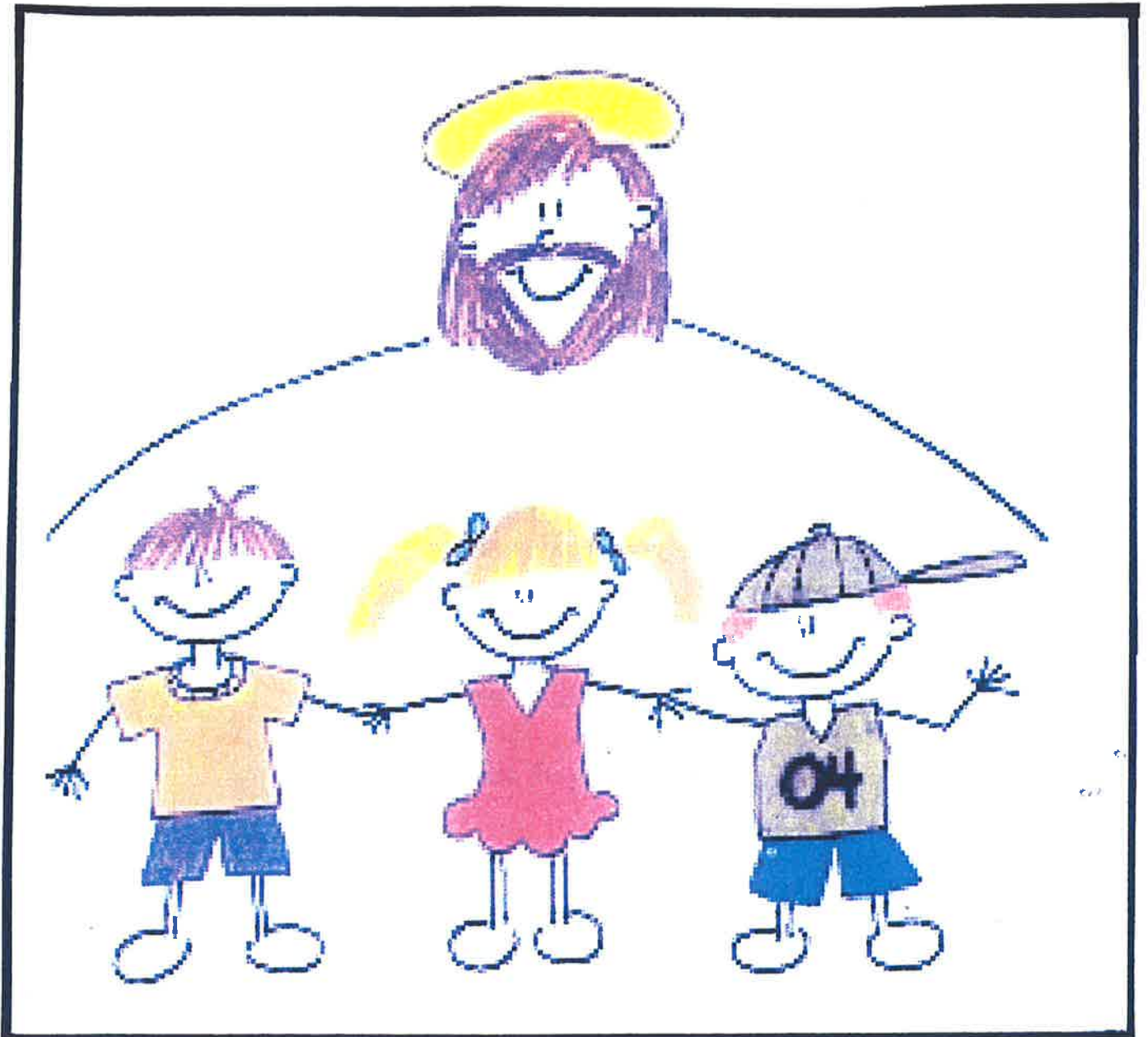


Religious Education in Pre-Primary & Year 1

June 24 2013



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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 ONE (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 (min. 15 mins every day)	PLANNING FOR CATECHESIS: – systematic catechesis activities – themes for catechesis – whole school catechesis activities (average of 60 mins per week over a year)	CHURCH CELEBRATIONS Sunday Readings Year C Weekday Readings Year 1 (see Ordo for further information)
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 Knowing Jesus Students know the person of Jesus, the model for living out the Christian mission in the world	<ul style="list-style-type: none"> • Growing and Changing (Human Life-Eucharist) • Friends Together (Love-Church) • We Make Choices (Freedom - Penance) • We Belong (Community -Baptism) • Prepare! (Advent-Christmas) • Loving Others (Body Purpose -Jesus) • A Special Holy Time (Lent/Easter) • Just Imagine (Truth - Jesus) • Wonderful World (Creation-Prayer) • I Am Special (Mystery-Baptism) • To Love by Working (Vocation - Prayer) • Lots of Learning (Truth -Bible) 	Term One 4 February – 19 April	– systematic catechesis activities – themes for catechesis – whole school catechesis activities (average of 60 mins per week over a year)	January 1 Mary, Mother of God 6 Epiphany of the Lord 13 Baptism of the Lord February 2 Presentation of the Lord 13 Ash Wednesday 17 First Sunday of Lent March 18 St Patrick's Day 19 St Joseph's Day 24 Passion/Palm Sunday 28 Holy Thursday 29 Good Friday 31 Easter Sunday April 8 Annunciation of the Lord May 12 Ascension of the Lord 19 Pentecost Sunday 24 Mary Help of Christians (Patron Saint of Australia) 26 Trinity Sunday June 2 Body & Blood of Christ 7 The Sacred Heart of Jesus 24 Birth of John the Baptist 29 Saints Peter & Paul
		Term Two 6 May - 5 July	Term Three 22 July – 27 September	Term Four 14 October - 13 December

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	

Assessment should be an integral part of Teaching and Learning

Assessments should arise naturally out of the teaching and intended learning of the curriculum. They should be carefully constructed to enable judgements to be made about students' progress in ways that contribute to ongoing learning.

To do this, assessments should provide information about fine changes in student learning related to specific aspects of that learning. They should help teachers understand where students are in their learning, what they need to learn next as well as identify any misunderstandings or misconceptions that the students have. It is this fine-grained information that enables teachers to plan programs that challenge students to go beyond what they already know, understand or can do in order to build new knowledge, understandings and skills.

There are myriad ways that teachers can find out where students are in their learning including one-to-one conferencing with individual students, the range of formative assessment strategies that allow teachers to check students' understandings during the course of the lesson, from learning journals, exhibitions, portfolios and teacher-devised tests and standardised assessments. All the information teachers collect about their students should become an integral part of the planning of instructional activities.

Teachers need to give careful consideration to planning for assessment as well as planning for teaching. This preparation should include planning how they will draw on their own observations and planning for summative assessments. Teachers also need to consider how they will refine their teaching programs based on the information they collect.

Assessment should be educative

Assessment practices should be educationally sound and contribute to learning. Assessments may do this in a number of ways. Firstly, assessment activities should encourage in-depth and long-term learning. Secondly, assessments should provide feedback that assists students in learning and informs teachers' planning. Thirdly, where appropriate, assessment criteria should be made explicit to students to focus their attention on what they have to achieve and provide students with feedback about their progress.

Assessment needs to be comprehensive and balanced across various domains of learning and assess knowledge and higher order cognitive skills such as problem solving and critical thinking. Assessments need to be aligned with the curriculum and use a variety of assessment strategies on the basis of their relevance to the knowledge, skills and understanding to be assessed and the purpose of the assessment.

Students need to be included in the assessment process. With expert support, students can learn to assess and evaluate their own learning in a way that further extends that learning. It is important that teachers are responsive to the unexpected ways students reveal their thinking. These opportunities can be used to extend or redirect teaching.

Assessment should be fair

Assessment needs to take account of the diverse needs of students, to be equitable with regard to gender, disability, background language and socio-economic status and not discriminate on grounds that are irrelevant to learning.

If assessments are to be fair they should provide valid information on the actual ideas, processes, products and values expected of students. A valid assessment is one that assesses what it is supposed to assess. For example, recall of facts should not be assessed if the primary purpose of the assessment is to collect information about problem solving skills.

Assessments should also provide reliable indications of students' knowledge, understandings and skills and should be based on the integration of a range of types and sources of evidence.

Assessments should be designed to meet their specific purposes

Information collected to establish where students are in their learning can be used for summative purposes (assessment *of* learning) and for formative purposes (assessment *for* learning) because it is used to inform subsequent teaching. The principles of assessment apply to all forms of assessments.

Summative assessment involves assessment procedures that aim to determine students' learning at a particular time, for example when reporting against the achievement standards, after completion of a unit of work or at the end of a term or semester. The aim of the assessment is to identify students' achievement at that point in time and it is particularly important that the assessments are fair and that teacher judgements are reliable.

Formative assessment involves a range of informal and formal assessment procedures used by teachers during the learning process in order to improve student attainment and to guide teaching and learning activities. It often involves qualitative feedback (rather than scores) for both students and teachers that focuses on the details of specific knowledge and skills that are being learnt. Therefore it is essential that the assessments provide fine-grained information about student performance that supports teachers to plan learning that challenges students to go beyond what they already know, understand or can do in order to build new knowledge, understandings and skills.

Assessment should lead to informative reporting

Reporting happens at the end of a teaching cycle and should provide an accurate summary of the formative and summative assessment information collected for each student. The purpose of reporting is to support teaching and learning by providing feedback to students, parents, and teachers. The information is also valuable for school and system-wide planning. It is important that, in addition to providing an accurate synopsis of student performance, the judgements of student achievement are reliable.

Assessment should lead to school-wide evaluation processes

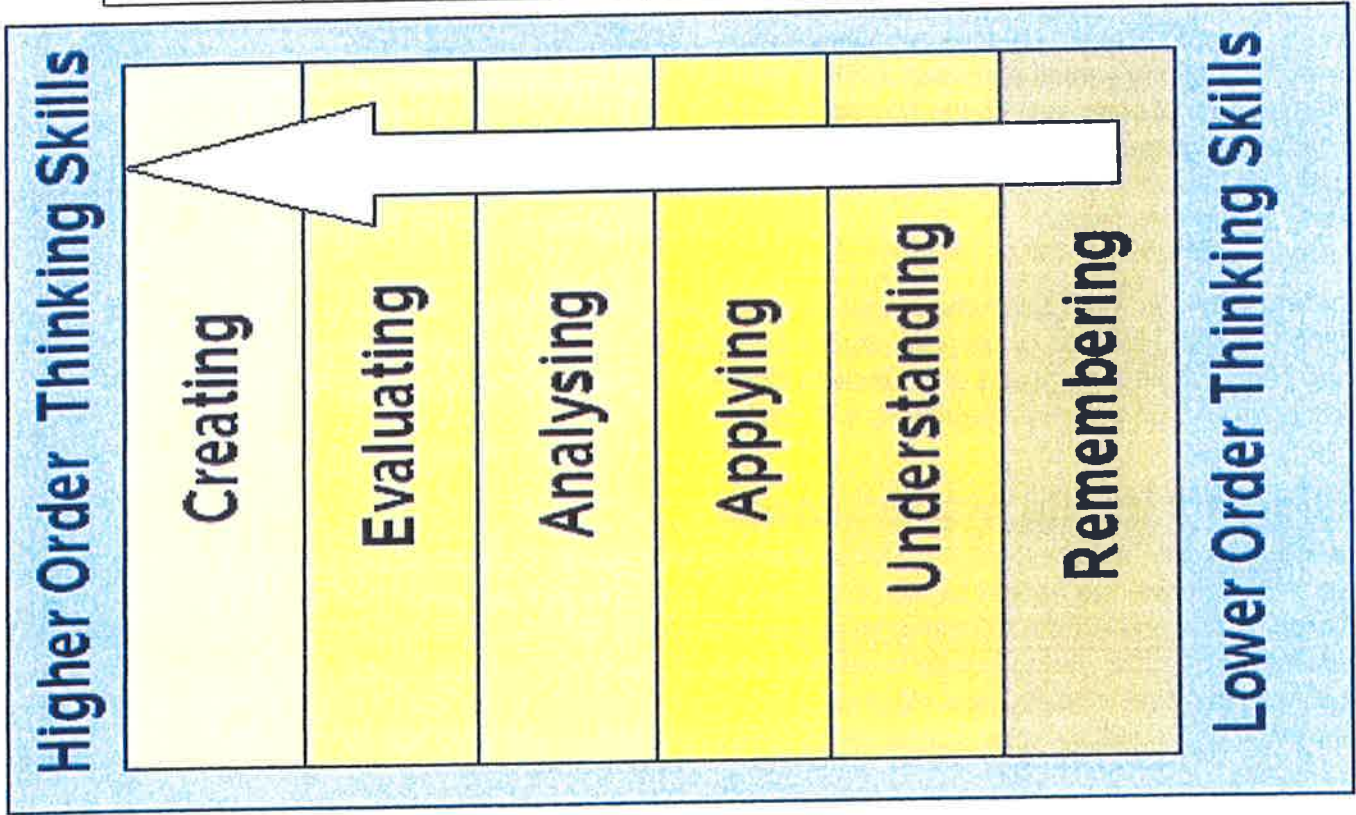
Highly effective schools pay particular attention to teachers' qualitative and quantitative data and standardised test data. Teachers and school leaders need to understand current and past student achievement levels, be explicit about targets for improvement and be explicit about how progress towards those targets will be monitored. School leaders need to plan for how they will evaluate the effectiveness of school initiatives and programs. Teachers should plan for how they will reflect on and evaluate their teaching practices. This implies that schools and teachers need to be willing to identify and evaluate both the intended and unintended consequences of any initiative or program.

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>

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 material/concepts into parts, determining how the parts relate or interrelate.</p> <p>analyse differentiate experiment compare contrast scrutinise survey Investigate discover inquire examine classify discriminate separate categorise deduce quantify 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 identify recall name recognize relate memorize list repeat arrange describe label recount select</p>



RE OUTCOMES



DISCOVERING GOD

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

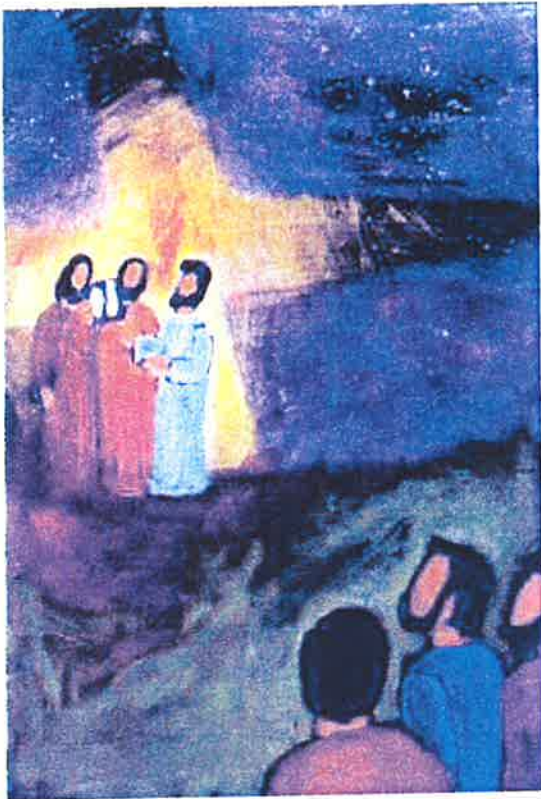
- Students understand that God's act of self-revelation began with creation. They understand that God revealed that the earth and everything in it was created to serve as a sign of God's love for all people.
- Students recognise how people throughout time have understood God through the universe which 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.

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Echoing the Word

2004-02-02

Vol. 3 No. 1, 2004 Teaching Prayer

Theology

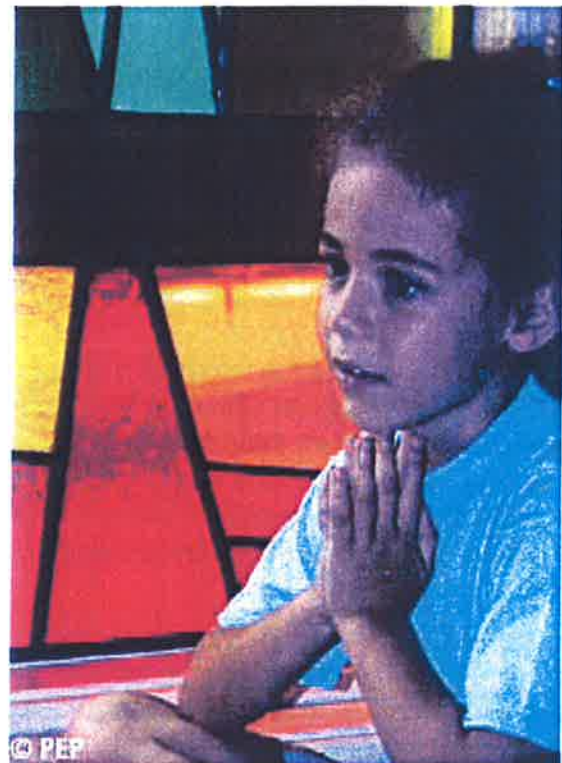
An Invitation from God

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.

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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:

Design a Classroom Prayer Space

DESIGN FEATURE	NOTES
<p><i>Atmosphere.</i> A sense of reverence, awe, and the creation of a place of encounter with the divine presence is the aim of the design.</p>	
<p><i>Size.</i> A balance needs to be achieved between a space large enough to fit the required features and small enough not to dominate the room.</p>	
<p><i>Dignity.</i> The space should be designed to convey the sense of something important and dignified that occurs in this space.</p>	
<p><i>Colour.</i> The use of suitable cloth or linen material can add colour and texture to the space. The cloths can be changed to represent changes in the festivals and seasons that are celebrated. Very dark and heavy patterned cloths can detract from the dignity and atmosphere of the space.</p>	
<p><i>Flexibility.</i> Periodically, changes of emphasis or focus will be required. Can changes easily be made to fixtures and features of the space?</p>	
<p><i>Simplicity.</i> Strike a balance between a bare space and over-decorating. Too many objects confuse the focus and present an image of clutter.</p>	
<p><i>Clean.</i> The space should be clean and uncluttered. Any vessels or picture frames should be of good quality, matching and appropriate in size. Bibles and books displayed should be in good repair, not scuffed or dog-eared.</p>	
<p><i>Natural.</i> Natural materials, fresh flowers and greenery should be used whenever possible in preference to artificial materials. Natural materials speak of God's creation and the need to care for the environment.</p>	
<p><i>Objects.</i> Possible materials which could be placed on a low table are: linen cloth, Bible, book, candle, framed picture/artwork, statue, crucifix, flowers/greenery, vessels of oil/water. A wall-hanging or tapestry can add dignity to the space.</p>	
<p><i>Placement.</i> Consideration should be given to placement of the space - away from entrance or constant foot traffic; proximity to a power plug; not adjacent to inappropriate objects (rubbish bin...) and signs; suitable and sufficient surrounding space and sight lines. CD or I-Pod player hidden, not prominent.</p>	

Making Prayer Cubes for all Occasions

Prayer Cubes offer concrete ways for praying with young children. Once the prayer cube is complete use it during daily prayer time to engage young children with the various prayer types. Individual children can take turns each day to roll the cube which will decide the prayer to be shared.

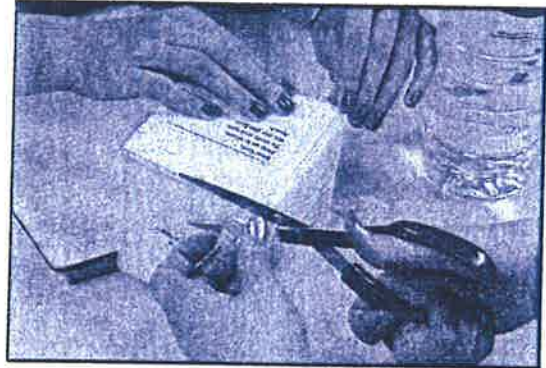
MATERIALS

- Sheets of durable material such as corflute, balsa wood, strong cardboard, or similar.
- Strong tape such as masking tape, electrical tape or glue gun.
- Craft knife
- Prayer sheet
- Decorations such as students' drawings or craft stickers



INSTRUCTIONS

- 1 Cut out six squares of a durable material such as corflute measuring 10cm x 10cm.
- 2 Securely tape these squares together to form a cube.
- 3 Photocopy the six different prayers for each type:
 - Prayers of Praise
 - Prayers of Thanks
 - Prayers of Asking
- 4 Cut out each prayer individually.
- 5 Glue a prayer onto each of the six sides of the cube.
- 6 Decorate prayers with students' drawings, or cut out designs (available at craft shops).
- 7 Prayer cube is ready to use.



PRAYERS OF PRAISE

For the sun so bright,
And stars at night.
We praise you God.
Amen.

For trees so tall,
And seeds so small.
We praise you God.
Amen.

For oceans so deep,
And fish that leap.
We praise you God.
Amen.

For the sky so blue,
And fluffy clouds too.
We praise you God.
Amen.

For worms that dig,
And emus so big.
We praise you God.
Amen.

For swans that glide,
And tadpoles that hide.
We praise you God.
Amen.

For mountains so high
And birds that fly.
We praise you God.
Amen.

For rivers that wind
And bugs we find.
We praise you God.
Amen.

Dear God,
Help us be a good friend
From the start of day
Til its end.
We ask you God.
Amen.

Dear God,
Help us to share,
To smile and care.
We ask you God,
Amen.

Dear God,
Help us know what's right,
And not to fight.
We ask you God,
Amen.

Dear God,
Help us do kind deeds
For all in need.
We ask you God.
Amen.

Dear God,
When we hurt others,
Help us say "Sorry".
We ask you God.
Amen.

Dear God,
When someone hurts us
Help us to be ready to forgive.
We ask you God.
Amen.

Dear God,
Help us to be generous
Gracious and joyous
With everyone.
We ask you God.
Amen.

For our Nannas and Grandmas,
Our Pops and Grandpas.
We thank you God.
Amen.

For our Mums and Dads,
Brothers and sisters too.
We thank you God.
Amen.

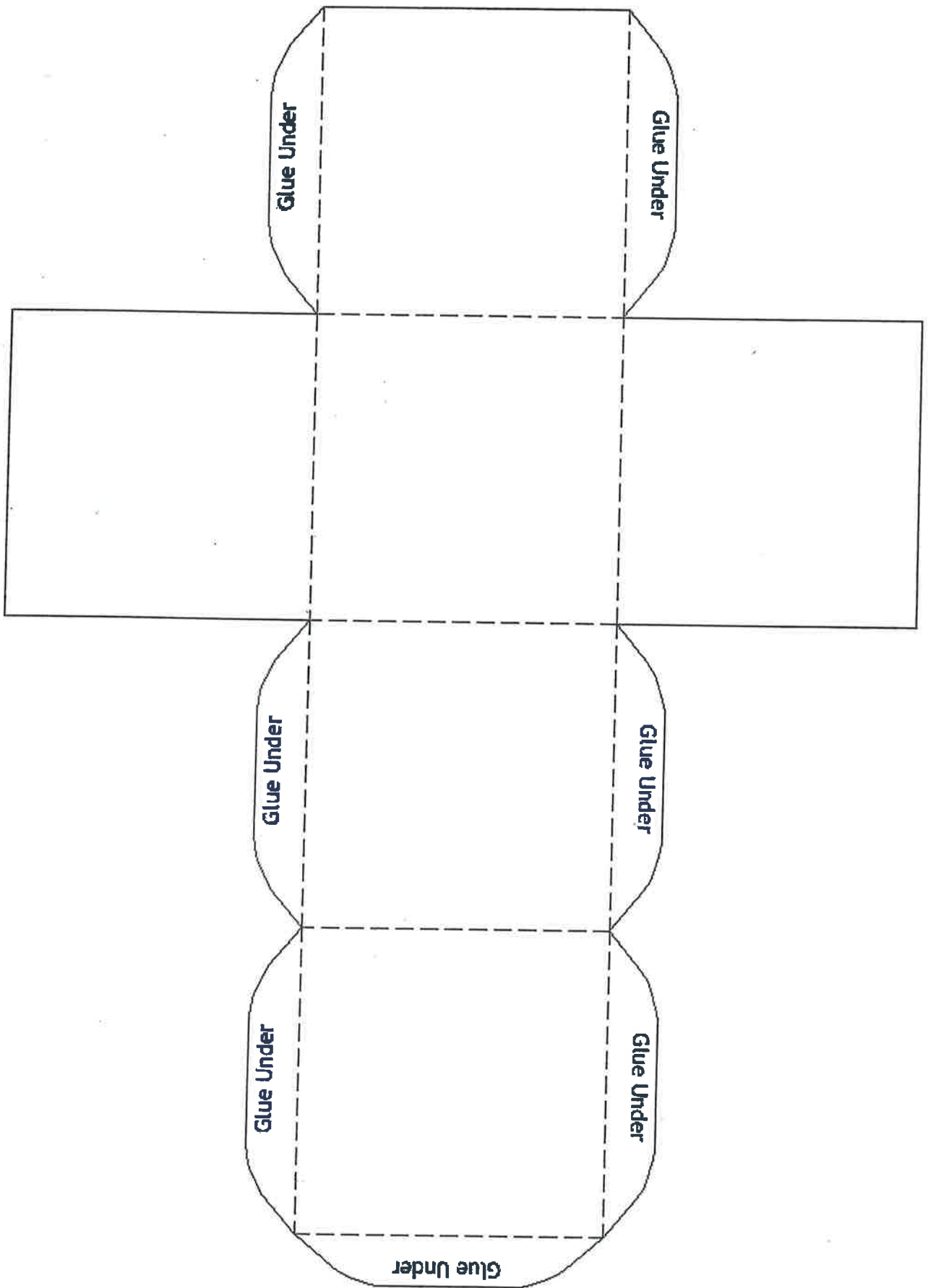
For our kind friends,
Caring teachers too.
We thank you God.
Amen.

We thank you God,
For our laughter and play.
We thank you God,
For each happy day.
Amen.

We thank you God,
For our fire fighters,
Our nurses and doctors,
Our police and rescuers.
Amen.

We thank you God,
For our farmers and miners,
Our pilots and sailors,
Our bus and train drivers.
Amen.

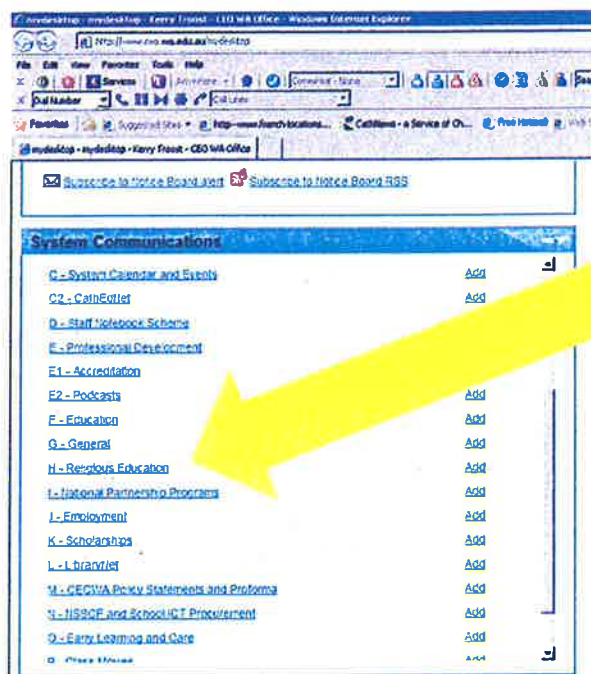
We thank you God
For the times we laugh
At the big giraffe
Eating his chaff.
We thank you God.
Amen.



PLANNING USING THE ONLINE MATERIALS

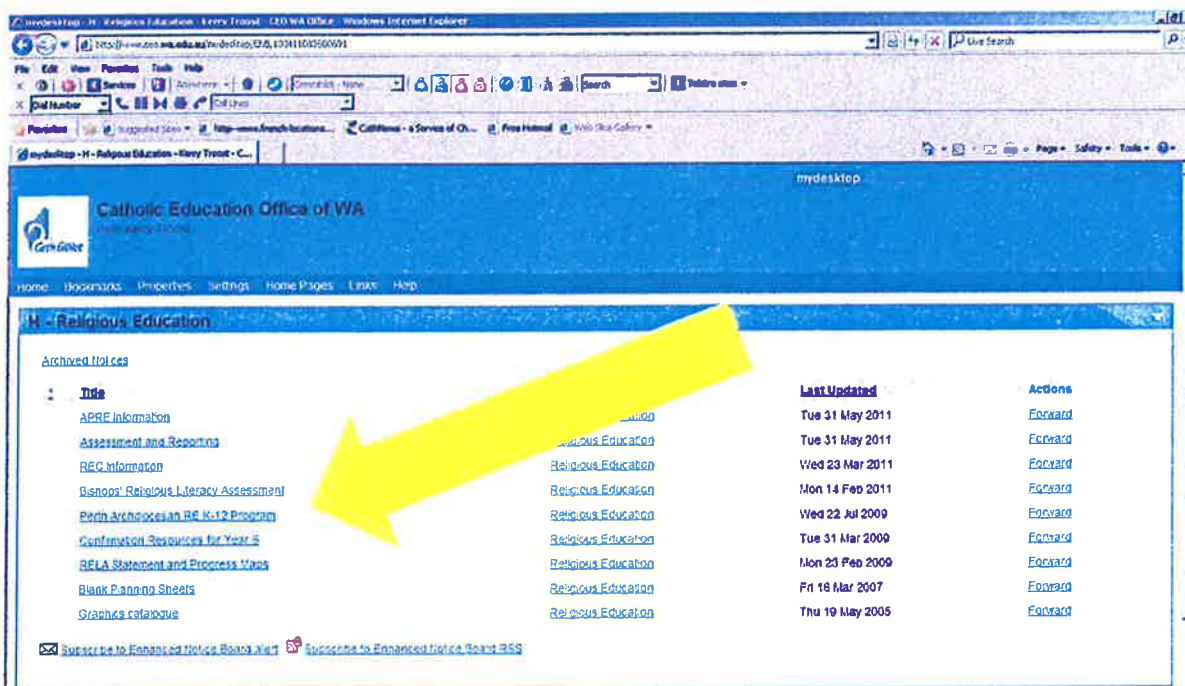
To access planning documents:

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 Notices" which contains a table of links to various documents. A large yellow arrow points to the link "RELA Statement and Progress Maps".

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
Bishops' Religious Literacy Assessment	Religious Education	Mon 14 Feb 2011	Forward
Perth Archdiocesan 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".



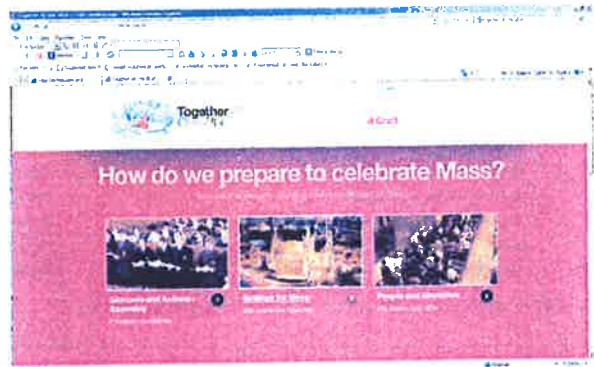
TOGETHER AT ONE ALTAR

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

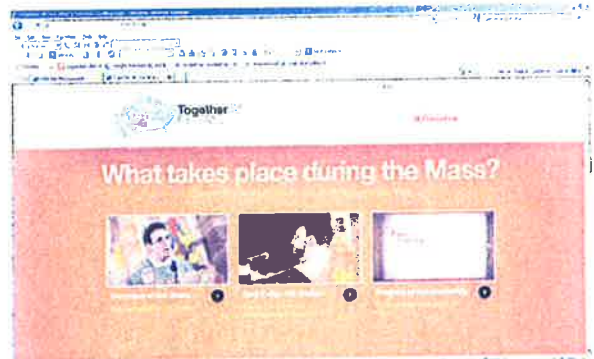
EXPLORE – explore stories about Jesus and the history of the Mass.



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

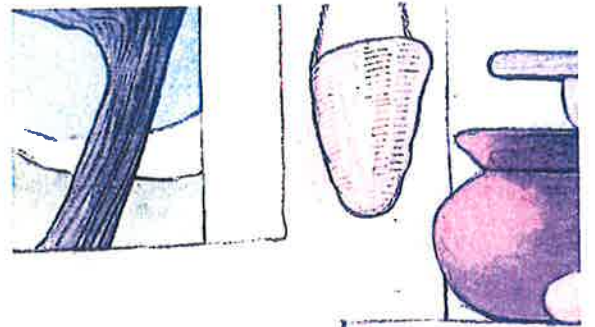


RECEIVE – learn what the priest and people do and say during Mass.



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







Year Level:	Term:	Unit Title:
Unit Context:		
Essential Content (Key Understandings & Learning Points)		
Outcome Focus for this Unit:		

Learning and Teaching Program

Week	Learning Points	Strategies for Learning and Teaching	Resources for Learning	Evidence of Learning for Reporting
1.				
2.				
3.				



**Identifying themes in Sacramental Celebrations:
Using Literature that supports students engaged in
Sacramental preparation and celebration.**



Book & Author	Age Group	Concepts/Themes	Sacraments
<i>All the places to Love</i> by Patricia MacLachlan	Early Years	Welcoming Belonging Ritual/Tradition	Baptism Confirmation
<i>Pocket Dogs</i> by Margaret Wild	Early Years	Belonging/community Concern Home	Baptism
<i>Nighty Night</i> by Margaret Wild	Early Years	Identity Belonging Ritual	Baptism Confirmation
<i>Max</i> by Bob Graham	Early Years	Identity/Vocation Affirmed/Conviction	Confirmation
<i>Guess How Much I Love You</i> by Sam McBratney	Early Years	Belonging Affirmation	Baptism
<i>Mutt Dog</i> by Stephen Michael King	Early Years	Belonging Community	Baptism
<i>Seven More Sleeps</i> by Margaret Wild and Donna Rawlins	Early Years	Ritual/ Celebrations Community	Baptism Eucharist
<i>Henry and Amy</i> by Stephen Michael King	Early Years Middle Primary	Friendship Acceptance Commitment	Confirmation Marriage
<i>Mr Nick's Knitting</i> by Margaret Wild and Dee Huxley	Early Years	Support/Empathy Friendships Identity Friendship	Confirmation Anointing of the Sick
<i>The Singing Hat</i> by Tohby Riddle	Middle/Upper Primary	Perseverance/Commitment Identity Belief in self	Confirmation

Sacraments	Concepts
Sacraments of Initiation <input checked="" type="checkbox"/> Baptism <input checked="" type="checkbox"/> Confirmation	Welcoming children into community A sense of belonging Accepting Building community and relationships Identity Affirming them Confirming them in their beliefs and who they are Acceptance Identity



Identifying themes in Sacramental Celebrations: Using Literature that supports students engaged in sacramental preparation and celebration.



Book & Author	Age Group	Concepts/Themes	Sacraments
<i>John Brown Rose and the Midnight Cat</i> By Jenny Wagner	Early Years	Friendship/belonging Trust/integrity Forgiveness/Acceptance	Reconciliation
<i>Miss Lily's Fabulous Pink Feather Boa</i> by Margaret Wild	Early years	Friendship/belonging Trust/integrity Forgiveness/Acceptance	Reconciliation
<i>Ping Won't Share</i> by Lynne Giggs & Melanie Mitchell	Early Years	Friendship Trust Honesty Forgiveness	Reconciliation
<i>Amelia Ellicott's Garden</i> by Lillianne Stafford	Middle Primary	Community/acceptance Support/empathy Sharing Renewal/reconciliation	Reconciliation
<i>Fox</i> by Margaret Wild	Upper primary	Relationship/support Trust Denial Abandonment	Reconciliation
<i>The Rabbits</i> by John Marsden	Middle to Upper Primary	Invasion Desolation Ignorance/arrogance	Reconciliation
<i>Rain Dance</i> by Cathy Applegate and Dee Huxley	Middle to Upper Primary	Despair Redemption Hope/New Life	Eucharist Reconciliation

Miss Lily's Fabulous Pink Feather Boa

by Margaret Wild

Publisher: Viking Penguin Books ISBN: 0-67089-756-6

A delightful book suitable for middle primary classes is *Miss Lily's Fabulous Pink Feather Boa* by Margaret Wild and illustrated by Kerry Argent. This is a story of the Last Potoroo who comes to stay at Miss Lily's holiday house. She is a shy and timid Potoroo looking for other Potoroos in Australia. Miss Lily owns a pink feather boa which captures the attention of the Last Potoroo until one evening she snips off a piece of the boa. She immediately feels badly but is unable to say anything to Miss Lily. Her holiday comes to an end and when she reluctantly turns away, Miss Lily calls her back and gives the Last Potoroo the fabulous pink feather boa. The Last Potoroo overcome with guilt, admits her theft to which Miss Lily responds: "I know," as she wraps the boa around and around the Potoroo. Such wonderful concepts of forgiveness, acceptance, true friendship and reconciliation are covered in this story making it most apt for reading during Lent. Children could easily identify with the Last Potoroo and certainly would feel relieved to read the happy ending.



Jan Grajczonek in *Echoing the Word* Vol. 6 No. 2, 2007 Teaching Christology 11, 202



IDENTIFYING THEMES IN SACRAMENTAL CELEBRATIONS: USING LITERATURE THAT SUPPORTS STUDENTS ENGAGED IN SACRAMENTAL PREPARATION AND CELEBRATION.

Book & Author	Age Group	Concepts/Themes	Sacraments
<i>Let's Eat</i> by Ana Samorano	Early Years to Middle Primary	Belonging/acceptance Sharing a family meal Ritual/celebration	Baptism Eucharist.
<i>The Busy Spider</i> by Eric Carle	Early Years	Belonging Community	Eucharist
<i>The Rainbow Fish</i> by Marcus Pfister	Early years	Belonging Community	Eucharist
<i>Seven More Sleeps</i> by Margaret Wild & Donna Rawlins	Early Years	Ritual/ Celebrations Community	Baptism Eucharist
<i>Rain Dance</i> by Cathy Applegate and Dee Huxley	Middle to Upper Primary	Despair Redemption Hope/New Life	Eucharist Reconciliation
<i>Little Humpty</i> by Margaret Wild	Early Years	Community Belonging Identity	Baptism Confirmation Eucharist
<i>Let the Celebrations Begin</i> by Margaret Wild	Middle Primary	Community Ritual/special meal Liberation/hope	Eucharist
<i>Wilfred Gordon McDonald Partridge</i> by Mem Fox	All levels	Memory Symbol Community	Eucharist
<i>Stone Soup</i> by Joh J. Muth	All levels	Community Celebrating Sharing	Eucharist

