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RATIONALE & GOALS

St Bede’s is a community centered in Christ, where education is child focused, and based on the belief that our lives should reflect his teachings.

*May God give you the power through
His spirit for your hidden self to grow
strong so that Christ may live in your heart.* Ephesians 3:16 – 19

At St Bede’s we believe that the tradition of the Catholic Church is a dynamic reality shaped by every generation as living witnesses responding to the presence of Jesus Christ among them. As educators we believe that the challenge is to nurture our own faith response whilst being mindful of the lives of our students and the historical context in which we live.

The St Bede’s Community values partnership. Communication is the keystone of this relationship. We form strong links between students, staff, families, Parish and the wider community.

At St Bede’s we recognise that each child is unique with innate gifts from God. We provide a friendly, caring, learning environment that fosters the development of every child, challenging them to fulfill their potential in the pursuit of excellence.

At St Bede’s, students develop a sense of social responsibility through self-discipline, respect and consideration for others.

The intention of Religious Education at St Bede’s is to “provide a curriculum, indeed a total cultural experience, within which students have opportunities to hear the Good News and to respond to the person and message of Jesus.” (*Treasures New and Old* p 23)

At St Bede’s we aim to:

- ground ourselves in the local Christian community that is centered on the person of Jesus and guided by gospel values;
- foster the total development of each student;
- participate in the evangelising mission of the Church;
- assist students to integrate their faith, their culture and their experiences of life;
- develop skills such as reflection, critical thinking, problem solving, analysis and discernment and the ability to make informed choices;
- develop a moral sensitivity;
- be of service to others and of creation generally;
- provide students with opportunities to deepen their knowledge and understanding of the mysteries of Christ;
- involve teachers in ongoing and regular professional development; and
- provide opportunities for spiritual growth /reflection for students, staff and the wider school community.
BACKGROUND

In March 2007 the updated Archdiocesan guidelines, Treasures New and Old, was launched. This is the document that we use for the teaching of Religious Education at St Bede’s. We also draw on other resources for additional information and to support our Religious Education curriculum planning.

SITUATIONAL ANALYSIS

St. Bede’s is a school of approximately 190 students who come from a variety of socio economic and cultural backgrounds, are predominantly Catholic and live in the inner southern suburbs of the ACT.

We accept Christ as our model and foster a sense of values based on Catholic faith and teaching. We are sensitive to parents’ experiences and consider the many kinds of families that are represented within our community. Not all families share the same religion but families of all denominations are welcomed as ‘a part of our community’.

KEY LEARNING OUTCOMES

The revised Treasures New and Old use four content strands across each developmental stage, and link key concepts with the Catechism of the Catholic Church. The syllabus structure has been organised to incorporate Sacramental and liturgical content where appropriate. The content strands are as follows:

God and God’s Creation is concerned with how understandings of God and the created world shape Christian beliefs, Church teachings and Church practice. In this strand students have opportunities to explore and clarify personal and social values of respect, cooperation, responsibility and fairness.

Jesus and Discipleship is concerned with making meaning of Scriptural texts in order to understand what it means to be a disciple of Jesus. In this strand students have opportunities to explore and clarify personal and social values of compassion, service, and forgiveness.

Church in the World is concerned with how the mystery of God in the world has been understood and expressed by the Church and the implications it has for contemporary living. In this strand students have opportunities to explore and clarify personal and social values of truth, integrity and justice.

Prayer and Celebration is concerned with Sacraments of the Church, prayer, ritual and spirituality and how these are expressed in Church and other contexts. In this strand students have opportunities to develop wellbeing and to explore and clarify personal and social values of peace, freedom and tolerance.

Each of these strands makes an equivalent contribution to the key learning area of Religious Education. At unit level the syllabus identifies what the students will learn about and what they will learn to do. The tables below detail the unit requirements for each year level.
(Treasures New and Old: Supplement to Treasures New and Old 2009)
SCOPE AND SEQUENCE

At St. Bede’s Religious Education is seen as the foundation on which all our teaching and learning is built, and is an integral part of our community. In developing the Scope and Sequence for Religious Education we have ensured that each year level within a stage devotes an adequate amount of time and attention to work towards enabling students to achieve the outcome for each strand before they move on to the next stage.

In each of the stages (with the exception of Early Stage One) Sacramental preparation has been considered with regards to the timing and teaching of units, ie. In Term One of Year Two the unit *Community Prayer* is taught in preparation for the Sacrament of Reconciliation. In Term Three of Year Three the unit *Sacramental Prayer* is taught in preparation for the Sacrament of First Eucharist. In Term One of Year Six the unit *Prayer and Action* is taught in preparation for the Sacrament of Confirmation.

As well as using the unit outlines, teachers are encouraged to draw on current resources relevant to the readings for that year. Each year the students celebrate various Masses related to these major feasts, and the classroom teachers are required to plan a Mass for the community with the assistance of the REC.

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<td>Church as Family</td>
<td>Loving God</td>
<td>Jesus’ Family</td>
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<td>Caring Jesus</td>
<td>Church as Community</td>
<td>Patterns of Prayer</td>
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<td>Wondrous God</td>
<td>Jesus’ Forgiveness</td>
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<td>Church of the Spirit</td>
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<td>Prayer and Scripture</td>
<td>Churches of the World</td>
<td>Jesus’ Mission</td>
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<td>YEAR 6</td>
<td>Prayer and Action</td>
<td>Living Church</td>
<td>God revealed</td>
<td>Jesus in the Gospels</td>
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</table>
STRATEGIES FOR TEACHING AND LEARNING

At St Bede’s we believe that many factors contribute to successful learning outcomes. As with all other areas of the curriculum, the teacher is challenged to design classroom learning experiences that respect the integrity of the material to be studied while being appropriate to the developmental stage, background, experience and other personal qualities of the learners.

This is achieved by employing the Shared Christian Praxis approach developed by Thomas Groome. Shared Christian Praxis consists of five movements; Naming, Reflecting, Christian Story and Vision, Integrating and Responding. In using Shared Christian Praxis the learners share life experiences that are then reflected upon and their meaning and understanding is deepened in the light of the Christian Tradition. In identifying the relationship between their personal and collective experience and the developing Christian Tradition learners are invited to consider appropriate responses.

Shared Christian Praxis is not simply a teaching method or a series of strategies. It is an approach to teaching that accommodates a rich variety of teaching and learning strategies, many of which are found in the Treasures New and Old Teaching Strategies Resource Book (and now available on the CEO intranet). Teachers at St Bede’s prepare Religious Education programs in this Praxis format.

The term Praxis refers to the process of thinking about life, where God is actively present, and learning from it-reflection on action. People engage in praxis whenever they reflect on what is going on around them, including those events that they have initiated.

Praxis is Shared when people reflect together on their lived experience, on the faith and wisdom of their community both now and in the past and, on this basis, shape their own future action.

Praxis is Christian when the focus of people’s reflections is their experience of life in Jesus Christ in dialogue with the experiences of Christian faith through history.” (Treasures New and Old, Core Document p 59)

Strategies we employ within the framework of the Shared Christian Praxis are listed in each of the Unit Outlines or are available in generic form in the Treasures New and Old purple resource book.
ASSESSMENT IN RELIGIOUS EDUCATION

Assessment is a vital part of any curriculum process. Within the stage-outcomes structure adopted in Treasures New and Old, planning, teaching and learning, assessing and reporting are closely linked.

The goal of planning, teaching and assessing is student achievement; reporting is the communication of that achievement. Assessment itself is the process of gathering and interpreting information about student progress for a variety of purposes.

These include:

- to encourage more effective learning;
- to foster students’ reflection on their learning;
- to indicate the degree to which students are progressing towards the achievement of program aims and stage outcomes;
- to highlight the needs of individual students;
- to assist teachers improve their teaching methods;
- to provide information that will assist in the evaluation of the Religious Education program and individual units and activities; and
- to provide the basis for reporting on student progress to parents and to the students themselves.

(Treasures New and Old Core Document p. 78)

There are two main areas that require consideration for assessment in Religious Education: (i) knowledge and skills, (ii) values and attitudes. While there is overlap, each retains its own distinguishing features.

Knowledge and Skills

Progress in knowledge is appropriately inferred from what students can explain, demonstrate, make or perform. Skills particularly can be assessed by observation of the steps taken to reach an insight or solve a problem, or by the quality of a product (e.g. written assignment, illustration, project, performance, dramatic presentation or group contribution.)

Teachers may gather appropriate data from quizzes, verbal or written recounts, narratives, reports and explanations to carry out instructions, to create mind maps, to label, match, classify and analyse, to engage in role plays and present visual displays.

Values and Attitudes

Values and attitudes are the heart of Religious Education. However, they do not lend themselves to precise assessment. Therefore they are incorporated into classrooms through prayer and community celebrations. Our weekly “Walk in Love and Peace” award is also based on the focus value of the week.

Useful observations can be made, role plays, artwork and conversations all provide valuable insights as do the day-to-day interactions of students working with others in a variety of situations. Also helpful are moral dilemma discussions, surveys, open-item questionnaires, rating scales and open-ended questions in general.
Assessment in this domain requires particular sensitivity since it touches the development of personal awareness, the emotional life and the pathway towards maturity.

In general it does not provide material for comparisons amongst peers, or for report to parents and others, although it would be appropriate for teachers to discuss and report on students’ levels of participation, cooperation and interest in the study of Religious Education.

*It is recognized that a student’s faith is not the subject of assessment or reporting within Religious Education.*

**ASSESSMENT**

**Assessment and Reflective Teaching**
Assessment is best viewed as an aspect of genuinely reflective teaching based on ongoing observations. It is not confined to formal assessment tasks. Every activity within an RE lesson provides some data that will help an observant teacher to make meaningful judgment about what and how learning is occurring.

**Assessment and Shared Christian Praxis**
Approaches to assessment should support and strengthen the commitment to Shared Christian Praxis that sets the overarching style in this syllabus.

**Partners in Assessment**
Assessment is not the task of the teacher alone. At times self-assessment and peer-assessment perform valuable complementary functions.
REPORTING IN RELIGIOUS EDUCATION

Reporting is part of the process of communicating the student's progress. It can be written or verbal, formal or informal. It may have a range of audiences. Formal written reports are provided for parents at the end of each semester as a part of the student's school report.

Like any curriculum area reporting in Religious Education should:

- indicate the extent to which the student has achieved the major cognitive and affective outcomes;
- rely on a variety of assessment methods; and
- ensure that comments are understood by all concerned with consideration given to avoiding educational jargon or subjective comments including words such as 'caring and sharing'.

EVALUATION IN RELIGIOUS EDUCATION

In this context evaluation is the process of reflecting on classroom practice, units and policies in Religious Education for the purpose of informed planning.

Classroom Practice:

- Is it appropriate to the stage of development of students?
- Does it exhibit an understanding of Shared Christian Praxis?
- Does it provide for the demonstration of desired outcomes by students?
- Does it encourage students to ask questions, make tentative formulations, explore ideas?
- Does it ensure an appropriate use of resources?

Unit Outlines and Programs:

- Are they practical and relevant?
- Do they generate student interest?
- Do they stimulate a broad range of activities?
- Do they stimulate teacher initiative and allow for modification?
- Do they encourage cross curriculum learning?
- To what extent were the desired outcomes achieved? For what students?
- Do the assessment strategies assist future planning?

(Treasures new and Old Core Document pps 88 – 89)
PRAYER

At St. Bede’s prayer is central to the everyday life of the school. As a Christian and particularly a Catholic community we believe prayer is an important part of not only building community, but also a way of fostering respect, care and love amongst all members of our school. Teachers are encouraged to have a prayer focus in their classrooms, around which their classes can gather for prayer, especially at the beginning and end of every day. Staff gather for prayer on Wednesdays, Thursdays and Fridays in the staff room. Each term staff are rostered for prayer on a rotational basis.

Each day we pray together as a school at our morning assembly. We pray the School Prayer. At Friday assemblies, the presenting class or school leaders lead us in prayer, which can include the Catholic Schools Prayer. The whole school community is encouraged to participate in prayer and faith building activities, especially during Sabbatical Week. Each term Week 7 is referred to as Sabbatical Week during which homework, meetings and Friday Assemblies are set aside to enable the whole school community to engage in reflection, prayer and family activities.

PRAYER

A shaded box indicates that the prayer is being addressed at an appropriate developmental level of the students. Formal assessment is not carried out unless it is a part of the Treasures New and Old unit being taught.

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<th>Prayers</th>
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**RESPONSES FOR MASSES**

**KEY**
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<th>Responses</th>
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LITURGICAL CELEBRATIONS

Each year a roster is prepared to cover all the important liturgical seasons, feast days and any other particular celebrations such as St Bede’s Day and grandparents’ day.

Whole school Masses are also celebrated for various reasons throughout the year. They commence at 10am and are led by different classes.

Years 2-6 also receive the Sacrament of Penance at a liturgy held once a term in our school hall.

The Religious Education Coordinator supports classroom teachers in their planning of all prayer assemblies, liturgies and Masses. The REC assists in providing appropriate resources, such as suggested readings and songs, relevant to the theme or feast.

The school is also involved in archdiocesan celebrations, attending and contributing biannually to: NAIDOC Mass (even years) and Children’s Mission Mass (odd years).

WHOLE SCHOOL FOCUS

Each term a ‘values focus’ for the whole school is chosen from the “Values Education Document” which provides an overarching approach to the way teachers model and encourage students to live their Christian Values.

Included and on top of the values are our school values, which we called the “5 C’s”. They are: Courtesy, Cooperation, Consideration, Compromise and Consequences. These values reflect the teachings of Jesus with specific reference to the Beatitudes, Mt 5:1-12. Staff and students have worked to identify the specific meaning of, and actions associated with, the Five Cs (Appendix 2) and have also incorporated them into the Student Management Policy.
SACRAMENTAL PREPARATION

The Sacramental Program at St Bede’s forms part of the St Christopher’s Parish Sacramental Program – one that is parish based, family run and school supported. Parents of students who wish to take part are invited to a Sacramental meeting early in the term prior to the celebration of each Sacrament. The purpose of these evenings is to provide general information about the program, including dates, organisation of home groups and the commitment expected of parents in supporting their child through the programs. The Parish Priest, School Principal, Religious Education Coordinator, Parish School of Religion Coordinator and class teachers attend these meetings. Following this, parents are complete an enrolment form. They and their children then attend a commitment Mass at the Parish Church on a subsequent Sunday where the children commit themselves to their preparation; parents commit themselves to supporting them; and parishioners commit themselves to supporting the children through prayer. The students and parent/s attend family group sessions in the weeks leading up to the celebration of the sacrament.

RESOURCES

Our main teaching resource is *Treasures New and Old*. Teachers are encouraged to develop units of work using the Treasures New and Old Core Document, specific Unit Outlines, the Scriptures and Biblical Commentaries as well as other support documents including: Sharing Our Story; Melbourne Guidelines; and Storymakers.

Each class teacher has:
- Treasures New and Old and the accompanying unit outlines;
- St Bede’s Primary School Religious Education Support Folder
- NRSV Bible;
- Sharing Our Story;
- Melbourne Guidelines; and
- Storymakers.

The following resources are located in the Religious Education Coordinator’s office and are for the use of the staff, students, parents and the Cathedral parish.
- Collegeville Biblical Commentaries - New Testament
- Collegeville Biblical Commentaries - Old Testament
- How To Read The New Testament – Etienne Charpentier
- How To Read The Old Testament – Etienne Charpentier
- Catechism of the Catholic Church
- Class and Staff Prayer Resources
- Music and other Mass Resources

Additional resources are also located in the Religious Education Coordinator’s office. They are for the use of all staff members who are asked to return resources as quickly as possible. A comprehensive catalogue of the resources kept in this office can be located in the library.
Information on specific feasts and topics are compiled by the Religious Education Coordinator and made available to staff.

Teachers are also encouraged to make use of the CEO Resource Library that has an extensive range of material. A catalogue of these resources is available online and the REC is able to assist with booking these resources.
St Bede’s Primary School, Red Hill

REFERENCES

Treasures New and Old
Religious Education Curriculum K-12
Archdiocese of Canberra and Goulburn
2001, 2007

Sharing Our Story
Religious Education Curriculum
CEO Parramatta
1991

Guidelines for Religious Education of Students in the Archdiocese of Melbourne
CEO Melbourne
1995

Students respond to the wonder of God’s creation. They express an understanding that God is with them and are able to communicate that they are created and loved by God. They engage with scripture stories and recognise the Bible as the Sacred Scripture of the Christian community. They name Mary as the Mother of Jesus. Students demonstrate growing familiarity with key signs, symbols and rituals of the Catholic Tradition. Students communicate some knowledge about Jesus. Students demonstrate knowledge that the Church is a community of believers which gathers to pray and celebrate. They participate in praying simple formal and informal prayers.

Students are open and responsive to the presence of God in their lives, the lives of people, the Church and the whole of creation. They demonstrate growing familiarity with scripture stories and a reverence for the Bible. They recognise the role of Mary in the life of Jesus.
Students identify some symbols, signs and rituals of the Catholic tradition and the key times of the Liturgical Year. They express an understanding of God as loving and forgiving. They demonstrate a developing knowledge and understanding of the sacraments of initiation and the sacrament of Penance. They communicate an understanding of being forgiving and relating in a Catholic celebrating community. They begin to articulate an understanding that following Jesus is living according to the message of Jesus.
Students demonstrate developing knowledge and understanding of Jesus and his teachings. They identify holy people and saints as people who reflect God’s goodness. They are able to identify Christian ways of relating to others. Students demonstrate an understanding and appreciation of the Church as a community which continues the mission of Jesus. They demonstrate familiarity with formal prayers and are able to compose and pray simple prayers.

Students name God as Father, Son and Holy Spirit. They value the wonder and beauty of God’s creation and name ways they can live in harmony with the world. They identify and explore beliefs and traditions which are founded on Scripture and expressed in the story of the Catholic Church.
Students explore and describe the role and place of Sacraments and the Mass in their lives. They communicate an understanding of ways of belonging and relating in a Catholic celebrating community. Students recognise the call to respond to God in their lives and explore challenges related to this response. They identify that they are part of the Church which continues the mission of Jesus to reach out in justice to others. They understand that being Christian is living according to the message of the Scriptures as expressed through the Church’s teaching and Traditions. They recognise and name the qualities of Mary and the saints and identify ways Mary and the saints responded to God.
Students examine ways in which the liturgical life of the Church nourishes and challenges them to respond to the presence of God. They appreciate the importance of signs, symbol, rites and rituals within the Church. They recognise that Scripture, symbol, rites and rituals are used in celebrations within the
Catholic community. They are developing a familiarity with liturgical celebrations.


Students recognise that all of creation reflects the mystery of God. They demonstrate an understanding of the Church as a faith community which is inspired by the Holy Spirit. They explore the Traditions, beliefs and history of the Catholic Church including Mary and the Saints. They recall and describe key events associated with the Paschal mystery as revealed in the Scriptures and celebrated in the sacramental life of the Church.

Students explore the sacraments as key celebrations of the Christian mystery. They examine ways in which the liturgical life of the Church nourishes and challenges the Christian community in response to the presence of God. They communicate an understanding of sign, symbol, ritual and tradition as celebrated in the Church community.

Students articulate ways they can respond to the Scriptures by using the gifts of the Holy Spirit to live a life of love and service. They recognise responsibility to continue the mission of Jesus by reaching out in love and justice to people. They identify and explain appropriate actions of stewardship of the earth community. They evaluate ways in which they can build the Kingdom of God.

Students recognise prayer is relationship with God. They explore ways of praying in both formal and informal settings. They participate in a variety of prayers and prayer forms of the tradition using appropriate signs, symbol, rites and rituals. They are becoming increasingly familiar with a range of liturgical celebrations.
CONSIDERATION

At St Bede’s we:
• Respect ourselves and others;
• Stand up for and support others;
• Are careful of other people’s feelings;
• Forgive ourselves and others;
• Are understanding and patient;
• Help others;
• Are compassionate;
• Are responsible.

In class we:
• Respect that others have a right to learn;
• Follow class rules;
• Include everyone working in our group;
• Pay attention;
• Do what you are asked to do;
• Let others have a say;
• Respect other people’s property
• Clean up after ourselves;
• Listen when others are talking;
• Are quiet when others are working.

In the playground we:
• Include others in our games;
• Play by the rules;
• Share equipment;
• Let others have a turn;
• Look after people who are hurt or injured;
• Pick up our rubbish.

Mt 5:4-6

*Blessed are those who mourn, for they will be comforted.*

*Blessed are the meek, for they will inherit the earth.*

*Blessed are those who hunger and thirst for righteousness, for they will be filled.*
COURTESY

At St Bede’s we:
• Are polite to others;
• Remember our manners;
• Treat others the way we want to be treated;
• Take turns;
• Respect others;
• Share with others;
• Think of others;
• Stand back to let others pass;
• Knock before entering a room;
• Interrupt a conversation only when something is urgent;
• Greet others;
• Are quiet when others are working.

We say:
• Please;
• Thank you;
• Excuse me;
• Would you mind.

When speaking to others we:
• Look at them;
• Use their name;
• Use a quiet voice;
• Use polite language.

Mt 5:3
Blessed are the poor in spirit, for theirs is the kingdom of heaven.
COOPERATION

At St Bede's we build harmonious relationships and peace by:

• Work together;
• Share our ideas;
• Do what we say we will;
• Try to use right judgement;
• Share our belongings;
• Listen to others;
• Help others;
• Work as a team;
• Take turns;
• Stay with our team;
• Do our jobs;
• Let others join in.

Mt 5:8-9
Blessed are the poor of heart, for they will see God. Blessed are the peace makers, for they will be called the children of God.
COMPROMISE

At St Bede's we:

• Cooperate with others;
• Make decisions together;
• Work as a team;
• Share ideas;
• Take turns;
• Work things out;
• Make up with friends.

When making a group decision we:

• Try to be honest;
• Respect other people's ideas;
• Listen to what others are saying;
• Talk things over;
• Try to do what is right and fair;
• Think before we say 'no';
• Give others a fair go;
• Realise we can be wrong;
• Look at different options;
• Organise a 'deal';
• Agree to share;
• Try to be unselfish and see 'eye to eye';
• Meet others halfway.

Mt 5:7

Blessed are the merciful, for they will receive mercy.
CONSEQUENCES

At St Bede’s it is the right of all students to:
- Learn;
- Express themselves;
- Share ideas;
- Ask questions;
- Be treated with respect;
- Be treated fairly and equally;
- Enjoy freedoms and privileges;
- Be safe at all times;
- Enjoy a clean and healthy environment.

It is the responsibility of all students to:
- Listen, study and always do their best;
- Make sensible suggestions and speak courteously;
- Accept other people’s ideas;
- Act courageously;
- Be well mannered;
- Show respect for others;
- Treat others fairly and equally;
- Make sure that others are safe at all times;
- Keep the school and grounds in the best possible condition.

To enjoy these rights and responsibilities:
- There are rules we must follow.

We can:
- Choose to follow the rules and protect other people’s rights; or
- Choose not to follow the rules.

If we choose not to follow the rules:
- We must face the consequences of our behaviour.

*Mt 5:10*

*Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.*