



FRAMING  
PAPER

# Religious Education in Australian Catholic Schools



NATIONAL  
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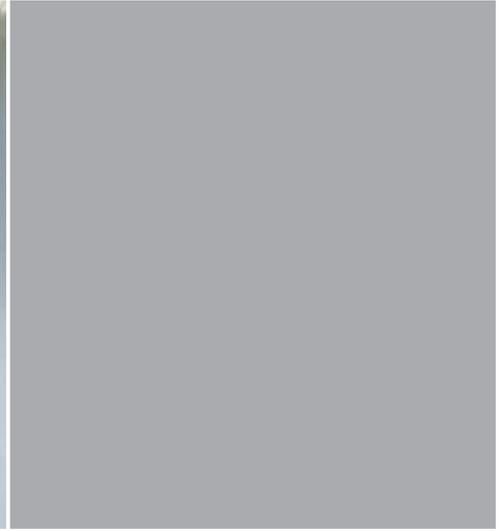
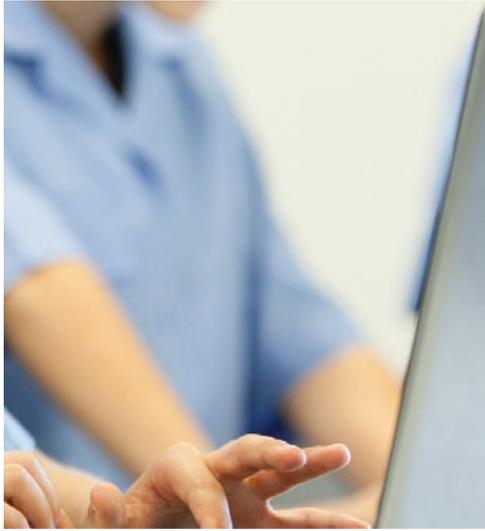


The Bishops Commission for Catholic Education, acting on behalf of the Australian Catholic Bishops Conference, endorses fully this Framing Paper published by the National Catholic Education Commission. We commend it to all engaged in the religious education, catechetical and evangelisation ministries of the Church. We suggest that it be entrusted along with the diocesan religious education curriculum to all teachers of religious education in Catholic schools in a commissioning ceremony at a suitable whole-of-school occasion. The NCEC Faith Formation and Religious Education Standing Committee composed the Framing Paper. We thank its members for this outstanding and excellent piece of work.

*+ Timothy Costelloe SDB*

**+Archbishop Timothy Costelloe SDB**  
Chair, Bishops Commission for Catholic Education

1 December 2017



## INTRODUCTION

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The desire for God is written in the human heart because the human person is created by God and for God.<sup>1</sup> From our earliest moments, every person lives within the gracious offer of God's life and love.<sup>2</sup> Children and young people grow in awareness of themselves and search for meaning and purpose in their lives and in the world around them. Children begin this journey enabled by the nurturing love of parents and families. The parish seeks to support families in this endeavour. Those whose parents or caregivers entrust them to the Catholic school have the opportunity to engage with a range of formative and educative experiences that support their overall development and growing religious self-understanding and spirituality. In this regard, children and young people benefit from Religious Education, the learning area at the heart of the Catholic school. They develop knowledge, understanding, skills and positive dispositions about Christianity in the Catholic tradition, in dialogue with their own religious background and other religious worldviews. As a result they can become informed and active contributors to a faith community and to Australian and global citizenship. When Religious Education brings faith into dialogue with life it has the capacity to be a source of wisdom, a stimulus to lifelong learning, a means to personal transformation and a call to missionary discipleship.

This Framing Paper uses the term “Religious Education” to refer to the learning area of Religious Education and its formal curriculum, that is the classroom learning and teaching of religion.<sup>3</sup> This Framing Paper situates the Religious Education learning area within the overall mission of the Catholic school. It offers an aim for the learning area, which is responsive to changing social, ecclesial and educational contexts set out in the paper. It considers the nature of the learners, the characteristics of the teachers of Religious Education and the organisation of the curriculum. The Framing Paper proposes a number of features of high-quality Religious Education in the contemporary Catholic school setting.

The National Catholic Education Commission addresses the Framing Paper to diocesan Directors of Catholic Education and those responsible for diocesan Religious Education curriculum as a resource for reflection on and evaluation of Religious Education curriculum design and practice. It serves as a support to dioceses and schools in the continuing development of their Religious Education curricula and as a stimulus for further collaboration and partnerships in Religious Education curriculum.

## RELIGIOUS EDUCATION IN THE MISSION OF THE CATHOLIC SCHOOL

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Evangelisation — the proclamation to all of the Good News of Jesus Christ — is the essential mission of the Church.<sup>4</sup> The Catholic school participates in this evangelising mission:

*Catholic schools are at once places of evangelisation, of complete formation, of enculturation, of apprenticeship in a lively dialogue between young people of different religions and social backgrounds.*<sup>5</sup>

Jesus Christ is the foundation of the whole educational enterprise in a Catholic school. The person of each individual human being “is at the heart of Christ’s teaching; that is why the promotion of the human person is the goal of the Catholic school”.<sup>6</sup> It is committed to the integral formation of the whole person. Its task is fundamentally “a synthesis of culture and faith, and a synthesis of faith and life”.<sup>7</sup>

The totality of school life aims to give witness to and support students on the path towards a personal integration of faith and life. This is manifest in the various interrelated components of the Catholic school’s work of evangelisation: its Catholic identity, charism and culture, the religious

life of the school, classroom learning and teaching of religion, and an overall curriculum imbued with a contemporary Catholic worldview.

Religious Education is a learning area with a formal curriculum for the classroom learning and teaching of religion. It is a distinct learning area, “a scholastic discipline with the same systematic demands and the same rigour as other disciplines”.<sup>8</sup> It is distinct from but complements faith formation.<sup>9</sup> Religious Education is responsive to the variations in the life and religious experiences of students and their degrees of connection with the Catholic Church. Irrespective of their situations, *all* students have an entitlement to learning in Religious Education that seeks to develop deep knowledge, understanding and skills.-

Religious Education interacts with and is reinforced by the religious life of the Catholic school which aims to nurture and enrich the religious and spiritual development of students through prayer, celebration of the liturgy and sacraments, faith formation and social justice activities. Religious Education and the religious life of the Catholic school are expressions of a wider partnership with parents — the primary educators of their children — and with the parish.

## AIM OF RELIGIOUS EDUCATION

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*Religious Education in Australian Catholic schools develops students' knowledge and understandings of Christianity in the light of Jesus and the Gospel, and its unfolding story and diversity within contemporary Australian and global society. It expands students' spiritual awareness and religious identity, fostering their capacities and skills of discerning, interpreting, thinking critically, seeking truth and making meaning. It challenges and inspires their service to others and engagement in the Church and the world.*

## CONTEXTS OF RELIGIOUS EDUCATION IN THE CATHOLIC SCHOOL

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*This section broadly outlines some of the social, ecclesial and educational contexts that have an impact on Religious Education in Australia today.*

### Societal

For thousands of years prior to European settlement, the Holy Spirit moved over the land and in the life of Aboriginal and Torres Strait Islander Australians.<sup>10</sup> They have always possessed a profound sense of the sacred.<sup>11</sup> Their spirituality comes from a profound connection to country which is apt in a time when people are increasingly aware that we are an integral part of creation, included in it and called to care for the earth.<sup>12</sup> The tradition of a spirituality deeply connected to land, people and law forms the cultural and spiritual history of Australia. Australia's more recent Christian heritage must not just sit beside this context; it must encounter, learn from and engage with this story.

Religion is an integral part of the human experience and has great influence culturally and politically across the world. The Catholic Church is a significant presence in Australia, especially through its educational, health care and social welfare ministries. Australian Catholicism has a multicultural richness and diversity and reflects a variety of expressions of spirituality and religious practice.

Increasingly, Australian and other western societies experience an erosion of tradition and authority in religion and society and a diminished ability for one generation to pass on traditions to the next. There are processes of increasing pluralisation and secularisation<sup>13</sup>, growing indifference and even hostility to religion and a focus on the pursuit of individual meaning making and autonomy. In this cultural setting, being Catholic or being religious effectively becomes one choice among many.

Catholic schools continue to be a choice for many parents who enrol their children for a variety of reasons, many of which are not religious. However, they know that they have chosen a school that teaches Religious Education and offers a range of Catholic religious activities. Families come from wide-ranging cultural and socioeconomic backgrounds and have diverse family patterns. While Catholic school enrolment gives priority to Catholics, the schools are open to all. They are challenged to have a preferential option for the poor and the marginalised.

## Ecclesial

The Church speaks of the family as “the domestic Church”<sup>14</sup> and parents have the primary responsibility for their children’s education in faith. The Catholic school provides significant support to parents and caregivers in fulfilling this responsibility. At a school level, Religious Education ideally is a partnership with families and the parish. It complements the religious formation of the young in a parish. The parish is the place of sacramental initiation of children and it should be the main place of worship, catechesis and service. Parish ministries such as that of the Confraternity of Christian Doctrine attend to the formation of Catholic students who are not in Catholic schools and merit the support of all in the parish, including the Catholic school.

In practice, many students and their families have little connection with the local Church outside of that offered through its Catholic school. Across Australia, 69% of students in Catholic schools identify as Catholic.<sup>15</sup> Of these, many families are not regular participants in the life and worship of a parish. They, and those who are not Catholic, tend to lack familiarity and confidence with Catholic language and practice. The prevailing pluralisation and secularisation are part of the context in which students and their families live.

Research demonstrates that young people have religious and spiritual questions as they “put their life together”.<sup>16</sup> They search for answers to life’s big questions and exhibit among other things, a desire for positive relationships, acceptance of difference, a sense of justice and commitment to ecological sustainability. These characteristics demand a listening ear from the religious educator. Pope Francis emphasises the need to engage young people and give agency to their aspirations: “young people call us to renewed and expansive hope, for they represent new directions for humanity and open us up to the future, lest we cling to a nostalgia for structures and customs which are no longer life-giving in today’s world.”<sup>17</sup>

The Australian Catholic Church is experiencing a time of great change and loss of moral authority. The revelations at the Royal Commission into Institutional Responses to Child Sexual Abuse call the Catholic Church to reform. There is now a greater need for a more listening, humbler Church with greater transparency, accountability and shared governance.<sup>18</sup> The Plenary Council of 2020 can be a moment of grace and of hope as the Catholic community reviews and renews its mission and strives to go forward in fidelity to the imperative to be the “seed, sign and instrument” of the Reign of God.<sup>19</sup>

## Educational

Education in Australia is increasingly complex and there are changing societal, political and governmental expectations relating to comparative achievement internationally, preparation for employment and its contribution to the economy in terms of productivity and return on investment. At the same time, educational discourse is increasingly richer and focuses more and more on the learner and on student agency and construction of meaning; on learning to learn, think and collaborate; on pedagogy and individualised learning; and on technologies for learning.

The Melbourne Declaration emphasised that Australian schools play a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians.<sup>20</sup> Its goal is that all young Australians become successful learners, confident and creative individuals and active and informed citizens. Religious Education in a Catholic school can and does make a significant contribution to these goals.

Over the last 30 years governing authorities, school leaders and teachers progressively established Religious Education as a learning area with equivalent demands to learning and teaching in other learning areas.<sup>21</sup> This has enhanced the credibility and value of the Religious Education learning area in the eyes of students, parents and teachers, especially in the many jurisdictions in which it is formally credentialed at senior secondary level. There has been increased cross-diocesan curriculum collaboration and commonality of content in Australian Religious Education. The National Catholic Education Commission monograph, *Religious Education in dialogue: Curriculum around Australia*,<sup>22</sup> found that the educational approach to Religious Education in each jurisdiction is generally reflective of the state or territory curriculum frameworks.<sup>23</sup> The emergence of the Australian Curriculum at one point gave rise to consideration of a national curriculum framework for Religious Education in Australian schools.<sup>24</sup> Some dioceses have redeveloped their Religious Education curriculum in light of the Australian Curriculum and several have mirrored the ACARA<sup>25</sup> format for this purpose.

## Religious Education responding to these contexts

These contexts are realities that cannot be ignored. They offer challenges and opportunities to Australian Catholic schools as they strive to offer high quality Religious Education that is faithful to the Catholic tradition and responsive to the circumstances of the students and their families. In the words of Pope Francis:

*Today's vast and rapid cultural changes demand that we constantly seek ways of expressing unchanging truths in a language which brings out their abiding newness.<sup>26</sup>*

Effective Religious Education engages with the actual situations of students, each of whom is a unique individual who shares in the familial, societal, ecclesial and educational contexts that typify the world and Australia today. As a result, Religious Education needs to interpret the signs of the times and to “reread the memory of faith”<sup>27</sup>, recontextualising so that students can engage in an open narrative and dialogue between the richness of the Catholic tradition and their personal experiences and contemporary cultural contexts.



## LEARNERS OF RELIGIOUS EDUCATION

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Every learner is in some respect like all others, like some others and like no other.

*Understanding who learners are, as children and young people and as learners of Religious Education, is pivotal to ensuring their learning.*

- Learners live in a variety of “worlds”, including home, school, popular culture, digital and peer group. These influence the growth of the individual and provide a context for interpreting life experiences, developing new concepts and shaping values and identity.
- Learners come as they are with unique life experiences and particular motivations, expectations and aspirations. These influence how, what, when and why they learn, and, at least to some extent, their success in learning.
- Learners have diverse religious profiles. They come with varying degrees of knowledge of Catholicism or religion in general, with a range of faith affiliations or none, with a variety of religious experiences, and in different stages in their religious journeys. This diversity brings much opportunity, richness and blessing to the Religious Education classroom but it brings challenges that have an impact on the learning area.

These characteristics of learners require curriculum design and pedagogical practices that invite the meaningful and full participation of all learners in Religious Education.

Every learner can achieve success in Religious Education, demonstrated by the extent of a learner’s knowledge, depth of understanding and sophistication of skills in the learning area.

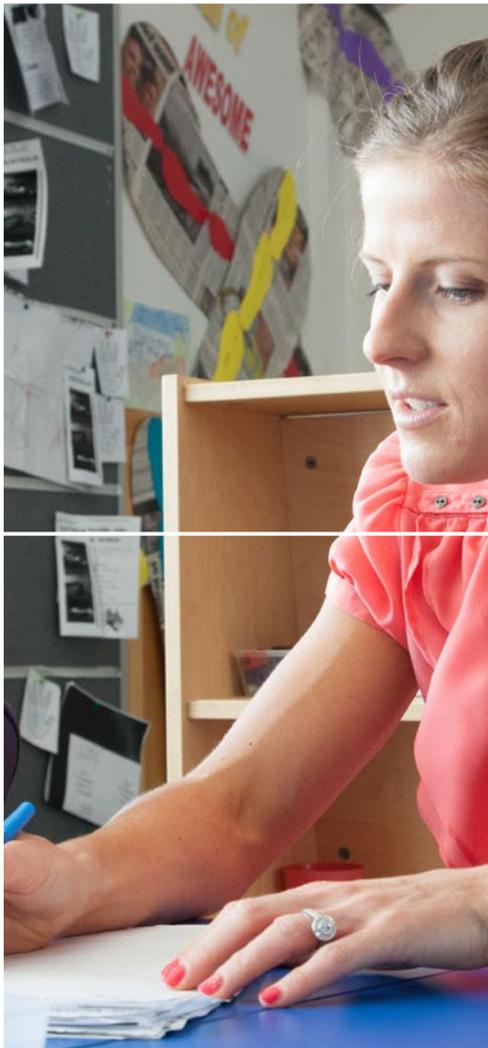
In addition to its educational outcomes for all students, Religious Education can have other effects because of its particular and complementary role within the broader evangelising mission of the Church. It can have differing evangelising consequences for learners who are at various stages of Christian development, are of different religions or have no religious affiliation. Therefore:

- there are Catholic and other Christian learners for whom Religious Education in the classroom can be catechesis complementing their experiences of Christianity through their family and parish;
- there are Catholic and other Christian learners for whom Religious Education can be a new evangelisation since the school is their only regular connection with the Christian faith community. If it is their first connection, the learning area can be the primary or first proclamation and/or initial catechesis;
- for those learners from other religious traditions, it can deepen their knowledge of and faith in their own tradition; and
- for those learners with no religious affiliation, it can be primary or first proclamation.<sup>28</sup>



*Religious Education recognises the innate dignity of the child and young person who is educated in the Catholic school. Catholic anthropology demands that this learning area supports all in the Catholic educating community in affirming the students' inherent goodness in the image of God, developing their gifts to the fullest. It calls on curriculum and pedagogies in which the learners are active participants who are engaging their whole person ("head, heart and hands") in a systematic and critical synthesis of culture and faith and of faith and life.*

Adapted from NCEC (2017), *A Framework for Formation for Mission in Catholic Education*, p.6



## THE RELIGIOUS EDUCATION TEACHER

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In light of the social, ecclesial and educational contexts, there is a continuing and evolving challenge for schools, systems and the Church community to support teachers of Religious Education with formation and professional learning to be effective in their role and practice.

The Church calls the teacher of Religious Education in a Catholic school to be “outstanding in correct doctrine, the witness of a Christian life and teaching skill”.<sup>29</sup>

Responsive to the contexts in Australian schools today, a Religious Education teacher requires deep knowledge and understanding, particularly of Scripture and Church teaching, gained through formal qualifications and accreditation according to requirements of the local Bishop. Catholic tertiary institutions are partners in the development of a teacher’s formal qualifications. Religious Education is rich and authentic when the teacher witnesses to a living faith that invites students to discipleship and mission. This witness is supported and enhanced through teacher faith formation that is systematic, collaborative, graduated and ongoing.<sup>30</sup>

She or he has pedagogical capabilities that model an inquiry disposition and build dialogue between the students’ experiences and cultural contexts and what the Catholic Church believes, celebrates, lives and prays. The teacher is a learner who engages in ongoing professional learning and development of his or her knowledge and understanding, immersion in Catholic life and collaborative pedagogical practices that enhance student learning.

The Religious Education learning area typically has a teacher or teachers with designated leadership of the learning area. Such a leader demonstrates the qualities mentioned above and leads others to develop them; has a key role in the total life of the school; provides leadership in learning and oversight and evaluation of teaching programs; and promotes teamwork and a professional learning community of Religious Education teachers.

## ORGANISATION OF CURRICULUM

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The Bishop in each diocese has primacy in responsibility for Religious Education and authorises the content of the curriculum.<sup>31</sup> Religious Education curricula across Australia generally are organised according to the curriculum structure or framework of the local state or territory. In line with other learning areas, most curricula specify content as knowledge and understanding, skills, and values or dispositions. These may be expressed by achievement standards or progression points of what students know and can do at various stages of learning.

All diocesan curriculum documents identify Sacred Scripture and the *Catechism of the Catholic Church* as principal sources for Religious Education. The organising strands of Religious Education curricula across Australia demonstrate a high degree of commonality of content even though the number and titles of strands vary across dioceses. Strands do not stand alone as each area of study is infused with Sacred Scripture and are interrelated in order to give an organic presentation of what the Church believes, celebrates, lives and prays. Student learning generally is organised in a scope and sequence that builds on earlier learning, and strengthens and extends it.

Religious Education curriculum centres on the learner. It integrates the development of the learner's skills and dispositions with their progression in knowledge and understanding. Learners ask and explore religious questions. Drawing on their imagination, they express their innate sense of wonder and awe. They listen to and dialogue with religious perspectives and interpret religious concepts. They make connections between Scripture and life experiences. Learners consider profound questions within their world, reflecting on “who I am” and “how I am” in relation to God, the world and others. They steadily grasp an appreciation of a Catholic worldview. Learning and teaching is organised in a way that seeks to empower learners to respond with openness to opportunities for transformation, to “see, judge and act”, and to contribute to the common good. Learners may respond freely to the invitation to deeper faith and prayer, and discern and apply their insights to new directions of hope.

The diagram on the next page offers a representation of broad interconnected areas of knowledge and understanding, and the learner's skills and dispositions that enable enduring learning in Religious Education.



**Figure 1**

## Broad Areas Of Learning In Religious Education

A representation of broad areas of interconnected knowledge and understanding, together with skills and dispositions that enable enduring learning in Religious Education

## FEATURES OF HIGH-QUALITY RELIGIOUS EDUCATION

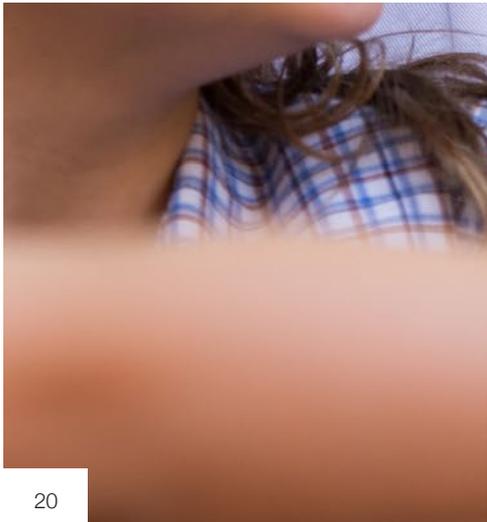
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Australian Catholic school students are entitled to the highest quality Religious Education serving the aim and approaches outlined in this paper. These are articulated in greater detail in local diocesan Religious Education curricula. At both diocesan curriculum level and in planning at the school level, there is high-quality Religious Education learning and teaching when the features set out below are evident.

- Leaders give priority to Religious Education.
- Scripture is central to learning and teaching. It is presented as texts of faith studied in their contexts, is related to students' experiences and is offered for prayerful reading and as a resource for living.
- The principles and practices that inform learning and teaching in other learning areas are expected and evident in the Religious Education classroom.
- Learners, teachers and parents perceive Religious Education as a learning area. Therefore, it is desirable that its structure be associated with the local state/territory expression of the Australian Curriculum, with content elaborations and achievement standards in a format similar to other learning areas, along with assessment and reporting requirements and representations of the general capabilities and cross-curriculum priorities.
- Effective pedagogy engages and empowers the learner and opens up a sense of mystery, wonder and meaning for students. It provides freedom to investigate, inquire and use religious imagination to engage in critical reflection and empathetic dialogue with the Catholic tradition, culture and their experience.
- A dialogical interplay between the experiences and perspectives of students, the Catholic Tradition and other religious worldviews imbues the pedagogy and learning.
- Learning and teaching engage explicitly and comprehensively with the elements of the Catholic tradition in ways that do not reduce the tradition to values not clearly anchored within it.
- Student learning interacts appropriately and regularly with complementary aspects of the religious life of the school and parish, including liturgy, social outreach and youth ministry.
- There are planned collaborative processes that enable the engagement of parents and families with their child's learning.



- Pedagogical approaches are culturally and developmentally appropriate for all learners and allow differentiated and personalised learning to maximise the learning of each student. In particular,
  - Learning experiences of Aboriginal and Torres Strait Islander learners promote engagement with local indigenous communities.
  - Pedagogy in the early years of schooling draws on children's natural senses of wonder and curiosity and stimulate learning through story, play and concrete and visual materials.
  - The curriculum in the senior years offers various pathways for students, including state-accredited courses that enable deeper understanding of Christianity and empathetic study of other religions.
- The teacher plans delivery of the curriculum informed by the multiple entry points for learners e.g., those who are Catholic, other Christian, other religion or no religion, or those transferring to Catholic schooling.
- The teacher and the teaching give a powerful witness and offer a respectful and inherent invitation to spiritual awareness and faith.
- To ensure quality Religious Education, leaders place great importance on leadership of the learning area; staffing; time allocation; timetabling; resource provision; professional learning; and evaluation and improvement processes.



*“Educating is not a profession but an attitude, a way of being; in order to educate it is necessary to step out of ourselves and be among young people, to accompany them in the stages of their growth and to set ourselves beside them. Give them hope and optimism for their journey in the world. Teach them to see the beauty and goodness of creation and of [humanity] who always retains the Creator’s hallmark. But above all with your life be witnesses of what you communicate.”*

Pope Francis<sup>32</sup>



## CONCLUSION

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There is significant commitment to renewing Religious Education across Australia in response to the changing social, ecclesial and educational contexts. This Framing Paper articulates emphases that build on — but go further than — the work of recent decades. These find their foundation in the aim of Religious Education that this paper gives. The “Features of High-Quality Religious Education” offer affirmation for many current efforts and stimulates ongoing improvement. The Framing Paper addresses the “how” of Religious Education; it centres on the learner and the teacher who engage in dialogue between the Catholic tradition and their experiences and cultural contexts.

The National Catholic Education Commission invites those with responsibility for Religious Education curriculum leadership and development to reflect on and share this Framing Paper as a resource for evaluation and ongoing renewal of Religious Education in their local setting.

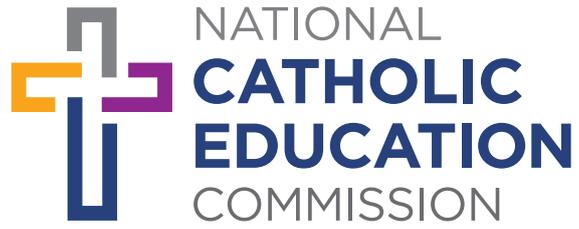
## ENDNOTES

- 1 *Catechism of the Catholic Church*, n. 27.
- 2 For reflections on the unfolding journey of children and young people, see Catholic Education South Australia (2015), *Children: Close to the Mystery of God*.
- 3 In some settings, “Religious Education” encompasses the religious life of the school and the learning and teaching of religion. While they are clearly interconnected, this Framing Paper specifically is about the classroom learning and teaching of religion, that is, the learning area of Religious Education and its formal curriculum. It nonetheless is interconnected with and contributes to the broader religious life of the school and this broader context for learning and formation.
- 4 Pope Paul VI (1975), *Evangelii Nuntiandi*, n.14.
- 5 Congregation for Catholic Education (1997), *The Catholic School on the Threshold of the Third Millennium*, n.11.
- 6 *The Catholic School on the Threshold of the Third Millennium*, n.9.
- 7 Sacred Congregation for Catholic Education (1977), *The Catholic School*, n.37.
- 8 Congregation for the Clergy (1997), *General Directory for Catechesis*, n.73.
- 9 Congregation for Catholic Education (1988), *Religious Dimension of Education in the Catholic School*, nn.68-69.
- 10 cf, Pope St John Paul II, 1986, Address at Alice Springs, 29 November 1986, n.8. [https://w2.vatican.va/content/john-paul-ii/en/speeches/1986/november/documents/hf\\_jp-ii\\_spe\\_19861129\\_aborigeni-alice-springs-australia.html](https://w2.vatican.va/content/john-paul-ii/en/speeches/1986/november/documents/hf_jp-ii_spe_19861129_aborigeni-alice-springs-australia.html)  
See also: <http://www.natsicc.org.au/understanding-culture-and-faith.html>
- 11 Pope St John Paul II (2001), *Ecclesia in Oceania*, n.7.
- 12 Pope Francis (2015), *Laudato Si*, n.139.
- 13 In the 2016 Census, 60% of Australians reported a religious affiliation (52% Christian and 8% a religion other than Christianity). 30% reported that they have no religion. Between 2011 and 2016 an additional 2.2 million people reported having no religion. [www.abs.gov.au/census](http://www.abs.gov.au/census)
- 14 Second Vatican Council (1964), *Lumen Gentium: Dogmatic Constitution of the Church*, n.11.
- 15 NCEC Annual Report, 2015, p.24.
- 16 Philip Hughes (2007), *Putting Life Together*. Nunawading Vic.: Christian Research Association.
- 17 Pope Francis (2013), *Evangelii Gaudium*, n.108.
- 18 Truth, Justice and Healing Council (2013), *Commitment Statement from Leaders of the Catholic Church in Australia*. <http://www.tjhcouncil.org.au/media/42284/131114-Our-Commitment-doc.pdf>
- 19 Pope St John Paul II (1990), *Redemptoris Missio*, n.19
- 20 Ministerial Council on Education, Employment, Training and Youth Affairs (2008), *Melbourne Declaration on the Educational Goals for Young Australians*.
- 21 cf, *General Directory for Catechesis*, n.37.
- 22 National Catholic Education Commission (2008), *Religious Education in dialogue: curriculum in Australia*.
- 23 *Religious Education in dialogue: curriculum in Australia* (2008).
- 24 The NCEC considered a strategy for a Religious Education framework and reshaped it as this Framing Paper.
- 25 Australian Curriculum, Assessment and Reporting Authority, [www.acara.edu.au](http://www.acara.edu.au)
- 26 Pope Francis (2013), *Evangelii Gaudium*, n.41.
- 27 General Secretariat of the Synod of Bishops (2015), *Lineamenta for XIII Ordinary General Assembly: The New Evangelisation for the Transmission of the Christian Faith*, n.5.
- 28 The *General Directory for Catechesis* and Gerard J. Holohan, *Australian Religious Education – Facing the Challenges* (NCEC, 1999) expand on terms such as catechesis, primary proclamation, initial catechesis and new evangelisation, and their relationship with religious education.
- 29 *Code of Canon Law*, n.804 #2.
- 30 National Catholic Education Commission (2017), *A Framework for Formation for Mission in Catholic Education*, p.14
- 31 *Code of Canon Law*, nn.803-806.
- 32 Pope Francis, ‘Speech to the Students of the Jesuit Schools of Italy and Albania’, 7 June 2013, quoted in Congregation for Catholic Education (2013), *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, Conclusion.

Education Aboriginal  
 discipleship dispositions **learning** partnership collaborative  
 critically meaning-making individualised  
 framework recontextualising contemporary  
**Jesus** agency creation qualifications  
 mission contexts wisdom discerning diversity  
 understanding witness re-read digital  
 experiences family respectful accreditation  
 sacramentality parish young ACARA  
 invitation curriculum teacher hope parents prayer  
**context** leadership identity school  
 Kingdom **Religious** sacraments formation  
 tradition mystery ecumenical  
 learner wonder interfaith teaching capabilities  
 interpreting dialogical differentiated Church heart  
 firming openness secularisation personalised child  
 Australian transformation knowledge  
 curiosity truth **Catholic** story  
 play **Scripture** justice  
 pedagogy dialogue skills faith educational  
 pluralisation engaging **Learners**  
 professional  
 Christian pedagogies  
 Christ thinking  
 evangelisation

Prepared for the NCEC by its Faith Formation and Religious Education Standing Committee after wide national consultation.

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