

Year 7 – 10 Religion Curriculum

Year 7	Year 8	Year 9	Year 10	2019 Study of Religion <i>Religious Ethics</i>
<p>Explain the relationship between personal accountability and the social dimension of sin. (CLMF11)</p>	<p>Define Catholic social teaching. Identify ways in which the Church communicates its social teaching (e.g. encyclicals, weekly teaching, social media, websites, pastoral letters, parish and school newsletters, homilies). (CLMJ9)</p>	<p>Lay people participate in the kingly work of Jesus Christ when they see whatever power and influence they have as an opportunity for Christian service and strive for social structures and processes that respect human dignity and promote authentic freedom. (CHPG9)</p>		<p>The nature and purpose of religious ethics for adherents</p>
<p>Moral choice involves both discernment and judgement and acting according to that judgment. Doing good and avoiding evil is the basic principle of acting according to a properly formed conscience. Sin is a personal act with personal accountability. Sin also has a social dimension as each individual's sin in some way affects others. (CLMF11)</p> <p>Concern for the good of the community is a basic principle of Christian morality. According to Church teaching, personal gifts are meant to be at the service of others and of the common good. The good of the community can be protected and promoted in a variety of ways. (CLMJ8)</p> <p>Analyse the Church's teaching about the common good.(CLMJ8)</p>	<p>Grace is the gift of God that enables people to overcome sin; to love, believe and hope in God and grow in goodness. The Church names this work of grace 'justification'. Virtues are attitudes and dispositions that guide people to 'do good and avoid evil'. In Christian teaching, the cardinal (pivotal) virtues are prudence, justice, fortitude and temperance. Living a virtuous life - 'doing good' - requires knowledge and understanding, practice and perseverance. (CLMF12)</p> <p>Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living Tradition to respond to emerging moral questions. Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. (CLMJ 9)</p>	<p>God created a world in a state of journeying to its ultimate perfection. The experience of sin throughout human history points to the presence of good and evil in an imperfect world. (BEHE9)</p> <p>Two key principles of Catholic social teaching, namely respect for the dignity of the human person and human rights and responsibilities, provide guidelines for developing a healthy understanding of one's personal identity and of human relationships. (CLMF13)</p> <p>Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about scientific and technological advances. Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action. The principles of Catholic social teaching, especially promotion of peace, stewardship, and common good, provide guidelines for scientific and technological advancement. (CLMJ 10)</p>	<p>Assisted by the Holy Spirit, the Church draws on the teaching of Jesus and its living tradition to respond to emerging moral questions about economic structures and development. Catholic social teaching proposes principles for reflection, provides criteria for judgment and gives guidelines for action.</p> <p>The principles of Catholic social teaching, especially participation, economic justice, global solidarity and development, preferential option for the poor, stewardship, and subsidiarity, provide guidelines for just economic order and development.</p> <p>Christians believe that human work shares in God's creative activity. Work enables each person to use their talents to serve the human community. Employment without discrimination and for a just wage is each person's moral right. (CLMJ11)</p>	<p>Ethical teachings in religious traditions</p>

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	<p>Analyse and evaluate judgements about social and economic structures (e.g. scientific and technological advances, social communication, globalisation), informed by the Church’s social teaching. (CLMJ9)</p>	<p>The inspired writings of various religious and lay leaders (e.g. Catherine McAuley, Nano Nagle, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop) responded in new ways to the needs of the faithful, especially through education, works of charity, and health care (c.1750CE-c.1918CE). (STCW10)</p> <p>Express ideas about the experience of sin in the world, using evidence identified in sources. (BEHE9)</p> <p>Identify examples of good and evil co-existing throughout human history. (BEHE9)</p> <p>Make connections between the experience of sin throughout human history, God’s gift of free will to humanity and the imperfect nature of God’s created world. (BEHE9)</p> <p>Examine different ways that lay people participate in the priestly, prophetic and kingly work of Jesus Christ, providing contemporary examples of how they live their Christian vocation. (CHPG10)</p> <p>Apply principles of Catholic social teaching to particular real world examples of scientific and technological advances. (CLMJ10)</p> <p>Present an argument, informed by principles of Catholic social teaching, that expresses an opinion, justifies a position, and makes a judgement about an issue related to scientific and technologic advancement. (CLMJ10)</p>	<p>Critique and evaluate Christian spiritual writings in their effort to search for the mystery of God in the midst of world events and the course of human history (c.1918CE to the present). (STCW11)</p> <p>Believers pray for justice, for peace and for the environment, including The Prayer of St Francis, The Canticle of Creation and The Magnificat. The Prayer of St Francis is a prayer for peace. In a world often troubled by war and violence, it calls us to be instruments of Christ’s peace and love. The Magnificat (Luke 1:46-55) is Mary’s song of hope in God’s salvation and justice for all. The Canticle of Creation is a prayer of praise for the creator God.(CLPS24)</p> <p>Participate with respect in a variety of personal and communal prayer experiences, including prayers for justice, peace and the environment. (CLPS24)</p>	<p>Religious-ethical responses to real life, contemporary situations</p>

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<i>Not identified in this year level</i>	Ethical decision- making theories			

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<p>Examine sources (e.g. Church teaching, Word of God, contemporary media, human wisdom) to explain the basic principle of acting according to a properly formed conscience. (CLMF11)</p>	<p><i>Not identified in this year level</i></p>	<p><i>Not identified in this year level</i></p>	<p>The Church’s authority has scriptural origins drawn from the life of Jesus, the community of Jesus’ original followers, and the ministry of the apostles in union with Peter. The Church’s authority, exercised through the college of bishops with the pope as the head, is a service directed to the teaching, pastoral support and leadership of all its members and to the Church’s mission in the world. Authoritative teaching to the whole Church comes from its ‘magisterium’ (Latin <i>magister</i> - teaching, instruction, advice). (CPG11)</p> <p>Describe the nature of the Church’s authority as based on its scriptural origins, including Matthew 18:15-20. (CPG11)</p> <p>Explain different ways in which the Church’s authority is exercised. (CPG11)</p> <p>Conscience is a judgement of reason that guides and provokes a person to do good and to avoid evil in a given context. Each person is obliged to follow their conscience which requires careful and lifelong formation.</p> <p>Conscience formation for Christians entails not only consideration of facts, but is guided by prayer and reflection on the Word of God, the life and teaching of Christ, the witness and advice of others, and the authoritative teaching of the Church.</p>	<p style="text-align: center;">Religious influences on ethical decision -making theories</p>

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<p>Investigate and present a variety of ways of protecting and promoting the common good. (CLMJ8)</p> <p>Explore ways of serving the common good using personal gifts and talents. (CLMJ8)</p>	<p>Interpret the meaning of ‘living a virtuous life’, using a variety of sources (e.g. Scripture, including Matthew 5 and 1 Corinthians 13:1-13; Church documents; Christian spiritual writings). (CLMF12)</p> <p>Create a text (e.g. poetry, visual art, song lyrics, script, psalm) to explain how the cardinal virtues can guide people to ‘do good and avoid evil’ in contemporary contexts. (CLMF12)</p> <p>A consistent theme in Catholic social teaching is that the good of people be the criterion in making moral judgments about social and economic structures. (CLMJ9)</p>	<p>Explain how the writings and key messages of various religious and lay leaders (c.1750 CE-c.1918CE) inspired and empowered others to respond to the needs of the faithful. (STCW10)</p> <p>Lay people participate in the prophetic work of Jesus Christ when they speak out against injustice, act to have human dignity respected and work for authentic freedom and mutual respect within family, workplace and in wider society. (CHPG10)</p> <p>Explain why lay people bear responsibilities for mission and service. (CHPG10)</p> <p>Respect for each person, as created in the image of God and as a reflection of God, is expressed through moral behaviour towards oneself and others. (CLMF13)</p> <p>Analyse and evaluate different perspectives on the dignity of the human person and human rights and responsibilities. (CLMF13)</p> <p>Make judgements about behaviour towards one self and others, based on two key principles of Catholic social teaching, namely respect for the dignity of the human person and human rights and responsibilities. (CLMF13)</p>	<p>Explain how the formation of conscience for Christians is guided by prayer and reflection on the Word of God, the life and teaching of Christ, the witness and advice of others, and the authoritative teaching of the Church. (CLMF14)</p> <p>Judgements of conscience need to be reviewed. This interiority (i.e. moral mindfulness) is necessary as life often distracts people from any reflection, self-examination or introspection. (CLMF14)</p> <p>Articulate their own understanding of the nature and purpose of human work, informed by the principles of Catholic social teaching. (CLMJ11)</p> <p>Believers pray for justice, for peace and for the environment, including The Prayer of St Francis, The Cantic of Creation and The Magnificat. The Prayer of St Francis is a prayer for peace. In a world often troubled by war and violence, it calls us to be instruments of Christ’s peace and love. The Magnificat (Luke 1:46-55) is Mary’s song of hope in God’s salvation and justice for all. The Cantic of Creation is a prayer of praise for the creator God. (CLPS24)</p> <p>Participate with respect in a variety of personal and communal prayer experiences, including prayers for justice, peace and the environment. (CLPS24)</p>	<p>Influence of religious -ethical stances on adherents</p>