vision</p> <ul style="list-style-type: none"> • Wish list • Vision statement • Contracts • Predictions • Estimations • Covenants • Statements of commitments • Futuristic representations in the arts • Beliefs • Reflection • Community • Transformation • Quest / journey • Dreams for a future • Utopian narratives • Lists of goals • Prophecies • Pledges • Strategic directions
<p>Examine</p> <ul style="list-style-type: none"> • Complete a 'cause and effect' flow chart identifying how the spirituality of significant people is reflected in the school / parish community • Complete a 'values search' analysis to identify the values underpinning the life and spirituality of a significant person or elder connected to the student • Prepare a multi-modal presentation on the spirituality of the founder of a religious order / institute and its influence on their community and wider society • Apply De Bono's thinking hats to an examination of the life, motivation and values of a significant person and their influence on others and present the findings in a written or oral report • Conduct an 'evening of the eminent's' where students make an 'in-character' presentation about a significant person and how their spirituality has influenced others • Collaboratively prepare a 'This is Your Life' presentation about the life of a significant spiritual writer or artist, including 'guest appearances' by those who have been influenced by the person's spirituality • Write an obituary, epitaph or eulogy outlining the spiritual journey of the founder of a religious order / institute 	<p>Investigate ways</p> <ul style="list-style-type: none"> • Collaboratively research and prepare a multi-modal presentation that reflects on key questions of the human quest for meaning and transformation (e.g. Where does humanity come from? Who am I? How do I find purpose and direction? Why is there suffering in the world? What happens after death?) • Investigate how spiritual movements have responded to questions surrounding the human quest for meaning and transformation (e.g. Buddhist response to suffering, Hindu understanding of death and rebirth, Islamic understanding of care for others, Christian understanding of mission) • Prepare and conduct an interview with a Catholic person whose personal quest for meaning and transformation has been influenced and informed by specific pious practices • Prepare a written report on how diverse spiritual movements have responded to the material world and developed alternative ways of being • Create a concept map showing the diverse ways a spirituality of service is enacted 	<p>Express a vision</p> <ul style="list-style-type: none"> • Design a vision statement for a preferred future considering the following design elements: past and present practices, contemporary needs, issues and contexts, authentic and relevant beliefs and practices (e.g. a class / school vision statement, a vision for a purposeful adult life, a vision for living justly) • Design an artistic representation of a preferred future drawing on beliefs and texts about wealth, poverty and sharing from a spiritual tradition to address an economic issue (e.g. feeding the world, third world debt, economically sustainable future, consumerism, economic rationalism) • Write a prophetic speech, informed by a particular spiritual tradition, highlighting a vision for future access to the benefits of science and technology (e.g. critique current practice and propose alternative wisdom) • Write a utopian narrative about a world in which diverse religious traditions co-exist harmoniously to create a world of peace and tolerance • Adapt an existing vision statement to create a new futuristic vision for a particular group by incorporating elements of a spiritual tradition (e.g. Martin Luther King's "I have a dream", Micah 6:8, workplace vision statement)

Morality

Conceptual Organiser: Christian morality is grounded in Scripture, Church teachings and human wisdom.

	Level 1	Level 2	Level 3
Core Learning Outcome	M1.1 Students examine actions described in religious and other texts to identify messages about morality.	M2.1 Students make links between moral messages in religious and other texts and life experiences.	M3.1 Students explore messages in religious and other texts to identify Christian moral values.
Students know	<p>Messages about morality</p> <ul style="list-style-type: none"> Christians are called to: love God, love and care for self, love and care for others God as creator and sustainer of all life Humans are called to respect and care for God's creation Humans are created in the image of God Choices between right and wrong involve the whole person – emotions, feelings and reasoning Thinking impacts on actions Actions have personal and social consequences 	<p>Moral messages in religious and other texts</p> <ul style="list-style-type: none"> Sacredness of God, creation and humanity Ways of relating peacefully The forgiveness and mercy of God is unlimited to all who seek it Life in the Spirit involves charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self control, chastity Respect for self and others Sin is a choice away from God <p>Life experiences</p> <ul style="list-style-type: none"> Experiences of forgiveness and reconciliation Experiences of kindness, generosity, joy, gentleness, goodness Experiences of loving and being loved Experiences of awe and wonder of creation Negative life experiences (e.g. loss, grief, disaster, violence, pain, rejection) 	<p>Christian moral values</p> <ul style="list-style-type: none"> The Ten Commandments outline values such as love and respect for God, humanity and creation Jesus lived and taught love of God and neighbour as the greatest commandment Values found in the Beatitudes provide a basis for Christian morality Each person is worthy of dignity and respect The values of inclusivity and compassion are reflected in the Church's preferential option for the poor Theological virtues of faith, hope and love orient Christians to God
Students can	<p>Examine actions to identify messages</p> <ul style="list-style-type: none"> Collaboratively create a fold-out scrap book that presents examples of the seven creative actions of God in Genesis (1:1 – 2:4) matched with shared understandings of messages for human action Locate and share examples of individuals living out Jesus' call to care for others from a variety of texts (e.g. picture books, story books, magazines, TV programs, songs, video games, films) Dramatise the actions of characters in a story from scripture that demonstrates a message about morality (e.g. Jesus including children, Zacchaeus changing his life, Jesus healing the sick, interactions between Joseph and his brothers) Collaboratively construct a T-chart that depicts the consequences of characters' choices between right and wrong described in a story Create a feelings graph for each character in a story that involves choices between right and wrong Create a Y-chart describing emotions / feelings, thinking and actions of characters in children's stories 	<p>Make links</p> <ul style="list-style-type: none"> Construct a consequence chart depicting possible life implications from moral messages in a text Collaboratively construct scenarios based on a 'what if...' strategy using moral messages in religious and other texts (e.g. what if everybody practised charity, kindness, generosity? what if nobody forgave others?) Collaboratively construct scenarios based on alternative moral choices to those made by characters in stories (e.g. parable of the good Samaritan, parable of the loving father, fairy tales, fables) Share life experiences that parallel or illustrate moral messages in religious and other texts Construct a character profile of individuals in texts whose lives were affected by making choices they believed to be right Dramatise real-life scenarios that require the application of moral messages identified in religious and other texts (e.g. respect for others, relating peacefully, forgiving others, being gentle) Apply a 5Ws + H strategy to analyse the moral choices of characters in religious and other texts 	<p>Explore messages to identify Christian moral values</p> <ul style="list-style-type: none"> Construct a T-chart to identify the Christian moral values associated with each of the commandments in the Decalogue Create a poster to illustrate scenes from a variety of texts that depict a common Christian moral value (e.g. hope, unconditional love, justice, mercy, forgiveness) Construct and present a modern fable to illustrate a Christian moral value that has been identified in religious and other texts Script and present an interview with characters from texts to explore their perspectives on the Christian moral values that informed their actions Create a multi-modal presentation to identify the Christian moral values that are present or challenged by messages in secular texts (e.g. films, advertisements, TV programs, computer games, comics) Create a collage of newspaper articles that present good news stories that support Christian moral values Create an A-Z word bank of Christian moral values from religious and other texts

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>M4.1 Students explore implications of Church teachings and human wisdom for personal moral behaviour.</p> <p>Church teachings and human wisdom</p> <ul style="list-style-type: none"> • The Beatitudes • The Christian duty to worship God is both personal and communal • Concern for the common good is a basic principle of social morality • Actions give witness to values • Sin is a human choice against conscience and against good • The action of the Holy Spirit in life leads to truth in living • Wisdom is God's gift to humanity • Human reason naturally seeks after the truth • Natural Law is the human tendency towards good • Moral choices are assisted by a well formed and informed conscience • Wisdom figures in historical and contemporary contexts 	<p>M5.1 Students investigate connections between Church teachings and human wisdom in moral issues.</p> <p>Church teachings and human wisdom</p> <ul style="list-style-type: none"> • Sacredness of human life • Stewardship of creation • Social teachings of the Church • Sin as part of the universal human experience • Wisdom involves the ability to grasp the truth • Wisdom literature of the Bible (e.g. Proverbs, Ecclesiastes) • Wisdom is developed through reflection, intuition, experience, reason and discernment • The wisdom of societal elders <p>Moral issues</p> <ul style="list-style-type: none"> • Environmental (e.g. land clearing, subsidiarity, greenhouse gases) • Justice and peace (e.g. freedom of religion, plight of the poor, homelessness, ethical behaviour in business) • Human rights (e.g. equality, refugees, genocide, crime and punishment) • Expressions of sexuality (e.g. discrimination, gender, stereotyping, identity) 	<p>M6.1 Students analyse interactions between Church teachings, human wisdom and social codes in moral issues.</p> <p>Church teachings, human wisdom and social codes</p> <ul style="list-style-type: none"> • Moral questions require the application of moral principles • Principle of subsidiarity • Diverse cultural approaches and attitudes to moral issues (e.g. value of human life, place of humanity in creation, role of scientific knowledge, gender roles) • Differing social codes and laws (e.g. United Nations declarations, self defence, drug use, sexual expression, environmental protection, gender status) • Contribution of the media • Wisdom literature of the Bible (e.g. Job, Psalms) • Concept of social sin <p>Moral issues</p> <ul style="list-style-type: none"> • Bioethical (e.g. euthanasia, abortion, foetal stem cell research) • Life issues (e.g. drug use, consumerism, greed) • Technological (e.g. use of internet, privacy issues, access to resources, planned obsolescence) • Economic (e.g. poverty, economic imperialism, world debt) • Environmental (e.g. pollution, degradation)
<p>Explore implications</p> <ul style="list-style-type: none"> • Create a 'personal values charter' drawn from research into Church teachings and wise sayings about moral behaviour • Create concept maps on contemporary applications of Christian moral values contained within the Beatitudes • Devise practical strategies for individuals to act in ways that reflect concern for the common good (e.g. use of water resources, maintaining harmony, respect for property, equalising distribution of wealth) • Use De Bono's thinking hats to explore the life of a wisdom figure and their potential influence on personal moral behaviour today • Create a poster presentation on the variety of ways in which individuals could live out the Christian moral duty to worship God communally and personally • Write a series of journal entries linking personal actions over a period of time with Christian moral values 	<p>Investigate connections</p> <ul style="list-style-type: none"> • Create a 'justice wall' using newspaper articles and internet resources depicting just and unjust practices in the local community • Create a connection web illustrating commonalities and differences between Church teachings and human wisdom in relation to an environmental issue • Complete a 'for and against' analysis of a human rights issue drawing on Church teachings and human wisdom (e.g. exploitation of labour, denial of rights to women, child soldiers, detention of refugees) • Conduct a small group debate on a moral issue, drawing on Church teachings and human wisdom to present the case (e.g. gender discrimination, identity) • Complete a 5Ws + H strategy comparing the exercise of moral authority within the Church and wider society • Create a flow chart linking Church teachings and international charters relating to justice, peace and environmental issues (e.g. Earth Charter, UN Principles for Older Persons, UN Declaration on the Rights of Children) 	<p>Analyse interactions</p> <ul style="list-style-type: none"> • Create a three-circle Venn diagram to analyse the areas of agreement and disagreement between church teachings, human wisdom and social codes in relation to a bioethical moral issue (e.g. euthanasia, foetal stem cell research, in-vitro fertilisation, cloning, abortion) • Identify moral principles by processing interactions between Church teachings, human wisdom and social codes using a video on an economic issue • Prepare a semantic web on the morality of a life issue that reflects interactions between diverse attitudes and perspectives (e.g. recreational drug use, cult of the body, media censorship) • Research and present an investigative report on the moral implications of the impact of technology on a justice, environmental or bioethical/life issue (e.g. copyright, cult of the car, cosmetic surgery) • Create a multi-modal presentation to analyse the moral, legal and social interactions on a current issue (e.g. imperative to admit fault and financial liability, responding to the need of others and legal vulnerability, telling the truth and legal presumption of innocence, spirit of the law and letter of the law)

Morality

Conceptual Organiser: Moral living is shaped by personal, social and cultural factors.			
	Level 1	Level 2	Level 3
Core Learning Outcome	M1.2 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong.	M2.2 Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.	M3.2 Students explore personal and social expectations and implications to critically appraise moral choices.
Students know	<p>Right and wrong behaviours</p> <ul style="list-style-type: none"> Affirming / hurtful behaviours (e.g. inclusion, praise, pushing, name calling) Caring / careless behaviours (e.g. helping others, cleaning up, littering, neglecting) Respectful / disrespectful behaviours (e.g. speaking politely, following directions, stealing, cheating, gender stereotyping) Creative / destructive behaviours (e.g. working to ability, using gifts and talents, participating, graffiti, damaging property) Supportive / neglectful behaviours (e.g. exercise, healthy eating, rest, poor diet, unsafe actions, poor hygiene) 	<p>Factors that influence behaviours</p> <ul style="list-style-type: none"> School and classroom codes of behaviour Family expectations Societal laws (e.g. property, safety, traffic, environment) Cultural codes (e.g. respect for elders, duty, honour / shame, gender expectations) Religious values and principles (e.g. Golden Rule, forgiveness) Role models (e.g. heroes, saints, societal figures) Peers Rights and responsibilities Personal emotions, attitudes and reasoning (e.g. fear, acceptance, rebellion, love, hope) Authority figures (e.g. police, teachers, clergy) Abilities and limitations 	<p>Personal expectations and implications</p> <ul style="list-style-type: none"> Human freedom and responsibility are not perfect but are limited by physical and psychological factors Individual conscience Individual rights and responsibilities <p>Social expectations and implications</p> <ul style="list-style-type: none"> Humans are by nature communal – responsibility to common good Respect for each person's dignity – responsible behaviour towards others Families shape moral values – each member of the family has responsibilities towards the others The Church and its teachings shape moral values Relationships with peers Ethos of the school community Cultural influences Popular culture (e.g. music, fashion, advertising, media) Gender roles
Students can	<p>Create and reflect on scenarios to identify behaviours</p> <ul style="list-style-type: none"> Create a role play demonstrating hurtful behaviours and then replay the scene substituting with affirming behaviours Identify examples of uncaring behaviours in texts and share suggestions for alternative caring behaviours Create 'choose your own adventure' stories that provide different suggestions of caring behaviours Engage in a think – pair – share activity to develop a list of practical ways of relating respectfully to other people (e.g. asking to borrow something, seeking help, saying no, helping others) Create liquid pictures to illustrate creative and destructive behaviours Construct a picture collage to illustrate contrasts between supportive and neglectful behaviours 	<p>Identify factors to clarify ideas about moral living</p> <ul style="list-style-type: none"> Collaboratively brainstorm ideas about relating responsibly in order to create a classroom code of behaviour Construct a coat of arms that depicts family rules and expectations Create a 'wall of fame' of people whose actions are an example to others of ways to behave Collaboratively construct a concept map of the influence of various people on a particular behaviour Discuss ideas about what is considered 'right' and 'wrong' behaviour for boys and girls in school activities Create and illustrate a big book that depicts important societal rules and laws for living in a community Complete a T-chart that links rights and responsibilities of students in the school community 	<p>Explore to critically appraise</p> <ul style="list-style-type: none"> Graph the 'pressure points' on a plot profile indicating levels of expectations from others impacting on personal moral choices Visually represent three types of expectations on a moral choice (e.g. socially prescribed, self / internalised, other-oriented expectations) Create two concentric circles ('circle of influence', 'circle of concern') to explore personal expectations on a moral choice Create a collage that represents the cultural influences impacting on moral choices (e.g. advertising, music, media, fashion) Create a sociogram illustrating how relationships between self, family members and peers impact on personal moral choices Step into the shoes of characters in stories to explore the implications of personal and social expectations on moral choices of characters

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>M4.2 Students construct moral decision-making processes using informed personal, social and cultural perspectives.</p> <p><i>Personal, social and cultural perspectives</i></p> <ul style="list-style-type: none"> • Moral choice involves discernment and action • Environmental perspectives impacting on moral choice • Moral behaviour involves consideration beyond the letter of the law • Scientific and technological perspectives • Primacy of the informed individual conscience <p><i>Moral decision-making processes</i></p> <ul style="list-style-type: none"> • STOP model (Pennock) • Ten-step moral decision-making process (McCarty) • KWHL strategy (Know – Want to know – How to find out – what has been Learned) • Five steps of Krathwohl's taxonomy • De Bono's Thinking Hats and Action Shoes • P.M.I. analysis • S.W.O.T. analysis • Ten steps to problem solving (e.g. make a list, create a table, visually represent) • S.C.A.M.P.E.R. strategy 	<p>M5.2 Students develop and justify strategies for maintaining moral integrity in response to personal, social and cultural expectations.</p> <p><i>Personal expectations and moral integrity</i></p> <ul style="list-style-type: none"> • Forming conscience • Balancing conflicting life choices • Motivation and will • Sexual identity and integrity • Abilities and limitations • Psychological factors (e.g. perfectionism, self concept, body image) <p><i>Social expectations and moral integrity</i></p> <ul style="list-style-type: none"> • Addictive behaviours threaten social well-being • The influence of media • Social codes (e.g. laws, acceptable practices in social settings, peer pressure) <p><i>Cultural expectations and moral integrity</i></p> <ul style="list-style-type: none"> • Cardinal virtues (e.g. prudence, justice, fortitude, temperance) • Church moral teachings • Influence of belief on moral integrity 	<p>M6.2 Students investigate the capacity of a variety of models of moral living to shape and inform Christian moral decision-making.</p> <p><i>Models of moral living</i></p> <ul style="list-style-type: none"> • Four principles approach – i.e. autonomy, justice, avoiding wrong-doing, doing good (Beauchamp & Childress) • Principles of Catholic moral teaching – i.e. sacredness of life, innate dignity of human life, truth-telling, common good, justice, preferential option for the poor • Natural law as the innate knowledge of right and wrong • Moral principles from world religions (e.g. Noble Eightfold Path, Five Pillars of Islam, principle of yoga in Hinduism, Torah) • Stages of moral development (Kohlberg) • Utilitarian approach (John Stuart Mill) • Rights approach (Immanuel Kant) • Fairness or justice approach (Aristotle) • Common good approach (Plato, Cicero) • Virtues approach (based on cardinal virtues) • Proportionalism • Consequentialism • Contextual approaches (e.g. situation ethics)
<p><i>Construct moral decision-making processes</i></p> <ul style="list-style-type: none"> • Develop case studies (short narratives) where characters use a blend of strategies from decision-making processes in making a moral decision • In groups, explore the efficacy of various decision-making processes when applied to the same moral issue • Create a cartoon strip with thought bubbles to identify some decision-making processes used by people in the Christian tradition • Develop a 'values check list' to critique the actions and decisions of characters featured in computer games • Create a 'concept triangle' to rank six selected influences that inform individual conscience • Use a graphic organiser to process thinking on a visual depiction of a moral decision (e.g. political cartoon, advertisement) • Construct a flow chart depicting a personal process used for discernment and action in relation to a moral decision (e.g. bullying in the playground, informing on another student) 	<p><i>Develop and justify strategies</i></p> <ul style="list-style-type: none"> • Create a personal mission statement for maintaining moral integrity • Visually represent 'life lines' for maintaining moral integrity during personally challenging times (e.g. personal life lines: resilience, prayer, positive thinking, reading and reflection, past experience; social life lines: peers, friends, family, clergy, teachers, Kids Helpline; cultural life lines: societal elders, wisdom figures, role models, cultural codes) • Develop and justify the use of a decision-making matrix in response to diverse expectations on a moral issue. • Review and report on strategies for maintaining moral integrity used by people within the Christian tradition (e.g. Mother Teresa – service, St Thomas More – faithfulness and witness, Teresa of Avila – prayer and reflection) • Use newspaper headlines to create scenarios and suggest and justify strategies for maintaining moral integrity in society 	<p><i>Investigate</i></p> <ul style="list-style-type: none"> • Use a T-chart to compare the application of two different models of moral living to a moral issue • Isolate the core principle or value foundational to each of a variety of models and make links with Christian moral principles • Construct a flow chart that links elements from a number of models of moral living for use in Christian moral decision-making • Use a S.W.O.T. strategy to analyse the appropriateness of particular models within a Christian moral decision-making process • Create a multi-modal presentation to compare and contrast the models of moral living espoused by different world religions • Redesign a secular model of moral living to incorporate selected principles of Catholic moral teaching for use in a real-world scenario • Create a fictional scenario depicting moral decisions that illustrate Kohlberg's stages of moral development

Morality

Conceptual Organiser: Christian morality is expressed through action for justice.

	Level 1	Level 2	Level 3
Core Learning Outcome	M1.3 Students illustrate just and peaceful relationships by reflecting on just and unjust ways of acting.	M2.3 Students describe the personal and social consequences of just and unjust actions.	M3.3 Students investigate the contribution of individuals and groups within and beyond the Christian tradition in promoting just ways of acting.
Students know	<p>Just and peaceful relationships</p> <ul style="list-style-type: none"> Showing love and respect to others Living safely and happily together is part of God's plan Working and playing cooperatively Peaceful ways of interacting Respecting difference among peers Harmony at home <p>Just and unjust ways of acting</p> <ul style="list-style-type: none"> Society's laws are meant for the good of all Personal gifts and talents are to be used for the good of others as well as self God gives humans the freedom to choose Freedom to choose is to be used responsibly Resolving differences peacefully Unjust actions (e.g. bullying, excluding, teasing, physical injury, stealing) Just actions (e.g. helping, including, affirming, sharing) 	<p>Personal and social consequences of just actions</p> <ul style="list-style-type: none"> Belonging and inclusion are fostered People are treated fairly Peaceful and just relationships are developed People feel safe and secure People are treated with respect People feel content and happy People understand what is right People live in harmony with the natural world Differences are respected and celebrated <p>Personal and social consequences of unjust actions</p> <ul style="list-style-type: none"> People are excluded and feel they don't belong People are treated unfairly Violence and bullying occurs People feel unsafe and fearful People are treated with disrespect People feel anxious and unhappy People are unclear about how to act People abuse the natural world Differences are treated with suspicion 	<p>Individuals and groups who have promoted just ways of acting</p> <ul style="list-style-type: none"> Saints (e.g. Francis and Clare of Assisi, Vincent de Paul, Damien of Molokai, Peter Claver, Maximilian Kolbe, Mary MacKillop, Thomas More) Religious figures (e.g. Nano Nagle, Catherine McAuley, Elizabeth Seton, Edmund Rice, Oscar Romero, Dalai Lama, Desmond Tutu, Fr Frank Brennan, Sr Veronica Brady, Rev Ted Noffs, Dorothy Day) Political figures (e.g. Gandhi, Nelson Mandela, Peter Garrett, Bob Brown, Sir William Deane, Aung San Suu Kyi, Xanana Gusmao) Groups (e.g. Society of St Vincent de Paul, Amnesty International, Greenpeace, Salvation Army, Religious Institutes, World Wildlife Fund, UNESCO, United Nations, Red Cross / Crescent, Médecins Sans Frontières, Rosies Mission, Caritas, Ecumenical Coffee Brigade, Brisbane City Mission, Karuna Hospice Service, community service groups, parish care & concern / justice groups, Planet Ark, Oxfam, Australian Commission for Justice, Peace and Ecology) <p>Just ways of acting</p> <ul style="list-style-type: none"> Characteristics of acting justly (e.g. sincerity, compassion, non-violence, hopefulness, consideration, care for the less fortunate, speaking up)
Students can	<p>Illustrate</p> <ul style="list-style-type: none"> Draw and discuss 'tick and cross' pictures to show just ways of acting (tick pictures) and unjust ways of acting (cross pictures) Collect pictures created by students depicting just / unjust ways of acting to use in a 'silent card shuffle' where cards are sorted into two columns and decisions are justified and refined Create a word and picture bank of peaceful ways of interacting Create a 'same/different' chart that illustrates and celebrates the variety of qualities students in the class possess Role-play ways differences can be resolved peacefully Create and categorise animated words that depict the emotional attribute associated with each (e.g. 'hate' in red, bold, explosive font) Create a Y-chart collage depicting what just and peaceful relationships look like, feel like, sound like 	<p>Describe</p> <ul style="list-style-type: none"> Role-play playground scenarios to describe the personal and group consequences of unjust actions and replay to depict alternative endings Design a consequences wheel based on just and unjust actions described in stories Create a 'cityscape collage' using newspaper print and pictures to depict social consequences of just and unjust actions Use De Bono's thinking hats to explore personal and social consequences of just actions depicted in scriptural texts Create a 'Day in the Life of my Family' storyboard for use in sharing stories about positive personal and social consequences of just actions Create a picture concept map using pictures located through the internet that show the social consequences of just and unjust environmental actions Develop 'what if...' scenarios based on core values to describe the positive consequences of just actions 	<p>Investigate contributions</p> <ul style="list-style-type: none"> Brainstorm and discuss the phrase 'acting justly' (e.g. Y-chart analysis; Frayer Concept Model – definition, characteristics, examples, non-examples) Create a word bank / graffiti wall of synonyms and antonyms to explore the qualities and characteristics of just and unjust ways of acting Create a justice directory of Christian individuals and groups who promote just ways of acting in the local community / Australia / the world Create a 'Peoplescape' of individuals who have acted justly for others in the local community / Australia / the world Collaboratively create a board game depicting the positive and negative contributions of individuals and groups to issues of justice Complete a 'futures wheel' predicting what might happen if groups promoting just ways of acting were appropriately funded and supported (e.g. Caritas, Greenpeace, Red Cross, UNESCO, Médecins Sans Frontières, Amnesty International)

The following elaborations are examples only of what students *know* and *can do*, and should not be considered prescriptive or exhaustive.

Level 4	Level 5	Level 6
<p>M4.3 Students develop and implement strategies to promote just ways of acting in the local community.</p>	<p>M5.3 Students explain the contribution of Church social teaching to action for justice.</p>	<p>M6.3 Students apply understandings of Church social teaching to argue a proposal for a just response to a contemporary issue.</p>
<p>Justice issues in the local community</p> <ul style="list-style-type: none"> • Environmental (e.g. graffiti, vandalism, pollution, waste disposal, land clearing, reclamation of wetlands, protection of local flora and fauna species, waterways) • Economic (e.g. community housing, banking services, equity of service provision, homelessness, employment) • Cultural (e.g. racism, multiculturalism, language barriers, religious intolerance, integration of minority groups) • Political (e.g. community consultation, local issue interest groups, access to political representatives, welfare provision) • Infrastructure (e.g. provision of green space, libraries, public transport, recreational facilities, educational facilities, health) • Social (e.g. community cohesiveness, community services, neighbourhood safety and security) <p>Just ways of acting</p> <ul style="list-style-type: none"> • Spiritual and corporal works of mercy (e.g. instructing, comforting, forgiving, feeding the hungry, sheltering the homeless, visiting the sick and aged) • Conversion of heart underlies authentic social change • Respect for religious, social and cultural diversity • Concern for the common good • Participation in civic and political life 	<p>Church Social Teaching</p> <ul style="list-style-type: none"> • Christian social action moves beyond the strict limits of law • Obligation to work for justice and peace • Grace of God influences proper moral response • Social Justice Encyclicals (e.g. <i>Rerum Novarum</i> – on the condition of labour, <i>Quadragesimo Anno</i> – reconstruction of the social order, <i>Mater et Magistra</i> – Church and social progress, <i>Pacem in Terris</i> – peace on earth, <i>Laborem Exercens</i> – on the value of human work, <i>Octogesima Adveniens</i> – a call to action on social structures, <i>Populorum Progressio</i> – development of peoples, <i>Sollicitudo Rei Socialis</i> – on social concern, <i>Gaudium et Spes</i> – Church in the modern world, <i>Centesimus Annus</i> – on the economic order and common good, <i>Evangelium Vitae</i> – the value of human life) • Episcopal statements (e.g. <i>The Challenge of Peace</i>, Statements by the Bishops' Committee for Justice, Development and Peace, Australian Catholic Social Justice Council statements) 	<p>Church Social Teaching</p> <ul style="list-style-type: none"> • Themes of Catholic Social Teaching (e.g. link of religious and social dimensions of life, sacredness of life, dignity of the human person, option for the poor, political and economic rights, link of love and justice, promotion of the common good, subsidiarity, political participation, economic justice, stewardship, global solidarity, promotion of peace) <p>Contemporary issues</p> <ul style="list-style-type: none"> • Violations of human rights and dignity • Consumerism • Freedom of political expression • Third World debt • Genetically modified foods • Globalisation • Refugees • Weapons of mass destruction • War • Destruction of the environment • Just wages • Population growth • Global warming • Access to health services • Equity of resources
<p>Develop and implement strategies</p> <ul style="list-style-type: none"> • Develop an education campaign to address an environmental concern in the local area (e.g. letters to the editor, information brochures, shopping centre display) • Create a PowerPoint presentation depicting ways people in the parish community put into action the corporal and spiritual works of mercy • Design and develop a space in the school environment for the benefit of all students that reflects social and cultural diversity (e.g. prayer space, harmony garden, reading corner) • Design a reconciliation ritual for use during National Reconciliation Week • Plan and present a social activity to support a particular group in the local community (e.g. aged, disabled, migrants, at home parents) • Develop a plan for improving the infrastructure associated with an issue of concern in the local area (e.g. public transport, recreational facilities, health facilities, green space) 	<p>Explain</p> <ul style="list-style-type: none"> • Create a three level concept wheel to depict a Church teaching, its central focus and an application in the wider community (e.g. <i>Pacem in Terris</i>: focuses on human rights, democracy, freedom of speech and religion – application in street marches, work of Amnesty International) • Analyse a newsletter or journal article from the Australian Catholic Social Justice Council for evidence of Church social teaching in action • Conduct a media search for evidence of the Church voice in a current social justice issue • Critique the effectiveness of forms and technologies used by the Church to communicate its social teachings • Write a news article about an event that illustrates how Christian social action is a call to move beyond the strict limits of the law and social expectation • Create a poster that draws on a central focus of a selected Church teaching and its application in a real world context 	<p>Apply understandings to argue a proposal</p> <ul style="list-style-type: none"> • Create a learning centre that highlights a contemporary issue and proposed just responses • Prepare and present an oral proposal where a theme of Catholic social teaching is examined in a real world context (e.g. sacredness of life in the debate about weapons of mass destruction) • Compose a class anthology of poems based on some central themes of Church social teaching • Create a collage of images gathered from the internet and other media sources which depict an application of Church social teaching to a contemporary issue • Collaboratively prepare a submission to a government body arguing a just response to a contemporary issue that incorporates Catholic social teaching • Organise a student symposium in collaboration with other schools that explores ways Church social teaching can be applied to support just responses to contemporary issues

Using Outcomes for Planning and Assessment

Learning outcomes provide a framework for planning and assessment by describing what it is that students know and can do with what they know.

Using learning outcomes for planning and assessment involves:

- considering the roles for lifelong learners
- adopting a constructivist approach to learning and teaching
- considering connections with other key learning areas
- planning learning activities and assessment at the same time
- aligning outcomes with learning activities and assessment
- assisting students in working towards demonstrating the learning outcomes
- establishing clear expectations of student demonstrations as a basis for monitoring the progress of learning.

The core learning outcomes are sequenced conceptually in six progressive levels. This conceptual development is represented in the level statements for each strand. Outcomes at each level are qualitatively different from the outcomes at the levels before and after. This sequencing across levels assists teachers in planning learning activities to cater for diverse student abilities.

When planning for teaching and learning, teachers could select learning outcomes from within a specific strand or across two or more strands. Teachers could also incorporate learning outcomes from other key learning areas when planning. Assessment opportunities may incorporate more than one learning outcome.

Planning should offer students multiple opportunities to demonstrate learning outcomes in different ways and in different contexts.

Planning at Foundation Level may involve learning outcomes that teachers have identified using an interpretation of the level statement specific to a student's needs.

Planning with outcomes

For effective planning, it is important to understand an outcomes approach to planning for learning and assessment, the implications of the Brisbane Catholic Education *Learning Framework* and the Model for Developing Religious Literacy. The following key points need to be considered:

- Learning outcomes are statements of what learners know and can do with what they know. They are demonstrable and therefore evidence of the knowing and doing can be observed
- In an outcomes approach, the first step in any planning process is to consider the prior learnings, needs and interests of the students. The contribution of the roles for lifelong learners is considered. The learning outcomes that will be the focus of learning and assessment are then determined. Analysis of the intent of the learning outcomes clarifies *what students need to know and be able to do with what they know* (elaborations) in order to demonstrate each learning outcome
- When planning, the core learning outcomes need to be considered in conjunction with the connections to syllabus content at the relevant level/s
- When planning, teachers need to analyse the relevant learning outcomes in the specific context of the learning to follow. This forms the basis of subsequent teaching and learning and identifies the criteria or anticipated evidence that teachers will look for in making judgments about students' demonstrations of the learning outcomes
- Learning outcomes in each strand are nested and describe points along a learning continuum. This supports multi-level planning and assessment
- Learning activities and assessment opportunities are planned concurrently
- Planning should offer students multiple opportunities to demonstrate learning outcomes in different ways and different contexts
- Learning outcomes can be demonstrated as part of learning activities as well as part of more formally constructed assessment instruments
- Teachers collect evidence of demonstrations of a learning outcome in order to make judgments about student progress.

Planning for learning consistent with an outcomes approach considers how students:

- engage purposefully and actively in activities that are developmental, cumulative and sequential
- engage in activities where the process may be as important as the end product
- revisit experiences and activities to develop students' proficiency or to incorporate new knowledge
- can be supported in acquiring requisite skills so that they experience success while engaging in, and responding to, the discourse of religion
- reflect on, and direct, their independent and collaborative learning
- negotiate, lead and collaborate within the educational environment of the classroom
- engage in learning partnerships with other students, teachers and the wider community
- contribute to a learning environment that values learning in Religious Education.

(Adapted from Queensland Studies Authority 1-10 Syllabuses)

Cross-curricular priorities

The Years 1 to 10 Religious Education key learning area incorporates the cross-curricular priorities of literacy, numeracy, personal and social development and a futures perspective.

Literacy

Religious Education promotes the development of literate practices in and beyond Religious Education through the use of A Model For Developing Religious Literacy (see pp 2-4). In developing religious literacy, critical literacy skills are also essential for learners to discern purposes, positions and positioning within new and traditional communication technologies.

Numeracy

Religious Education promotes numeracy skills as students solve problems by applying numerical and spatial concepts and techniques.

In Religious Education, students use statistical information about religious issues to:

- make comparisons
- predict patterns and trends
- develop and implement surveys
- create and interpret tables, timelines and diagrams.

Personal and Social Development

Personal and social development is an essential component of school life promoting the growth and development of the whole person: as an individual; in relationships; and as part of community. Within the Catholic Christian tradition, personal and social development focuses on the lifelong journey towards wholeness as a person created in the image of God and one who contributes to the common good. Personal and social development includes knowledge, skills, values and attitudes that are necessary to understand and actively participate in a changing and increasingly complex global community.

Religious Education contributes to the development of personal and social development by providing each student with opportunities to develop:

- understandings of life, its purpose and meaning
- practices and dispositions related to considering new ideas
- a spirituality reflecting life experiences and expressed through prayer and ritual
- intrapersonal and interpersonal skills in diverse learning contexts
- ethical and cultural sensitivities and understandings.

Futures perspective

In Religious Education, students investigate past and present interactions between social and religious systems to anticipate futures, clarify options for preferred futures, consider the rights and responsibilities of present and future generations, create new visions, and enact strategies to realise preferred individual and collective futures. Students will be actively involved in their own learning and will be equipped to interpret a rapidly changing world in the light of Christian spirituality, belief and practice. They are encouraged to take responsibility for their actions and decisions, to think ahead and to enact, with optimism, their visions of preferred futures.

Inclusive curriculum

In an inclusive curriculum, the learning process should be accessible to all students. This involves identifying and overcoming barriers that limit students' participation in, and benefits from, schooling. Learning should be based on the contributions of a full range of social, cultural and religious groups and acknowledge diversity both within and among groups. Students should be empowered to critically analyse and question disadvantage in social structures, to challenge injustice and to participate in society as equals.

The learning outcomes provide a basis for teachers to design learning experiences and assessment tasks that encourage students to understand and appreciate difference and diversity, and to value and respect people with particular needs.

It is important that students have opportunities to develop awareness of, and sensitivity to, differences between, or special needs of, all groups — girls; boys; students with an Aboriginal or Torres Strait Islander background; students from different cultural, linguistic or religious backgrounds; students from low socioeconomic backgrounds; students with disabilities; students who are geographically isolated; and students who are gifted and talented or who have particular learning needs.

(Adapted from 1-10 Syllabuses of the Queensland Studies Authority)

Assessment

Process of assessment

The process of assessment involves teachers in:

- providing students with opportunities to demonstrate what they know and can do with what they know in terms of identified learning outcomes
- gathering evidence of students' demonstrations of learning outcomes
- making judgments about students' demonstrations of learning outcomes.

Opportunities to demonstrate learning outcomes

Learning outcomes describe what students should know and be able to do. Activities that are closely related to the outcomes provide students with opportunities to demonstrate both what they know and what they can do with what they know.

Gathering evidence

The evidence gathered must be relevant to specific learning outcomes and drawn from the planned activities in which students have engaged. Evidence should be gathered and recorded for all students across a range of contexts. Judgments about students' progress should be based on evidence collected in a focused and systematic way.

The choice of assessment techniques and sources used to gather evidence about students' demonstrations of learning outcomes will be influenced by the purposes for which evidence is to be gathered.

A variety of assessment techniques and sources should be used to accommodate different learning styles and learning that has taken place in different contexts. Students may demonstrate learning outcomes in different ways.

The following table suggests assessment techniques and indicates some sources that might be used to gather evidence on which judgments about student learning can be based. Also included are examples of recording instruments teachers might use. Students with disabilities may communicate in different modes, such as synthesised voice, computers, communication boards, signing, blinking or body movements.

(Reproduced from 1-10 Syllabuses by permission of the Queensland Studies Authority)

Suggested ways of gathering and recording evidence

Sources of evidence	Assessment techniques	Recording instruments
<ul style="list-style-type: none"> • annotated drawings • artistic compositions • computer-generated presentations • concept maps • created prayers and rituals • debates • excursions and field trips • explanations • feedback sheets • folios • games • graphic organisers • individual and group performances • individual and group practical activities involving development and application of skills or processes • instructions • interviews and surveys • investigations • journals • learning centres • multi-modal presentations • observation of work in progress • oral, written and visual evaluations of own and others' learning • persuasive speeches • progress charts • proposals • questioning led by the teacher or student • research projects • retrieval charts • reviews • role descriptions • role plays • scripts • short and extended written responses • storyboards • students' explanations of work in progress • testing • video production • whole and small group discussion • workshops • quizzes 	<p>Observation involves teachers observing students as they participate in planned activities. Teacher observation occurs continually as a natural part of the learning and teaching process and can be used to gather a broad range of information about students' demonstrations of learning outcomes. Teacher observations can also be structured to gather particular kinds of information in relation to learning outcomes.</p> <p>Consultation involves teachers discussing student work with students, colleagues, parents, carers or other appropriate people. The varying perspectives of the participants in consultations can help enrich the evidence gathered about students' demonstrations of learning outcomes.</p> <p>Consultation can be used to verify the evidence gathered using other techniques. Some consultations may reveal a need for more detailed assessment.</p> <p>Focused analysis involves teachers in examining in detail student responses to tasks or activities (e.g. group discussions, tests, projects, dramatic presentations, performances, video presentations, responses to stimulus). This technique provides detailed evidence about students' demonstrations of learning outcomes.</p> <p>Peer and self assessment involves students in using the above techniques to assess their own work and the work of their peers. Peer and self assessment allow teachers to take account of students' perceptions when gathering evidence.</p>	<ul style="list-style-type: none"> • anecdotal records • annotated work samples • anticipated evidence statements or criteria sheets • audio and visual (including photographic and video) recordings • bar graphs • checklists • conference logs • diaries • feedback sheets • learning logs • observation notes • peer and self assessment sheets • photographic records • profiles • progress charts • reflection sheets • scrapbooks • sociograms • student folios • teacher/student journals • test results over time • visual folios • worksheets <p>* <i>These recording instruments may be managed electronically or as part of a document retrieval system.</i></p>

(Adapted from Queensland Studies Authority 1-10 Syllabuses)

Recording evidence of students' demonstrations of learning outcomes

Records of observations of students' performances, responses or products gathered during activities provide teachers with the evidence necessary to make judgments about students' demonstrations of learning outcomes. For example, evidence from a number of activities or units that focus on particular learning outcomes may be recorded. Record keeping must be manageable, easily maintained and accessible, and supportive of planning. It must also provide rich, accurate evidence drawn from a range of contexts about student learning related to the demonstrations of learning outcomes. Examples of recording instruments are provided in the table on page 62.

A *student folio* is a way of recording and storing evidence about a student's demonstration of learning outcomes. Folios are collections of performances, work in progress, responses, processes and products from learning activities over a period of time: for example, annotated samples of a student's work, anecdotal records, checklists, videotapes/audiotapes, and artworks. This collection of work provides a fair, valid and informative picture of a student's accomplishments. Selection of material to be included could be made by the student or the teacher, or by negotiation between the two. The use of the folio will determine the selection of materials to be included.

Making judgments about demonstrations of learning outcomes

The core learning outcomes are conceptually linked to each other across levels to form a continuum. Following Level 1, each subsequent level of outcomes requires more complex conceptual understanding. This means that students who are not demonstrating a core learning outcome at one level may be demonstrating it at the previous level. The sequencing means that students who are demonstrating an outcome at one level are continually reinforcing the understandings of outcomes at the earlier levels.

Some students may be able to demonstrate a core learning outcome the first time they have an opportunity to do so. When they have additional opportunities and again demonstrate the outcome, they are deemed to have demonstrated the core learning outcome consistently. Other students may need more opportunities to demonstrate the outcome before the same decision could be made. A judgment can be made when a consistent pattern of demonstrations has been established.

Teachers, therefore, make judgments about students' demonstrated learning outcomes when satisfied that they have sufficient evidence. To make these judgments, teachers:

- analyse what it is that students are expected to know and be able to do
- consider the outcomes at the levels before and after the focus core learning outcomes
- use ideas from the assessment strategies in modules as a point of reference
- use a range of evidence
- make a judgment about which core learning outcomes the student has demonstrated.

It is important that learning outcomes be demonstrated consistently and in a range of contexts. Judgments about a student's demonstrations of learning outcomes are made without reference to the performance of other students.

The exercise of each teacher's professional judgment is fundamental to assessment and reporting processes. Judgments should be based on criteria, using a range of evidence to determine demonstrations of learning outcomes. The criteria should be drawn from the learning outcomes and made known to students so that the basis for the judgment is clear.

(Adapted from 1-10 syllabuses of the Queensland Studies Authority)

Consistency of Teacher Judgement

Within Brisbane Catholic Education, Consistency of Teacher Judgement is a process in its own right and an element in the teaching and learning cycle. It is based on an understanding that teachers, students and the broader educational community need to be confident that teachers' judgements are consistent so that all learners are provided with fair and reliable information about their learning. All elements of the teaching/ learning cycle, including reporting, are influenced by the consistency process. Therefore, it is important that teachers' judgements be consistent:

- within their own classes
- with the judgements of other teachers within their own school
- with the judgements of teachers from other schools.

Through the use of a variety of strategies, teachers develop consistency in their judgements regarding the demonstrations of what students know and can do as well as enhancing the climate of collegiality and professionalism within and between schools. These strategies are:

- sharing understandings about the core learning outcomes and their developmental sequences
- collaborative planning using an outcomes approach within and across the key learning areas that specify what the demonstrations of the learning outcomes might look like in a particular context
- developing common assessment tasks that use instruments such as criteria sheets
- engaging in moderation processes at intraschool and interschool level based on work samples from student folios.

(Adapted from Brisbane Catholic Education Consistency of Teacher Judgement Information Kit, 2002)

Reporting

In an outcomes approach, reporting occurs in terms of learning outcomes. A range of approaches for reporting is possible. While the final decision rests with schools, teachers could report to parents or carers on students' demonstrations of all or some of the core and discretionary learning outcomes or could use the level statements to guide reporting to parents or carers on students' demonstrations in strands. Students could be demonstrating outcomes at different levels in different strands.

Students, parents and carers need timely and accurate information from teachers about a student's progress. Reporting of student progress in terms of demonstrated learning outcomes can be provided in a variety of ways including progress charts, verbal feedback, and the results of formal assessment and formal reporting.

When a formal report is required, useful information could include:

- learning outcomes previously demonstrated by the student
- learning outcomes demonstrated by the student since the previous report
- what students were expected to know and be able to do with what they know to demonstrate the learning outcomes
- learning outcomes the student is currently working towards demonstrating
- information about the relationship between levels of outcome and year levels
- additional information that is specific to individual students.

(Adapted from 1-10 Syllabuses of the Queensland Studies Authority)

Appendices

Time allocations

Time allocations are based on an estimate of the minimum time needed to provide students with opportunities to demonstrate the core learning outcomes. The following regulations from *The Administrative Index* are applicable to all Catholic schools in the Archdiocese of Brisbane:

- a. A minimum of 2.5 hours per week or 40 hours per semester or 80 hours per year of Religion teaching is provided in both primary and secondary schools.
- b. Personal and social development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision.

That they may have life

An Archdiocesan policy statement concerning the religious education of school-aged Catholics

All young Catholics, throughout their school years, should be provided with opportunities to participate in religious education suited to their age and circumstances.

Purpose

“The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God.”
[Rite of Baptism]

In the baptismal ritual the Church commits itself to assist parents in the religious education of their children. The Archdiocese has undertaken to “promote faith learning that is life-long and lifegiving” and to “nourish and co-operatively support through education the faith life of families”.

This policy statement provides a basic description of the nature and aims of religious education that will guide parents, parishes, teachers and schools in their role as religious educators.

Principles

All people are created “in the image and likeness of God”; and so are imbued with a natural spiritual yearning. They seek to understand themselves in the light of the transcendent. Any genuine education must address this religious dimension of life. In addition, initiation into the Christian community carries with it a continuing need to grow in understanding of and participation in the faith heritage that gives it life. Hence every young Christian, by reason of humanity and baptism, has a claim to be educated religiously.

This policy statement is, in effect, a charter of young Catholics’ rights to be effectively supported in their faith growth through appropriate religious education.

Goals of Religious Education

The religious education of our Catholic young people seeks to foster their

- growth in relationship with God
- knowledge and understanding of God as revealed by Jesus
- understanding of Catholic tradition and their full participation in the life of the community
- critical participation in society and its transformation in light of the gospel and Catholic tradition.

Desired Outcomes

Religious Education has the following desired outcomes.

As an individual, in a way appropriate to age, maturity and faith development, the young person

- is confirmed in belief in a personal God
- values self as gifted by God
- is aware of God's presence in the world
- has a personal spirituality relevant to one's life journey
- has an informed conscience
- sees a purpose in life and hope for the future.

As a member of the faith community, in a way appropriate to age, maturity and faith development, the young person

- values and reflects on religious experience
- knows and values the Catholic Christian heritage
- experiences a welcoming faith community
- actively participates in its worship
- contributes to its life and work.

As a Christian in society, in a way appropriate to age, maturity and faith development, the young person

- witnesses in everyday life to faith in the gospel
- critiques values, events and structures in the light of the gospel and Catholic tradition
- is actively involved in the betterment of the world
- participates in the Church's social mission
- lives out the ethical dimensions of work and leisure..

Implications

Religious education of the young person is a shared undertaking, and occurs in a variety of forms and settings appropriate to the young person's circumstances.

If young people are to engage in religious education that achieves the above goals and outcomes, the following implications require consideration.

- ~ The family is the first place where faith can be nurtured, and ideally provides occasions for education in faith for all its members right through life. Parish-based programs can provide for sacramental preparation, liturgical formation, formal catechesis for some, and many different opportunities for apostolic action and personal spiritual growth. The school is a proper setting for formal instruction in religion and in the teachings of the faith. Adolescents may also find groups and organisations that further contribute in different ways to their overall religious education.

- ~ No one form or setting can usually provide all that is required. Collaboration is needed to ensure a comprehensive, relevant and acceptable religious education of which young people may avail themselves.
- ~ Parents are described as “first educators of their children in the faith”. In the home they can introduce young people to the lived reality of faith through prayer, moral formation, everyday expressions of love and reconciliation, good example and simple sharing of the faith journey. They also contribute appropriately to their children’s formal instruction in the faith.
- ~ The parish is where the young person should learn the meaning of worship, encounter Christ in the sacraments, and share in the practical outreach of the Christian community in mission to the world.
- ~ Religious education programs — in schools, parishes or other settings — provide more formal teaching in matters of belief, values and practice that equips the young person, according to each stage of development, for a free and intelligent expression of personal faith within the family, Christian community and wider society.
- ~ Young people should not be seen as merely passive recipients of religious education. Increasingly they have responsibility to choose and actively participate in religious education suited to their age, faith development and personal needs.

**Approved by Archbishop Bathurst
On Recommendation of
The Catholic Education Council
May 1994**

Learning Outcomes Chart

		Conceptual Organiser	Foundation	Level 1	Level 2
Scripture	Level Statement		Students are developing a familiarity with scriptural stories and can communicate an understanding of some of these stories. Students are developing an awareness of how scriptural stories can be used in a range of contexts.	Students understand that a range of textual features assists them in accessing information and ideas in scriptural texts. They recognise people, places and things depicted in scriptural texts and share understandings of these with others.	Students understand that text types are organised in specific ways. They are aware of contextual elements within scriptural texts and explore levels of meaning within those texts.
	Scriptural texts contain a range of textual features and text types that assist Christians in making meaning.	<i>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</i>		S1.1 Students use textual features to explore information and ideas in familiar scriptural texts.	S2.1 Students examine the textual features of text types to communicate information and ideas about scriptural texts.
	Scriptural texts are composed and comp-rehended contextually.	<ul style="list-style-type: none"> Students listen to and view a variety of scripture stories. 		S1.2 Students gather and record information about people, places and things in scriptural texts.	S2.2 Students retrieve contextual information to communicate thinking, feelings and understandings about scriptural texts.
	Scriptural texts are interpreted critically using a range of processes.	<ul style="list-style-type: none"> Students make links to life experiences in scripture stories. Students share simple understandings of scripture stories. 		S1.3 Students share and compare their ideas, feelings and experiences in interpreting familiar scriptural texts.	S2.3 Students discuss levels of meaning to communicate a personal interpretation of a familiar scriptural text.
Beliefs	Level Statement		Students are developing a familiarity with the person of Jesus. They are developing an awareness of Christian beliefs and Church teachings and are beginning to recognise some connections between these and ideas about God and life.	Students understand ways God, Jesus and the Church community can be described and relate those understandings to their lives.	Students understand Christian beliefs and teachings through different perceptions of God and life. They understand the influence of teachings and actions of Jesus in his own time and are aware of roles and responsibilities within the Church community.
	Christian beliefs and Church teachings express under-standings of God and life.	<i>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</i>		B1.1 Students illustrate personal understandings of Christian beliefs to express their ideas about God and life.	B2.1 Students gather information about different perceptions of God and life to explore Christian beliefs and Church teachings.
	Beliefs and teachings of and about Jesus underpin Christianity.	<ul style="list-style-type: none"> Students make links between life experiences and beliefs about God. 		B1.2 Students make connections between the teachings of Jesus and ways Christians live.	B2.2 Students explore how the teachings and actions of Jesus influenced others during his lifetime.
	The Church proclaims its beliefs and teachings through its structures and practices.	<ul style="list-style-type: none"> Students share ideas about what Jesus said and did. Students identify practices of people in Church communities. 		B1.3 Students identify and describe characteristics of the Church community.	B2.3 Students gather and record information about roles and responsibilities within the Church community.

Level 3	Level 4	Level 5	Level 6	Beyond Level 6
Students understand ways textual features in text types assist in communicating thinking, feelings and shared understandings of scriptural texts. They are aware of how contextual information impacts on understanding scripture and can use biblical tools to explore those texts.	Students understand how images, symbols and metaphoric language can be used to communicate multiple meanings of scriptural texts. They clarify personal and shared meanings of scriptural texts by using, in a systematic way, the social, cultural and historical contexts. They develop processes to explain scriptural texts.	Students understand how to use a range of textual features and different perspectives to interpret scriptural texts. They know how contextual understandings of scriptural texts are applied in contemporary religious and social scenarios.	Students understand how to use a broad range of textual features to critically reflect on texts. They know about the effectiveness of different forms and technologies that communicate scriptural texts in contemporary contexts. They know about critical approaches used in the interpretation of scriptural texts.	Statement Students understand how textual features and text types in scripture are used across a variety of media. They know that the contexts of contemporary audiences influence understanding and use of scriptural texts. They know how to apply a critical approach to interpret a scriptural text.
S3.1 Students explore textual features common to familiar text types to make meaning of scriptural texts.	S4.1 Students identify images, symbols and metaphoric language to communicate multiple meanings from scriptural texts.	S5.1 Students access a range of textual features to make meaning and interpret messages in scriptural texts.	S6.1 Students engage with a broad range of textual features to critically reflect on messages in scriptural texts.	SB6.1 Students analyse different interpretations of textual features and text types from scripture across a variety of media.
S3.2 Students make connections between contextual information within scriptural texts and audiences of those texts.	S4.2 Students apply in a systematic way the social, cultural and historical contexts of scriptural texts to clarify personal and shared meanings.	S5.2 Students present ways contextual understandings of scriptural texts are applied in contemporary religious and social scenarios.	S6.2 Students examine the effectiveness of different forms and technologies for the communication of scriptural texts in contemporary contexts.	SB6.2 Students explore ways the contexts of contemporary audiences influence understandings and use of scriptural texts.
S3.3 Students explore a range of biblical tools for interpreting scriptural texts.	S4.3 Students develop a process, using selected elements of interpretation, to explain a scriptural text.	S5.3 Students clarify and elaborate different perspectives in communicating an informed interpretation of a scriptural text.	S6.3 Students investigate critical approaches used in the interpretation of scriptural texts.	SB6.3 Students apply a critical approach to interpret a scriptural text.

Students understand how Christian beliefs and Church teaching assist the construction of meaning about God and life. They understand the teachings and actions of Jesus within his social and cultural context. Students are aware of connections between practices of the Church community and the beliefs and teachings proclaimed.	Students understand applications of Christian beliefs and Church teachings to life. They are aware of the connections between the teachings and actions of Jesus and Christian beliefs and practices. They understand how culture and history are reflected in the structures and practices of Church communities.	Students understand that Christian beliefs and Church teachings have been interpreted and applied across culture and history. They are aware of the ways beliefs and teachings of and about Jesus have been applied. They demonstrate an understanding of ways the structures and practices of the Church interact with society.	Students understand that Christian beliefs and Church teachings can be interpreted to support a vision for a better future. They understand the impact of the structures and practices of the Church on society.	Students understand that Christian beliefs and Church teachings are applied in particular contexts. They recognise strengths and limitations of some contemporary applications of beliefs and teachings of and about Jesus. They are aware of ways the Church might meet the needs of the future.
B3.1 Students examine Christian beliefs and Church teachings to construct meaning about God and life.	B4.1 Students explore applications of Christian beliefs and Church teachings to real-life scenarios.	B5.1 Students examine ways Christian beliefs and Church teachings have been interpreted and applied across cultural and historical contexts.	B6.1 Students critically interpret Christian beliefs and Church teachings to create a proposed vision for a preferred future.	BB6.1 Students evaluate the positive and negative applications of Christian beliefs and Church teachings in particular contexts.
B3.2 Students examine beliefs and teachings of Jesus within his social and cultural context.	B4.2 Students make clear links between teachings and actions of Jesus and Christian beliefs and practices.	B5.2 Students identify ways beliefs and teachings of and about Jesus have been applied for a variety of purposes.	B6.2 Students develop strategies reflecting Christian beliefs and teachings to promote a better society.	BB6.2 Students critique contemporary applications of beliefs and teachings of and about Jesus.
B3.3 Students make connections between practices of the Church community and the beliefs and teachings proclaimed.	B4.3 Students describe how the structures and practices of different Church communities reflect their culture and history.	B5.3 Students examine ways the structures and practices of the Church interact with society to proclaim beliefs and teachings.	B6.3 Students evaluate the impact of the structures and practices of the Church on society.	BB6.3 Students propose ways in which the Church, through its structures and practices, might meet the needs of a preferred future.

		Conceptual Organiser	Foundation	Level 1	Level 2
Celebration and Prayer	Level Statement		Students are developing an awareness of God's presence in sacraments. They are developing a familiarity with prayers, rituals and expressions of spirituality.	Students understand some rituals, prayers, words and actions in the sacraments. They are aware of their ideas and feelings about prayers and rituals. They demonstrate an understanding of spirituality through an awareness of mystery and wonder.	Students understand how sacraments relate to the lives of believers. They understand purposes of a variety of prayers and rituals and how spirituality contributes to personal identity.
		Sacraments of the Church proclaim God's presence in human life through actions, signs and symbols.	<p><i>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</i></p> <ul style="list-style-type: none"> • Students recognise images and objects they associate with God. • Students participate in prayers and rituals. • Students share ideas about the wonder of themselves and their world. 	C1.1 Students compare ideas and experiences of rituals, prayers, words and actions in the sacraments of the Church.	C2.1 Students describe connections between sacraments and the lives of believers.
		Prayer and ritual give expression and meaning to experiences of God.		C1.2 Students express ideas and feelings about experiences of prayers and rituals.	C2.2 Students describe a range of purposes within a variety of prayers and rituals.
		Spirituality is expressed in contexts within and beyond Christianity.		C1.3 Students describe experiences of mystery and wonder to communicate understandings of spirituality.	C2.3 Students explore ways spirituality contributes to personal identity.
Morality	Level Statement		Students are developing an understanding of right and wrong behaviour. They are beginning to understand that their actions can have a positive or negative impact on their relationships.	Students demonstrate an understanding of moral actions and messages about morality in texts. They understand differences between right and wrong behaviours. They are aware of just and unjust ways of acting.	Students understand the moral messages in texts. They understand some factors that influence moral behaviour and the consequences of just and unjust actions.
		Christian morality is grounded in Scripture, Church teachings and human wisdom.	<p><i>The following are examples of learning outcomes for students with disabilities demonstrating a level of understanding before that of Level 1. Learning outcomes that meet the individual needs of specific students with disabilities can be developed from the level statement. Such outcomes should relate to the individualised curriculum programs of those students.</i></p> <ul style="list-style-type: none"> • Students discuss personal and family ideas about right and wrong. • Students make links between right and wrong actions and everyday experiences. • Students share things they and others do to help make their world better. 	M1.1 Students examine actions described in religious and other texts to identify messages about morality.	M2.1 Students make links between moral messages in religious and other texts and life experiences.
		Moral living is shaped by personal, social and cultural factors.		M1.2 Students create and reflect on scenarios to identify behaviours they or others regard as right or wrong.	M2.2 Students identify factors that influence behaviours they or others regard as right or wrong to clarify ideas about moral living.
		Christian morality is expressed through action for justice.		M1.3 Students illustrate just and peaceful relationships by reflecting on just and unjust ways of acting.	M2.3 Students describe the personal and social consequences of just and unjust actions.

Level 3	Level 4	Level 5	Level 6	Beyond Level 6
Students understand practices associated with sacramental celebrations. They understand how a range of resources can be used to create prayers and rituals for a variety of purposes and recognise a variety of expressions of Christian spirituality.	Students understand the connections between sacraments and the life and ministry of Jesus. They understand how prayers and rituals incorporate liturgical resources to provide meaning and recognise the influence of the spirituality of significant people within and beyond the Christian tradition.	Students understand the development of sacraments and the ways prayers and rituals reflect social and cultural influences. They understand ways spiritual movements are a response to the human quest for meaning and transformation.	Students understand the purpose and meaning of sacraments for believers. They understand social and cultural influences on prayers and rituals across faith traditions. They are aware that spiritual traditions are a source for expressing visions for the future.	Students understand issues related to the contemporary celebration of sacraments. They understand the influence of social and cultural factors on the design of contemporary prayers and rituals. They understand the complexity of factors shaping spiritualities.
C3.1 Students gather and record information about practices associated with sacramental celebrations.	C4.1 Students make connections between the sacraments of the Church and the life and ministry of Jesus.	C5.1 Students investigate the development of sacraments of the Church over time.	C6.1 Students critically review the purpose and meaning of sacraments for the lives of believers.	CB6.1 Students analyse issues related to the celebration of sacraments in contemporary contexts.
C3.2 Students design prayers and rituals for different contexts using a range of resources.	C4.2 Students explore ways prayers and rituals incorporate liturgical resources to provide meaning for individuals and groups.	C5.2 Students explain ways in which prayers and rituals reflect social and cultural influences.	C6.2 Students analyse ways prayers and rituals reflect social and cultural influences across faith traditions.	CB6.2 Students integrate relevant social and cultural factors into the design of prayers and rituals for contemporary life contexts.
C3.3 Students identify a variety of expressions of spirituality in the Christian tradition.	C4.3 Students examine how the spirituality of significant people within and beyond the Christian tradition influences individuals and communities.	C5.3 Students investigate ways spiritual movements within and beyond the Christian tradition are responses to the human quest for meaning and transformation.	C6.3 Students use elements of spiritual traditions and their own experience to express a vision of a preferred future.	CB6.3 Students analyse the complexity of factors that shape personal spirituality and spiritual traditions.

Students understand Christian moral values in religious and other texts. They are aware of how personal and social expectations and implications influence moral choices. They demonstrate an understanding of how individuals and groups promote just ways of acting.	Students understand the implications of Church teachings and human wisdom for moral behaviour. They understand the construction of moral decision-making processes and strategies to promote just ways of acting in the local community.	Students understand connections between Church teachings and human wisdom in moral issues. They have an awareness of how moral integrity is maintained in response to personal, social and cultural expectations. They understand the contribution of Church social teaching to action for justice.	Students understand how Church teachings, human wisdom and social codes interact in moral issues. They understand how models of moral living can shape and inform Christian moral decision-making. They understand the contribution of Church social teachings to developing just responses to a contemporary issue.	Students understand the influence of Church teachings and human wisdom on social codes in different contexts. They recognise effective responses to moral issues by individuals and groups. They demonstrate an understanding of community attitudes to a justice issue.
M3.1 Students explore messages in religious and other texts to identify Christian moral values.	M4.1 Students explore implications of Church teachings and human wisdom for personal moral behaviour.	M5.1 Students investigate connections between Church teachings and human wisdom in moral issues.	M6.1 Students analyse interactions between Church teachings, human wisdom and social codes in moral issues.	MB6.1 Students evaluate the influence of Church teachings and human wisdom on social codes across different societies and times.
M3.2 Students explore personal and social expectations and implications to critically appraise moral choices.	M4.2 Students construct moral decision-making processes using informed personal, social and cultural perspectives.	M5.2 Students develop and justify strategies for maintaining moral integrity in response to personal, social and cultural expectations.	M6.2 Students investigate the capacity of a variety of models of moral living to shape and inform Christian moral decision-making.	MB6.2 Students critically evaluate the response of individuals or groups to moral issues.
M3.3 Students investigate the contribution of individuals and groups within and beyond the Christian tradition in promoting just ways of acting.	M4.3 Students develop and implement strategies to promote just ways of acting in the local community.	M5.3 Students explain the contribution of Church social teaching to action for justice.	M6.3 Students apply understandings of Church social teaching to argue a proposal for a just response to a contemporary issue.	MB6.3 Students analyse community attitudes towards a justice issue in the light of Church social teaching.

References

- Anstey, M. (2002). *Literate futures: Reading*. Brisbane: State of Queensland, Department of Education.
- Barry, G., & Brennan, D. (Eds.) (1997). *A statement on religious education for Catholic schools*. Brisbane: Brisbane Catholic Education, Archdiocese of Brisbane.
- Barry, G., & Brennan, D. (Eds.) (1997). *A syllabus for religious education for Catholic schools*. Brisbane: Brisbane Catholic Education, Archdiocese of Brisbane.
- Catechism of the Catholic Church*. (1994). Homebush : St Paul's
- Congregation for Catholic Education. (1988). *The religious dimension of education in a Catholic school*. Homebush : St Paul Publications.
- Davidson, J. et al. (Eds.) (2002). Literacy as a social practice. *Practically primary*, 7(1), 3-48.
- Gee, J. P. (1997). Meanings in discourses. In S. Muspratt, A. Luke & P. Freebody (Eds.), *Constructing critical literacies: Teaching and learning textual practice* (pp.288-298). St Leonards, NSW: Allen & Unwin.
- John Paul II. (1979). *Catechesi tradendae*. Homebush: St Paul Publications.
- Literate futures: Report of the literacy review for Queensland state schools*. (2000). Brisbane: State of Queensland, Department of Education.
- Luke, A., & Freebody, P. (1999). Further notes on the Four Resources model. Retrieved March, 2003, from <http://www.readingonline.org/research/lukefreebody.html/>
- Luke, A., & Freebody, P. (1997). Shaping the social practices of reading. In S. Muspratt, A. Luke & P. Freebody (Eds.), *Constructing critical literacies: Teaching and learning textual practice* (pp. 184-225). St Leonards, NSW: Allen & Unwin.
- New London Group: Cazden, C., Cope, B., Fairclough, N., et al. (1996). A pedagogy of multiliteracies: Designing social futures. *Harvard Educational Review*, 66(1), 60-92.