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Foreword: The Draft New Curriculum

Most Reverend Vincent Long Van Nguyen OFM Conv STL DD

Dear friends,

In the year we are celebrating 200 years of Catholic education in Australia, I am pleased to introduce to you a Draft New Curriculum for our time and context.

We are proud that besides being the food bowl of colonial Australia, Western Sydney was also the cradle of this Good News story. The early Catholic educators took a prophetic stance in not simply providing affordable quality education to the poor masses but fundamentally in meeting the great cultural challenges of their times. They were pioneers and trailblazers rather than taillights in leading their people. They were audacious in acting out of their love of God and God’s ‘anawim’, that is, the blessed poor and needy. They had the courage to launch into the deep. We stand on their shoulders and continue their spirit of missionary and innovative leadership.

The essence of the new curriculum speaks of ‘the hope that is within,’ with a focus upon educating head, heart and hands. It articulates the radical teaching of Jesus Christ. With Pope Francis and the whole diocesan community, we strive to ensure that every young person experiences a joyful, blessed, transformational and transcendent education. The curriculum is indeed a ‘gateway,’ one that helps our young people grow in their Catholic faith and liberates them to live their lives to the full, as Jesus said, ‘I have come that you may have life and have it to the full.’ (John 10:10.)

Inspired by the teachings of the Second Vatican Council, the new curriculum attempts to elucidate ‘a universal call to holiness,’ a way of living the Beatitudes, ‘a Christian’s identity card,’ one built upon the outstanding work of many religious and the ‘People of God,’ in Parramatta down through the centuries. Boldly walking in their footsteps, in this curriculum, we take courage to step forth into our own historical and cultural context. For we are not meant to merely repeat what was done in the past. Rather, we are to incarnate the spirit of Jesus, faithful to the past but also creative to the present and courageous to the future.

It is not by repeating the practices and customs of yesterday but by reimagining our faith story with fresh insights distilled from lived experience that we make it relevant and alive to the students of today. The words of the prophet Ezekiel in the vision of the valley of dead bones describe what we Catholic educators aim to do. ‘I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive’. That is our evangelising mission. We do not simply mimic what the previous generations have done. We put fresh sinews, fresh flesh, fresh skin to the Gospel that it may come alive again for the students in our time.

We yearn for the certainty and security of the past. Yet the call of authentic discipleship is the call to walk into deeper waters. Mary McKillop ventured into the colonial backwater of Penola do something about the injustices and sufferings of the people. We are called to rise to the occasion, to let loose the spirit, to rouse the comfortable, to radically embody the Gospel of justice, love and mercy.

Responding to the ‘signs of the times’ then, we recognise through Jesus that we are called in a particular way to serve the poor and the marginalised. I hope that the Draft New Curriculum, still to be named, awakens in young people the desire to make meaning for themselves and become co-creators of their own destinies of the world. By opening themselves to the Spirit, may they grow in their sense of human dignity and worth, their appreciation of life, their capacity to question, their ability to give and receive love, their knowledge of how to use our limited time wisely, thus fulfilling their Christian vocation to be the light of the world. May the graced insights contained in the new curriculum, awaken us all into ‘the gateway’ of human flourishing and spiritual transformation.

Yours fraternally in Christ,

+ Vincent

Bishop of Parramatta, October 2020
Feast of St Teresa Avila, Doctor of the Church

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Living the mission: responding to the signs of the times

Catholic Education Diocese of Parramatta is committed to a transformation model of education that puts the personal learning growth of young people at the centre. For Catholics, transformation requires transcendence or going beyond what we know and into the deep. Pope Francis reminds us that, “education with horizons open to transcendence helps young people to dream and build a more beautiful world.”

In the Diocese of Parramatta, Bishop Vincent has called on Catholic schools to be the living face of Christ to our students and their families. In his words, “Ours are not schools that provide education for Catholics only but Catholic education for all.” We hear the call of Vatican II, we have read “the signs of the times” and responded with this draft curriculum, a bold new approach to religious education.

Catholic education in Parramatta is called in a special way to go to the margins and respond to the big questions in life, in a way that reaches everyone. Pope Francis also asks that we avoid “the questions people are no longer asking.”

This new curriculum appeals to “head, heart and hands”, and will see students flourish. In fact, we are upfront about a desire to develop graduates who will build a more compassionate and caring society through being: “attentive, intelligent, reasonable and responsible.” Bishop Vincent reminds us that, “Catholic schools find their authenticity in the Gospel priorities of respect for human dignity and the common good.” His vision of Church is human, participatory, inclusive and caring.

The new curriculum reflects that learning should be owned by the learners. That’s why we have been developing a program of inquiry shaped by the questions young people shared with us about their life, identity and belonging. We’ll meet students and their families where they are, give them a voice and empower them to explore faith through participation and dialogue.

With Pope Francis and Bishop Vincent, the curriculum proclaims the “living voice of the Gospel to ensure that every young person experiences a joyful, blessed, transformational and transcendent education.” Catholic education is understood as a ‘gateway’ to human flourishing, one that liberates each person to live their life to the full, as Jesus said, ‘I have come that you may have life and have it to the full.’

I wholeheartedly endorse this new curriculum, as a dynamic Catholic contemporary approach to learning and teaching.

Gregory B Whitby AM KSG
Executive Director
Catholic Education
Diocese of Parramatta

February 2020

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Formation Dispositions

*Education within the Diocese of Parramatta is a ministry of the Catholic Church, walking with humility in the way of Jesus, serving all of God’s people.*

Drawing upon the Rationale, Catholic Education Diocese of Parramatta recognises the following Dispositions: Head (cognition), Heart (affectivity), and Hand (praxis), as essential prerequisites for Teaching and Learning.

**Head**

‘Be Attentive; Be Intelligent; Be Reasonable; Be Responsible’

**Heart**

Be Contemplative; Be Empathetic; Be Humble; Be Loving

**Hands**

Be Present; Be Active; Be Compassionate; Be Effective

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2 ‘Dispositions’ understood as a movement of the heart towards love of God and love of neighbour. ‘He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.”’ (Mt. 22: 34-40).
3 Cf. Bernard Lonergan’s ‘Four Transcendental Precepts.’
Rationale[1]

Education within the Diocese of Parramatta is a ministry of the Catholic Church, walking with humility in the way of Jesus, serving all of God’s people

The Gospel of Jesus Christ is the wellspring of human dignity, from it arises a call to ‘encounter the sacred mystery of the other, to a universal communion with the entire human family, as a vocation to all.’[2] In a most profound and humble way, the local and universal Church is a gift to the whole world, at the service of the world, open to all of God’s people.[3] The Church is more intensely committed to this world, this culture, this moment in history,[4] and so, through educating all of God’s people, the Church has a unique duty to be a place of incarnational encounter.[5] The bishops at Vatican II recognised that,

In a unique way the duty of educating belongs to the Church, not merely because she must be recognized as a human society capable of educating, but especially because she has the responsibility of announcing the way of salvation to all peoples, of communicating the life of Christ to those who believe, and, in her unfailing attentiveness, of assisting believers to be able to arrive at fullness of life.[6]

Catholic education therefore, in a profound and humble way, is also at the service of the world.[7] So the purpose of the Curriculum, inspired by Vatican II’s dynamic and historical vision of the Church, is to empower each student to experience a meaningful and flourishing life.[8] ‘To arrive at a fullness of life,’ entails intellectual, moral and religious formation.[9] Responding to the ‘signs of the times,’[10] and walking with humility in the way of Jesus, the Curriculum is a reconfiguration of the Catholic imagination in order to continue the universal Mission of the Catholic Church – in our time.[11]

Vatican II provided the resources for developing a Catholic dialogical and sacramental engagement with the world of post-modernity.[12] In the context of Catholic school curricula, a contribution to the ‘reception’ of Vatican II, dialogue with culture remains an urgent evangelising matter.[13] The bishops at Vatican II explained the distinctive spirit of a Catholic school,

The Catholic school pursues cultural goals and the natural development of youth to the same degree as any other school. What makes the Catholic school distinctive is its ability to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love. It tries to guide young people in such a way that personality development goes hand in hand with the development of the “new creature” that each one has become through baptism. It tries to relate all of human culture to the good news of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life, and about the human person.[14]

The Curriculum is predicated on a sacramental vision of reality.[15] One grounded in the Good News, understood as a graced historical and eschatological ‘Theology of Hope.’[16] The Curriculum inspires schools to ‘generate’ and build ‘intentional faith communities,’ ‘permeated by the Gospel’s spirit of freedom and love.’[17] Inspired by the living Sacred Scriptures, the Curriculum endeavours to assist students and teachers to become flourishing persons through faith in Jesus Christ and thereby become new prophetic voices for our society.[18] This life of faith includes above all the care for the marginalised and the responsibility for God’s creation.[19]

The Curriculum promotes the values of the Gospel to develop an informed conscience ‘unsettled’ by the inclusive mission of Jesus.[20] Pope Francis challenges us to, ‘rethink our usual way of doing things; let us open our eyes and ears, and above all our hearts, so as not to be complacent about things as they are,
but unsettled by the living and effective word of the risen Lord." All aspects of the Curriculum (dispositions, rationale, methodology, theology, philosophy, content, resources, professional development, 55 learning cycles, teaching and learning) are a way of being (disposition) based upon four ‘Transcendental Precepts:’ be attentive, be intelligent, be reasonable, be responsible. Drawing upon the living intellectual Tradition (Fides et Ratio), and informed by a Trinitarian faith, the Curriculum communicates the love of God through prayer, reason and action (Lex Orandi est, Lex Credendi, Lex Vivendi).

Opting for an inductive method of learning, cognizant of a post-Vatican II theological anthropology, (relational, existential and historical), the Curriculum aspires to educate the whole person (one consciousness): head (cognition, intelligence), heart (affectivity, socio-emotional) and hands (praxis, discipleship, action) to build intentional faith communities that promote, teach and exemplify human flourishing.

In partnership with families, responsive to the student’s voice as ‘subject,’ guided by the theological expertise and witness of our teachers and school leaders, the Curriculum upholds the intrinsic dignity and personal identity of each individual. The Curriculum advocates for the dignity of the human person in relationship with God and neighbour (The Great Commandment, Mark 12: 30-31), moving from dialogue to a ‘culture of encounter,’ through face-to-face relation.

The Curriculum seeks to teach understanding of contemporary Catholicism and embraces religious and cultural pluralism. It teaches the Gospel and its demands in the real world of our young people. The Parramatta diocesan context becomes the lens through which the Gospel is understood. In this sense, the Gospel grows feet and walks into the lives of young people and they are welcomed to participate (inductive method) in the evangelising work of the Holy Spirit.

Through ‘contemplation on action and action on contemplation,’ growing out from the contextual loci theologici, real-life experience as a source for theology, the Curriculum awakens young people to a relationship with God and neighbour through promotion of: (1) Dignity of the Human Person; (2) Preferential Option for the Poor; (3) Care of the Common Home; (4) Subsidiarity and Participation; (5) The Common Good; (6) Economic Justice; (7) Solidarity; (8) Promotion of Peace.

Love and mercy was at the heart of the life of Jesus; hence the Curriculum nurtures a strong sense of inclusion, positive regard, belonging and identities, understanding with St Paul, that the word of God is living and active, and that we ‘are all one in Christ Jesus.’

Through inculturation of the Curriculum, the Catholic school fosters a distinctive and diverse ‘lived’ life of faith. A faith understood as:

- An inclusive Eucharistic community, (sacrifice and thanksgiving), gathered around Christ through baptism, in which ‘the people themselves are subject,’ united in an ontology of grace as the pilgrim ‘People of God.’
- A Sacramental and ecclesial conception of the human person, embracing the best fruits of modernity, nourished by the sacramental and liturgical life of the Church.
- A humble faith that is in belief and praxis, incarnational. For Christ is found in culture, and in this way, the human and the divine are in real union.
- A faith inspired by the creative action of the Holy Spirit, that seeks understanding and strives to remove barriers of division, populism and mobilised ignorance.
- A faith with a capacity to dialogue with pluralism, ‘which avoids both a fundamentalist assertion of the Catholic truth and the liberal evacuation of the singular truth of Catholicism through relativism.’

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• A faith inspired by Mary, the Mother of God, that understands each person is cherished, made in the image and likeness of God (Imago Dei - Deus Caritas est); whose existential purpose is to flourish.

• A faith that repositions the Church in relation to modernity from a position of outright condemnation to a critical engagement, which we conceptualise (in the Curriculum) as a Catholic modernity.¹⁴⁶

• A faith that transforms into Christian service towards all, particularly with the marginalised and the most vulnerable (orthopraxis – right-action).¹⁴⁸

• A faith that promotes wholeness (holiness), through tolerance and respect for difference that is generative for the intentional community of faith, ‘a communio or an image of the Triune life.’¹⁴⁹

• A theological faith that forms in the context of a school, a Catholic consciousness of: head (content), heart (experience) and hands (act): one consciousness.

A Catholic school remains not only open to the world but an open community to all of God’s people, ensuring their witness is never lost and that the Catholic faith remains forever heard. The Curriculum reflects Jesus’ inductive invitation to ‘come and see,’ and to ‘cast out into the deep.’¹⁵⁰

Seeking to follow His example and inspired by an incarnational spirituality,¹⁵¹ making Christ real, the Curriculum models an inclusive and transcendent invitation to encounter Christ in the daily paradox of life,¹⁵² to discern ‘God in all things.’¹⁵³ To reflect ‘the one in whom we live, move and have our being.’ (Acts 17:28)¹⁵⁴

In sum, the Curriculum represents a ‘theology of hope’ and an ‘ontology of grace,’ through the ‘3 H Paradigm,’ a way of being for a Catholic school, one that takes its form from the incarnation. Through proclaiming the ‘living voice of the Gospel,’¹⁵⁵ with Pope Francis, Bishop Vincent and the whole intentional faith community, we strive to ensure that every young person experiences metanoia: a joyful, blessed, transcendent and transformational education. A hope-filled Catholic education with a historical and eschatological consciousness, nurturing a faith understood as a ‘gateway’¹⁵⁶ to human flourishing. One that liberates each young person to live their life to the full: ‘I have come that you may have life and have it to the full.’¹⁵⁷
Endnotes

[1] Extended Theological Rationale, Version 16, Draft Two, October 12th, 2020. To be read in conjunction with A Sacramental Vision of Reality: Theology Lexicon for Formation and Catechesis in Catholic Schools, Anthony M. Maher (2021). The 55 learning cycles of the Curriculum are predicated on the Rationale. We further note in the context of Parramatta and wider post-modernity, three major challenges to Catholic education: (i) catechesis and the culture of formation; (ii) the finding of a theological language to speak of faith, hope, flourishing, sin and salvation; (iii) the crisis of ‘Communication’ (Lonergan) and the transmission of faith in a post-secular context. See the seminal work of James Hanvey SJ, ‘On the Way of Life: Contemporary Culture and the Theological Development as a Framework for Catholic Education, Catechesis and Formation.’ Heythrop Institute, (2005) and Gerald A. Arbuckle, Building Intentional Faith Communities in Catholic Education, (Strathfield: St Paul’s Publications, 2017).


[3] Pope Francis, teachers that the Church is ‘a home with open doors.’ ‘The Church, while respecting the autonomy of political life, does not restrict her mission to the private sphere. On the contrary, she cannot and must not remain on the sidelines in the building of a better world. She does not claim to compete with earthly powers, but to offer herself as a family among families, this is the Church, open to bearing witness in today’s world, open to faith, love and hope for the Lord and for those whose he loves with a preferential love. A home with open doors. The Church is a home with open doors, because she is a mother. And in imitation of Mary, the Mother of Jesus, we want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity… to build bridges, to break down walls, to sow seeds of reconciliation.’ Fratelli tutti, (October 4th 2020), 276.


[5] Pope Francis asks that we create processes of encounter, ‘What is important is to create processes of encounter, processes that build a people that can accept differences. Let us arm our children with the weapons of dialogue! Let us teach them to fight the good fight of the culture of encounter!’ Fratelli tutti, (October 4th 2020), 217.


[7] Pope Francis believes ‘Education and upbringing, concern for others, a well-integrated view of life and spiritual growth: all these are essential for quality human relationships and for enabling society itself to react against injustices, aberrations and abuses of economic, technological, political and media power.’ Fratelli tutti, (October 4th, 2020), 167.


[9] In his ‘Nicomachean Ethics’ Aristotle considers human flourishing or blessedness (Eudaimonia) to be ‘doing and living well.’ St Thomas Aquinas understood that living a virtuous life (cardinal and theological virtues), brought the gift of God’s grace and subsequent human flourishing. For Thomas, through living the virtues, we discover the purpose of human life is to flourish, to become what we are, Imago Dei. The seven virtues are: prudence, justice, temperance and courage (or fortitude); and the three theological virtues are: faith, hope and love (charity). ‘Flourishing’ in a Catholic context (historical and transcendent)
needs to be distinguished from contemporary movements of ‘well-being,’ what James Hanvey SJ
describes as ‘secular soteriology.’ Hanvey offers an important caveat for Catholic school systems:
‘Catholic modernity needs to distinguish its understanding of salvation from the anthropocentric
optimism of modernity. In other words, when we speak of the ‘healing of human nature’ and have a vision of its
fulfilment, these are not predicated on the secular therapeutic pelagianism of contemporary culture. In the
same way, we need to develop a discourse that articulates the ‘fallenness’ of the human condition, which
is more than just an expression of moral disapproval or a description of pathologies and dysfunction.
Without a vivid sense of the paradox and contradiction that lies at the heart of human existence, the ‘radical
evil’, as Kant expresses it, or the ‘Two Standards’ of St Ignatius, Christianity will be perceived as just

[10] ‘The Church has always had the duty of scrutinizing ‘the signs of the times’ and of interpreting them
in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial
questions which people ask about this present life and the life to come, and about the relationship of the
one to the other. We must therefore recognize and understand the world in which we live, its explanations,
its longings, and it's often-dramatic characteristics.’ Vatican Two, Gaudium et spes, (1965), 4.

[11] The ministry of Jesus - to witness to the reign of God, ‘on earth as it is in heaven.’ See the Gospel of
underscores the importance of Catholic education in the development of the human person. He said that
education ‘is a peculiar kind of movement, with characteristics that make it a dynamism of growth,
oriented to the full development of the person in their individual and social dimension... above all to the
discovery of fraternity as a relationship that produces the multicultural composition of humanity, a source
of mutual enrichment.’ Pope Francis, Address to the Plenary of the Congregation of Catholic Education
at the Vatican, 20 Feb. 2020. See also Lumen Gentium, ‘The Eschatological Nature of The Pilgrim Church
And Its Union With The Church In Heaven,’ Chapter Seven and 7, 21, 48, 58.]

[12] We are undeniably in a new space and require new wineskins. The Catholic culture of Parramatta
(family, parish, school, religious orders) has existentially changed since Vatican II. James Hanvey SJ
clearly articulates our new post-ideological context: ‘The post-ideological generation is a generation of
‘pilgrims’ and ‘converts.’ Education and formation must find new ways of strengthening and
supplementing what already exists. Whatever form it takes, it is clear that the Catholic ‘memory’ needs to

[13] Pope Francis urged, ‘It is not enough to find a new language in which to articulate our perennial
faith; it is also urgent, in the light of the new challenges and prospects facing humanity, that the Church
be able to express the ‘new things’ of Christ’s Gospel, that, albeit present in the word of God, have not
yet come to light. This is the treasury of ‘things old and new’ of which Jesus spoke when he invited his
disciples to teach the newness that he had brought, without forsaking the old (cf. Mt 13:52).’ ‘Pope
Francis: The dynamic word of God cannot be moth-balled,
http://www.archivioradiovaticana.va/storico/2017/10/11/pope_francis. ‘Evangelisation is not about the
selling or marketing of some religious product on the basis that it may be useful to our lives. Christ is
not an object to be sampled but the Mystery to be encountered. The Church is not a group to be joined or
a lifestyle to be taken up but the communion of the Spirit of freedom and love, in which grace is always
to be found.’ James Hanvey SJ, ‘On the Way of Life,’ (2005), 45.


[15] ‘The Catholic sacramental vision of reality as a dynamic communio is one that has come more to the
fore since Vatican II. Its significance for the Church has also come to be emphasised. We have seen how
Vatican II placed the mystery of the Church itself at the centre of the process of developing a new way of
engaging with secular cultures. In doing so it was developing a new ‘ecclesial apologetics’, which, unlike

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the apologetics of the past, did not characterise the Church as a closed, complete world against a secular and atheistic culture, but instead allows the Church to contemplate the miracle of its own existence as the ‘first fruits’ of Christ’s work through the Spirit. The Church now becomes the open community and the visible sign of this redemptive freedom and healing of human existence. It is the sacrament of communio and, insofar as all women and men are ordained to communion with God, there is a deep sense in which the Church is the home of all humanity. This vision of the essence of the Church finds a more eloquent expression in Novo Millennio Ineunte: To make the Church the home and the school of communion: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God’s plan and respond to the world’s deepest yearnings.’ James Hanvey SJ, ‘On the Way of Life,’ (2005), 64.

[16] Historical hope may be understood in ‘human time,’ past, present and future. Eschatological hope is at the end of time or in ‘God’s time.’ See the seminal work of Ignacio Ellacuria SJ, with regard to the imperative of ‘naming the historical reality, shouldering the weight of reality and taking responsibility for reality.’ For example, The Ground Beneath The Cross: The Theology of Ignacio Ellacuria, Kevin F. Burke SJ, (Washington: GeorgeTown University Press, 2000) and Love That Produces Hope: The Thought of Ignacio Ellacuria, (Eds.) Kevin F. Burke and Robert Lassalle- Klein, (Minneapolis: Liturgical Press, 2006).


[18] Vatican II illustrates how the ‘living voice of the Gospel,’ through the power of the Holy Spirit, ‘resounds in the Church’ and makes Christ present (incarnational). Vatican II, Dei Verbum, 8. Gaudium et Spes teaches: ‘The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every person.

[19] ‘As Christians, we are also called to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God’s creation, in the last speck of dust of our planet.’ St Francis of Assisi was ‘particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his open heartedness.’ Indeed, ‘Everyone’s talents and involvement are needed to redress the damage caused by human abuse of God’s creation. All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.’ Pope Francis, Laudato Si, 9, 10 and 14.


[21] Pope Francis: ‘Let us listen once more to Jesus, with all the love and respect that the Master deserves. Let us allow his words to unsettle us, to challenge us and to demand a real change in the way we live. Otherwise, holiness will remain no more than an empty word… Complacency is seductive; it tells us that there is no point in trying to change things, that there is nothing we can do, because this is the way things have always been and yet we always manage to survive. By force of habit we no longer stand up to evil. We “let things be”, or as others have decided they ought to be. Yet let us allow the Lord to rouse us from our torpor, to free us from our inertia. Let us rethink our usual way of doing things; let us open our eyes and ears, and above all our hearts, so as not to be complacent about things as they are, but unsettled by the living and effective word of the risen Lord.’ Pope Francis, Gaudete et Exsultate, 66, 137.
Bernard Lonergan’s ‘Four Transcendental Precepts’ propose a methodological framework for ‘knowing’ (epistemology) and collaboration. Learning to be authentic requires self-transcendence, withdrawal from the self. To be who we really are, to be our true selves, is to be authentic. Through self-transcendence we come to know what is really true and what is really good. The opposite of authenticity is alienation, a doctrine that justifies alienation, Lonergan calls an ideology. We achieve authenticity to the extent that we are able to ‘en-flesh’ the four transcendental precepts.

In light of Vatican II’s emphasis upon Ressourcement method for Aggiornamento, ‘Tradition (living) is not orientated to the past but to the future, for it offers both the permanent possibility of encountering the gift and the vision of its fulfilment in the fullness of the Triune Life. In this sense ‘tradition’ is the anamnesis of the Spirit - who is no curator in a religious museum. Tradition is the organic mode of the Church’s understanding of its history shaped by Truth. It is not about what is unchanging as such but about the way that in and through change we experience the grace of faithfulness… Tradition is the way in which we know and experience that the Truth is not our truth, but God’s truth.’ James Hanvey SJ, ‘On the Way of Life,’ (2005, 37. ‘Faith and Reason,’ Cf. Dei Verbum, 8 and Pope John-Paul II: ‘Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know Himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.’ (cf. Ex 33:18; Ps 27:8-9; 63:2-3; Jn 14:8; 1 Jn 3:2). Pope John-Paul II, Fides et Ratio, ‘Blessing.’

A Trinitarian Theology goes to God the Father through Jesus, with the Holy Spirit and awakens a post-monochristic insight that promotes a pneumatology and a subsequent post-Vatican II ecclesiology, for example, the role of the Sensus Fidelium in building the future Church. See Karl Rahner’ seminal work, The Trinity, (New York: Crossroads Publishing, 1997), and Neil Ormerod, ‘Trinity,’ Chapter Seven, Theology and the People of God, (Ed.) Anthony M. Maher, (Strathfield, NSW, St Paul’s Publications, 2021).

Lex Orandi est, Lex Credendi, Lex Vivendi is an ancient ecclesial maxim from Prosper of Aquitaine: writing on God’s grace and freewill, and the insights gained for theology from prayer, devotion and liturgy. (Lex Orandi - As we worship, Lex Credendi - So we believe, Lex Vivendi - So we live).

A theological anthropology that challenges, ‘the separation of the spheres of faith and reason, sacred and secular, which has marked the epistemological and social programme of modernity. It reclaims reality, human existence and history, and opens the way for a different engagement with cultures.’ James Hanvey SJ, ‘On the Way of Life,’ (2005), 40.

See ‘3H Paradigm: One Consciousness,’. CEPD foundation document to the Curriculum. (See Page 15)


Cf. Ignacio Ellacuría, student as ‘subject’ rather than ‘object’ and the hopeful outcome of ‘conscientization’ (Paulo Freire); to ‘know’ and become what we are is to flourish – our purpose for being. See also Pope Francis, ‘The people themselves are the subject.’ ‘My Door is Always Open,’ *Le Civilita Cattolica*, 2014.

Pope Francis writes in *Fratelli Tutti,* (2020), that ‘Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life. The values of freedom, mutual respect and solidarity can be handed on from a tender age…’ 114.

*Cf. The Catechism of the Catholic Church,* Chapter One: ‘The Dignity of the Human Person.’

In *Fratelli Tutti,* (2020), Pope Francis call for ‘education that promotes the value of love for one’s neighbour, the first indispensable step towards attaining a healthy universal integration.’ 151. The Pope continues, ‘We believers are challenged to return to our sources, in order to concentrate on what is essential: worship of God and love for our neighbour, lest some of our teachings, taken out of context, end up feeding forms of contempt, hatred, xenophobia or negation of others. The truth is that violence has no basis in our fundamental religious convictions, but only in their distortion.’ 282.

The Great Commandment: ‘And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.’ (Mark 12:28-34). ‘The human person, with his or her inalienable rights, is by nature open to relationship. Implanted deep within us is the call to transcend ourselves through an encounter with others… Approaching, speaking, listening, looking at, coming to know and understand one another, and to find common ground: all these things are summed up in the one word “dialogue”. If we want to encounter and help one another, we have to dialogue.’ Pope Francis, *Fratelli tutti,* 111, 198.

Cf. Ignatian Spirituality, ‘learning how to be,’ and Pope Francis, ‘we are called to be contemplatives in action,’ *Gaudete et Exsultate,* (2018), 26.

Theology through millennia has predominantly emphasised two sources, Sacred Scripture and Tradition. Since Vatican II, the Church increasingly looks to context or human experience (practical theology, including the human sciences), as a third source for theological expression. Following the example of Vatican II, the Curriculum draws upon three sources for its theological expression: Scripture, Tradition and contemporary human experience. See Stephen Bevans, *Models of Contextual Theology,* (2002) and *Contextual Theology for the Twenty First Century,* (2011).

Pope Francis: ‘Education serves these by making it possible for each human being to shape his or her own future. Here too we see the importance of the principle of subsidiarity, which is inseparable from the principle of solidarity.’ *Fratelli tutti,* 187.

*Code of Canon Law* (1983), Can. 795 ‘Education must pay regard to the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of all of society.’


Cf. St Paul’s Letter to the Hebrews ‘For the word of God is alive and active. Sharper than any double-edged sword…it judges the thoughts and attitudes of the heart.’ 4:12 and Acts 20:32; see also 1 Thess. 2:13. See also Gal. 3:28. ‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.’

The Church is the People of God. ‘Lumen Gentium 12 is among the passages of Vatican II most quoted by Pope Francis. In the famous interview with Antonio Spadaro in August 2013, the Pope said: “The image of the Church I like is that of the holy, faithful people of God. This is the definition I often use, which is the image of Lumen Gentium 12. Belonging to a people as a strong theological value… The people themselves are subject. And the Church is the people of God on the journey through history, with joys and sorrows. Sentire cum Ecclesia (to sense, to feel with the Church), this is my way of being a part of this people.” See Pope Francis, My door is Always Open: A Conversation on Faith, Hope and the Church in a Time of Change; Pope Francis with Antonio Spadaro, La Civilta.’ See ‘Inverting the Pyramid: The Sensus Fidelium in a Synodal Church,’ Ormond Rush, Theological Studies, 2017, Vol. 78 (2), 299-325, 310.


In the ‘Beatitudes’ we find a portrait of God: ‘The Beatitudes are like a Christian’s identity card. So if anyone asks: “What must one do to be a good Christian?”’, the answer is clear. We have to do, each in our own way, what Jesus told us in the Sermon on the Mount.’ Pope Francis, Gaudete et Exsultate, Rejoice and be Glad, 63. ‘Faith is seeking understanding’, (Fides quaerens untellectum), Anselm of Canterbury.


See Pope Francis, ‘How often we are tempted to keep close to the shore! Yet the Lord calls us to put out into the deep and let down our nets (cf. Lk 5:4). He bids us spend our lives in his service. Clinging to him, we are inspired to put all our charisms at the service of others.’ Gaudete et Exsultate, 130.

On the Christian imperative of caring for the most vulnerable, see Pope Francis, Gaudete et Exsultate, 61, 79, 101 and 161.


‘“Come,” he replied, “and you will see.” So, they went and saw where he was staying, and they spent that day with him.’ Cf. John 1:39.

An incarnational spirituality (en-fleshed – to incarnate) to make Christ present.

The paradox is the gap between the Gospel and contemporary reality.

‘Finding God in all things is at the core of Ignatian Spirituality and is rooted in our growing awareness that God can be found in everyone, in every place and in everything.’ Cf. https://www.loyolapress.com/our-catholic-faith/ignatian-spirituality/finding-god-in-all-things

‘In his seminal primer for all Christian religious education, catechesis and formation, St Augustine reminds us that this dialogue of life is not about us but about God – the God who is love. All our speech, if it is true speech about this God, will be an act of love. This is both the means and the end of all our translation and transmission: Take this love, therefore, as the end that is set before you, to which you are to refer all that you say, and, whatever you narrate, narrate it in such a manner that he to whom you are
discoursing on hearing may believe, on believing may hope, on hoping may love.’ (St Augustine: ‘Hac ergo dilectione tibi tamquam fine proposito, quo referas omnia quae dicis, quidquid narras ita narra, ut ille cui loqueris audiendo credat, credendo speret, sperando amet [I Cor. xiii. 13]. De. Cate. Rud. Chapter 4.8.’) James Hanvey SJ, ‘On the Way of Life, (2005), 69. See also Jon Sobrino SJ, ‘This is not a rationale conclusion. Perhaps it is not even theological. It is simply true: love produces hope, and great love produces great hope.’ Love That Produces Hope: The Thought of Ignacio Ellacuria, (Eds.) Kevin F. Burke and Robert Lassalle- Klein, (Minneapolis: Liturgical Press, 2006), xii.

[55] Vatican Two, Dei Verbum, 8.


[57] (John 10:10).
‘3H’ Paradigm: One Consciousness

‘A Thinking Faith’
(Head)

‘Formation for Mission’
(Heart)

‘Faith in Action’
(Hands)
I

Introduction: The ‘3H’ Paradigm: One Consciousness

A question when raised to heaven becomes transcendent, the question becomes a prayer. And the Lex Orandi Axiom is born. Thinking (‘thought’) is the pursuit of holiness, to become whole is to flourish. Active thinking can also enhance the pursuit of wisdom; the first step to wisdom is to call a ‘thing’ by its right name. The Draft New Curriculum is built upon thousands of questions from young people and teachers in our diocese of Parramatta. These questions when raised heavenwards become prayer, thousands of them, and so we can know that the Draft New Curriculum is quite literally, as well as metaphorically, living on a prayer.

In the Diocese of Parramatta, through the Head, Heart, Hands, ‘3H’ Paradigm: One Consciousness, CEDP aspires to educate the whole person. It is an age-old maxim within the Church, that a strong faith is a healthy balance of head, heart and hands. The heuristic approach to education involves intellectual, academic rigor and critical enquiry, a ‘thinking faith,’ (Head); socio-emotional, affectivity, mystical and transcendent formation (Heart); and praxis / action formation in the daily way of living the Beatitudes (Hands). All three dimensions of formative education encompass the totality of one person in daily life. Remembering the formation of personhood, to enhance the Mission of Jesus Christ, is the original and existing purpose of Catholic education.

To enhance the Mission, each student and teacher within the Catholic Schools of the diocese will have a variety of opportunities to experience the ‘3H’ Paradigm: One Consciousness. Invitational opportunities include:

- experiencing academic rigor in the classroom, through critical enquiry – intellectual formation;
- in the ‘classroom of life,’ opportunities to experience prayer, liturgy, Church and sacramentality – spiritual formation;
- numerous internal and external works of charity (service learning) for Mission – human and pastoral formation
Living On A Prayer

‘A Thinking Faith’
(Head)

*Education within the Diocese of Parramatta is a ministry of the Catholic Church, walking with humility in the way of Jesus, serving all of God’s people.*

What is A Thinking Faith?

**Definition: A Thinking Faith**

Wisdom is the fruit of synthesis discovered (heuristically) within the ‘3H’ Paradigm: One Consciousness. A Thinking Faith is reasonable. In the context of the Draft New Curriculum, faith and reason ‘are the two wings’ (‘Fides et Ratio’ - John-Paul II’s), ‘upon which the human spirit soars to Truth.’ To seek Truth, to think faith, is to practise the ‘Transcendental Precepts,’ to be: ‘attentive, intelligent, reasonable and responsible.’

A Thinking Faith (Head) is required to articulate and proclaim the Gospel within the context of contemporary post-modern culture. Christian apologetics, along with Faith in Action (Hands), and ‘Formation for Mission’ (Heart), balances and completes the Draft New Curriculum. A strong and healthy faith is a balance of Head, (intelligence / reason) Heart (incarnational spirituality) and Hands (praxis). The ‘3H’ Paradigm: One Consciousness is the methodological principle of the Draft New Curriculum and its raison d’etre.

Christian apologetic challenges social, political and economic injustice in thought and action whilst espousing Gospel values. Through an intellectual apostolate (written and spoken), a Thinking Faith appropriates, studies, critiques and applies the scientific method of critical enquiry, inductive and deductive logic, linguistic analysis, all the major pillars of philosophy and theological reflection upon Sacred Scripture.

Grounded in the Draft New Curriculum Rationale and Hermeneutical Lens, a Thinking Faith is the foundation and conduit for ‘contemplation on action and action on contemplation.’ A Thinking Faith strives to ensure that Faith in Action and Formation for Mission remains cognisant of the Transcendental Precepts and all twelve of the Draft New Curriculum Dispositions.

A Thinking Faith through the Lex Orandi axiom, ‘living on a prayer,’ becomes Lex Credendi through the wise council of philosophy. Philosophy (thinking about thinking) being the guardian of knowledge, language and Faith in Action.

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5 ‘3H Paradigm’ - 'Living On A Prayer’ – The Lex Orandi Axiom, (Lex Orandi, est Lex Credendi, Lex Vivendi) - 'So we pray, so we believe, so we live.' Thus, the Curriculum is predicated on 'Living On a Prayer,' the Lex Orandi Axiom.

6 See Draft New Curriculum Rationale, Dispositions and Hermeneutical Lens, Roles of Key Stakeholders and 55 Learning Cycles.

7 Draft 3

8 Through the intellectual advocacy / promotion of: (1) Dignity of the Human Person; (2) Preferential Option for the Poor; (3) Care of the Common Home; (4) Subsidiarity and Participation; (5) The Common Good; (6) Economic Justice; (7) Solidarity; (8) Promotion of Peace.

9 The philosophical essentials include the philosophy of: Epistemology, Metaphysics, Ethics, Logic, Rhetoric, History, Science, Politics, Aesthetics, Education and Religion.
Each of the 55 Learning Cycles within the Draft New Curriculum identifies the significance of **Thinking Faith**, (see the essential content of the Draft New Curriculum highlighted in red and the Lexicon to supplement Draft New Curriculum content). The **Thinking Faith** dimension of the ‘3H’ Paradigm: One Consciousness has three pillars: Sacred Scripture, Philosophy and Theology, and in ‘responding to the signs of the times,’ it is intentionally intellectually rigorous, robust and inspiring.

A **Thinking Faith** makes the necessary (and culturally demanding) distinction between “religious studies” and “theology.” Religious studies looks at the phenomena of religions—their origins, beliefs, adherents, developments, errors, and declines. They do not require any religious commitment in the investigator. In contrast “Theology,” in this perspective, aims to express the meaning and impacts of one’s own religious faith. Theology then is a personal (philosophical and theological) investigation of reality as ‘subject’ rather than ‘object’ of history.

Drawing upon the Dispositions, Hermeneutical Lens and Rationale and guided in particular by the Four Transcendental Precepts A **Thinking Faith** enhances the Mission of Jesus Christ and strives to ‘build the Kingdom of God on earth as it is in heaven.’ A **Thinking Faith** remains at the service of the Mission, while extending an inclusive invitation to all of God’s people to engage in the work of the Mission. A **Thinking Faith**, engages in faith formation through critique and synthesis of all other subjects within the school Curriculum, e.g. science, math, art, sport, history, geography, economics, literature. A **Thinking Faith** remains cognisant of the four Mission pillars articulated throughout the **Rationale**:

- The Gospel ‘encounter’ of Jesus Christ and the two millennia of Catholic Intellectual Tradition (faith seeking understanding, Fides et Ratio - philosophy/ Catholic Thought)
- The local concrete reality / context of the Diocese of Parramatta. Context understood as the third source (lex orandi – lex credendi) for theologising – loci-theologi. (i.e. three sources: Scripture, Tradition and Contemporary Human Experience (context / reality).
- Inspired and aligned with emerging ‘best-practice’ of 21st Century pedagogy, including key transferable skills: problem solving, communication skills, digital literacy, teamwork, presentation skills, critical thinking and creativity.
- Mission Discipleship orientated to Action / Orthopraxis – living the Gospel, sustained and nurtured with theological reflection on action – see the five Graduate Attributes (End of document)

It is envisaged that each young person (K – 12), will engage in **Intellectual Formation** to inform a ‘thinking faith,’ relevant to their age and context. (See the Stages of the Draft New Curriculum and the 55 Learning Cycles). Drawing upon the **Lexicon** that supplements the Draft New Curriculum, the CEDP will draw up a comprehensive bank of academic resources, including advanced academic theological courses and professional learning opportunities for teachers of the Draft New Curriculum, including school and system leaders.

Reflecting upon the four pillars above a **Thinking Faith** diachronically and synchronically philosophically encompassing: (i) who we are, (ii) where we have come from, (iii) what and (iv) why we believe, and (v) how we aspire to live. A **Thinking Faith** seeks to build the Kingdom of God and therefore intentionally creates opportunities for ‘insight’ and graced ‘moments of Metanoia,’ which are equally discovered in all three dimensions of the ‘3H’ Paradigm: One Consciousness.
‘Formation for Mission’\footnote{See Draft New Curriculum Rationale, Dispositions and Hermeneutical Lens, Roles of Key Stakeholders and 55 Learning Cycles.} \footnote{Draft 2}
(Heart)

*Education within the Diocese of Parramatta is a ministry of the Catholic Church, walking with humility in the way of Jesus, serving all of God’s people.*\footnote{Draft as at 15 October 2020}

What is Formation for Mission?

**Definition:** Formation for Mission is ‘Educating the Heart’ in the Way of Jesus Christ

Formation for Mission is at the heart of Catholic education. Formation for Mission is a necessity, not an added extra. ‘Education of the heart,’ recognises that the heart is humanity’s centre of gravity. Formation for Mission requires ‘heart speaking to heart.’ Formation in the Mission of Jesus Christ, inspired by the Holy Trinity, is the existential purpose of Catholic education and the reason a systemic Catholic school enterprise (ministry of the Church) exists.

Simply, faith formation is an essential characteristic of an incarnational spirituality and the primary reason, not the only reason, a Catholic school exists. In educating all of God’s people, Catholic formation in a variety of forms (Head, Heart & Hands), is essentially and by essence inclusive and invitational. Catholic education avoids compulsory faith adherence, acknowledging that the imposition of identity or ascent to faith, like love, is an impossibility. Rather than proselytism, formation in the Catholic tradition is based upon orthopraxis (Catholic Social Teaching) and authentic evangelisation through personal witness ‘heart speaking to heart,’ to the Mission of the Gospel.

Psalms and the Prophets foretold in the Hebrew Scriptures that love of God requires caring for those in need. Honouring this tradition, Jesus gave us the Great Commandment: ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ (Mt. 22:35-40.)

Cognisant of the Great Commandment, Catholic formation echoes the call to holiness in witnessing to the Beatitudes in daily life, which Pope Francis describes as a message of hope for all humanity. The Pope critiques false religiosity and insists that true formation requires *metanoia*, a change in one’s mindset and behaviour. The ancient tradition of the Church, *Lex Orandi est Lex Credendi, Lex Vivendi* vividly captures Pope Francis’ mindset and the essence of the Draft New Curriculum:

\begin{itemize}
  \item *Lex Orandi* - So we pray,
  \item *Lex Credendi* - So we believe,
  \item *Lex Vivendi* - So we live.
\end{itemize}

Christian tradition ever old, ever new, (St Augustine), requires a new level of energy and a new level of commitment in our personal life and in our school communities. Faith formation empowers all of God’s people to recognise the imperative of building intentional faith communities, as ‘a way of life’ to be lived, with hope, love and joy to enhance human flourishing. The Catholic Intellectual Tradition, in the light of the Gospel, shapes our thought and informs our conscience. Our intellectual tradition, like the Gospel, is a call to action (orthopraxis). Pope Francis invites us all to live the Beatitudes and offers his own guiding principles for formation, he understands the six beatitudes as a ‘call to holiness’:

- Blessed are those who remain faithful while enduring evils inflicted on them by others and forgive them from their heart (*forgiving*);
● Blessed are those who look into the eyes of the abandoned and marginalised and show them their closeness (*loving*);
● Blessed are those who see God in every person and strive to make others also discover him (*sharing*);
  ● Blessed are those who protect and care for our common home (*protecting*);
  ● Blessed are those who renounce their own comfort in order to help others (*serving*);
● Blessed are those who pray and work for full communion between Christians (*encountering*)

Each of the 55 Learning Cycles within the Draft New Curriculum identifies the significance of educating: head (Catholic Intellectual Tradition), heart (spirituality, love / affectivity), and hands (incarnational spirituality). The Draft New Curriculum articulates the radical teaching of Jesus Christ and represents a ‘gateway,’ to human flourishing, one that liberates each person to live their life to the full: as Jesus said, ‘I have come that you may have life and have it to the full.’ (John 10:10.)

The heart is humanity’s centre of gravity. Faith formation is experiential education of the heart. Responding with love to the ‘signs of the times,’ with the Holy Spirit, we recognise through Jesus, God’s particular call to serve the poor and the marginalised. Through the ‘3H’ Paradigm: One Consciousness (Head, Heart, Hands), the Draft New Curriculum aims to enhance the flourishing of our young people, their teachers and their families.

The Draft New Curriculum teaches dignity of the human person, and that all of God’s people are indispensable to his Divine plan. Faith formation therefore, awakens the realisation that we are all graced beings, ‘links in the chain’ of God’s salvific plan (Newman). Through authentic subjectivity (Lonergan), in truly being oneself, engaged in ‘face-to-face ethical relation’ (Levinas), created in the image and likeness of God, we behold in this life the Beatific Vision and an Equilibrium of Being. Such graced insight as contained in our Draft New Curriculum awakens an incarnational spirituality, understood as a graced invitation to walk through the ‘gateway’ of faith, into hope, love and human flourishing.

The Draft New Curriculum contains within each Learning Cycle a call to an Incarnational Spirituality, to make Christ (*in-carnate*) real in daily life. Through ‘contemplation on action and action on contemplation,’ growing out from a contextual, *loci theologici*, real-life experience as a source for theological formation awakens people to a relationship with God and a sacramental vision of reality, through the promotion of: (1) Dignity of the Human Person; (2) Preferential Option for the Poor; (3) Care of the Common Home; (4) Subsidiarity and Participation; (5) The Common Good; (6) Economic Justice; (7) Solidarity; (8) Promotion of Peace.

It is envisaged that each young person (K – 12), will engage in Formation for Mission programs relevant to their age and context. CEDP will draw up a comprehensive list of current formation programs, share examples of good practice and introduce new opportunities for formation (students, staff and parents) within schools and on retreat programs.
‘Faith in Action’
(Hands)

Education within the Diocese of Parramatta is a ministry of the Catholic Church, walking with humility in the way of Jesus, serving all of God’s people.

What is Faith in Action?

Definition: Faith in Action is living the Beatitudes

To live the Beatitudes is Faith in Action. The purpose of Faith in Action, in the context of Catholic education, is faith formation. Faith in Action seeks to awaken within staff and students a sacramental vision of reality through a transcendental encounter with God and neighbour (The Great Commandment). Faith in Action builds the reign of God on earth, ‘on earth as it is in heaven.’ Faith in Action is informed by ‘contemplation on action and action on contemplation.’ The four ‘Transcendental Precepts’ empower Faith in Action through being ‘attentive, intelligent, reasonable and responsible.’ Faith in Action is a pursuit undertaken in daily life, each and every day. Faith in action by definition requires living the Beatitudes in daily life.

Such endeavour in the Christian tradition, requires a personal commitment to formation and an institutional culture of formation, intellectual, (head) spiritual (heart) and experiential – practical (hands). Jesus taught Faith through his Action, guiding principles in sharing bread with the hungry, living with the marginalised, sheltering the homeless, visiting the sick, liberating the oppressed and giving voice to the voiceless. (See the Beatitudes below for a further six guiding principles of Faith in Action).

In the way of Jesus, love of God and neighbour inspires witness. The Psalms and the Prophets foretold in the Hebrew Scriptures that love of God requires caring for those in need. Honouring this tradition, Jesus gave us the Great Commandment: ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ And you should love your neighbour has yourself (Mt. 22:35-40.)

To love our neighbour, we are called to live the Beatitudes which Pope Francis describes as a message of hope for all humanity. The Pope criticizes false religiosity and insists that true worship requires metanoia, a change in one’s mindset and behaviour. The ancient tradition of the Church, Lex Orandi est Lex Credendi, Lex Vivendi vividly captures the Pope’s mindset and the essence of Draft New Curriculum

Lex Orandi - So we pray
Lex Credendi - So we believe
Lex Vivendi - So we live

Christian tradition ever old, ever new, (St Augustine), requires a new level of energy and a new level of commitment in our personal life and in our school communities. Faith in Action builds intentional faith communities as ‘a way of life’ to be lived with hope, love and joy. The Catholic Intellectual Tradition, (Catholic Thought) in the light of the Gospel, shapes our thought and informs our conscience. Our intellectual tradition, like the Gospel, is a call to action (orthopraxis). Pope Francis invites us all to live the Beatitudes and offers his own guiding principles for modern Christians, he understands the six beatitudes as a ‘call to holiness’ through Faith in Action:

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12 See Draft New Curriculum Rationale, Dispositions, Hermeneutical Lens, Roles of Key Stakeholders and 55 Learning Cycles.
13 Draft 2
Draft as at 15 October 2020
Blessed are those who remain faithful while enduring evils inflicted on them by others and forgive them from their heart (forgiving);

Blessed are those who look into the eyes of the abandoned and marginalised and show them their closeness (loving);

Blessed are those who see God in every person and strive to make others also discover him (sharing);

- Blessed are those who protect and care for our common home (protecting);
- Blessed are those who renounce their own comfort in order to help others (serving);
- Blessed are those who pray and work for full communion between Christians (encountering)

Each of the 55 Learning Cycles within the Draft New Curriculum identifies the significance of educating: head (Catholic Intellectual Tradition), heart (love / affectivity,), and hands (incarnational, Faith in Action - see Learning Cycles, blue content). The Draft New Curriculum articulates the radical teaching of Jesus Christ and represents a ‘gateway,’ to human flourishing, one that liberates each person to live their life to the full: as Jesus said, ‘I have come that you may have life and have it to the full.’ (John 10:10.)

The heart is humanity’s centre of gravity. Faith in Action is experiential education of the heart. Responding with love to the ‘signs of the times,’ with the Holy Spirit, we recognise through Jesus, God’s particular call to serve the poor and the marginalised. Through the ‘3H’ Paradigm: One Consciousness (Head, Heart, Hands), the Draft New Curriculum aims to enhance the flourishing of our young people, their teachers and their families.

The Draft New Curriculum teaches dignity of the human person, and that all people are indispensable to God. Faith in Action awakens the realisation that we are all graced, ‘links in the chain’ of God’s salvific plan. Through authentic subjectivity, in truly being oneself, created in the image and likeness of God, young people are fulfilling what God asks of them. Such graced insight as contained in our Draft New Curriculum awakens an incarnational spirituality, understood as a graced invitation to walk through the ‘gateway’ of faith, into hope, love and human flourishing.

The Draft New Curriculum contains within each Learning Cycle a call to Faith in Action (highlighted in blue). Through ‘contemplation on action and action on contemplation,’ growing out from a contextual, loci theologici, real-life experience as a source for theology, the Draft New Curriculum awakens young people to a relationship with God and a sacramental vision of reality, through the promotion of: (1) Dignity of the Human Person; (2) Preferential Option for the Poor; (3) Care of the Common Home; (4) Subsidiarity and Participation; (5) The Common Good; (6) Economic Justice; (7) Solidarity; (8) Promotion of Peace.

It is envisaged that each young person (K – 12), will engage in Faith in Action programs relevant to their age and context. CEDP will draw up a comprehensive list of existing outreach programs, share examples of good practice and introduce new opportunities for ‘service learning’ within schools and outreach programs.
Curriculum Structure

The New Curriculum is a stage-based program from Preschool through to Stage Six.

Each Stage includes eight Learning Cycles, one per term, with the exception of Preschool and Early Stage One having four Learning Cycles. Stage Six has seven Learning Cycles.

With the exception of Preschool and Early Stage One which are to be taught in order, the sequence in which Learning Cycles are taught can be inspired by contextual and experiential opportunities. Eg: sacraments, liturgical calendar, parish and local events, retreats, formation days, local outreach programs or initiatives. Should this not be warranted for your school context then, it is recommended that where possible Learning Cycles are kept and taught in order.

LEARNING CYCLES
Each Learning Cycle details the following key components of the learning experience. Please note that words in red (Intellectual Tradition) and blue (Faith in Action) will be accompanied by support resources in due time.

Overarching Question
The Overarching Question sets the scene for the inquiry in each Learning Cycle. It is intended to promote curiosity, intellectual challenge and a diversity of opinion.

Statement of Inquiry
The Statement of Inquiry names the reason for the learning.

Significance for Learning
The Significance for Learning provides the foundation for the Learning Cycle. It details student wonderings from which the inquiry has emerged. It also articulates the intended transformative learning along with the intended enduring understanding for students. This key information acts as a guide for teachers when developing quality assessment.

Essential Content
The Essential Content provides the non-negotiable core content. It responds to the student wonderings and engages in dialogue with Sacred Scripture, Tradition, The Theological Academy, The Human Science and the application to the contemporary and contextual experience. The Essential Content is intended to drive engaging and transformative learning experiences for students.

Sacred Scripture and Tradition
The teaching of Sacred Scripture and Tradition are non-negotiable. The nominated Sacred Scripture and Tradition texts in a Learning Cycle have been selected as age appropriate. They are foundational to the learning and intrinsically connected to the Essential Content and Learning Expectations.

Texts taken from Sacred Scripture and Tradition, where possible, have been drawn from the appropriate Liturgical Year and are used to connect with the Universal Church.

Inquiry Questions: Examples
Inquiry Questions stimulate discussion and enable the expression of different points of view. Teachers are encouraged to co-construct with students their own Inquiry Questions that draw from and connect to the Essential Content and the Learning Expectations. They prompt the inquiry process and facilitate student wonderings. The Inquiry Questions offered in this document are examples to provoke teacher thought and learning, they are examples of the kinds of questions that students have asked us about life and faith.
Learning Expectations
Learning Expectations are non-negotiable. They identify the key domains of head (cognition), heart (affectivity) and hands (praxis). They support teachers and students in demonstrating the learning thus establishing connections between head, heart and hands. These key statements act as a guide for Learning Intentions and co-constructed Success Criteria.

Insights
Insights that accompany the Essential Content are offered to teachers as a resource for formation and professional learning to be used in preparation for resourcing and teaching the Learning Cycle.
Who am I?

"Little children, you are from God" 1 John 4:4

Preschool
Learning Cycle One

Statement of Inquiry
Exploring the ways we are special and loved

Significance for Learning
Students in Preschool are developing their identity through interaction and experiences as an individual, a member of a family and part of a local community.

Transformative learning awakens students to their uniqueness and to the reality that they are deeply loved and cherished by God and their family.

Enduring understanding is the importance of loving and being loved.

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<td>Am I the same as you?</td>
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<td></td>
<td></td>
<td>Why are we different?</td>
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</tr>
</tbody>
</table>
How do I belong?
"Gather to me" Psalms 50:5
Preschool
Learning Cycle Two

Statement of Inquiry
We belong to family, community and God

Significance for Learning
Students in Preschool are developing a sense of belonging, discovering their identity within family and community.

Transformative learning awakens in students their potential to be participants in forming their own identity and sense of belonging.

Enduring understanding is the importance of belonging and helping others to belong.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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</thead>
<tbody>
<tr>
<td>Different ways of belonging</td>
<td>Year A Acts 2: 1-6 Coming of the Holy Spirit</td>
<td>What does it mean to belong?</td>
<td>To know the importance of belonging for human flourishing</td>
</tr>
<tr>
<td>The importance of family, friends and community in understanding belonging</td>
<td>Year B Mark 16: 14-15 Jesus Commissions the Twelve</td>
<td>Who is in my family?</td>
<td>To appreciate ways in which Jesus helped others to belong</td>
</tr>
<tr>
<td>The way Jesus helps us to understand belonging and identity</td>
<td>Year C Luke 24: 28-35 The Emmaus Walk</td>
<td>How did Jesus help others to belong?</td>
<td>To help others to belong</td>
</tr>
<tr>
<td>Belonging and identity as a prerequisite for human flourishing</td>
<td>General Psalms 50:5 The Acceptable Sacrifice 1 Samuel 2:26 Hannah’s Prayer Acts 2: 39 The First Converts</td>
<td>Why is family important?</td>
<td></td>
</tr>
<tr>
<td>Ways we can help others to belong</td>
<td>Catechism of the Catholic Church 1829</td>
<td>How are families different?</td>
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</tr>
</tbody>
</table>
**What is community?**

"A friend loves at all times" Proverbs 17:17

**Preschool**

**Learning Cycle Three**

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**Statement of Inquiry**

In knowing each other, we build a faith community

**Significance for Learning**

Students in Preschool are developing an understanding of being in relationship with others.

Transformative learning raises awareness of the gifts and talents of others.

Enduring understanding emphasises attentiveness to others and builds strong relationships.

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<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Different types of relationships</td>
<td>Year A Matthew 22: 34-40 The Greatest Commandment</td>
<td>What is a relationship?</td>
<td>To know the attributes of a healthy relationship</td>
</tr>
<tr>
<td>Attributes of healthy relationships</td>
<td>Year B Mark 12: 28-34 The First Commandment</td>
<td>What are the attributes of a healthy relationship?</td>
<td>To appreciate the importance of the virtues in building relationships</td>
</tr>
<tr>
<td>Sharing our gifts and talents</td>
<td>Year C Mark 10: 46-52 The Healing of Blind Bartimaeus</td>
<td>How was Jesus kind to others?</td>
<td>To use my gifts and talents to build my community</td>
</tr>
<tr>
<td>Integrating the Virtues of Joy and Love</td>
<td>Luke 21: 1-4 The Widow’s Offering</td>
<td>What are my gifts and talents?</td>
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<tr>
<td>Attentiveness to the needs of others</td>
<td>Luke 11: 5-13 Perseverance in Prayer</td>
<td>How can I share my gifts and talents with others?</td>
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<tr>
<td>People who build our community</td>
<td>General Proverbs 17:17 A friend at all Times</td>
<td>What is a virtue?</td>
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<td></td>
<td>John 13: 34 The New Commandment</td>
<td>In what ways can I be attentive to the needs of others?</td>
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<td></td>
<td><em>Catechism of the Catholic Church</em> 1803</td>
<td>Who are the people who build our community?</td>
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</tr>
</tbody>
</table>

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*Draft as at 15 October 2020*
What is faith?
"A child has been born for us" Isaiah 9:6

Preschool
Learning Cycle Four

Statement of Inquiry

Through faith we begin to understand our world

Significance for Learning

Students in Preschool are discovering the importance of faith in everyday life.

Transformative learning is discovering that faith nurtures relationships and community.

Enduring understanding is that faith gives life meaning.

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<tr>
<th>Essential Content</th>
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<tbody>
<tr>
<td>Different dimensions of faith: transcendent and immanent</td>
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<tr>
<td>Faith gives life meaning</td>
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<tr>
<td>Examples of faith in Sacred Scripture and Tradition</td>
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<tr>
<td>The Nativity</td>
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<tr>
<td>Faith celebrations in Western Sydney</td>
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<tr>
<td>General</td>
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<td>Isaiah 9: 6</td>
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<td>The Righteous Reign of the Coming King</td>
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<td>Psalm 72:10</td>
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<td>Prayer for Guidance</td>
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<td>John 1: 1-4</td>
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<td>The Word Became Flesh</td>
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<td>Ephesians 4: 4-6</td>
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<td>Unity in the Body of Christ</td>
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<tr>
<td>Catechism of the Catholic Church 458</td>
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<tr>
<td>Year A</td>
<td>Matthew 2: 7-12</td>
<td>What does my family believe?</td>
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<tr>
<td>Year B</td>
<td>Mark 1: 1-8</td>
<td>What do we have faith in?</td>
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<tr>
<td>Year C</td>
<td>Luke 1: 26-35</td>
<td>Why is faith important?</td>
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<td>The visit of the Wise Men</td>
<td>The Proclamation of John the Baptist</td>
<td>How do we lose faith?</td>
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<tr>
<td>The Birth of Jesus</td>
<td>The Righteous Reign of the Coming King</td>
<td>Why is The Nativity important for the Christian faith?</td>
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<tr>
<td>The Birth of Jesus</td>
<td>The Birth of Jesus Foretold</td>
<td>What faith celebrations take place around the world?</td>
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</tbody>
</table>

To know the importance of faith in daily life
To recognise examples of faith in Sacred Scripture
To participate in and prepare a faith celebrations
Who is my friend?

"A friend loves at all times" Proverbs 17:17

Early Stage One – Kindergarten
Learning Cycle One

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
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<tbody>
<tr>
<td>In knowing Jesus, one can develop a friendship with Him</td>
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<table>
<thead>
<tr>
<th>Significance for Learning</th>
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</thead>
<tbody>
<tr>
<td>Students in Early Stage One are new to school and forming new friendships. Students wonder about Jesus’ friendships. They are learning about the person of Jesus and what it means to develop a friendship with Him.</td>
</tr>
</tbody>
</table>

Transformative learning includes students knowing about the person and teachings of Jesus, and how people can also develop a relationship with Him.

Enduring understanding is that Jesus models for us the qualities of authentic friendship.

<table>
<thead>
<tr>
<th>Essential Content</th>
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<tbody>
<tr>
<td>Words and actions show the kind of friend one is</td>
<td>Year A Matthew 18: 1-5 True Greatness Year B Mark 10: 13-16 Jesus Blesses the little children Year C Luke 2: 41-52 The Boy Jesus in the temple</td>
<td>How can I be a friend? Who is Jesus? How do the actions of Jesus provide a guide for being a true friend? Why does the way I treat my friends enhance my relationship with Jesus? How can a person be a friend of Jesus and to others?</td>
<td>To know Jesus taught his family and friends the meaning of human flourishing To understand that prayer can deepen our relationship with Jesus To practise authentic friendship in daily life</td>
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<tr>
<td>Friends are important people in our lives</td>
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<tr>
<td>Jesus can become a friend through prayer</td>
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<tr>
<td>Jesus’ words and actions are a model for all authentic friendships and for human flourishing</td>
<td>General Proverbs 17: 17 A Friend Loves Catechism of the Catholic Church 459</td>
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</tbody>
</table>
### Who is my neighbour?

"You should love one another just as I have loved you" John 13:34

**Early Stage One - Kindergarten**

**Learning Cycle Two**

#### Statement of Inquiry

Jesus, Mary and Joseph, through their example, teach us how to live and act in the world today

#### Significance for Learning

Students in Early Stage One wonder how to help others and be good people. Students are developing a sense of what it means to belong to an intentional faith community where everyone is valued.

Transformative learning challenges students to discern who is their neighbour in today’s world.

Enduring understanding is to appreciate that Jesus, Mary and Joseph show us how to care for our neighbour.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</thead>
</table>
| Everyone is born with equal dignity | Year A  
Matthew 22: 34-40  
The Greatest Commandment  
Year B  
Mark 12: 28-34  
The First Commandment  
Mark 10: 46-52  
The Healing of Blind Bartimaeus  
Year C  
Luke 21: 1-4  
The Widow's Offering  
Luke 11: 5-13  
Perseverance in Prayer  
**General**  
Deuteronomy 6:5  
The Great Commandment  
John 13: 34  
The New Commandment  
John 13: 3-5,12-15  
Jesus washes the Disciples feet  
**Catechism of the Catholic Church**  
1931 | How can we appreciate others?  
Who is my neighbour?  
How do we know about the words and actions of Jesus?  
How does Jesus challenge us to love our neighbour? | To know that everyone has the right to be treated with dignity and respect  
To appreciate that the words and actions of Jesus relate to our lives  
**To follow the example of Jesus, Mary and Joseph in loving our neighbour** |
What is Church?
"The promise is for you" Acts 2:39

Early Stage One - Kindergarten
Learning Cycle Three

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
</table>
| We celebrate joyful events in our community | Year A
Acts 2: 1-6
Coming of the Holy Spirit | Why are celebrations important? | To know that when we gather in Jesus' name we become Church |
| The Church is the people of God | Year B
Mark 16: 14-15
Jesus commissions the Twelve | What is the Church? | To appreciate the role of Sacred Scripture in shaping our intentional faith communities |
| As a Catholic Church we gather to give thanks (Eucharistia) to God | Year C
The Emmaus Walk | How is Jesus present in the Church? | To participate in the life of the Church including liturgical celebration and caring for others |
| Sacred Scripture shapes our understanding of community and Church | General
Exodus 12:24–27
The First Passover | How do sacred words and objects help us to understand the Gospel? | |
| There are many sacred objects in the church, each with a special meaning and purpose | Acts 2: 39
The first converts | What opportunities do we have to participate in celebrations? | |
| We have opportunities to participate in liturgical celebrations both in the Church and in the school community | Catechism of the Catholic Church 1069-73 | | |
How is God the Father present to all in our world?

"One God and Father of all and in you all" Ephesians 4:6

Early Stage One - Kindergarten
Learning Cycle Four

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
</tr>
</thead>
<tbody>
<tr>
<td>God loves me for who I am</td>
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</tbody>
</table>

**Significance for Learning**

Students in Early Stage One wonder about their place and purpose in life.

Transformative learning encourages students to develop an understanding of the presence of God in their lives and to realise they are uniquely wonderful.

Enduring understanding is that God called us by our name, we are part of God’s family and God created us for a purpose.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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<th>Learning Expectations</th>
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<tbody>
<tr>
<td>We are all unique and yet we are all one family</td>
<td>Year A Matthew 2: 7-12 The visit of the Wise Men Year B Mark 1: 1-8 The Proclamation of John the Baptist Year C Luke 1: 26-35 The Birth of Jesus Foretold</td>
<td>How am I unique? How am I a gift from God to others? Why does caring for each other bring us closer to God? How can our lives reflect God’s love?</td>
<td>To know that I am a gift from God to the world To appreciate that God’s love is revealed in the world To give thanks to God in daily prayer and action</td>
</tr>
<tr>
<td><strong>God</strong> created us for a purpose, we are part of <strong>His family</strong></td>
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<tr>
<td>God’s continued presence in the world is revealed in us and our neighbour</td>
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</tr>
<tr>
<td>We give thanks to God for our life, family and friends</td>
<td><strong>General</strong> Isaiah 40:3 The Coming Messenger John 1: 1-4 The Word Became Flesh Ephesians 4: 4-6 Unity in the Body of Christ <strong>Catechism of the Catholic Church</strong> 544 Encyclical Letter <strong>Fratelli Tutti</strong> (On Fraternity and Social Friendship) of Pope Francis (2020) 8</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Who is Jesus?
"I have called you by your name" Isaiah 43:1

Stage One – Year One or Year Two
Learning Cycle One

Statement of Inquiry
Through Jesus we build a relationship with God

Significance for Learning
Students in Stage One wonder about Jesus’ life.

Transformative learning explores Jesus’ life which reveals both His humanity and divinity. Through following the example of Jesus’ life, we can become more like Him.

Enduring understanding is that through Jesus all peoples are invited into a loving relationship with God.

<table>
<thead>
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<th>Learning Expectations</th>
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<tbody>
<tr>
<td>People can influence each other in positive and negative ways</td>
<td>Year A Matthew 16: 13-19 Peter's Declaration About Jesus Matthew 9: 27-31 Jesus Heals Two Blind Men</td>
<td>How are we influenced by other people in our life? How did Jesus influence the lives of others?</td>
<td>To know Jesus opens a pathway to a relationship with God To appreciate how Jesus’ miracles demonstrate His humanity (empathy) and divinity (love)</td>
</tr>
<tr>
<td>Jesus' life and teachings influenced the lives of others</td>
<td>Year B Mark 10: 21 The Rich Man Mark 10: 46-52 The Healing of Blind Bartimaeus</td>
<td>How do miracles show Jesus' humanity and divinity? In what ways does Jesus influence our lives?</td>
<td>To influence the lives of others in the way of Jesus</td>
</tr>
<tr>
<td>Through following the example of Jesus in our daily life we come closer to God</td>
<td>General Isaiah 43: 1 Restoration and Protection Promised Catechism of the Catholic Church 547</td>
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</tbody>
</table>
What is prayer?

"Pray then in this way" Matthew 6:9

Stage One – Year One or Year Two
Learning Cycle Two

Statement of Inquiry

Prayer is intentional communication strengthening our relationship with God and neighbour

Significance for Learning

Students in Stage One wonder why prayer is so important and how Jesus prayed.

Transformative learning invites students to understand that different forms of prayer enables their relationship with God to grow and deepen.

Enduring understanding, prayer, builds a strong relationship with God.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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<th>Learning Expectations</th>
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</thead>
<tbody>
<tr>
<td>We communicate our feelings and emotions in many different ways</td>
<td>Year A Matthew 6: 5-15 Concerning Prayer</td>
<td>How do we communicate our feelings and emotions?</td>
<td>To know there are many ways to pray</td>
</tr>
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<td></td>
<td>Matthew 26: 36-46 Jesus Prays in Gethsemane</td>
<td>What is prayer?</td>
<td>To understand that Jesus taught us how to pray</td>
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<tr>
<td></td>
<td>Year B Mark 14: 32-42 Jesus Prays in Gethsemane</td>
<td>How do we communicate with God?</td>
<td>To appreciate that all prayer opens us to a relationship with God and neighbour</td>
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<td>Year C Luke 1: 46-55 Mary's Song of Praise</td>
<td>What did Jesus teach us about prayer?</td>
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<tr>
<td></td>
<td>Luke 11: 1-4 The Lord's Prayer</td>
<td>Why do people pray?</td>
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<td>General Psalm 117 Universal Call to Worship</td>
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<tr>
<td>Prayer is an invitation to build a relationship with God through head, heart and hands</td>
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<tr>
<td>Through prayer individuals can deepen their relationship with God</td>
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</table>

Catechism of the Catholic Church 2559
What is the relationship between Baptism, family, community and belonging?

"I will be your God and you will be my people" Exodus 6:7

Stage One – Year One or Year Two
Learning Cycle Three

Statement of Inquiry
Baptism is an initiation into God's family

Significance for Learning
Students in Stage One wonder about their place in God's family. They are also wondering who Jesus is and how He relates to their life.

Transformative learning awakens students to the significance of Baptism as initiation into God's family.

Enduring understanding recognises that we are all invited to belong to God's family.

<table>
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<tr>
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<tbody>
<tr>
<td>People experience belonging in a variety of ways</td>
<td>Year A Matthew 3: 13-17 The Baptism of Jesus</td>
<td>What do we belong to?</td>
<td>To understand the link between family, community, belonging and flourishing</td>
</tr>
<tr>
<td>The Covenantal relationship</td>
<td>Year B Mark 1: 9-11 The Baptism of Jesus</td>
<td>Who belongs to God's family?</td>
<td>To appreciate the significance of Baptism and belonging to an intentional faith community</td>
</tr>
<tr>
<td>Sacred Scripture is the story of belonging and identity</td>
<td>Year C Luke 3: 21-22 The Baptism of Jesus</td>
<td>What is a Covenant?</td>
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<tr>
<td>The role of the Holy Spirit in Baptism</td>
<td>General Catechism of the Catholic Church 1213</td>
<td>What can we learn about the Holy Spirit and Baptism from Sacred Scripture?</td>
<td></td>
</tr>
<tr>
<td>The Sacrament of Baptism is initiation into God's family</td>
<td>John 15: 12-17 Jesus the True Vine</td>
<td>How is the Sacrament of Baptism celebrated?</td>
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<tr>
<td>The significance of belonging for human flourishing</td>
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<td>How does the Sacrament of Baptism relate to everyday life?</td>
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</tbody>
</table>

Draft as at 15 October 2020
How can we be peacemakers in our world?

"Blessed are the peacemakers for they will be called children of God" Matthew 5:9

Stage One – Year One or Year Two
Learning Cycle Four

### Statement of Inquiry

Christian identity can be recognised by living *The Beatitudes*

### Significance for Learning

Students in Stage One wonder why people sometimes do the wrong thing.

Transformative learning guides students in their discernment choices.

Enduring understanding, our choices in life can have positive and / or negative consequences.

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<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td><strong>Our choices impact our life and on the lives of others</strong></td>
<td>Year A</td>
<td>Why is it important to think about our choices?</td>
<td>To know that our choices impact my life and the lives of others in positive and negative ways</td>
</tr>
<tr>
<td>Peacemakers build relationships with others</td>
<td>Matthew 7: 7-12 \ The Golden Rule</td>
<td>What does Jesus teach us about forgiveness and reconciliation?</td>
<td>To appreciate the link between forgiveness and healing in the Sacrament of Reconciliation</td>
</tr>
<tr>
<td><strong>Sacred Scripture teaches God's mercy and forgiveness</strong></td>
<td>Matthew 18: 21-22 \ Forgiveness</td>
<td>Why does God show mercy and call us to forgive others?</td>
<td>To be a peacemaker</td>
</tr>
<tr>
<td><strong>The Sacrament of Penance and Reconciliation is a Sacrament of Healing and Love</strong></td>
<td>Year B</td>
<td>How is Reconciliation a Sacrament of Healing?</td>
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</tr>
<tr>
<td><strong>We live life to the full when we seek forgiveness and forgive others</strong></td>
<td>Mark 6: 53-56 \ Healing the Sick in Gennesaret</td>
<td>How does being a peacemaker impact my life and the lives of others?</td>
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<tr>
<td><strong>General</strong></td>
<td>Mark 10: 46-52 \ The Healing of Blind Bartimaeus</td>
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<td>Year C</td>
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<td>Luke 7: 37-50 \ Judging Others</td>
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<td><strong>General</strong></td>
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<td>Matthew 5: 1-11 \ The Beatitudes</td>
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<td>Luke 1: 26-35 \ The Birth of Jesus Foretold</td>
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<td>2 Corinthians 5: 17-21 \ The Ministry of Reconciliation</td>
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<td><em>Catechism of the Catholic Church</em> 1422</td>
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<td>Apostolic Exhortation</td>
<td>Gaudete et Exsultate (Rejoice and Be Glad) of Pope Francis (2015) 63</td>
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</tbody>
</table>
**How can we care for Creation?**

“Come and see what God has done: he is awesome” Psalm 66: 5

**Stage One – Year One or Year Two**

**Learning Cycle Five**

### Statement of Inquiry

The world is a gift from God, for which we are responsible

### Significance for Learning

Students in Stage One wonder about creation and our responsibilities as co-creators and caretakers of the earth.

Transformative learning awakens students to the wonders and joys of God's creation.

Enduring understanding is that the earth has finite resources and our lifestyle choices have consequences.

<table>
<thead>
<tr>
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<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation <strong>is a gift from God to all humanity</strong></td>
<td>Year A Matthew 25: 14-28 Parable of the Talents</td>
<td>How can we respond to the wonders of God's creation?</td>
<td>To understand the link between our life choices and care for creation</td>
</tr>
<tr>
<td>Human beings as co-creators and caretakers, have a responsibility for creation</td>
<td>Year B Mark 4: 26-29 Parable of the Growing Seed</td>
<td>Why is caring for creation important?</td>
<td>To appreciate the joys and wonders of creation as a gift from God</td>
</tr>
<tr>
<td>Sacred Scripture informs our responsibility towards our common home</td>
<td>Year C Luke 13: 18-19 Parable of the Mustard Seed</td>
<td>What do the Hebrew Scriptures teach about creation?</td>
<td>To make important choices that respect the gift of creation for the good of all humanity, in particular, the marginalised and the most vulnerable</td>
</tr>
<tr>
<td>Human flourishing <strong>is dependent on creation</strong></td>
<td><strong>General</strong> John 1: 1-5 The Word Became Flesh</td>
<td>What does our faith community teach us about caring for our common home?</td>
<td></td>
</tr>
<tr>
<td>The human family needs to care for creation</td>
<td>Psalm 66: 5 Praise for God's Goodness to Israel</td>
<td>What is our personal and collective responsibility in caring for creation?</td>
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<td>Genesis 2: 1-4 Creation</td>
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<td>Job 12: 7-10 Job Replies</td>
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<td></td>
<td><em>Catechism of the Catholic Church</em> 2415</td>
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<td></td>
<td>Encyclical Letter <em>Laudato Si’</em> (Praise be to You) of Pope Francis (2015) 13, 77</td>
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</tr>
</tbody>
</table>
How can I show love towards my neighbour?

"Blessed are the merciful, for they will receive mercy" Matthew 5:7

Stage One – Year One or Year Two
Learning Cycle Six

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>All people are called to contribute to the common good (Catholic Social Teaching)</td>
<td>Year A Matthew 22: 34-40 The Greatest Commandment</td>
<td>How do we care for others?</td>
<td>To begin to understand discipleship in the Gospels</td>
</tr>
<tr>
<td>Disciples are called to be loving and merciful</td>
<td>Year B Mark 9: 33-37 Who Is the Greatest?</td>
<td>What is the common good?</td>
<td>To begin to grasp the importance of discipleship in daily life</td>
</tr>
<tr>
<td>Jesus taught people how to live as a disciple in everyday life</td>
<td>Year C Luke 10: 25-27 The Parable of the Good Samaritan (Introduction)</td>
<td>Who were the disciples of Jesus?</td>
<td>To be loving and merciful through treating others with dignity and respect</td>
</tr>
<tr>
<td>As an intentional faith community, we are called to care for each other</td>
<td>General Matthew 5: 1-11 The Beatitudes</td>
<td>What are some of the characteristics of being a disciple?</td>
<td></td>
</tr>
<tr>
<td>All people have the right to be treated with dignity and respect</td>
<td>Catechism of the Catholic Church 2055</td>
<td>How do we respond to the call of discipleship?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 80, 81</td>
<td>Why should we care for others?</td>
<td></td>
</tr>
</tbody>
</table>
**Why do we belong to communities?**

"Where two or three gathers in my name, I am there" Matthew 18:20

**Stage One – Year One or Year Two**
Learning Cycle Seven

---

**Statement of Inquiry**

The Church aspires to be a diverse and inclusive intentional faith community

**Significance for Learning**

Students in Stage One wonder what community is and why we gather together as Church.

Transformative learning leads students to discover their role in building intentional faith communities.

Enduring understanding is the importance of belonging to a community that enhances human flourishing.

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<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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</thead>
<tbody>
<tr>
<td>Social and inclusive activities help build strong communities</td>
<td>Year A Matthew 16: 13-19 Peter's Declaration about Jesus</td>
<td>What is an inclusive community?</td>
<td>To understand the importance of an inclusive community for a sense of belonging and identity</td>
</tr>
<tr>
<td>The Church is a diverse community of the baptised who gather together around the Word of God</td>
<td>Year B Mark 1: 16-20 Jesus Calls the First Disciples</td>
<td>How does the Word of God inform our understanding of Church?</td>
<td>To appreciate the importance of belonging to a faith community for human flourishing</td>
</tr>
<tr>
<td>There are many different and important roles in the Church</td>
<td>Year C Luke 5: 1-11 Jesus Calls the First Disciples</td>
<td>What is the role of Baptism in building intentional faith communities?</td>
<td><strong>To demonstrate their role in building intentional faith communities through celebrating inclusivity and diversity</strong></td>
</tr>
<tr>
<td>The Church is local and universal</td>
<td>General Matthew 18: 20 Reproving Another Who Sins</td>
<td>What are the different roles in the local and universal Church?</td>
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</tr>
<tr>
<td>Intentional faith communities enhance human flourishing</td>
<td>Acts 2: 43-47 Life among the Believers</td>
<td>How does community enhance human flourishing?</td>
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<td></td>
<td>Dogmatic Constitution on the Church Lumen Gentium, (Light of the Nations), of Pope Paul V1 (1965) 12</td>
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<td></td>
<td>Catechism of the Catholic Church 751 - 752</td>
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</tbody>
</table>
What is Sacred Scripture?

"In the beginning was the Word and the Word was God" John 1:1

Stage One – Year One or Year Two
Learning Cycle Eight

### Statement of Inquiry
The Sacred Scriptures are a 'way of life' inspired by the Word of God

### Significance for Learning
Students in Stage One wonder about the purpose of Sacred Scripture and how it relates to their lives.

Transformative learning of Sacred Scripture influences students' words and actions.

Enduring understanding is that God speaks through Sacred Scripture and inspires us to build loving relationships.

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<tr>
<th>Essential Content</th>
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<tbody>
<tr>
<td>There are many sacred stories</td>
<td>Year A Matthew 13: 10-17 The Purpose of the Parables</td>
<td>What are sacred stories?</td>
<td>To understand the purpose of Sacred Scripture</td>
</tr>
<tr>
<td>We can learn about God in a variety of ways including Sacred Stories</td>
<td>Year B Mark 4: 30-32 The Parable of the Mustard Seed</td>
<td>Why are the Scriptures thought to be sacred?</td>
<td>To appreciate how the Word of God (Sacred Scripture) relates to everyday life</td>
</tr>
<tr>
<td>Sacred Scripture is the Word of God</td>
<td>Year C Luke 11: 27-28 True Blessedness</td>
<td>How can Sacred Scripture inspire us?</td>
<td>To apply Sacred Scripture in my words and actions</td>
</tr>
<tr>
<td>Through Sacred Scripture we are invited into a relationship with God</td>
<td>General John 1: 1 The Word Became Flesh</td>
<td>How do the Sacred Scriptures enhance my relationship with God?</td>
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<tr>
<td>Sacred Scripture inspires a way of life</td>
<td>Luke 1: 26-35 The Birth of Jesus Foretold</td>
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<td>John 14: 8-14 Jesus the Way to the Father</td>
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<td>Exodus 3: 1-12 The Burning Bush</td>
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<td></td>
<td>Catechism of the Catholic Church 101</td>
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</tbody>
</table>
### What is a Sacrament?

"By His grace God grants signs and wonders" Acts 14:3

**Stage Two – Year Three or Year Four**

**Learning Cycle One**

#### Statement of Inquiry

Our relationship with God can be strengthened through the shared experiences of sacramental communities

#### Significance for Learning

Students in Stage Two wonder about the Sacraments, why they exist, what they mean and how they relate to our life.

Transformative learning invites a relationship with God through the Sacraments.

Enduring understanding recognises that the Sacraments and Sacramentality are gifts of God's grace to the world.

<table>
<thead>
<tr>
<th>Essential Content</th>
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</table>
| Signs and symbols represent an invisible reality | Year A  
Matthew 28: 16-20  
Jesus commissions the Disciples  
Year B  
Mark 1: 1-11  
The Baptism of Jesus  
Year C  
Luke 11: 1-4  
The Lord's Prayer  
**General**  
Acts 14: 3  
Paul and Barnabas in Iconium  
John 14: 15-31  
The Promise of the Holy Spirit  
Acts 2: 43-47  
Life among the Believers  
**Catechism of the Catholic Church**  
1131  
Apostolic Exhortation  
**Evangelii Gaudium**  
(The Joy of The | How are signs and symbols used?  
Why are signs and symbols used?  
What is a Sacrament and Sacramentality?  
What is the role of the Holy Spirit in the Sacraments?  
How can we be signs and symbols of God's grace in our world? | To understand the power of the Holy Spirit in the Sacraments  
To appreciate the gift of God's unconditional grace in and through the Sacraments and Sacramentality  
**To be signs and symbols of God's grace in the world** |
<table>
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<tr>
<th>Gospel of Pope Francis (2013) 47</th>
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</table>
How is God present in my life?

"This is my Son, with whom I am well pleased" Matthew 3:17

Stage Two - Year Three or Year Four
Learning Cycle Two

# Statement of Inquiry

The Holy Spirit inspires and guides all of God's people

## Significance for Learning

Students in Stage Two wonder about the role of the Holy Spirit in the world.

Transformative learning invites students to begin grappling with a Trinitarian faith.

Enduring understanding is that the Holy Spirit is God active in our world.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td>People find faith in a variety of ways</td>
<td>Year A Matthew 3: 17 The Baptism of Jesus Matthew 17: 1-8 The Transfiguration Year B Mark 9: 2-8 The Transfiguration Year C Luke 3: 21-22 The Baptism of Jesus</td>
<td>How does faith guide our lives? How is God present in my life? What is Trinity? What is the role of the Holy Spirit in the Church? How do I recognise Christ in my neighbour?</td>
<td>To understand the relationship between the Father, Son and Holy Spirit To appreciate the role of the Holy Spirit in guiding and shaping human activity in our world To use the gifts and insights of the Holy Spirit in informing our conscience and in shaping our lives</td>
</tr>
<tr>
<td>The relationship between Father, Son and Holy Spirit (The Creed)</td>
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<tr>
<td>The Holy Spirit can guide and shape our lives</td>
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<tr>
<td>The gifts and insights of the Holy Spirit guide our decision making</td>
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</tbody>
</table>
Who are our heroes?

"Oh my God, in you I trust." Psalm 25: 2

Stage Two - Year Three or Year Four
Learning Cycle Three

Statement of Inquiry

We can be heroes regardless of where we come from or how old we are, by caring for others.

Significance for Learning

Students in Stage Two wonder about discipleship and asked what it means to be holy.

Transformative learning challenges the students to respond heroically to the 'call to holiness'.

Enduring understanding is that holiness and saintliness are found in everyday life.

<table>
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<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td>Heroes can be found in everyday life</td>
<td>Year A Matthew 4: 18-22 Jesus Calls the First Disciples Matthew 9:9-13 The Calling of Matthew Year B Mark 6: 45-51 Jesus walks on the Sea Year C Luke 10: 25-37 The Parable of the Good Samaritan General Psalm 25: 2 Prayer for Guidance and for Deliverance Ezekiel 47:10 Water Flowing from the Temple Catechism of the Catholic Church 1834 Apostolic Exhortation Gaudete et Exsultate (Rejoice and be Glad) of Pope Francis (2015) 7</td>
<td>What does it mean to be heroic? What is the ‘call to holiness’? What are the characteristics of a hero and a saint? What is a virtuous life? How is Mary a symbol of hope for today? What can we learn from the heroes in Sacred Scripture?</td>
<td>To understand the connection between: heroic, saintly, virtue and everyday life To appreciate their call to live a life of holiness and how this can be achieved To apply the virtues to everyday life to help others to flourish</td>
</tr>
<tr>
<td>Dogmatic Constitution of The Church <em>Lumen Gentium</em> (Light of the Nations) of Pope Paul VI (1965) 5</td>
<td></td>
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</tbody>
</table>
Why are people hungry in a world full of plenty?

"For I was hungry, and you gave me food, I was thirsty, and you gave me drink"
Matthew 25: 35

Stage Two - Year Three or Year Four
Learning Cycle Four

Statement of Inquiry
We gather for Eucharist as community, in fellowship, to remember Jesus' sacrifice and to give thanks

Significance for Learning
Students in Stage Two wonder about the presence of God in the Eucharist and our world.

Transformative learning challenges students to relate Eucharistia (sacrifice and thanksgiving) as a way of life.

Enduring understanding recognises Eucharist as thanksgiving, memorial, sacrifice, community and fellowship.

<table>
<thead>
<tr>
<th>Essential Content</th>
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<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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</thead>
</table>
| A shared meal, breaking bread together, builds intentional faith communities       | Year A  
Matthew 10: 1-8  
The Twelve Disciples & The Mission of the Twelve  
Matthew 14: 13-21  
Feeding the Five Thousand  
Matthew 25: 35  
The Judgement of the Nations  
Year B  
Mark 14: 22-25  
The Institution of the Lord's Supper  
Year C  
The Walk to Emmaus  
General  
John 1: 29-30  
The Lamb of God  
John 1: 1  
The Word Became Flesh  
Exodus 12: 1-28  
The First Passover Instituted | What makes a shared meal?  
What is symbolic about the breaking of bread at table?  
Why are people starving in a world of plenty?  
What does Sacred Scripture teach us about the importance of a shared meal?  
What is the relationship between the Passover and the Eucharist?  
How is Jesus the Bread of Life?  
What does it mean to live the Eucharist in daily life? | To understand the relationship between the Passover and the Eucharist: The Rite Eucharistia: the life  
To appreciate the causes and extent of injustice in the world and attempts to overcome  
To understand that to receive the gift of Eucharist requires a response to the injustices in our world  
To live the Eucharist in daily life |
<table>
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<tr>
<th>Catechism of the Catholic Church 1327</th>
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<tbody>
<tr>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 219</td>
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</tbody>
</table>
**Why do people sometimes do the wrong thing?**

"The aim ... is love that come from a pure heart, a good conscience and sincere faith"

1 Timothy 1:5

**Stage Two - Year Three or Year Four**
Learning Cycle Five

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td>We all have the free will to act or not to act in a responsible way</td>
<td>Year A Matthew 20: 1-16 The Labourers in the Vineyard Year B Mark 12: 41-44 The Widow's Offering Year C Luke 21: 1-4 The Widow's Offering <strong>General</strong> Exodus 20: 1-26 The Ten Commandments Acts 23: 1 Paul before the Council Micah 6: 6-8 What God Requires Hebrews 10: 22 A Call to Persevere 1 Timothy 1: 5 Duties towards Believers <strong>Catechism of the Catholic Church</strong> 1783</td>
<td>Why do people sometimes do the wrong thing? What is informed conscience? What is free will? What does Sacred Scripture say about conscience? What does Catholic tradition say about an informed conscience? How do our words and actions promote human flourishing?</td>
<td>To understand the teachings of Sacred Scripture and Tradition on an informed conscience To appreciate our words and actions have consequences in our daily life To live our life through the lens of an informed conscience</td>
</tr>
<tr>
<td>Words and actions have consequences</td>
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<tr>
<td>Discerning an informed conscience</td>
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<tr>
<td>Sacred Scripture helps form our conscience within the context of an intentional faith community</td>
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<tr>
<td>Our words and actions have the potential to promote human flourishing</td>
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</table>
### Statement of Inquiry

Forgiveness and mercy are signs of God's love

### Significance for Learning

Students in Stage Two wonder how to seek reconciliation and why it is important to also forgive others.

Transformative learning values the significance between forgiveness, justice and mercy.

Enduring understanding is that we are called to forgive one another and work for justice and mercy in all things.

<table>
<thead>
<tr>
<th>Essential Content</th>
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<th>Learning Expectations</th>
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</table>
| The importance of **forgiveness and justice** for human flourishing               | Year A  
Matthew 5:7  
The Beatitudes  
Matthew 18: 21-22  
Forgiveness  
Matthew 18: 23-35  
The Parable of the Unforgiving Servant | Why is it important to forgive ourselves?  
What is the difference between justice and mercy?  
What can we learn from those around us who forgive?  
What did Jesus say about forgiveness and mercy?  
In what ways do the Sacrament of Penance and Reconciliation bring us closer to God and neighbour?  
What is the role of forgiveness and mercy in daily life? | To understand the distinction between justice and mercy  
To appreciate the significance of forgiveness and reconciliation as signs of God’s love and mercy  
To respond authentically in daily life to our innate sense of justice and mercy |
| Jesus’ teachings on forgiveness and mercy                                          | Year B  
Mark 2: 1-12  
Jesus Heals a Paralytic  
Year C  
Luke 15: 11-32  
The Parable of the Prodigal and His Brother  
Luke 17: 1-4  
Some Sayings of Jesus |                                                                                           |                                                                                       |
| Pope Francis and the **Corporal Works of Mercy**                                  | General  
Exodus 20: 1-26  
The Ten Commandments  
John 20: 19-23  
Jesus Appears to the Disciples |                                                                                           |                                                                                       |
<p>| Sacred Scriptures give us insight into the <strong>Sacraments of Penance and Reconciliation</strong> |                                                                                           |                                                                                           |                                                                                       |
| The Sacrament of Penance and Reconciliation brings us closer to God and neighbour |                                                                                           |                                                                                           |                                                                                       |
| <strong>There are many ways to receive the gift of God's mercy</strong>                         |                                                                                           |                                                                                           |                                                                                       |</p>
<table>
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<tr>
<th><strong>Catechism of the Catholic Church</strong> 2839</th>
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<tbody>
<tr>
<td>Apostolic Letter <em>Misericordia Et Misera</em> (Mercy with Misery) of Pope Francis (2016) 2</td>
</tr>
</tbody>
</table>
How do we live on prayer?
"Faith by itself, if it has no works, is dead" James 2:17

Stage Two - Year Three or Year Four
Learning Cycle Seven

Statement of Inquiry
There are different ways of communicating with God

Significance for Learning
Students in Stage Two wonder about prayer, including the origin and meaning of certain prayers and how prayer experiences provide opportunities to communicate with God.

Transformative learning invites students to encounter God through prayer and praxis.

Enduring understanding is that all relationships are unique and require nurturing through reciprocity, love, trust, humility and perseverance.

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<tbody>
<tr>
<td>There are many ways to communicate using words and actions</td>
<td>Year A Matthew 6: 5-15 Good works done in secret</td>
<td>How can communication be positive and negative?</td>
<td>To understand the significance of communication for building and sustaining authentic relationships</td>
</tr>
<tr>
<td>We learn about prayer from the Hebrew Scriptures</td>
<td>Year B Mark 11: 24-25 Faith and Prayer</td>
<td>How do we communicate our sorrow and pain, hope and joy?</td>
<td>To appreciate scriptural insights into prayer</td>
</tr>
<tr>
<td>Jesus taught us many different ways to pray including The Our Father</td>
<td>Year C Luke 1: 46-55 The Magnificat</td>
<td>What do the Hebrew Scriptures teach us about prayer?</td>
<td>To experience prayer through encounter, reciprocity and praxis</td>
</tr>
<tr>
<td>Through prayer individuals can open their mind and heart to God through praise, thanksgiving, petition, lamentation and joy</td>
<td>General John 17: 1-26 The Prayer of Jesus</td>
<td>How did Jesus model prayer for us?</td>
<td></td>
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<tr>
<td>Prayer requires encounter, reciprocity and praxis</td>
<td>Jeremiah 29: 12-14 A Letter to the Exiles</td>
<td>What is the meaning of The Our Father?</td>
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<td>Psalm 18: 6 Royal Thanksgiving for Victory</td>
<td>What is the relationship between prayer, encounter, reciprocity and praxis?</td>
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<td></td>
<td>James 2: 17 Faith without Works is Dead</td>
<td>What role does communication play in bringing people together?</td>
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<td></td>
<td>Catechism of the Catholic Church 2590 - 2591</td>
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</tbody>
</table>
How is Jesus both God and man?

"I have come that you may have life and have it to the full" John 10:10

Stage Two - Year Three or Year Four
Learning Cycle Eight

Statement of Inquiry

The life and Mission of Jesus for today’s world

Significance for Learning

Students in Stage Two wonder about the life, death and resurrection of Jesus.

Transformative learning awakens students to the profundity of the Passion for Mary and the followers of Jesus.

Enduring understanding is the hope filled significance of the Incarnation for Christianity.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td><strong>Life is a journey of hope, joy and sadness accompanied by the love of our family and friends</strong></td>
<td></td>
<td>What are the significant events in our life journey?</td>
<td>To understand the hope filled significance of the Life, Death and Resurrection of Jesus Christ</td>
</tr>
<tr>
<td><strong>The Hebrew Scriptures and examples of hope in life’s journey</strong></td>
<td></td>
<td>What did the Hebrew Scriptures teach about the coming of the Messiah?</td>
<td>To be awakened to a relationship with God through the Incarnation, inviting Jesus into our life’s journey</td>
</tr>
<tr>
<td><strong>Jesus had family and friends who accompanied him on his life journey</strong></td>
<td></td>
<td>Who is Jesus? (Titles)</td>
<td>To show appreciation of family and friends who walk with us on our life journey in building the ‘Kingdom of God on earth as it is in Heaven’</td>
</tr>
<tr>
<td><strong>Jesus Christ is both God and Man (Incarnational Spirituality)</strong></td>
<td></td>
<td>What were the significant events in the life of Jesus?</td>
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</tr>
<tr>
<td><strong>Christians believe that Jesus Christ is the pathway to human flourishing – Historical and Eschatological</strong></td>
<td></td>
<td>How do the miracles of Jesus highlight the Incarnation?</td>
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</tr>
<tr>
<td><strong>General</strong></td>
<td></td>
<td>What do Christians believe is the relevance of Jesus’ life, death and resurrection for today?</td>
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<tr>
<td>John 10:10, Jesus the Good Shepherd</td>
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<tr>
<td>John 1: 14-15, The Word became Flesh</td>
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<tr>
<td>Deuteronomy 34: 1-8, The death of Moses</td>
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<tr>
<td>Catechism of the Catholic Church 469</td>
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</tr>
</tbody>
</table>
What is my existential purpose in life?

"The Holy Spirit is given to each of us in a special way" 1 Corinthians 12:7

Stage Three – Year Five or Year Six
Learning Cycle One

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
</tr>
</thead>
<tbody>
<tr>
<td>God made me for a purpose: I have been called by name to use my gifts and talents to contribute to His Mission</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Significance for Learning</th>
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</thead>
<tbody>
<tr>
<td>Students in Stage Three wonder about their purpose in life (existential) and the challenge to recognise their gifts and talents to enhance the human flourishing of others.</td>
</tr>
<tr>
<td>Transformative learning provides students with the opportunity to discern the gifts of the Holy Spirit.</td>
</tr>
<tr>
<td>Enduring understanding awakens students to the gifts of the Holy Spirit and the reality of God's love and mercy in daily life.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ways of Knowing: How do we know things?</td>
<td>Year A John 14: 15-31 The Promise of the Holy Spirit Year B James 2: 14-17 Faith without Works is Dead Year C Luke 8: 16-18 A Lamp under a Jar</td>
<td>What is the difference between subjective and objective knowing? What are Ways of Knowing? What do Christians believe about the Holy Spirit as the Third Person of the Trinity? How do the gifts of the Holy Spirit relate to everyday life? What are my gifts and talents and how can I use them to enhance the lives of others?</td>
<td>To understand the diverse and interrelated Ways of Knowing To appreciate how the gifts of the Holy Spirit relate to everyday life and human flourishing To realise I can flourish when applying my gifts and talents to enhance the lives of others</td>
</tr>
<tr>
<td>Every person is challenged to discover their reason for being, which is a prerequisite for human flourishing</td>
<td>General 1 Corinthians 12: 1-11 Spiritual Gifts Isaiah 11: 1-4 The Peaceful Kingdom Catechism of the Catholic Church 1831</td>
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<tr>
<td>Sacrament of Confirmation and God's Grace</td>
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<tr>
<td>The Gifts of the Holy Spirit empower young people to be attentive and responsive to their concrete reality</td>
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<tr>
<td>Conscience as the mind of God in the heart of humanity</td>
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<tr>
<td>All people are born for a particular purpose and when we discover that purpose, we begin to flourish</td>
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</tbody>
</table>
### Why do bad things happen to good people?

"Your care has preserved my spirit" Job 10:12

Stage Three – Year Five or Year Six  
Learning Cycle Two

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
<th>Questions about Suffering and Hope in Salvation History</th>
</tr>
</thead>
</table>
| **Significance for Learning** | Students in Stage Three wonder why bad things happen to good people.  
Transformative learning awakens students to the suffering in our world and the hope-filled response of Sacred Scripture.  
Enduring understanding is that from Sacred Scripture we discover hope-filled insights into humanity’s struggle to understand suffering. |

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</tr>
</thead>
</table>
| All human beings experience **suffering and hardship** | Year A  
Matthew 27: 32-55  
The Crucifixion and Death of Jesus  
Year B  
Gen 22: 1-14  
The Command to Sacrifice Isaac  
Year C  
Luke 24: 36-49  
Jesus Appears to His Disciples | What is suffering and hardship?  
Why do bad things happen to good people?  
How do we accompany those who are suffering?  
What are the examples of suffering and hope in the Sacred Scriptures?  
What is Salvation History?  
What are some examples of hope in our world? | To understand the scriptural responses to suffering and the stories of hope and love  
To understand the significance of Salvation History  
To respond appropriately to the suffering of others and be examples of hope and love in daily life |
| Out of suffering and hardship great **hope** produces great **love** |  
Sacred Scripture witnesses to hope and the power of love in overcoming pain and suffering  
The role of Christ’s Passion, Death and Resurrection in Salvation History  
The Christian response to suffering: Prayer, Liturgy and Sacraments  
Examples of love that bring hope in our world |  |  |

*Catechism of the Catholic Church*  
*Misericordiae Vultus* (Face of
How do we find hope and joy?

"Shout for joy" 1 Peter 4:13

Stage Three – Year Five or Year Six
Learning Cycle 3

Statement of Inquiry

Through the insights of Sacred Scripture and Tradition, we can relate our hopes and joys to others, particularly the marginalised and the most vulnerable

Significance for Learning

Students in Stage Three wonder about the absence of hope and joy in daily life.

Transformative learning inspires students to look on life through the lens of authentic hope and joy.

Enduring understanding challenges students to articulate their own hope and joy, while at the same time having empathy for the hopes and joys of others, particularly the marginalised and the most vulnerable.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
</table>
| `Hope and joy (theological)` are central to human flourishing | Year A
Matthew 13: 1-9
The Parable of the Sower | What is joy? What is hope? | To understand Sacred Scripture with regard to hope, joy and human flourishing |
| The teachings of Sacred Scripture and Tradition on hope and joy are inspirational for contemporary life | Year B
Mark 10: 17-22
The Rich Man | What brings us hope and joy? | To appreciate the `nexus` between hope and joy for human flourishing |
| The Sacraments on hope and joy | Year C
Luke 17: 20-21
The Coming of the Kingdom | What does Sacred Scripture teach about hope and joy? | |
| Reading and praying with the Sacred Scriptures as a means of deepening an individual's relationship with God. | `General`
1 Peter 4: 13
Suffering as a Christian | In what ways does a Sacramental vision of reality bring us hope and joy? | |
| Sacred Scriptures offer guidance for discernment, decisions, transformation and human flourishing | Rom 15: 13
The Gospel for Jews and Gentiles Alike | Why are hope and joy central to human flourishing? | |
| Working for (Faith in Action) the hope and joy of others, in particular, the marginalised and the most vulnerable | Catechism of the Catholic Church 1817 - 1820 | | |
| | Apostolic Exhortation Evangelii Gaudium (The Joy of The Gospel) of Pope Francis (2013) 1 | | |
| Pastoral Constitution on the Church in the Modern World  
| **Gaudium Et Spes**, (Joy and Hope)  
| Pope Paul VI (1965) 1  
| Encyclical Letter  
| **Fratelli Tutti** (On Fraternity and Social Friendship)  
| of Pope Francis (2020) 55 |
What are the challenges and opportunities of interfaith relations?

"There are a variety of gifts, but the same Spirit... a variety of service, but the same Lord... it is the same God who inspires them all " 1 Corinthians 12:4

Stage Three – Year Five or Year Six
Learning Cycle Four

Statement of Inquiry

In God's plan of salvation, there are a variety of religious beliefs and pathways

Significance for Learning

Students in Stage Three wonder about the similarities and differences between people of faith.

Transformative learning awakens students to the contextual reality (Parramatta) of celebrating commonality and diversity in religious belief and practice.

Enduring understanding is the importance of interreligious encounter and celebrating religious, ethnic and cultural commonality and diversity.

Essential Content

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The diversity of religion in the Diocese of Parramatta</td>
<td>Year A Matthew 8: 5-13 Jesus Heals a Centurion's Servant</td>
<td>What is Receptive Ecumenism?</td>
<td>To understand the challenges and opportunities that derive from interfaith and ecumenical relations</td>
</tr>
<tr>
<td>The teachings of Jesus on religious, ethical and cultural diversity</td>
<td>Year B Mark 7: 24-30 The Syrophoenician Woman's Faith</td>
<td>What are the principles of interfaith relations?</td>
<td>To appreciate the implications of the teachings of Jesus on religious, ethical and cultural diversity</td>
</tr>
<tr>
<td>The importance of prayer for nurturing religious faith and practice</td>
<td>Year C Luke 6: 17-19 Jesus Heals and Teaches</td>
<td>What is dialogue and encounter?</td>
<td>To respond to the challenges and opportunities of ecumenical and interfaith relations</td>
</tr>
<tr>
<td>The teaching of the Catholic Church on Receptive Ecumenism and Interfaith Relations</td>
<td>General 1 Corinthians 12: 4 Spiritual Gifts</td>
<td>What does Sacred Scripture teach on religious, ethical and cultural diversity?</td>
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</tr>
<tr>
<td>The importance of faith for human flourishing</td>
<td>Ephesians 2: 17-22 One in Christ</td>
<td>What is the significance of Baptism for Receptive Ecumenism?</td>
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<tr>
<td></td>
<td>John 1: 1 The Word Became Flesh</td>
<td>How do we respond to the challenges of interfaith and ecumenical relations?</td>
<td></td>
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</tbody>
</table>
### Statement of Inquiry

Human freedom comes with responsibility to think before we speak and act.

### Significance for Learning

Students in Stage Three wonder about the consequences of decision making.

Transformational learning creates an awareness of the imperative to think about thinking.

Enduring understanding awakens students to the causal nexus (relationship) between thinking, acting and consequence.

### Essential Content

<table>
<thead>
<tr>
<th>Introduction to philosophy (thinking about thinking)</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The relationship between thinking and Truth</td>
<td>Year A Matthew 5: 17-20 The Law and The Prophets</td>
<td>What is the most important question?</td>
<td>To understand the importance of philosophy for truth seeking, and decision making</td>
</tr>
<tr>
<td><strong>Discernment</strong>, decision making and acting</td>
<td>Year B Mark 7: 24-30 The Syrophoenician Woman's Faith</td>
<td>What is the purpose of philosophy?</td>
<td>To make meaning between Sacred Scripture, philosophy and daily life</td>
</tr>
<tr>
<td>Influential thinkers</td>
<td>Year C Luke 12: 54-56 Interpreting the Time</td>
<td>What is the pursuit of wisdom in the Christian tradition?</td>
<td><strong>To construct a personal philosophy for decision making and being responsible for care of self and others</strong></td>
</tr>
<tr>
<td>The pursuit of wisdom ('thinking') in Sacred Scripture and in contemporary culture</td>
<td>General Exodus 20: 1-26 The Ten Commandments</td>
<td>Why do human beings think philosophically?</td>
<td></td>
</tr>
<tr>
<td>The relevance of philosophy for daily living (the guardian of knowing)</td>
<td>Wisdom 6: 12-25 Description of Wisdom</td>
<td>Why is it my responsibility to think about my thinking?</td>
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</tr>
</tbody>
</table>
**What is Human Dignity?**

"... faith, hope, and love abide, and the greatest of these is love" 1 Corinthians 13:13

**Stage Three – Year Five or Year Six**

**Learning Cycle Six**

**Statement of Inquiry**

Each person in their own way is called to holiness

**Significance for Learning**

Students in Stage Three wonder about living a Christian life in their cultural context.

Transformative learning recognises the characteristics of holiness, which can be awakened by responding to the Gospel of Jesus Christ.

Enduring understanding, love of God and respect for human dignity (our neighbour), is a joyful pathway to human flourishing, a wholeness (holiness) that is open to all people of good will.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The challenges, joys and opportunities of living in a Postmodern society</td>
<td>Year A Matthew 10: 29-31 Whom to Fear Matthew 18: 1-5 True Greatness Year B Mark 10: 17-25 The Rich Man Year C Romans 12: 1-8 New Life in Christ General 1 Corinthians 13:13 The Gift of Love Genesis 1: 26-27 Six Days of Creation and The Sabbath Catechism of the Catholic Church 1700 Apostolic Exhortation Gaudete et Exultate (Rejoice and be Glad) of Pope Francis (2018) 122</td>
<td>What is faith and holiness? What is a saint and saintliness? Why is discernment and contemplation so crucial in our Postmodern era? How is holiness portrayed in Sacred Scripture and Tradition? What does it mean to be made in the image and likeness of God? What are the Sacraments at the Service of Communion? How does living the virtues relate to human flourishing?</td>
<td>To understand the relevance of Sacred Scripture and Tradition in contemporary culture To inform our conscience in response to the Universal Call to Holiness To discern our own faith call to holiness and its relevance in daily life</td>
</tr>
<tr>
<td>Post-Synodal Apostolic Exhortation <em>Christus Vivit</em> (Christ is Alive) of Pope Francis (2019) 67</td>
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<tr>
<td>Encyclical Letter <em>Fratelli Tutti</em> (On Fraternity and Social Friendship) of Pope Francis (2020) 84-86</td>
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</tbody>
</table>
What is the nexus between prayer and Christian discipleship?

"Be joyful in hope, patient in affliction, faithful in prayer" Romans 12:12

Stage Three – Year Five or Year Six
Learning Cycle Seven

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
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</thead>
<tbody>
<tr>
<td>The challenge of responding through formative prayer to Christian praxis</td>
</tr>
</tbody>
</table>

**Significance for Learning**

Students wonder about the purpose of prayer and how it relates to their praxis in daily life.

Transformative learning awakens students to the meaningful relationship between prayer, decision making and leadership.

Enduring understanding is the significance of active prayer in daily life for human liberation and flourishing.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
</table>
| There are many ways and forms of prayer | Year A  
Mt 6: 5-13  Concerning Prayer  
Year B  
Proverbs 3: 1-10  Admonition to Trust and Honour God  
Year C  
Lk 22: 39-46  Jesus Prays on the Mount of Olives  
**General**  
Romans 12: 9-21  Marks of the True Christian  
James 2: 14-26  Faith without Works Is Dead  
Jeremiah 3:19  Unfaithful Israel  
Catechism of the Catholic Church  
2711 - 2717  Pastoral Constitution on the Church in the Modern World  
Gaudium et Spes (Joy and Hope)  
Pope Paul VI (1973) 16 | What is prayer, contemplation and praxis?  
What does Sacred Scripture and Tradition teach about prayer?  
What is meant by metanoia?  
What is the link between contemplation, praxis, liberation and human flourishing? | To understand the significance of prayer for decision making, leadership and Christian praxis  
To discern the significance of Sacred Scripture as prayer  
To practise in daily life contemplation on action and action on contemplation |
**Why is it important to learn from history?**

"For in one Spirit we were all baptised into one body" 1 Corinthians 12:13

**Stage Three – Year Five or Year Six**

**Learning Cycle Eight**

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<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
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<tbody>
<tr>
<td>The significance of the Early Church for Intentional Faith Communities</td>
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<thead>
<tr>
<th>Significance for Learning</th>
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</thead>
<tbody>
<tr>
<td>Students in Stage Three wonder how the Church began, the role of Sacred Scripture and the first Judeo-Christian leaders.</td>
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</table>

**Enduring understanding awakens students to the importance of Tradition for understanding being Church.**

### Essential Content

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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</thead>
</table>
| The significance of history for our identity and developing a personal sense of belonging | **Year A**
Acts 15: 22-29  
The Council's Letter to Gentile Believers  
Year B  
Mark 16: 14-18  
Jesus Commissioned the Disciples  
Acts 13: 43-52  
Paul and Barnabas in Antioch of Pisidia  
Year C  
Luke 24: 36-49  
Jesus Appears to His Disciples | Why is the critical study of history significant in truth seeking?  
Who were the leaders of the Early Church and what were the key events?  
How are the books and letters of the New Testament different?  
What are Ecumenical Councils?  
Why is tradition an important pathway to human flourishing? | To understand the development of the early Judeo-Christian Church  
To appreciate the significance of Ecumenical Councils  
To discern the importance of history for understanding who we are |
| Events and the Judeo-Christian leaders of the Early Church | **General**  
Acts 4: 1-22  
Peter and John before the Council  
John 1: 1  
The Word Became Flesh  
1 Corinthians 12: 12-30  
One Body with Many Members |  |  |
<p>| The Four Evangelists and the development of the New Testament |  |  |  |
| Ecumenical Councils and the development of Tradition |  |  |  |</p>
<table>
<thead>
<tr>
<th>Catechism of the Catholic Church 868</th>
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</thead>
<tbody>
<tr>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 13</td>
</tr>
</tbody>
</table>
Why are belonging and identity important?

"The Spirit of God has made me, and the breath of the Almighty gives me life" Job 33:4

Stage Four – Year Seven or Year Eight
Learning Cycle One

Statement of Inquiry
Belonging and identity are essential for human flourishing

Significance for Learning

Students in Stage 4, cognisant of moving into a new intentional faith community, wonder about their own evolving identity, where they belong, and what their purpose in life is.

Transformative learning empowers students to discern the existential and hope filled sacramental realities of their own faith, life, identity, family and community.

Enduring understanding inspires students to confidently explore their own questions with regard to faith, belonging and identity.

Essential Content

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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</thead>
<tbody>
<tr>
<td>Belonging and identity is a lifelong journey of self-discovery</td>
<td>Year A Matthew 5: 13-16 Salt and Light Matthew 6: 7-15 Concerning Prayer Year B Mark 4: 30-34 The Parable of the Mustard Seed Year C Acts 2: 43-47 Life Among the Believers</td>
<td>Why are belonging and identity important? What are the characteristics of an intentional faith community? How does Sacred Scripture enhance our understanding of belonging and identity? How is our school a sacramental vision of reality? What are the prerequisites for human flourishing?</td>
<td>To understand the existential realities of belonging and identity To appreciate the significance of diversity within an intentional Catholic faith community To actively participate in the sacramental reality of the school</td>
</tr>
<tr>
<td>Belonging (family, faith and community) enhances a sense of identity and purpose</td>
<td>Characteristics of a Catholic intentional faith community Sacred Scripture on belonging and identity An intentional faith community is a hope filled sacramental vision of reality Belonging and identity are essential for human flourishing</td>
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<tr>
<td>Belonging and identity is a lifelong journey of self-discovery</td>
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</tbody>
</table>
## What is Truth?

"The truth will set you free" John 8:32

### Stage Four – Year Seven or Year Eight

### Learning Cycle Two

### Statement of Inquiry

Moral reasoning and decision making are reliant upon an informed conscience

### Significance for Learning

Students in Stage Four wonder about making moral choices in life and discerning right from wrong.

Transformative learning explores aspects of moral reasoning in relation to truth and falsehood.

Enduring understanding consists of the application of ethical principles to moral decision making.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>The different Ways of Knowing</strong></td>
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<tr>
<td>Subjective and objective understandings of truth</td>
<td>Year A Matthew 18: 10-20 Parable of The Lost Sheep</td>
<td>How do we know? How is Truth? How do we differentiate between subjective and objective truth?</td>
<td>To understand that there are diverse Ways of Knowing To appreciate the implication of Catholic moral reasoning with regard to objective and subjective truth</td>
</tr>
<tr>
<td>Church Teaching on sin, discernment and informed conscience</td>
<td>Year B Mark 10: 46-52 The Healing of Blind Bartimaeus</td>
<td>What is sin? What is an informed conscience?</td>
<td></td>
</tr>
<tr>
<td>Evaluating ethical Schools of Thought</td>
<td>Year C Luke 15: 11-32 The Parable of the Prodigal and His Brother</td>
<td>What are ethics and moral philosophy?</td>
<td>To actively participate in discernment of conscience with regard to diverse ethical schools of thought</td>
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<td>How do we evaluate the arguments from moral philosophers? How does moral reasoning influence society and culture?</td>
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</tbody>
</table>
## Statement of Inquiry

The opportunity of finding God in the digital age of constant noise, rapid change and instant answers

### Significance for Learning

Students in Stage Four wonder about the presence of God in their life and world.

Transformative learning invites students to recognise the Trinitarian reality and incarnational activity of God in their lives.

Enduring understanding is to live the Great Commandment (Mk 12: 28-34) and to discern, ‘to love another person is to see the face of God’.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</thead>
</table>
| Names for God in history, religions and cultures | Year A  Matthew 3: 13-17 The Baptism of Jesus  
Year B  Mk 12: 28-34 The First Commandment  
Year C  Luke 24: 13-35 The Walk to Emmaus | What are the names for God in history, religions and cultures?  
How do we know that God exists?  
What are the philosophical arguments for the Existence of God?  
How does Trinitarian faith inform our understanding of God, Bible, Church and Moral Decision Making?  
How does prayer help us to come to know God?  
What is the relationship between thought, prayer and action? | To evaluate human attempts to articulate the existence of God  
To appreciate the significance of a Trinitarian faith for the Church  
To understand the connectivity between prayer, encounter, emotion, reason and faith in action |
| Philosophical arguments for the Existence of God |  |  |  |
| Deus Caritas Est: God is Love |  |  |  |
| A Trinitarian faith in God |  |  |  |
| Prayer moves us to transcendence as a way of knowing God |  |  |  |
| Love of God is relational and is communicated through prayer, encounter, reason and action |  |  |  |
What is the relevance of the Incarnation in Daily Life?

"In the beginning was the Word and the Word was God" John 1:1

Stage Four – Year Seven or Year Eight
Learning Cycle Four

<table>
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<tbody>
<tr>
<td>The importance of tradition in faith and culture</td>
<td>Year A Matthew 1: 18-25 The Birth of Jesus the Messiah Year B Mark 1: 1-2 The Proclamation of John the Baptist Year C Luke 1: 26-38 The Birth of Jesus Foretold</td>
<td>What is tradition and why is it important? What does Sacred Scripture and Tradition teach about The Incarnation? How does The Incarnation inform, inspire and motivate the Christian life? How can Christ be made real in daily life?</td>
<td>To understand the importance of The Incarnation for Christian faith and life To appreciate the relevance of an Incarnational Spirituality Through encounter and face to face relation with the other, to in-carnate Christ in daily life</td>
</tr>
<tr>
<td>An Incarnational Spirituality makes Christ real in daily life</td>
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</table>

Students in Stage Four wonder about the humanity and divinity of Jesus Christ and the relevance of the Incarnation for a contemporary life of faith.

Transformative learning inspires students to investigate the relevance of Sacred Scripture and Tradition for understanding The Incarnation.

Enduring understanding awakens students to an Incarnational Spirituality in daily life.
## What is Human Dignity?

"Whatever you do to the least of my brothers and sisters you do unto me"

Matthew 25:45

Stage Four – Year Seven or Year Eight
Learning Cycle Five

### Statement of Inquiry

Artificial Intelligence (AI) and the significance of Human Dignity in the Anthropocene Age.

### Significance for Learning

Students in Stage Four wonder about the challenges to human dignity in the digital epoch.

Transformative learning awakens students to the profound insights of Catholic Social Teaching (CST) for Liberation and human flourishing.

Enduring understanding evokes students to advocate for Human Dignity in the Anthropocene Age.

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<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</thead>
<tbody>
<tr>
<td>The UN Declaration on Human Rights</td>
<td>Year A Matthew 20: 29-34 Jesus Heals Two Blind Men</td>
<td>What is the relationship between Human Rights and freedom in the Anthropocene Age?</td>
<td>To understand the opportunities and challenges of upholding human dignity in the Anthropocene Age</td>
</tr>
<tr>
<td>Artificial Intelligence: challenges and opportunities with regard to Human Dignity</td>
<td>Year B Mark 2: 13-17 Jesus Calls Levi</td>
<td>How is Social Media a force for good or bad?</td>
<td>To appreciate the teachings of Sacred Scripture and Tradition with regard to the dignity of every person</td>
</tr>
<tr>
<td>Scriptural Teachings and Tradition on the Human Person</td>
<td>Year C John 13: 1-16 Jesus washes the feet of the disciples</td>
<td>Are all rights equal? (eg: marginalised and most vulnerable)</td>
<td>To advocate for human dignity and liberation</td>
</tr>
<tr>
<td>Human Dignity and the rights of Indigenous Australians</td>
<td>General Matthew 25: 45 The Judgement of the Nations</td>
<td>What is liberation, Human Dignity and the Common Good?</td>
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</tr>
<tr>
<td>Catholic Social Teaching (CST) with regard to the Common Good</td>
<td>Genesis 1: 26-31 Six Days of Creation and the Sabbath</td>
<td>What does Sacred Scripture say about Human Dignity and the rights of the individual?</td>
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<td></td>
<td>Catechism of the Catholic Church 1700</td>
<td>How significant are Indigenous rights in Australia?</td>
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<td></td>
<td>Australian Catholic Bishops Conference 2019-2020 Social Justice Statement Making it Real: Genuine human</td>
<td>Does Catholic Social Teaching have any cultural value?</td>
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<td><strong>encounter in our digital world</strong></td>
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<tr>
<td>Encyclical Letter <em>Fratelli Tutti</em> (On Fraternity and Social Friendship) of Pope Francis (2020)</td>
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</tbody>
</table>
Is Social Justice realistic?
"To each is given the manifestation of the spirit for the common good"
1 Corinthians 12:7

Stage Four – Year Seven or Year Eight
Learning Cycle Six

<table>
<thead>
<tr>
<th>Statement of Inquiry</th>
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<tbody>
<tr>
<td>Caring for the marginalised and the most vulnerable is everyone's responsibility</td>
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</table>

<table>
<thead>
<tr>
<th>Significance for Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students in Stage Four wonder about inequality and suffering in our world.</td>
</tr>
<tr>
<td>Transformative learning awakens students to the importance of human liberation and orthopraxis.</td>
</tr>
<tr>
<td>Enduring understanding provokes in students a desire to build the 'Kingdom on Earth as it is in Heaven', advocating particularly for the marginalised and the most vulnerable.</td>
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<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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</thead>
<tbody>
<tr>
<td>There are agencies in society that work for the Common Good</td>
<td>Year A Matthew 19: 16-30 The Rich Young Man Year B Mark 12: 41-44 The Widow’s Offering Year C Luke 14: 7-14 Humility and Hospitality</td>
<td>How do agencies in society work for the Common Good? What does it mean to live a Preferential Option for the Poor? How can Liberation, Subsidiarity and Participation work on a local level?</td>
<td>To understand the nexus between praying and living through praxis The Our Father</td>
</tr>
<tr>
<td>Principles of Catholic Social Teaching (CST): With particular focus on Preferential Option for the Poor, Subsidiarity and Participation</td>
<td>General 1 Corinthians 12: 1-11 Spiritual Gifts Deuteronomy 15: 7-11 Laws concerning the Sabbatical Year Catechism of the Catholic Church 2420 - 2423 Pastoral Constitution on the Church in the Modern World Gaudium et Spes (Joy and Hope) of</td>
<td>How can Subsidiarity and Participation (CST) be applied to Indigenous Australia? How does the media influence understanding and activism with regard to Economic Justice? How can The Our Father be lived in daily life?</td>
<td>To appreciate the teachings of Sacred Scripture and Tradition with regards to (CST) the Preferential Option for the Poor, Subsidiarity and Participation</td>
</tr>
<tr>
<td>Living The Our Father as the prayer for our time (orthopraxis) - 'On earth as it is in Heaven' Sacred Scripture and Tradition and the Preferential Option for the Poor Economic Justice for the Common Good The Preferential Option for the Poor, Liberation, Subsidiarity and Participation: my call to action (orthopraxis)</td>
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<td>To practise the Preferential Option for the Poor and Economic Justice in daily life</td>
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<tr>
<th>Pope Paul VI</th>
<th>(1973) 63</th>
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<tr>
<td>Encyclical Letter</td>
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<tr>
<td><em>Fratelli Tutti</em> (On Fraternity and Social Friendship) of Pope Francis</td>
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<td>(2020) 143</td>
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</table>
How do we make sense of our world?

"Great are the works of the LORD, they are studied by all who delight in them" Psalm 111:2

Stage Four – Year Seven or Year Eight
Learning Cycle Seven

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<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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<tbody>
<tr>
<td>The historical relationship between science and religion</td>
<td></td>
<td>What are the different and complementary ways science and religion study creation and reality?</td>
<td>To understand the nuances in the historical relationship between science and religious faith</td>
</tr>
<tr>
<td>Interpretations of creation, evolution, science and religion</td>
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<td>Is evolution a fact or a theory?</td>
<td>To appreciate the cultural and ideological constraints in the dialogue between science and religious faith</td>
</tr>
<tr>
<td>Science and the Care of the Common Home (CST)</td>
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<td>Is climate change a result of human activity?</td>
<td>To be active in our responsibility to Care for the Common Home (Catholic Social Teaching)</td>
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<tr>
<td>Sacred Scripture and Tradition and Care of the Common Home (CST)</td>
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<td>What does Sacred Scripture and Tradition say about Care of the Common Home?</td>
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<tr>
<td>Science, prayer and the gifts of the Holy Spirit and the wonders of creation</td>
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<td>Whose responsibility is Care of the Common Home?</td>
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<td>How is science a prayer?</td>
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<td>Year A Matthew 20: 1-16 The Labourers in the Vineyard</td>
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<td>Year B Mark 4: 26-29 The Parable of the Growing Seed</td>
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<td>Year C Luke 13: 18-19 The Parable of the Mustard Seed</td>
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<td>General Psalm 111: 1-10 Praise for God’s Wonderful Works</td>
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<td>Genesis 2: 1-25 Another Account of Creation</td>
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<td>Catechism of the Catholic Church 159</td>
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<tr>
<td>Encyclical Letter Laudato Si’ (Praise be to You) of Pope Francis (2015) 1-2</td>
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<tr>
<td>Encyclical Letter</td>
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<tr>
<td>Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 204</td>
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</tbody>
</table>
Is it right to fight for peace?

"Blessed are the peacemakers" Matthew 5:9

Stage Four – Year Seven or Year Eight
Learning Cycle Eight

Statement of Inquiry

Peace begins within the person and transcends our Will to Power

Significance for Learning

Students in Stage Four wonder about the celebration of the Eucharist, ‘living’ the Mass and the Promotion of Peace in our world.

Transformative learning awakens students to the correlation between inner and external peace.

Enduring understanding provokes students to explore the different dimensions of peace.

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<th>Essential Content</th>
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<th>Inquiry Questions Examples</th>
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</table>
| The correlation between inner and external peace | Year A  
Matthew 5: 1-12  
The Beatitudes | Is it right to fight?  
What is peace?  
How is peace more than the absence of war? | To understand the correlation between inner and external peace |
| War and Peace in Sacred Scripture | Year B  
Mark 6: 30-44  
The Feeding of the Five Thousand | How is the Eucharist an arbiter of peace in life and in our world? | To appreciate the Eucharist as Sacrament and life - sign and arbiter of peace in our world |
| Christian Tradition and the Just War Theory | Year C  
Love for Enemies | Why are peacemakers called ‘blessed’? | To be active in our daily life in the promotion of inner and external peace |
| Conflict and Reconciliation in our world today | General  
Micah 2: 1-11  
Social Evils Denounced | Is religion a movement for peace in the world? | |
| The Eucharist as the arbiter of peace (CST) | Catechism of the Catholic Church  
1397  
Encyclical of Pope John XXIII  
Pacem in Terris (Peace on Earth) (1963) 165 | What does Sacred Scripture say about the Promotion of Peace? | |
| Eucharistica: Sacrament of Life  
Building intentional faith communities for human flourishing | | What is the Just War Theory? | |
If I believe that Jesus is the Son of God, what impact could that have on my life?

"This is my Beloved Son, with whom I am well pleased, listen to him." Matthew 17:5

Stage Five – Year Nine or Year Ten
Learning Cycle One

Statement of Inquiry
The relevance of knowing and imitating Jesus as a way to enhance all human flourishing

Significance for Learning

Students in Stage Five wonder, in light of the revolutionary words and actions of Jesus, if it is right to challenge authority.

Transformative learning invites students to discern and interpret (Hermeneutics) the relevance and possible impact of Jesus for today.

Enduring understanding awakens students to the challenges and hope filled opportunities of following the way of Jesus (discipleship) in our Postmodern culture.

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<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td>The significance of the Hermeneutical Triad for understanding historical and contemporary texts</td>
<td>Year A Matthew 13: 1-23 The Parable of the Sower</td>
<td>What is the significance of the Hermeneutical Triad for understanding texts?</td>
<td>To explain the potential of the hermeneutical triad for an enhanced understanding of religious texts</td>
</tr>
<tr>
<td>Women and men who have thought and behaved counter-culturally and challenged authority for the Common Good</td>
<td>Matthew 5: 1-11 The Beatitudes</td>
<td>What are the characteristics of women and men who have acted counter-culturally for the Common Good?</td>
<td>To critique social, economic and political movements in the light of religious text</td>
</tr>
<tr>
<td>The narrative of Jesus, the revolutionary Christ</td>
<td>Year B Mark 10: 13-16 Jesus Blesses Little Children</td>
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<tr>
<td>The relevance of Jesus’ life and teachings for liberation and human flourishing in a Postmodern culture</td>
<td>Mark 12: 28-34 The First Commandment</td>
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<tr>
<td>The challenges, inclusivity and hope filled opportunities of living in the way of Jesus (contemporary discipleship)</td>
<td>Year C Luke 18: 18-29 The Rich Ruler</td>
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<td>General Matthew 17: 5 The Transfiguration</td>
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<td>Deuteronomy 18:18 Offerings for Priests and Levites</td>
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<tr>
<th>Catechism of the Catholic Church 1721</th>
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<td>Apostolic Exhortation Evangelli Gaudium (The Joy of The Gospel) of Pope Francis (2013) 113</td>
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<tr>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 47 - 48</td>
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</tbody>
</table>
What can we learn from Indigenous Spirituality for contemporary life in Australia?

"As water reflects the face, so one's life reflects the heart" Proverbs 27:19

Stage Five – Year Nine or Year Ten
Learning Cycle Two

Statement of Inquiry
The significance of Indigenous Spirituality to contemporary Australian life.

Significance for Learning
Students in Stage Five wonder about the increasing challenge to Indigenous culture and spirituality in the secular and globalised world.

Transformative learning awakens students to the relevance of the Dreaming to their lives.

Enduring understanding is an enhanced appreciation of the relationship between the Land, Sacramentality and Indigenous Spirituality.

Essential Content

<table>
<thead>
<tr>
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<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Indigenous Spirituality, care of the Common Home and respect for country</td>
<td>Year A Matthew 11: 25-30 Jesus thanks his Father</td>
<td>Can a non-Indigenous person engage in The Dreaming?</td>
<td>To enhance insight into the wonders and depths of Indigenous Spirituality</td>
</tr>
<tr>
<td>Indigenous Sacramentality and The Dreaming</td>
<td>Year B Mark 6: 6-13 The Mission of the Twelve</td>
<td>Why is Country significant for Indigenous Spirituality?</td>
<td>To appreciate the intrinsic link between Country and culture for Indigenous Spirituality</td>
</tr>
<tr>
<td>The Sacrament of Baptism and Eucharist in Indigenous Spirituality</td>
<td>Year C Luke 4: 16-19 Rejection of Jesus</td>
<td>What are some key characteristics of Indigenous Spirituality?</td>
<td>In the light of Catholic Social Teaching, to discern and respect the interdependency of History, environment and culture for nurturing spirituality</td>
</tr>
<tr>
<td>The Principles of Catholic Social Teaching (CST) and Indigenous Australians</td>
<td>General Ephesians 2: 19-22 God’s new Family</td>
<td>What is the relationship between Catholicism and Indigenous Spirituality?</td>
<td></td>
</tr>
<tr>
<td>The interdependency of History, environment and culture for nurturing spirituality</td>
<td>Proverbs 27: 19 Do not Boast about Tomorrow</td>
<td>How does Indigenous Spirituality enhance Catholic Sacramentality?</td>
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<td></td>
<td>Catechism of the Catholic Church 1212 Address of Pope John Paul II To The Aborigines And Torres Strait Islanders In Alice Spring (Australia), 29 November 1986</td>
<td>Why is respect for diversity and multiculturalism important in contemporary Australia?</td>
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<tr>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 148</td>
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Draft as at 15 October 2020
Is religion a force for good or evil in the world?

"Do not be overcome by evil but overcome evil with good" Romans 12:21

Stage Five – Year Nine or Year Ten
Learning Cycle Three

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<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</thead>
<tbody>
<tr>
<td>Characteristics of religious adherence for the promotion of Common Good and human flourishing</td>
<td>Year A Matthew 5: 1-26 Salt and Light Matthew 5: 33-48 Concerning Oaths Year B Mark 15: 6-16 Pilate hands Jesus over to be crucified Year C Luke 7: 18-30 Messengers from John the Baptist</td>
<td>What is good and evil? Would the world be better off without religion? Are all religions the same? Why be a Christian? What did Jesus teach about religion?</td>
<td>To outline the relevance and significance of Incarnational Spirituality in the life of Christian Adherents To recognise the significance of free will in human agency To discern the significance of religious adherence as a force for good and evil in the world</td>
</tr>
<tr>
<td>The free will distinction between faith, religion and spirituality</td>
<td>General Psalm 139:1-24 For the Director of Music for Davide John 1: 13-25 Jesus Cleanses the Temple Romans 12: 9-21 Marks of the True Christian Catechism of the Catholic Church 461 Encyclical Letter</td>
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<tr>
<td>Religion as a force for good and evil in the world</td>
<td>An Incarnational Spirituality as a foundation for religious adherence Jesus’ critique of religion Building Intentional Faith Communities</td>
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</tbody>
</table>
Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 237 - 238
Why is Care of our Common Home a moral imperative?

"And God saw everything that he had made, and behold, it was very good."
Genesis 1:31

Stage Five – Year Nine or Year Ten
Learning Cycle Four

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<tr>
<th>Statement of Inquiry</th>
<th>Significance for Learning</th>
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</thead>
<tbody>
<tr>
<td>Respecting the gift of creation in solidarity with the marginalised and the most vulnerable</td>
<td>Students in Stage Five wonder about the impact of their decisions on the environment. Transformative learning awakens students to the reality that their decisions with regard to care of the planet have moral implications. Enduring understanding, stewardship and ecological responsibility, is a question of conscience and a moral imperative, especially for citizens of G20 nations.</td>
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<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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<tbody>
<tr>
<td>Every person has a moral responsibility to respect and care for our common home</td>
<td>Year A Matthew 6: 22-26 Sound Eye, Serving Two Masters, Do Not Worry</td>
<td>How significant are the consequences of climate change?</td>
<td>To explain the moral imperative of ecological decision making for Christian adherents</td>
</tr>
<tr>
<td>Pope Francis advocates that the G20 have a particular moral imperative to ‘Care for the Common Home’</td>
<td>Year B Mark 13: 1-20 The Destruction of the Temple Foretold</td>
<td>Why is care of our common home a moral imperative?</td>
<td>To inform our conscience in the light of Sacred Scripture and Laudato Si’ in regard to care for our common home</td>
</tr>
<tr>
<td>Sacred Scripture teaching on the wonders of creation and the importance of stewardship</td>
<td>Year C Luke 15: 11-32 The Parable of the Lost Son</td>
<td>Why is Sacred Scripture and Laudato Si’ a wakeup call for our time?</td>
<td>To apply Catholic Social Teaching to the challenges of climate change, in particular for the marginalised and the most vulnerable</td>
</tr>
<tr>
<td>The Eight Principles of Catholic Social Teaching with regards to the Care of our Common Home</td>
<td>General Genesis 1: 31 Six Days of Creation and the Sabbath</td>
<td>How do the Eight Principles of Catholic Social Teaching inform and guide the current ecological crisis?</td>
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<tr>
<td>Indigenous Spirituality of the land enhances human flourishing</td>
<td>Genesis 2: 4-25 Another Account of the Creation</td>
<td>How are young people leading the debate on care for the common home?</td>
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<tr>
<td>The role of Intentional Faith Communities and ‘Care of the Common Home’</td>
<td>1 Corinthians 4: 1-3 The Ministry of the Apostles</td>
<td>Why do the G20 have a particular moral obligation to care for the common home?</td>
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<tr>
<td>Celebrations of the Anniversary of Encyclical Letter <em>Laudato Si'</em></td>
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<tr>
<td>Post-Synodal Apostolic Exhortation <em>Querida Amazonia</em> Of The Holy Father Francis To The People Of God And To All Persons Of Good Will (2020)</td>
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</table>
What is the relationship between dignity, sexuality, love and Human Flourishing?

"So, glorify God in your body" 1 Corinthians 6:20

Stage Five – Year Nine or Year Ten
Learning Cycle Five

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<tr>
<td>Sexuality, grace and human flourishing</td>
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**Significance for Learning**

Students in Stage Five wonder about the interconnectivity between identity, dignity, sexuality and human flourishing.

Transformational learning is to awaken students to an understanding of their sexuality as a graced gift from God.

Enduring understanding acknowledges our own sexuality, whilst respecting sexual identities as an essential attribute to human flourishing.

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<td>The relationship between identity, sexuality and human flourishing</td>
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<tr>
<td>Human dignity and sexuality</td>
<td>Year A Matthew 19: 1-11 Teaching about Divorce</td>
<td>What are the Church’s teachings on sexuality?</td>
<td>To develop an understanding that human sexuality is a graced gift from God to enhance human flourishing</td>
</tr>
<tr>
<td>Sexuality is a graced gift from God</td>
<td>Matthew 5: 27-28 Concerning Adultery</td>
<td>How does social media construct sexual identity?</td>
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<tr>
<td>Unmerited Grace and human flourishing</td>
<td>Year B Mark 10: 1-13 Teaching about Divorce</td>
<td>How do we recognise sexuality as a graced gift from God?</td>
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<tr>
<td>Trinitarian faith and reading Sacred Scripture on sexuality</td>
<td>Year C Luke 16: 1-10 The Parable of the Dishonest Manager</td>
<td>How is sexuality an expression of personhood (who I am)?</td>
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<tr>
<td>Sexuality, vice and virtue</td>
<td>Luke 11: 33-34 The Light of the Body</td>
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<tr>
<td>Social media, exploitation and respecting sexual identity</td>
<td><strong>General</strong> Genesis 1:27 The Beginning</td>
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<td>1 Corinthians 6: 20 Glorifying God in the Body</td>
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<td>Romans 7: 13-20 The Inner Conflict</td>
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<td>Catechism of the Catholic Church 357</td>
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<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020) 95</td>
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</table>
## Are there conflicts that dialogue and encounter can't resolve?

"Then people will come from east and west, from north and south, and will eat in the kingdom of God." Luke 13:29

**Stage Five – Year Nine or Year Ten**

**Learning Cycle Six**

### Statement of Inquiry

Receptive listening to the voice of the other opens our world to insight and encounter

### Significance for Learning

Students in Stage Five wonder about conflict resolution and becoming the voice of the voiceless.

Transformational learning awakens students to the methods and potential of dialogue and encounter.

Enduring understanding awakens students to their potential through dialogue and encounter to become the voice of the voiceless.

### Essential Content

<table>
<thead>
<tr>
<th>Topic</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion as cause and remedy of human conflict</td>
<td>Year A Matthew 23: 1-12 Jesus Denounces Scribes and Pharisees</td>
<td>Why is the Will to Power the source of conflict?</td>
<td>To explain why religion is paradoxically a source of human conflict and resolution</td>
</tr>
<tr>
<td>Examples of religious conflict through history</td>
<td>Year B Mark 3: 31-35 The True Kindred of Jesus</td>
<td>What are some examples of religious conflict in history?</td>
<td>To understand the purpose and methods of Receptive Ecumenism and interfaith relations</td>
</tr>
<tr>
<td><strong>Jesus as Eucharist: source and summit of encounter</strong></td>
<td>Luke 13: 22-30 The Narrow Door</td>
<td>What is Receptive Ecumenism?</td>
<td></td>
</tr>
<tr>
<td><strong>Receptive Ecumenism (the gift of each other) for Christian Unity</strong></td>
<td>General Joel 2:32 An Army of Locusts</td>
<td>What is the purpose of interfaith relations?</td>
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</tr>
<tr>
<td><strong>The purpose and methods of Interfaith Relations</strong></td>
<td>Ephesians 4: 1-16 Unity in the Body of Christ</td>
<td>What are some examples of conflict and resolution in Sacred Scripture?</td>
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<td></td>
<td>Catechism of the Catholic Church 842</td>
<td>How does dialogue and encounter foster respect for diversity?</td>
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<td></td>
<td>Declaration on the Relation of the Church to Non-Christian Religions Nostra Aetate (In</td>
<td>In what ways can we be the voice of the voiceless?</td>
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<td>Our Time) by Pope Paul VI (1965)</td>
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<tr>
<td>Encyclical Letter Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis (2020)</td>
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</tbody>
</table>
Is the ‘Universal Call to Holiness’ realistic?

"Blessed are the meek, for they will inherit the earth" Matthew 5:5

Stage Five – Year Nine or Year Ten
Learning Cycle Seven

Statement of Inquiry

Discernment of conscience, the role of the Holy Spirit and human flourishing

Significance for Learning

Students in Stage Five wonder about the relevance of service in the ‘Universal Call to Holiness’.

Transformational learning awakens students to the significance of discernment, conscience and the role of the Holy Spirit.

Enduring understanding encourages students to gain insight into vocation for human flourishing.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</tr>
</thead>
<tbody>
<tr>
<td>The contrast between a job and vocation</td>
<td>Year A Matthew 10: 35-45 The Request of James and John</td>
<td>What are key attributes of heroic leaders?</td>
<td>To develop an understanding of the significance of discernment and vocation for human flourishing</td>
</tr>
<tr>
<td>Exploration of the meaning and relevance of holiness</td>
<td>Year B Mark 12: 18-34 Question about the Resurrection</td>
<td>Who can be a saint?</td>
<td>To appreciate that the ‘Universal Call to Holiness’ is inclusive</td>
</tr>
<tr>
<td>Discernment and an informed conscience as gifts of the Holy Spirit</td>
<td>Year C Luke 14: 1-14 Jesus at a Pharisee’s House</td>
<td>What is holiness in modern life?</td>
<td></td>
</tr>
<tr>
<td>Holiness, Prophets and Heroic Leaders in Sacred Scripture</td>
<td>General Exodus 20: 1-26 The Ten Commandments</td>
<td>What is a true and false prophet?</td>
<td></td>
</tr>
<tr>
<td>Vocation and the ‘Universal Call to Holiness’</td>
<td>Matthew 5: 1-11 The Beatitudes</td>
<td>How do we recognise our own prophetic voice of conscience?</td>
<td></td>
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<tr>
<td>Contemplation on action and action on contemplation</td>
<td>Catechism of the Catholic Church 1830 - 1832</td>
<td>What are the Sacraments at the Service of Communion?</td>
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<td></td>
<td>Apostolic Exhortation Gaudete et Exultate (Rejoice and be Glad) of Pope Francis (2018) 1 &amp; 47</td>
<td>How do we discern what our vocation might be?</td>
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<td>Dogmatic Constitution of the Church</td>
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<tr>
<td><em>Lumen Gentium</em> (Light of the Nations) of Pope Paul VI (1965) 5</td>
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</tbody>
</table>
# Why should I pray?

"Then you will call upon Me and go and pray to Me, and I will listen to you"

Jeremiah 29:12

## Stage Five – Year Nine or Year Ten

### Learning Cycle Eight

### Statement of Inquiry

The significance of prayer in discerning my relationship with God and neighbour

’So I pray, so I believe, so I live’

### Significance for Learning

Students in Stage Five wonder about the benefits of prayer in modern life.

Transformational learning encourages students to discern an Incarnational Spirituality nurtured by prayer, faith and action.

Enduring understanding is that prayer builds a relationship with God and our neighbour - contemplation on action and action on contemplation.

### Essential Content

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
</tr>
</thead>
<tbody>
<tr>
<td>The significance and variety of public and private prayer in world religions</td>
<td>Year A Matthew 6: 6-13 Way to Pray</td>
<td>What is prayer?</td>
<td>To comprehend the significance of faith and reciprocity for prayer</td>
</tr>
<tr>
<td>Ways of praying</td>
<td>Matthew 17: 1-13 Transfiguration</td>
<td>Is praying like making a wish?</td>
<td>To appreciate that prayer and Incarnational Spirituality enhance human flourishing</td>
</tr>
<tr>
<td>The <em>Lex Orandi</em> axiom</td>
<td>Year B Mark 14: 32-42 Jesus Prays in Gethsemane</td>
<td>How does prayer build a relationship with God and neighbour?</td>
<td>To practice a variety of prayer to develop a relationship with God and neighbour</td>
</tr>
<tr>
<td>Prayer in Sacred Scripture - <em>The Our Father and the Psalms</em></td>
<td>Mark 6: 5-13 A Prophet Without Honour</td>
<td>What do Hebrew Scriptures teach us about prayer?</td>
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<tr>
<td>An <em>Incarnational Spirituality</em></td>
<td>Year C Luke 11: 1-8 The Lord’s Prayer</td>
<td>How did Jesus teach us to pray?</td>
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</tr>
<tr>
<td><em>General</em></td>
<td>General Jeremiah 29: 12 Jeremiah’s Letter to the Exiles in Babylon</td>
<td>What is an Incarnational Spirituality?</td>
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<td></td>
<td>Isaiah 26: 3 A Song of Praise</td>
<td>Am I ready to change the world?</td>
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<td></td>
<td>Philippians 4: 1-9 Exhortations</td>
<td>How is an active prayer life a prerequisite for human flourishing?</td>
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</tbody>
</table>
Is it possible to be a person of faith in Postmodern culture?

"Your faith might rest not on human wisdom but on the power of God" 1 Corinthians 2:5

Stage Six – Year Eleven or Year Twelve
Learning Cycle One

Statement of Inquiry

Forming a sense of belonging and personal identity in Postmodern culture to enhance human flourishing

Significance for Learning

Students in Stage Six wonder about the possibility and authenticity of faith in Postmodern culture.

Transformative learning encourages the exploration of a ‘theology of hope’ for faith formation, belonging and identity.

Enduring understanding nurtures the Transcendental Precepts to advance a ‘theology of hope’ for human flourishing.

Essential Content

<table>
<thead>
<tr>
<th>Foundational Ways of Knowing</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
<th>Learning Expectations</th>
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<tbody>
<tr>
<td>The characteristics of Postmodern Culture:</td>
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<tr>
<td>Theology of Hope and human flourishing</td>
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<tr>
<td>Thinking the faith (Lex Orandi est Lex Credendi, Lex Vivendi) in Postmodern Culture</td>
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<tr>
<td>Year A Matthew 9: 2-8 Jesus Heals a Paralytic</td>
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<td>Who am I (know thyself)?</td>
<td>To understand the opportunities and challenges of being a person of faith in Postmodern Culture</td>
</tr>
<tr>
<td>Year B Mark 11: 22-24 The Lesson from the Withered Fig Tree</td>
<td></td>
<td>What are the characteristics of Postmodern Culture?</td>
<td>To affirm existential wondering and make faith meaningful through hope, faith and love</td>
</tr>
<tr>
<td>Year C Luke 17: 1-10 Some Sayings of Jesus</td>
<td></td>
<td>What are the opportunities and challenges of living in a Postmodern Society?</td>
<td>To practise the Transcendental Precepts enhancing a respect for difference in our contemporary context particularly towards the marginalised and the most vulnerable</td>
</tr>
<tr>
<td>General 1 Corinthians 2: 5 Proclaiming Christ Crucified</td>
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<td>What is a monocultural world view?</td>
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<td>John 15: 9-12 Jesus the True Vine</td>
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<td>Is Atheism a religion?</td>
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<tr>
<td>Proverbs 3: 5-6 Admonitions to Trust and Honour God</td>
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<td>Is it possible to know God?</td>
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<tr>
<td>Isaiah 43: 2-3 Restoration and Protection Promised</td>
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<td>Why be a Christian?</td>
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<td>Is faith a prerequisite for human flourishing?</td>
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<td><strong>Catechism of the Catholic Church</strong> 2090</td>
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<td>Encyclical Letter <em>Fratelli Tutti</em> (On Fraternity and Social Friendship) of Pope Francis (2020) 30</td>
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</tbody>
</table>
### Statement of Inquiry

Discernment as a means of *being* attentive, intelligent, responsible and responsible (Transcendental Precepts)

### Significance for Learning

Students in Stage Six wonder about how they can authentically live out their faith in daily life.

Transformative learning awakens students to the possibilities of God’s grace for *being*, seeing and loving.

Enduring understanding offers insight into the significance of contemplation on action and action on contemplation to enhance human flourishing.

<table>
<thead>
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<th>Essential Content</th>
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<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td><strong>Authenticity and human flourishing</strong></td>
<td><strong>God’s Grace</strong></td>
<td><strong>Hope, Love and Joy</strong></td>
<td>To discern (SEE) the significance of contemplation on action and action on contemplation</td>
</tr>
<tr>
<td><strong>Being, seeing and loving</strong></td>
<td><strong>Contemplation on action and action on contemplation</strong></td>
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</tbody>
</table>
## Statement of Inquiry

Authentic relationships are essential for human flourishing

### Significance for Learning

Students in Stage Six wonder about the significance of love, sex and social media.

Transformative learning awakens students to discerning the attributes of an authentic relationship.

Enduring understanding nurtures attentiveness to the transcendent and the place of self-transcendence for human flourishing.

<table>
<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
<th>Inquiry Questions Examples</th>
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</thead>
</table>
| The attributes of authentic and inauthentic relationships in the Contemporary Digital Epoch | **Year A**  
Matthew 5: 14 - 16  
Salt and Light | Why is self-transcendence a theological question? | To understand the difference between an authentic and inauthentic relationship |
| | **Year B**  
Mark 10: 17-31  
The Rich Man | What are the advantages and disadvantages of the digital age on relationships? | To awaken students to self-transcendence as a prerequisite to authentic relationships |
| | **Year C**  
Luke 6: 46-49  
Heaters and Doers | What influence does social media have on our relationships? | To engage in authentic relationships to enhance Human Flourishing |
| | **General**  
1 John 3: 18  
More on Love and Hatred | How do we recognise an authentic life partner? | |
| | | What does Sacred Scripture and Tradition teach on love and sex in the digital age? | |
| | | What is the difference between screen time and real time encounter? | |
| | | Is an authentic relationship possible without self-transcendence? | |

Truth, relationships and human flourishing

Self-transcendence and authentic relationships

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Draft as at 15 October 2020
Encyclical Letter
Fratelli Tutti (On Fraternity and Social Friendship)
of Pope Francis
(2020) 166
What is the relationship between Indigenous Spirituality, our Common Home and Human Dignity?

"The Lord is the maker of them all" Proverbs 22:2

Stage Six – Year Eleven or Year Twelve
Learning Cycle Four

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<td>Indigenous Spirituality, human flourishing and Care for our Common Home</td>
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</table>

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<thead>
<tr>
<th>Significance for Learning</th>
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<tbody>
<tr>
<td>Students in Stage 6 wonder about recognition of Indigenous peoples, Human Dignity and Care of our Common Home.</td>
</tr>
<tr>
<td>Transformational learning awakens students to the relationship between land, presence and indigenous spirituality.</td>
</tr>
<tr>
<td>Enduring understanding encourages students to appreciate insights from Indigenous Spirituality and comprehend their relevance to contemporary life in Australia.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Essential Content</th>
<th>Sacred Scripture and Tradition</th>
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<tbody>
<tr>
<td>Indigenous Spirituality and a Sacramental Vision of Reality</td>
<td>Year A Matthew 16: 13-20 Peter's Declaration about Jesus</td>
<td>What is Indigenous Spirituality?</td>
<td>To receive insight from Indigenous Peoples with regard to Spirituality and Care of our Common Home</td>
</tr>
<tr>
<td>‘Dreaming’ in relation to Care of the Common Home</td>
<td>Year B Mark 12: 13-17 The Questions About Paying Taxes</td>
<td>Can white people dream?</td>
<td>To acknowledge the contribution and significance of Indigenous Peoples for understanding Australian spirituality</td>
</tr>
<tr>
<td>Sacred Scripture, Tradition and Care of our Common Home</td>
<td>Year C Luke 18: 18–30 The Rich Ruler</td>
<td>Is there a connection between Christian Sacraments and Indigenous Sacramentality?</td>
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<tr>
<td>Theological, Political and Economic Advocacy for Indigenous Recognition and Care for our Common Home</td>
<td>General Proverbs 22: 2 The Lord is Maker of Them All</td>
<td>Should Australia change its Constitution to recognise Indigenous Peoples?</td>
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<td></td>
<td>1 Corinthians 12: 12-13 One Body with Many Members</td>
<td>What can we learn from Sacred Scripture and Tradition with regard to Care of our Common Home?</td>
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<td></td>
<td>Catechism of the Catholic Church 2426</td>
<td>Is Christian and Indigenous Spirituality compatible?</td>
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<tr>
<td><strong>The Heart of our Country - Dignity and justice for our Indigenous sisters and brothers</strong></td>
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<td>Encyclical Letter <em>Laudato Si</em>' (Praise be to You) of Pope Francis (2015)</td>
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<td>Post-Synodal Apostolic Exhortation <em>Querida Amazonia</em> Of The Holy Father Francis To The People Of God And To All Persons Of Good Will (2020)</td>
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Is one religion as good as any other?
"Maintain the unity of the Spirit and the bond of peace" Ephesians 4:3

Stage Six – Year Eleven or Year Twelve
Learning Cycle Five

<table>
<thead>
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<tr>
<td>The purpose and possibility of Receptive Ecumenism and Interfaith Relations in our home, school and wider community</td>
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<tr>
<th>Significance for Learning</th>
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<tbody>
<tr>
<td>Students in Stage Six wonder about engaging in religious dialogue without compromising the integrity of one's own faith tradition.</td>
</tr>
<tr>
<td>Transformative learning awakens students to the paradox and potential of dialogue and interfaith relations.</td>
</tr>
<tr>
<td>Enduring understanding is the importance of Receptive Ecumenism and Interfaith Relations for Multiculturalism within a Postmodern context.</td>
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<tbody>
<tr>
<td>The attributes and possibilities of Interfaith Dialogue</td>
<td>Year A Matthew 1: 1-17 The Genealogy of Jesus the Messiah</td>
<td>What are Monotheism and Polytheism?</td>
<td>To evaluate competing claims for Truth and authentic Interfaith Relations</td>
</tr>
<tr>
<td>Sacred Texts and world faiths</td>
<td>Year B Mark 7: 24-30 The Syrophoenician Woman’s Faith</td>
<td>What is the story of the Abrahamic traditions?</td>
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<tr>
<td>Sacred Scripture and the descendants of Abraham</td>
<td>Year C Luke 11: 5-8 Perseverance in Prayer</td>
<td>What is the significance of religious differences and commonalities?</td>
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<tr>
<td>Critical analysis to claims to Truth: faith, religion, politics, history and ideology</td>
<td>General Zechariah 14:9 The Lord Comes and Reigns</td>
<td>Is Proselytism a force for good or ill?</td>
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<tr>
<td>Proselytism, Receptive Ecumenism and Interfaith Dialogue</td>
<td>Ephesians 4: 1-6 Unity in the Body of Christ</td>
<td>How do Christians engage authentically in Interfaith Dialogue while holding firm to belief in the Incarnation?</td>
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<tr>
<td>A Sacramental Vision of Reality for human flourishing</td>
<td>Galatians 3: 28 The Purpose of the Law</td>
<td>Is religion an ideology?</td>
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<td></td>
<td>Catechism of the Catholic Church 106</td>
<td>How do we live a sacramental reality?</td>
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Draft as at 15 October 2020
| Speech of the Holy Father Pope John Paul II at the Arrival Ceremony Cairo 2000 |

**Draft as at 15 October 2020**
### Statement of Inquiry

We seek to understand Good and Evil through the lens of Mystery, Myth and Metaphor

### Significance for Learning

Students in Stage 6 wonder how to understand and respond to Good and Evil.

Transformational learning challenges students to critique Mystery, Myth and Metaphor in the lifelong quest for insight and human flourishing.

Enduring understanding encourages students to reason paradox in the light of faith.

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<tbody>
<tr>
<td>The complexity of knowing Good and Evil</td>
<td>Year A Matthew 4: 1-11 The Temptation of Jesus Year B Mark 12: 1-12 The Parable of the Wicked Tenants Year C Luke 13: 22-30 The Narrow Door</td>
<td>What is Theodicy? Why do bad things happen to good people? Is Myth and Truth a contradiction in terms? What is the difference between natural Evil and Moral Evil? What is the juxtaposition between certainty, religious faith and paradox?</td>
<td>To critique Theodicy and draw conclusions about why bad things happen to good people To discern the significance of communicating and engaging in Christian Apologetics To be an agent for Good in a complex and continuously changing world through living the Transcendental Precepts: Being Attentive, Intelligent, Reasonable, Responsible</td>
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<tr>
<td>Christian Apologetics</td>
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<tr>
<td>Theodicy (Why does God allow bad things to happen to good people)</td>
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<tr>
<td>Living beyond the paradox and human flourishing</td>
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</table>
How does solidarity and subsidiarity deepen our faith in the Gospel of Jesus Christ?

"You shall open wide your hand to your brother and sister, to the needy and to the poor" Deuteronomy 15:11

Stage Six
Learning Cycle Seven

Statement of Inquiry

Hopeful to live in solidarity with the marginalised and the most vulnerable

Significance for Learning

Students in Stage Six wonder how they can respond to the needs of those on the margins.

Transformative learning motivates students to respond with theological hope, in solidarity and subsidiarity, to the needs of the marginalised and the most vulnerable to enhance human flourishing.

Enduring understanding inspires students to be witnesses to the Gospel in the digital, social, economic and political realities of our time.

<table>
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<th>Inquiry Questions Examples</th>
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<tbody>
<tr>
<td>Poverty and marginalisation</td>
<td>Year A Matthew 11: 28-30 Jesus Thanks His Father</td>
<td>Who are the marginalised?</td>
<td>To understand the potential of Christian Social Teaching with regard to Solidarity and Subsidiarity as a means to enhance human flourishing</td>
</tr>
<tr>
<td>Solidarity and Subsidiarity</td>
<td>Matthew 19: 16-30 The Rich Young Man</td>
<td>What does it mean to be on the periphery?</td>
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</tr>
<tr>
<td>Sacred Scripture, Liberation and human flourishing</td>
<td>Year B Mark 6: 30-44 Feeding the Five Thousand</td>
<td>Who has a voice in society?</td>
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<td>Year C Luke 4: 16-19 Rejection of Jesus at Nazareth</td>
<td>What is Liberation theology?</td>
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<td>General 2 Samuel: 12: 1-15 Nathan Condemns David</td>
<td>Do we need the Church?</td>
<td>To empathise with the marginalised and most vulnerable</td>
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<tr>
<td>Being the voice of the voiceless</td>
<td>1 John 3: 11-24 Love One Another</td>
<td>Is religion a movement of human liberation?</td>
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<td></td>
<td>Deuteronomy 15: 7-11 Laws concerning the Sabbatical Year</td>
<td>How do intentional faith communities respond to those on the margins?</td>
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</tbody>
</table>

Draft as at 15 October 2020
| **Catechism of the Catholic Church**<br>1741 |
| **Encyclical Letter**<br>Fratelli Tutti (On Fraternity and Social Friendship) of Pope Francis<br>(2020) 114 - 117 |
Stage Two: Year Three and Year Four

Insights

Stage Two Learning Cycle One

What is a Sacrament?

Learning Expectations:

To understand the power of the Holy Spirit in the Sacraments
To appreciate the gift of God's unconditional grace in and through the Sacraments and Sacramentality
To be signs and symbols of God's grace in the world

Essential Content and Insights:

Signs and symbols represent an invisible reality
- The meaning and purpose of signs and symbols in daily life
- The meaning and purpose of signs and symbols in the Church: Sacramentality as an insight into God’s love
- The meaning and purpose of signs and symbols in the Sacraments

God's grace, through the Holy Spirit, is present in and through the Sacraments
- Exploration of Grace: meaning and significance in daily life

Sacraments and Sacramentality are a gift from God
- Sacraments as joyous gift
- Sacramentality: “wonder and awe” as Gift of the Holy Spirit
- Sacramentality in our world today

Sacraments nourish the life and integrity of an intentional faith community
- Sacraments in our Intentional Faith Community

We can be signs and symbols of God's grace in our world
- Sharing how we are signs and symbols of God’s grace in the world
Stage Two Learning Cycle Two

How is God present in my life?

Learning Expectations:

To understand the relationship between the Father, Son and Holy Spirit

To appreciate the role of the Holy Spirit in guiding and shaping human activity in our world

To appreciate the gifts and insights of the Holy Spirit in informing our conscience and in shaping our lives

Essential Content and Insights:

People find faith in a variety of ways

- Contrasting secular and religious understandings of faith eg: Having faith in parents, friends and relationships
- Insights into the virtues and the relationship between them eg: Faith, hope, love, courage

God is present in the world

- The variety of ways God is present eg: God is Love, God in our neighbour, God in the poor and the marginalised

Relationship between Father, Son and Holy Spirit (The Creed)

- The Trinitarian formula for faith in God: Go to God The Father through Jesus with the Holy Spirit

The Holy Spirit can guide and shape our lives

- The Holy Spirit is active in the world through my actions

The gifts and insights of the Holy Spirit guide our decision making

- The Gifts of the Holy Spirit and human flourishing
Stage Two Learning Cycle Three

Who are our Heroes?

Learning Expectations:

To understand the connection between: heroic, saintly, virtue and everyday life

To appreciate their call to live a life of holiness and how this can be achieved

To apply the virtues to everyday life to help others to flourish

Essential Content and Insights:

Heroes can be found in everyday life
   ● Examples of contemporary heroes

Sacred Scripture has many heroes who overcame hardship and adversity
   ● Heroes in Scripture eg: Moses, David, Joseph, Job, Mary, Joseph, Mary Magdalene, Centurion

To be a disciple of Jesus requires heroic virtue (Cardinal and Theological)
   ● Exploration of the virtues in relation to being a hero
   ● Heroic attributes and the connection to human flourishing

People respond to the 'call to holiness' in everyday life
   ● Saints in everyday life
   ● In enhancing the flourishing of others, we ourselves Flourish

All people are called to holiness through living the virtues in words and actions
   ● We can all be heroes by living the virtues
   ● Being heroic through living the virtues in daily life
Stage Two Learning Cycle Four

Why are people Hungry in a world full of plenty?

Learning Expectations:

To understand the relationship between the Passover and the Eucharist: The Rite

Eucharistia: the life

To appreciate the causes and extent of injustice in the world and attempts to overcome

To understand that to receive the gift of Eucharist requires a response to the injustices in our world

Essential Content and Insights:

A shared meal, breaking bread together, builds intentional faith communities

● The significance of Eucharistia (giving thanks and building fellowship)

There are broken communities in the world where suffering and hardship is a cruel reality of life

● The paradox of giving thanks in a world of suffering and hardship

The Hebrew Scriptures and the Passover

● The Eucharist as the Sacrament of liberation and human flourishing

Jesus through the Eucharist, is the bread of life, sustaining and nourishing us

● ‘Knowing’ Jesus

● Jesus and human flourishing (miracles and parables)

To love another person is to see the face of God

● God in a face to face relation (Imago Dei)

We are called to live the Eucharist in daily life through our words and actions

● Practicing the Virtues
Stage Two Learning Cycle Five

**Why do people sometimes do the wrong thing?**

**Learning Expectations:**

To understand the teachings of Sacred Scripture and Tradition on an informed conscience

To appreciate our words and actions have consequences in our daily life

To live our life through the lens of an informed conscience

**Essential Content and Insights:**

We all have the free will to act or not to act in a responsible way

- The Significance of free will
- *Being Human*
- Free will as an attribute to human flourishing

Words and actions have consequences

- Kind and hurtful words and actions
- Cause and effect

Discerning an informed conscience

- The role of an informed conscience

Sacred Scripture helps form our conscience within the context of an intentional faith community

- Actions and Consequences of conscience in the Hebrew Scriptures eg: Moses, David, Job
- Jesus’ words and actions
- Mary’s words and actions
- Mary Magdalene’s words and actions
- Peter words and actions

Our words and actions have the potential to promote human flourishing

- Individual, communal and social words and actions that promote human flourishing
Stage Two Learning Cycle Six

How am I merciful in my daily life?

Learning Expectations:

To understand the distinction between justice and mercy
To appreciate the significance of forgiveness and reconciliation as signs of God’s love and mercy
To respond authentically in daily life to our innate sense of justice and mercy

Essential Content and Insights:

The importance of forgiveness and justice for human flourishing
  ● Forgiveness and human flourishing
  ● Justice, mercy and revenge and human flourishing

Jesus’ teachings on forgiveness and mercy
  ● Jesus’ Miracles and Parables

Pope Francis and the Corporal Works of Mercy
  ● The Seven Corporal Works of Mercy

Sacred Scriptures give us insight into the Sacraments of Penance and Reconciliation
  ● Relationship between the Hebrew Scriptures (eye for an eye) and the Great Commandment

The Sacrament of Penance and Reconciliation brings us closer to God and neighbour
  ● Penance and Reconciliation in daily life
  ● The Sacramental Rite of Penance and Reconciliation

There are many ways to receive the gift of God’s mercy
  ● Responding authentically to our innate sense of social Justice
Stage Two Learning Cycle Seven

How do we live on prayer?

Learning Expectations:

To understand the significance of communication for building and sustaining authentic relationships

To appreciate scriptural insights into prayer

To experience prayer through encounter, reciprocity and praxis

Essential Content and Insights:

There are many ways to communicate using words and actions

- Communication: verbal and non-verbal

We learn about prayer from the Hebrew Scriptures

- Examples of Prayer in the Hebrew Scripture (eg: Moses prayer for liberation from slavery)

Jesus taught us many different ways to pray including The Our Father

- The meaning of The Our Father

Through prayer individuals can open their mind and heart to God through praise, thanksgiving, petition

- Prayer as a way of being, formulaic, ritual and a way of living
- Different forms of prayer

Prayer requires encounter, reciprocity and praxis

- Living and praying The Our Father in daily life
- The Our Father as a Sacramental Vision of Reality
Stage Two Learning Cycle Eight

**How is Jesus both God and Man?**

**Learning Expectations:**

To understand the hope filled significance of the Life, Death and Resurrection of Jesus Christ

To be awakened to a relationship with God through the Incarnation, inviting Jesus into our life’s journey

To show appreciation of family and friends who walk with us on our life journey in building the ‘Kingdom of God on earth as it is in Heaven’

**Essential Content and Insights:**

Life is a journey of joy and sadness accompanied by the love of our family and friends

- Life stories
- Companions on the life journey

The Hebrew Scriptures and examples of hope in life journeys

- Eg: Moses, King David, etc

Jesus had family and friends who accompanied him on his life journey

- The people who accompanied Jesus both friend and enemy

Jesus Christ is both God and Man (Incarnational Spirituality)

- Jesus’ Life, Death and Resurrection
- Making Christ real (en-fleshed) in everyday life

Christians believe that Jesus Christ is the pathway to human flourishing – Historical and Eschatological

- Jesus’ Mission: to proclaim the Kingdom of God. ‘On earth as it is in Heaven’
- Our role in building the ‘Kingdom on earth as it is in Heaven’
Stage Three: Year Five and Year Six

Insights

Stage Three Learning Cycle One

What is my existential purpose in life?

Learning Expectations:

To understand the diverse and interrelated Ways of Knowing

To appreciate how the gifts of the Holy Spirit relate to everyday life and human flourishing

To realise I can flourish when applying my gifts and talents to enhance the lives of others

Essential Content and Insights:

Ways of Knowing (Epistemology: How do you know?)

- The study of how we know
- Assess claims and competing claims for Truth
- Reason, empiricism, emotivism, intuition and experience

Every person is challenged to discover their reason for being, which is a prerequisite for human flourishing

- Distinguish between ‘subject’ and ‘object’ with regards to the human person and historical reality

Sacrament of Confirmation and God's Grace

- Unmerited Grace and the Sacraments

The Gifts of the Holy Spirit empower young people to be attentive and responsive to their concrete reality

- An exploration of the Gifts and their relevance for contemporary life

Conscience as the mind of God in the heart of humanity

- Attributes of an informed conscience
- Duty and conscience

All people are born for a particular existential purpose and when we discover that purpose we begin to flourish

- Insights into the historical (concrete reality) and transcendent (self and The Transcendent) understanding of human flourishing
Stage Three Learning Cycle Two

**Why do bad things happen to good people?**

**Learning Expectations**

- To understand the scriptural responses to suffering and the stories of love and hope
- To understand the significance of Salvation History
- To respond appropriately to the suffering of others and be examples of love and hope in daily life

**Essential Content and Insights**

- All human beings experience suffering and hardship
  - Origins and causes of suffering and hardship

- Out of suffering and hardship great hope produces great love
  - The importance of being loved unconditionally (eg: Viktor Frankl)

- Sacred Scripture witnesses to hope and the power of love in overcoming pain and suffering
  - Explorations of Sacred Scripture in relation to understanding human suffering

- The role of Christ's Passion, Death and Resurrection in Salvation History
  - Jesus’ overcoming the power of death and human suffering by his sacrifice on the cross

- The Christian response to suffering: Prayer, Liturgy and Sacraments
  - The Sacraments of Healing
  - Our responsibility and potential to overcome suffering in daily life (home and school)

- Examples of love that bring hope in our world
  - Young people as the messengers of hope in our world
Stage Three Learning Cycle Three

How do we find hope and joy?

Learning Expectations
To understand Sacred Scripture with regard to hope, joy and human flourishing
To appreciate the nexus between hope and joy for human flourishing
To respond empathetically to the aspirational hopes and joys of others, in particular the marginalised and the most vulnerable

Essential Content and Insights
Hope and joy (theological) are central to human flourishing
- Insights into human flourishing (Historical and Transcendent)
- The theology (faith seeking and understanding) of hope and joy
- The opposite of hope and joy

The teachings of Sacred Scripture and Tradition on hope and joy are inspirational for contemporary life
- The Good News as a source of hope and joy
- The Good News as an antidote to scepticism and alienation

The Sacraments on hope and joy
- God’s grace gifts hope and joy

Reading and praying with the Sacred Scriptures as a means of deepening an individual's relationship with God.
- An invitation to hope and joy (flourishing) through our participation in the Good News

Sacred Scriptures offer guidance for discernment, decisions, transformation and human flourishing
- Using Sacred Scripture as a guide to personal discernment

Working for (Faith in Action) the hope and joy of others, in particular, the marginalised and the most vulnerable
- The responsibility to be hopeful and joyous
- To share the Good News in our daily life
Stage Three Learning Cycle Four

What are the challenges and opportunities of interfaith relations?

Learning Expectations
To understand the challenges and opportunities that derive from interfaith and ecumenical relations
To appreciate the implications of the teachings of Jesus on religious, ethical and cultural diversity
To respond to the challenges and opportunities of ecumenical and interfaith relations

Essential Content and Insights

The diversity of religion in the Diocese of Parramatta
- The facts, data, statistics and contextual reality of who we are

The teachings of Jesus on religious, ethical and cultural diversity
- Examination of Jesus teachings on diversity

The importance of prayer for nurturing religious faith and practice
- Contemplation on action and action on contemplation
- Prayer as a guide to action (Lex Orandi Axiom)

The teaching of the Catholic Church on Receptive Ecumenism and Interfaith Relations
- Principles and objectives of Receptive Ecumenism
- Dialogue and encounter in Interfaith Relations

The importance of faith for human flourishing
- Historical and Transcendent dimensions of human flourishing
Stage Three Learning Cycle Five

What does it mean for humans to think about their thinking?

Learning Expectations

To understand the importance of philosophy for personal decision making, discernment and collective responsibility

To make meaning between Sacred Scripture, philosophy and daily life

To construct a personal philosophy for decision making and being responsible for care of self and others

Essential Content and Insights

Introduction to philosophy (thinking about thinking)
- Ideas concerning what philosophy is and its purpose
- The use of philosophy

The Relationship between thinking and Truth
- The purpose of thinking is primarily to ascertain (know / discover) Truth / truth, in theology and philosophy specifically, but also in all aspects of life and relationships especially love.
- Faith and philosophy (thinking) are ways the human spirit contemplates truth – see JP II Fides et Ratio 1.
- Thinking helps human beings to understand truth, both subjective and objective truth. Without thinking there is no contemplation of truth/ Truth – so it is important to be taught how to think

Discernment, decision making and acting
- Connections between thinking and living
- Contemplation on action and action on contemplation

Influential thinkers: (for example)
- Classical, Medieval, Modern: Plato, Aristotle, Augustine, Aquinas, Kant, Descartes,
- Contemporary: ‘popular’ thinkers and movements eg: Nelson Mandela, Pope Francis, Emmanuel Levinas, Malala Yousafzai, Youth and climate change

The pursuit of wisdom (‘thinking’) in Sacred Scripture and in contemporary culture
- Sacred Scripture eg: Solomon, Job, St Peter, St Paul, Parables, Miracles
- Current trends in popular and youth culture
- An exploration of the wisdom of youth

The relevance of philosophy for daily living
- Living what we think: challenges and opportunities
Stage Three Learning Cycle Six

What is Human Dignity?

Learning Expectations
To understand the relevance of Sacred Scripture and Tradition in contemporary culture
To inform our conscience in response to the Universal Call to Holiness
To discern our own faith call to holiness and its relevance in daily life

Essential Content and Insights

The challenges, joys and opportunities of living in a Postmodern society
- Possibilities for human flourishing
- Obstacles to human flourishing

All humans are made in the image and likeness of God (Imago Dei)
- Each person is made by God for a particular purpose and in discovering that purpose we flourish
- Becoming who we are (our purpose: Aristotle) is to Flourish

The teachings of Sacred Scripture and Tradition on human dignity
- Love of God and Love of neighbour
- Catholic Social Teachings and Human Dignity

The Sacraments at the Service of Communion
- Grace and fellowship
- Building Intentional Faith Communities

Responding to the Universal Call of Holiness
- Living the example of Jesus in daily life
Stage Three Learning Cycle Seven

What is the nexus between prayer and Christian discipleship?

Learning Expectations

To understand the significance of prayer for decision making, leadership and Christian praxis

To discern the significance of Sacred Scripture as prayer

To practise in daily life contemplation on action and action on contemplation

Essential Content and Insights

There are many ways and forms of prayer
- Different ways of understanding prayer
- Our life as prayer: orthopraxis
- Different forms of prayer

The relationship between contemplation on action and action on contemplation
- The essential relationship between prayer and action
- Contemplation as prayer
- Contemplation and discernment

Sacred Scripture as prayer
- The Psalms
- Jesus and prayer eg: the Psalms and The Our Father

Prayer, Eucharist, and metanoia
- Eucharist and prayer
- Calling on the Holy Spirit
- The Eucharistic Prayer
- The five realities of Eucharist: sacrifice, memorial, thanksgiving, celebration and fellowship

Prayer and discernment in daily life as a means to human flourishing
- The Examen
Stage Three Learning Cycle Eight

Why is it important to learn from history?

Learning Expectations

To understand the development of the early Judeo-Christian Church

To appreciate the significance of Ecumenical Councils

To discern the importance of history for understanding who we are

Essential Content and Insights

The significance of history for our identity and developing a personal sense of belonging

- History forms our identity

Events and the Judeo-Christian leaders of the Early Church

- Timeline of Judeo-Christian history
- Abraham
- Moses
- David
- Jesus
- Paul
- First Council of Jerusalem

The Four Evangelists and the development of the New Testament

- Timeline of the development of the New Testament
- The foundations of the Church

Ecumenical Councils and the development of Tradition

- Insights into the 21 Councils
- Similarities between the First Council of Jerusalem and Vatican II (challenges and opportunities)

The importance of Tradition to enhance human flourishing (identity and belonging)

- Our awesome responsibility in the making of history and tradition
Stage Five: Year Nine and Year Ten

Insights

Stage Five Learning Cycle One

If I believed that Jesus is the Son of God, what impact could that have on my life?

Learning Expectations

To explain the potential of the hermeneutical triad for a greater understanding of religious text

To discern the significance of Jesus' life for liberation and human flourishing

To critique social, economic and political movements in the light of religious text

Essential Content and Insights

The significance of the Hermeneutical Triad for understanding historical and contemporary texts
  ● Interpretation and perspectives of history change over time eg: Slavery
  ● Analysing history (documents, events and peoples) from the perspective of author, document, and reader

Women and men who have thought and behaved counter-culturally and challenged authority for the Common Good
  ● The potential of an individual to make a difference (starting with self)

The narrative of Jesus, the revolutionary Christ
  ● The significance of Messianic (Hebrew and Christian) thought in First Century Palestine

The relevance of Jesus' life and teachings for liberation and human flourishing in a Postmodern culture
  ● The concept of liberation in the teachings of Jesus

The challenges, inclusivity and joy-filled opportunities of living in the way of Jesus (contemporary discipleship)
  ● The contemporary patterns of meaning (making meaning, giving life purpose and value eg: teachings of Jesus in the Beatitudes) for Christian Discipleship eg: Catholic Social Teaching as a response to patterns of meaning
Stage Five Learning Cycle Two

What can we learn from Indigenous Spirituality for contemporary life in Australia?

Learning Expectations
To enhance insight into the wonders and depths of Indigenous Spirituality
To appreciate the intrinsic link between Country and culture for Indigenous Spirituality
In the light of Catholic Social Teaching, to discern and respect the interdependency of History, environment and culture for nurturing spirituality

Essential Content and Insights
Indigenous Spirituality, care of the Common Home and respect for country
- The connections between Indigenous Spirituality and care of the Common Home

Indigenous Sacramentality and the Dreaming
- The significance of Indigenous Sacramentality (signs and symbols of interconnected realities of the material and spiritual world) and the Dreaming

The Sacrament of Baptism and Eucharist in Indigenous Spirituality
- The relationship between Sacramentality, Initiation and Rites of Passage

The Principles of Catholic Social Teaching (CST) and Indigenous Australians
- Eight Principles of Catholic Social Teaching: Specifically, the dignity of the Human Person, Subsidiarity and Participation

The interdependency of History, environment and culture for nurturing spirituality
- Subsidiarity, participation and solidarity
Stage Five Learning Cycle Three

Is religion a force for good or evil in the world?

Learning Expectations

To outline the relevance and significance of Incarnational Spirituality in the life of Christian Adherents

To recognise the significance of free will in human agency

To discern the significance of religious adherence as a force for good and evil in the world

Essential Content and Insights

Characteristics of religious adherence for the promotion of Common Good and human flourishing
  ● Contemporary notions of human flourishing in contrast to Gospel Values (eg: materialism, relativism)

The free will distinction between faith, religion and spirituality
  ● Human agency and forms of determinism

Religion as a force for good and evil in the world
  ● Philosophical arguments for the proposition that Religion is a force for good and evil eg: agnosticism, atheism (radical) and speciesism

An Incarnational Spirituality as a foundation for religious adherence
  ● Significance of prayer, reason and action for religious adherence (orthopraxis)

Jesus' critique of religion
  ● Contrast between faith and ideology (Religion and Politics)

Building Intentional Faith Communities
  ● Practical strategies and initiative for Building Intentional Faith Communities (Faith In Action)
Stage Five Learning Cycle Four

Why is Care of our Common Home a moral imperative?

Learning Expectations

To explain the moral imperative of ecological decision making for Christian Adherents.

To inform our conscience in the light of Sacred Scripture and *Laudato Si’* in regard to care for our common home.

To apply Catholic Social Teaching to the challenges of climate change, in particular for the marginalised and the most vulnerable.

Essential Content and Insights

Every person has a moral responsibility to respect and care for our common home:

- Linking moral imperatives to ecology within the contemporary context of Australia and the world.

Pope Francis advocates that the G20 have a particular moral imperative to ‘Care for the Common Home’:

- The implications of climate change on the Global South.
- The responsibility of the G20 to ameliorate the social and economic consequences for ‘Care of the Common Home’ (ecology and economic justice).

Sacred Scripture teaching on the wonders of creation and the importance of stewardship:

- ‘Scripture and Tradition as the foundation for ethical living with regard to the ‘Common Home’ (ecology and economic justice enhancing a Sacramental Vision of Reality).

The Eight Principles of Catholic Social Teaching with regards to the Care of our Common Home:

- The urgency of our environmental challenges for the intertwined relationship with God, Neighbour, and the Earth.

Indigenous Spirituality of the land enhances human flourishing:

- Insights for ‘Care of the Common Home’ from Indigenous Spirituality.

The role of Intentional Faith Communities and ‘Care of the Common Home’:

- Interfaith initiatives and practical possibilities.
Stage Five Learning Cycle Five

What is the relationship between dignity, sexuality, love and human flourishing?

Learning Expectations

To develop an understanding that human sexuality is a graced gift from God to enhance human flourishing

To discern the teachings of Sacred Scripture and Christian Tradition on human sexuality and human flourishing

To recognise sexuality as a graced gift from God

Essential Content and Insights

The relationship between identity, sexuality and human flourishing

- The significance of sexual identity (social emotional - psychological) for human flourishing

Human dignity and sexuality

- Recognition of human dignity Imago Dei and its relevance to human flourishing: historical (concrete reality) and transcendent (Imago Dei) dimensions of personhood

Sexuality is a graced gift from God

- Generativity (a sense of life well lived), sexuality, human flourishing

Unmerited Grace and human flourishing

- Grace is God’s love for each and every one of us

Trinitarian Faith and reading Sacred Scripture on sexuality

- Approaching Sacred Scripture moving to The Father with The Son through The Holy Spirit

Sexuality, vice and virtue

- Aquinas and the Virtues for human flourishing

Social media, exploitation and respecting sexual identity

- Contemporary expressions of human sexuality: Strengths, challenges and opportunities
Stage Five Learning Cycle Six

Are there conflicts that dialogue and encounter can't resolve?

Learning Expectations

To explain why religion is paradoxically a source of human conflict and resolution

To understand the purpose and methods of Receptive Ecumenism and interfaith relations

To engage in dialogue, encounter and conflict resolution in daily life

Essential Content and Insights

Religion as cause and remedy of human conflict
- Insights into religious - political conflict

Examples of religious conflict through history
- Historical insights into religious conflict (eg: Middle Eastern Conflict)

The principles of dialogue and encounter
- Jesus’ miracles and parables
- The profound influence of Emmanuel Levinas and Victor Frankl for dialogue and encounter
- Pope Francis and mercy growing out from dialogue and encounter

Jesus as Eucharistie: source and summit of encounter
- Characteristics of the Eucharist for building Intentional Faith Communities

Receptive Ecumenism (the gift of each other) for Christian Unity
- The methods and principles of Receptive Ecumenism: (see: Gerard Kelly 2013)

The purpose and methods of Interfaith Relations
- Opportunities for building an inclusive and harmonious society
Stage Five Learning Cycle Seven

Is the ‘Universal Call to Holiness’ realistic?

Learning Expectations
To develop an understanding of the significance of discernment and vocation for human flourishing
To appreciate that the ‘Universal Call to Holiness’ is inclusive
To practise contemplation on action and action on contemplation on daily life

Essential Content and Insights
The contrast between a job and vocation
  ● The theological significance of discerning vocation for human flourishing (identity and belonging)

Exploration of the meaning and relevance of holiness
  ● The meaning of holiness (to be whole through the 3H paradigm – Imago Dei)

Discernment and an informed conscience as gifts of the Holy Spirit
  ● Biblical and Traditional foundations for an understanding of conscience (eg: John Henry Newman from ‘Letter Addressed to the Duke of Norfolk’, ‘Ideal of a University’)

Holiness, Prophets and Heroic Leaders in Sacred Scripture
  ● Claiming the prophetic voice: heroes and holiness
  ● Holiness and Heroic Leaders in daily life

Vocation and the 'Universal Call to Holiness'
  ● The connection between vocation and participation in the ‘Universal Call to Holiness’

Contemplation on action and action on contemplation
  ● Being Heroic Leaders in daily life
Stage Five Learning Cycle Eight

**Why should I pray?**

**Learning Expectations**

To comprehend the significance of faith and reciprocity for prayer

To appreciate that prayer and Incarnational Spirituality enhance human flourishing

To practise a variety of prayers to develop a relationship with God and neighbour

**Essential Content and Insights**

The significance and variety of public and private prayer in world religions

- Exploration of prayer in world religions

Ways of praying

- Definitions and forms of prayer

**The Lex Orandi axiom**

- The essential nexus for Christianity between prayer, belief and life

Prayer in Sacred Scripture - The Our Father and the Psalms

- Insights from Sacred Scripture for the Divine (transcendent) human (immanent) relationship

**An Incarnational Spirituality**

- Insights into the transcendent and immanent

Mystery and prayer

- Origins of mystery and the sacramental in Scripture and Tradition

Prayer and building relationships with God and neighbour

- Making Christ present (incarnate) in daily life
- Awakening the Sacramental Vision of Reality
Stage Six: Year Eleven and Year Twelve

Insights

Stage Six Learning Cycle One

Is it possible to be a person of faith in Postmodern culture?

Learning Expectations:

To understand the opportunities and challenges of being a person of faith in Postmodern Culture

To affirm existential wondering and make faith meaningful through hope, faith and love

To practise the Transcendental Precepts enhancing a respect for difference in our contemporary context particularly towards the marginalised and the most vulnerable

Essential Content and Insights:

Foundational Ways of Knowing
- Contrast Plato (Apriori: Deductive thought) and Aristotle (Apostiori: Inductive thought)
- Contrast Aquinas (Philosophical Proofs) and Kant (Copernican Revolution)
- Descartes (Cogito ergo sum - Turn to the Self)

The characteristics of Postmodern Culture:
- Humanism
- ‘Mobilised Ignorance’ (naive and wilful)
- Materialism
- Atheism
- Multiculturalism
- Multiethnic
- Multireligious
- Existentialism

Theology of Hope and human flourishing
- The connection between hope and realism
- Grace and hope
- Hope as a virtue
- Hope is God drawing near

Thinking the faith (*Lex Orandi est Lex Credendi, Lex Vivendi*) in Postmodern Culture
- Transcendental Precepts as a basis for a living faith (religious belief and way of life) in the context of post-modern uncertainty and pluralism
Stage Six Learning Cycle Two

**What is contemplation on action and action on contemplation?**

**Learning Expectations**

To understand (BE) the Four Transcendental Precepts as dispositions for life

To discern (SEE) the significance of contemplation on action and action on contemplation

To practise (LOVE) contemplation on action and action on contemplation

**Essential Content and Insights**

Authenticity and inauthenticity

- *Being Authentic* – true to oneself, what one is and who one is to become (Aristotle).

Authenticity and human flourishing

- The Four Transcendental Precepts as a way of *being* and a prerequisite for human flourishing
  (Orthopraxis and Human Flourishing)

God's Grace

- The theology of (unmerited) Grace, Sacramentality and Human Receptivity
- The Church as a vehicle of Grace

Love, Hope and Joy

- Application of the virtues to human flourishing

*Being, seeing and loving*

- The nature or essence of personhood
- Equilibrium of *being* as a prerequisite for human flourishing

Contemplation on action and action on contemplation

- Discernment and the role of an informed conscience
Stage Six Learning Cycle Three

How do I recognise an authentic relationship?

Learning Expectations

To understand the difference between an authentic and inauthentic relationship
To awaken students to self-transcendence as a prerequisite to authentic relationships
To engage in authentic relationships to enhance human flourishing

Essential Content and Insights

The attributes of authentic and inauthentic relationships in the Contemporary Digital Epoch
● Challenges and opportunities

The significance of truth in the context of Postmodernity
● Truth and Mobilised Ignorance
● Screen time and real time encounter
● Recognising the difference for human relationships
● Artificial Intelligence

Human beings growing dependence on Artificial Intelligence including relationships
● to learn from experience and discover Patterns of Meaning in human relationships through encounter

Truth, relationships and human flourishing
● Marriage, commitment, love and fidelity
● Church Teaching on love and sex
● The bodies graces

Self-transcendence and authentic relationships
● Wonder and Awe and the graced potential of ‘face to face’ relation (Levinas)
Stage Six Learning Cycle Four

What is the relationship between Indigenous Spirituality, our Common Home and Human Dignity?

Learning Expectations

To receive insight from Indigenous Peoples with regard to Spirituality and Care of our Common Home

To acknowledge the contribution and significance of Indigenous Peoples for understanding Australian spirituality

To engage in theological reflection and advocacy for Indigenous Peoples including Care of our Common Home (Catholic Social Teaching)

Essential Content and Insights

Indigenous Spirituality and a Sacramental Vision of Reality

- Significance of creation, Indigenous Sacramentality (Historical and Transcendent) for human flourishing

‘Dreaming’ in relation to Care of the Common Home

- Insights from the Dreaming for human flourishing and Care of the Common Home

Sacred Scripture, Tradition and Care of our Common Home

- The relationship between Scripture and Laudato Si for orthopraxis (right-living)

Theological, Political and Economic Advocacy for Indigenous Recognition and Care for our Common Home

- Critical thinking and advocacy for human flourishing
- Indigenous Peoples, human dignity and the Australian Constitution
Stage Six Learning Cycle Five

Is one religion as good as any other?

Learning Expectations

To evaluate competing claims for Truth

To deepen one's own faith while engaging authentically in Receptive Ecumenism and Interfaith Relations

To engage in Receptive Ecumenism and authentic Interfaith Relations

Essential Content and Insights

The attributes and possibilities of Interfaith Dialogue
  - Dialogue and encounter between Monotheism and Polytheism

Sacred Texts and world faiths
  - Similarities and shared values
  - Causes of division and conflict
  - Future possibilities for peace and Interfaith Relations

Sacred Scripture and the descendants of Abraham
  - Biblical origins of the Abrahamic Religions: Judaism, Christianity and Islam

Critical analysis to claims to Truth: faith, religion, Politics, History and ideology
  - Philosophy as the guardian of knowledge, and what can reasonably be said
  - Philosophy as the bastion of Truth
  - Superstition and Fundamentalism

Proselytism, Receptive Ecumenism and Interfaith Dialogue
  - Principles and objective of Receptive Ecumenism
  - Interfaith Dialogue and Proselytism

A Sacramental Vision of Reality for human flourishing
  - Comprehending and appreciating the mystical in daily life
Stage Six Learning Cycle Six

If God is Love, why is there Evil in the world?

Learning Expectations
To critique Theodicy and draw conclusions about why bad things happen to good people
To discern the significance of communicating and engaging in Christian Apologetics
To be an agent for Good in a complex and continuously changing world through living the Transcendental Precepts: Being Attentive, Intelligent, Reasonable, Responsible

Essential Content and Insights
The complexity of knowing Good and Evil
- Defining notions of Good and Evil: religious and secular
- Natural Evil and Moral Evil
- Evil as the antithesis of human flourishing

Christian Apologetics
- Speaking in defence of Christianity eg: CS Lewis and contemporary literature
- Mystery, Myth and Metaphor as ways of explaining faith and the paradoxical
- The significance of language, its strength and limitations for speaking about God and metaphysical speculation eg: Good, Evil, Heaven, Hell, Angels, Miracles & Prayer

Theodicy (Why does God allow bad things to happen to good people)
- Irenaeus,
- Augustine
- Process Theodicy
- Christian Art and Literature: eg: Blake, Tolstoy, Kierkegaard, Dostoyevsky

Living beyond the paradox and human flourishing
- the Mystical and the Political as a Sacramental Vision of Reality
Stage Six Learning Cycle Seven

How does solidarity and subsidiarity deepen our faith in the Gospel of Jesus Christ?

Learning Expectations
To understand the potential of Christian Social Teaching with regard to Solidarity and Subsidiarity as a means to enhance human flourishing

To empathise with the marginalised and most vulnerable

To respond practically (orthopraxis) to living The Our Father in the local, national and global context

Essential Content and Insights

Poverty and marginalisation
- Naming the historical reality – the facts
- Shouldering the weight of reality
- Taking responsibility for reality

Solidarity and Subsidiarity
- Definitions as Principles of Catholic Social Teaching for human flourishing

Sacred Scripture, Liberation and human flourishing
- The Beatific Vision and human flourishing
- The Call to Holiness and the Sermon on the Mount
- Opting for the Margins

The Church, Salvation and Liberation
- The Liberation of Theology
- Liberation Theology

Being the voice of the voiceless: Prayer, belief and Political Advocacy (Lex Orandi Axiom)
- The relationship between prayer and Political Advocacy

Contemplation on Action and Action on Contemplation
- Living The Our Father through Solidarity and Subsidiarity
Graduate Attributes

The curriculum aspires to form Graduates in the Transcendental Precepts, being:

1. **Attentive** to the transcendent and the meaning of self-transcendence, open to Receptive Ecumenism and people of other faiths;

2. **Reasonable** in decision making in the way of Jesus and the Church, based upon the virtues and an informed conscience;

3. **Intelligent** in solidarity and subsidiarity with indigenous peoples, advocating for the marginalized and most vulnerable in a mission of encounter, reconciliation, and social justice;

4. **Responsible** for the care of our common home, while working within their own lived reality to enhance human flourishing.