**JUBILEE RELIGION CURRICULUM**

**P-6**

***Knowledge and Skills Scope & Sequence***

**TERM 1 UNITS**

**TERM 2 UNITS**

**TERM 3 UNITS**

**TERM 4 UNITS**

**SACRED TEXTS: JUBILEE P-6**

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| **OLD TESTAMENT** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **STOT1** Christians venerate the Bible as a sacred book in many ways, including proclamation in prayer celebrations and meditative reflection in personal prayer.  | * Use and display the Bible respectfully.
* Listen with respect as Scripture is proclaimed in prayerful settings.
 | **Prep** | **Making Godly Choices****Who is Jesus?** |
| **STOT2** Familiarity with characters, events and messages from some key Old Testament stories (e.g. Creation stories, Noah, Joseph, Moses, Abraham and Sarah) is a means of connecting Scripture and real life. | * Listen and respond to Old Testament stories
* Share feelings and thoughts about the events, characters and messages in some familiar Old Testament stories.
* Make links between some familiar Old Testament stories and their own experiences by sharing characters, events and messages that may be similar or different to their own experiences.
 | **Prep** | **God’s Creation** |
| **STOT3** For Christians, the Bible is a sacred book. The Old Testament describes how the people of Israel have reflected on God’s presence in their lives (e.g. Moses, Abraham, Noah, Joseph, Ruth, Ezekiel, Jeremiah). | * Make connections between the lives of people in Old Testament stories and the ways in which God was active in their lives.
 | **Year 2** | **God’s Plan – Then and Now** |
| **STOT4** The Bible is a library of books. It is made up of two parts: the Old Testament and the New Testament.  | * Identify some features of text organisation, namely the titles ‘Old Testament’ and ‘New Testament’ and the Table of Contents, to locate some of the books containing familiar Bible stories.
 | **Year 2** | **Clues From the Past** |
| **STOT5** The Church teaches that the Bible is an inspired account of God’s self-revelation. The Old Testament describes God’s relationship with the Jewish people. The Abraham and Sarah story is one example of how God relates with people (e.g. the call of Abraham and Sarah, Genesis 17: 1-8; 15-22). | * Identify people, places, events and things in some Old Testament stories
* Identify behaviours and actions in some Old Testament stories that reveal aspects of God’s nature (e.g. loving, just, relational, forgiving)
* Share and compare ideas and opinions with others about God’s relationship with people in Old Testament stories.
 | **Year 2** | **Saying Sorry and Forgiving Others****A Covenant People** |
| **STOT6** Old Testament scriptures use many different images to portray God (e.g. fire, rain, potter, mother, refuge, sanctuary, lover).The Psalms are used in prayer, especially in praise of and thanksgiving to God. | * Examine the textual features of Old Testament texts (e.g. language, form, use of images, words and phrases in the Psalms).
* Speculate on the human author’s reasons for choosing a particular image to portray God.
* Communicate personal reactions to various images used to portray God in some Old Testament texts.
 | **Year 3** | **Looking After the World** |
| **STOT7** The books of the Old Testament contain a variety of text types including historical narratives, sacred myths, poetry, legal codes and wise sayings. God’s Word is revealed through an understanding of the books and text types of the Old Testament. The human author’s choice of text type is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). | * Identify typical stages and language features of various types of text in the Old Testament (e.g. historical narratives, sacred myths, poetry, legal codes and wise sayings).
* Explain how knowledge of the typical stages and language features of an Old Testament text affects a reader’s understanding of its message.
 | **Year 4** | **Living in Harmony****Ancient Voices** |
| **STOT8** The Bible’s referencing system is structured according to book, chapter and verse. The contents and index of the Bible assist the reader to locate books, people, places and things. | * Identify some features of text organisation namely book, chapter, verse, Table of Contents, Index, headings and subheadings used to order and present information in the Bible.
* Use some features of text organisation to locate books, people, places and things in the Bible.
 | **Year 4** | **Ancient Voices** |
| **STOT9** The Psalms of the Old Testament are a model for personal and communal prayer. There are three main forms of Psalms in the Old Testament: Psalms of lament (sorrow), Psalms of thanksgiving and Psalms of praise (Hymns). | * Identify some life experiences of the psalmists (e.g. awe and wonder, feelings of abandonment, despair and anger, fear of the future, threatened by enemies) as communicated in a variety of Psalms.
* Explore the relationship between the psalmist and God as revealed in a variety of Psalms (e.g. parent / child; protector; trust / doubt, praise, thanksgiving, dependence, humility, loyalty, grandeur of God)
* Use the Psalms as a model to create a personal or communal prayer.
 | **Year 5** | **Unlocking the Text** |
| **STOT10** Key messages of Old Testament prophets are identified within their social, cultural and historical contexts.  | * Use a range of Biblical tools to analyse the social, cultural and historical contexts of some Old Testament prophets (e.g. Ezekiel, Jeremiah, Isaiah, Hosea, Micah).
* Communicate an understanding of some key messages of Old Testament prophets (e.g. repent and turn back to God, act justly, care for others in particular the poor and marginalised, observe the Law, God is compassionate and forgiving, God is always faithful) taking into account their context.
 | **Year 6** | **Faith in Action** |
| **STOT11** A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) are used to assist in deepening awareness of Old Testament texts. | * Investigate and evaluate the usefulness of a range of biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines) for deepening awareness of Old Testament texts.
 | **Year 6** | **Faith in Action** |

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| **NEW TESTAMENT** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **STNT1** Christians venerate the Bible as a sacred book in many ways, including proclamation in prayer celebrations and meditative reflection in personal prayer.  | * Use and display the Bible reverently.
* Listen with reverence as Scripture is proclaimed in prayerful settings.
 | **Prep** | **God’s Creation** |
| **STNT2** The Gospels tell the good news of Jesus.Familiarity with characters, events and messages from some key New Testament stories (e.g. Jesus’ family, Jesus’ followers, those healed by Jesus, those who welcomed Jesus, Passion and Resurrection narratives) is a means of connecting Scripture and real life. | * Listen and respond to stories of and about Jesus in the Gospels.
* Share feelings and thoughts about the events, characters and messages in some familiar New Testament stories.
* Make links between some familiar New Testament stories and their own experiences by sharing characters, events and messages that may be similar or different to their own experiences.
 | **Prep** | **What is the Church** |
| **STNT3** The Gospels of Matthew, Mark, Luke and John provide particular insights into the life and teaching of Jesus.  | * Identify key events, places and characters in the life of Jesus as revealed in Gospel passages
* Identify similarities and differences between different Gospel accounts of key events, characters and teachings in the life of Jesus (e.g. birth, death, Jesus’ family, Jesus’ followers, meal stories, miracles).
 | **Year 1** | **God Speaks to Everyone** |
| **STNT4** The New Testament consists of 27 books that proclaim the life and teaching of Jesus and the early Christian Church | * Identify some features of text organisation, namely the titles ‘Old Testament’ and ‘New Testament’ and the Table of Contents to locate some of the books depicting the life and teaching of Jesus (Gospels) and the early Christian Church (e.g. Acts of the Apostles, the letters).
 | **Year 2** | **Clues From the Past** |
| **STNT5** The life and teaching of Jesus is the primary source of God’s self-revelation in the New Testament. | * Identify some teachings and actions of Jesus that reveal aspects of God’s nature (e.g. father, loving, just, forgiving, welcoming, inclusive).
 | **Year 2** | **Saying Sorry and Forgiving Others** |
| **STNT6** Knowledge of the historical, cultural and geographical context of the first century Mediterranean world assists the reader of the Gospels to better appreciate the life and times of Jesus. | * Gather and record information about the geographical, cultural and historical context of the first century Mediterranean world.
* Identify and place some of the key events and people of the first century Mediterranean world within a time sequence.
* Add contextual information (historical, geographical and/or cultural) about the first century Mediterranean world to familiar Gospel stories.
 | **Year 2** | **Clues From the Past** |
| **STNT7** A knowledge of the cultural contexts of the Gospels assists the reader to better understand the life and teaching of Jesus. | * Retrieve contextual information from written and digital texts to identify some aspects of the cultural contexts in which the Gospels were written.
* Begin to analyse gospel stories by drawing on a growing knowledge of the context in which the story was written in order to communicate thinking and understandings about the life and teaching of Jesus.
 | **Year 3** | **Jesus of the Book** |
| **STNT8** The New Testament is a collection of text types (e.g. Gospels, the Acts of the Apostles, letters, other apostolic writings) which differ, depending on the intention and context of the human author. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). | * Become familiar with typical structural stages and language features of various types of text in the New Testament (e.g. narratives, letters, parables).
* Speculate on the human author’s reasons for using particular types of text.
 | **Year 3** | **Jesus of the Book** |
| **STNT9** Understanding God’s Word is aided by an awareness of the books and text types of the New Testament. There are a variety of text types in the New Testament, each with particular textual features. | * Identify typical stages and language features of various types of text in the New Testament (e.g. narratives, letters, parables, miracle stories).
* Explain how a knowledge of the typical stages and language features of a New Testament text affects a reader’s understanding of its message.
 | **Year 4** | **Ancient Voices** |
| **STNT10** The use of different language features (images, characters, setting, and vocabulary) in retelling key parables from the New Testament (e.g. Lost Sheep, Lost Coin, Two Sons) can assist the reader to make meaning of Scriptural teachings. | * Identify and explain language features of parables, namely images, characters, vocabulary and settings.
* Experiment with changing particular aspects of key parables namely images, vocabulary, setting and characters.
* Explore their own experiences and imagining to retell key parables from the New Testament and apply the teaching to their lives.
 | **Year 4** | **Ancient Voices****Challenge and Change** |
| **STNT11** The Bible’s referencing system is structured according to book, chapter and verse. The contents and index of the Bible assist the reader to locate books, people, places and things. | * Identify some features of text organisation namely book, chapter, verse, Table of Contents, Index, headings and subheadings used to order and present information in the Bible
* Use some features of text organisation to locate books, people, places and things in the Bible.
 | **Year 4** | **Ancient Voices** |
| **STNT12** The contexts of the Gospel writers (e.g. purpose of the writer, time of writing, intended audience, point of view) shaped their Gospels. The context of the Gospel writer is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). | * Compare and contrast parallel passages from the Gospels of Matthew and Luke (e.g. Beatitudes, The Lord’s Prayer, Infancy Narratives, and Passion Narratives).
* Explore some features of Gospel texts (e.g. place, characterisation, vocabulary, dialogue, the narrative voice) that provide evidence of how the writers have shaped their Gospels for a particular community in a particular time and place.
 | **Year 5** | **Unlocking the Texts** |
| **STNT13** A range of Biblical tools (including timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines and Gospel parallels) is used to assist in deepening awareness of New Testament texts. | * Investigate and evaluate the usefulness of a range of Biblical tools (e.g. timelines, Biblical atlases, Biblical dictionaries, annotated Bibles, simple Biblical commentaries, online Bible search engines and Gospel parallels) for deepening awareness of New Testament texts.
 | **Year 5** | **Unlocking the Text** |
| **STNT14** The Church teaches that the Holy Spirit guided the formation of the New Testament and the whole of Scripture. Inspiration means the human authors of Scripture, guided by the Holy Spirit and using their own knowledge and skills, revealed God’s nature and teaching. The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth). | * Use Biblical tools (e.g. concordance of the Bible, Biblical dictionary, Biblical commentary) to search for and locate relevant New Testament references to the role of the Holy Spirit in guiding the formation of the New Testament.
* Locate evidence in some New Testament texts showing that the human authors used their own voice, knowledge and skills to reveal God’s nature and teaching.
 | **Year 6** | **Revealing God’s Love** |
| **STNT15** Gospel writers use many images and titles for Jesus. The Gospels and other New Testament texts proclaim Jesus as fulfilling all of God’s promises in the Old Testament (including Messiah, Son of Man, and Saviour). | * Recognise a number of images and titles for Jesus in the Gospels and other New Testament texts.
* Make connections between Gospel texts and Old Testament texts.
 | **Year 6** | **Revealing God’s Love** |

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| **CHRISTIAN WISDOM** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **STCW1** The writer of the first creation story in the Old Testament (Genesis 1:1-31) repeatedly uses the statement “And God saw that it was good” to emphasise God’s special relationship with all of creation. Jesus’s wisdom challenged people about the way they were living (e.g. The Greatest Commandment: “Love the Lord your God with all your heart, all your soul and all your mind and love your neighbour as yourself.” Matthew 22: 37 – 39).  | * Share feelings and thoughts about the goodness of God’s creation from their own experience.
* Make connections between some of Jesus’ wise statements (e.g. The Greatest Commandment) and how these are expressed in a range of stories (e.g. personal stories, stories of the school’s founders, children’s literature, film, art).
 | **Prep** | **Making Godly Choices** |
| **STCW2** The wisdom of some Old Testament stories (e.g. Moses, Abraham, Noah, Joseph, Ruth, Jeremiah) helps people understand God’s presence in the lives of individuals and communities. | * Make connections between important messages about God’s presence in the lives of individuals and communities in some Old Testament stories (e.g. “Do not be afraid Abram. I am your shield.” Genesis 15:1; “I will give you my blessing. All living things are given into your hands.” Genesis 9: 1-2) and their own experiences.
 | **Year 1** |  **God’s Plan – Then and Now** |
| **STCW3** The wisdom of the saints (e.g. St Francis of Assisi, St Clare of Assisi, St Therese of Lisieux) helps people understand about being co-creators and stewards of creation; the sacredness of all creation, especially human life; and forgiveness and reconciliation. | * Create print, visual or audio texts that draw on their own experiences, their imagination and information they have learnt from the wisdom of the saints about being co-creators and stewards of creation; the sacredness of all creation, especially human life; and forgiveness and reconciliation.
 | **Year 2** | **All the World is Sacred** |
| **STCW4** The wisdom of prayers attributed to the saints (e.g. The Deer’s Cry / Breastplate of St Patrick) helps one understand God’s relationship with people as individuals and as community. | * Identify the effect on listeners, viewers or readers of the words and images used in some spiritual writings of the saints (e.g. The Deer’s Cry / Breastplate of St Patrick) to express important messages about God’s relationship with people.
 | **Year 3** | **Looking After the World** |
| **STCW5** The wisdom of St Paul helps people understand about living in community.  | * Identify some wise words from St Paul that help people understand about living in community.
* Make connections between the wisdom of St Paul about living in community and their own experiences (e.g. classroom, school, family, parish).
 | **Year 4** | **Living Community** |
| **STCW6** The wisdom of the saints, in particular St Mary of the Cross MacKillop, helps people understand about caring for the well-being of others and the faith of the community of believers. This wisdom guides and gives strength to believers past and present. | * Explain how the wisdom of the saints, in particular the letters written by St Mary of the Cross MacKillop, helps people past and present to understand about caring for the well-being of others and the faith of the community of believers.
 | **Year 5** | **Pioneering Christians** |
| **STCW7** The wisdom of Australian Catholic Christians, including lay people and religious orders (c.1900 CE to the present), helps people understand the work and movement of the Holy Spirit in this land (e.g. concern for the common good; works of mercy; challenging injustice; developing new ways of living the Catholic faith in Australia). | * Analyse and explain how some Australian Catholic Christians help people understand the work and movement of the Holy Spirit in this land (e.g. concern for the common good; works of mercy; challenging injustice; developing new ways of living the Catholic faith in Australia) through diverse expressions of wisdom (e.g. Khoa Do – film; George Mung Mung – art; Donna Mulhern – peaceful activism).
 | **Year 6** | **Holy Spirit Inspires the Australian Church** |

**BELIEFS: JUBILEE P-6**

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| **TRINITY: GOD, JESUS THE CHRIST, SPIRIT** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **BETR1** There is one God, the source of truth and love, who is creator of all. God’s presence is revealed in the goodness of creation. | * Listen and respond to the two creation stories in Genesis
* Make links between God and the natural world
* Share their ideas about God and creation.
 | **Prep**  | **God’s Creation** |
| **BETR2** Christians believe that Jesus suffered, died and rose again. | * Listen and respond to the Easter story in the Gospels
* Share feelings and thoughts about the events, characters and messages in the Easter story.
 | **Prep** | **Making Godly Choices** |
| **BETR3** Jesus called people, including ‘the twelve’, to share in his mission and ministry. | * Identify the nature of Jesus’ mission and ministry (e.g. healing, teaching, forgiving)
* Name key people in Gospel passages, including ‘the twelve’, whom Jesus called to share in his mission and ministry.
 | **Year 1** | **God’s Plan – Then and Now** |
| **BETR4** Jesus lived a truly human life. His mission and ministry was to preach and bring about the Kingdom of God, including through his teaching, healing, and forgiving. | * Identify the purpose and nature of Jesus’ mission and ministry as depicted in some Gospel stories.
* Describe the effect of Jesus’ mission and ministry on the lives of key characters in some Gospel stories.
 | **Year 2** | **Saying Sorry and Forgiving Others** |
| **BETR5** Christians believe that Jesus is the Messiah and this is revealed through his presence and in his words, deeds and encounters with others.  | * Identify some Scriptural texts in which Jesus is called ‘Messiah’.
* Communicate an understanding of the term ‘Messiah’ from Scripture.
 | **Year 3** | **Jesus of the Book** |
| **BETR6** Scripture speaks of God in many ways but most significantly for Christians as Father, Son and Holy Spirit. Christians name this understanding of God as Trinity. | * Identify and explain Scriptural passages that express God as Father, God as Son and God as Holy Spirit.
 | **Year 4** | **Ancient Voices** |
| **BETR7** The action of the Holy Spirit in the lives of believers is described in Scripture using a variety of titles and images. | * Identify some titles (e.g. Spirit of God, Spirit of truth, Advocate) and images (e.g. oil, fire, wind) of the Holy Spirit found in Scripture.
* Make connections between some titles and images of the Holy Spirit and the action of the Holy Spirit in the lives of believers.
 | **Year 5** | **The Holy Spirit** |
| **BETR8** Jesus’ relationship with God the Father and humanity is described in Scripture using a variety of titles and images. | * Locate and identify images in scripture that express different titles of Jesus (e.g. liberator, creator, Son of God, Son of Man, Messiah, Anointed One, Lamb of God, Bread of Life, Rabbi, Saviour).
* Explain how a title of Jesus describes his relationship to God the Father and /or humanity.
 | **Year 6** | **Revealing God’s Love** |

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| **HUMAN EXISTANCE** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **BEHE1** God created human beings in God’s own image. God created human beings in order to form a loving relationship with them. God’s plan is that people help each other to live safely and happily in community.  | * Discuss ideas about God (including creator, forgiving, compassionate, caring, loving, listening).
* Identify and share the gifts God has given
* Make a connection between their ideas of God (e.g. God is loving) and the way people live safely and happily in community (e.g. I / we can show love when I / we ….)
 | **Year 1** | **We Are God’s Image** |
| **BEHE2** Human beings are called to be co-creators and stewards of God’s creation. | * Identify ways in which human beings are called to be co-creators and stewards of creation (e.g. caring for the environment, responsible use of natural resources).
* Promote a specific action of caring for God’s creation.
 | **Year 2** | **All the World is Sacred** |
| **BEHE3** Christians believe that order and harmony arise from the diversity and interdependence of creation. | * Identify the diversity of God’s created world.
* Explore some of the relationships that exist in the created world (e.g. sun and moon).
* Communicate an understanding of order and harmony in God’s creation.
 | **Year 3** | **Looking after the World** |
| **BEHE4** Christians believe that as God is relational in nature, so too people become fully human through the experience of community. | * Communicate an understanding of the concept of ‘community’.
* Explain how living in community helps people reach their full potential.
 | **Year 4** | **Living in Harmony****Living Community** |
| **BEHE5** Faith is shared and strengthened in the community of believers. The central and primary sharing of faith within the community of believers is the celebration of Eucharist. | * Identify ways in which people share faith within a community of believers (e.g. family, parish, school)
* Communicate an understanding of how the faith of people strengthens the faith of the community of believers.
 | **Year 5** | **Pioneering Christians****Communities of Believers** |
| **BEHE6** Christians believe that faith is a virtue freely gifted by God. Faith is a free and personal response to God that is lived out in the life of the believer. | * Identify and describe some characteristics of Christian faith as a gift of God (e.g. initiated by God (gift), the work of the Holy Spirit, conversion).
* Identify ways in which faith is lived out in the life of believers – personally and communally.
 | **Year 6** | **Holy Spirit Inspires Aussie Church****Faith in Action** |

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| **WORLD RELIGIONS** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **BEWR1** Jesus was a Jew. He lived in a Jewish family and Mary was his mother. | * Recognise stories from the New Testament that tell about Jesus’ life as a Jew.
* Investigate and report what Jewish families were like in the time of Jesus.
 | **Prep**  | **Who is Jesus?** |
| **BEWR2** Jesus participated in the life of the Jewish community. | * Explore and record some aspects of Jewish daily life at the time of Jesus (including meal times, leisure times, observing the Sabbath, praying, food laws).
 | **Year 1** | **Jewish Life and the Sacraments** |
| **BEWR3** The Jewish people are a covenant people. Their relationship with God is expressed in their daily lives.  | * Describe the Jewish understanding of covenant as agreement between God and the Jewish people.
* Record and report examples of how the covenant is lived in the daily lives of Jewish people today.
 | **Year 2** | **A Covenant People** |
| **BEWR4** The Jewish people have a special relationship with God. This relationship is revealed through the stories, people and events recorded in the Torah, or written law. | * Identify stories, people and events recorded in the five books of the Torah.
* Describe God’s relationship with the Israelites as revealed in key stories from the Torah.
 | **Year 3** | **Jesus of the Book****Remembering Past Heroes**  |
| **BEWR5** Judaism is a dynamic religion: the ways in which Jewish people worship have changed since the time of Jesus.  | * Identify some features of Jewish worship in first century Roman Empire.
* Compare and contrast some significant features of Temple Judaism and Rabbinic Judaism.
 | **Year 4** | **Ancient Voices** |
| **BEWR6** Followers of Judaism live their relationship with God through their personal and communal worship. | * Identify features of a Synagogue and explain their importance in Jewish worship.
* Identify and explain practices associated with the observance of Sabbath.
* Make connections between the Sabbath rituals and prayers and the Jewish relationship with God.
 | **Year 5** | **Communities of Believers****Unlocking the Texts** |
| **BEWR7** The faith of Jewish believers is shared and strengthened through the commemoration of High Holy Days including Rosh Hashanah, Yom Kippur, Pesah (Passover). | * Identify key elements of the High Holy Days (e.g. themes, messages, rituals).
* Make connections between the practices of the High Holy Days and the faith life of believers (e.g. atoning for sin, remembering key stories, reflecting on past actions).
 | **Year 6** | **Celebrating Beliefs** |

**CHURCH: JUBILEE P-6**

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| **LITURGY AND SACRAMENTS** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **CHLS1** The Church has important ways of praying together through celebrations and rituals, marking special times in the life of believers (e.g. Baptism, Eucharist) and in the Church year (the liturgical seasons). | * Identify celebrations and rituals that mark special times in the life of the Church community (e.g. Baptism, Eucharist, Reconciliation, Christmas, Easter) and in the Church year (e.g. Lent, Holy Week, Easter, Pentecost, Ordinary Time, Advent and Christmas).
* Describe some ways in which members of the Church pray together during special celebrations and rituals (e.g. word, action, silence, music and symbol, patterns/repetition, special colours).
* Make connections between Church rituals and special times in the lives of believers (e.g. Baptism and welcome; reconciliation and forgiveness).
 | **Prep** | **Who is Jesus?** |
| CHLS2 Sacraments are sacred actions of the Church through which God is present. In the Sacraments of Baptism and Eucharist, words, actions and symbols are used to communicate God’s presence and action.  | * Identify words, actions and symbols used in the Sacrament of Baptism to communicate God’s presence and action (e.g. use of water, sign of the cross, anointing with oil, white garment, Baptismal promises, candle).
* Identify words, actions and symbols used in the Sacrament of Eucharist to communicate God’s presence and action (e.g. bread, wine, water, priest community gathered, table fellowship, the Word, sign of peace, sending forth).
 | **Year 1** | **Jewish Life and the Sacraments** |
| CHLS3 Forgiveness involves reconciliation with God and each other and restores broken relationships. In the Sacrament of Penance, believers celebrate reconciliation with God and each other. The Sacrament of Penance continues Jesus’ healing ministry in the life of the community.  | * Identify and analyse scenarios from the Gospels and from life experience that involve restoring broken relationships (reconciliation).
* Recognise and record ways in which believers celebrate reconciliation with God and with each other in the Sacrament of Penance.
* Make connections between Jesus’ healing ministry and the Church’s healing ministry in the Sacrament of Penance.
 | **Year 2** | **Saying Sorry and Forgiving Others** |
| CHLS4 Through the Sacraments of Initiation (Baptism, Confirmation and Eucharist), people become members of the Body of Christ, the Church community, and receive strength for the journey of life. Baptism is the first of the Sacraments of Initiation. In the Sacrament of Confirmation, words, actions and symbols are used to communicate God’s presence and action. Eucharist completes Christian initiation and provides nourishment for the spiritual life of believers. | * Make connections between personal experiences of initiation (e.g. new class, new school, new team) and the experience of believers becoming members of the Church through the Sacraments of Initiation (Baptism, Confirmation and Eucharist).
* Identify words, actions and symbols used in the Sacrament of Confirmation to communicate God’s presence and action (e.g. laying on of hands, sealing with oil, sign of peace, renewal of Baptismal promises, presence of the sponsor, discipleship, Holy Spirit).
 | **Year 3** | **The Local Faith Community** |
| CHLS5 Sacraments accompany the life journey of each believer. Through the Sacraments, God offers believers gifts of new life, healing, forgiveness and nourishes and strengthens their faith by promising fulfilment of their deepest hopes and longings. Anointing of the Sick is one of the Sacraments of Healing. In this Sacrament, words, actions and symbols are used to communicate God’s healing of body and spirit. The Sacrament of Anointing of the Sick continues Jesus’ healing ministry in the life of the community. | * Describe connections between the life journey of each believer and the Sacraments of the Church.
* Identify words, actions and symbols used in the Sacrament of Anointing of the Sick to communicate God’s healing of body and spirit (e.g. Scripture, laying on of hands, blessing with oil, prayer of thanks, sprinkling with holy water, Lord’s Prayer, presence of the priest).
* Make connections between Jesus’ healing ministry and the Church’s healing ministry in the Sacrament of Anointing of

the Sick. | **Year 4** | **Living in Harmony** |
| CHLS6 Penance is one of the Sacraments of Healing which celebrates God’s love and mercy. It calls people to conversion and to forgiveness towards others. In the Sacrament of Penance, words, actions and symbols are used to communicate God’s love and forgiveness. Penance strengthens the spiritual life of believers and turns their hearts towards God.  | * Identify words, actions and symbols used in the Sacrament of Penance to communicate God’s love and forgiveness (e.g. prayer, reading from Scripture, confession of sin, sign of the cross, presence of the priest, words of absolution).
* Explain how the Sacrament of Penance calls believers to conversion and forgiveness of others (e.g. through words of Scripture, spiritual readings, the imposition of penance).
 | **Year 4** | **Living in Harmony** |
| CHLS7 The key parts of the Catholic Rite of Confirmation are: calling on the Holy Spirit and the laying on of hands, the anointing with the oil of chrism together with the words ‘Be sealed with the Gift of the Holy Spirit’. The gifts of the Spirit (wisdom, understanding, right judgment, courage, knowledge, awe and wonder and reverence) guide believers and give them strength to live a spirit-filled life.The fruits of the Spirit (love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, self-control Galatians 5:22-23) are visible signs of God’s active love and work within and through believers as they live spirit-filled lives. | * Describe the key parts of the Catholic Rite of Confirmation, identifying words, symbols, actions and significance in the lives of believers.
* Explain the meaning of some of the gifts of the Spirit and how these guide and give strength to believers today.
* Explain the meaning of some of the fruits of the Spirit and how they are visible signs of God’s active love and work in the lives of believers.
 | **Year 5** | **The Holy Spirit** |
| CHLS8 The word *Eucharist* means thanksgiving: believers give thanks for all that God has given, particularly the gift that is Jesus. The Mass is made up of the Liturgy of the Word and the Liturgy of the Eucharist. The Church teaches that in the celebration of Eucharist, Jesus is sacramentally present in four ways: the people gathered, in the Church’s minister, in the Word proclaimed, and most profoundly in the gifts of bread and wine which become the Body and Blood of Christ. In the Eucharist, believers remember and celebrate the life, death and resurrection of Jesus (the Paschal mystery). This is the focus or ‘theme’ of every Eucharistic liturgy. The saving events of the Paschal mystery are made present in the Eucharist through which believers are offered to share in the new life of Christ (1 Cor 10:16). Eucharist is memorial, sacrifice, prayer, nourishment and community. The Mass challenges believers to go out and live the good news that Jesus proclaimed. | * Identify the parts of the Mass (e.g. Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Communion Rite, Concluding Rite).
* Explain the different ways in which Jesus is sacramentally present in the Mass.
* Communicate an understanding of the key purposes of the Eucharist for believers (e.g. memorial, sacrifice).
 | **Year 6** | **Celebrating Beliefs** |
| CHLS9 The Church’s liturgical year is told through a framework of different seasons (Advent, Christmas, Lent, Easter, Pentecost, Ordinary Time), revealing the story of salvation and drawing inspiration from Jewish tradition. In liturgical celebrations, forms of sacred art (including music, visual arts, drama, dance, media) are used to inspire believers to prayer and a deeper understanding of the mystery of God. In liturgical celebrations, believers are encouraged to actively participate through action (e.g. sign of peace, genuflecting, sign of the cross), word (e.g. acclamations, responses, singing), posture (e.g. kneeling, bowing) and observing a reverent silence at appropriate times.  | * Make connections between some key celebrations of the Church’s liturgical year and the story of salvation.
* Identify where, how and why forms of sacred art are used in liturgical celebrations.
* Identify ways in which believers actively participate in liturgical celebrations and interpret the meaning of these for believers.
 | **Year 6** | **Celebrating Beliefs** |

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| **PEOPLE OF GOD** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| CHPG1 The Church building is a sacred place.Believers gather in the Church to pray, to be together and to celebrate various rituals (e.g. Baptism, Eucharist, Marriage). | * Identify features of the Church building that mark it as a sacred place (e.g. religious art, artefacts, icons and symbols, sacred objects, special clothes, parish name, etiquette).
* Describe some ways in which believers gather in the Church to pray, to be together and to celebrate various rituals.
 | **Prep**  | **What is the Church?** |
| CHPG2 Within a local parish community there are many different roles (e.g. priest, parishioner, liturgical ministries such as musicians and altar servers; parish groups such as family groups and prayer groups; parish ministries such as St Vincent de Paul and youth worker). | * Compare the different roles that people have in the local parish community.
 | **Year 1** | **God Speaks to Everyone** |
| CHPG3 The Church community draws from the teachings and actions of Jesus (e.g. actions of Jesus: praying, forgiving and helping people in need; teachings of Jesus: love, justice and peace) to guide the way they live.  | * Identify key teachings and actions from Jesus’ life that guide the life of the Church community.
* Make connections between the ways members of the Church community live today and some teachings and actions of Jesus.
 | **Year 2** | **All the World is Sacred** |
| CHPG4 A diocese is a particular community of parishes usually within a defined geographical boundary under the leadership of the bishop.  | * Discuss what Catholics mean when they talk about a ‘diocese’.
* Identify some key features of the local diocese /archdiocese (e.g. its location; the names of key buildings, bishop / archbishop, one or more parishes that belong to the diocese / archdiocese).
* Make connections between the role of the bishop and some of his important duties (e.g. as a teacher and a leader, the bishop writes letters / communicates with people in the diocese to teach them about special events such as The Year of Grace; as a priest, the bishop celebrates Mass; as a leader of the diocese, he visits parishes).
 | **Year 3** | **The Local Faith Community** |
| CHPG5 The practices of each Church community (including the parish and diocese) are modelled on the mission and ministry of Jesus. A variety of characteristics mark local Church communities, including: prayer and worship (Acts 2:42); proclaiming the Good News (Romans 10:14); building peaceful relationships (Romans 14:19); caring for the marginalised (1Corinthians 12:26a); rejoicing in the achievements of one another (1Corinthians 12:26b); seeking and offering forgiveness (Ephesians 4:32); supporting and encouraging one another (1 Thessalonians 5:11) and welcoming and creating a sense of belonging.  | * Make connections between the practices of Church communities and the mission and ministry of Jesus.
* Describe (using examples) the variety of characteristics that mark local Church communities.
 | **Year 4** | **Living Community** |
| CHPG6 Mary is the mother of Jesus and of all Christians. Mary’s role in the Church community (e.g. advocate, mother, helper) can be described using a variety of titles and images. New Testament texts reveal Mary’s role as mother of Jesus and her role in the early church community. | * Explain how some titles and images of Mary found in New Testament texts reveal her role as mother of Jesus and her role in the Church community (e.g. advocate, mother, helper).
* Compare different understandings of Mary as depicted in a variety of titles and images (e.g. from visual, multimedia and/or written texts).
 | **Year 5** | **Communities of Believers** |
| CHPG7 ‘Communion of saints’ is a term which describes the spiritual bond that exists, through Baptism, between all the members of the Church, living and dead. | * Communicate an understanding of the term ‘communion of saints’.
 | **Year 6** | **Revealing God’s Love** |

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| **CHURCH HISTORY** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| CHCH1 Each parish community has its own past, which is revealed in many ways (for example in its pastors and people, buildings, sites or parts of the natural environment). | * Pose questions about aspects of the past of a parish community (e.g. about the patron saint of the parish, a significant person, site, building or part of the natural environment).
* Sequence some key events in the past of a parish community (e.g. events related to the patron saint of the parish, a significant person, site, building or part of the natural environment).
* Develop a narrative about aspects of the past of a parish community (e.g. about the patron saint of the parish, a significant person, site, building or part of the natural environment).
 | **Year 2** | **Clues From the Past** |
| CHCH2 Each parish is an important part of a diocese. An understanding of the history of a parish assists in exploring the history of the diocese to which it belongs. Part of this history is the story of the collaboration of the clergy, religious and laity so that people can hear the Gospel and know Jesus.  | * Pose a range of questions about the history of a parish and diocese.
* Identify and sequence people and events of historical significance in the story of a parish and diocese.
* Identify and explain an important example of change and of continuity in the story of a parish and diocese (e.g. spirituality of local Aboriginal and Torres Strait Islander peoples; ways of celebrating; liturgical space; roles in the liturgy, parish / diocesan groups).
* Develop an historical text (e.g. narrative) about a person or event of historical significance in the story of a parish and diocese, using terms denoting time.
 | **Year 3** | **The Local Faith Community****Remembering Heroes From the Past** |
| CHCH3 The first Catholics in Australia preserved their faith in an environment of suspicion and conflict, mostly without the presence of priests.Official recognition and toleration ushered in a new era for Catholics in Australia.Catholic laity and clergy were among the first to recognise and respond to the impact of settlement and expansion on Aboriginal people. | * Sequence some key people and events (secular and religious) of early colonial Australia (c.1788 CE – c.1850 CE) and recognise their significance in bringing about change.
* Develop historical narratives about some key events and people’s experiences in the early Church in Australia (c.1788 CE –c.1850 CE) using appropriate historical terms.
* Identify different points of view towards Aboriginal people in early colonial Australia (e.g. squatters, missionaries, free settlers, convicts, clergy).
 | **Year 4** | **Challenge and Change****Living in Harmony** |
| CHCH4 Pioneering Catholics overcame challenges to preserve the faith of their fathers and mothers.Catholics took their place in colonial Australian society (c.1850 CE – c.1900 CE). Being Catholic in a new, free society raised challenges. | * Sequence some key people and events (religious and secular) in the Australian colonies (c.1850 CE – c.1900 CE) and recognise their significance in bringing about change.
* Develop historical narratives and descriptions about some key events and people’s experiences in the Church in the Australian colonies (c.1850 CE – c.1900 CE) using source materials and appropriate historical terms and concepts.
* Locate information about the contribution or significance of Catholics (laity, clergy, religious) to the shaping of particular communities, including Indigenous communities (c.1850 CE – c.1900 CE).
 | **Year 5** | **Pioneering Christians****Communities of Believers** |
| CHCH5 Catholics helped form the new Australian nation (c.1900 CE to present). Catholics initially set themselves apart. A uniquely Australian Church emerged. New ways of being both Catholic and Australian were encouraged. | * Sequence some key people and events (religious and secular) that contributed to the development of Australia as a nation (c.1900 CE to present).
* Locate information about the contribution or significance of Catholics to the shaping of the Church in Australia (c.1900 CE to present).
* Develop historical narratives and descriptions about some key events and people’s experiences in the Church in Australia after Federation using source materials and appropriate historical terms and concepts.
* Identify and describe some examples of significant change and continuity in Australian Catholic identity and relationships with the wider society (c. 1900 CE to present).
 | **Year 6** | **The Holy Spirit Inspires the Australian Church** |

**CHRISTIAN LIFE: JUBILEE P-6**

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| **MORAL FORMATION** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **CLMF1** Jesus taught key messages about love, compassion and forgiveness (e.g. the Golden Rule/ The Greatest Commandment).Jesus taught that love of God and others is the greatest commandment.Christians are called to follow the teachings of Jesus. | * Share feelings and thoughts about some of Jesus’ key messages about love, compassion and forgiveness (e.g. the Golden Rule / the Greatest Commandment).
* Identify connections between Jesus’ key messages about love, compassion and forgiveness and their personal experience.
 | **Prep** | **Making Godly Choices** |
| **CLMF2** According to Christian teaching, God created people as rational beings with the freedom to choose.Choices between good and bad, right and wrong involve the whole person – emotions, feelings and reasoning. | * Identify examples from scriptural texts where people have the freedom to choose between good and bad, right and wrong.
* Explore the emotions, feelings and reasoning involved when people make choices between good and bad, right and wrong and make connections with their personal experiences.
 | **Prep** | **Making Godly Choices** |
| **CLMF3** Christians believe God is creator and sustainer of life and all people have a responsibility to care for creation. Morality is about living in accordance with God’s plan for creation. God’s gift of the freedom to make choices is to be used responsibly. | * Recognise literal and inferred meaning in sacred stories about creation (including Judeo-Christian creation stories).
* Make connections with personal experience when exploring Christian teaching about freedom to choose and how to use this freedom responsibly.
 | **Year 1** | **We Are God’s Image** |
| **CLMF4** Humans are called to acknowledge the sacredness of God and all creation, especially human life. The world is God’s gift to all generations; therefore care for all creation (stewardship) is a moral duty. | * Identify some inferred meanings of the Judeo-Christian creation stories (e.g. God created; all creation is sacred; humans are stewards of creation).
* Compare and contrast their own actions and behaviours with the moral duty of caring for all creation as taught in the Judeo-Christian creation stories.
 | **Year 2** | **All the World is Sacred** |
| **CLMF5** The loving relationship God offers to people is unconditional. Sin is made evident in the free choices that harm the individual and their loving relationships with God, with others and with all creation. Reconciliation involves admission of sin, saying sorry, asking for God’s help to change and seeking to heal relationships. There is no limit to God’s mercy and forgiveness. | * Identify behaviours and actions in some Scriptural texts that reveal aspects of God’s nature (e.g. loving, just, relational, forgiving, welcoming, merciful).
* Identify evidence of sin and the consequences of sin, using scenarios from the Gospels and/or from life experiences.
* Identify and analyse scenarios from the Gospels and/or from life experiences that illustrate the four elements of reconciliation (admit sin, say sorry, ask for God’s help to change and seek to heal relationships).
 | **Year 2** | **All the World is Sacred** |
| **CLMF6** The Scriptures provide a foundation for moral living, specifically the Decalogue, Beatitudes and the fruits of the Spirit. The Decalogue (Ten Commandments) is a guide for making moral decisions and needs to be applied to daily life.Jesus’ teaching in the Beatitudes provides a basis for Christian morality. It does not abolish the Decalogue but fulfils it, making clearer what is required of one who loves God (Matthew 5:17-20). The fruits of the Spirit enable Christians to live a moral life. | * Identify the audience and purpose of The Decalogue (Ex 20: 1-17; Deuteronomy 5: 1-22), the Beatitudes (Matthew 5: 3-11; Luke 6: 20 -26) and the fruits of the Spirit (Galatians 5:22 – 23).
* Identify the connection between The Decalogue (Ten Commandments) and Jesus’ teaching in the Beatitudes (i.e. the Beatitudes fulfil the Decalogue).
* Draw connections between these foundations for moral living in the Scriptures and personal experience.
 | **Year 3** | **Jesus of the Book****Remembering Heroes of the Past** |
| **CLMF7** Morality is about choosing between right and wrong. Conscience is the human capacity to identify and make judgements about what is right and wrong. Sin is the human choice to live without the help of God. Sin is made evident in the free choices which result in actions that harm oneself and one’s loving relationships with God, with others and with all creation. | * Distinguish between right and wrong choices in a variety of morally challenging situations.
* Explain how wrong choices harm oneself and one’s loving relationships with God, with others and with all creation.
 | **Year 4** | **Living in Harmony** |
| **CLMF8** The Decalogue is a summary of the main moral obligations people have towards God, each other and all of creation. The first three commandments are about love of God and the other seven are about love of each other and all of creation. | * Classify the commandments of the Decalogue according to their content (i.e. moral obligations towards God, each other and all creation).
* Make connections between the commandments of the Decalogue and students’ own experience.
 | **Year 4** | **Living Community****Living in Harmony** |
| **CLMF9** Conscience is a judgement of reason that, as far as possible, takes into account the good of all. For Christians, conscience is formed by the Word of God (e.g. The Decalogue and Jesus’ moral teaching), assimilated in faith and prayer and put into practice. Formation of conscience is assisted by the gifts of Holy Spirit, the witness and advice of others and the authoritative teaching of the Church. Moral choice involves both judgment and then acting according to that judgment.  | * Describe some key considerations in the formation of conscience for Christians, including the Word of God, put into practice through faith and prayer; the gifts of Holy Spirit; the witness and advice of others; the authoritative teaching of the Church.
* Develop and explain a reasoned judgement or informed moral choice by applying questions based on some key considerations in the formation of conscience.
 | **Year 5** | **The Holy Spirit** |
| **CLMF10** For Christians, the New Law as given by Jesus is a law of love, a law of grace and a law of freedom. Freedom, especially in moral and religious matters, is the right of every human person. For Christians, the freedom to choose is required by the New Law to take into account the good of all. Christians believe that God has given the gift of wisdom to humans (the natural law) which enables them to choose good and avoid evil. | * Describe Jesus’ New Law, using examples from New Testament texts.
* Explain the significance of Jesus’ New Law for believers (e.g. freedom to choose, taking into account the good of all) and for moral decision making.
* Make connections between the New Law of Jesus and possible implications for their own actions.
 | **Year 6** | **Faith in Action** |

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| **MISSION AND JUSTICE** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **CLMJ1** God’s plan is that people help each other to live safely and happily together. Societal laws are intended to be for the good of all. | * Identify connections between God’s plan for people to live safely and happily, as illustrated by Jesus’ teaching (e.g. The Golden Rule), and their personal experience (e.g. at school, home, community).
* Explore their feelings and thoughts about societal laws (e.g. classroom, playground, family, safety) being intended for the good of all, rather than to meet individual wants and needs.
 | **Prep**  | **Making Godly Choices** |
| **CLMJ2** Based in Scripture, the Church teaches that all people are created in the image of God. The Church teaches that all people have dignity and natural rights and deserve respect, regardless of their religious, social or ethnic background. | * Communicate a personal response to the Church teaching that all people are created in the image of God.
* Make connections with personal experience when exploring Christian teaching about the dignity and natural rights of all people, regardless of their religious, social or ethnic background.
 | **Year 1** | **We Are God’s Image** |
| **CLMJ3** God’s plan is that people respect all life, especially human life. All people have a responsibility to pursue peace and justice out of respect for human life and all creation. | * Identify and express ideas about scriptural texts that illustrate peaceful and just actions or relationships.
* Make connections between scriptural texts about respecting human life and all creation and their own life experiences.
 | **Year 2** | **All the World is Sacred** |
| **CLMJ4** Jesus’ great commandment (John 15: 12-13; Matthew 7:12; Luke 6:31) requires Christians to respect basic human rights and acknowledge responsibilities. Concern for the poor and disadvantaged is a key message in Scripture and Church teaching. | * Make connections between the concern for the poor and disadvantaged, found in Scripture and Church teaching, and the responsibility of Christians.
 | **Year 3** | **Jesus of the Book****The Local Faith Community** |
| **CLMJ5** Christians are called to be responsible stewards, caring for all of God’s creation. Caring for the environment is a moral issue for Christians. | * Describe key features of stewardship according to Christian teaching.
* Apply the Christian moral duty of stewardship to environmentally friendly practices.
 | **Year 4** | **Living in Harmony** |
| **CLMJ6** Jesus makes charity (love) the new commandment: "As the Father has loved me, so have I loved you; abide in my love. … "This is my commandment, that you love one another as I have loved you" (John 15: 9 - 17). Charity is the source and goal of Christian practice. Christian charity calls people to go beyond existing laws to care for the well-being of others. | * Distinguish between choices or actions that fulfil existing laws or obligations and those that respond to Jesus’ new commandment.
* Develop and explain a choice or action within their own lives that demonstrates the application of Jesus’ new commandment of love.
 | **Year 5** | **Pioneering Christians** |
| **CLMJ7** Spiritual and corporal works of mercy are foundational for understanding the Church’s teaching about concern for the common good. Works of mercy are charitable actions at the service of others. The spiritual works of mercy are: instructing, advising, challenging injustice, consoling, comforting, forgiving, bearing wrongs patiently and praying for the living and the dead. The corporal works of mercy are: feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick and imprisoned, clothing the naked and burying the dead.  | * Identify expressions of the spiritual and corporal works of mercy.
* Make connections between the spiritual and corporal works of mercy and the Church’s teaching about concern for the common good.
* Reflect on and express their personal responses to the challenge to serve others through the works of mercy.
 | **Year 6** | **The Holy Spirit Inspires the Australian Church****Faith in Action** |

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| **PRAYER AND SPIRITUALITY** |
| ***KNOWLEDGE and UNDERSTANDING*** | ***SKILLS*** | ***YEAR LEVEL*** | ***UNIT*** |
| **CLPS1** Jesus prayed regularly and taught others how to pray.Prayer involves both talking and listening to God, either alone or with others.Believers pray with the help of word, music, action, silence, images, symbols and nature.Prayer nurtures the spiritual life of believers. | * Identify some occasions when believers pray alone (personal prayer) and pray with others (communal prayer).
* Communicate an understanding of the language, gestures, purpose and context of the Sign of the Cross and Amen.
* Listen and respond to stories in the Gospels of Jesus praying and teaching others to pray.
* Recognise elements that help believers pray (e.g. word, music, action, silence, image, symbol and nature).
* Participate with respect in a variety of prayer experiences (e.g. prayer circles, school prayer, thank you prayers) that nurture the spiritual life of believers.
 | **Prep**  | **God’s Creation** |
| **CLPS2** Identify some occasions when believers pray alone (personal prayer) and pray with others (communal prayer).Communicate an understanding of the language, gestures, purpose and context of the Sign of the Cross and Amen.Listen and respond to stories in the Gospels of Jesus praying and teaching others to pray. Recognise elements that help believers pray (e.g. word, music, action, silence, image, symbol and nature).Participate with respect in a variety of prayer experiences (e.g. prayer circles, school prayer, thank you prayers) that nurture the spiritual life of believers. | * Participate respectfully in meditative prayer.
* Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer.
 | **Prep****Year 1****Year 2** | **God’s Creation****We Are God’s Image****A Covenant People** |
| **CLPS3** Jesus prayed regularly and taught others how to pray.Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature.Prayer in the Christian tradition, including Marian prayer, nurtures the spiritual life of believers. | * Describe and explain the significance of some occasions when believers gather as community to pray (e.g. school feast day, Baptism, Sunday Mass, funerals, weddings, school prayer assemblies and liturgical celebrations).
* Participate with respect in a variety of personal and communal prayer experiences (including morning prayers, Grace) that nurture the spiritual life of believers.
 | **Year 1** | **We Are God’s Image** |
| **CLPS4** Mary, Mother of Jesus, has been honoured in many ways by Christians both past and present (e.g. prayer, icons, statues, images, titles, music). The Hail Mary is a Catholic prayer, using words of scripture and developed over a long period of time. | * Identify ways believers past and present have honoured Mary (e.g. prayer, icons, statues, images, titles, music).
* Communicate an understanding of the language, purpose and context of the Hail Mary.
 | **Year 1** | **Jewish Life and the Sacraments** |
| **CLPS5** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature.Prayer in the Christian tradition, including prayer for forgiveness, nurtures the spiritual life of believers. | * Participate with respect in a variety of personal and communal prayer experiences, including prayer for forgiveness, that nurture the spiritual life of believers.
 | **Year 2** | **A Covenant People** |
| **CLPS6** Prayer for forgiveness requires admission of sin, saying sorry, asking God’s help to change and seeking to heal one’s loving relationships with God, with others and with all creation. | * Communicate an understanding of the language, purpose, gestures and context of prayers for forgiveness including acts of contrition and Penitential Act (A, B, C).
 | **Year 2** | **Saying Sorry and Forgiving Others** |
| **CLPS7** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including prayers of thanksgiving and prayers of praise, nurtures the spiritual life of believers. Christian spiritual formation calls believers to recognise the presence of God in daily life experiences. | * Participate with respect in a variety of personal and communal prayer experiences, including prayers of thanksgiving and prayers of praise, that nurture the spiritual life of believers, calling believers to recognise the presence of God in daily life experiences.
 | **Year 3** | **Looking After the World****The Local Faith Community** |
| **CLPS8** In the Christian tradition, essential forms of prayer include prayers of thanksgiving and prayers of praise. For Christians, a primary role of prayer is praise and thanksgiving to a God who knows and cares for each person individually. The Psalms contain many prayers of praise and thanksgiving. Many of Paul’s letters begin or end with prayers of praise and thanksgiving, which have become part of liturgical prayer and hymn collections. Doxologies are hymns or prayers of glory and praise to God (e.g. Gloria, Glory to the Father [Glory Be], and the doxologies of the Eucharistic Prayer and of the Lord’s Prayer). | * Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of thanksgiving and prayers of praise (including psalms and doxologies).
* Select and use an appropriate prayer structure (e.g. You Who Do Through) to demonstrate an understanding of the role of prayers of praise and prayers of thanksgiving for Christians.
 | **Year 3** | **Looking After the World****Jesus of the Book** |
| **CLPS9** Meditative prayer uses silence and stillness to assist believers to listen and talk to God.There is a range of practices for preparing the body and the mind for meditative prayer (e.g. relaxing the body, centred breathing, attending to posture, being silent and still, recitation of mantras, closing eyes). A range of spiritual exercises drawn from the Christian tradition helps believers engage in the ‘work of meditation’ (e.g. guided meditation; praying with the help of: beads, labyrinths, images, music, mandalas, mantras, journaling, colour, chimes / bells / rain sticks, candles, symbols, sacred spaces, patterns, rhythms and movement). | * Participate respectfully in meditative prayer.
* Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer.
 | **Year 3** | **Looking After the World** |
| **CLPS10** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including prayers of petition, intercession, blessing and adoration, nurtures the spiritual life of believers. Christian spiritual formation calls believers to recognise the presence of God in daily life experiences. | * Participate with respect in a variety of personal and communal prayer experiences that nurture the spiritual life of believers, calling believers to recognise the presence of Goe in daily life experiences.
 | **Year 4** | **Living Community** |
| **CLPS11** In the Christian tradition, essential forms of prayer include prayers of petition and intercession. By prayers of petition, Christians seek forgiveness and turn back to God. Intercessions are prayers of petition in which Christians intercede for the needs of others (e.g. the community, the church, the world, leaders) as well as for themselves. Intercessions may take the form of a litany. A litany is a form of prayer in which a person makes fixed responses to a series of petitions. | * Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of petition and intercession (e.g. psalms of petition, litanies and liturgical prayers of intercession).
* Create a prayer of petition or intercession, using an appropriate prayer structure, to demonstrate an understanding of the role of prayers of petition and prayers of intercession for Christians.
 | **Year 4** | **Living in Harmony****Living Community** |
| **CLPS12** In the Christian tradition, essential forms of prayer include prayers of blessing and adoration. God blesses all of creation and so humans respond to God’s gifts, in praise and adoration, through prayers of blessing. Every blessing acknowledges and praises God’s presence and prays for God’s gifts for self and others. | * Communicate an understanding of the features (e.g. language, purpose, structures, gestures, context) of prayers of blessing.
* Create a prayer of blessing for a particular purpose (e.g. grandparents’ day, mothers’ day, fathers’ day, sick classmate) using an appropriate prayer structure.
 | **Year 4** | **Living in Harmony** |
| **CLPS13** Meditative prayer uses silence and stillness to assist believers to listen and talk to God.There is a range of practices for preparing the body and the mind for meditative prayer (e.g. relaxing the body, centred breathing, attending to posture, being silent and still, recitation of mantras, closing eyes).A range of spiritual exercises drawn from the Christian tradition helps believers engage in the ‘work of meditation’ (e.g. guided meditation; praying with the help of: beads, labyrinths, images, music, mandalas, mantras, journaling, colour, chimes / bells / rain sticks, candles, symbols, sacred spaces, patterns, rhythms and movement). | * Participate respectfully in meditative prayer.
* Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer.
 | **Year 4** | **Living Community** |
| **CLPS14** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including Marian prayers, nurtures the spiritual life of believers. Christian spiritual formation calls believers to recognise the presence of God in daily life experiences. | * Participate with respect in a variety of personal and communal prayer experiences that nurture the spiritual life of believers, calling believers to recognise the presence of God in daily life experiences.
 | **Year 5** | **Communities of Believers** |
| **CLPS15** Christians past and present seek Mary’s intercession through prayer because of her humanity and her role as mother of Jesus and mother of the Church. Marian prayer invites believers to a deeper relationship with Christ, draws them into the life of the Church and models a balance between prayer and action. In Marian prayers (including the Hail Mary and the Litany of Mary of Nazareth) there are two elements: praising God and entrusting cares and petitions to Mary. | * Analyse and explain the elements and features of some Marian prayers (e.g. text structures; vocabulary; images; language patterns).
* Make connections between Marian spirituality and how believers pray, live and act.
* Create a Marian prayer (including a litany) using appropriate structure and elements (i.e. praising God and entrusting cares and petitions to Mary).
 | **Year 5** | **Pioneering Catholics** |
| **CLPS16** Meditative Prayer uses silence and stillness to assist believers to listen and talk to God.There is a range of practices for preparing the body and the mind for Meditative Prayer (e.g. relaxing the body, centred breathing, attending to posture, being silent and still, recitation of mantras, closing eyes).A range of spiritual exercises drawn from the Christian tradition helps believers engage in the ‘work of meditation’ (e.g. guided meditation; praying with the help of: icons, beads, labyrinths, images, music, mandalas, mantras, journaling, colour, chimes / bells / rain sticks, candles, symbols, sacred spaces, patterns, rhythms and movement).Praying the Rosary is a meditative prayer practice in the Christian tradition. | * Participate respectfully in meditative prayer, including The Rosary.
* Identify and use practices and spiritual exercises that assist them to prepare for and engage in meditative prayer, including Rosary beads and icons and using a mantra to meditate (e.g. Come Holy Spirit ...).
 | **Year 5** | **Pioneering Christians** |
| **CLPS17** Prayer involves talking and listening to God, either alone or gathered as community. Believers pray with the help of word, music, action, silence, images, symbols and nature. Prayer in the Christian tradition, including The Examen, nurtures the spiritual life of believers. Christian spiritual formation calls believers to recognise the presence of God in daily life experiences. | * Participate with respect in a variety of personal and communal prayer experiences that nurture the spiritual life of believers, calling believers to recognise the presence of God in daily life experiences.
 | **Year 6** | **Holy Spirit Inspires the Australian Church****Faith in Action** |
| **CLPS18** In response to the request of his followers “Lord, teach us to pray as you do”, Jesus gave them the Our Father or the Lord’s Prayer (Luke 11.2-4; Matthew 6.9-13). The origins of The Lord’s Prayer are deeply rooted in the Jewish tradition. The Our Father is a central prayer in Christianity and an integral part of Catholic liturgy. Seven petitions are identified in The Lord’s Prayer:1. Hallowed be your name2. Your kingdom come3. Your will be done on earth as it is in heaven4. Give us this day our daily bread5. Forgive us our trespasses as we forgive those who trespass against us6. Lead us not into temptation7. Deliver us from evilThe first three petitions praise God. The remaining four petitions present to God the needs of believers. | * Compare different texts of The Lord’s Prayer, including Scriptural references and traditional Christian versions.
* Identify the use of The Lord’s Prayer in Catholic liturgy (e.g. Communion Rite; Baptism; The Anointing of the Sick).
* Investigate the origins of The Lord’s Prayer (e.g. in Old Testament texts; Jewish prayer and ritual).
* Make connections between students’ own experiences and the seven petitions of The Lord’s Prayer.
 | **Year 6** | **Revealing God’s Love****Celebrating Beliefs** |