

RELIGIOUS EDUCATION  
IN THE EARLY YEARS  
~ PRE-PRIMARY TO YEAR THREE



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This coming Sunday is the fifth Sunday of Easter. By using the image of a vine and its branches, in John's gospel, Jesus helped his listeners understand the interconnectedness of relationships between the Father, Jesus, and his followers. Jesus is the vine and we, the followers, are the branches that grow from the vine. The gardener, the one who provided the growth and did the trimming, was God. When we are living examples of God's love and act as Jesus did, we provide much fruit. When we fail to do this, we create a lot of dead wood and produce no fruit.

**GOSPEL:** John 15:1-8

Jesus said to his disciples:

'I am the true vine,  
and my Father is the vinedresser.  
Every branch in me that bears no fruit  
he cuts away,  
and every branch that does bear fruit he prunes  
to make it bear even more.  
You are pruned already,  
by means of the word that I have spoken to you.  
Make your home in me, as I make mine in you.  
As a branch cannot bear fruit all by itself,  
but must remain part of the vine,  
neither can you unless you remain in me.  
I am the vine,  
you are the branches.  
Whoever remains in me, with me in him,  
bears fruit in plenty;  
for cut off from me you can do nothing.  
Anyone who does not remain in me  
is like a branch that has been thrown away  
- he withers;  
these branches are collected and thrown on the fire,  
and they are burnt.  
If you remain in me  
and my words remain in you,  
you may ask what you will  
and you shall get it.  
It is to the glory of my Father that you should bear much fruit,  
and then you will be my disciples.'

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**



**REFLECTION:** When we get grapes, they usually come in a plastic bag from the supermarket. However, those grapes grew on the branches of a vine. They grew from tiny seeds into the luscious fruits that we can buy and eat or that are squeezed to make grape juice or wine. And, while they were growing, the vine grower cared for them everyday to see that they got enough sunlight and water and fertilizer to make them grow just right.

Jesus said that he is a vine, we are the branches of the vine, those people with whom we share God's love are the grapes or fruit of the vine, and God is the vine grower who cares for the vine, the branches and the fruit. And, if we follow this illustration to its conclusion, the Holy Spirit is God's love that is the growing force flowing through the vine and branches to give life and growth to the fruit, the grapes.

Today, most of us are not directly involved in growing grapes so this illustration seems a bit foreign. But, the idea that somehow, the love and power of God comes through Jesus to each of us is certainly valid. And, the idea that our calling as believers in Jesus is to spread God's love to each person that we meet is also true. When we produce fruit by loving others so much that they, too, become attached to Jesus, we have fulfilled our primary function as the branches of Jesus the vine.

What do I need to help my branch to be strong enough to fulfil my calling to tell the Good News to my students? To my colleagues? To my friends and family? To others?

**PRAYER:**

Almighty God,

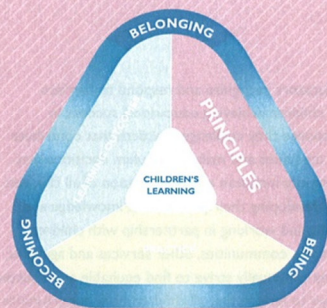
We ask that the words which we have heard this day with our outward ears and eyes, may, through your grace, be so grafted inwardly our my hearts, that they may bring forth in us the fruit of good living, to the honor and praise of your name; through Jesus Christ our Lord.

Amen.

—Adapted from *The Book of Common Prayer*



# PRINCIPLES



The following are five Principles that reflect contemporary theories and research evidence concerning children's learning and early childhood pedagogy. The Principles underpin practice that is focused on assisting all children to make progress in relation to the Learning Outcomes.

## 1. Secure, respectful and reciprocal relationships

Educators who are attuned to children's thoughts and feelings, support the development of a strong sense of wellbeing. They positively interact with the young child in their learning.

Research has shown that babies are both vulnerable and competent. Babies' first attachments within their families and within other trusting relationships provide them with a secure base for exploration and learning.

Through a widening network of secure relationships, children develop confidence and feel respected and valued. They become increasingly able to recognise and respect the feelings of others and to interact positively with them.

Educators who give priority to nurturing relationships and providing children with consistent emotional support can assist children to develop the skills and understandings they need to interact positively with others. They also help children to learn about their responsibilities to others, to appreciate their connectedness and interdependence as learners, and to value collaboration and teamwork.

## 2. Partnerships

Learning outcomes are most likely to be achieved when early childhood educators work in partnership with families. Educators recognise

that families are children's first and most influential teachers. They create a welcoming environment where all children and families are respected and actively encouraged to collaborate with educators about curriculum decisions in order to ensure that learning experiences are meaningful.

Partnerships are based on the foundations of understanding each other's expectations and attitudes, and build on the strength of each others' knowledge.

In genuine partnerships, families and early childhood educators:

- value each other's knowledge of each child
- value each other's contributions to and roles in each child's life
- trust each other
- communicate freely and respectfully with each other
- share insights and perspectives about each child
- engage in shared decision-making.

Partnerships also involve educators, families and support professionals working together to explore the learning potential in every day events, routines and play so that children with additional needs are provided with daily opportunities to learn from active participation and engagement in these experiences in the home and in early childhood or specialist settings.

## 3. High expectations and equity

Early childhood educators who are committed to equity believe in all children's capacities to succeed, regardless of diverse circumstances and abilities. Children progress well when they, their parents and educators hold high expectations for their achievement in learning.

Educators recognise and respond to barriers to children achieving educational success. In response they challenge practices that contribute to inequities and make curriculum decisions that promote inclusion and participation of all children. By developing their professional knowledge and skills, and working in partnership with children, families, communities, other services and agencies, they continually strive to find equitable and effective ways to ensure that all children have opportunities to achieve learning outcomes.

## 4. Respect for diversity

There are many ways of living, *being* and of knowing. Children are born *belonging* to a culture, which is not only influenced by traditional practices, heritage and ancestral knowledge, but also by the experiences, values and beliefs of individual families and communities. Respecting diversity means within the curriculum valuing and reflecting the practices, values and beliefs of families. Educators honour the histories, cultures, languages, traditions, child rearing practices and lifestyle choices of families. They value children's different capacities and abilities and respect differences in families' home lives.

Educators recognise that diversity contributes to the richness of our society and provides a valid evidence base about ways of knowing. For Australia it also includes promoting greater understanding of Aboriginal and Torres Strait Islander ways of knowing and *being*.

When early childhood educators respect the diversity of families and communities, and the aspirations they hold for children, they are able to foster children's motivation to learn and reinforce their sense of themselves as competent learners. They make curriculum decisions that uphold all children's rights to have their cultures, identities, abilities and strengths acknowledged and valued, and respond to the complexity of children's and families' lives.

Educators think critically about opportunities and dilemmas that can arise from diversity and take action to redress unfairness. They provide opportunities to learn about similarities and difference and about interdependence and how we can learn to live together.

## 5. Ongoing learning and reflective practice

Educators continually seek ways to build their professional knowledge and develop learning communities. They become co-learners with children, families and community, and value the continuity and richness of local knowledge shared by community members, including Aboriginal and Torres Strait Islander Elders.

Reflective practice is a form of ongoing learning that involves engaging with questions of philosophy, ethics and practice. Its intention is to gather information and gain insights that support, inform and enrich decision-making about children's learning. As professionals, early childhood educators examine what happens in their settings and reflect on what they might change.

Critical reflection involves closely examining all aspects of events and experiences from different perspectives. Educators often frame their reflective practice within a set of overarching questions, developing more specific questions for particular areas of enquiry.

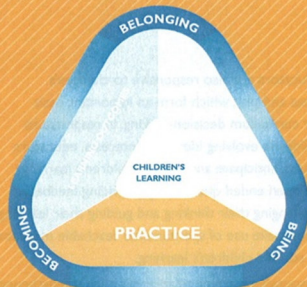
Overarching questions to guide reflection include:

- What are my understandings of each child?
- What theories, philosophies and understandings shape and assist my work?
- Who is advantaged when I work in this way? Who is disadvantaged?
- What questions do I have about my work? What am I challenged by? What am I curious about? What am I confronted by?
- What aspects of my work are not helped by the theories and guidance that I usually draw on to make sense of what I do?
- Are there other theories or knowledge that could help me to understand better what I have observed or experienced? What are they? How might those theories and that knowledge affect my practice?

A lively culture of professional inquiry is established when early childhood educators and those with whom they work are all involved in an ongoing cycle of review through which current practices are examined, outcomes reviewed and new ideas generated. In such a climate, issues relating to curriculum quality, equity and children's wellbeing can be raised and debated.

RELIGIOUS EDUCATION AND THE EYLF PRINCIPLES					
RELIGIOUS EDUCATION OUTCOMES/EYLF PRINCIPLES	Secure, respectful and reciprocal relationships	Partnerships with families	High expectations and equality	Respect for diversity	Ongoing learning and reflective practice
<p>Discovering God in people and creation</p> <p>Drawing on human experiences of God</p> <p>Knowing Jesus</p> <p>Living like Jesus</p> <p>Catholic practices – prayer experiences</p>					

# PRACTICE



The principles of early childhood pedagogy underpin practice. Educators draw on a rich repertoire of pedagogical practices to promote children's learning by:

- adopting holistic approaches
- being responsive to children
- planning and implementing learning through play
- intentional teaching
- creating physical and social learning environments that have a positive impact on children's learning
- valuing the cultural and social contexts of children and their families
- providing for continuity in experiences and enabling children to have successful transition
- assessing and monitoring children's learning to inform provision and to support children in achieving learning outcomes.

## Holistic approaches

Holistic approaches to teaching and learning recognise the connectedness of mind, body and spirit. When early childhood educators take a holistic approach they pay attention to children's physical, personal, social, emotional and spiritual wellbeing as well as cognitive aspects of learning. While educators may plan or assess with a focus on a particular outcome or component of learning, they see children's learning as integrated and interconnected. They recognise the connections

between children, families and communities and the importance of reciprocal relationships and partnerships for learning. They see learning as a social activity and value collaborative learning and community participation.

An integrated, holistic approach to teaching and learning also focuses on connections to the natural world. Educators foster children's capacity to understand and respect the natural environment and the interdependence between people, plants, animals and the land.

## Responsiveness to children

Educators are responsive to all children's strengths, abilities and interests. They value and build on children's strengths, skills and knowledge to ensure their motivation and engagement in learning. They respond to children's expertise, cultural traditions and ways of knowing, the multiple languages spoken by some children, particularly Aboriginal and Torres Strait Islander children, and the strategies used by children with additional needs to negotiate their every day lives.

### Scaffold:

the educators' decisions and actions that build on children's existing knowledge and skills to enhance their learning.

Educators are also responsive to children's ideas and play, which form an important basis for curriculum decision-making. In response to children's evolving ideas and interests, educators assess, anticipate and extend children's learning via open ended questioning, providing feedback, challenging their thinking and guiding their learning. They make use of spontaneous 'teachable moments' to scaffold children's learning. Responsive learning relationships are strengthened as educators and children learn together and share decisions, respect and trust. Responsiveness enables educators to respectfully enter children's play and ongoing projects, stimulate their thinking and enrich their learning.

## Learning through play

Play provides opportunities for children to learn as they discover, create, improvise and imagine. When children play with other children they create social groups, test out ideas, challenge each other's thinking and build new understandings. Play provides a supportive environment where children can ask questions, solve problems and engage in critical thinking. Play can expand children's thinking and enhance their desire to know and to learn. In these ways play can promote positive dispositions towards learning. Children's immersion in their play illustrates how play enables them to simply enjoy being. Early childhood educators take on many roles in play with children and use a range of strategies to support learning. They engage in sustained shared conversations with children to extend their thinking. They provide a balance between child led, child initiated and educator supported

### Intentional teaching

involves educators being deliberate, purposeful and thoughtful in their decisions and action. Intentional teaching is the opposite of teaching by rote or continuing with traditions simply because things have 'always' been done that way.

learning. They create learning environments that encourage children to explore, solve problems, create and construct. Educators interact with babies and children to build attachment. They use routines and play experiences to do this. They also recognise spontaneous teachable moments as they occur, and use them to build on children's learning. Early childhood educators work with young children to promote and model positive ways to relate to others. They actively support the inclusion of all children in play, help children to recognise when play is unfair and offer constructive ways to build a caring, fair and inclusive learning community.

## Intentional teaching

Intentional teaching is deliberate, purposeful and thoughtful.

Educators who engage in intentional teaching recognise that learning occurs in social contexts and that interactions and conversations are vitally important for learning. They actively promote children's learning through worthwhile and challenging experiences and interactions that foster high-level thinking skills. They use strategies such as modelling and demonstrating, open questioning, speculating, explaining, engaging in shared thinking and problem solving to extend children's thinking and learning. Educators move flexibly in and out of different roles and draw on different strategies as the context changes. They plan opportunities for intentional teaching and knowledge-building. They document and monitor children's learning.

## Learning environments

Learning environments are welcoming spaces when they reflect and enrich the lives and identities of children and families participating in the setting and respond to their interests and needs. Environments that support learning are vibrant and flexible spaces that are responsive to the interests and abilities of each child. They cater for different learning capacities and learning styles and invite children and families to contribute ideas, interests and questions. Outdoor learning spaces are a feature of Australian learning environments. They offer a vast array of possibilities not available indoors. Play spaces in

4 Siraj-Blatchford, I., & Sylva, K. (2004). Researching pedagogy in English pre-schools. *British Educational Research Journal*, 30(5), 712-730.

5 Siraj-Blatchford, I., & Sylva, K. (2004). Researching pedagogy in English pre-schools. *British Educational Research Journal*, 30(5), 712-730.

natural environments include plants, trees, edible gardens, sand, rocks, mud, water and other elements from nature. These spaces invite open-ended interactions, spontaneity, risk-taking, exploration, discovery and connection with nature. They foster an appreciation of the natural environment, develop environmental awareness and provide a platform for ongoing environmental education.

Indoor and outdoor environments support all aspects of children's learning and invite conversations between children, early childhood educators, families and the broader community. They promote opportunities for sustained shared thinking and collaborative learning.

Materials enhance learning when they reflect what is natural and familiar and also introduce novelty to provoke interest and more complex and increasingly abstract thinking. For example, digital technologies can enable children to access global connections and resources, and encourage new ways of thinking. Environments and resources can also highlight our responsibilities for a sustainable future and promote children's understanding about their responsibility to care for the environment. They can foster hope, wonder and knowledge about the natural world.

Educators can encourage children and families to contribute ideas, interests and questions to the learning environment. They can support engagement by allowing time for meaningful interactions, by providing a range of opportunities for individual and shared experiences, and by finding opportunities for children to go into and contribute to their local community.

### Cultural competence

Educators who are culturally competent respect multiple cultural ways of knowing, seeing and living, celebrate the benefits of diversity and have an ability to understand and honour differences. This is evident in everyday practice when educators demonstrate an ongoing commitment to developing their own cultural competence in a two way process with families and communities.

Educators view culture and the context of family as central to children's sense of *being* and *belonging*, and to success in lifelong learning. Educators also seek to promote children's cultural competence.

Cultural competence is much more than awareness of cultural differences. It is the ability to understand, communicate with, and effectively interact with people across cultures. Cultural competence encompasses:

- being aware of one's own world view
- developing positive attitudes towards cultural differences
- gaining knowledge of different cultural practices and world views
- developing skills for communication and interaction across cultures.

### Continuity of learning and transitions

Children bring family and community ways of *being*, *belonging* and *becoming* to their early childhood settings. By building on these experiences educators help all children to feel secure, confident and included and to experience continuity in how to be and how to learn.

Transitions, including from home to early childhood settings, between settings, and from early childhood settings to school, offer opportunities and challenges. Different places and spaces have their own purposes, expectations and ways of doing things. Building on children's prior and current experiences helps them to feel secure, confident and connected to familiar people, places, events and understandings. Children, families and early childhood educators all contribute to successful transitions between settings.

In partnership with families, early childhood educators ensure that children have an active role in preparing for transitions. They assist children to understand the traditions, routines and practices of the settings to which they are moving and to feel comfortable with the process of change.

Early childhood educators also help children to negotiate changes in their status or identities, especially when they begin full-time school. As children make transitions to new settings (including school) educators from early childhood settings and schools commit to sharing information about each child's knowledge and skills so learning can build on foundations of earlier learning. Educators work collaboratively with each child's new educator and other professionals to ensure a successful transition.

### Assessment for learning

Assessment for children's learning refers to the process of gathering and analysing information as evidence about what children know, can do and understand. It is part of an ongoing cycle that includes planning, documenting and evaluating children's learning.

It is important because it enables educators in partnership with families, children and other professionals to:

- plan effectively for children's current and future learning
- communicate about children's learning and progress
- determine the extent to which all children are progressing toward realising learning outcomes and if not, what might be impeding their progress
- identify children who may need additional support in order to achieve particular learning outcomes, providing that support or assisting families to access specialist help
- evaluate the effectiveness of learning opportunities, environments and experiences offered and the approaches taken to enable children's learning
- reflect on pedagogy that will suit this context and these children.

Educators use a variety of strategies to collect, document, organise, synthesise and interpret the information that they gather to assess children's learning. They search for appropriate ways to collect rich and meaningful information that depicts children's learning in context, describes their progress and identifies their strengths, skills and understandings. More recent approaches to assessment also examine the learning strategies that children use and reflect ways in which learning is co-constructed through interactions between the educator and each child. Used effectively, these approaches to assessment become powerful ways to make the process of learning visible to children and their families, educators and other professionals.

The five Learning Outcomes in this Framework, as outlined later, provide early childhood educators with key reference points against which children's

progress can be identified, documented and communicated to families, other early childhood professionals and educators in schools. Over time educators can reflect on how children have developed, how they have engaged with increasingly complex ideas and participated in increasingly sophisticated learning experiences.

Ongoing assessment processes that include a diverse array of methods capture and validate the different pathways that children take toward achieving these outcomes. Such processes do not focus exclusively on the endpoints of children's learning; they give equal consideration to the 'distance-travelled' by individual children and recognise and celebrate not only the giant leaps that children take in their learning but the small steps as well.

All children demonstrate their learning in different ways. Approaches to assessment that are culturally and linguistically relevant and responsive to the physical and intellectual capabilities of each child will acknowledge each child's abilities and strengths, and allow them to demonstrate competence.

Including children, families and other professionals in the development and implementation of relevant and appropriate assessment processes allows for new understandings to emerge that are not possible if educators rely solely on their own strategies and perspectives. Developing inclusive assessment practices with children and their families demonstrates respect for diversity, helps educators make better sense of what they have observed and supports learning for both children and adults.

Assessment, when undertaken in collaboration with families, can assist families to support children's learning and empower them to act on behalf of their children beyond the early childhood setting. When children are included in the assessment process they can develop an understanding of themselves as learners and an understanding of how they learn best.

When educators reflect on their role in children's learning and assessment they reflect on their own views and understandings of early childhood theory, research and practice to focus on:

- the experiences and environments they provide and how that links to the intended learning outcomes

PRACTICE

- the extent to which they know and value the culturally specific knowledge about children and learning that is embedded within the community in which they are working
- each child's learning in the context of their families, drawing family perspectives, understandings, experiences and expectations
- the learning opportunities which build on what children already know and what they bring to the early childhood setting
- evidence that the learning experiences offered are inclusive of all children and culturally appropriate
- not making assumptions about children's learning or setting lower expectations for some children because of unacknowledged biases
- incorporating pedagogical practices that reflect knowledge of diverse perspectives and contribute to children's wellbeing and successful learning
- whether there are sufficiently challenging experiences for all children
- the evidence that demonstrates children are learning
- how they can expand the range of ways they assess to make assessment richer and more useful.

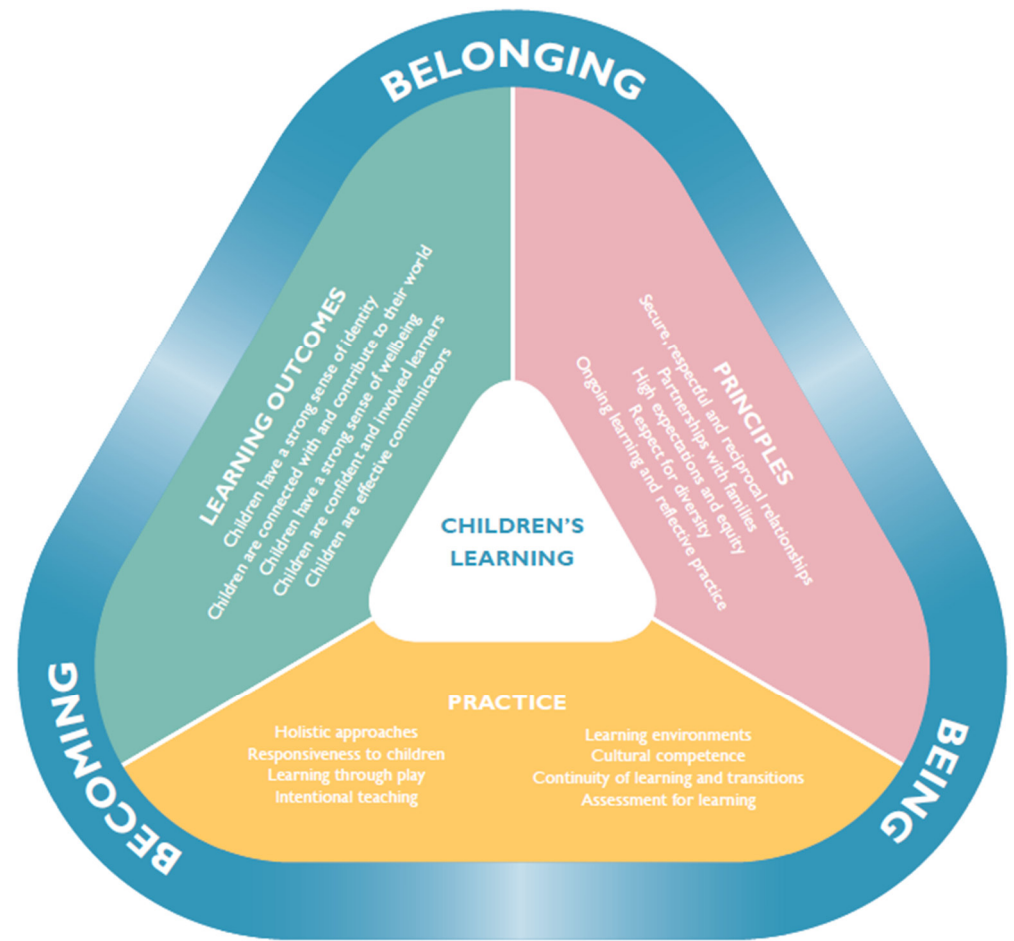


Figure 1: Elements of the Early Years Learning Framework



## RELIGIOUS EDUCATION AND THE EYLF PRACTICES

RELIGIOUS EDUCATION OUTCOMES/EYLF PRACTICE (See p. 1 for further elaboration)	Holistic approaches	Responsiveness to children	Learning through play	Intentional teaching	Learning environments	Cultural competence	Continuity of learning and transitions	Assessment for learning
Discovering God in people and creation								
Drawing on human experiences of God								
Knowing Jesus								
Living like Jesus								
Catholic practices – prayer experiences								

## **AUSTRALIAN CURRICULUM GENERAL CAPABILITIES**

General capabilities are a key dimension of the Australian Curriculum. They encompass skills, behaviours and dispositions that students develop and apply to content knowledge and that support them in becoming successful learners, confident and creative individuals and active and informed citizens.

Throughout their schooling students develop and use these capabilities in their learning across the curriculum, in co-curricular programs and in their lives outside school. The Australian Curriculum includes seven general capabilities.

### **Literacy**

- ~ develop the skills to learn and communicate confidently and effectively
- ~ listen, read, view, write, speak, and, create print, visual and digital materials accurately and purposefully

### **Numeracy**

- ~ develop the capabilities, confidence and disposition to use mathematics
- ~ engage in whatever mathematics they need within and across all learning areas

### **ICT Competence**

- ~learn to use ICT effectively and appropriately
- ~develop ICT competence when investigating, creating and communicating ideas and information

### **Critical and Creative Thinking**

- ~learn to generate and evaluate knowledge, ideas and possibilities
- ~use these in combination when seeking new pathways or solutions
- ~participate in activities that require reason, logic, imagination and divergence

### **Ethical Behaviour**

- ~learn to understand and act in accordance with ethical principles
- ~understand the role of ethical principles, values and virtues in human life
- ~act with moral integrity and regard for others
- ~have a desire and capacity to work for the common good

## **Personal and Social Competence**

- ~learn to understand and manage themselves, their relationships, lives, work and learning more effectively
- ~understand and manage their emotions develop concern and understanding for others
- ~establish positive relationships
- ~make responsible decisions
- ~work effectively in teams
- ~handle challenging situations constructively

## **Intercultural Understanding**

- ~understand themselves in relation to others
- ~respect and appreciate their own cultures and beliefs and those of others
- ~engage with people of diverse cultures in ways that recognise differences and create connections

## **AUSTRALIAN CURRICULUM CROSS-CURRICULUM PRIORITIES**

In line with the goals of the Melbourne Declaration, the Australian Curriculum gives special attention to three priorities that are relevant to the lives of students and address the contemporary issues they face.

### **Aboriginal and Torres Strait Islander histories and cultures**

- ~ opportunity to gain a deeper understanding and appreciation of Aboriginal and Torres Strait Islander histories and cultures, their significance for Australia the impact they have had, on our world

### **Asia and Australia's engagement with Asia**

- ~ the importance of knowing about Asia and Australia's engagement with Asia
- ~ appreciate the economic, political and cultural interconnections that Australia has with the region

### **Sustainability**

- ~ develop an appreciation of the need for more sustainable patterns of living
- ~ build capacities for thinking, valuing and acting necessary to create a more sustainable future.

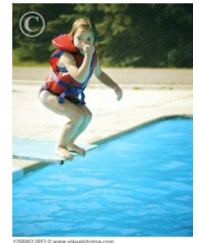
RELIGIOUS EDUCATION AND THE AUSTRALIAN CURRICULUM GENERAL CAPABILITIES

RELIGIOUS EDUCATION OUTCOMES/ GENERAL CAPABILITIES	LITERACY	NUMERACY	ICT COMPETENCE	CRITICAL AND CREATIVE THINKING	ETHICAL BEHAVIOUR	PERSONAL AND SOCIAL COMPETENCE	INTERCULTURAL UNDERSTANDING
Discovering God in people and creation  Drawing on human experiences of God  Knowing Jesus  Living like Jesus  Catholic practices – prayer experiences							

RELIGIOUS EDUCATION AND THE AUSTRALIAN CURRICULUM CROSS-CURRICULUM PRIORITIES			
RELIGIOUS EDUCATION OUTCOMES/ CROSS-CURRICULUM PRIORITIES	ABORIGINAL AND TORRES STRAIT ISLANDER HISTORIES AND CULTURES	ASIA AND AUSTRALIA'S ENGAGEMENT WITH ASIA	SUSTAINABILITY
<p>Discovering God in people and creation</p> <p>Drawing on human experiences of God</p> <p>Knowing Jesus</p> <p>Living like Jesus</p> <p>Catholic practices – prayer experiences</p>			

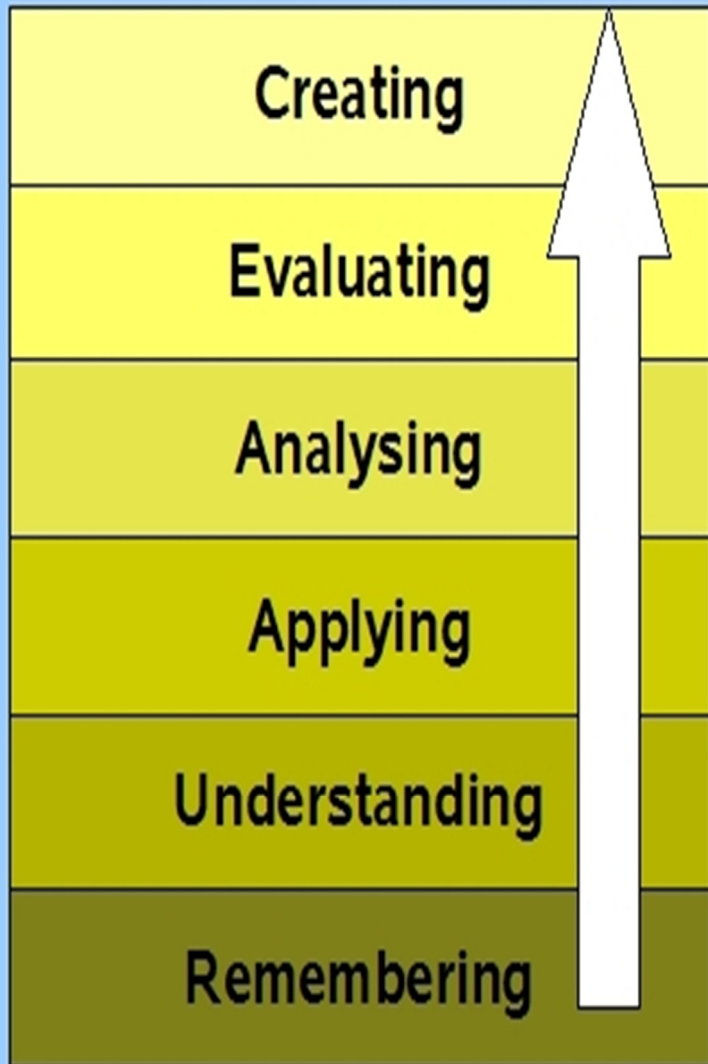


## SHARING OF IDEAS/RESOURCES



NAME OF SHARER/SCHOOL	IDEA/RESOURCE/SPRINGBOARD

# Higher Order Thinking Skills



# Lower Order Thinking Skills

## Some ideas for demonstrating Anderson and Krathwohl's Taxonomy

Creating requires users to put parts together in a new way or synthesize parts into something new

compose	propose	produce	invent	develop	design	formulate
arrange	assemble	collect	construct	create	set up	organise
prepare	predict	derive	modify	combine	<b>build</b>	<b>revise</b>

Making judgments based on criteria and standards through **checking and critiquing**.

judge	argue	validate	assess	decide	consider	choose
appraise	evaluate	rate	conclude	select	criticise	<b>argue</b>
estimate	infer	deduce	review	justify	defend	report on

Breaking material/concepts into parts, determining how the parts relate or interrelate.

<b>analyse</b>	<b>differentiate</b>	<b>experiment</b>	<b>compare</b>	<b>contrast</b>	<b>scrutinise</b>	<b>survey</b>
<b>investigate</b>	<b>discover</b>	<b>inquire</b>	<b>examine</b>	<b>classify</b>	<b>discriminate</b>	<b>separate</b>
reorganise	deduce	quantify	measure	test	examine	relate

Situations where learned material is used through products like models, presentations, interviews etc.

apply	organise	practice	relate	calculate	develop	restructure
show	translate	interpret	use	operate	<b>manage</b>	demonstrate
dramatise	illustrate	<b>discover</b>	<b>construct</b>	<b>solve</b>	<b>produce</b>	<b>implement</b>

Constructing meaning from different types of functions be they written or graphic messages.

<b>restate</b>	<b>identify</b>	<b>illustrate</b>	<b>discuss</b>	<b>interpret</b>	<b>locate</b>	<b>report</b>
<b>describe</b>	<b>estimate</b>	<b>conclude</b>	<b>differentiate</b>	<b>infer</b>	<b>recognize</b>	<b>review</b>
<b>represent</b>	<b>explain</b>	<b>express</b>	<b>reword</b>	<b>critique</b>	<b>classify</b>	<b>summarise</b>

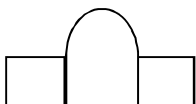
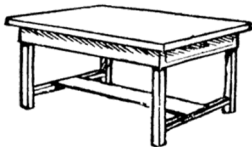
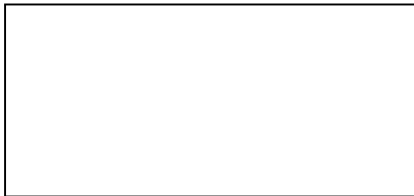
Memory is used to produce definitions, facts, or lists, or recite or retrieve material.

<b>state</b>	define	record	identify	recall	name	recognize	relate
memorize	list	repeat	<b>arrange</b>	<b>describe</b>	<b>label</b>	<b>recount</b>	<b>select</b>

# GODLY PLAY

To create this activity  
you will need:

a white cloth



## THE LAST SUPPER

In the evening Jesus and the twelve went through the dark and narrow streets. They climbed upstairs in a house. They went into the upper room and shared their last supper together.

*Place the white cloth on the floor/table in front of you. Place the table, and place Jesus and the Apostles around it. Place the bread and the chalice on the table.*

After they had eaten everything they wanted to eat, Jesus did something very strange. He took some bread, gave thanks to God for it, broke it and shared it with the Twelve.

*Pick up the bread and then place it back on the table.*

Then he said something like,

'When you share the bread like this, I will be there.'

But he was there!

Then he took a cup of wine, gave thanks to God for it and shared it with them.

*Pick up the chalice and then place it back on the table.*

Then he said something like,

'When you share the wine like this, I will be there.'

'Do this in memory of me.'

He was always saying things like that. What could he mean? They would not understand at first, but they did not forget. Later they would understand.

Now watch carefully.

*Place the background around the table and the apostles in front of the table in rows.*

Look I wonder what this could be?

Hmmm.



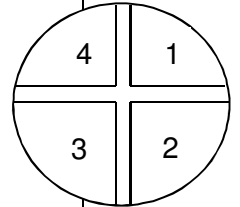
## WE GATHER FOR MASS

### YOU WILL NEED:

- cloth (colour of the season)
- white felt circle cut into four quadrants: 2 large and 2 small
- 10 peg figures and 1 priest (white material to represent alb with material the color of the season to represent chasuble and stole)

*(Note: The materials above will also be used in the following stories in this unit.)*

- Bible
- bread on a plate
- grape juice in chalice/wine goblet
- cards: Introductory Rites; Liturgy of the Word; Liturgy of the Eucharist; Concluding Rite (see below)



*Lay seasonal cloth down. Place the quadrants on top of the underlay to form a circle as in illustration above.*

*Place the peg figures around the circle facing inwards to represent the community gathered. Place the priest at the top of the circle. Trace your finger around the circle as you say:*

**When we celebrate Mass we come together as the community of God.**

*Point to each quadrant as you say:*

**We can look at the Mass as being made up of four parts.**

*Hold the card 'Introductory Rites' as you say:*

**The first part, called the Introductory Rites, gathers us together into the community that is the Body of Christ.**

*Place Introductory Rites card in quadrant 1.*

*Show the card 'Liturgy of the Word' as you say:*

**The second part is called the Liturgy of the Word.**

*Place Liturgy of the Word card in quadrant 2.*

*Hold up the Bible as you say:*

**During the Liturgy of the Word we listen to the Scriptures, the Word of God.**

*Place the open bible in quadrant 2.*

*Show the card 'Liturgy of the Eucharist' as you say:*

**The third part is called the Liturgy of the Eucharist.**

*Place Liturgy of the Eucharist card in quadrant 3.*

*Hold up the bread and wine as you say:*

**During the Liturgy of the Eucharist we remember what Jesus said and did during the Last Supper. We give thanks to God and we receive Jesus in Holy Communion.**

*Place bread and wine in quadrant 3.*

*Hold the card 'Concluding Rite' as you say:*

**The fourth part is called the Concluding Rites.**

*Place Concluding Rite card in quadrant 4.*

**During the Concluding Rites the priest blesses us**

*Turn the figures out toward the students.*

**The priest sends us out to take Christ into our world.**

*Point to each quadrant as you say:*

**These are the four parts of the Mass: the Introductory Rites, the Liturgy of the Word, the Liturgy of the Eucharist and the Concluding Rites.**

*Pause for a while before wondering with the students.*

**I wonder whether you've seen any part of this before.**

**I wonder why the gathered community is called the Body of Christ.**

*Adapted from CEO Sydney*