

Archdiocese of Sydney

RELIGIOUS EDUCATION CURRICULUM

PRIMARY K to 2

Catholic Education Office, Sydney
38 Renwick Street (PO Box 217), Leichhardt, NSW 2040
Phone: (02) 9569 6111 Fax: (02) 9550 0052
www.ceosyd.catholic.edu.au

This is a printed version of the Online Religious
Education Curriculum of the Archdiocese of Sydney.
Frequent additions to support teachers can be viewed
at www.ceosyd.catholic.edu.au

Table of Contents

Acknowledgements – Catholic Education Office, Sydney	3
Letter from Cardinal Pell.....	4
Religious Formation of K-12 Students 2003 – 2007	5
Religious Education - A Partnership.....	6
The Journey to Emmaus.....	7
The Emmaus Story	8
The Syllabus	9
Indicative Time	9
Aims of Religious Education in Primary Schools	10
Objectives	11
Content Strands.....	12
Outcomes for Early Stage 1 (K) and Stage 1 (Years 1 & 2)	13
Syllabus Outcomes for Stage 2 (Years 3 & 4).....	14
Syllabus Outcomes for Stage 3 (Years 5 & 6).....	15
Values and Attitudes – Religious Education Curriculum K-2.....	16
Assessment in Re Curriculum K-2.....	17
K-2 Religious Education Curriculum: Principles	18
Understanding the Religious Education Curriculum K-2.....	21
How to Use a K-2 Unit.....	30
Years K-2 Units	32
Years 3–6 Units.....	33

Acknowledgements – Catholic Education Office, Sydney

<i>Executive Director of Schools:</i>	Br Kelvin Canavan fms
<i>Director of Religious Education and Curriculum:</i>	Mr Seamus O’Grady
<i>Head of Religious Education:</i>	Dr Leonie Crotty rsm
<i>K-2 Core Writing Team (and Advisory Group):</i>	Sue Moffat (Leader), Paul Taouk, Patricia O’Gorman, Beth Riolo, Diane Carolan (Seamus O’Grady, Leonie Crotty, Janelle Heffernan, Lee Herden, Carmel McCosker, Kris Rowlands, Julie-Ann Edser)
<i>11-12 Core Writing Team:</i>	Paul Durkin (Leader), Carmelina Eussen, Leslee Mandich-Auert, Brennan Sharpley, Helen Smith, Marietta Taliana
<i>Scripture:</i>	Antoinette Collins
<i>General Editor:</i>	Leonie Crotty
<i>Additional Writing and Assistance:</i>	Chris Agnew, Luc Benedet, Margaret Blake, Jenni Bolton, Janet Bowater, Priscilla Brown, Carol Carey, John Charadia, Helen Church, Gail Coates, Greg Colles, Michael Crawford, Anna Davis, Antoinette D’Cruz, Darren Egberts, Patrick Fitzgerald, Robyn Gallagher, Tosca Galluzzo, Sally Garmon, Elizabeth Hughes, Jodie Hughes, Cathy Langdon, Denis Lee, Simon Liversy, Kath MacDougal, Anne McGuire, Leslee Mandich-Auert, Robert Mandile, Geraldine Martin, Br David Miller, Deborah Milligan, Lesa Morrison, Paul O’Donoghue, Jan Poder, Kate Rayment, Christine Shakya, Steve Spartalis, Anthony Steel, Yvonne Taouk, Patricia Thomas, Robert Tobias, Janice Train, Daniel Valencic, Peter Vaughan-Reid
<i>Layout & Design:</i>	Julie-Ann Edser, Sally McDowell
<i>Website Design:</i>	Breisi Brito

We acknowledge with gratitude our use of the *To Know, Worship and Love Teaching Companions*. Every effort has been made to acknowledge material from these resources; any omission is unintentional.

We acknowledge the contribution of the teachers who took part in piloting the integration of the textbooks, *To Know, Worship and Love* with the existing Religious Education Curriculum.

We acknowledge the advice, support and encouragement of the Sydney Archdiocesan Catholic Schools Board, the various committees of the Catholic Education Office, and the collaborating dioceses of Armidale, Lismore, Melbourne and Wollongong.

We acknowledge with gratitude the teachers and students of the following schools who assisted with the production of 3D materials to support the K-2 curriculum:

All Saints Girls’ College Liverpool, Bethlehem College Ashfield, Casimir College Marrickville, Christian Brothers’ College Burwood, Domremy College Five Dock, La Salle College Bankstown, Our Lady of the Sacred Heart College Kensington and Patrician Brothers’ College Fairfield

We also acknowledge with gratitude the theological advice provided by Rev G Kelly, Director, and staff of the Catholic Institute of Sydney.

Nihil Obstat: Rev J Flader, Director, Catholic Adult Education Centre, Sydney

Imprimatur: Cardinal G Pell, Archbishop of Sydney, December 2005

The Nihil Obstat and Imprimatur are a declaration that a book or pamphlet is considered to be free from doctrinal or moral error. It is not necessarily implied that those who have granted them agree with the contents, opinions or statements expressed.

First published: *Celebrating Our Journey*, December 1991
Faithful to God: Faithful to People, May 1996

Second publication: Re-formatted, revised with additional material, January 2006

Publication No 1974, Printed in Australia
© Catholic Education Office, Sydney 2006

Schools may make copies of this publication for their own use. Copies are not for distribution or profit. Biblical references are taken from the *New Jerusalem Bible*, Darton Longman & Todd Ltd, London, 1985 ISBN 1 86382 812 5



Polding Centre
133 Liverpool Street
Sydney NSW 2000

14th December 2005

Dear Teachers, Parents and Priests of the Archdiocese of Sydney,

Jesus Christ is the great model in the teaching of our faith. His example has been an inspiration to the faithful over two thousand years. The mission to continue Jesus' message has been entrusted to us in various ways. It is a calling and a privilege that we cannot treat lightly.

This Religious Education Curriculum brings together the essential components of knowledge, understanding, appreciation and celebration of our rich tradition. It provides the opportunities and the skills for young people to meet the challenge of living the Catholic faith in today's world. The teachers are given a structured support acknowledging that the teaching of religion in our schools is a very special part of the Church's mission. This curriculum is intended to complement the work of the parents and the parish in assisting with the life-long process of the religious education of the individual.

The development of this curriculum has been based on the established and well-received foundational curricula *Celebrating Our Journey* (K-6) and *Faithful to God: Faithful to People* (7-12) developed in the 1990's by the Catholic Education Office, Sydney. It has incorporated a New South Wales edition of the texts, *To Know, Worship and Love*, collaboratively developed with the Archdiocese of Melbourne as the major resource for each year level from K-12. These texts will bring to students' homes the focus of the unit being developed within the classroom and provide opportunities for discussion with their parents.

For many reasons the teaching of religion has become more difficult through the past decades. Despite this, the level of commitment from teachers in the classroom, parents in the support of the Religious Education program and from priests, and the Catholic Education Offices, has been inspirational.

I want to thank the many people who have given enormous energy, devotion and skill to the development of these texts. Staff of the Catholic Education Office, Sydney, and especially Sister Leonie Crotty (Head of Religious Education) with advisory assistance from the Dioceses of Wollongong, Armidale and Lismore have produced a remarkable set of documents for use in our schools. My thanks also to the Catholic Institute of Sydney, and the Director of the Catholic Adult Education Centre for their theological readings of the material.

I now authorise and direct that the redeveloped Religious Education Curriculum (December 2005) and the student texts, *To Know, Worship and Love* are to be used in all Catholic school classes of the Archdiocese of Sydney.

Yours in Christ,

✠ George Cardinal Pell
Archbishop of Sydney

Religious Formation of K-12 Students 2003 – 2007

A commitment was made at the Archdiocesan Principals' Meeting on 4 April 2003, in the presence of Archbishop Pell, to address over the coming years, the following goals:

- ◆ To encourage students to base their lives on the teaching and example of Christ.
- ◆ To enhance students' understanding and reading of Scriptures.
- ◆ To promote the value of students spending regular time in personal prayer and reflection.
- ◆ To strengthen students' awareness of how religion helps to answer real questions about the meaning of life.
- ◆ To strengthen students' relationship with and belief in Christ as a real person in their daily lives.
- ◆ To nurture students' conviction that God always forgives them and lead them to value and receive the Sacrament of Reconciliation more frequently.
- ◆ To strengthen students' knowledge and belief that Jesus Christ is truly God and truly man.
- ◆ To enrich students' attitudes to Religious Education.
- ◆ To nurture in students a positive attitude to reflection and the value of retreats.

This commitment is a response to the longitudinal research data (Flynn 1972-2000) as reported in 'Catholic Schools 2000'.

Religious Education - A Partnership

Religious Education participates in the Church's mission of evangelisation, to announce the Good News of Jesus Christ. Evangelisation belongs to the whole Church. By word and witness it introduces, or re-introduces to people the saving power of Jesus' call to conversion and relationship with God.

Religious Education also participates in the Church's mission of catechesis, to hand on and share faith within the community of believers. The pre-eminent place of catechesis is the parish where the individual is sacramentally initiated and joins the community in worship and service. Religious Education and catechesis are distinct activities that complement each other.

Religious Education presents in a systematic and convincing way the teachings of the Gospel, the nature of Christianity and ways Christians live their lives. As an educational endeavour it reflects "the same systematic demands and the same rigour as other disciplines" (General Directory for Catechesis, n73).

Religious Education is a lifelong process. Parents are the first and foremost educators of their children and the family is generally the first place where children come to Christian faith. Religious Education in the school years is therefore a partnership of home, parish and school. All those involved in Catholic Education are partners in faith, hope and love.

The Journey to Emmaus

The Emmaus story (Luke 24:13-35) is central to the Religious Education Curriculum. It is also an inspiration for lifelong Religious Education. In the story four movements can be discerned. These movements are part of a dynamic process, which assists students to find meaning in their experience in the light of revelation.

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

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

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

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

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

(Luke 24:13-35)

The Emmaus Story Opened

making sense

The disciples on the road, reflecting on their experience

gaining access

The meaning that Jesus brings to their experience by walking with them, listening to their experience, then searching the Scriptures and teachings of their tradition with them

celebrating

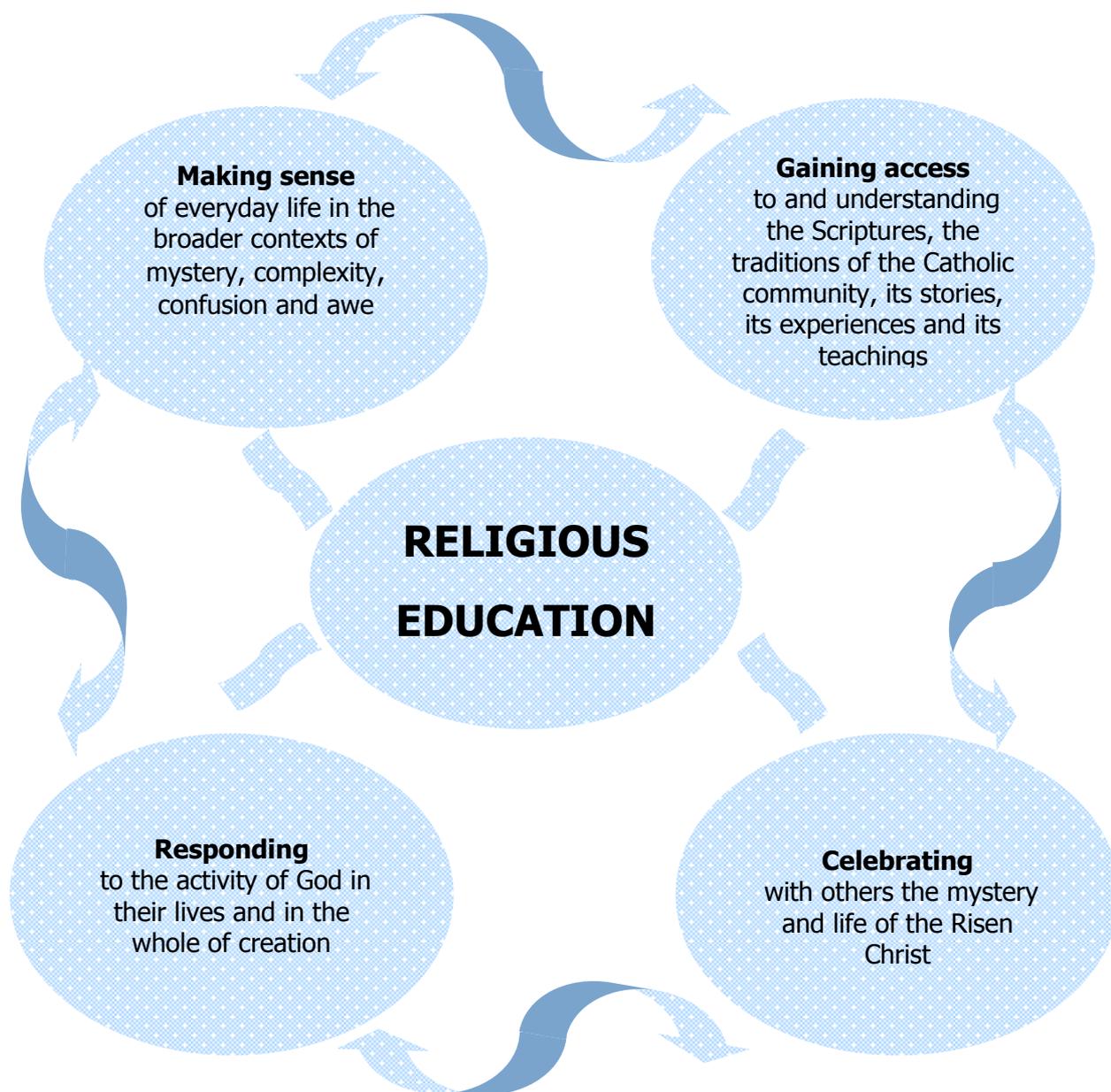
The recognition and experience of the Risen Christ in the moment of celebration – the breaking of bread

responding

They set out and returned to proclaim the Risen Christ

The Emmaus Story

In the Emmaus Story, each of its four movements are inter-connected and can find expression in any of the elements of Religious Education in the school. The Religious Education Curriculum does not present the four movements of the 'Emmaus' understanding of Religious Education as a sequential lock-step process. Each movement enriches every other movement, as the accompanying diagram illustrates.



The Syllabus

In Religious Education Curriculum K-2, the syllabus and support material have been presented together in units of work to assist teachers with planning and implementation.

The following sections constitute the syllabus:

- ◆ Aims – Primary Religious Education
- ◆ Objectives
- ◆ Outcomes
- ◆ Unit Content including identified Scripture and Doctrine

These sections form the basis of teaching and learning in Religious Education.

Indicative Time

The indicative time for Religious Education K-2 is 2.5 hours per week.

This is necessary to ensure the integrity of Religious Education, especially when planning the integration of Religious Education with other Key Learning Areas.

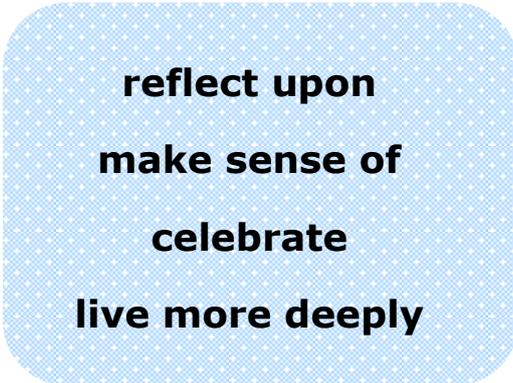
There are eight units per year. The duration of each unit may vary as some units have two Unit Content sections and some have three. Each Unit Content section is an independent but related part of the whole unit. The suggested duration for each **Unit Content section** is approximately 2 weeks. Each term four to five Unit Content sections should be covered.

The religious dimension of the Catholic school includes the Religious Education curriculum, the liturgical, sacramental and prayer life of the school and the opportunity for students to engage in activities that build Christian community and reach out to those in need. These belong to the life of the whole school. All Key Learning Areas, including Religious Education, should share time for these elements proportionately.

Aims of Religious Education in Primary Schools

**The Religious Education Curriculum K-2
aims to lay foundations for learning about and engaging
with the mystery of God and the faith of the Church.**

**The Religious Education Curriculum
through the seasons of the Liturgical Year,
aims to assist the students to**



**reflect upon
make sense of
celebrate
live more deeply**

**the mystery of Christ as revealed
in each person and in relationship with others,
the Church, and Creation.**

Objectives

The Religious Education Curriculum will provide appropriate teaching and learning opportunities for the students to develop:

- ◆ Openness to the presence and activity of God.
- ◆ A sense of wonder, joy and delight in responding to the mystery of God.
- ◆ Knowledge and understanding of the traditions, beliefs, Scripture and stories of the Church.
- ◆ An appreciation of the richness of Scripture and Tradition.
- ◆ Active participation in the celebrations, prayer and liturgical life of the Church and communities.
- ◆ Knowledge and understanding of the Church's activity in continuing the mission of Jesus to build the reign of God.
- ◆ An awareness of, and commitment to their role in the life of the Church community.
- ◆ The capacity to engage with, explore, and find meaning in the traditions, stories and beliefs of the Catholic Church.
- ◆ Confidence in communicating and expressing the traditions, stories and beliefs of the Catholic Church.
- ◆ Critical thinking and reflection on life experience and faith.

Content Strands

The Religious Education Curriculum K-2 is organised under the interrelated Content strands of Church and Liturgical Year, Self and Others, and Creation. At its heart is the Paschal Mystery – the life, death and Resurrection of Jesus. Through the inspiration of the Emmaus story, students are invited to reflect on Scripture and their life experience, celebrate the presence and activity of God and act with hope-filled expectation of the fullness of the reign of God.

Church and Liturgical Year

Teaching and learning in the content strand **Church and Liturgical Year** enables the students to engage with the stories, beliefs and traditions of the Catholic Church. By engaging with the sacred stories of the Church community, students begin to discover and experience the Church as a community that celebrates the Paschal mystery and continues the mission of Jesus.

Teaching and learning in this strand also enables the students to engage with the Christian story through liturgical signs, symbols and rituals. Students are invited to explore the events celebrated by the Catholic community in the liturgy, especially during the time of Advent/Christmas, Lent/Holy Week and Easter/Pentecost.

Creation

Teaching and learning in the content strand **Creation** enables the students to identify and respond to the presence of God in all creation. By engaging with the sacred stories of the Church community, students are invited to explore how they can live in harmony with, and care for all creation.

Self and Others

Teaching and learning in the content strand **Self and Others** enables the students to grow in awareness of their identity as persons created in the image and likeness of God and called to live in relationship with others. By engaging with the sacred stories of the Church community, students are invited to make sense of their experience of the world and of the mystery of God. In relating their story to the larger story of faith, students begin to discover who they are as the people of God.

Outcomes for Early Stage 1 (K) and Stage 1 (Years 1 & 2)

Early Stage 1

Stage 1

Church and Liturgical Year

ES1.1	Recognise the Bible as the sacred Scriptures of the Christian community	S1.1	Demonstrate reverence for the Bible
ES1.2	Respond to Scripture stories	S1.2	Demonstrate growing familiarity with Scripture stories
ES1.3	Communicate basic knowledge about Jesus	S1.3	Demonstrate basic knowledge and understanding of Jesus and his teachings
ES1.4	Demonstrate knowledge that the Church is a community of believers that gathers to pray and celebrate	S1.4	Demonstrate developing understanding and appreciation of the Church as a community that continues the mission of Jesus
ES1.5	Express an understanding that God is always with us	S1.5.1	Recognise that God is present in their lives, the lives of other people, the Church and the whole of creation
		S1.5.2	Express an understanding of God as loving and forgiving
ES1.6	Name Mary as the Mother of Jesus	S1.6.1	Recognise holy people and saints as people who reflect God's goodness
		S1.6.2	Recognise the role of Mary in the life of Jesus
ES1.7	Demonstrate growing familiarity with key signs, symbols, and rituals of the Catholic Tradition	S1.7.1	Identify the key times of the liturgical year
		S1.7.2	Identify key symbols, signs and rituals of the Catholic Tradition
		S1.7.3	Demonstrate basic understanding of the sacraments of Baptism, Eucharist and Penance

Creation

ES1.8	Respond to the wonder of God's creation	S1.8	Demonstrate an understanding of their responsibility to respect themselves, others and all creation
--------------	---	-------------	---

Self and Others

ES1.9	Communicate that they are created and loved by God	S1.9	Recognise that they are made in God's image
ES1.10	Participate in simple formal and informal prayer	S1.10.1	Compose and pray simple prayers of thanks, praise and sorrow
		S1.10.2	Demonstrate familiarity with some formal prayers
		S1.11	Identify Christian ways of relating to others

Syllabus Outcomes for Stage 2 (Years 3 & 4)

Values and Attitudes

Students will demonstrate that they are:

Knowledge

Students will demonstrate that they can:

Skills

Students will demonstrate that they can:

Liturgical Year

L2.1	Aware of the relevance of the Scriptures to the Liturgical Year	Explain major events in the life of Jesus which are recorded in the Scriptures and celebrated in the liturgical life of the Church	Interpret the significant events in the life of Jesus
L2.2	Aware of ways in which they can respond to the presence of Jesus in their lives	Describe ways people respond to the presence of Jesus	Create rituals which celebrate their response to the presence of Jesus

Self

S2.1	Able to choose ways in which the gift of self can be strengthened	Describe ways in which the gift of self can be developed	Identify the need for each to develop and use their gifts
S2.2	Attentive to the opportunities in their own lives where the actions and teachings of Jesus might be applied	Identify the actions and teachings of Jesus	Apply the actions and teachings of Jesus to their own lives

Others

O2.1	Able to choose to be guided and challenged by the message of Jesus in their relating to others	Describe the actions and teachings of Jesus in his relationships	Examine ways in which they can be guided and challenged by the message of Jesus
O2.2	Attentive to ways in which they can apply the message of Jesus in reaching out and relating to others	Identify the connection between the message of Jesus and their relationships	Apply the message of Jesus in making decisions in their relationships with others

Church

C2.1	Able to value the lives of love and service led by saints (including Mary and the canonised Saints)	Recognise qualities of saints (including Mary and the canonised Saints) who are models of love and service	Make connections between the qualities of saints (including Mary and the canonised Saints) and their lives
C2.2	Willing to participate in celebrations which reflect the beliefs and traditions of the Catholic Church	Describe ways in which the Catholic Church celebrates its beliefs and traditions	Investigate ways in which the Catholic Church celebrates beliefs and traditions

Creation

CR2.1	Aware of the importance of living in harmony with the earth community	Identify Scriptures which invite people to live in harmony with the earth community	Interpret scriptures which invite people to live in harmony with the earth community
CR2.2	Willing to care for all creation	Describe ways in which all creation can be cared for	Identify ways in which they can care for God's creation

Syllabus Outcomes for Stage 3 (Years 5 & 6)

Values and Attitudes

Students will demonstrate that they are:

Knowledge

Students will demonstrate that they can:

Skills

Students will demonstrate that they can:

Liturgical Year

L3.1	Willing to accept their call to respond to God in their lives	Identify challenges to respond to the presence of God	Examine ways in which the liturgical life of the Church nourishes and challenges them to respond to the presence of God
L3.2	Able to value the importance of sign, symbol and ritual within the liturgical life of the Church	Describe how the liturgical year uses signs, symbols and rituals to celebrate the presence of God	Analyse the use of signs, symbols and rituals in celebrations of the liturgical seasons

Self

S3.1	Aware of their responsibility to live according to the values of Jesus	Explain the consequences of living according to the values of Jesus	Analyse their own actions according to the values of Jesus
S3.2	Able to seek out ways in which they can live as Christians	Explain the call to live as Christians to bring about the reign of God	Investigate ways in which they can live as Christians to bring about the reign of God

Others

O3.1	Aware of the Church's mission to reach out to others	Explain the Church's mission to reach out to others	Identify ways that they, as Church can continue the mission of Jesus
O3.2	Able to accept responsibility to reach out in justice to others as Christians	Identify ways in which people of God reach out, and fail to reach out to others	Evaluate ways in which they can reach out or fail to reach out, in justice to build unity

Church

C3.1	Able to value beliefs and traditions which are founded on Scripture and expressed in the story of the Catholic Church	Summarise the traditions, beliefs and history which are important to the life of the Catholic Church	Research traditions, beliefs and history of the Catholic Church
C3.2	Able to value Word, symbol and ritual in the celebrations of Catholic beliefs and traditions	Explain how Word, symbol and ritual are used in sacramental and non-sacramental celebrations	Prepare celebrations using appropriate Word, symbol and ritual

Creation

CR3.1	Able to value symbols from the earth community as expressions of God's presence in all creation	Identify how symbols from creation are used in Scriptures to communicate God's presence	Use symbols from the earth community to celebrate the presence of God in all creation
CR3.2	Able to identify actions of stewardship and carry them out	Explain what is required of stewardship	Examine practical ways of being stewards in the earth community

Values and Attitudes – Religious Education Curriculum K-2

Values and attitudes influence the way people behave and relate to each other and to the whole of creation. Catholic values and attitudes emerge from our belief in God, revealed in the person of Jesus Christ. The central teaching of Jesus is to love God and to love your neighbour as yourself.

St. Paul names three important virtues – faith, hope and love. The most important is love. St. Paul explains, “Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people’s sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes.” (1 Corinthians 13:4-7)

Catholic schools founded on the person of Jesus Christ and enlivened by the Gospel, proclaim the living Word of God. As such the values and attitudes of the Tradition permeate the whole life of the Catholic school. They are an integral part of Religious Education and are integrated throughout the K-2 curriculum.

It is essential that these values and attitudes are reflected in the life and activity of the school, building a culture where the fruits of the Holy Spirit flourish: love, joy, kindness, faithfulness, peace, patience, goodness, self-control and humility. (Galatians 5:22).

Assessment in Re Curriculum K-2

Assessment is an integral part of teaching and learning. It enables the teacher to identify student needs and plan strategies that enhance learning.

Effective Religious Education involves teaching the Catholic faith and nurturing the faith of the child. There is no attempt to assess the child's faith. Assessment is concerned with skills, knowledge and understanding of the Catholic faith taught in the curriculum. Effective assessment occurs through all stages of the teaching and learning process. Teachers need to recognise appropriate opportunities for assessment throughout the teaching and learning process.

Assessment should:

- ◆ Be time effective and manageable.
- ◆ Inform teaching and support the child's development and exploration.
- ◆ Be varied and balanced, catering for the needs of the child. *Individual differences and achievements should be recognised when planning assessment.*
- ◆ Recognise individual achievements and expressions of learning. *How is the child engaged with the material presented? What is the child learning?*
- ◆ Maintain and develop the child's self-esteem and motivation.
- ◆ Be interactive and cooperative, taking into account that children find meaning by exploring the content with others.
- ◆ Provide feedback to the child and parents.
- ◆ Allow the child the opportunity to self-assess.

K-2 Religious Education Curriculum: Principles

Kindergarten, Year 1 and Year 2 Religious Education lays foundations that enable children to engage with, reflect upon and explore the mystery of God. It does this by introducing children to the stories, worship and life of the Catholic community.

Religious Education (K-2) is based on the following guiding principles. Implications of these principles for the curriculum are identified in point form.

Young children have a natural capacity for curiosity, imagination and wonder

- ◆ The curriculum aims to nurture and engage these natural capacities.

Young children learn best in a safe and predictable environment

- ◆ Questions are open and children's ideas and attempts are accepted.
- ◆ Materials are suited to students' needs and available for their use.
- ◆ Routines are established so the environment is predictable.

Young children learn through story

- ◆ Scripture stories and stories of the tradition are key elements of the curriculum.
- ◆ Open questions, reflection and opportunities for exploration engage students with the story.
- ◆ Children's literature is included in the curriculum.

Young children learn through play

- ◆ Play allows children to explore, imagine and create as a means of learning.
- ◆ Scaffolded 'play' is part of the curriculum.

Young children learn through symbols and rituals

- ◆ Symbols and rituals nurture the child's curiosity, imagination and sense of wonder.
- ◆ The curriculum engages children with the Church's signs, symbols and rituals as a means of learning.

Young children learn in kinaesthetic and visual ways

- ◆ Concrete materials, visual materials and the creative arts support the learning needs of K-2 students.
- ◆ Children are active participants in their learning.

Religious Education is theocentric

- ◆ It is about God's activity in and with all creation. At the centre of Religious Education is the mystery of God – Father, Son and Holy Spirit.
- ◆ Children are introduced to the mystery of God through both the Old and New Testaments.

'Story' is fundamental in the Christian Tradition

- ◆ Children are introduced to the faith and practices of the Church through stories from both Scripture and Tradition.

The Church's liturgy is part of Religious Education

- ◆ Children are introduced to the signs, symbols and rituals of the liturgical tradition both in lessons and daily routine.
- ◆ Children become familiar with short responses and parts of liturgy by experiencing and using them.

The experience of prayer is integral to Religious Education

- ◆ Children learn to pray through the experience of prayer.
- ◆ Children are introduced to various forms of prayer – including silence, movement, short liturgical responses, some formal prayers of the Tradition, spontaneous, verbal and non-verbal prayer.

Doctrine underpins Religious Education

- ◆ Children at this early stage are introduced to the source of doctrine in Scripture and Tradition.
- ◆ K-2 Religious Education lays the foundations for exploring the beliefs and practices of the Church more explicitly in later years.

The Emmaus Story inspires Religious Education

- ◆ Children begin to:
 - Reflect on and find meaning in life-experience in light of Scripture and Tradition;
 - Celebrate the mystery of the Risen Christ; and
 - Respond to the activity of God in their lives and in all creation.

Key sources for the development of the Religious Education Curriculum are Scripture, Church documents including the *Catechism of the Catholic Church*, the curriculum document *Celebrating Our Journey*¹ and the student resource *To Know, Worship and Love*².

The curriculum is influenced by the approach to Religious Education developed in both *The Catechesis of the Good Shepherd*³ and *Godly Play*⁴.

1 CEO, Sydney, (1991), *Celebrating Our Journey*

2 Archdiocese of Melbourne, (2000), *To Know, Worship and Love*, James Gould House Publications, Melbourne, Vic

3 Cavalletti, S et al, (1992), *The Religious Potential of the Child* Liturgy Training Publication, Chicago

4 Berryman J, (1991), *Godly Play, A Way of Religious Education*, Harper, San Francisco

Understanding the Religious Education Curriculum K-2

The Religious Education Curriculum K-2 has been developed with a focus on the particular ways young children learn. Research on the spirituality and faith development of young children also informed its development.

The curriculum draws on the research and work of Jerome Berryman⁵ in 'Godly Play' and the work of Sofia Cavalletti and Gianna Gobbi in 'The Catechesis of the Good Shepherd'⁶, both of which were influenced by the work of Maria Montessori in the early 20th century. It also draws on the Archdiocese of Melbourne's adaptation of these works in 'The Good Shepherd Experience'.⁷ *To Know, Worship and Love* student books, based on these approaches, support the curriculum.

The Religious Education Curriculum K-2 lays the foundations for later learning and for life-long engagement with the mystery of God. A key part of laying the foundations is telling the stories of the Catholic community; stories from sacred Scripture and stories about how the Catholic community celebrates, prays and lives the Christian life.

STORY

Story is a key part of our faith tradition. The activity of God in the lives of people and in all creation as recorded in the Scriptures has been handed on to us, firstly through the oral tradition and then in the written Word. In every age people have engaged with these stories and sought to relate their own story to the larger story of faith. In this way people are helped to know God in their lives.

Young children particularly are able to learn and make meaning through story and symbol. Stories carry deep insights which young children are often unable to verbalise. However, these insights help them to make sense of their experience of the world and relate to the mystery of God. Stories help children, as well as adults to explore key issues around the meaning and purpose of life and death.

Teachers assist young children to learn about the faith by helping them to engage with Scripture, liturgy and Christian life and service. Story and liturgical symbols, words and actions have their own power, which engage the whole person, not only the intellect.

The style of biblical stories is particularly suited to young children because it uses only actions and descriptions essential to the story. This engages the imagination and provides opportunity to experience the wonder, mystery and power of these stories.

5 Berryman J, (2003), *The Complete Guide to Godly Play Vol 1-5*, Living the Good News, Denver, Colorado

6 Cavalletti, S, Coulter P, Gobbi G, and Montanaro S Q, (1996), *The Good Shepherd and the Child: A Joyful Journey*, Liturgy Training Publications, Chicago

7 Archdiocese of Melbourne, (2000), *To Know Worship and Love Teaching Companions Levels 1-2*, James Gold House Publications, Melbourne, Vic

Stories in this Religious Education curriculum are of three main types or genres:

- ◆ **Narrative Stories** – about people’s experience of God’s activity in their lives both individually and communally as told in the Old and New Testaments and in the Church’s Tradition. This includes stories of the liturgical seasons which focus on the life, death and Resurrection of Jesus and the coming of the Holy Spirit.
- ◆ **Parables** – the special teachings of Jesus invite creativity and challenge the listener to understand situations in a new way. Parables cannot simply be de-coded or explained. They “tease the mind into active thought.”⁸
- ◆ **Liturgical signs, symbols and actions** - Children learn the language of liturgy by experiencing it. As Jerome Berryman explains, “The liturgical lessons are not the liturgy itself. Children learn the language of liturgy and have an appropriate place to experience it, so they can enter more fully into the liturgical experience of the Church”.⁹

Silence is an essential part of the ‘language’ of religion. Stillness and silence foster reflection and the capacity to listen to God. “Be still and know that I am God” (Ps 46:10). Teachers aim to help children value silence as a means of listening and responding to God.

KEY ELEMENTS OF STORYTELLING

The key elements of storytelling adopted in this curriculum are:

1. Telling the Story
2. Wondering
3. Exploring
4. Prayer

These key elements assist students to engage with the story and with each other. In using the stories of Scripture and the Tradition, including the symbols and rituals of liturgy, teachers help children bring together faith and life experience. They also teach the importance of the sacred deposit of faith, which the Church seeks to hand on.

1. TELLING THE STORY

There are many ways and styles of telling stories. In this curriculum the main style utilised for initially telling the story is a reflective one using concrete or visual material. This style addresses the learning needs of young children and is suited to biblical stories, which tell only essential actions and descriptions. It draws on the work of Jerome Berryman¹⁰ in ‘Godly Play’ and the work of Sofia Cavalletti and Gianna Gobbi in ‘The Catechesis of the Good Shepherd’¹¹. Professional development will assist teachers to tell stories.

- ◆ The ideal seating arrangement is a semi-circle with children on the same level as the storyteller. A circle encourages interaction and signifies the equality of each person. The floor is suggested but if this is not possible,

8 Dodd, C H, (1961), *The Parables of the Kingdom*, William Collins Sons & Co Ltd, Glasgow, p16

9 Berryman J, (2002), *The Complete Guide to Godly Play Vol 1*, Living the Good News, Denver, Colorado, p26

10 Berryman J, (2003), *The Complete Guide to Godly Play Vol 1-5*, Living the Good News, Denver, Colorado

11 Cavalletti, S, Coulter P, Gobbi G, and Montanaro S Q, (1996), *The Good Shepherd and the Child: A Joyful Journey*, Liturgy Training Publications, Chicago

teachers arrange the seating such that storyteller and children are on the same level. The teacher suggests a comfortable posture for children.

- ◆ The source of the story is either the *To Know, Worship and Love* student books or a Big Book. Scripts with suggested actions are included in the curriculum. Scripture references are given.
- ◆ The story is best communicated by *telling* rather than reading.
- ◆ It should be told, not necessarily 'by heart' but 'from the heart'.
- ◆ It is accompanied by the use of visual and/or concrete materials.
- ◆ At the initial telling, children engage by watching and listening. After the story, children are given time to use the materials.
- ◆ The story is told staying close to the biblical words and without embellishment.
- ◆ The story itself helps children to understand unfamiliar terms, which can be discussed later. It is not necessary to explain and define terms before or during the story.
- ◆ A routine for preparing children for the story needs to be set in place. Young children like repetition and ritual. Routine helps children to move into a different 'space' and settle.
- ◆ Some suggestions for preparing for the story:
 - A quietening exercise – see 'Listening', 'Awareness', or 'Breathing' exercises in *To God on a Magic Carpet*¹² or
 - Music – a piece of music which signals to children that they are moving to a story
 - Lighting a candle
 - Singing a hymn or song

Facilitating 'Telling the Story'

The teacher:

- ◆ Needs to become familiar with the story before telling it.
- ◆ Should read the Scripture passage and the Scripture: Background Information.
- ◆ Practises telling the story using the concrete materials before presenting it to the children.

12 Macdonald Anthony Sr, (2004), *To God on a Magic Carpet: Meditating with Children*, Spectrum Publications, Richmond, Australia

2. WONDERING

- ◆ The 'I wonder' statements engage children with the story, invite reflection and elicit the children's ideas and thoughts.
- ◆ Wondering together teaches the art of dialogue, of listening to others, accepting and learning from others' ideas and contributions. It lays the foundation for relating to others in community.
- ◆ Wondering together allows for learning that comes from within each person. It is important to trust the presence of the Holy Spirit in this process.
- ◆ Suggested 'wondering' statements are provided in the *To Know, Worship and Love* books. Teachers select from these and adapt where necessary to suit the needs of the children. Teachers may create their own or follow the children's ideas. Children also may initiate wondering.
- ◆ There are no 'right' answers to wondering statements. They are not comprehension questions.
- ◆ Wondering statements are not suited to factual information, eg "I wonder how many apostles there were" or key belief statements, eg "I wonder if Jesus really rose from the dead."
- ◆ Each person's response is influenced by their particular life experiences.
- ◆ Wondering statements are only the beginning of 'wondering'. This is continued as children expand their wondering in the exploring activities.
- ◆ Open wondering statements signal to the children the on-going and life-long process of engaging with the mystery of God.

Facilitating 'Wondering'

The teacher:

- ◆ Receives and accepts each response.
- ◆ Listens to understand each child's ideas.
- ◆ Reflects back what is said without additional comment.
- ◆ Questions only to understand not to 'correct' a child's response or steer them in a different direction.
- ◆ Trusts the silence. Children often wonder or reflect silently. It is not necessary to force responses.
- ◆ Does not provide answers but encourages the child to develop and articulate ideas.
- ◆ Reminds the child who wishes to talk about unrelated topics, that there will be another time for this.

3. EXPLORING

This element provides the opportunity for individual/small group exploration of the story. It gives the child the time to focus on and explore aspects which have significance for them.

- ◆ The child should choose the story or part of the story on which to focus.
- ◆ Young children often find it easier to explore and express their feelings and ideas through art and drama.
- ◆ The **Creative Arts** provide 'tools' through which the child can explore, imagine and express ideas.
- ◆ The concrete materials for the story should be available for children to use later. Working with the story is a means of entering it more deeply.
- ◆ The child will incorporate their own experience and imagination while engaging with the story. The child's re-telling of a story will reflect their experience and understanding.
- ◆ The story can be re-told in different ways.
- ◆ Shared-book experience using Big Books is another way of re-telling the story. Teachers make Big Books available for children to use individually or in small groups.
- ◆ Children's literature identified in the Religious Education curriculum supports the stories of Scripture, liturgy and the Tradition. These books should also be available for children to use.
- ◆ For some children, writing is a powerful means of responding to and exploring the story. Opportunities to integrate Writing should be provided.

Facilitating 'Exploring'

The teacher:

- ◆ Demonstrates the use of visual arts materials and techniques, through which the children explore and express their ideas.
- ◆ Allows an element of choice and openness in what the children do: these are not 'craft activities' with a set finished product.
- ◆ Ensures children have sufficient time for their work. By arranging for storage of incomplete work children can continue in the next session if they wish. Often much is invested in the child's work and it needs to be treated with respect.
- ◆ Responds by engaging in dialogue with the child, asking open questions, describing what they see and not interpreting it.
- ◆ Provides for children to share their 'work' only if they wish. The 'work' itself is often an expression of the child's experience or feelings.

4. PRAYER

- ◆ Young children learn to pray through the experience of prayer. Teachers help the children to pray by praying with them and providing regular opportunities for prayer.
- ◆ Routine times for prayer are important. Regular times of prayer need to be established, eg – morning prayer, prayer before and after lunch, prayer at the end of the day.
- ◆ Within the Religious Education teaching there are opportunities to invite children to pray. These prayers offer children the opportunity to pray the prayers of their hearts and to experience silence, stillness, movement, ritual and symbol.
- ◆ Teachers can establish simple rituals for bringing children together, perhaps sitting in a circle, lighting a candle and/or singing a familiar hymn or refrain. Introducing the prayer time with words from the liturgy, eg “Let us pray” or “Let us give thanks to the Lord our God” will help children’s familiarity with these words when they hear them in the Church.
- ◆ Research suggests that young children more readily pray prayers of praise and thanks. Frequent opportunities for spontaneous prayer should be provided. This type of prayer needs to be set in the context of simple gathering rituals mentioned above.
- ◆ The Religious Education curriculum introduces children to Scripture stories and psalms and to liturgical ritual, symbol and action. ‘Telling the story’ is one way of proclaiming the Word of God. It provides a language for prayer. The form and words from Scripture and the liturgy can be used in prayer, eg lines from psalms, “The Lord is my Shepherd”. Suggestions for prayer are provided in the units.
- ◆ The Word should also be proclaimed from the Bible. Reading a short passage of the story from the Bible provides a focus for prayer.
- ◆ Young children learn through movement which is also an important part of liturgical action. Prayer with movement includes simple hand or body actions and praying with hands raised or joined. Simple processions provide movement, even when not all children are involved.
- ◆ Formal Prayers are best taught by praying them regularly. Suggested formal prayers are to be found in ‘Our Prayers’ section of *To Know Worship and Love* student books. Formal prayers, eg ‘The Hail Mary’ and ‘Our Father’ are introduced gradually beginning with one or two lines.
- ◆ Teachers encourage the children to share their prayers at home with the family, as well as suggesting that the activity at home is done by the parents or guardians with the child.

CONCRETE MATERIALS

Young children learn through the senses as well as through the mind. Learning is enhanced through movement, sight, sound, smell, feeling and touch. Concrete materials such as figures and visuals support the telling and re-telling of the biblical stories and the child's exploration work. Objects, symbols, gestures, movements and words of the liturgy support the telling of stories about the liturgy. Concrete and visual materials help the children to picture the story in their minds.

The Religious Education curriculum K-2 suggests using the following concrete and visual materials:

To Know, Worship and Love Student Books – Prep/Kindergarten, Book 1 and Book 2

- ◆ These student books support the Religious Education curriculum K-2.
- ◆ They reflect the approach of the Religious Education curriculum and are organised around story, wondering, prayer and home activities.

3D Materials

- ◆ Small wooden figures for most stories.
- ◆ Objects, eg bread, oil, water, plate, doll for liturgical stories.

2D Materials

- ◆ Laminated 2D figures.

Visual Images

- ◆ Laminated A4 illustrations.

Big Books, To Know, Worship and Love Series

- ◆ Big Books are provided to support the emphasis on story in the curriculum. They include stories from To Know, Worship and Love and new stories written for the curriculum.
- ◆ Generally Big Books are not an alternative for telling the story using concrete materials. However they support re-telling, exploring and engaging with the story.
- ◆ The Big Books should be obvious and available in the classroom for the children to use.

Using Concrete Materials

- ◆ The concrete materials should be simple and sturdy. Only key figures and objects need to be represented in the story. Materials that are too detailed and elaborate distract from the story and may not engage the imagination.
- ◆ The movement of figures should be simple and include only those essential to the story.

- ◆ The teacher focuses the children on the story by looking at the materials as the story unfolds. The teacher does not engage with the children during the presentation of the story.
- ◆ During the story, movement of materials is done at a slow and reflective pace. The movement of materials is often done after the words are spoken and silences have been created. These silences assist the imagination as the children observe what is happening. It allows time for 'feeling' the story. While young children have a real capacity to enjoy silence, they may need to get used to it in the school context.
- ◆ The materials used for the story need to be accessible to the children for their use after the story. They should remain in the room in a designated place.
- ◆ The teacher, by collecting the materials, telling the story with them and packing them away demonstrates reverence for the materials as one would demonstrate reverence for the Bible. During the story, figures and objects should be handled carefully to model respect for both the people and mysteries they represent.
- ◆ Symbols used in liturgy, eg water, bread, oil, Bible, candle, cup should be used where possible in stories about liturgy. Pictures can be used to support the use of objects but should not replace them.

PLAY

- ◆ Play is a natural way children explore their world and experiences.
- ◆ Through play and fantasy children investigate, create, role play, critique and construct meaning.
- ◆ Play supports the development of creativity, language, social skills and problem solving. In imaginative play children are able to step out of the limits of their real situation to explore other worlds and experiences.
- ◆ In this Religious Education curriculum children are introduced to the Catholic faith through story, symbol and action. They are invited to play thorough engagement with the story, symbols and actions, through wondering and exploring.
- ◆ A secure, safe and organised environment is necessary to support and encourage real engagement, exploration and creativity.

RELATIONSHIPS AND CLASSROOM CLIMATE

"Contemporary people listen more openly to witnesses than teachers, or if they listen to teachers it is because they are witnesses" (Pope Paul VI, *Evangelii Nuntiandi*, 41).

In Kindergarten to Year 2 foundations are laid for learning Christian values and living, not only by what is taught but by the climate created in the classroom. Children learn also by the attitudes and behaviour that is modelled and encouraged by the teacher in relating with the students and others in the community. It is a truism that values are caught and not taught.

God's covenant relationship is a central theme of the Bible and the core of the Christian message. In this covenant relationship God first loved us and called us into relationship with God and with one another. In relationship, young children learn of God's love for them.

At the heart of Catholic teaching is the belief that each person is made in the image and likeness of God. It is in relationship that children come to know and value themselves and others as created in God's image.

The quality of relationships in the classroom and in the school depends to a large extent on the teacher. Teachers give witness to and teach Christian values and the Christian way of relating by:

- ◆ Respecting each child.
- ◆ Valuing each child's contribution.
- ◆ Listening to each child.
- ◆ Respecting the work of each child.
- ◆ Keeping comments open.
- ◆ Giving children time to explore what is important to them.
- ◆ Providing a secure and organised environment.
- ◆ Handling disruptive behaviour in constructive and non-judgmental ways.

Each child comes to the classroom as a unique individual already loved and cared for in their family home. The school supports the family by reflecting in practice the values of Christian community. This is the privilege and the challenge of those whose vocation it is to teach.

How to Use a K-2 Unit

Section	Description
Unit Title	<ul style="list-style-type: none">◆ The unit title and overview indicate the focus of the unit and the key aspects presented in the Unit Content sections.
Outcomes	<ul style="list-style-type: none">◆ Outcomes are in stages.◆ Students' demonstration of the outcomes will vary both in degree and in mode.◆ Assessment identifies student progress towards the outcomes.◆ Units address outcomes of more than one strand.
Scripture	<ul style="list-style-type: none">◆ The Scripture listed generally indicates the source of the stories presented.◆ Teachers need to read the Scripture passage/s in preparation for telling the story.◆ Telling the story is a means of proclaiming the Scripture for children in K-2.◆ The story or parts of it can be proclaimed from the Bible in prayer and liturgy.◆ Some units have related scripture – these are the exception.
Doctrine	<ul style="list-style-type: none">◆ Doctrine refers to the beliefs, teachings and practices of the Church.◆ In K-2 the focus is on introducing the source of the Church's doctrine in Scripture, liturgy, prayer and the life of the Church.◆ In later years students will explore and examine the doctrine more explicitly.
Spiritual Reflection for Teachers	<ul style="list-style-type: none">◆ These assist teachers to reflect on their own experience in relation to key aspects of the unit.◆ This may assist teachers in relating to and dialoguing with children during the unit.◆ It is not intended that teachers' reflections are shared with children.
Scripture: Background Information	<ul style="list-style-type: none">◆ This section provides a commentary on the Scripture in the unit to assist teachers' own understanding.◆ The background information for the Scripture needs to be read prior to beginning the unit.◆ This information is written for teachers and not intended for students in K-2.
Suggested Assessment	<ul style="list-style-type: none">◆ This section provides guidance for assessment.◆ The points suggest how children might demonstrate an outcome.◆ They are not assessment strategies but can be used to develop assessment strategies.

Section	Description
Resources	<ul style="list-style-type: none"> ◆ Resources for teachers' reference and resources referred to specifically in the unit are listed in this section. ◆ Children's literature, music, audio-visuals and websites to support each unit are listed on RE Online. These will be updated as new material becomes available. ◆ Inclusion of alternative resources is encouraged. ◆ Suggestions could be shared with regional advisory personnel in order to assist resource updating online.
Unit Content	<ul style="list-style-type: none"> ◆ There are either two or three Unit Content sections denoted 'A', 'B' and 'C' in each unit. ◆ Unit Content sections are independent but related. ◆ Each Unit Content states the key content for that part of the unit.
Unit Content: Background Information	<ul style="list-style-type: none"> ◆ This provides background explanation and direction for the teacher specific to each Unit Content section and its implementation. ◆ Reading this will assist teachers in their understanding, planning and implementation.
Suggested Teaching/Learning Strategies	<ul style="list-style-type: none"> ◆ Teaching/learning strategies are based around a pattern for using 'story' in Religious Education with K-2 children - Telling the Story, Wondering, Exploring and Prayer. ◆ Teachers need to plan activities, ensuring that each of the elements above is included. Not all suggested activities need to be used. ◆ Teachers plan activities in light of the needs of their students. ◆ Prayer experiences should be provided throughout the unit. Suggested prayer ideas are included in the teaching learning activities.
Resource Sheets	<ul style="list-style-type: none"> ◆ Resource sheets are included for teacher support. Scripts for most stories with suggested actions are provided in this section. ◆ Resource sheets for children are only provided where they engage the child's thinking, imagination and reflection.

Years K-2 Units

Kindergarten	Year 1	Year 2
K.1 WELCOME A – Our Prayer Place B – The Good Shepherd	1.1 BAPTISM A – Belonging B – The Sacrament of Baptism	2.1 IMAGES OF GOD A – God is like ... B – In the Image of God C – Time With God
K.2 LENT AND HOLY WEEK A – The Lost Sheep B – The Washing of the Feet C – The Last Supper	1.2 LENT AND HOLY WEEK A – A Journey from Ashes B – A Journey to Remember	2.2 LENT AND HOLY WEEK A – Ash Wednesday and Lent B – Holy Week
K.3 THE EASTER SEASON A – He is Risen! B – Jesus is Alive	1.3 THE EASTER SEASON A – Alleluia, Jesus is Alive B – The Ascension C – The Holy Spirit Comes	2.3 THE EASTER SEASON A – The Women at the Tomb B – Jesus, Light of the World C – Pentecost People
K.4 BELONGING TO GOD’S PEOPLE A – We Visit the Church B – We Gather for Mass	1.4 NOURISHED BY GOD A – Together at Mass B – To Love and Serve	2.4 SIGNS OF GOD’S LOVE A – The Church’s Year B – Water of Life C – Symbols of the Church
K.5 GOD’S GREAT FAMILY A – Abraham and Sarah B – Jesus’ Family	1.5 STORIES OF GOD’S PEOPLE A – The Bible B – Called by God	2.5 REFLECTING GOD’S GOODNESS A – The Commandment of Love B – Saints
K.6 GOD IS WITH US A – The Birth of Moses B – David C – Jonah	1.6 LOVE ONE ANOTHER A – Living as Friends B – Forgiveness C – Giving Thanks	2.6 RECONCILIATION A – The Prodigal Son B – The Sacrament of Penance
K.7 GOD’S CREATION A – Praising God B – God’s Promise	1.7 CREATOR GOD A – In the Beginning B – Sabbath Time	2.7 CARING FOR ALL CREATION A – Who is my Neighbour? B – With All Creation
K.8 ADVENT AND CHRISTMAS A – Waiting and Getting Ready B – The Christmas Story	1.8 ADVENT AND CHRISTMAS A – Mary Said ‘Yes’ B – Jesus is Born	2.8 ADVENT AND CHRISTMAS A – Waiting and Hoping B – A New Light

Years 3–6 Units

Year 3	Year 4	Year 5	Year 6
3.1 CREATED BY GOD: A GIFT TO SHARE	4.1 LIVING THE LAW OF LOVE	5.1 THE REIGN OF GOD: REACHING OUT IN JUSTICE	6.1 THE REIGN OF GOD: BREAKING DOWN THE BARRIERS
3.2 LENT: A TIME FOR REACHING OUT IN LOVE	4.2 LENT: A TIME TO MAKE CHOICES	5.2 LENT: A TIME FOR GROWTH	6.2 LENT: A TIME FOR BUILDING A JUST WORLD
3.3 EASTER: A TIME TO CELEBRATE THE PRESENCE OF THE RISEN LORD	4.3 EASTER: A TIME TO LIVE THE GOOD NEWS	5.3 EASTER: A TIME FOR HOPE & NEW LIFE	6.3 EASTER: A TIME TO CELEBRATE HOPE IN THE RISEN LORD
3.4 PENTECOST: THE HOLY SPIRIT GIVES US STRENGTH	4.4 PENTECOST: THE HOLY SPIRIT GIVES US COURAGE	5.4 PENTECOST: CELEBRATING THE PRESENCE OF THE HOLY SPIRIT	6.4 CONFIRMATION: CELEBRATING THE GIFT OF THE HOLY SPIRIT
3.5 CALLED TO BE SAINTS	4.5 MARY, MOTHER OF GOD: FIRST AMONG THE SAINTS	5.5 THE CATHOLIC CHURCH IN AUSTRALIA HAS A SPECIAL STORY	6.5 MARY: FAITHFUL DISCIPLE
3.6 RELATIONSHIPS: SHARING GOD'S LOVE	4.6 ONE WITH GOD'S CREATION	5.6 CREATION – A CHANGE OF HEART	6.6 THE BIBLE: OUR SACRED STORY
3.7 EUCHARIST: JESUS IS WITH US	4.7 PRAYER: BEING WITH GOD	5.7 WE CELEBRATE THE SACRAMENTS PART I	6.7 WE CELEBRATE THE SACRAMENTS PART 2
3.8 ADVENT TO CHRISTMAS: A TIME FOR RESPONDING IN LOVE	4.8 ADVENT TO CHRISTMAS: A TIME FOR JOURNEYING IN HOPE	5.8 ADVENT TO CHRISTMAS: A TIME TO PREPARE AND CELEBRATE	6.8 ADVENT TO CHRISTMAS: A TIME FOR LONGING AND FULFILMENT