

Religious Education in Year 2 & Year 3

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POINTS TO CONSIDER WHEN USING THE RELIGIOUS EDUCATION PLANNING CALENDAR AND PLANNING CYCLE FOR RELIGIOUS EDUCATION

- Spend time getting in touch with the children in your class and their religious experiences and knowledge.
- Collect dates for school events that will impact on your teaching time each term. Enter these events, along with any liturgical feasts celebrated by your school, in the celebrations column of your Planning Calendar.
- Determine the order of units for the year:
 - ❖ Consider the liturgical calendar to ensure that the units for Lent/Easter and Advent are taught at the appropriate time
 - ❖ Consider units that may focus on Mary for May or October
 - ❖ Consider school/Parish sacramental celebrations
 - ❖ Consider the links that can be made with other Learning Areas for integrated activities
 - ❖ Consider units that may be more appropriate:
 - as an introduction to the year and getting to know your students
 - as a conclusion to the year



YEAR PLANNER 2013 – YEAR THREE (Year of Grace – Year of Faith)

Italicised time allocations from CECWA Religious Education Policy Statement

RELIGIOUS EDUCATION LEARNING AREA	UNITS OF WORK	RELIGIOUS EDUCATION PLANNING <i>(min. 30 mins every day)</i>	PLANNING FOR CATECHESIS: - systematic catechesis activities - themes for catechesis - whole school catechesis activities <i>(average of 60 mins per week over a year)</i>	CHURCH CELEBRATIONS Sunday Readings Year C Weekday Readings Year 1 <i>(see Ordo for further information)</i>
Discovering God Students understand that people come to discover God through experiences in creation Drawing On Human Experience Students understand the content of the Christian message and its significance by relating it to examples drawn from human experience	<ul style="list-style-type: none"> • Strengthened by the Spirit (Moral Choices-Confirmation) • Christian Conscience (Conscience-Penance) • Sharing Jesus' Special Meal (Creation-Eucharist) • Gathered as One (Community-Church) • Loving Like Jesus - Lent/Easter (Body Purpose-Jesus) • Speak From the Heart (Emotions- Prayer) • Water of Life (Human Life-Baptism) • Gifted by the Word - Advent/Christmas (Mystery – Bible) 	<p>Term One 4 February – 19 April</p> <p>Term Two 6 May - 5 July</p> <p>Term Three 22 July – 27 September</p> <p>Term Four 14 October - 13 December</p>	<p>January 1 Mary, Mother of God 6 Epiphany of the Lord 13 Baptism of the Lord</p> <p>February 2 Presentation of the Lord 13 Ash Wednesday 17 First Sunday of Lent 18 St Patrick's Day 19 St Joseph's Day 24 Passion/Palm Sunday 28 Holy Thursday 29 Good Friday 31 Easter Sunday</p> <p>April 8 Annunciation of the Lord</p> <p>May 12 Ascension of the Lord 19 Pentecost Sunday 24 Mary Help of Christians (Patron Saint of Australia)</p> <p>June 26 Trinity Sunday 2 Body & Blood of Christ 7 The Sacred Heart of Jesus 24 Birth of John the Baptist 29 Saints Peter & Paul</p> <p>August 6 The Transfiguration of the Lord 8 St Mary of the Cross MacKillop 15 The Assumption of the Virgin Mary (Holy Day of Obligation) 8 Birth of the Virgin Mary 14 Triumph of the Cross</p> <p>Nov 1 All Saints Day 2 All Souls Day 24 Christ the King 1 First Sunday of Advent (New Liturgical Year: A/2) 3 St Francis Xavier 9 Immaculate Conception of the Virgin Mary 25 Christmas Day 29 The Holy Family</p>	<p>January 1 Mary, Mother of God 6 Epiphany of the Lord 13 Baptism of the Lord</p> <p>February 2 Presentation of the Lord 13 Ash Wednesday 17 First Sunday of Lent 18 St Patrick's Day 19 St Joseph's Day 24 Passion/Palm Sunday 28 Holy Thursday 29 Good Friday 31 Easter Sunday</p> <p>April 8 Annunciation of the Lord</p> <p>May 12 Ascension of the Lord 19 Pentecost Sunday 24 Mary Help of Christians (Patron Saint of Australia)</p> <p>June 26 Trinity Sunday 2 Body & Blood of Christ 7 The Sacred Heart of Jesus 24 Birth of John the Baptist 29 Saints Peter & Paul</p> <p>August 6 The Transfiguration of the Lord 8 St Mary of the Cross MacKillop 15 The Assumption of the Virgin Mary (Holy Day of Obligation) 8 Birth of the Virgin Mary 14 Triumph of the Cross</p> <p>Nov 1 All Saints Day 2 All Souls Day 24 Christ the King 1 First Sunday of Advent (New Liturgical Year: A/2) 3 St Francis Xavier 9 Immaculate Conception of the Virgin Mary 25 Christmas Day 29 The Holy Family</p>

The goal of the Year of Grace – Year of Faith is a renewal of faith in Jesus Christ. They present opportunities for us to discover and nurture the gifts of “grace” and “faith” at work in our lives.

PLANNING CYCLE FOR RELIGIOUS EDUCATION

Identify student needs

When beginning each cycle of planning:

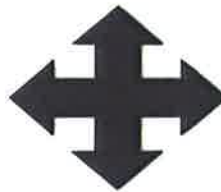
- identify Key Understandings and Learning Points that will provide opportunities for students to demonstrate progress
- identify student needs to determine appropriate learning activities
- consider student differences in knowledge, culture, social practices, experiences, values and attitudes



Evaluate student learning and the processes

Before commencing the cycle again:

- review the effectiveness of the teaching, learning and assessment strategies used
- determine what further learning experiences are needed to achieve the Key Understandings and Learning Points
- reflect on students' learning to communicate and report on their progress



Identify resources and plan learning experiences

- identify what students need to know, understand, value and do to make progress in Religious Education
- use the Teaching and Learning Program to help plan a range of learning experiences
- apply a range of assessment strategies to identify student achievement and develop further learning experiences
- gather resources to support learning experiences



Monitoring student needs and experiences

While implementing what is planned:

- engage students in learning experiences and assessment strategies
- monitor student achievement according to Key Understandings through a variety of assessment strategies;
- modify and adjust the learning experiences of groups and individual students to ensure the learning experiences continue to be relevant
- review the evidence of student learning to ensure assessment is comprehensive.



STEPS OF THE RE PROCESS

STEP A Discovering God/Drawing on Human Experience

Wondering at religious meaning of personal experiences (A1, A2)
Understanding what these experiences reveal about God (A3)

⊕ How can I raise awareness of the religious meaning of my students' personal experiences?

STEP B Knowing Jesus/Living Like Jesus

Jesus models (B1)
Christ helps us in our daily lives (B2)

⊕ What do I want my students to know and understand about Jesus as Saviour and the help Jesus gives people?

STEP C Catholic Practices

Prayer, Sacraments, Bible, Jesus, Church (C1, C2)
Morality (C3)
Continuing to wonder (C4)

⊕ What do I want my students to know and understand about the basic teachings of Christ—summarised in the Creed, the Sacraments, the Christian Life (or Christian morality) and Christian prayer?

CHECKLIST FOR PRIMARY RELIGIOUS EDUCATION PROGRAMS

Unit context completed	
RE Aim/s to be assessed noted	
Assessment task/s highlighted and outlined in program	
All Key Understandings covered and numbered	
Learning Points for each Key Understanding stated	
A variety of strategies used that lead to higher order thinking	
Links with other Learning Areas demonstrated	
All levels of student ability catered for	

RE OUTCOMES



DISCOVERING GOD

Students understand that people come to discover God through experiences in creation.

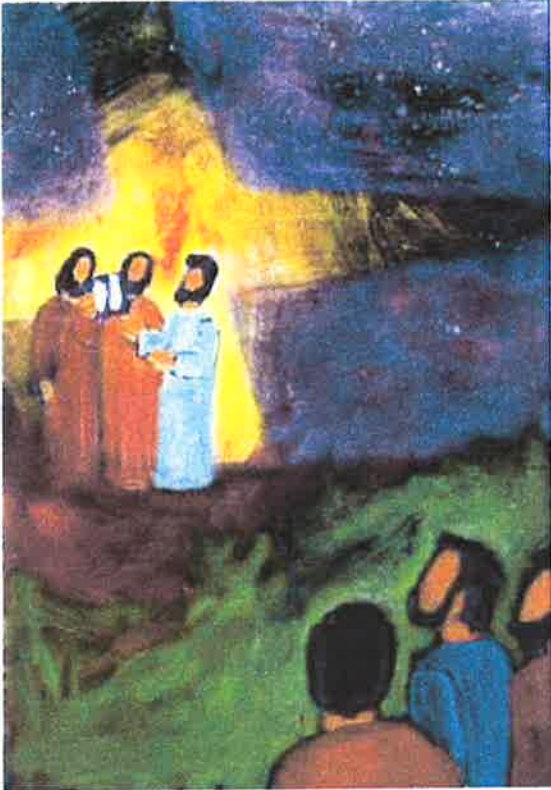
- Students understand that God's act of self-revelation began with creation. They understand that God revealed that the earth and everything in it was created to serve as a sign of God's love for all people.
- Students recognise how people throughout time have understood God through the universe which surrounds them. Students appreciate how people are drawn to the Creator of the universe as they come to wonder at its beauty and power.
- Students develop an understanding that people are created to relate with the Creator. Students understand that people become aware of God when they explore the deeper questionings and yearnings created in their hearts by God. The deeper questionings God has created in the human heart include those about the meaning of life and the meaning of human suffering and death. The deeper yearnings include those for peace, freedom, true happiness and justice.
- Students know that the goodness that is within people was created by God. They examine the lives of people to discover this goodness. They explore how well-known figures, as well as people they know reveal God to them by living in ways that reflect their Creator. Students reflect on the experiences in their own lives which reveal the goodness of God their Creator.
- Students through the study of other religions, understand and appreciate the common quest for meaning truth happiness and God at work in the lives of all people.



DRAWING ON HUMAN EXPERIENCE

Students understand the content of the Christian message and its significance by relating it to examples drawn from human experience.

- Students explore events in society today that cause them to reflect on a range of experiences to help them understand the Christian message
- Students reflect on the experiences they have in their lives. They discuss the concerns, questions and aspirations that come from these experiences that lead to a greater awareness of how people seek meaning in their lives. Students understand that only God fully satisfies the search for meaning, particularly its deeper questionings and yearnings.
- Students analyse how to relate Catholic beliefs and practices to real life situations and experiences. They explore such areas as physical identity and emotions, skills and interests, uniqueness and potential as part of humanity which is created in the image and likeness of God; they relate this to the Church's teaching about human life, dignity and vocation. Students are provided with the opportunity to give Gospel meaning to the questions and experiences of life.
- Students reflect on experiences such as the human search for what is true, the sense of what is morally good, the desire for freedom, the voice of conscience and the longings for happiness. They also reflect on common examples of human sinfulness in the world, such as violence, injustices and indifference to those in need.



KNOWING JESUS

Students know the person of Jesus, the model for living out the Christian mission in the world.

- Students know the life and ministry of Jesus, his teaching parables and his miracles; they know that Jesus came so that people might share the life of God. Students understand that, in the Gospels, Jesus taught about and demonstrated the commandment to love. They know that this commandment today can be shown through the Christian values of justice, compassion, truthfulness and respect.
- Students understand the role of the Church and its magisterium in continuing the mission of Jesus, and serving as witness in society to the values of the Gospel of Jesus.
- Students understand what it means to develop a Gospel vision of society. They examine practical examples of how this vision can be developed in Australian society and the world in which they live.
- Students understand how Christian salvation, achieved for all people through the life, death and resurrection of Jesus and the work of the Holy Spirit, is offered today in the sacred actions or liturgies of the Church, especially the seven sacraments. They understand that all of the sacraments were instituted by Christ and that each has a real foundation in the life and ministry of Jesus and that they relate to stories and teachings of Jesus.
- Students know the seven sacraments of the Church; they understand how people can draw on the fruits and effects of the sacraments throughout their lives. Students understand that the Sacrament of the Eucharist is at the centre of Christian life.



LIVING LIKE JESUS

Students understand that Catholics are empowered to live like Jesus the Saviour, as they draw on the power of God's Spirit.

- Students understand that in Jesus Christ, God fulfilled the human need for a Saviour. They develop an understanding of how, by his life, death and resurrection Jesus revealed that God offers new experiences of divine power.
- Students know that this divine power is the basic Christian message of Salvation, which Jesus described as the Kingdom of God.
- Students know that Jesus communicated experiences of God's power and of the Kingdom to his Apostles. They understand how the offer of these experiences has been handed down through the community of the Church for the past two thousand years.
- Students understand leadership and authority in Scripture and Tradition and in the life of the Church today. They analyse the Church's understanding of leadership, authority and worship as well as the role and apostolic succession of the Pope and Bishops.
- Students know the meaning and significance of the commandments which relate to love of God, neighbour and self. They understand how the teaching of Jesus reinforced and developed the commandments of the Old Law.
- Students appreciate the call to faith in Christ. They understand that Jesus reveals the truth about what it means to be human and how to live as God wants. They understand that the sacraments of the catholic Church are special occasions for experiencing God's saving presence.
- Students know and understand the importance of the role of Mary, the Mother of God and of the saints to the community of the Church. They understand discipleship and the Christian call to discipleship. Students understand the meaning of Christian vocation and how people can live out their vocations.



CATHOLIC PRACTICES

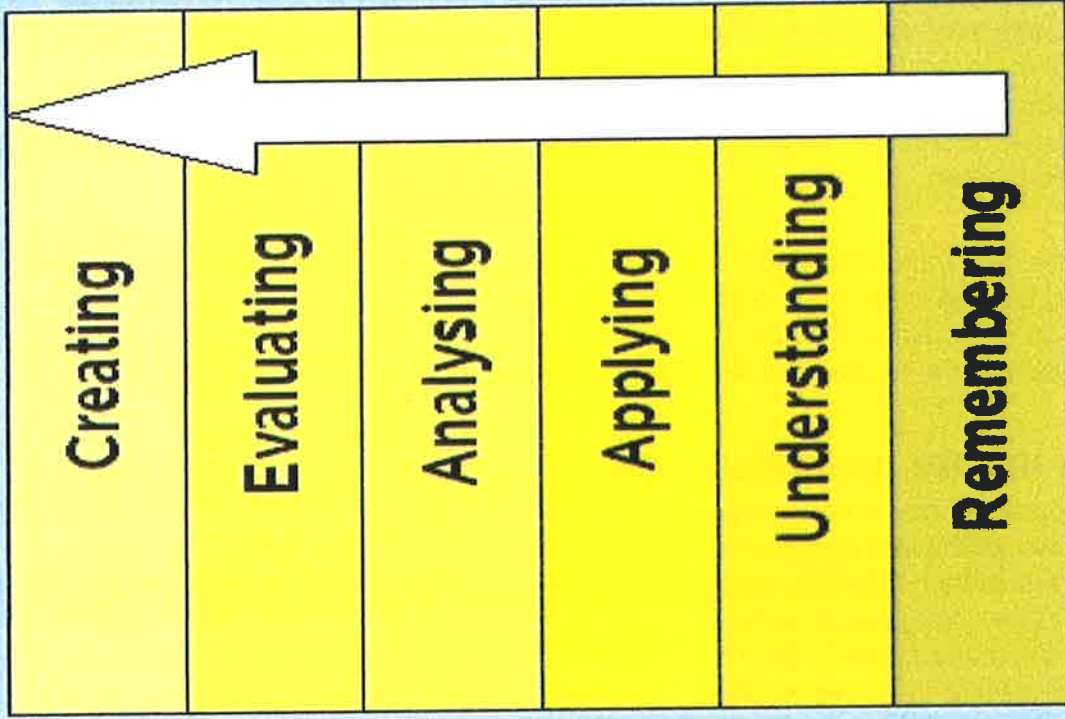
Read and apply Scripture to life and to participate in Catholic ritual and prayer.

- Students learn how to interpret present-day life in the light of the experiences of the people of Israel, of Jesus Christ and the Catholic community.
- Students understand how the Bible was written. They know the literary forms used in writing the Bible and how these applied to the audience for whom it was written.
- Students understand what is meant when people say God 'inspired' biblical writers. They know that through the Bible, God revealed lessons that all people need to learn.
- Students are able to apply the commandments and teachings of Jesus as the foundations of Christian social and moral life.
- Students understand the meaning and purpose of prayer in the lives of believers. They know that prayer is the personal relationship between God and people through Christ and the Holy Spirit.
- Students know the different forms of prayer. they know what the Scriptures reveal about prayer. Students learn the prayers, which have been transmitted through the tradition of the catholic Church.
- Students are given opportunities to deepen their knowledge and understanding of the Word of God as it is welcomed, believed, celebrated, lived and prayed by the Church.
- Students can identify the essential elements of the sacramental rites, and how to participate in them. They understand the symbols and gestures used in liturgy and prayer. Students can apply this knowledge in order to develop appropriate prayer and liturgical experiences for different occasions.

Suggested ways of gathering and recording evidence

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

Higher Order Thinking Skills



Lower Order Thinking Skills

Some ideas for demonstrating Anderson and Krathwohl's Taxonomy

<p>Creating requires users to put parts together in a new way or synthesize parts into something new</p> <p>compose propose produce invent develop design formulate arrange assemble collect construct create set up organise prepare predict derive modify combine build revise</p>
<p>Making judgments based on criteria and standards through checking and critiquing.</p> <p>judge argue validate assess decide consider choose appraise evaluate rate conclude select criticise argue estimate infer deduce review justify defend report on</p>
<p>Breaking materia/concepts into parts, determining how the parts relate or interrelate.</p> <p>analyse differentiate experiment compare contrast scrutinise survey investigate discover inquire auantifv examine classify discriminate separate categorise deduce measure test examine relate</p>
<p>Situations where learned material is used through products like models, presentations, interviews etc.</p> <p>apply organise practice relate calculate develop restructure show translate interpret use operate manage demonstrate dramatise illustrate discover construct solve produce implement</p>
<p>Constructing meaning from different types of functions be they written or graphic messages.</p> <p>restate identify illustrate discuss interpret locate report describe estimate conclude differentiate infer recognize review represent explain express reword critique classify summarise</p>
<p>Memory is used to produce definitions, facts, or lists, or recite or retrieve material.</p> <p>state define record repeat arrange describe label recount select memorize list identify arrange describe label recount select</p>

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Echoing the Word

2004-02-02

Vol. 3 No. 1, 2004 Teaching Prayer

Theology

An Invitation from God

Tony Densley

"This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer." (CCC n.2558).

Prayer as relationship

Prayer for all of us is a relationship we grow into, like all other relationships. We come into this world with a total dependence on our mothers. If life is kind to us we grow into a relationship with our mother that may well continue into old age as mutual friends. It takes a life time of communication, at many levels, to become in the truest sense a friend of one's mother or child. It takes a lifetime to grow into the relationship with God that God wants for us.

What we are, and what we do with and for children, is very important in their journey of prayer. What do I mean by prayer? The old catechism definition of prayer, "raising one's mind and heart to God" still carries a depth of meaning. Young people, through the gift of television and contemporary media have imaginations richly stimulated by the world of people and the world of creation. What we lack perhaps is the well defined capacity to go beyond the creation to the creator.

Teaching prayer is a profound challenge. To affirm, validate and articulate young people's search for goodness and for God is the great challenge for all religious educators. Our task is to lead young people to lift their hearts and minds to God, to support children in coming to recognize the invitation from God to be in relationship with God.

Children's innate prayerfulness

There is a considerable body of knowledge that suggests young people, as the truly wise among us have always known, do have a sense of the sacred, an openness to the spiritual that cries out to be nurtured. In this article I am reflecting on prayer with young children. It has been suggested that the crisis of faith for older young people is really a crisis of spirituality (Vardy, 2003) and in part that is because in our post-modern, post religious practice world we have not fought to provide spiritual pathways that are satisfying and appropriate for adolescents and young people.



Prayer is not to be found in a special hermetically sealed place or space in our life. Prayer and our relationship to God and God's people are found in, and within, our loving interaction with them. We do need celebrations of love to know that it is real. From a very early age parents communicate their love to their children by smile and touch and word. God is present in these moments and parents are at times acutely aware of the mystery of life, of the mysterious presence of God in this new life. Our prayer is a way of "speaking" this "knowing", of articulating these deep things of life. When we pray in gratitude or in desperate fear for our children's future life we are articulating our deepest spirituality, our real knowing of life.

It is in these early experiences that children begin to form their own attitude to life and in deeply mysterious ways begin to be in contact with God. We often see children in moments of awe, delight and discovery. From these and other experiences children construct their own unique view of life and of God. We are all natural mystics and we all depend on the people and world around us for the means to give expression to these inner knowings.

Finding God in stillness

When we work with small children to enable them to be still and silent, initially perhaps for only a few moments, and hopefully, by the time they leave high school, for quite considerable lengths of time, we are preparing them for prayer. In the stillness of silence, even if it is a hard won place, we come to appreciate the place and space of God within. This takes time and patience. It begins with small steps and is a skill as important as any other learnt at school or in the home.

Words for prayer

When we teach a small child the words of a simple prayer we are doing at least two things. We are introducing them to the world of Christian faith and we are even more importantly giving the means to think about, to give form to, their own experience of transcendence, dare we say of God, who in this life is always there to be found in glimpses and shadows and traces. God is found by young people. Sometimes if we are sensitive enough, and properly respect their dignity and privacy, they will share with us something of their understanding of this with us. (Hay & Nye, 1998)

How do we pray with children? Some things need to be kept in mind. To see an adult deeply immersed in prayer is a profound lesson for any child. The language we use in prayer ought to match the language of conversation. Formal prayers are important and informal prayers ought to reflect the language competency of the children. Schools rightly have high expectations of children's language skills and this ought to be reflected in the prayers we pray with them. The language of prayer is the language of the people. Formal prayer and formal ways of praying raise many questions for children and their teachers.

Children praying at Mass

The Directory for Masses with Children (Sacred Congregation for Divine Worship, 1973) very specifically requires children's needs to be incorporated into the celebration. There are many ways this can be done without seeking to entertain, or to reduce the celebration to a childish oversimplicity. Some elements of our formal Church and sacramental celebrations are beyond appreciation of children. This does not automatically rule out children's participation; it does demand of us that we incorporate children into our celebrations in ways that engage and deepen their faith. This is not particularly difficult. (Abbott & Callanan, 2003)

Consistent with the principles of the *Directory* children may be taken out of the church for their own Liturgy of the Word. (Abbott, 2003) Children may be invited to take part in the Offertory procession. The priest, if he has the skills to speak to children, may offer a short homily directed to their level of interest and comprehension. Children in some Churches are invited to the front of the church to join

in the sign of peace. At Communion time little children may be blessed and welcomed with a smile from priest or minister. The time after Mass is important too as young children meet and play together as parents converse for a few minutes. All these elements add up to form a welcoming community that acknowledges the needs of all of its members.

In these formal and informal ways we, the Christian people, may support and encourage our children to consciously deepen their relationship with God and express it for themselves in various forms of prayer.

References

Abbott, M. (2003). *Join the circle: children's liturgy of the word*. Unley, South Australia: MediaCom Education Inc.

Abbott, M., & Callanan, J. (2003). *Sparks of life: rituals for children*. Unley, South Australia: MediaCom Education Inc.

Hay, D., & Nye, W. R. (1998). *The spirit of the child*. London: HarperCollins.

Sacred Congregation for Divine Worship. (1973). *Directory for Masses with Children*. East Melbourne: Liturgical Centre.

Vardy, P. (2003). *Being human: fulfilling genetic and spiritual potential*. London: Darton, Longman & Todd.

PLANNING A PRAYER RITUAL

WE GATHER

- Lead children in talking about what might be in our Sacred Space..
- Gather children around the sacred space and bring them to a quietness use reflective music, prayer bells, chimes, rain stick.
Let us be still ... let us be silent ... let us pray.
- Create the sacred space . Children chosen to carefully place the prayer mat, unlit candle, bible and cross.
- Light candle: *Let us watch as our class candle is lit. Let us watch the flame and see it grow and move gently. Let us say together "Jesus is the light of the world."*
- Sing a well known song
- Make the Sign of the Cross
- Opening Prayer

WE LISTEN

- *Let us listen to a story about Jesus* e.g. Jesus and the children.
(So that the children know that scripture stories are sacred and different from other stories the following ritual could be taught throughout the year)
 - *Let us trace a cross on our forehead with our thumb. This will remind us that this is a special story about Jesus and we will need to think as we listen.*
 - *Let us trace a cross on our lips with our thumb. This will help us to remember to use good and kind words to follow Jesus.*
 - *Let us trace a cross with our thumb on our hearts. This will help us to remember that Jesus loves us and wants us to love others.*
- Let us sit quietly to listen.....*
- Read scripture story

WE RESPOND

- Pass the book around the circle. As the book comes to a child he/she is invited to say Jesus loves me.

WE GO FORTH

- Invite children to make the sign of peace with each other.
- Song

PLANNING A PRAYER RITUAL

TASK:

Using the framework of: **GATHER; LISTEN; RESPOND; GO** plan a prayer ritual.

WE GATHER:

WE LISTEN:

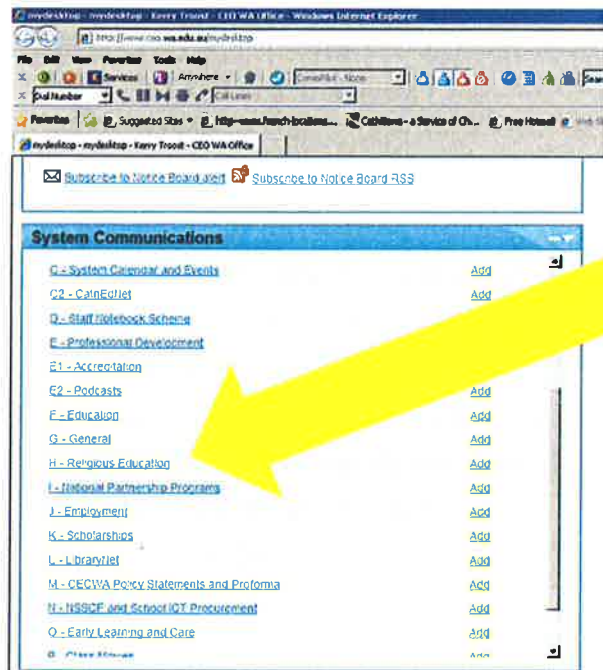
WE RESPOND:

WE GO:

PLANNING USING THE ONLINE MATERIALS

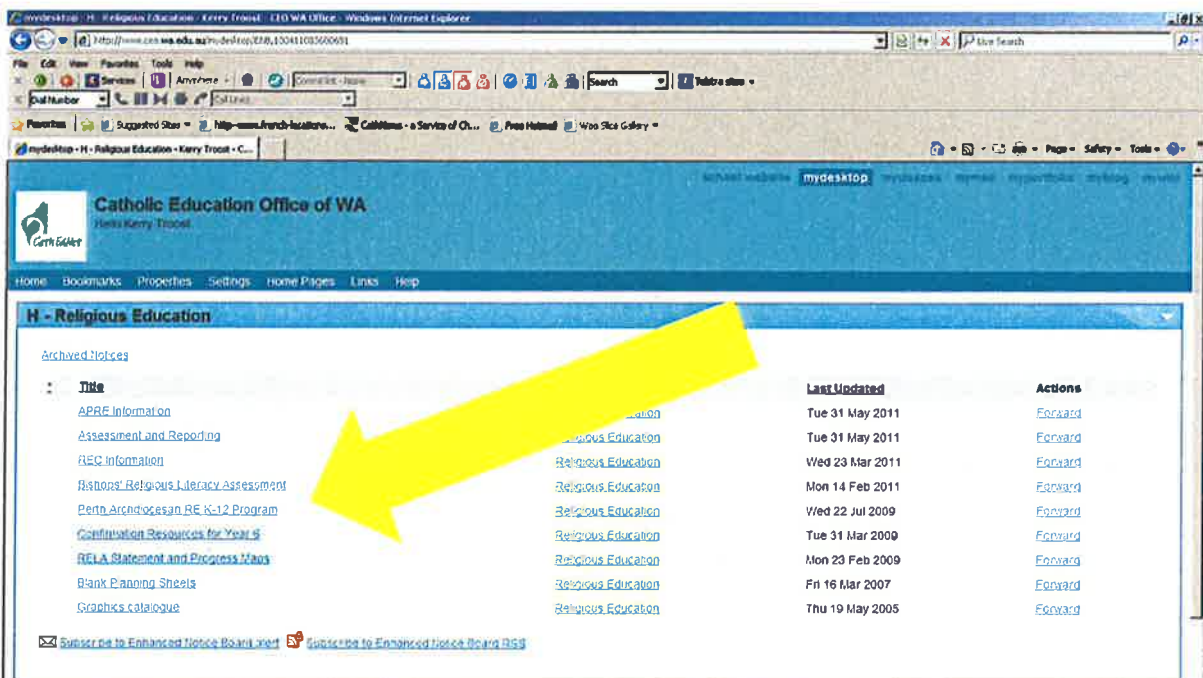
To access planning documents:

1. Go to My Desktop
2. Under Systems Communications, click on Religious Education Noticeboard
3. Click on Planning Resources
4. Click on required year level
5. Click on File ... then save on your own drive



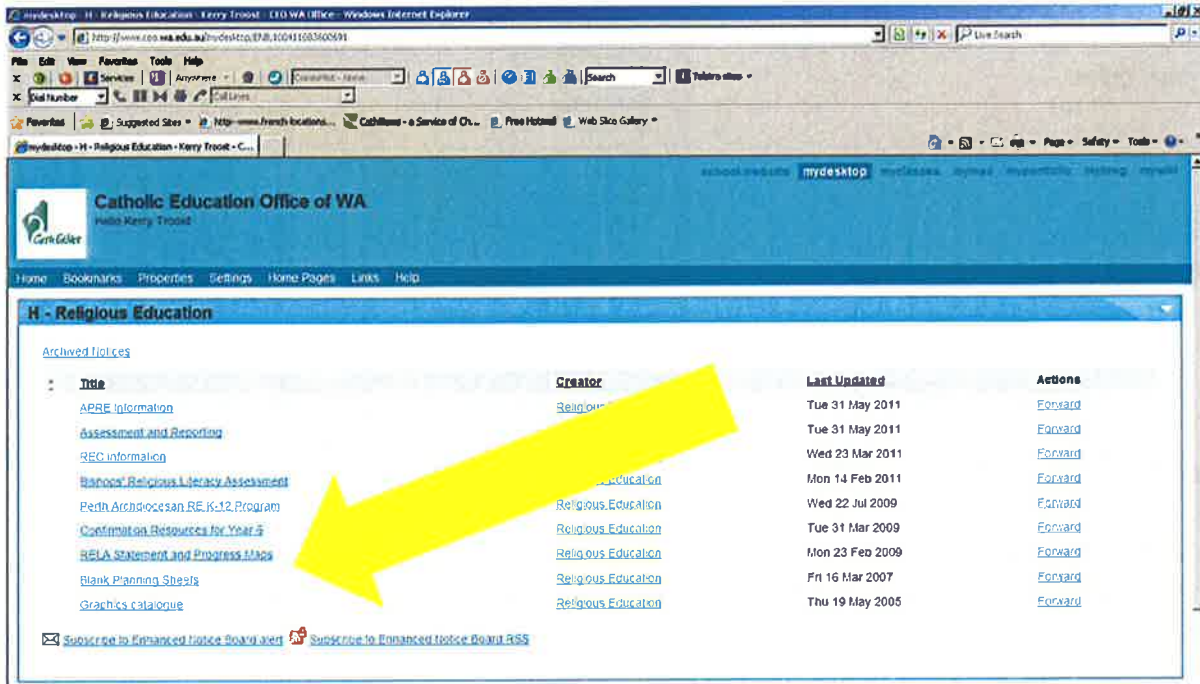
To access the Religious Education Units:

1. Go to My Desktop
2. Under Systems Communications, click on Religious Education Noticeboard
3. Click on K-12 Program
4. Click on required year level and a list of units will appear
5. Click on the required unit of work
6. Highlight the required text and paste onto a program planning sheet



To access the Religious Education Learning Area Statement and Progress Maps

1. Go to My Desktop
2. Under Systems Communications, click on Religious Education Noticeboard
3. Click on RELA Statement and Progress Maps
4. Click on RE_Progress_Maps_Overview.pdf
5. Highlight the required text and paste onto a program planning sheet



The screenshot shows a web browser window displaying the Catholic Education Office of WA website. The page title is "H - Religious Education". Below the title, there is a section for "Archived Files" with a table listing various documents. A large yellow arrow points to the link "RELA Statement and Progress Maps" in the table.

Title	Creator	Last Updated	Actions
APRE Information	Religious Education	Tue 31 May 2011	Forward
Assessment and Reporting	Religious Education	Tue 31 May 2011	Forward
REC Information	Religious Education	Wed 23 Mar 2011	Forward
Bishop's Religious Literacy Assessment	Religious Education	Mon 14 Feb 2011	Forward
Perth Archdiocese RE, K-12 Program	Religious Education	Wed 22 Jul 2009	Forward
Confirmation Resources for Year 5	Religious Education	Tue 31 Mar 2009	Forward
RELA Statement and Progress Maps	Religious Education	Mon 23 Feb 2009	Forward
Blank Planning Sheets	Religious Education	Fri 16 Mar 2007	Forward
Graphics Catalogue	Religious Education	Thu 19 May 2005	Forward

At the bottom of the table, there are two subscription links: "Subscribe to Enhanced Notice Board alert" and "Subscribe to Enhanced Notice Board RSS".



TOGETHER AT ONE ALTAR

<http://www.togetheratonealtar.catholic.edu.au/>

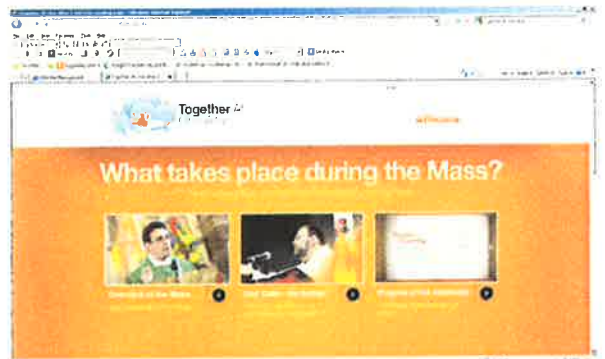
EXPLORE – explore stories about Jesus and the history of the Mass.



CRAFT – discover the people, clothing and vessels used at Mass.




RECEIVE – learn what the priest and people do and say during Mass.




LIVE – Reflect on and respond to the call to live like Jesus.




JESUS LOST IN THE TEMPLE (Luke 2: 41-52)

<p style="text-align: center;">WORDS – key words/recurring words</p> <p><i>Festival</i> <i>Journey</i> <i>My Father's house</i> <i>Treasured those things</i> <i>Pilgrimage</i> <i>Temple</i> <i>Wisdom</i> <i>Passover</i></p>	<p style="text-align: center;">SYMBOLS – metaphorical/ symbolic language or images</p> <p><i>3 days – the journey and days to find Jesus</i> <i>Frist revelation of who Jesus is and who his father is.</i> <i>Jesus' divine origin is tied to the Spirit.</i> <i>God was revealing himself to women and men.</i></p>
<p style="text-align: center;">ACTIONS – images/objects</p> <p><i>My Father's house</i> <i>Questions and explains.</i> <i>Finding Jesus.</i> <i>Revelation of God to us (They were amazed at his wisdom.).</i> <i>Jesus was lost and then found – being reunited with his family. His message– God wants to be reunited with us in the same way.</i> <i>He was revealing God to all present – not just his parents.</i></p>	<p style="text-align: center;">CONTEXT – the times, people and places</p> <p><i>Annual pilgrimage</i> <i>Not left at home</i> <i>Men and women usually separated during the journey.</i> <i>Mary was on the pilgrimage, showing her commitment, as women didn't need to make the pilgrimage.</i></p> 

THE LOST SHEEP (Luke 15: 3-7)

<p style="text-align: center;">WORDS – key words/recurring words</p> <p><i>One</i> <i>Rejoice</i> <i>Friends</i> <i>Neighbours</i></p>	<p style="text-align: center;">SYMBOLS – metaphorical/ symbolic language or images</p> <p><i>the lamb</i> <i>shepherds</i></p>
<p style="text-align: center;">ACTIONS – images/objects</p> <p><i>Lamb on the shoulders</i> <i>Coming home</i> <i>Rejoicing</i> <i>Searching</i> <i>Found</i></p>	<p style="text-align: center;">CONTEXT – the times, people and places</p> <p><i>Sheep were much valued at the time. They provided wool, meat and milk. Shepherd protected and cared for his flock.</i></p> 

ZACCHAEUS (LUKE 19: 1-10)

<p>WORDS – key words/recurring words</p> <p><i>For the Son of Man came to seek out and to save the lost. Jesus did not come to congratulate these people who were doing the right thing, but to help those who were not. Change always comes at a cost.</i></p>	<p>SYMBOLS – metaphorical/ symbolic language or images</p> <p><i>Zacchaeus was short – not fully able-bodied or mature??? Did this reflect shortcomings in his views of the community he lived in? Social status? Zacchaeus places himself above everyone else by climbing the tree. Sycamore trees are evergreen and easy to climb if you make the effort.</i></p>
<p>ACTIONS – images/objects</p> <p><i>Jesus said “Come down” and was happy to welcome him. Zacchaeus made restitution in a way that was meaningful to him.</i></p>	<p>CONTEXT – the times, people and places</p> <p><i>Tax collectors – cheats, hated by other members of community. Running and climbing trees was undignified and child-like. Jesus was eating with an outcast – not the done thing! Rejoicing at Zacchaeus’ conversion. Jesus offers reconciliation to all in society.</i></p> 

THE LOST (PRODIGAL) SON (Luke 15:11-32)

<p style="text-align: center;">WORDS – key words/recurring words</p> <p><i>Son</i> <i>Lost</i> <i>Love</i> <i>Money</i> <i>Father</i></p>	<p style="text-align: center;">SYMBOLS – metaphorical/ symbolic language or images</p> <p>repentance love father and son children family wealth and money being lost</p>
<p style="text-align: center;">ACTIONS – images/objects</p> <p><i>Father running to the son with open arms.</i> <i>The son going to a distant country, far from home.</i> <i>Compassion for the lost son.</i></p>	<p style="text-align: center;">CONTEXT – the times, people and places</p> <p><i>Robe, ring and sandals symbolic</i> <i>Son squandered his wealth, however the father dressed him as one of the family and had a celebration, killing his fattest calf.</i></p> 