

## **Aligning the P – 12 Religion Curriculum with the Certificate III in Christian Ministry and Theology for Senior Secondary Students**

### **BELIEFS**

It is possible for all Archdiocesan Catholic and ecumenical secondary schools to address the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

The approaches to the learning, teaching and assessing of Religion taken in both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology are complementary, as they encourage students to think critically, ask questions, gain an understanding of major belief systems and religions, explore their own belief systems and more deeply appreciate what gives ultimate meaning to their lives.

Below are listed the requirements of both the P-12 Religion Curriculum (2012) and the certificate III in Christian Ministry and Theology

### **REQUIREMENTS FOR THE CERTIFICATE III IN CHRISTIAN MINISTRY AND THEOLOGY (2008-2013)**

#### **Time Allocation:**

Nominal hours for completion of the course are determined as 255 hours across four semesters

#### **Course Organisation**

The course will usually be conducted over a period of two years during the senior secondary years of schooling

The course is usually delivered in face-to-face mode by local trainers and assessors (teachers) and can also include e-learning and other components of open learning for students who are not regularly on campus.

Class-based tasks will explore theology and ministry. Some activities simulate a relevant work environment, such as teaching religion. A range of teaching and learning strategies will be used to deliver the competencies. These include:

- practical tasks
- group work
- activities in simulated work environments

Assessment is conducted by suitably qualified trainers and assessors in the school. A facilitator's handbook and resources are provided. Participant resources are also provided. The IFE will ensure learners have every reasonable opportunity to complete their training program.

**SOURCE:** *Certificate III in CMT for Schools Training and Assessment Strategy*

## REQUIREMENTS FOR ARCHDIOCESAN P-12 RELIGION CURRICULUM (2012)

### Time Allocation:

“A minimum of 2.5 hours per week or 40 hours per semester or 80 hours per year of Religion teaching is provided in both primary and secondary schools. Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision” (p.1).

**SOURCE:** [Religious Education Policy, Catholic Education Archdiocese of Brisbane, updated 2001](#)

### Course Organisation:

*The Archdiocesan P-12 Religion Curriculum* details the essential minimum theological content to be taught in all Archdiocesan Catholic and ecumenical schools as prescribed by the Archbishop.

Core content mandatory for all students is specified and elaborated as content descriptions and elaborations which specify religious knowledge, deep understandings and skills under the four strands and sub-strands for each year level.

- Sacred Texts (Old Testament; New Testament; Christian Spiritual Writings and Wisdom)
- Beliefs (Trinity: God, Jesus the Christ, Spirit; Human Existence; Religions of the World)
- Church (Liturgy and Sacraments; People of God; Church History)
- Christian Life (Moral Formation; Mission and Justice; Prayer and Spirituality)

**SOURCE:** [The New Religion Curriculum, Archdiocese of Brisbane, Strategic Plan, 2011 – 2015, pp.3,4](#)

## BELIEFS STRAND

In Years 11 and 12, the study of *Beliefs* in the P – 12 *Religion Curriculum* aligns with the approach taken in the current Certificate III in Christian Ministry and Theology, namely:

Certificate III in CMT is specifically written for Catholic schools or those schools who are interested in further exploring Catholic spirituality and beliefs, interpretation of scripture and ethics. Within this course, students learn theology through a variety of hands-on activities that are relevant to real life situations. The subject is available to all students irrespective of individual religious beliefs but does specifically focus on the Catholic tradition.

*Certificate III in CMT* is designed to be a spiritual journey as much as a course of study. It provides an opportunity for students to reflect on their own beliefs and spirituality, to develop skills and understanding of what they believe and how their beliefs shape their own lives.

*Certificate III in CMT* is not a faith formation course. Rather, it adopts the aims of religious education within the Archdiocese of Brisbane:

To develop students religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.

*(A Syllabus for Religious Education for Catholic Schools, 1997, p.18)*

Classroom Religious Education in the Brisbane Archdiocese adopts the belief

that Religious Education comprises two distinct but complementary dimensions – teaching people religion and teaching people to be religious. Teaching people religion is an educational activity focused on the teaching and learning of religion and utilising a range of learning processes and resources. In a school, teaching religion occurs in a classroom setting or other structured learning environments. The aim of teaching religion to students in a school is to assist them in developing their religious literacy so that they may be better able to participate in a critical and effective way in the life of their own faith communities and the wider society.

*(Religious Education: Guidelines for the Religious Life of the Schools, p. 8)*

**The Certificate III in Christian Ministry and Theology focuses on the educational dimension – teaching people religion.**

**Sections of Module 1, Module 2, Module 3 and Module 4 of Certificate III in Christian Ministry and Theology provide a clear and authentic opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

## Module 1 – Spirituality Today

This module – and this course – starts with spirituality. It explores what is meant by spirituality, the relationship between spirituality and religion, and Christian spirituality. Spirituality here is used to denote all practices that engage with God. As Thomas Groome observes, ‘Catholicism doesn’t *have* a spirituality; it *is* a spirituality’ (What Makes us Catholic. 2002. p. 270). Thus the topic provides an entry-point for considering all aspects of Catholicism, always with a view to exploring how these beliefs and practices support “the fullness of life—a life of justice and peace, of integrating body, mind, and soul, a life that touches the hem of the spirit in the midst of all our struggles of living in a world that has become ever more globally interdependent, yet is so painfully torn apart” (King, U. The Search for Spirituality, 2008. p. 4).

Having explored Christian spirituality, and particularly the shape of Catholic spirituality, the module provides an opportunity to explore specific topics related to spirituality: Indigenous spirituality, women’s spirituality and Christian spiritual practices. Students apply their learning in practical ways and learn to reflect particularly on the context of their own school, to consider how the spiritual life of the school is expressed and how it might be further developed.

*Source: Certificate III in Christian Ministry and Theology Module 1 Introduction p.5*

### Outcomes

Upon completion of Module 1 students should be able to:

- be aware of the context of spirituality within Australia
- understand the relationship between religion and spirituality
- understand the basis of Christian spirituality, and in particular spirituality as expressed in the Catholic tradition

- be aware of the historical context of spirituality within the Church and in particular developments that occurred through Vatican II
- have some familiarity, at an introductory level, with spirituality across different contexts, such as Catholic, indigenous and feminist
- be able to apply creative thinking strategies to generate ideas and responses
- participate effectively in work groups in an educational context

## Module 2 – The Story

*“Sacred tradition and sacred scripture are bound closely together, and communicate with one another. Flowing from the same divine well-spring, both of them merge, in a sense, and move toward the same goal”.*  
*Dei Verbum 9*

This module explores the Bible. Students gain an overview of the Old and New Testaments and learn skills for biblical interpretation. There are opportunities to dig deep into the texts and to explore how they are used today, including in the media and politics. Students also explore the concepts of ‘revelation’ and ‘word of God’ as these are applied to the Scriptures.

*Source: Certificate III in Christian Ministry and Theology Module 2 Introduction p.5*

### Outcomes

Upon completion of Module 2 students should be able to:

- Discuss the nature of the Bible and its contents
- Explain connections between God’s Revelation, Scripture and Tradition
- Outline the major sections of the Old Testament
- Outline the major sections of the New Testament
- Discuss the identity and mission of Jesus Christ
- Identify the relevance and application of the Bible today
- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

## Module 3 – Choices

In this module students are introduced to ethics and Catholic social justice teaching. Current moral/ethical issues and case studies provide the opportunity to reflect on the choices we make and how these impact life. This module also has a core practical component that allows students not just to learn about, but to engage with, social justice projects. They learn to make connections between beliefs and their application to life and to translate what they learn about ethics, morality and theology into practical action.

*Source: Certificate III in Christian Ministry and Theology Module 3 Introduction p.4*

### Outcomes

Upon completion of Module 3 students should be able to:

- Appreciate the connection of ethics to spirituality, to one’s view of the world (cosmology), human beings (anthropology) and God (theology).
- Understand, at a basic level, concepts such as ‘a good life’, conscience, freedom, sin, and character/virtues as they relate to the area of ethics.

- Understand the role of conscience in ethical decision making and in Catholic teaching.
- Develop strategies for making ethical decisions, including understanding how to draw on religious traditions and value systems.
- Appreciate denominational differences in ethics.
- Demonstrate knowledge of key principles of Catholic social teaching.
- Apply Catholic social teachings to contemporary social issues.

## Module 4 – The Edge

This module provides extensive opportunities for ecumenical and inter-faith learning, exploring differences in the theology and view of God of different religions and philosophies. The theology of Buddhism, Judaism, Hinduism and Islam can all be included, as well as Australian indigenous perspectives. Students discuss how different religions shape the religious landscape of Australia and what difference one's worldview makes to the way one sees human beings (anthropology), evil and suffering (theodicy) and the end of the world (eschatology).

Besides religious perspectives there is also the opportunity to explore other, non-religious worldviews, such as modernism, postmodernism, and atheism.

*Source: Certificate III in Christian Ministry and Theology Module 4 Introduction p.5*

## Outcomes

Upon completion of Module 4 students should be able to:

- understand the role of worldview and be able to articulate some key elements of a Christian worldview
- have a beginning understanding of differences between major world religions (Christianity, Judaism, Islam, Hinduism, Buddhism) and Australian Indigenous religions
- have a sensitive awareness of the role of religion in the Australian scene
- appreciate some responses different religions have given to the afterlife and the end of the world.
- develop skills to inquire deeply and think broadly about religion, culture and society while exploring ultimate questions such as:
  - Is there a God?
  - How do we make sense of suffering?
  - How do humans interact with the sacred?

# Discrete topics/activities

## Belief strand

---

### Trinity, God, Jesus the Christ, Spirit

#### *Religious Knowledge and Deep Understanding*

- Christians believe that Jesus freely embraced God's work of salvation which was accomplished through his passion and death. Jesus' obedience unto death on behalf of all people brought about the forgiveness of all sin. Christians believe redemption is that freedom from sin which God graciously gifts to the human person through Jesus.

#### *Skills*

- Analyse the connections between the passion and death of Jesus and the Christian belief of God's work of salvation.
- Identify and describe how Christians believe the paschal mystery of Jesus Christ provides ultimate meaning for human existence.

#### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***What is Spirituality? [Module 1, Topic 1]***
  - ***Teacher Background Reading 7: Holy Spirit***
  - ***Activity 11: The role of the Holy Spirit in Christian spirituality***
  - ***Activity 12: The Holy Spirit in the Bible***
- ***From Jesus to Christ [Module 2, Topic 4.1]***

*In this topic students explore the New Testament, focusing particularly on the historical context of Jesus and the New Testament, on the Gospels in general and the Gospel of John in particular.*

*With regard to developing skills of interpretation, this topic focuses particularly on redaction criticism, on learning to read the Gospels with attention to their unique shape and message, as well as learning to attend to the way in which the Gospels differ from each other. The passion narrative provides the focus for this learning (see **Activity 39**). What does each Gospel uniquely say about Jesus' death? How do they each contribute to a fuller understanding of Christ and the meaning of redemption?*

- **Activity 37:** *From Jesus to Christ I* (Students are introduced through a documentary to the historical context and cultural setting of the New Testament and the rise of Christianity.)
- **Activity 38:** *From Jesus to Christ II: The Synoptic Gospels.* (Students watch excerpts from a documentary related to the three synoptic Gospels. Excerpts related to the passion and to the Gospel of John are suggested for later activities dealing with these two topics.)
- **Activity 39:** *The Passion of Christ*
- **Student Reading 13:** *Parallel text of the crucifixion*
- **Teacher Background Reading 16:** *The Passion of Jesus*
- **Activity 41:** *Encounters with Jesus: The Gospel of John – the encounters and dialogues between Jesus and individual characters*
- **Activity 42:** *The ‘I am’ sayings*
- **Teacher Background Reading 18:** *The Incarnation: God’s gift of love*

### **Religious Knowledge and Deep Understanding**

- Christians believe that the nature of God is revealed in the Old Testament. The divine name, “I am who I am”, is understood in the sense that God is the fullness of being, every perfection, without origin and without end. Christian tradition expresses the riches of the divine name in a variety of terms such as goodness, abounding in steadfast love, trustworthiness, constancy, truth and faithfulness.

### **Skills**

- Use appropriate textual evidence to explain the nature of God as revealed in Old Testament writings (e.g., God is great – Isaiah 40:12-17; God is one – Deuteronomy 6:4; God abounds in steadfast love and faithfulness – Exodus 34:6; God alone IS – Exodus 3:13-15)
- Explain how the variety of terms for God used in Christian tradition, influences the ways in which Australians understand the nature of the divine.

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Seeing God anew: Perspectives on naming God [Module 1, Topic 4.1 (Elective)]***

*In this topic students will explore women’s and feminist insights on God, Scripture and Tradition. They will reflect on ways of naming God and be introduced to some of the feminine images of God in the biblical traditions. They will explore two biblical figures, Eve and Mary, to learn how scholars are re-reading the tradition. They will have opportunity to learn about women spiritual writers through history and to explore the reflections of women today on spirituality and religion.*

- **Teacher Background Reading 22:** *To Speak Rightly of God*
- **Activity 45:** *Seeing God anew: Images of God*

- **Activity 46:** 'God' is not God's name
  - **Activity 47:** Images of God: Four Resources Model (Students gain a greater understanding of Female Biblical images of God)
  - **Student Reading 13a:** Images of God
  - **Student Reading 13b:** The Effects of Women's Experience on their Spirituality
  - **Student Reading 13c:** God as Mother
- **Women in the Bible [Module 1, Topic 4.2 (Elective)]**
    - **Activity 50:** Women in the Bible: Eve
    - **Student Reading 15:** Eve
    - **Activity 51:** Mary reconsidered
    - **Student Reading 16:** In search of the Real Mary
    - **Activity 52:** The thousand faces of Mary and Eve
- **People of the Land [Module 2, Topic 3.1]**

*The ancient Israelites have been described as "a land-intoxicated people". They are always looking forward, or back, to the land and hold fiercely to the idea that the land of Canaan is divinely gifted to them. For them, land is indispensable for good communal life and God is a land-giving God. Indeed, land and God are inextricably intertwined: "The land for which Israel yearns and which it remembers is never unclaimed space but is always a place with Yahweh, a place filled with memories of life with him and promise from him and vows to him."*

*(Brueggemann, W. The Land: Place as Gift, promise and challenge in biblical faith. 2002. P5)*

**Teacher Background Reading 10** details Brueggemann's approach to the land as gift, promise and challenge that was noted in the introduction to this topic. **Activity 20** suggests two films that can be used to explore the significance of land for Australians. In **Activity 21** students familiarise themselves with the geography of the ancient near east and the various empires that had influence in the area, before exploring what the Old Testament says about land in **Activity 22**. **Activity 23** invites reflection on how these texts apply today. **Student Reading 7** provides one reflection on life and land in Israel today in the form of a novel excerpt describing the experience of a Palestinian teenager.

- **'You are my people, I am your God': The Pentateuch [Module 2, Topic 3.2 (Elective)]**
  - **Teacher Background Reading 11:** Introduction to the Old Testament and the Pentateuch
  - **Activity 24:** The Pentateuch
  - **Activity 25:** Heroes of the Torah
  - **Activity 26:** The Pentateuch in Pictures
  - **Student Reading 8:** Five books, one story



- **Troublers of Israel: the Prophets [Module 2, Topic 3.3 (Elective)]**
  - **Teacher Background Reading 12:** *The Deuteronomistic History and the Chronicler's History.*
  - **Activity 28:** *History and the Prophets*
  - **Student Reading 9:** *Historical Sketch of Ancient Israel*
  - **Activity 30:** *The plot thickens*
  - **Activity 31:** *Prophets*
  - **Student Reading 10:** *Prophets*
  - **Teacher Background Reading 13:** *Prophetic Spirituality*
  
- **Puzzling Life: The Psalms and the Wisdom Books [Module 2, Topic 3.4 (Elective)]**
  - **Teacher Background Reading 14:** *Wisdom Literature in the Hebrew Bible*
  - **Activity 33:** *Wisdom*
  - **Student Reading 11:** *Wisdom Literature*
  - **Activity 34:** *Proverbs*
  - **Activity 35:** *Practice Interpreting texts: Ecclesiastes*
  - **Activity 36:** *Get into Genre*

# Human Existence

## *Religious Knowledge and Deep Understanding*

- Christians believe that God is the source of all existence. God is revealed in the person of Jesus and through all of creation. Knowledge and understanding of God require both human reason and faith.

## *Skills*

- Explain what can be known about God as revealed through all of creation (e.g. loving Creator, providence, immanence, transcendence)
- Compare different ways humans come to a knowledge and understanding of God (e.g. through the person of Jesus, through the work of the Spirit, through human reason, through faith, through experience)

## **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Seeking God in story [Module 2, Topic 1.1]***

*Stories are a key way in which humans make sense of their experience. ‘Storytelling is our most spontaneous and basic way of naming an experience.’<sup>1</sup> Stories entertain and explain, teach and preserve memories. They unite people into a common story – the common story of our family, our tribe, our nation or our religion. Stories can give hope and transmit wisdom, express our fears and horrors, or our dreams.*

- ***Activities 1, 2 and 3*** are provided to enable students to reflect on the role of story in life and in meaning making.
- ***Student Reading 1:*** (Richard Rohr) uses the image of a ‘cosmic egg’ to identify three different layers of meaning: ‘my story’, ‘our story’, and ‘the story.’

- ***Is the Bible the ‘Word of God’? [Module 2, Topic 1.2]***

- ***Teacher Background Reading 6:*** What does it mean to say that the Bible is the ‘inspired’ Word of God?
- ***Teacher Background Reading 7:*** What is the Relationship between Scripture and Tradition?
- ***Activities 9-13:*** can be used to gauge students’ current understanding of revelation.
- ***Teacher Background Reading 8:*** God Reveals in History

---

<sup>1</sup> Guzie, T (1981). *The Book of Sacramental Basics*. P. 12

**Module 4** provides an opportunity to explore some of the ‘big questions of life’ – not just questions about one’s own life, but other big questions: Is there a God? Why is there evil, pain, suffering? Is there life after death?

The way people answer these questions shapes, and is shaped by, their worldview. In this Module students have a chance to explore different worldviews, including their own, and perhaps to become a little clearer on where they stand, how they see life, and why they see life the way you do.

Module 4 provides extensive opportunities for ecumenical and inter-faith learning, exploring differences in the theology and view of God of different religions and philosophies. The theology of Buddhism, Judaism, Hinduism and Islam can all be included, as well as Australian indigenous perspectives. Students discuss how different religions shape the religious landscape of Australia and what difference one’s worldview makes to the way one sees human beings (anthropology), evil and suffering (theodicy) and the end of the world (eschatology).

- **Life Visions [Module 4, Topic 1]**

This topic introduces ultimate questions and the concept of worldview. It explores what a Christian worldview looks like and explores this worldview in the context of other philosophical and religious worldviews. The first two activities are introductory. **Activity 3** explains the concept of worldview. Two alternative activities are provided to explore elements of a Christian worldview. Three activities explore other worldviews: other philosophical approaches (**Activity 6**); other world religions (**Activity 7**) and the contrast between Australian indigenous and western worldviews (**Activity 8**).

- **Teacher Background Readings 1 - 4** explore:
  - The nature of religion and church attendance in Australia
  - The Nature of unbelief in Australia
  - God’s Signposts: The Christian Worldview
- **Activity 1:** Big Questions, ultimate horizons
- **Student Reading 1:** What is a worldview?
- **Activity 4:** What is the Christian worldview?
- **Activity 6:** Prisms: Many ways of seeing the world (alternative philosophical worldviews)
- **Activity 7:** World Religions Expo (alternative religious worldviews)
- **Students Readings 2a/2b:** – Inside World Religions/Think: World Religions
- **Activity 8:** Indigenous Worldview

Interreligious dialogue has tended to concentrate heavily on conversation among the world religions: Christianity, Islam, Hinduism, Buddhism and Judaism. In recent years the voices of Indigenous religions have also entered into this dialogue. Australian Aboriginal religions have their own particular world view and understanding of how humanity interacts with spirituality.

- What is the dreaming?
- Introduction to Aboriginal religion

- **Can you prove God exists? [Module 4, Topic 2 (Elective)]**

*This elective explores the first question, is there a God? The various arguments for the existence of God can also be used to discuss what kind of God they 'prove'. The next elective, which delves deeper into world religions, provides an opportunity to examine the second question, What is God like?, in comparative religious perspective, while the third question, So what? What does that mean for us?, is addressed in section two of this module*

- **Teacher Background reading:** Arguments for the existence of God
- **Activities 9-13:** Exploring a range of arguments for the existence of God

### **Religious Knowledge and Deep Understanding**

- Christians believe that faith is an authentic, free human act made possible by grace. Faith seeks understanding; it is not contrary to reason.

### **Skills**

- Describe the characteristics of a Christian understanding of faith (i.e. faith as a grace, faith as a human act; faith and understanding; freedom of faith; necessity of faith; perseverance in faith)
- Make connections between the Christian understanding of faith and the personal, social and spiritual dimensions of human experience.

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **What is Spirituality? [Module 1, Topic 1.1]**

*'What is distinctive about Christian spirituality is that it is a way of being, seeing and acting that has its source in, and takes its inspiration from, the person and vision of Jesus Christ. It is therefore a spirituality that has its source in our communion with God, and is forged in communion with others and with all of creation. It is a spirituality of relationships' (Let your Light Shine, 4. Catholic Archdiocese of Brisbane 2004).*

- **Activity 1:** What is Spirituality
- **Activity 2:** Spirituality and Religion
- **Activity 4:** The school spirit
- **Teacher Background Reading 1:** Gen Y free for anything except belonging
- **Teacher Background reading 2:** Christian Spirituality
- **Teacher Background Reading 3:** Christian Spirituality – Definition, methods and Types
- **Student Reading 1a:** Youth spirituality and old religion
- **Student Reading 1b:** Transforming ideas and images
- **Student Reading 1c:** Spirituality without religion – but for how long?
- **Student Reading 1d:** Searching for spirituality

- **Indigenous Spirituality [Module 1, Topic 3 (Elective)]**

*Traditional Indigenous spirituality derives from the stories of the Dreaming – a complex network of knowledge, faith and practices which dominates all spiritual and physical aspects of aboriginal life. The dreaming also sets out the structures of society, the rules for social behaviour and the ceremonies performed in order to maintain the life of the land. The dreaming affects all of life, is both personal and communal and is the centre of Indigenous life.*

- **The land**
- **The dreaming**
- **Christianity and Indigenous Spirituality**

*Today the majority of indigenous Australians identify themselves as Christians (71.45% of all indigenous persons identified their religion as Christianity in the 1996 Census). For indigenous and islander peoples spirituality consequently involves not only traditional but also Christian spirituality. How do these two relate? What challenges and new insights are emerging in this dialogue? This section explores these questions.*

- **Teacher Background Reading 20:** *Leaving Culture at the Door: Aboriginal Perspectives on Christian Belief and Practice*

- **Women's Spirituality [Module 1, Topic 4 (Elective)]**

*God ... is our father; even more he is our mother.*

*– Pope John Paul I, 10 September 1978*

*One movement that has significantly shaped spirituality, particularly of women, has been feminist theology. The insights of feminist scholars have been far reaching for theology across the field, but also in the area of spirituality. It has worked to move the spiritual tradition beyond its andocentric (male) bias and to make it as inclusive of women's experiences, as it is of men's.*

- **Teacher Background Reading 21:** *Feminist Spirituality*
- **Teacher Background Reading 22:** *To Speak Rightly of God*
- **Student Reading 13a:** *Images of God*
- **Student Reading 13b:** *The Effects of Women's Experience on their Spirituality*
- **Student Reading 13c:** *God as Mother*
- **Activity 54:** *Women in the Bible: Six Thinking Hats*
- **Activity 55:** *Women in the Bible – Creative thinking*
- **Activity 57:** *Spiritual women: Peoplescape (Students research female spiritual writers in history)*

- **Christian Spiritual Practices [Module 1, Topic 5 (Elective)]**

Many Christians believe that participating in practices and devotions in their lives enrich and enhance their spirituality. Christian spiritual practices vary between denominations but the underlying meaning of the practice is to be aware of the presence of God in their lives.

- **Activity 58:** Spirituality of Jesus: The Lord’s Prayer
- **Student Reading 15:** The Spirituality of Jesus
- **Teacher Background Reading 20:** Jesus and Judaism – the Prayer of Jesus
- **Teacher Background Reading 21:** Images, icons and the Trinity
- **Teacher Background Reading 22:** Mary in the Christian Tradition
- **Activity 59:** Presence
- **Activity 60:** Forms of Christian spirituality
- **Activity 61:** Christian spiritual practices
- **Activity 62:** Catholic devotions
- **Activity 63:** Icons in spirituality
- **Activity 64:** Pilgrimages
- **Activity 65:** Marian Spirituality

### **Religious Knowledge and Deep Understanding**

- Christians believe God created the human person in the image of God; as a body animated by a spiritual soul. The body and soul are truly one. According to Catholic teaching, the human soul is individually created for each person by God and infused at the time of conception and is immortal.

### **Skills**

- Express the Christian understanding of the human person as made in the image of God and animated by a spiritual soul.
- Apply Catholic teaching about the human soul to a contemporary issue (e.g. reproductive technology, euthanasia)

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **What is Spirituality [Module 1, Topic 1]**
  - **Activity 7:** Being human. This activity surveys the relationship of mind, body, soul and spirit, and how this relationship has been conceived over time. It introduces the notion of dualism, in particular mind/body or mind/spirit dualism, which has been characteristic of western thinking.
- **Are science and religion incompatible? [Module 4, Topic 4 (Elective)]**
  - **Teacher Background Reading 12:** Science and Christian Hope
  - **Teacher Background Reading 13:** Science and Theology – An historical overview
  - **Activity 22:** Looking at human beings from a religious and scientific perspective
  - **Activity 24:** When Science meets Religion

- **Activity 25: The quest for a beginning**
  - *This activity explores the dialogue between science and religion on the topic of the origin of the universe. How do creation stories relate to scientific accounts? Students first explore religious accounts of creation. Teachers can decide whether to use only biblical accounts or also include accounts from other religions. Information and examples from other world religions are provided in **Teacher Background Reading 17**.*
  
- **Being just people [Module 3, Topic 1.1]**
  - **Teacher Background Reading 1:** Religion, ethics and storytelling
  - **Teacher Background Reading 2:** Is the Bible a handbook for ethics?
  - **Teacher background Reading 3:** The sources and Methods of Catholic Social Teaching
  - **Activity 1:** Living the Good Life
  - **Activity 4:** Morality and spirituality (and student reading 1)
  - **Activity 5:** Faces of the enemy
  - **Student Reading 1:** Morality and Spirituality
  - **Activity 7:** Freedom and Purpose
  - **Activity 8:** A matter of conscience
  
- **Case Studies [Module 3, Topic 3]**
  - Application of ethics and Catholic social teaching in contemporary contexts

# Religions of the World

## Religious Knowledge and Deep Understanding

- The major world religions have a role in the quest for meaning and purpose in the lives of individuals and communities. Religious traditions, while distinct and different, share some distinguishing elements (e.g. attitudes, beliefs and practices) that have developed over time.

## Skills

- Research and examine distinguishing components of a religion (e.g. core beliefs, sacred texts, rituals, key figures, sacred space)
- Examine and discuss ways in which the spiritual writings of a religious tradition inform and form individuals, communities and traditions.
- Analyse the connections between ethical frameworks of a religious tradition and responses to contemporary issues.
- Explore ways in which religious traditions express their beliefs through ritual and daily living.

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

*'If we are to respect other's religion as we would have them to respect our own, a friendly study of the world's religions is a sacred duty. My respectful study of other's religion has not abated my reverence for, or my faith in, the Hindu scriptures. They have indeed left their deep mark upon my understanding of the Hindu scriptures. They have broadened my view of life.'*<sup>2</sup>

- **Module 4** provides extensive opportunities for ecumenical and inter-faith learning, exploring differences in the theology and view of God of different religions and philosophies. The theology of Buddhism, Judaism, Hinduism and Islam can be included, as well as Australian indigenous perspectives. Students discuss how different religions shape the religious landscape of Australia and what difference one's worldview makes to the way one sees human beings (anthropology), evil and suffering (theodicy) and the end of the world (eschatology). [Module 4, Topic 1]
  - **Activity 7:** World Religions Expo (alternative religious worldviews)
  - **Students readings 2a/2b:** Inside World Religions
  - **Teacher Background Reading 5:** Naming the elephant – Worldview as a concept

---

<sup>2</sup> Source: Mahatma Gandhi from *Young India*, 2.09.26. Quoted Singh, Ajai R and Singh, Shakuntala A, *Gandhi on religion, faith and conversion-secular blueprint relevant today*. *Mens Sana Monographs* 2/1 (2004): 79-88. <http://www.msmonographs.org/article.asp?issn=0973-1229;year=2004;volume=2;issue=1;spage=79;epage=88;aulast=Singh> Accessed 19 May 2011



- **Are different religions really just different paths to the same God? [Module 4, Topic 3]**

*This elective topic explores God in comparative religious perspective. It could be completed as an inquiry-based research topic explored independently by students, or using some of the activities suggested here.*

- **Teacher Background Reading 11:** *Living Religion: A comparative table*
- **Activities 14 and 15** *provide alternative options for exploring God in a range of world religions. In Activity 14 students learn through reading, research and discussion; in Activity 15 students learn through teacher input and discussion. Activity 16 provides an opportunity to explore how God is depicted in religious art of a range of world religions. In Activity 17 the usual perspective of critiquing other world religions from a Christian perspective is reversed: here Christianity is critiqued from the perspective of other world religions. By asking “what’s wrong with Jesus” from the perspective of Judaism, Islam, Hinduism and Buddhism differences and similarities between these religions and Christianity become apparent. Activity 18 provides an alternative strategy for exploring differences between world religions.*
- *Finally, the last set of activities in this topic explore Nostra Aetate, the Vatican II declaration on the relation of the Church to non-Christian religions. Students explore the document itself in Activity 19 and the way in which it continues to shape interreligious dialogue and the life of the Catholic Church in Activity 20.*
- *Indigenous perspectives can be included in this topic at a number of points [Activity 16 and Activity 18]*

## **Aligning the P – 12 Religion Curriculum with the Certificate III in Christian Ministry and Theology for Senior Secondary Students**

### **CHURCH**

It is possible for all Archdiocesan Catholic and ecumenical secondary schools to address the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

The approaches to the learning, teaching and assessing of Religion taken in both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology are complementary, as they encourage students to think critically, ask questions, gain an understanding of major belief systems and religions, explore their own belief systems and more deeply appreciate what gives ultimate meaning to their lives.

Below are listed the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

### **REQUIREMENTS FOR THE CERTIFICATE III IN CHRISTIAN MINISTRY AND THEOLOGY (2008-2013)**

#### **Time Allocation:**

Nominal hours for completion of the course are determined as 255 hours across four semesters.

#### **Course Organisation**

The course will usually be conducted over a period of two years during the senior secondary years of schooling.

The course is usually delivered in face-to-face mode by local trainers and assessors (teachers) and can also include e-learning and other components of open learning for students who are not regularly on campus.

Class-based tasks will explore theology and ministry. Some activities simulate a relevant work environment, such as teaching religion. A range of teaching and learning strategies will be used to deliver the competencies. These include:

- practical tasks
- group work
- activities in simulated work environments.

Assessment is conducted by suitably qualified trainers and assessors in the school. A facilitator's handbook and resources are provided. Participant resources are also provided. The IFE will ensure learners have every reasonable opportunity to complete their training program.

**SOURCE:** *Certificate III in CMT for Schools Training and Assessment Strategy*

## REQUIREMENTS FOR ARCHDIOCESAN P-12 RELIGION CURRICULUM (2012)

### Time Allocation:

“A minimum of 2.5 hours per week or 40 hours per semester or 80 hours per year of Religion teaching is provided in both primary and secondary schools. Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision” (p.1).

**SOURCE:** [Religious Education Policy, Catholic Education Archdiocese of Brisbane, updated 2001](#)

### Course Organisation:

*The Archdiocesan P-12 Religion Curriculum* details the essential minimum theological content to be taught in all Archdiocesan Catholic and ecumenical schools as prescribed by the Archbishop.

Core content mandatory for all students is specified and elaborated as content descriptions and elaborations which specify religious knowledge, deep understandings and skills under the four strands and sub-strands for each year level.

- Sacred Texts (Old Testament; New Testament; Christian Spiritual Writings and Wisdom)
- Beliefs (Trinity: God, Jesus the Christ, Spirit; Human Existence; Religions of the World)
- Church (Liturgy and Sacraments; People of God; Church History)
- Christian Life (Moral Formation; Mission and Justice; Prayer and Spirituality)

**SOURCE:** [The New Religion Curriculum, Archdiocese of Brisbane, Strategic Plan, 2011 – 2015, pp.3,4](#)

## CHURCH

In Years 11 and 12, the study of *Church* in the *P – 12 Religion Curriculum* aligns with the approach taken in the current Certificate III in Christian Ministry and Theology, namely:

Certificate III in CMT is specifically written for Catholic schools or those schools who are interested in further exploring Catholic spirituality and beliefs, interpretation of scripture and ethics. Within this course, students learn theology through a variety of hands-on activities that are relevant to real life situations. The subject is available to all students irrespective of individual religious beliefs but does specifically focus on the Catholic tradition.

*Certificate III in CMT* is designed to be a spiritual journey as much as a course of study. It provides an opportunity for students to reflect on their own beliefs and spirituality, to develop skills and understanding of what they believe and how their beliefs shape their own lives.

*Certificate III in CMT* is not a faith formation course. Rather, it adopts the aims of religious education within the Archdiocese of Brisbane:

To develop students religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.

*(A Syllabus for Religious Education for Catholic Schools, 1997, p.18)*

Classroom Religious Education in the Brisbane Archdiocese adopts the belief

that Religious Education comprises two distinct but complementary dimensions – teaching people religion and teaching people to be religious. Teaching people religion is an educational activity focused on the teaching and learning of religion and utilising a range of learning processes and resources. In a school, teaching religion occurs in a classroom setting or other structured learning environments. The aim of teaching religion to students in a school is to assist them in developing their religious literacy so that they may be better able to participate in a critical and effective way in the life of their own faith communities and the wider society.

*(Religious Education: Guidelines for the Religious Life of the Schools, p. 8)*

**The Certificate III in Christian Ministry and Theology focuses on the educational dimension – teaching people religion.**

**Module 1 (Spirituality Today), Module 2 (The Story) and Module 3 (Choices) of Certificate III in Christian Ministry and Theology provide a clear and authentic opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

## Module 1 – Spirituality Today

*Young Australians today feel increasingly free to announce that they are searching for spirituality. What they mean by 'spirituality' is not always clear to older people, but the fact that they are able to name their quest in this way is certainly encouraging.*

David Tacey,

*ReEnchantment: The New Australian Spirituality, 2000*

(This) module – and this course – starts with spirituality. It explores what is meant by spirituality, the relationship between spirituality and religion, and Christian spirituality. Spirituality here is used to denote all practices that engage with God. As Thomas Groome observes, 'Catholicism doesn't have a spirituality; it *is* a spirituality'.<sup>3</sup> Thus the topic provides an entry-point for considering all aspects of Catholicism . . .

Having explored Christian spirituality, and particularly the shape of Catholic spirituality, the module provides an opportunity to explore specific topics related to spirituality: Indigenous spirituality, women's spirituality and Christian spiritual practices. Students apply their learning in practical ways and learn to reflect particularly on the context of their own school, to consider how the spiritual life of the school is expressed and how it might be further developed.

*Source: Certificate III in Christian Ministry and Theology Module 1 Introduction p.5*

<sup>3</sup> *What Makes Us Catholic*, 270. HarperCollins, New York, 2002.

## Outcomes

Students who have successfully completed this module will:

- be aware of the context of spirituality within Australia
- understand the relationship between religion and spirituality
- understand the basis of Christian spirituality, and in particular spirituality as expressed in the Catholic tradition
- be aware of the historical context of spirituality within the Church and in particular developments that occurred through Vatican II
- have some familiarity, at an introductory level, with spirituality across different contexts, such as Catholic, indigenous and feminist
- be able to apply creative thinking strategies to generate ideas and responses
- participate effectively in work groups in an educational context

## Module 2 – The Story

*Sacred tradition and sacred scripture are bound closely together, and communicate with one another. Flowing from the same divine well-spring, both of them merge, in a sense, and move toward the same goal. – Dei Verbum 9*

Stories shape us. Generations of Jews and Christians have been shaped by the narratives of the Bible, have found in these Scriptures wellsprings of life, have learnt in the tellings of these stories who they are and to whom they belong.

This module explores the Bible. Students gain an overview of the Old and New Testaments and learn skills for biblical interpretation. There are opportunities to dig deep into the texts and to explore how they are used today, including in the media and politics. Students also explore the concepts of ‘revelation’ and ‘word of God’ as these are applied to the Scriptures.

*Source: Certificate III in Christian Ministry and Theology Module 2 Introduction p.5*

## Outcomes

Upon completion of this module students should be able to:

- Discuss the nature of the Bible and its contents
- Explain connections between God’s Revelation, Scripture and Tradition
- Outline the major sections of the Old Testament
- Outline the major sections of the New Testament
- Discuss the identity and mission of Jesus Christ
- Identify the relevance and application of the Bible today
- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

## Module 3 – Choices

Christians are called to promote justice for all – justice that builds on compassion and promotes peace. Christians have responsibilities to care for the environment, to protect the poor, weak and oppressed from exploitation, and to show care and concern for the underprivileged. Christianity combines justice with the great commandment of love – just as Jesus modelled God’s love. Justice with compassion is rooted in the Scriptures, for God hears the cry of the poor and oppressed (Ex 22:22) and comes to their aid (Ps 113:7).

In this module students are introduced to ethics and Catholic social justice teaching. Current moral/ethical issues and case studies provide the opportunity to reflect on the choices we make and how these impact life. This module also has a core practical component that allows students not just to learn about, but to engage with, social justice projects. They learn to make connections between beliefs and their application to life and to translate what they learn about ethics, morality and theology into practical action.

*Source: Certificate III in Christian Ministry and Theology Module 3 Introduction p.4*

### Outcomes

Students who have successfully completed this module will:

- Appreciate the connection of ethics to spirituality, to one’s view of the world (cosmology), human beings (anthropology) and God (theology).
- Understand, at a basic level, concepts such as ‘a good life’, conscience, freedom, sin, and character/virtues as they relate to the area of ethics.
- Understand the role of conscience in ethical decision making and in Catholic teaching.
- Develop strategies for making ethical decisions, including understanding how to draw on religious traditions and value systems.
- Appreciate denominational differences in ethics.
- Demonstrate knowledge of key principles of Catholic social teaching.
- Apply Catholic social teachings to contemporary social issues.

# Discrete topics/activities

## Church Strand

---

### Liturgy and Sacraments

#### *Religious Knowledge and Deep Understanding*

- Christian rituals embody beliefs that are expressed in structured actions or codified norms/rites. In the Catholic Church, the Sacraments or rituals of commitment (e.g. Marriage and Holy Orders) give expression to the creative love of God, and call believers to a genuine relationship, service of others and building up of the Christian community. For Christians, marriage is a covenant expressed as an intimate partnership of life and love between man and woman, intended by God in creation. Christian marriage presumes genuine freedom and understanding by both persons. In major Christian churches, the call to a ministry of word, liturgical and community leadership is ritualised through a variety of ceremonies and rites (e.g. ordination, endorsement and election). In the Catholic Church, through the Sacrament of Holy Orders, bishops, priests and deacons are ordained to make Christ's priesthood present through their service and leadership of God's people. Christian funerals express solidarity of the living and the dead (Communion of Saints). They combine prayer for the forgiveness of sin, for a merciful judgement, hope in resurrection, and gratitude for the blessings that came to others through the life of the deceased person.

#### *Skills*

- Analyse some Christian rituals (e.g. marriage, Holy Orders, funerals) using models of ritual analysis, to draw conclusions about the beliefs being expressed and how they meet the spiritual and emotional needs of believers.

#### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***The Sacraments: Putting flesh and bones on God's love [Module 1, Topic 2.2]***

*"Through the sacraments, humanity touches and is touched by the presence of God. ... The principle of sacramentality means that there is more to human life and cosmic reality than meets the eye. There is a "beyond" in our midst. ... For Catholicism all reality is sacred, or sacramental, because all reality is ... a visible expression of invisible Reality itself, which is God. ... The Catholic vision "sees" God in all things: people, events, places, objects, nature, the whole cosmos, even in the passage of time itself (feast days, liturgical seasons). The visible, the tangible, the finite, the historical – all these are actual or potential bearers of the divine presence. For the Catholic it is only in and through these material realities that one can encounter the invisible God."*

Richard P. Mc Brien<sup>4</sup>

---

<sup>4</sup> McBrien, Richard P. *Inside Catholicism: Rituals and Symbols Revealed*, 9-10. Collins Publishers, San Francisco, 1995.

- **Teacher Background Reading 11:** *Sacraments: An overview*
- **Activity 22:** *Sacraments*
- **Student Reading 4:** *The Sacramental Principle*
- **Activity 23:** *Eucharist*
- **Student Reading 5:** *Eucharist*
- **Teacher Background Reading 13:** *Marriage – A Path to Holiness*
- **Activity 29:** *The Sacrament of Marriage*
- **Activity 30:** *Spirituality, sacraments and the Christian Churches*

### **Religious Knowledge and Deep Understanding**

- In major Christian traditions, some rituals are prepared according to formal principles and rubrics. These rituals are referred to as liturgy. Liturgical adaptation is provided for in Christian traditions to enable expression of the cultural diversity of believers and encourage their active participation.

### **Skills**

- Investigate examples of Christian liturgy (e.g. Eucharist, marriage, funerals) in order to identify some formal principals and rubrics applied. Critique examples of Christian liturgy for their capacity to express the cultural diversity of believers and encourage their active participation.

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **The Sacraments: Putting flesh and bones on God’s love [Module 1, Topic 2.2]**

*“In the rhythms of the liturgical year our stories are told, our weariness held and carried, our pain touched and our brokenness mended. In that meeting with others of faith are the familiar word of the Mass, the candles, the prayers, the hymns, the familiar personalities of the saints and martyrs, our worries and concerns, our failures and successes; all brought into the movement of God’s triune life. Almost imperceptibly we are touched by the grace of a timeless love that meets us in our time. Here, too, mingling with our lives are the lives of all who have come here and all who will come here. We know we are not perfect and we know that our parishes are not perfect, but sometimes we catch a sense of all those generations of faith who have lived lives like our own and so we settle into a faith well lived. Our lives are touched with a presence that waits on us.”*

Cardinal Cormac Murphy-O’Connor  
*Gaudium et Spes – The Shape of the Church: Past, Present and to Come...*  
 Westminster Cathedral, 26<sup>th</sup> February 2009<sup>5</sup>

- **Teacher Background Reading 10:** *The Sacraments: Putting flesh and bones on God’s love*
- **Teacher Background Reading 12:** *Liturgy: The Church praying is the Church believing*
- **Activity 24:** *Sacrosanctum Concilium: What is it saying?*

---

<sup>5</sup> Printed in *Thinking Faith: The on-line journal of the British Jesuits*, 2 March 2009.



- **Student Reading 6:** *Sacrosanctum Concilium: Constitution on the Sacred Liturgy (paraphrased)*
- **Activity 25:** *Sacrosanctum Concilium: Liturgy in the school*
- **Teacher Background Reading 13:** *Marriage – A Path to Holiness*
- **Activity 29:** *The Sacrament of Marriage*
- **Activity 30:** *Spirituality, sacraments and the Christian Churches*

## People of God

### *Religious Knowledge and Deep Understanding*

- Christians believe they are called through Baptism (Latin *vocātiō* – ‘calling’) to use their gifts in their profession, family life, Church and civic commitments in the service of God and for the sake of the greater common good. In the Christian tradition, the response to this call (one’s vocation) involves choosing from the following four main states of life: that of a single person; a married person; a celibate member of a religious congregation (sister, brother, priest); an ordained minister (e.g. priest, deacon). For Catholic Christians, Sacraments or rituals of commitment (e.g. Marriage and Holy Orders) are particular expressions of vocation and discipleship. Christians believe the Holy Spirit empowers them to live out Christ’s mission in the world.

### *Skills*

- Investigate how and why Christians (individuals or groups, past or present) have used their gifts in the service of God and for the sake of the common good (e.g. social, political or ethical reform; defence of human rights; action for social justice; ecological stewardship).

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Christian Spiritual Practices [Module 1, Topic 5 (Elective)]***

*Christian spirituality as a whole has always focused on awareness of and faith in the abiding presence of God, the Spirit of being, life and relationship that grounds and supports all human experience. In fact, Christian spirituality originated and developed as a growing consciousness of the special reality of God’s presence as companion and friend in Jesus and his first disciples.<sup>6</sup> How people put their spirituality into practice is the theme of this topic.*

- **Activity 60:** *Forms of Christian Spirituality (Students learn about the broad range of spiritual expressions, charisms and communities across the ages, including Benedictine, Franciscan, Carmelite, Brigidine, Ignatian and Augustinian.)*
- **Activity 66:** *Spirituality of famous Christians: Peoplescape*
- ***“The Best Kept Secret” – Catholic Social Teaching [Module 3, Topic 2]***
  - **Activity 26:** *Preferential Option for the Poor*

---

<sup>6</sup> Woods, Richard. *Christian Spirituality: God’s Presence Through the Ages*, New expanded edition, xvii. Orbis Books, Maryknoll, 2006.

- **Activity 27:** *Finding Refuge* (Students explore secular and Christian responses to the social justice issue of refugees.)
- **Activity 28:** *Practising Social Justice – Talking Head*
- **Human Trafficking [Module 3, Topic 3.1]**
  - **Activity 34:** *Responses to trafficking* (Students become familiar with Church and community responses to human trafficking)
- **Environmental Justice [Module 3, Topic 3.2]**
  - **Teacher Background Reading 14:** *Care for God’s Creation*
  - **Activity 46:** *Environmental challenge: Church responses*
  - **Activity 49:** *Environmental activists*
  - **Activity 50:** *Inspiring action*

## Church History

### *Religious Knowledge and Deep Understanding*

- Awareness of history is an essential dimension of any study about religion. Historical knowledge is fundamental to understanding and appreciating the purpose, meaning and significance of religion in the lives of individuals and communities.

### *Skills*

- Investigate patterns of belief and religious traditions and the ways in which these contribute to shaping and interpreting people’s lives and experiences, past and present. Examine and account for significant continuity and change in religions in a variety of historical and cultural contexts.

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***People of the Land [Module 2, Topic 3.1]***

*“The Bible itself is primarily concerned with the issue of being displaced and yearning for a place. ... Land is a central if not the central theme of biblical faith.”*

*– Walter Brueggemann<sup>7</sup>*

- ***Teacher Background Reading 10*** details Brueggemann’s approach to the land as gift, promise and challenge. In **Activity 21** students familiarise themselves with the geography of the ancient near east and the various empires that had influence in the area, before exploring what the Old Testament says about land in **Activity 22**.

---

<sup>7</sup> Brueggemann, Walter, *The Land: Place as Gift, Promise and Challenge in Biblical Faith*, 2nd ed. (Minneapolis: Fortress Press, 2002), 2-3.

**Activity 23** invites reflection on how these texts apply today. **Student Reading 7** provides one reflection on life and land in Israel today in the form of a novel excerpt describing the experience of a Palestinian teenager.

- **From Jesus to Christ [Module 2, Topic 4.1]**

- **Activity 37:** From Jesus to Christ I (Students are introduced to the historical context and cultural setting of the New Testament.)
- **Activity 38:** From Jesus to Christ II: The Synoptic Gospels

- **The Letters of Paul [Module 2, Topic 4.2]**

- This topic focuses on Paul, whose collection of letters has crucially formed and informed Christian theology. Students will be introduced to the person and thought of Paul by studying the letter to the Philippians . . . one of the shorter letters, one in which Paul talks about his own life and (which) explores some important Pauline themes such as the wisdom of the cross and the importance of unity for Christian communities. The letter also reveals some of the co-workers of Paul, including both men and women, and gives an example of the way Paul responds to conflict. This provides an opportunity for reflecting on life in early Christian communities, for exploring the historical context of the letter and noticing how gaps influence interpretation. **Activities 43-47** all provide opportunities to explore the world and letters of Paul. **Activity 43** suggests a film about the life of Paul to familiarise students with the context of Paul's letters. Alternatively students can research the life of Paul.

- **Being just people [Module 3, Topic 1.1]**

*“Being a Christian is often seen ... as submission to the rules of the church, beginning with the Ten Commandments. ... In a world of secular freedom the Church is seen as a little oasis of control where funny old men with pointy hats tell us what we are allowed to do. ... Traditionally from St Paul to Thomas Aquinas, to the end of the Middle Ages, morality was not about what you are allowed to do or forbidden to do, morality was about who you become...”*

– Timothy Radcliffe OP<sup>8</sup>

- **Teacher Background Reading 5:** Moral decision making, conscience and church authority
- **Activity 6:** Sin and Grace
- **Teacher Background Reading 6:** Understanding sin today

- **“The Best Kept Secret” – Catholic Social Teaching [Module 3, Topic 2]**

- **Teacher Background Reading 11:** An Evolving Social Message
- **Activity 23:** Further into Catholic Social Teaching (Using the internet, students create a glossary of the Church's social teachings since 1891.)
- **Teacher Background Reading 12:** From Rejection to Proclamation – A Brief Overview of the Development of the Catholic Church's Thinking on Human Rights

---

<sup>8</sup> 'Violins, Laughter and Heaven's Bread.' ABC Radio National, Encounter Program, 4 July 2010.  
<http://www.abc.net.au/rn/encounter/stories/2010/2940710.htm>

## **Aligning the P – 12 Religion Curriculum with the Certificate III in Christian Ministry and Theology for Senior Secondary Students**

### **CHRISTIAN LIFE**

It is possible for all Archdiocesan Catholic and ecumenical secondary schools to address the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

The approaches to the learning, teaching and assessing of Religion taken in both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology are complementary, as they encourage students to think critically, ask questions, gain an understanding of major belief systems and religions, explore their own belief systems and more deeply appreciate what gives ultimate meaning to their lives.

Below are listed the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

### **REQUIREMENTS FOR THE CERTIFICATE III IN CHRISTIAN MINISTRY AND THEOLOGY (2008-2013)**

#### **Time Allocation:**

Nominal hours for completion of the course are determined as 255 hours across four semesters.

#### **Course Organisation**

The course will usually be conducted over a period of two years during the senior secondary years of schooling.

The course is usually delivered in face-to-face mode by local trainers and assessors (teachers) and can also include e-learning and other components of open learning for students who are not regularly on campus.

Class-based tasks will explore theology and ministry. Some activities simulate a relevant work environment, such as teaching religion. A range of teaching and learning strategies will be used to deliver the competencies. These include:

- practical tasks
- group work
- activities in simulated work environments.

Assessment is conducted by suitably qualified trainers and assessors in the school. A facilitator's handbook and resources are provided. Participant resources are also provided. The IFE will ensure learners have every reasonable opportunity to complete their training program.

**SOURCE:** *Certificate III in CMT for Schools Training and Assessment Strategy*

## REQUIREMENTS FOR ARCHDIOCESAN P-12 RELIGION CURRICULUM (2012)

### Time Allocation:

“A minimum of 2.5 hours per week or 40 hours per semester or 80 hours per year of Religion teaching is provided in both primary and secondary schools. Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision” (p.1).

**SOURCE:** [Religious Education Policy, Catholic Education Archdiocese of Brisbane, updated 2001](#)

### Course Organisation:

*The Archdiocesan P-12 Religion Curriculum* details the essential minimum theological content to be taught in all Archdiocesan Catholic and ecumenical schools as prescribed by the Archbishop.

Core content mandatory for all students is specified and elaborated as content descriptions and elaborations which specify religious knowledge, deep understandings and skills under the four strands and sub-strands for each year level.

- Sacred Texts (Old Testament; New Testament; Christian Spiritual Writings and Wisdom)
- Beliefs (Trinity: God, Jesus the Christ, Spirit; Human Existence; Religions of the World)
- Church (Liturgy and Sacraments; People of God; Church History)
- Christian Life (Moral Formation; Mission and Justice; Prayer and Spirituality)

**SOURCE:** [The New Religion Curriculum, Archdiocese of Brisbane, Strategic Plan, 2011 – 2015, pp.3,4](#)

## CHRISTIAN LIFE

In Years 11 and 12, the study of *Christian Life* in the P – 12 Religion Curriculum aligns with the approach taken in the current Certificate III in Christian Ministry and Theology, namely:

Certificate III in CMT is specifically written for Catholic schools or those schools who are interested in further exploring Catholic spirituality and beliefs, interpretation of scripture and ethics. Within this course, students learn theology through a variety of hands-on activities that are relevant to real life situations. The subject is available to all students irrespective of individual religious beliefs but does specifically focus on the Catholic tradition.

*Certificate III in CMT* is designed to be a spiritual journey as much as a course of study. It provides an opportunity for students to reflect on their own beliefs and spirituality, to develop skills and understanding of what they believe and how their beliefs shape their own lives.

*Certificate III in CMT* is not a faith formation course. Rather, it adopts the aims of religious education within the Archdiocese of Brisbane:

To develop students religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.

*(A Syllabus for Religious Education for Catholic Schools, 1997, p.18)*

Classroom Religious Education in the Brisbane Archdiocese adopts the belief

that Religious Education comprises two distinct but complementary dimensions – teaching people religion and teaching people to be religious. Teaching people religion is an educational activity focused on the teaching and learning of religion and utilising a range of learning processes and resources. In a school, teaching religion occurs in a classroom setting or other structured learning environments. The aim of teaching religion to students in a school is to assist them in developing their religious literacy so that they may be better able to participate in a critical and effective way in the life of their own faith communities and the wider society.

*(Religious Education: Guidelines for the Religious Life of the Schools, p. 8)*

**The Certificate III in Christian Ministry and Theology focuses on the educational dimension – teaching people religion.**

**Module 1 (Spirituality Today), Module 3 (Choices) and Module 4 (The Edge) of Certificate III in Christian Ministry and Theology provide a clear and authentic opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

## Module 1 – Spirituality Today

(This) topic provides an entry-point for considering all aspects of Catholicism, always with a view to exploring how these beliefs and practices support “the fullness of life—a life of justice and peace, of integrating body, mind, and soul, a life that touches the hem of the spirit in the midst of all our struggles of living in a world that has become ever more globally interdependent, yet is so painfully torn apart”.<sup>9</sup>

Having explored Christian spirituality, and particularly the shape of Catholic spirituality, the module provides an opportunity to explore specific topics related to spirituality: Indigenous spirituality, women’s spirituality and Christian spiritual practices. Students apply their learning in practical ways and learn to reflect particularly on the context of their own school, to consider how the spiritual life of the school is expressed and how it might be further developed.

*Source: Certificate III in Christian Ministry and Theology Module 1 Introduction p.5*

## Outcomes

Students who have successfully completed this module will:

- be aware of the context of spirituality within Australia
- understand the relationship between religion and spirituality
- understand the basis of Christian spirituality, and in particular spirituality as expressed in the Catholic tradition
- be aware of the historical context of spirituality within the Church and in particular developments that occurred through Vatican II

<sup>9</sup> King, Ursula *The Search for Spirituality*, 4. BlueBridge, New York, 2008.

- have some familiarity, at an introductory level, with spirituality across different contexts, such as Catholic, indigenous and feminist
- be able to apply creative thinking strategies to generate ideas and responses
- participate effectively in work groups in an educational context

## Module 3 – Choices

In this module students are introduced to ethics and Catholic social justice teaching. Current moral/ethical issues and case studies provide the opportunity to reflect on the choices we make and how these impact life. This module also has a core practical component that allows students not just to learn about, but to engage with, social justice projects. They learn to make connections between beliefs and their application to life and to translate what they learn about ethics, morality and theology into practical action.

*Source: Certificate III in Christian Ministry and Theology Module 3 Introduction p.4*

## Outcomes

Students who have successfully completed this module will:

- Appreciate the connection of ethics to spirituality, to one's view of the world (cosmology), human beings (anthropology) and God (theology).
- Understand, at a basic level, concepts such as 'a good life', conscience, freedom, sin, and character/virtues as they relate to the area of ethics.
- Understand the role of conscience in ethical decision making and in Catholic teaching.
- Develop strategies for making ethical decisions, including understanding how to draw on religious traditions and value systems.
- Appreciate denominational differences in ethics.
- Demonstrate knowledge of key principles of Catholic social teaching.
- Apply Catholic social teachings to contemporary social issues.

## Module 4 – The Edge

As students stand on the edge, ready to step out into the next part of their lives, do they ever stop to think about where they are going or why? This last Module provides students with an opportunity to explore some of these ‘big questions of life’ – not just questions about their own lives, but other big questions including: Is there a God? Why is there evil, pain, and suffering? Is there life after death?

The way people answer these questions shapes, and is shaped by, their worldview. In this Module students have a chance to explore different worldviews, including their own, and perhaps to become a little clearer on where they stand, how they see life, and why they see life the way that they do.

*Source: Certificate III in Christian Ministry and Theology Module 4 Introduction p.5*

### Outcomes

Upon completion of Module 4 students should be able to:

- understand the role of worldview and be able to articulate some key elements of a Christian worldview
- have a beginning understanding of differences between major world religions (Christianity, Judaism, Islam, Hinduism, Buddhism) and Australian Indigenous religions
- have a sensitive awareness of the role of religion in the Australian scene
- appreciate some responses different religions have given to the afterlife and the end of the world.
- develop skills to inquire deeply and think broadly about religion, culture and society while exploring ultimate questions such as:
  - Is there a God?
  - How do we make sense of suffering?
  - How do humans interact with the sacred?



# Discrete topics/activities

## Christian Life Strand

---

### Moral Formation

#### *Religious Knowledge and Deep Understanding*

- Christian moral teaching provides guidelines and limits regarding ethical and moral responses to global issues and challenges, such as justice, tolerance, reconciliation, peace, ecology, nonviolence, respect and appreciation for others.

#### *Skills*

- Analyse and appraise the contribution of Christian moral teaching to global issues and challenges.

#### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Being Just People [Module 3, Topic 1.1]***

*This topic explores what it means to be a just person, to be an ethical person and how to go about making ethical decisions. The first two questions (of three) set out by Robert Gascoigne in Freedom and Purpose: An Introduction to Christian Ethics help to structure this topic: What sort of person should I be? What is the good? . . . (it) covers foundational questions (what is ethics?), the nature of the human person, characterised by freedom, responsibility, conscience and the abuse of human freedom in sin. In considering what is 'the good,' the emphasis is on the goodness of creation and, in particular, on human dignity.*

  - ***Teacher Background Reading 1: Religion, Ethics and Storytelling***
  - ***Teacher Background Reading 2: Is the Bible a Handbook for Ethics?***
  - ***Teacher Background Reading 3: The Sources and Methods of Catholic Social Teaching***
  - ***Activity 4 (including Student Reading 1): Morality and Spirituality***
  - ***Activity 16: Hot topics – Research Task (Students investigate a specific ethical issue and the response to this issue by a specific Christian denomination)***
- ***Life Visions [Module 4, Topic 1.1]***
  - ***Teacher Background Reading 4: Cultural Discernment***
  - ***Teacher Background Reading 6: God's Signposts: The Christian worldview***
  - ***Activity 4: What is the Christian worldview?***

### *Religious Knowledge and Deep Understanding*

- Christian teachings about good and evil (e.g. the concepts of sin, freedom, conscience, grace, virtues, human dignity and integrity, identity, rights and responsibilities, consequences) inform the personal, relational and spiritual dimensions of human existence.

### *Skills*

- Examine Christian teachings about good and evil and critically analyse their significance for personal integrity and the good of community.

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Being Just People [Module 3, Topic 1.1]***

*This topic leads students towards being able to*

- *Appreciate the connection of ethics to spirituality, to one's view of the world (cosmology), human beings (anthropology) and God (theology).*
- *Understand, at a basic level, concepts such as 'a good life', conscience, freedom, sin, and character/virtues as they relate to the area of ethics.*
- *Understand the role of conscience in ethical decision making and in Catholic teaching;*
- *Develop strategies for making ethical decisions, including understanding how to draw on religious traditions and value systems*
  - ***Teacher Background Reading 4: Human Freedom***
  - ***Teacher Background Reading 5: Moral decision making, conscience and church authority***
  - ***Teacher Background Reading 6: Understanding sin today***
  - ***Activity 7: Freedom and purpose***
  - ***Activity 8: A matter of conscience***
  - ***Activity 9: Sin and Grace***
  - ***Activity 10: Character (students are introduced to the concepts of character and virtues)***
  - ***Student Reading 2: Notes on the virtues***

- ***Why Do Good People Suffer? [Module 4, Topic 2.2 (Elective)]***

*This topic provides the opportunity to explore suffering from a religious perspective. Why is there suffering? How does God allow suffering to occur? How should one respond to the suffering of others?*

- ***Activity 35: God and the Problem of Evil***

# Mission and Justice

## *Religious Knowledge and Deep Understanding*

- Catholic social teaching proposes principles for reflection; provides criteria for judgment and gives guidelines for action in response to social justice issues (e.g. world peace, environmental protection, political freedom, capital punishment, human rights, poverty, suffering, education, employment).

## *Skills*

- Examine and appraise the influence of Catholic social teaching on life and societal issues (e.g. world peace, environmental protection, political freedom, capital punishment, human rights, poverty, suffering, education, employment).

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***“The best kept secret” – Catholic Social Teaching [Module 3, Topic 2]***

*Catholic social justice is the teaching that attempts to understand how societies work and what moral principles and values ought to guide them. Modern Catholic social teaching comes to us from a strong tradition of the writings of popes, especially since Pope Leo XII of the nineteenth century, and the encyclical Rerum Novarum. Catholic social justice finds its roots in the teachings of the Hebrew prophets who proclaimed God’s special love for the poor and called God’s chosen people to be just, loving and peace-filled. Catholic social justice primarily flows from the life and words of Jesus who came to proclaim the good news to the poor and to teach his followers how to recognise and respond to the least in our midst.*

- ***Teacher Background Reading 11: An Evolving Social Message***
- ***Teacher Background Reading 12: From Rejection to Proclamation – A Brief Overview of the Development of the Catholic Church’s Thinking on Human Rights***
- ***Activity 19: Catholic social teaching***
- ***Student Reading 5: Key Principles of Catholic Social Teaching***
- ***Activity 22: A rich young nation (Students become familiar with Catholic social teaching as it is applied in Australia; includes **Student Reading 6 - A rich young nation: The challenge of affluence and poverty in Australia.**)***
- ***Activity 26: Preferential Option for the Poor***
- ***Activity 27: Finding Refuge (Students explore secular and Christian responses to the social justice issue of refugees.)***

- **Human Trafficking [Module 3, Topic 3.1]**
  - **Activity 31:** What is human trafficking?
  - **Activity 34:** Responses to trafficking (Students become familiar with the church and community responses to human trafficking; includes **Student Reading 9:** Catholic social teaching on human trafficking.)
  
- **Environmental Justice [Module 3, Topic 3.2]**
  - **Teacher Background Reading 14:** Care for God’s Creation
  - **Teacher Background Reading 15:** Human Dignity and the integrity of Creation
  - **Activity 46:** Environmental challenge: Church responses (Students read quotes and excerpts on care for the environment from church statements and documents and add them to a justice wall.)

## Prayer and Spirituality

### Religious Knowledge and Deep Understanding

- Prayer in the Christian tradition nurtures the spiritual life of believers. Vocal prayer, meditative prayer and contemplative prayer are ancient examples of this.

### Skills

- Analyse and appraise the significance of prayer in the Christian tradition in the lives of individuals and communities (e.g. spiritual and emotional needs, devotional life, personal search for meaning, cultural identity, personal and communal wellbeing).

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **Christian Spiritual Practices [Module 1, Topic 5 (Elective)]**

*In contemporary spirituality, traditional Catholic practices and devotions (e.g. attending church services on a Sunday, praying, baptism, pilgrimages, having Benediction along with regular adoration of the Blessed Sacrament, reciting the rosary, wearing medals and scapulars, participating in novenas, celebrating saints days, consecration to Mary) have been retrieved, reclaiming ‘old truths that can become as new for another time’.<sup>10</sup> These are often renamed as ‘spiritual disciplines’ or ‘spiritual practices’. These spiritual disciplines or practices have regained valuable space in Christian life today because of a renewed understanding of these practices as a positive means for fostering spiritual growth. They are meant to be a means that help people to recognise and respond to God in the parade of events that make up life.<sup>11</sup>*

<sup>10</sup> Groome, Thomas. ‘Preface’, x. In *Reclaiming Catholicism: Treasures old and new*, edited by Thomas H. Groome and Michael J. Daley. Orbis Books, Maryknoll, 2010.

<sup>11</sup> *Ibid.*, 208.

- **Teacher Background Reading 23:** *Jesus and Judaism: The Prayer of Jesus*
- **Activity 58:** *The Spirituality of Jesus: The Lord's Prayer*
- **Activity 60:** *Forms of Christian Spirituality (Students learn about the broad range of spiritual expressions, charisms and communities across the ages.)*
- **Activity 62:** *Catholic devotions*
- **Activity 63:** *Icons in Spirituality*
- **Teacher Background Reading 24:** *Images, Icons and the Trinity*
- **Activity 64:** *Pilgrimages*
- **Activity 66:** *Spirituality of famous Christians: Peoplescape*

## **Aligning the P – 12 Religion Curriculum with the Certificate III in Christian Ministry and Theology for Senior Secondary Students**

### **SACRED TEXTS**

It is possible for all Archdiocesan Catholic and ecumenical secondary schools to address the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

The approaches to the learning, teaching and assessing of Religion taken in both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology are complementary, as they encourage students to think critically, ask questions, gain an understanding of major belief systems and religions, explore their own belief systems and more deeply appreciate what gives ultimate meaning to their lives.

Below are listed the requirements of both the P-12 Religion Curriculum (2012) and the Certificate III in Christian Ministry and Theology.

### **REQUIREMENTS FOR THE CERTIFICATE III IN CHRISTIAN MINISTRY AND THEOLOGY (2008-2013)**

#### **Time Allocation:**

Nominal hours for completion of the course are determined as 255 hours across four semesters.

#### **Course Organisation**

The course will usually be conducted over a period of two years during the senior secondary years of schooling.

The course is usually delivered in face-to-face mode by local trainers and assessors (teachers) and can also include e-learning and other components of open learning for students who are not regularly on campus.

Class-based tasks will explore theology and ministry. Some activities simulate a relevant work environment, such as teaching religion. A range of teaching and learning strategies will be used to deliver the competencies. These include:

- practical tasks
- group work
- activities in simulated work environments.

Assessment is conducted by suitably qualified trainers and assessors in the school. A facilitator's handbook and resources are provided. Participant resources are also provided. The IFE will ensure learners have every reasonable opportunity to complete their training program.

**SOURCE:** *Certificate III in CMT for Schools Training and Assessment Strategy*

## REQUIREMENTS FOR ARCHDIOCESAN P-12 RELIGION CURRICULUM (2012)

### Time Allocation:

“A minimum of 2.5 hours per week or 40 hours per semester or 80 hours per year of Religion teaching is provided in both primary and secondary schools. Personal development education, liturgy, prayer, hymn practice and other religious practices are not included in this provision” (p.1).

**SOURCE:** [Religious Education Policy, Catholic Education Archdiocese of Brisbane, updated 2001](#)

### Course Organisation:

*The Archdiocesan P-12 Religion Curriculum* details the essential minimum theological content to be taught in all Archdiocesan Catholic and ecumenical schools as prescribed by the Archbishop.

Core content mandatory for all students is specified and elaborated as content descriptions and elaborations which specify religious knowledge, deep understandings and skills under the four strands and sub-strands for each year level.

- Sacred Texts (Old Testament; New Testament; Christian Spiritual Writings and Wisdom)
- Beliefs (Trinity: God, Jesus the Christ, Spirit; Human Existence; Religions of the World)
- Church (Liturgy and Sacraments; People of God; Church History)
- Christian Life (Moral Formation; Mission and Justice; Prayer and Spirituality)

**SOURCE:** [The New Religion Curriculum, Archdiocese of Brisbane, Strategic Plan, 2011 – 2015, pp.3,4](#)

## SACRED TEXTS

In Years 11 and 12, the study of *Sacred Texts* in the P – 12 Religion Curriculum aligns with the approach taken in the current Certificate III in Christian Ministry and Theology, namely:

Certificate III in CMT is specifically written for Catholic schools or those schools who are interested in further exploring Catholic spirituality and beliefs, interpretation of scripture and ethics. Within this course, students learn theology through a variety of hands-on activities that are relevant to real life situations. The subject is available to all students irrespective of individual religious beliefs but does specifically focus on the Catholic tradition.

*Certificate III in CMT* is designed to be a spiritual journey as much as a course of study. It provides an opportunity for students to reflect on their own beliefs and spirituality, to develop skills and understanding of what they believe and how their beliefs shape their own lives.

*Certificate III in CMT* is not a faith formation course. Rather, it adopts the aims of religious education within the Archdiocese of Brisbane:

To develop students religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.

*(A Syllabus for Religious Education for Catholic Schools, 1997, p.18)*

Classroom Religious Education in the Brisbane Archdiocese adopts the belief

that Religious Education comprises two distinct but complementary dimensions – teaching people religion and teaching people to be religious. Teaching people religion is an educational activity focused on the teaching and learning of religion and utilising a range of learning processes and resources. In a school, teaching religion occurs in a classroom setting or other structured learning environments. The aim of teaching religion to students in a school is to assist them in developing their religious literacy so that they may be better able to participate in a critical and effective way in the life of their own faith communities and the wider society.

*(Religious Education: Guidelines for the Religious Life of the Schools, p. 8)*

**The Certificate III in Christian Ministry and Theology focuses on the educational dimension – teaching people religion.**

**Module 1 (Spirituality Today), Module 2 (The Story) and Module 4 (The Edge) of Certificate III in Christian Ministry and Theology provide a clear and authentic opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

## Module 1 – Spirituality Today

*“Young Australians today feel increasingly free to announce that they are searching for spirituality. What they mean by ‘spirituality’ is not always clear to older people, but the fact that they are able to name their quest in this way is certainly encouraging.”*

David Tacey, *ReEnchantment: The New Australian Spirituality*, 2000

Recognising this context, this module – and this course – starts with spirituality. It explores what is meant by spirituality, the relationship between spirituality and religion, and Christian spirituality. Spirituality here is used to denote all practices that engage with God. As Thomas Groome observes, ‘Catholicism doesn’t *have* a spirituality; it *is* a spirituality’.<sup>12</sup> Thus the topic provides an entry-point for considering all aspects of Catholicism, always with a view to exploring how these beliefs and practices support “the fullness of life—a life of justice and peace, of integrating body, mind, and soul, a life that touches the hem of the spirit in the midst of all our struggles of living in a world that has become ever more globally interdependent, yet is so painfully torn apart”.

*Source: Certificate III in Christian Ministry and Theology Module 1 Introduction p.5*

<sup>12</sup> *What Makes Us Catholic*, 270. HarperCollins, New York, 2002.



## Outcomes

Students who have successfully completed this module will:

- be aware of the context of spirituality within Australia
- understand the relationship between religion and spirituality
- understand the basis of Christian spirituality, and in particular spirituality as expressed in the Catholic tradition
- be aware of the historical context of spirituality within the Church and in particular developments that occurred through Vatican II
- have some familiarity, at an introductory level, with spirituality across different contexts, such as Catholic, indigenous and feminist
- be able to apply creative thinking strategies to generate ideas and responses
- participate effectively in work groups in an educational context

## Module 2 – The Story

*“Sacred tradition and sacred scripture are bound closely together, and communicate with one another. Flowing from the same divine well-spring, both of them merge, in a sense, and move toward the same goal”.*

*Dei Verbum 9*

This module explores the Bible. Students gain an overview of the Old and New Testaments and learn skills for biblical interpretation. There are opportunities to dig deep into the texts and to explore how they are used today, including in the media and politics. Students also explore the concepts of ‘revelation’ and ‘word of God’ as these are applied to the Scriptures.

*Source: Certificate III in Christian Ministry and Theology Module 2 Introduction p.5*

## Outcomes

Upon completion of module 2 students should be able to:

- Discuss the nature of the Bible and its contents
- Explain connections between God’s Revelation, Scripture and Tradition
- Outline the major sections of the Old Testament
- Outline the major sections of the New Testament
- Discuss the identity and mission of Jesus Christ
- Identify the relevance and application of the Bible today
- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

## Module 4 – The Edge

This module provides extensive opportunities for ecumenical and inter-faith learning, exploring differences in the theology and view of God of different religions and philosophies. The theology of Buddhism, Judaism, Hinduism and Islam can all be included, as well as Australian indigenous perspectives. Students discuss how different religions shape the religious landscape of Australia and what difference one’s worldview makes to the way one sees human beings (anthropology), evil and suffering (theodicy) and the end of the world (eschatology).

Besides religious perspectives there is also the opportunity to explore other, non-religious worldviews, such as modernism, postmodernism, and atheism.

*Source: Certificate III in Christian Ministry and Theology Module 4 Introduction p.5*

## **Outcomes**

Upon completion of module 4 students should be able to:

- understand the role of worldview and be able to articulate some key elements of a Christian worldview
- have a beginning understanding of differences between major world religions (Christianity, Judaism, Islam, Hinduism, Buddhism) and Australian Indigenous religions
- have a sensitive awareness of the role of religion in the Australian scene
- appreciate some responses different religions have given to the afterlife and the end of the world.
- develop skills to inquire deeply and think broadly about religion, culture and society while exploring ultimate questions such as:
  - Is there a God?
  - How do we make sense of suffering?
  - How do humans interact with the sacred?

# Discrete topics/activities

## Sacred Texts Strand

---

### Module 1 – Spirituality Today

#### Topic 1: What is Spirituality?

This topic introduces two key concepts: spirituality and religion. Students will explore their current understanding of these terms, the relationship between the terms and are introduced to a wide range of current writers on this topic.

‘What is distinctive about Christian spirituality is that it is a way of being, seeing and acting that has its source in, and takes its inspiration from, the person and vision of Jesus Christ. It is therefore a spirituality that has its source in our communion with God, and is forged in communion with others and with all of creation. It is a spirituality of relationships’ (*Let Your Light Shine*, 4. Catholic Archdiocese of Brisbane, 2004).

It will be the task of the Module overall to explore what this means.

#### Outcomes

At the end of this topic students will be able to:

- give a definition for spirituality
- recognise the relationship of spirituality to religion
- identify examples of spirituality in their school
- understand the nature and role of the Holy Spirit in Christian Spirituality

#### Religious Knowledge and Deep Understanding

- Contemporary Christian spiritual writings reflect the signs of the times in the light of the Gospel and use a variety of mediums and modes of communication to reveal the mystery of God and of life.

#### Skills

- Identify and describe how the mystery of God and of life is revealed through the message, mediums and modes of contemporary Christian spiritual writers.

#### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***What is Spirituality? [Module 1, Topic 1]***
  - ***Teacher Background Reading 4: Transforming Ideas & Images***
  - ***Activity 6 introduces the students to contemporary writings on spirituality which are read, analysed, discussed and compared. Student Reading 1a consists of excerpts from a David Tacey article entitled ‘Youth Spirituality and Old Religion.’ In Student***

**Reading 1b**, Richard Rohr explores ‘Transforming ideas and images.’ **Student Reading 1c** contains some of Thomas Groome’s reflections on Catholic spirituality and in **Student Reading 1d**, Ursula King is ‘Searching for Spirituality.’

- **Activity 11** involves the students engaging with **Student Reading 2** which introduces them to the theology of the Holy Spirit and assists them to link the term ‘spirituality’ with “being under the impulse of the Holy Spirit as a follower of Jesus Christ” (Cunningham, 147).
- **Accents in Catholic Spirituality [Module 1, Topic 2.2]**
  - **Activity 23** focuses on further developing student skill at reading and interpreting contemporary theological material in the field of spirituality. It includes **Student Reading 5**, written by Ronald Rolheiser, on Eucharist.
- **Women’s Spirituality [Module 1, Topic 4 – elective]**
  - **Teacher Background Reading 21: Feminist Spirituality**
  - **In Activity 47**, students explore three readings from current feminist theologians: Regina Coll on ‘Images of God’ (**Student Reading 13a**), Sandra Schneiders on ‘The Effects of Women’s Experience on their Spirituality’ (**Student Reading 13b**) and Elizabeth Johnson on ‘God as Mother’.

## Module 2 – The Story

### Topic 1: The Bible

The topic introduces students broadly to the Bible and its various parts, providing a brief overview of the organisation of the Bible and its narrative. The final two activities in the topic are optional, offering the opportunity to explore different versions of the Bible and to explore the role of the Bible in the modern media and in Australian society today.

At the completion of this topic students will be able to

- Discuss the nature of the Bible and its contents
- Explain connections between God’s Revelation, Scripture and Tradition
- Understand the importance of story, and how this relates to the Bible

A number of activities are provided as opening activities to enable students to reflect on the role of story in life and in meaning-making. The first two student readings in this topic provide alternative avenues for providing a broad framework for understanding the nature of the Bible. In student Reading 1 Richard Rohr uses the image of a ‘cosmic egg’ to reflect on the relationship between a person’s own story, his/her community stories and the transcendent story of God. In Reading 2, Etienne Charpentier uses the metaphor of a couple’s box of mementos of their life together as a way of understanding the diverse materials in the Bible, memories of a people’s journey with God.

The topic moves to on to introduce students broadly to the Bible and its various parts, providing a brief overview of the organisation of the Bible and its narrative.

- **Teacher Background Reading 1:** Information is not necessarily transformation
- **Teacher Background Reading 2:** The New Old Testament
- **Teacher Background Reading 3:** The Bible in Religious Education

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **Seeking God in story [Module 2, Topic 1.1]**

*Stories are a key way in which humans make sense of their experience. ‘Storytelling is our most spontaneous and basic way of naming an experience.’ (Guzie, T (1981). The Book of Sacramental Basics. P. 12). Stories entertain and explain, teach and preserve memories. They unite people into a common story – the common story of our family, our tribe, our nation or our religion. Stories can give hope and transmit wisdom, express our fears and horrors, or our dreams.*

- A number of activities are provided to enable students to reflect on the role of story in life and in meaning making

- **Student Reading 1:** (Richard Rohr) uses the image of a ‘cosmic egg’ to identify three different layers of meaning: ‘my story’, ‘our story’, and ‘the story’

- **Is the Bible the ‘Word of God’? [Module 2, Topic 1.2]**

- What is Revelation?
- **Teacher Background Reading 6:** What does it mean to say that the Bible is the ‘inspired’ Word of God?
- **Teacher Background Reading 7:** What is the Relationship between Scripture and Tradition?
- **Teacher Background Reading 8:** God Reveals in History
- **Activities 9-13:** can be used to gauge students’ current understanding of revelation.
- **Teacher Background Reading 8:** God Reveals in History

## **Topic 2: Interpreting the Bible**

In the first section of this module students have begun to explore the Bible: what books make up the Bible? How are they organised? What is the biblical story all about? We have also asked what it means to speak about the Bible as “revelation”. As “word of God in human language”, the Bible did not just drop out of the sky: it came from a particular time and place, from people’s experiences and their reflections on these experiences. Through the ages the people of God have continued to reflect on what this Story means for them, have used their own experiences to make sense of the story and have used the story to make sense of their experiences. So how do we interpret this ancient text? How do we know what it means for now? In this section students learn skills for interpreting the Bible. You’ll learn what to look for when you are interpreting the Bible and where to go to find more information.

This section introduces students to methods of biblical interpretation. At this level students are expected to be able to identify basic settings and interpretive methods for reflection on the Scriptures.

## Outcomes

At the completion of this topic students will be able to

- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- ***Teacher Background Reading 9:*** *Issues of Biblical interpretation*
- ***Student Reading 4*** *introduces basic interpretive methods for the Scriptures and conveys some of the material included in *The Interpretation of the Bible in the Church* at an introductory level. It is an expansion of material originally delivered face to face. Consider delivering the content as classroom teaching.*
- ***Activity 14*** *facilitates student comprehension of the methods and tools for biblical interpretation and introduces a framework for interpretation. This framework is applied to the text of Genesis 1 and 2 in **Activity 15**. Alternative frameworks for interpretation are provided in **Activities 16 to 18**. Teachers can choose to use one of these throughout the course (and introduce this instead of the exegesis table in Activity 14). Alternatively, teachers can explore several of the approaches with students and let students choose a framework to use for interpreting texts.*

*The aim is to find a method that makes sense to the students (and to you). Some of the worksheets here may be conceptually easier, for example the pyramid worksheet with its simple three-step approach. It may be easier to remember and may also be less overwhelming than a table with many questions. On the other hand the simplicity may also make it harder for students to remember the many different questions that can be asked of a text and therefore be less helpful than a more detailed table.*

- *The final activity in this topic is optional and provides the opportunity to practice advocacy readings, for example, liberation readings that read the Bible from the perspective of the poor, feminist readings that read the Bible with attention to gender dynamics, or ecological readings that read with attention to the earth.*
- *Note that subsequent topics in this Module provide repeated opportunity to practise interpreting biblical texts. Some activities also focus on specific aspects of biblical interpretation. These are scattered throughout the Module, but they can be used in relation to any topic or text.*
- ***Activities 25 & 41*** *focus on character analysis. Activity 30 teaches plot analysis. Activity 36 focuses on genre and introduces a range of Old Testament genres. Activity 39 teaches*

*redaction criticism (comparative readings of Gospel texts) and Activity 44 is an analysis of the structure of a New Testament letter.*

### Topic 3: Old Testament

Australian culture has a deeply embedded value of owning one's own piece of land, as well as a sense of land that is expansive, fierce and beautiful. Land is of central significance for Australian indigenous culture and self-understanding. Land also plays a central role in the narratives of the Old Testament. The ancient Israelites have been described as "a land-intoxicated people". They are always looking forward, or back, to the land and hold fiercely to the idea that the land of Canaan is divinely gifted to them. For them, land is indispensable for good communal life and God is a land-giving God. Indeed, land and God are inextricably intertwined: "The land for which Israel yearns and which it remembers is never unclaimed space but is always *a place with Yahweh*, a place filled with memories of life with him and promise from him and vows to him."<sup>13</sup>

The consequences of this belief for other inhabitants of the land are momentous. "Real land, unlike theologically promised land, is always contested, disputed, a matter of conflict. There are already other people there who do not yield easily."<sup>14</sup>

The continuing Israeli-Palestinian conflicts over the land set into stark perspective the continuing relevance of the Old Testament/Hebrew Scriptures and the need to read the Scriptures contextually, with attention to the way in which these ancient texts are used and applied today. In this topic exploring the significance of land in Australian culture opens up exploration of the significance of land in the Old Testament and today. Students learn a key theme of the Old Testament and reflect on the relevance and application of biblical texts today.

The significance of land as a place of belonging, of Israel as a people "displaced and yearning for a place"<sup>15</sup> may also resonate with young people and their own life-searches.

### Outcomes

At the completion of this topic students will be able to

- Outline the major sections of the Old Testament
- Identify the relevance and application of the Bible today
- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

### Religious Knowledge and Deep Understanding

- Old Testament texts need to be understood in their proper historical and cultural contexts. Application of Biblical criticism (exegesis) to Old Testament texts enables a deeper understanding of the recurring themes in the texts (e.g. covenant, liberation, preferential

---

<sup>13</sup> Brueggemann, Walter, *The Land: Place as gift, promise and challenge in biblical faith*, 2<sup>nd</sup> ed. (Minneapolis: Augsburg Fortress, 2002), 5.

<sup>14</sup> Birch, B, *et al.*, *A Theological Introduction to the Old Testament*. (Nashville: Abingdon, 1999), 188.

<sup>15</sup> Brueggemann, *The Land*, 2.

option for the poor, restoration, eschatology, parousia, judgement, hope and redemption) and the intentions of the human authors.

- The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).
- Old Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges)

### Skills

- Apply biblical criticism to explore the particular political, cultural, literary, social and geographical contexts of Old Testament texts.
- Examine recurring themes in Old Testament texts in order to evaluate their capacity to impact on Australian culture and lifestyle.

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **'People of the Land' [Module 2, Topic 3.3]**

*The ancient Israelites have been described as "a land-intoxicated people". They are always looking forward, or back, to the land and hold fiercely to the idea that the land of Canaan is divinely gifted to them. For them, land is indispensable for good communal life and God is a land-giving God. Indeed, land and God are inextricably intertwined: "The land for which Israel yearns and which it remembers is never unclaimed space but is always a place with Yahweh, a place filled with memories of life with him and promise from him and vows to him."*

*(Brueggemann, W. The Land: Place as Gift, promise and challenge in biblical faith. 2002. P5)*

**Background Reading 10** details Brueggemann's approach to the land as gift, promise and challenge that was noted in the introduction to this topic. **Activity 20** suggests two films that can be used to explore the significance of land for Australians. In **Activity 21** students familiarise themselves with the geography of the ancient near east and the various empires that had influence in the area, before exploring what the Old Testament says about land in **activity 22**. **Activity 23** invites reflection on how these texts apply today. **Student Reading 7** provides one reflection on life and land in Israel today in the form of a novel excerpt describing the experience of a Palestinian teenager.

- **'You are my people, I am your God: The Pentateuch' [Topic 3.2– elective]**

- **Teacher Background Reading:** *Introduction to the Old Testament and the Pentateuch*
- **Activity 24:** *The Pentateuch*
- **Activity 25:** *Heroes of the Torah*
- **Activity 27:** *The Pentateuch in Pictures*



- **Student Reading 8:** *Five books, one story*
- **'Troublers of Israel: the Prophets' [Topic 3.3 – elective]**
  - **Teacher Background Reading 12:** *The Deuteronomistic History and the Chronicler's History.*
  - **Activity 28:** *History and the Prophets*
  - **Student Reading 9:** *Historical Sketch of Ancient Israel*
  - **Activity 30:** *The plot thickens*
  - **Activity 31:** *The prophets*
  - **Student Reading 10:** *Prophets*
  - **Teacher Background Reading 13:** *Prophetic Spirituality*
- **'Puzzling Life: The Psalms and the Wisdom Books' [Topic 3.4 – elective]**
  - **Background Reading 14:** *Wisdom Literature in the Hebrew Bible*
  - **Activity 33:** *Wisdom*
  - **Student Reading 11:** *Wisdom Literature*
  - **Activity 34:** *Proverbs*
  - **Activity 35:** *Practice Interpreting texts: Ecclesiastes*
  - **Activity 36:** *Get into Genre*

## Topic 4: New Testament

*"In terms of length, [the New Testament] is only a small portion of the entire Bible, and yet it is that portion which brings it all together. The history of God's salvation of the human race is completed in the story of Jesus, whose name means "Yahweh saves." ... The life of Jesus dramatizes what God was always doing in the life of Israel, what God is always doing in every human life, and what God will always be doing in the life of the Church."*

*(Rohr, R. & Martos, J. The Great Themes of Scripture: New Testament. 1988. P1).*

### Outcomes

At the completion of this topic students will be able to

- Outline the major sections of the New Testament
- Discuss the identity and mission of Jesus Christ
- Identify the relevance and application of the Bible today
- Identify key aspects of biblical interpretation
- Apply a framework for interpretation to a biblical text
- Competently use standard theological reference material

### Religious Knowledge and Deep Understanding

- The reign of God is the focus of Jesus' life and teaching and of the early Church's preaching. New Testament texts need to be understood in their proper historical and cultural contexts. Application of Biblical criticism (exegesis) to New Testament texts enables a deeper understanding of the audiences and intentions of the human authors (e.g. the use of common sources by the human authors of synoptic gospels).

- The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).
- New Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges)

### **Skills**

- Use biblical criticism to analyse and draw conclusions about similarities, differences and contradictions in the synoptic Gospels (e.g. considering the nature of each human author's community, theological perspectives, major themes and choice of source material).
- Examine stories about Jesus and his teachings and actions in New Testament texts (e.g. infancy narratives, miracles, Beatitudes, parables, passion, death and resurrection stories) in order to explore how Jesus' teachings might be used to evangelise and critique Australian culture and lifestyle.

### **OPPORTUNITIES FOR ALIGNMENT:**

***The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.***

- **'From Jesus to Christ' [Module 2, Topic 4.1]**

*In this topic students explore the New Testament, focusing particularly on the historical context of Jesus and the New Testament, on the Gospels in general and the Gospel of John in particular.*

*With regard to developing skills of interpretation, this topic focuses particularly on redaction criticism, on learning to read the Gospels with attention to their unique shape and message, as well as learning to attend to the way in which the Gospels differ from each other. The passion narrative provides the focus for this learning (see **Activity 39**). What does each Gospel uniquely say about Jesus' death? How do they each contribute to a fuller understanding of Christ and the meaning of redemption?*

- **Activity 38:** *The Synoptic Gospels*
- **Activity 39:** *The Passion of Christ:*
- **Student Reading 13:** *Parallel text of the crucifixion*
- **Teacher Background Reading 16:** *The Passion of Jesus*
- **Activity 41:** *Encounters with Jesus: The Gospel of John – the encounters and dialogues between Jesus and individual characters*
- **Activity 42:** *The 'I am' sayings*
- **Teacher Background Reading 18:** *The Incarnation: God's gift of love*

- **'The Letters of Paul' [Module 2, Topic 4.2]**

*The final topic in this module explores the New Testament letters (epistles). The topic focuses on Paul, whose collection of letters is the largest among the New Testament epistles and has crucially formed and informed Christian theology. Students will be introduced to the person and thought of Paul by studying the letter to the Philippians. Carolyn Osiek calls this 'one of the most appealing of Paul's letters'. It is one of the shorter letters, one in which Paul talks about his own*

life and explores some important Pauline themes such as the wisdom of the cross and the importance of unity for Christian communities. The inclusion of a hymn within the letter shows how different genres can be embedded in a text. The letter also reveals some of the co-workers of Paul, including both men and women, and gives an example of the way Paul responds to conflict. This provides an opportunity for reflecting on life in early Christian communities, for exploring the historical context of the letter and noticing how gaps influence interpretation. (In this case, for example, Paul urges Euodia and Syntyche to agree. What is the matter on which they disagree? Why does Paul raise this issue in a letter sent to the whole congregation?)

Teachers may substitute another epistle for study in this topic.

- **Two background readings (19 and 20)** are provided here. The first provides an introduction to Paul, including his biography, letters and keys for interpreting Pauline epistles. The second is an introduction to the letter to the Philippians detailing its occasion and structure.
- **Activities 43-47** all provide opportunities to explore the world and letters of Paul and to practice biblical interpretation. **Activity 43** suggests a film about the life of Paul to familiarise students with the context of Paul's letters. Alternatively students can research the life of Paul. **Activities 44-47** explore the letter to the Philippians and include opportunities to practice biblical interpretation using texts from this letter.

## Religions of the World

**Module 4 elective: Are different religions really just different paths to the same God?**

*'If we are to respect other's religion as we would have them to respect our own, a friendly study of the world's religions is a sacred duty. My respectful study of other's religion has not abated my reverence for, or my faith in, the Hindu scriptures. They have indeed left their deep mark upon my understanding of the Hindu scriptures. They have broadened my view of life.'*

Source: Mahatma Gandhi from *Young India*, 2.09.26. Quoted Singh, Ajai R and Singh, Shakuntala A, *Gandhi on religion, faith and conversion-secular blueprint relevant today*. *Mens Sana Monographs* 2/1 (2004): 79-88.  
<http://www.msmonographs.org/article.asp?issn=0973-1229;year=2004;volume=2;issue=1;spage=79;epage=88;aulast=Singh> Accessed 19 May 2011

- **Module 4** provides extensive opportunities for ecumenical and inter-faith learning, exploring differences in the theology and view of God of different religions and philosophies. The theology of Buddhism, Judaism, Hinduism and Islam can be included, as well as Australian indigenous perspectives. Students discuss how different religions shape the religious landscape of Australia and what difference one's worldview makes to the way one sees human beings (anthropology), evil and suffering (theodicy) and the end of the world (eschatology). [Module 4, Topic 1]

### **OPPORTUNITIES FOR ALIGNMENT:**

**The following topics provide an opportunity to address the requirements of both the P-12 Religion Curriculum and the Certificate III in Christian Ministry and Theology.**

- **Activity 7:** World Religions Expo (alternative religious worldviews)

- **Students Readings 2a/2b:** *Inside World Religions*
  - **Teacher Background Reading 5:** *Naming the elephant – Worldview as a concept*
- **Are different religions really just different paths to the same God? [Module 4, Topic 1]**

*This elective topic explores God in comparative religious perspective. It could be completed as an inquiry-based research topic explored independently by students, or using some of the activities suggested here.*

- **Teacher Background Reading 11:** *Living Religion: A comparative table*
- **Activities 14 and 15** provide alternative options for exploring God in a range of world religions. In **Activity 14** students learn through reading, research and discussion; in **Activity 15** students learn through teacher input and discussion. **Activity 16** provides an opportunity to explore how God is depicted in religious art of a range of world religions. In **Activity 17** the usual perspective of critiquing other world religions from a Christian perspective is reversed: here Christianity is critiqued from the perspective of other world religions. By asking “what’s wrong with Jesus” from the perspective of Judaism, Islam, Hinduism and Buddhism differences and similarities between these religions and Christianity become apparent. **Activity 18** provides an alternative strategy for exploring differences between world religions.
- Finally, the last set of activities in this topic explore *Nostra Aetate*, the Vatican II declaration on the relation of the Church to non-Christian religions. Students explore the document itself in **Activity 19** and the way in which it continues to shape interreligious dialogue and the life of the Catholic church in **Activity 20**.
- Indigenous perspectives can be included in this topic at a number of points [**Activity 16 and Activity 18**].