



## Religious Education Accreditation Program

**Changing approaches to Religious Education —  
clarifying some terms**



# Changing approaches to Religious Education

**Study of Religion**  
**Religion Curriculum**  
**Christian Doctrine**

**Faith Formation**  
**Catechesis**  
**Education in Faith**



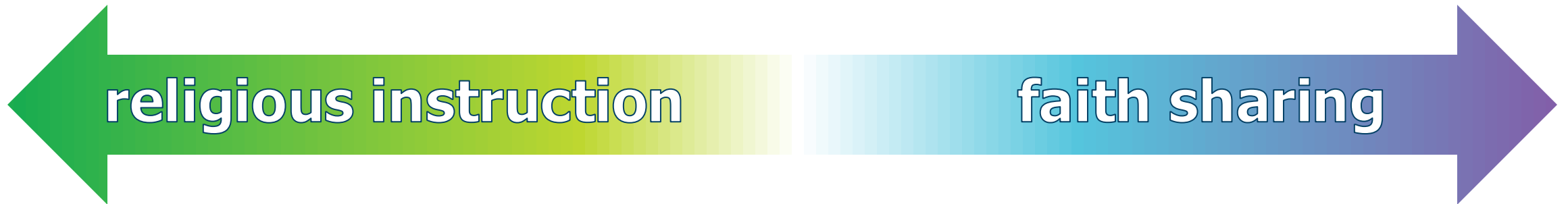
**religious instruction**



**faith sharing**

# Changing approaches to Religious Education

## Catechism Approach





# PLAN OF THE SHORTER CATECHISM.

INTRODUCTORY.—1, The chief end of Man. 2. The Rule of guidance. 3. What the Scriptures teach.

## DIVISION I.—What we are to believe.

### I.—WHAT GOD IS.

4. His nature and character.
5. How many Gods are there.
6. How many persons in the Godhead.

### II.—WHAT GOD HAS DONE.

7. The Decrees of God.
8. How He executes them.

### III.—CREATION.

9. The work of Creation.
10. How Man was created.

### IV.—PROVIDENCE.

11. The works of Providence.
12. Special work of Providence toward man.

### V.—HOW MAN SINNED.

13. How our first parents sinned.
14. What sin is.
15. What the sin of our first parents was.

### VI.—CONSEQUENCES OF MAN'S SIN.

16. How all men fell with the first man.
17. The state to which they are reduced.
18. The sinfulness of that state.
19. The misery of that state.

## DIVISION II.—What we are to do.

### I.—THE MORAL LAW.

39. Our duty to God.
40. Our Rule of obedience.
41. Where contained.
42. The Sum of the Ten Commandments.
43. The Preface to the Ten Commandments.
44. What the Preface teaches.

### II.—FIRST TABLE—THE FIRST COMMANDMENT.

45. What the First Commandment is.
46. What it requires.
47. What it forbids.
48. What 'before Me' teaches.

### VII.—SALVATION.

20. The Covenant of Grace.
21. The Redeemer.
22. How the Son of God became the Son of Man.

### VIII.—CHRIST'S WORK IN SALVATION.

23. The Redeemer's work.
24. Christ as our Prophet.
25. Christ as our King.
26. Christ as our King.
27. His state of humiliation.
28. His state of exaltation.

### IX.—THE SPIRIT'S WORK IN SALVATION.

29. Who applies the work of Christ.
30. By what means.
31. What Effectual Calling is.

### X.—THE BENEFITS OF SALVATION IN THIS LIFE.

32. What the first benefit is.
33. What the second benefit is.
34. What the third benefit is.
35. What Sanctification is.
36. Other accompanying benefits.

### XI.—THE BENEFITS OF SALVATION AFTER THIS LIFE.

37. At Death.
38. At the Resurrection.

# PLAN OF THE SHORTER CATECHISM.

5

### III.—THE SECOND COMMANDMENT.

49. What the Second Commandment is.
50. What it requires.
51. What it forbids.
52. What are the reasons annexed to it.

### IV.—THE THIRD COMMANDMENT.

53. What the Third Commandment is.
54. What it requires.
55. What it forbids.
56. What is the reason annexed to it.

### V.—THE FOURTH COMMANDMENT.

57. What the Fourth Commandment is.
58. What it requires.
59. Which day of the week is the Sabbath.
60. How the Sabbath is to be sanctified.
61. What the Fourth Commandment forbids.
62. What are the reasons annexed to it.

### SIXTH TABLE—THE FIFTH COMMANDMENT.

63. What the Fifth Commandment is.
64. What it requires.
65. What it forbids.
66. What is the reason annexed to it.

### VII.—THE SIXTH COMMANDMENT.

67. What the Sixth Commandment is.
68. What it requires.
69. What it forbids.

### VIII.—THE SEVENTH COMMANDMENT.

70. What the Seventh Commandment is.
71. What it requires.
72. What it forbids.

### IX.—THE EIGHTH COMMANDMENT.

73. What the Eighth Commandment is.
74. What it requires.
75. What it forbids.

### X.—THE NINTH COMMANDMENT.

76. What the Ninth Commandment is.
77. What it requires.
78. What it forbids.

### XI.—THE TENTH COMMANDMENT.

79. What the Tenth Commandment is.
80. What it requires.
81. What it forbids.

### XII.—THE PENALTY OF THE LAW.

82. Can any person keep this Law.
83. Are all sins equally heinous.
84. What every sin deserves.

### XIII.—THE WAY TO BE SAVED.

85. What this way of escape is.
86. What Faith in Christ is.
87. What Repentance unto Life is.
88. What the outward means of Grace are.

### XIV.—THE BIBLE AS A MEANS OF GRACE.

89. How it becomes so.
90. How it ought to be read and heard.

### XV.—THE SACRAMENTS AS A MEANS OF GRACE.

91. How they become so.
92. What a Sacrament is.
93. The names of them.

### XVI.—(1.) BAPTISM.

94. What Baptism is.
95. To whom it is to be administered.

### XVII.—(2.) THE LORD'S SUPPER.

96. What the Lord's Supper is.
97. The preparation for receiving it.

### XVIII.—PRAYER AS A MEANS OF GRACE.

98. What Prayer is.
99. The Rule of Prayer.

### XIX.—THE LORD'S PRAYER.

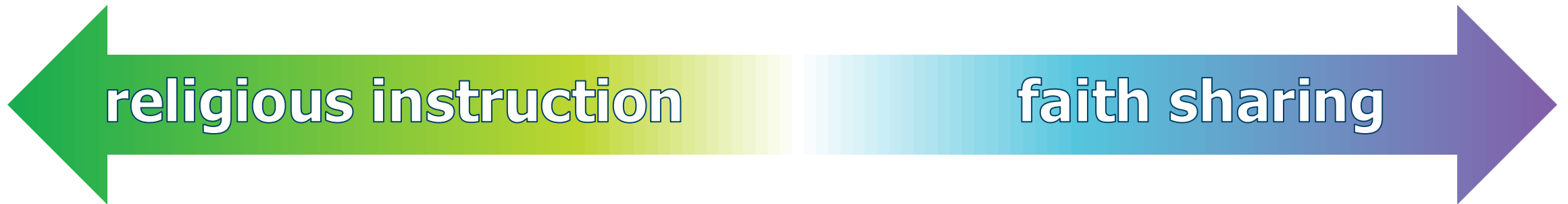
100. What the Preface teaches us.
101. What the First Petition prays for.
102. What the Second " " " "
103. " Third " " "
104. " Fourth " " "
105. " Fifth " " "
106. " Sixth " " "
107. What the Conclusion teaches us



# Changing approaches to Religious Education

**Catechism Approach**

**Apologetics Approach**





**“Apologetics is the process of convincing ourselves and explaining to others that *we* are right.”**

# Changing approaches to Religious Education

**Catechism Approach**

**Apologetics Approach**

**Kerygmatic Approach**

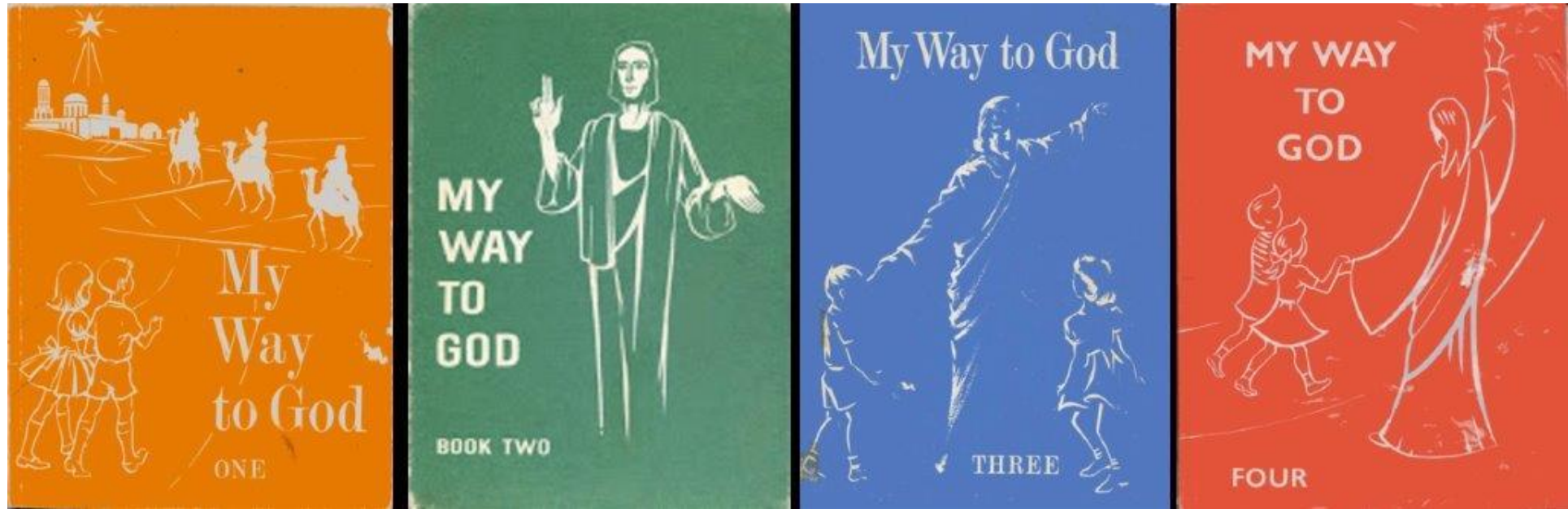


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# Kerygmatic approach



Scripture focused



# Changing approaches to Religious Education

**Catechism Approach**  
**Apologetics Approach**

**Kerygmatic Approach**  
**Experiential Approach**



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# Life-Centred, Experiential Approach

# Changing approaches to Religious Education

**Catechism Approach**

**Apologetics Approach**

**Phenomenological Approach**

**Kerygmatic Approach**

**Experiential Approach**



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# PHENOMENAL TECHNOLOGY





# Changing approaches to Religious Education

**Catechism Approach**

**Apologetics Approach**

**Phenomenological Approach**

**Kerygmatic Approach**

**Experiential Approach**



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# **A reconceptualist approach to Religious Education**

Religious educators reconceive – or rethink ways in which classroom religion is most effectively understood in contemporary contexts:

- Pluralist
- Secular
- Changing

## Crawford and Rossiter

- \* Importance of creating 'zones of freedom' in the religion classroom for an authentic educational process and genuine student engagement

- \* " ...learning about religion and learning from and through religion"

*(Strategic Plan, p.3)*

## Gabriel Moran

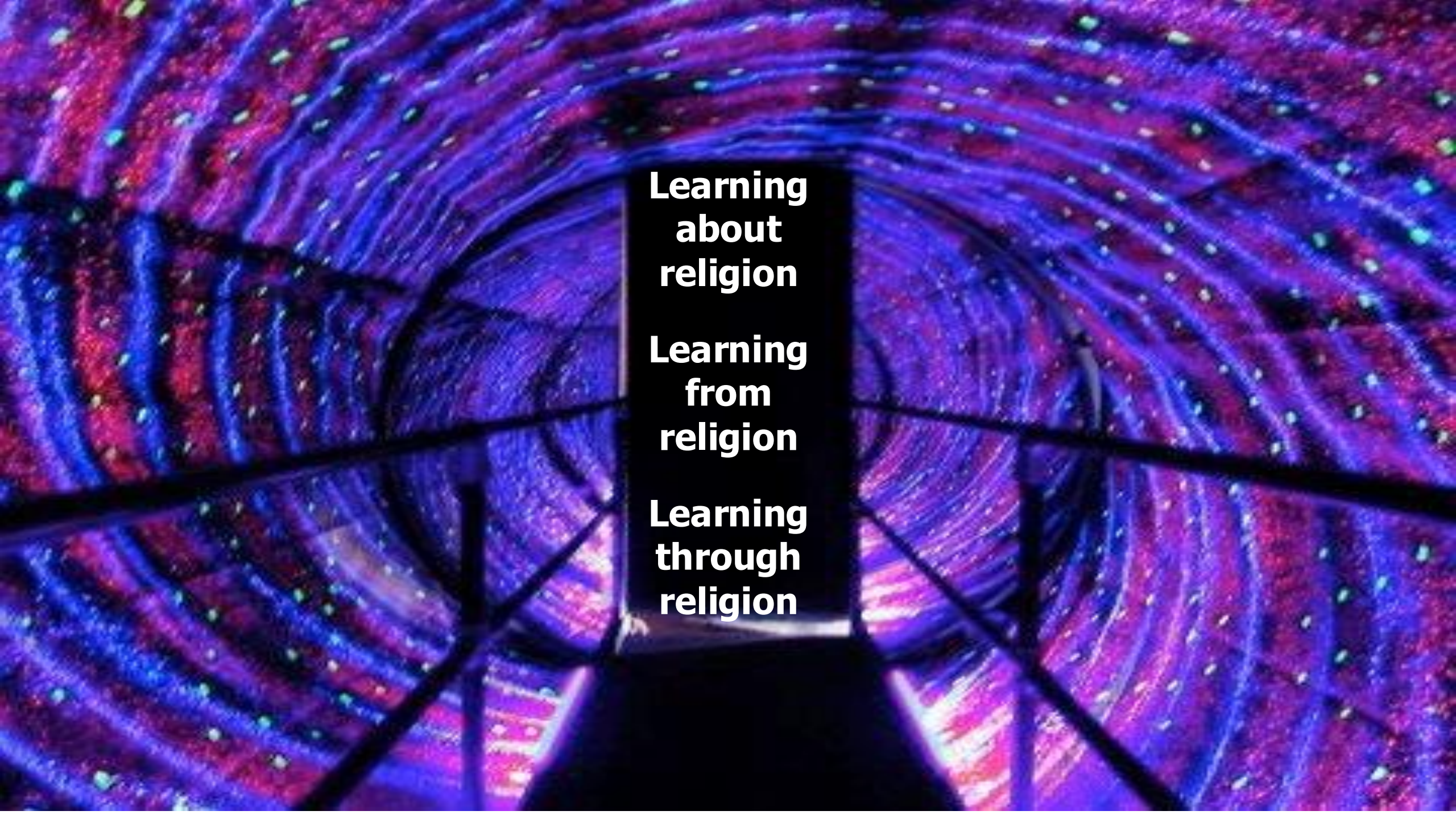
- \* the tragedy would be that that academic inquiry is not challenging enough, and formation is not particular enough

## Yoram Harpaz

- \* A powerful questioning pedagogy, within the context of a community of thinking, stimulates and supports genuine, active and authentic student engagement

\* **A Reconceptualist  
Approach**





**Learning  
about  
religion**

**Learning  
from  
religion**

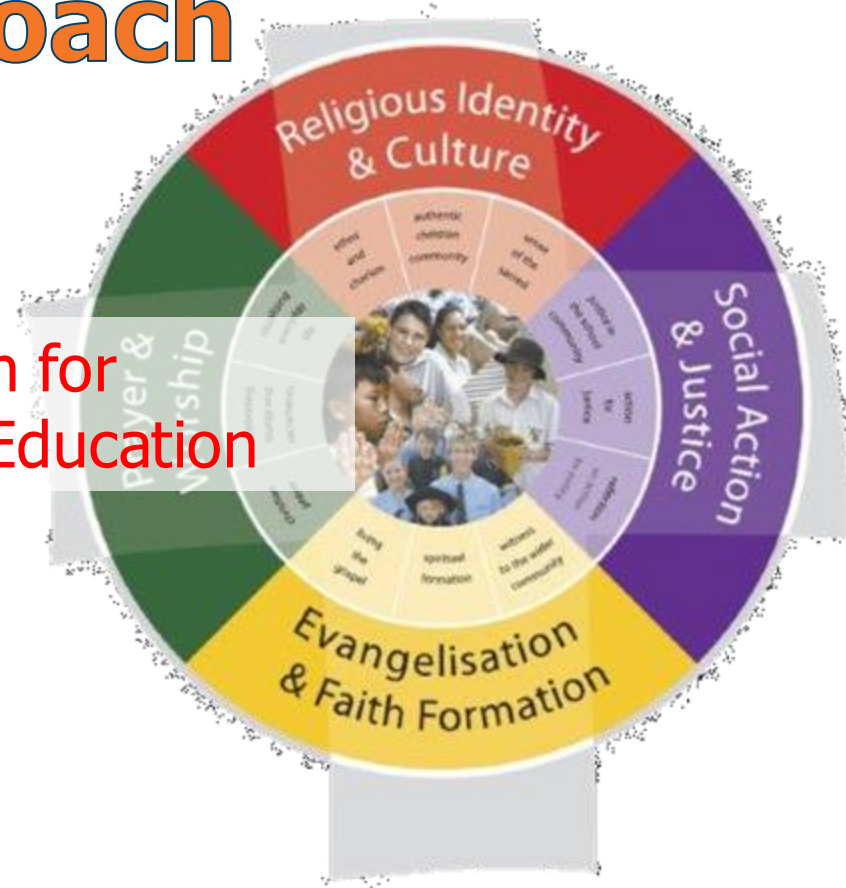
**Learning  
through  
religion**



# Religious Education Reconceptualist Approach



Vision for  
Religious Education



## BCEO

Identifies ongoing patterns and discerns key areas to target strategically and resource.

# THEOLOGY AND METHODOLOGY KU LEUVEN / CECV RESEARCH

SCHOOLS Continue to be invited to engage directly in the school based, ECSIP surveys.

## Catholic Identity and Formation *Forming Our Staff!*



- ▶ Embedding a 'head, heart and hands' Catholic identity in all formation from induction to leadership

## Catholic Identity and Mission *Enriching Our Witness!*



- ▶ Targeted initiatives to strengthen our collective witness
- ▶ Quality tools and resourcing to support our Mission

## Catholic Identity, Learning and Teaching *Shaping Our Curriculum!*

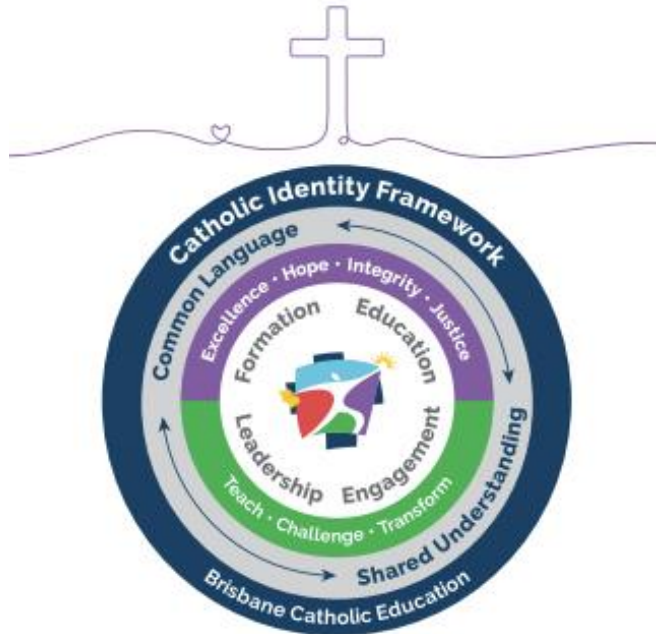


- ▶ Catholic Identity embedded within the DELT Strategy
- ▶ High Quality Learning and Teaching within RE

## Catholic Identity and Culture *Growing Our Communities!*



- ▶ Deepening Catholic Identity within and beyond our communities
  - e.g School boards
  - Parent groups
  - outreach agencies
  - Ecumenical & interfaith connections



Each of the elements supports staff, students and families to enhance our identity through the Catholic Tradition.

#### Formation

- Liturgical life • Prayer • Catholic Social Teaching
- Laudato Si' • Spiritual wisdom • Theological reflection.

#### Education

- Religious Education Curriculum • Catholic perspectives across the curriculum • Iconography • Faith and culture
- Enhancing Catholic School Identity.

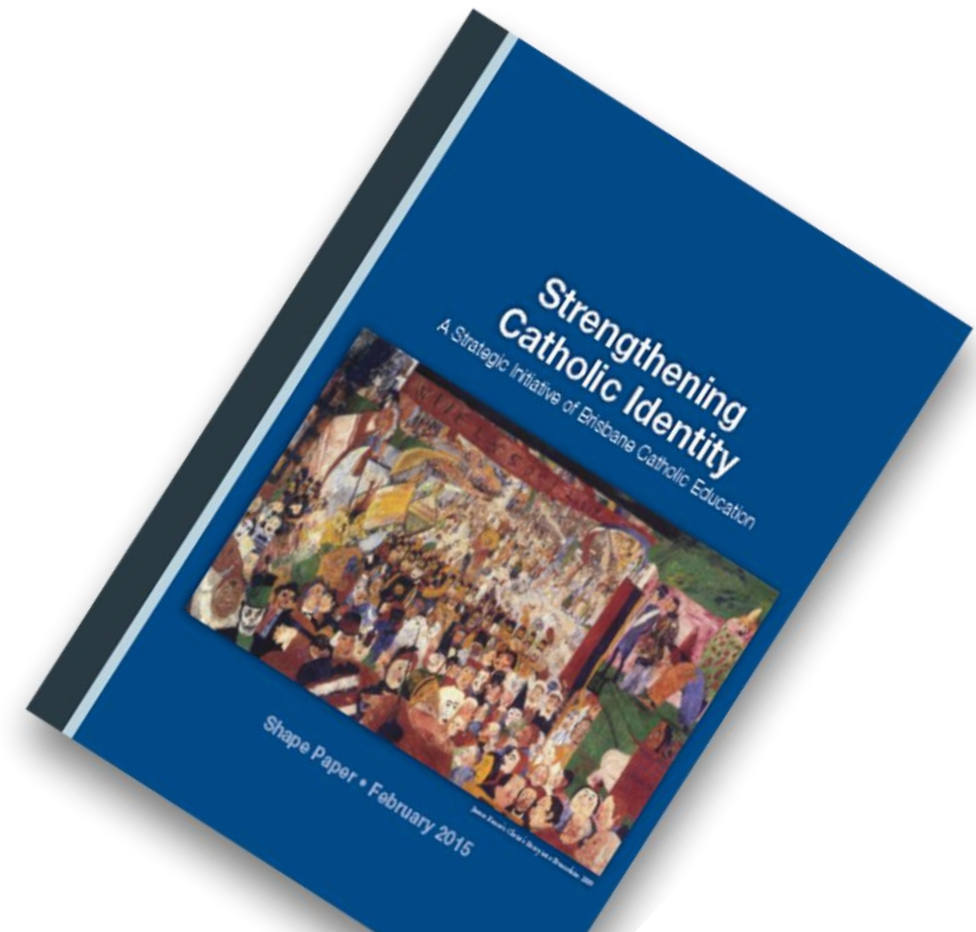
#### Engagement

- Christian Ministry • Faith expression and service
- Archdiocesan • Parish • Student Voice • Retreats
- Pilgrimages • Gospel and Mission.

#### Leadership

- Religious literacy • Accreditation • Qualifications
- Authentic witness.

BCE adopts a re-contextualised understanding of Catholic Identity.  
(BCE Position Statement)



# Clarifying Terms

## Recontextualist

### *Context*

Catholic School Identity  
Bringing the Catholic School  
culture into our current  
context.

## Reconceptualist

### *Concept (re-thinking)*

Religious Education  
Forming new ideas  
Learning about Religion  
Learning from Religion  
Learning through Religion.





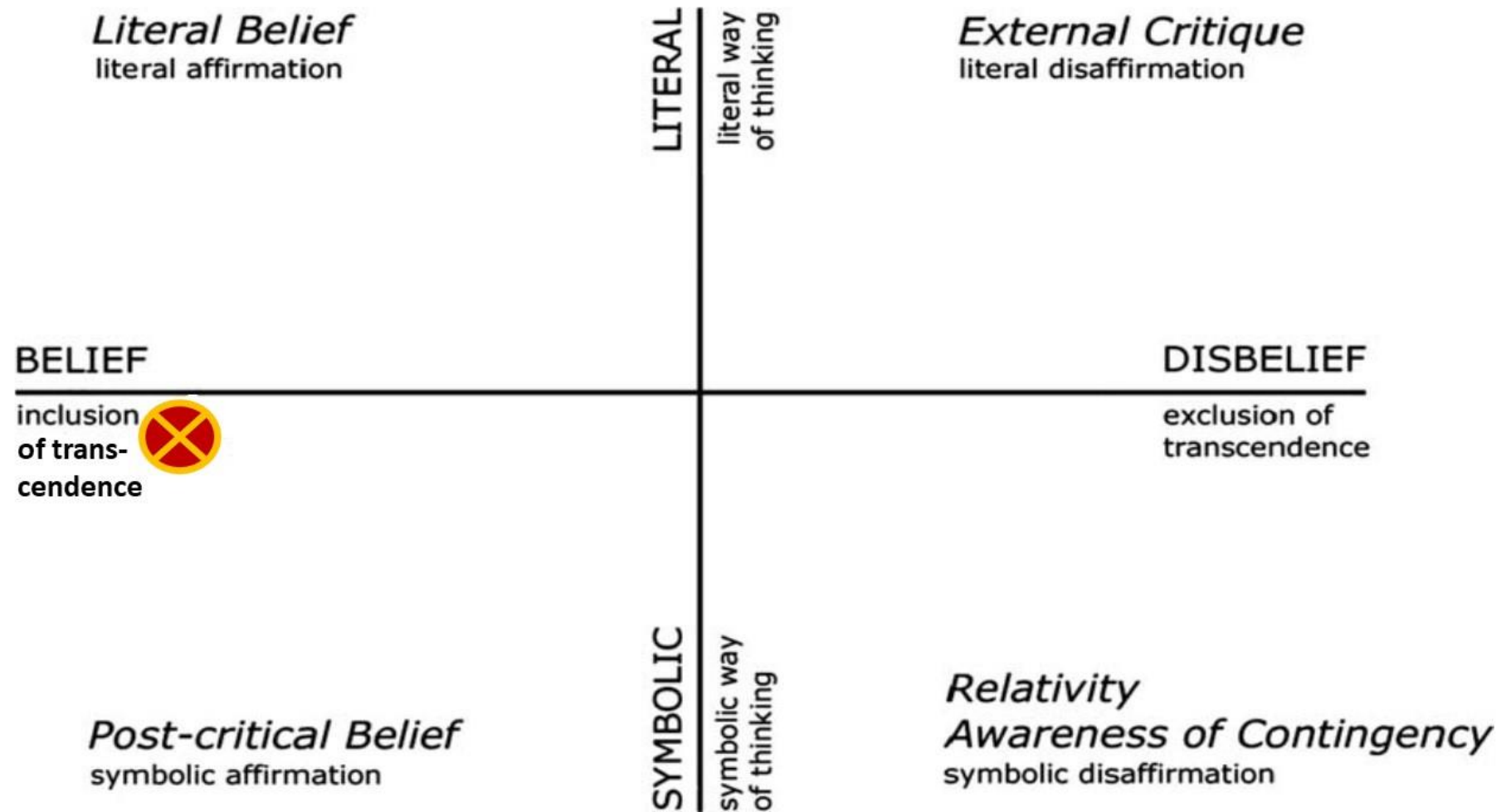


# Recontextualised

*I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me... just as you did it to one of the least of these who are members of my family, you did it to me. (Mark 10:35-36, 40)*



Timothy P. Schmalz - 2012 ©



[Pollefeyt, D. & Bouwens, J. \(2010\). Framing the identity of Catholic schools: empirical methodology for quantitative research on the Catholic identity of an education institute. \*International Studies in Catholic Education\*, 2\(2\), 193-211. doi:10.1080/19422539.2010.504034](#)

# Post-critical belief

... challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.



# Elaborating on Post-critical belief

Post-Critical Belief denotes an affirmation of faith propositions as symbolic. It is characterised by belief in a God who is transcendent, deferring to a religious interpretation of reality wherein the transcendent is represented symbolically. God is the radical "other" to whom we relate through a symbolical representation, through the interpretation of a sign that refers to the transcendent rather than to a literal and immediate presence. People relate to the transcendent reality through the mediums of ritual and story, tradition and organisational structures. These render the transcendent reality present indirectly to the faith community (Pollefeyt and Bouwens, 2010, 197). For example, the Eucharist is a non-local (indirect) presence of Christ and not a local (direct) presence (Thomas Aquinas, *Summa Theologica*).

Didier Pollefeyt and Jan Bouwens. "Framing the identity of Catholic schools: empirical methodology for quantitative research on the Catholic identity of an education institute." *International Studies in Catholic Education* 2 (2010): 193-211

## BCE

- > Learning and Teaching Portal (for BCE staff only)
- > Catholic Identity

## Embedding Catholic Perspectives Media Resources

- > Introduction to the use of the BCE Curriculum online platform
- > English
- > Mathematics
- > Science
- > Humanities and Social Sciences
- > The Arts
- > Technologies
- > Health and Physical Education
- > Languages

## Line of Sight Catholic Perspectives

- > Religion
- > English
- > Mathematics
- > Science
- > Humanities and Social Sciences

## F-10 Curriculum

- > Overview
- > Structure
- > Learning F-2
- > Learning 3-6
- > Learning 7-10
- > Implications for teaching, assessing and reporting
- > Implementation of the Australian curriculum

## Student diversity

- > Student diversity advice
- > Students with disability
- > Gifted and talented students
- > Students for whom EAL/D

## Learning areas

- Religion
- English
- Mathematics
- Science
- Humanities and Social Sciences ▾
- The Arts ▾
- Technologies ▾
- Health and Physical Education
- Languages ▾

## Optional

- Work Studies

## ACARA

- > ACARA SITE
- > General Capabilities overview
- Literacy
- Numeracy
- Information and Communication Technology (ICT) capability
- Critical and creative thinking
- Personal and social capability
- Ethical understanding
- Intercultural understanding
- Cross-curriculum priorities**
- Cross-curriculum priorities overview
- Aboriginal and Torres Strait Islander histories and cultures
- Asia and Australia's engagement with Asia
- Sustainability

## For more information

Formation and Engagement Services

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