

Laudato Si' Schools Scotland

Laudato Si' Schools Scotland aims to meet the Holy Father's goal of creating an 'Ecological Education' within our schools. It is being launched as part of our response to the special anniversary year marking the 5th anniversary of the encyclical.

In order to achieve this, Pope Francis asks that we are creative in how we approach Ecological Education. His vision is for our young people to learn in an environment where they are ecologically aware and, through prayer, learning and action, have schools that promote and encourage a response to the "ecological vocation" of young people, teachers and leaders of education.

The experiences and outcomes of pupil learning will be influenced by the opportunities they are given across their school career. The pages that follow give an indication of how Laudato Si' Schools Scotland can be used across all 8 curricular areas and can be incorporated into all aspects of school life. They have been written to support **Part Two of Laudato Si' Schools Scotland: Learn-Pray-Act.**

While much of this learning will be closely connected to Religious Education, Ecological Education has a role to play in all areas of learning. Classroom learning, whole school activities, clubs and associations, outdoor activities, community ventures, charitable action, stewardship of school funds, relationships with staff and pupils and even social occasions can all be 'changed for good' through adopting a Laudato Si' culture within schools.

The Pope has set out 7 Laudato Si' goals:

- 1 Response to the cry of the earth
- 2 Response to the cry of the poor
- 3 Ecological Economics
- 4 Simple Lifestyle
- 5 Ecological Education
- 6 Ecological Spirituality
- 7 Emphasis on Community

Goal 5



“Ecological Education (re-think and re-design educational curricula and educational institution reform in the spirit of integral ecology to create ecological awareness and action, promoting the ecological vocation of young people, teachers and leaders of education etc.)”

Dicastery for promoting integral human development



SPECIAL ANNIVERSARY YEAR
24 MAY 2020 - 24 MAY 2021



2

LEARN - PRAY - ACT



Laudato Si' Schools Scotland uses Goal 5 "Ecological Education" as a way to achieve the other 6 goals in our schools, homes, parishes and communities.

The resources on the following pages give ideas and suggestions for ways to Learn, Pray and Act as a Laudato Si' School.

How to use the resource cards

1 Getting Started: Ecological Education

PLACEMAT OF ACTIVITIES

As staff and pupils are becoming familiar with the content and message of Laudato Si' they should use the ideas on the placemats to introduce learning, prayer and action on the key themes of the encyclical. This learning can apply to all parts of the school day, to cluster and parish action, diocesan activities and to link with ecological education within the local authority.

The activities described within the placemats offer ideas that can be used across the 4 contexts of learning, and within all 8 curriculum areas. The activities also link to the global goals for sustainable development, showing that each of the goals for sustainable development are rooted in Scripture, Church Teaching and Christian Living.

2 Developing Learning: The Encyclical

THE QUOTE

There are 12 resource cards. Each focuses on a quote from Laudato Si'. The quotes have been chosen to give a broad understanding of the encyclical and link to the main themes – Love God, look after each other and protect the world.

Once the school has made the commitment to be a Laudato Si' School and pupils have become familiar with some of the key messages of Laudato Si', schools can use the 12 resource cards to help develop learning.

Every resource card has 4 sections to help understand and put into practice the Pope's words.

- Section 1: Explore the Encyclical! What did Pope Francis Say?
- Section 2: Connecting to Scripture
- Section 3: What does the Church teach?
- Section 4: Prayer, Learning and Action ideas for each quote linked to the 7 Laudato Si' Goals

Begin by choosing one of the 12 quotes to focus your Ecological Education of learning, prayer and action for the year. The school may choose the same quote for everyone, or each individual class might decide on the one that they want to use. You may want to create a display with the quote and add examples of your work across the year. For classes with younger pupils, you may decide to summarise the quote into words and language that the children can understand fully.

Section 1: Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS

Once you have chosen your quote, use the starter questions to help pupils to think about what the Pope is saying and why he is saying it. The starter questions should be used to brainstorm and build pupil confidence to express in their own words why ecological education is important.

DEEPER THINKING

The deeper thinking questions can be used to develop higher order thinking skills, moving from remembering what the Pope has said and understanding his message to applying the teaching. These questions have been designed to be used with pupils from Second Level onwards. Use these questions to prompt discussion, debate and encourage pupils to note their thoughts, feelings and responses.

WHAT DOES THIS MEAN FOR US?

The questions in this section move pupils on to analysing their current actions and evaluating if these are working. Use this section to challenge pupils to think creatively, creating, designing and putting into action new goals and ideas for themselves and their school community.

Section 2: Connecting to Scripture

Within this section you will find passages from scripture that connect directly to the quote you have chosen from *Laudato Si'*. This section will help to support pupils' prayer life as they learn – pray - act.

Across the school year, use the passages, the ideas that follow and the prayers within the prayer appendix to pray, reflect and contemplate on the importance of what the pupils are learning. You may simply read aloud the scripture passage together each day or find a prayerful space to engage in the other suggested activities.

Section 3: What does the Church teach?

This section offers links to other Church teaching and challenges Senior Phase pupils and teachers to deepen their understanding and consider the implications of Christian living today. Use this section to encourage Senior Phase pupils and teachers to actively engage with the complex themes of Laudato Si' and to recognise that it is just one part of the treasure trove of teaching that the Church has.

Section 4: Prayer, Learning and Action ideas for each quote linked to the 7 Laudato Si' Goals

The learning, prayer and action here offers ideas for engaging pupils in an ecological education that links all curriculum areas, with the four contexts for learning and now, with this section, the 7 Laudato Si' goals.

Across the year, choose one or more of these ideas to apply the learning from your chosen quote. You can use these ideas as a class activity, during a whole school project, for home partnership working or as outreach work with the parish and local community.

In the first years of being a Laudato Si' School you may just 'dip' into one or two of the ideas. However, as pupils confidence grows you may want to go deeper into the action, allowing pupils to decide what the goals are and how to achieve success.



Getting Started: Ecological Education

2

LEARN - PRAY - ACT

Laudato Si Schools



**Building our relationship
with God and others and
protecting our earth**



**IDEAS FOR LEARNING IN
YOUR SCHOOL**

2

LEARN - PRAY - ACT

Learning together as a community of faith

During Catholic Education Week, prepare an assembly for your year group, whole school or wider community with the CEW theme and...

"Building our relationship with God and others and protecting our earth"

Use an online feedback tool and ask people to share one thing that they learned from your assembly that they didn't know before.

Add this feedback to your school's wall display

Tweet a day

**#WeAreALaudatoSiSchool
#climatechangeforgood**

Invite class mates to tweet each day about:

- What they have learned about Church teaching on the environment
- What they have been doing to #changeforgood

Read what is trending from pupils in other schools using the same hash-tag.

Our town

Create a map of your local community.

Pin point the places where you can recycle, upcycle or do something positive for the environment.

Around the outside of the map, post information, photographs and stories that explain why these places are important.

Use string to link the pictures and information to the places on the map.

Curriculum for being Excellent!

Have an interdisciplinary learning day which focuses on the theme

"We are a Laudato Si' School".

Learn about all the ways in which the Church is active across the world in working with the poorest people and protecting the environment.

Our school's journey of change

Create a wall display of all the things that you do in your school to build your relationship with God and others, and to protect the environment.

Add photographs and writing about the personal faith journeys of staff and pupils and the small changes they have made. Share your news with the local press and parish newsletter.

Set some targets that you want to achieve in the next year.

Prayer Bouquet

Use the Pope's prayer from Laudato Si' to pray every day for those who work to protect our earth.

Create a prayer bouquet and send it to SCES.

Create your own video of the Pope's prayer (see example on SCES website).

12 things from Laudato Si'

Use the SCES resources to learn more about what the Pope teaches in the encyclical Laudato Si'. Work using the Laudato Si' School pack to develop your relationship with God and others and to take steps to protect our earth.

Write a reflection on why it is important to not only look after our physical environment, but also to remember our responsibility to God and others.

Learning together as a community of faith

Use the resources from SCES, SCIAF and Justice & Peace Scotland to explore what the Church teaches about the importance of caring for our earth.

Take some photographs of your work and send them to your Diocese and SCES so that they can be shared on their websites.

Pupil Council

Ask the pupil council to agree on a way that you could mark the significance of becoming a Laudato Si' school.

Ideas could include:

- Create a school mural
- Write a new school prayer
- Choose a Charity to support
- Plant a 2020/Laudato Si' Garden

Civic Partnership

Invite some of your local councillors into school and share the story of how your school community is looking after the earth.

Think of key questions to ask them about how they can support your work and find out what they are doing at a community level.

The Common Good

Research what the Church teaches about our responsibility for the poor.

Create a mind map that shows the main points about your learning.

Find out about the Catholic charities in Scotland that help to tackle poverty and protect the environment.

Make a power point to share your learning.

Decide on ways that you can help these charities.

Prayer Breakfast

At the beginning of Catholic Education Week, host a prayer breakfast within the school to celebrate becoming a Laudato Si' School.

Use extracts from the film on Laudato Si' (or SCIAF videos) to share the Church teaching.

Invite those present to make a pledge to make a change for good using pledge cards with hashtag

#WeAreALaudatoSiSchool
#climatechangeforgood

What does the Church say?

Find out why the Catholic Church considers ecological education to be so important.

- Research Church Teaching
- Find out what different Popes have said about the environment
- Discover what your Bishop, parish priest and school chaplain do to build their relationship with God and others and to protect the earth.

Faith matters

Create a logo or icon that shows, through art, what the Church teaches about our responsibility for the environment.

Create a wall in the school using the hash tag as a title

#WeAreALaudatoSiSchool
#climatechangeforgood

Ask pupils to put up words, thoughts and actions that come to mind, or that they have done to make a change.

Laudato Si Schools



Building our relationship
with God and others and
protecting our earth



IDEAS FOR LEARNING IN YOUR SCHOOL CLUSTER

*Cluster, parish or local area

2

LEARN - PRAY - ACT

Community of Faith

Create a cluster prayer that will be used by all schools. Share this with local parishes and ask parishioners to be prayer partners with you by also saying the prayer daily. (pray it each day during the COP conference in Glasgow in 2021).

Pupil Council

Organise a cluster pupil council meeting. Ask each pupil council to share something about their school and the contribution they make to the local community. Agree on an action that could be taken by all schools in the area to build our relationship with God and others and to protect our earth.

Celebration of talent

Use the theme of protecting our environment and host a concert that showcases the talents of pupils from each school within the cluster. Invite parents, parish priests and parishioners to attend.

Health and Wellbeing

Celebrate the health and wellbeing of the cluster by having joint events (or events at the same time of the year) that highlight the healthy choices for you and the environment.

Focus on the spiritual, physical, emotional and social wellbeing of pupils, staff and families:

- Sponsored Walk
- Pilgrimage
- Sports days
- Retreat programmes
- Family fun day
- Talent show

Cluster News

Create a cluster website / facebook page / newsletter to share the ways in which the schools, parishes, families and pupils of the cluster are Laudato Si' Schools and serving the common good and protecting the environment within the local area.

Share some of these stories with your local news paper.

Linking Learning

If pupils have created a learning wall about what action they are taking to protect the school environment, join this learning together and exhibit it in the local library.

(You could also use the work created for the 'Museum', 'Our Town' and 'What does the Church say?' and 'Faith matters')

Praying for our earth

Organise a prayer vigil for the local community.

Gather in a local parish (or in all of the parishes on the same evening). Invite other local schools and churches to attend.

The Common Good

As a cluster choose a charity that you will all support by praying for, learning about and contributing to.

Political Partnership

Invite your local MP / MSP to a cluster event. (maybe your celebration of talent)

Ask them to make a key note speech about what they are doing to protect the environment.

Showcase the work of the schools in the cluster, particularly the ways in which your schools serve the local community.

Parent Gathering

Organise a parent gathering for all the parent councils of the cluster.

- Spend some time in prayer
- Explore some key teachings from Laudato Si'
- Think about ways in which parents can support the school to make changes to protect the environment
- Get to know each other in conversation about the ways the schools serve the community
- Socialise together with a cup of fair trade tea

Laudato Si Schools

Building our relationship with God and others and protecting our earth

IDEAS FOR LEARNING IN YOUR DIOCESE

Diocesan Retreats

Host a Diocesan retreat programme using the theme **Building our relationship with God and others and protecting our earth.**

Retreats could be held for pupil groups, teachers, auxiliary staff, parents and the wider education community.

Diocesan Pilgrimage

Use the theme **Building our relationship with God and others and protecting our earth** as the focus for a Diocesan pilgrimage.

This could be to the Mother Churches of each Deanery and the Cathedral OR around each of the schools / clusters.

Invite local parishes and deaneries to assist with the planning, including the prayerful preparations for the pilgrimage.

Diocesan News

Create a page on the Diocesan website to share the news and events from all of your Laudato Si' Schools.

Encourage schools to share their work.

Teacher Conference

Have a conference for all teachers within your Diocesan schools.

Invite guest speakers to address delegates on the themes from Laudato Si'.

Plan workshops to explore the impact of Church Teaching on the environment.

Include some time to socialise and celebrate together.

Celebrate Mass together as a Diocesan community of faith using a liturgy that reflects the key messages from Church teaching on ecological education.

Annual Events

Use existing events in the Diocesan Calendar to focus on ecological education.

These may include:

- Catholic Education Week activities
- Teachers/ Schools Mass
- Assembly of Priests
- Parish Council Meetings
- Diocesan Pilgrimage

Diocesan Head Teacher Associations

Send a daily tweet using the hashtag **#LaudatoSiSchools** **#climatechangeforgood** to share news of how Diocesan schools are rising to the challenge set out by Pope Francis in Laudato Si'.

The Present

Create a Diocesan video with children from each of the clusters telling their story of how they have put their learning from their Catholic school on **Building our relationship with God and others and protecting our earth** into practice in their home, school and parish.

The Future

Organise a Diocesan Event for S3 pupils to look at the different vocations and professions which work within the field of **Building our relationship with God and others and protecting our earth**.

Partnership

Invite local provosts, councillors and elected members to an evening with the Bishop of the Diocese and representatives of the Catholic Education Committee to talk about ways our schools tackle the challenges of social isolation, poverty and protect the environment.

Diocesan Parent Council

Organise a conference / day event for members of parent councils from within your Diocese.

Consider ways to share good practice and communication between parent councils.



Civic Reception

Request that a civic reception be hosted by the Provost/ Local Authority to celebrate the contribution that Catholic schools make to creating positive changes to the environment for the future.

Newly Qualified Teachers

Request an opportunity to contribute to the NQT programme or present to the NQT staff within the local authority about the Church teaching in this area and how they can lead learning in the 4 contexts of learning.
The activities described within this place mat could be organised in partnership with the Church Representative on the Local Authority.

Education Committee

Request that a motion be debated/passed at the education committee that notes the need to ensure schools are equipped to tackle the social and environmental issues raised within Laudato Si'.

Local Authority Updates

Send news and updates about all of the schools that have pledged to be Laudato Si' Schools to your local authority to be included in their e-newsletters and websites.
Begin preparations to mark the COP 26 conference in Glasgow in 2021.

In service Day

Request a Local Authority In service day is dedicated to ecological education.
Consider ways to use this day to offer staff professional learning on Laudato Si', using the 6 themes from 'Companions on the journey'.

Leadership

Plan opportunities to explore leadership of a Catholic school (at all levels) within the local authority, focusing on the theme **Building our relationship with God and others and protecting our earth.**

Church Representatives Conference

Plan an evening for Church Representatives from all of the school parent councils and parishes within the local authority to discuss the theme

Building our relationship with God and others and protecting our earth.

L.A. Learning Festivals

Contribute to local authority learning festivals with workshops or presentations on the theme

Building our relationship with God and others and protecting our earth.

Local Authority Partners

Invite local authority delegates (such as QIO's, Directors of Education etc) to attend the Diocesan head teachers' conference with the theme "**Building our relationship with God and others and protecting our earth**".

Request to have '**Building our relationship with God and others and protecting our earth**' added to the agenda of a LA HT meeting and present a section of the video documentary on Laudato Si'.



Developing Learning: The Encyclical

2

LEARN - PRAY - ACT

Common Prayer for the 5th Anniversary of Laudato Si'

Loving God,
Creator of heaven and earth and all that is in them,
you created us in your own image and made us stewards of creation.
You blessed us with the sun, water and bountiful land
so that all might be nourished.

Open our minds and touch our hearts,
so that we may attend to your gift of creation
Help us to be conscious that our common home
belongs not only to us, but to all of your creatures
and to all future generations,
and that it is our responsibility to preserve it.
May we help each person secure the food and resources that they need.

Be present to those in need in these trying times,
especially the poorest and those most at risk of being left behind.
Transform our fear and feelings of isolation into hope and fraternity
so that we may experience a true conversion of the heart.

Help us to show creative solidarity
in addressing the consequences of this global pandemic.
Make us courageous to embrace the changes that are needed
in search of the common good.
Now more than ever may we feel
that we are all interconnected and interdependent.
Enable us to listen and respond
to the cry of the earth and the cry of the poor.
May the present sufferings be the birth pangs
of a more fraternal and sustainable world.

Under the loving gaze of Mary Help of Christians,
we make this prayer through Christ Our Lord.

Amen.

“
1
What kind of world
do we want to leave
to those who come
after us, to children
who are growing up
now? (#160)
”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does Pope Francis mean when he says, "What kind of world do we want to *leave*?"
 Who are the children growing up now?
 What kind of world do you want to grow up in?
 What words describe the people you want to share the world with?

DEEPER THINKING:

Pope Francis is talking about the world *and* the people who live in it. What actions do you see people taking that harm or help the world and others?

What impact will these actions have?

WHAT DOES THIS MEAN FOR US?

In pairs answer the question from the Pope – tell each other "what kind of world you want to leave for children growing up now" and think of 2 ideas to help leave the world a better place.

Connecting to Scripture:

Pray and reflect using the following Scripture passages. Think about how these passages connect to the words from the Pope's letter. If you can, use the passages within a school assembly, class prayer, or family prayer time on the theme "What kind of world do we want to leave?"

GENESIS 1: 28

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

1 JOHN 3: 1&2

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. 2 Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

LUKE 12: 32

'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. As a class, in groups or in pairs, discuss what the key messages from each of the passages are and how they connect to *Laudato Si'* and our responsibility to think about the future of our world for the next generation.

“The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess.”

Pope Saint John Paul II, Sollicitudo rei Socialis, para.39

Indeed, “from the heart of the Gospel we see the profound connection between evangelization and human advancement”. For Christian communities, this entails a clear commitment to the justice of God’s kingdom through work for the advancement of those who have been “discarded”.

Pope Francis, Querida Amazonia, para.75

Please, do not leave it to others to be protagonists of change. You are the ones who hold the future! Through you, the future enters into the world. I ask you also to be protagonists of this transformation. You are the ones who hold the key to the future! Continue to fight apathy and to offer a Christian response to the social and political troubles emerging in different parts of the world. I ask you to build the future, to work for a better world. Dear young people, please, do not be bystanders in life. Get involved! Jesus was not a bystander. He got involved. Don’t stand aloof, but immerse yourselves in the reality of life, as Jesus did”.

Pope Francis, Christus Vivit, para.174

Prayer, Learning and Action ideas for quote 1 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Write a list of messages that you want to give to your community today to make it a better place to live in the future.

Link with Missio, SCIAF, Justice & Peace Scotland or Aid to the Church in Need. Learn about and support a project that works to help children in other parts of the world have a "better tomorrow"



3 At the pupil council discuss ways that the school can use sustainable products.

Make a pledge to make one change to something "simple" that will benefit future generations.



5 Learn about the dangers facing children in other parts of the world because of poverty or environmental changes.

Create a prayer for the world's children. Pray it together as a school.



7 Host a grandparents' day. Ask them to tell you about all of the ways they looked after the poor and the environment when they were young. Tell them what you have learned about the challenges facing the earth and the poor and how this will impact on the next generation of children.

“

2

Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian life.

(#217)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What do you think the Pope means by "God's handiwork"?

How do you protect it?

Why does he say that protecting it is not "optional"?

DEEPER THINKING:

What does vocation mean?

Does everyone have the vocation to protect God's handiwork? (explain)

How would you describe a life of virtue?

How does this encyclical link to other parts of your Christian responsibility?

WHAT DOES THIS MEAN FOR US?

What more can you do to protect God's handiwork? (think 'outside the box' – tree planting, bee bombs, saving water, helping the poor in your community)

Connecting to Scripture:

Pray and reflect using the following Scripture passage. Think about how this passage connects to the words from the Pope's letter. In a time of guided meditation, consider what answer you may get if you were to ask the animals to teach you about creation and the creator. Pray that you will always remember that, just as you are precious enough to be held in God's hands, so is the rest of creation.

SCRIPTURE PASSAGE:

Job 12: 7-10

- ⁷ 'But ask the animals, and they will teach you;
the birds of the air, and they will tell you;
- ⁸ ask the plants of the earth, and they will teach you;
and the fish of the sea will declare to you.
- ⁹ Who among all these does not know
that the hand of the LORD has done this?
- ¹⁰ In his hand is the life of every living thing
and the breath of every human being.

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. How do these passages help us understand more about the Mission of the Church and our Christian vocation to love God, our neighbour and our world?

CHURCH TEACHING:

The Church which "goes forth" is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first, and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.

Pope Francis, Evangelii Gaudium, para.24

The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren.

Catechism of the Catholic Church, no. 1397

When man turns his back on the Creator's plan, he provokes a disorder which has inevitable repercussions on the rest of the created order. If man is not at peace with God, then earth itself cannot be at peace: "Therefore the land mourns and all who dwell in it languish, and also the beasts of the field and the birds of the air and even the fish of the sea are taken away" (Hos 4:3).

Pope Saint John Paul II, Peace with God the Creator, Peace with all of Creation, para.5

Prayer, Learning and Action ideas for quote 2 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Draw a picture or create an infographic of all of the ways that God's handiwork needs to be protected.

As a class choose a local charity or group who work with those in poverty. Find out about their work and mission, and the ways you can support them.



3 Investigate "Green" energy networks and share your findings with the parent council.

Promote the Catholic tradition of not eating meat on a Friday. Ask the school canteen if it is possible to have meat free Fridays.



5 Investigate the lives of inspirational people who have lived their Christian vocation to protect God's handiwork.

Explore what the Catechism of the Catholic Church teaches about ecology.



7 Invite a member of your local community who works to protect God's handiwork in to talk about their vocation and to share how you can become involved.

“

3

There are not two
crises, one
environmental
and one social, but one
complex crisis. The
solution means we
have to combat
poverty,
restore dignity to the
excluded and protect
nature (#139)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does the word crisis mean?

Do you think that the world is in crisis at the moment? (explain)

DEEPER THINKING:

Why does the Pope say there is one complex crisis? How are poverty and protecting nature connected?

How can we be part of the solution?

WHAT DOES THIS MEAN FOR US?

How can your charitable works for the poor help the environment?

In what ways are the poorest people being most affected by environmental issues?

Connecting to Scripture:

Pray using the Scripture passage below. As you pray the words, reflect on how it talks of both the awesome power of the creator AND practical help for those in need. This is exactly what the Pope means in the quote above when he talks of a solution that restores the dignity of people AND combats poverty AND protects God's creation. In silence, think about the ways you can a) combat poverty b) restore dignity to the excluded c) protect nature by your everyday actions?

SCRIPTURE PASSAGE:

Deuteronomy 10: 17-18

17 For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, 18 who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing.

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. How do the quotes from Laudato Si' above and other Church Teaching below connect to Catholic Social Teaching?

CHURCH TEACHING:

"An evangelising community gets involved by word and deed in people's daily lives: it bridges distances....and it embraces human life, touching the suffering flesh of Christ in others."

Pope Francis, Evangelii Gaudium, para.24

The Church is called to bear witness to Christ by taking courageous and prophetic stands in the face of the corruption of political or economic power; by not seeking her own glory and material wealth; by using her resources to serve the poorest of the poor and by imitating Christ's own simplicity of life.

Pope Saint John Paul II, Redemptoris Missio, para.43

Consequently, if the organization and structure of economic life be such that the human dignity of workers is compromised, or their sense of responsibility is weakened, or their freedom of action is removed, then we judge such an economic order to be unjust.

Pope Saint John XXIII, Mater et Magistra, para 83

Prayer, Learning and Action ideas for quote 3 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Find out how a recent natural disaster has impacted on the poor of that country.

Find out how charities in Scotland respond to natural disasters so as to help the poor of the country.



Find out about SCIAFs work to help people start their own businesses. Consider taking part in the "Talented Fundraiser" project with SCIAF.

Find out about how science is working to reduce the harm to people and the planet (electric cars, wind farms, medication etc).



Explore the diversity of backgrounds, cultures and faiths that are present in your school community and how these are celebrated.

Learn about what another tradition teaches about caring for our home and consider what we can learn from it.



Engage with faith and civic groups from your local community who promote ecological action. Identify a local issue which needs your support.

“

4

[We need to ask] questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (#49)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does the word justice mean?

What do you think the Pope means by "the cry of the earth"?

What do you think he means by "the cry of the poor"?

DEEPER THINKING:

In what ways are the cry of the earth and the cry of the poor interconnected?

Why do you think that the Pope is saying that we need to ask questions about just behaviour and actions when debating the environment? (Are there examples of people abusing the earth's resources for their own gain? Does this impact on others in a good way or bad way?)

WHAT DOES THIS MEAN FOR US?

Do you normally think about poverty when you think about "green" issues?

How can we help people to think more about "justice" when they are campaigning for environmental issues?

Connecting to Scripture:

Pray and reflect using the following Scripture Passages. On a prayer card write down all of the ways that you speak out and defend the rights of those who cannot speak, who are poor or needy.

Prayerfully read the passage from the Gospel of Matthew. Jesus says that when we help "the least" of our community we help HIM. Think about who "the least" are in your village or town? How do you help them? The next time that you help someone, stop to think that you are helping Jesus with your charitable works.

SCRIPTURE PASSAGE:

Proverbs 31: 8-9

Speak out for those who cannot speak,
for the rights of all the destitute.^[a]

⁹ Speak out, judge righteously,
defend the rights of the poor and needy.

Matthew 25: 35-40

³⁵ for 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, ³⁶ 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.” ³⁷ Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?” ⁴⁰ And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family,[a] you did it to me.”

What does the Church teach?:

Senior school pupils, read the extracts from Church Teaching below. How do the quotes from Laudato Si’ above and other Church Teaching below connect to the spiritual and corporate works of mercy?

CHURCH TEACHING:

Love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to the Church as the ministry of the sacraments and preaching of the Gospel. The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word.

Pope Benedict XVI, Deus Caritas Est, para.22

“The Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ.”

Lumen Gentium, para.8

The Church’s concern is focused especially on those fleeing from war, violence, political or religious persecution, from natural disasters including those caused by climate change, and from extreme poverty.

Pope Francis, Christus Vivit, para.91

We need to feel outrage, as Moses did, as Jesus did, as God does in the face of injustice.

Pope Francis, Querida Amazonia, para.15

Prayer, Learning and Action ideas for quote 4 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Choose one of SCIAF's projects and find out how it benefits the environment.

Find out about Justice and Peace Scotland's work with refugees at the UK border in Calais, and in communities across Scotland.



Visit a local windfarm (in person or online) and find out how it is helping to make energy for our homes more sustainable.

As a family look at your weekly shopping to see the number of countries the food comes from. Try to make one change to buying a food that does not need to travel so far.



Investigate "land grabbing" in Burundi and write a project on how this is an in-just practice which exploits the poor to make money for the rich.

Reflect and pray using Rita Cobin's icon 'Works of Mercy, Works of War', based on the corporal works of mercy. Consider how each "side" of the Works impacts on the earth and on the poor.



Invite families to join you for a "Care for Creation" day. Ask SCIAF to host their workshop which explores the cry of the earth and the effects on the poor.

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Christians “realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith.” (#64)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does the word responsibility mean?

In what ways are you responsible for creation?

DEEPER THINKING:

How is your faith linked to your responsibility for the earth?

How do you show that duty in your everyday life?

What could you do to look after nature a little more?

WHAT DOES THIS MEAN FOR US?

What do you think are the essential parts of your faith?

How can you show your "duty towards the Creator"?

Connecting to Scripture:

The Psalm below talks of the 'place' of human beings and how we have been given 'dominion' (authority or superiority) over God's work. Prayerfully reflect on what the words authority and superiority mean. Think about people who hold positions of authority. Consider news stories and events, perhaps even from your own life, where a person in authority has misused their position. Now prayerfully consider how a person in a position of authority SHOULD act towards those they have authority over. Re-read the Psalm and the words above from Laudato Si' and think about your duty to God and His creation.

SCRIPTURE PASSAGE:

Psalm 8: 5-8

Yet you have made human beings a little lower than God,
and crowned them with glory and honour.

⁶ You have given them dominion over the works of your hands;
you have put all things under their feet,

⁷ all sheep and oxen,
and also the beasts of the field,

⁸ the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. Young people are often represented in a poor light in the media and by adults. However, as Pope Francis says in the quote from *Christus Vivit*, young people are often the ones who want to make the biggest change and are willing to use their gifts and talents to do so. Read the passages below and discuss what they are saying, highlighting the role of young people who are trying to "live in harmony with nature".

CHURCH TEACHING:

The world is not something indifferent, raw material to be utilized simply as we see fit. Rather, it is part of God's good plan, in which all of us are called to be sons and daughters in the one Son of God, Jesus Christ

Pope Benedict XVI, Sacramentum Caritatis, para.92

The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God.

Lumen Gentium, para.36

In some young people, we can see a desire for God, albeit still vague and far from knowledge of the God of revelation. In others, we can glimpse an ideal of human fraternity, which is no small thing. Many have a genuine desire to develop their talents in order to offer something to our world. In some, we see a special artistic sensitivity, or a yearning for harmony with nature. In others, perhaps, a great need to communicate. In many of them, we encounter a deep desire to live life differently. In all of this, we can find real starting points, inner resources open to a world of incentive, wisdom and encouragement.

Pope Francis, Christus Vivit, para.84

Prayer, Learning and Action ideas for quote 5 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Create school rules for positive treatment of the environment.

Find out about pro life charities in your parish/diocese and how they are responding to the "cry of the poor".



3 Watch Bishop Nolan's speech at Faslane. Discuss what he says about the costs and debate what else could be done with that money in your community or around the world.

Start a school vegetable garden and use the produce to help the local community.



5 As a school participate in projects/competitions that promote sustainability and environmental responsibility.

Participate in a retreat that focusses on the theme "duty to God and nature".



7 Invite local priests, deacons or religious in to talk about how they live their duty to God and nature through their vocation.

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...the teachings of the Gospel have direct consequences for our way of thinking, feeling and living...spirituality can motivate us to a more passionate concern for the protection of our world. (#216)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

How does the Gospel change the way you think, feel and live?

In what ways does praying help us to be more concerned for the world?

DEEPER THINKING:

Think of Gospel passages that you have read or learned about that have changed how you think, feel or live – share these with your class.

What does the word “spirituality” mean?

What ‘causes’ are you passionate about?

WHAT DOES THIS MEAN FOR US?

What is the difference between the Bible and the Gospel? With this in mind, why do you think the Pope says that the teachings of the Gospel have direct consequences?

How can we learn from the teachings of Jesus in the Gospel?

How can we help others to become passionate about protecting the earth?

Connecting to Scripture:

The Scripture passage is short but powerful. Play some peaceful music and read the passage to yourself. What is it trying to teach you? How does it link with the Pope’s words from Laudato Si’ above?

SCRIPTURE PASSAGE

1John 3:17

¹⁷ How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help?

What does the Church teach?:

Senior school pupils: in this extract from *Laudato Si'* the Pope is talking about our spiritual life. It can sometimes be the case that we know how a Christian should ACT towards other people and even our environment, but forget that we are not just called to love of neighbour, but love of God AND love of neighbour. Read the passages below and discuss how *Laudato Si'* is not simply a call to act but a response to our belief in Jesus Christ.

CHURCH TEACHING:

In His solemn prayer for the Church's unity, Christ Our Lord did not ask His Father to remove His disciples from the world: "I pray not that thou should take them out of the world, but that thou should keep them from evil." Let no man therefore imagine that a life of activity in the world is incompatible with spiritual perfection. The two can very well be harmonized.

Pope Saint John XXIII, Mater et Magistra, para.255

Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others.

Pope Francis, Evangelii Gaudium, para.88

It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others.

Pope Francis, Evangelii Gaudium, para.210

Prayer, Learning and Action ideas for quote 6 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Create a wall display of Gospel passages that teach about the environment.

Add passages from the Gospel that teach about our responsibility for others, especially the poor and marginalised.



3 Find ways to create something yourself, "shop local" or "upcycle" when giving a gift for a family member.

Instead of throwing out clothes that are too small find ways to reuse or regive them.



5 Learn about the 'hours of God' and how monastic communities use their day to praise and honour God.

Explore Ignatian spirituality as a class.



7 Ask the parish/deanery Justice & Peace group to talk at an assembly on how their work is motivated by the Gospel teachings.

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The current global situation has become a “seedbed for collective selfishness.” When people become self-centred their greed increases. The emptier a person’s heart is, the more he or she needs things to buy, own and consume. (#204)

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Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does it mean to be selfish?

What does the Pope mean when he says that there is "collective selfishness"?

Can you think of people on social media who think that owning and consuming things will make them happy? Give examples.

DEEPER THINKING:

Can you think of a time when you and others have been "collectively selfish"? What happened and what could you do differently in the future?

What can be done to "fill" a person's heart so that they do not need to buy, own and consume to find happiness?

WHAT DOES THIS MEAN FOR US?

Is there a connection between Laudato Si' and mental health and wellbeing?

How far is the need to buy, own and consume a sign of 'poverty' such as loneliness, isolation, distrust and fear?

Connecting to Scripture:

Read the passage from Scripture and think about the Pope's words from Laudato Si'. In what ways do we oppress people to make ourselves richer (or feel better)? Is it always with money or goods that we try to enrich ourselves at the expense of others?

SCRIPTURE PASSAGE:

Proverbs 22:16

Oppressing the poor in order to enrich oneself, and giving to the rich, will lead only to loss.

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. The word "privilege" has been in the media regularly recently. What does Pope Francis mean when he says that "a prophetic voice must be raised"? Where have we heard these prophetic voices recently? Pope Clement wrote 'A Quo Die' 300 years ago – what message does it hold for us today? How can we support the common good?

CHURCH TEACHING:

The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When these values are threatened, a prophetic voice must be raised.

Pope Francis, Evangelii Gaudium, para.218

Among the fruits of justice, mercy to the poor should certainly be considered the most important. That justice which comes from faith belongs to Jesus Christ. It is true that "if one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty' without giving them these bare necessities of life, then what good is that?"

Pope Clement XIII, A Quo Die

Whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed.

Gaudium et Spes, para.27

Above all, in one way or another, fight for the common good, serve the poor, be protagonists of the revolution of charity and service, capable of resisting the pathologies of consumerism and superficial individualism.

Pope Francis, Christus Vivit, para. 147

Prayer, Learning and Action ideas for quote 7 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Create a short video/animation/'stop motion' film to explain how selfishness impact on the world (think about litter, pollution, food waste, theft etc to start).

Create an image collage to explain the phrase 'the emptier a person's heart is the more they buy' and how that impacts on the poor?



3 Create a questionnaire that asks how often pupils buy sweets, clothes etc. and how much they typically spend per month? Discuss ways this could be reduced.

Challenge your class/school/family to take part in a time of abstinence from buying things they dont really need.



5 Produce and take part in a survey that asks pupils and teachers what really makes them happy/fulfilled? Share your results.

Prayerfully read Mark 10:17-27 and discuss why the rich young ruler was sad and unwilling to give up his wealth to follow Jesus? Look at your own life and ask what is really important?



7 Invite a member of a religious order to talk about their choice to love of God and "give up" material wealth.

“Purchasing is always a moral – and not simply economic – act.” This shows us the great need for a sense of social responsibility on the part of consumers.

(#206)

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does the word moral mean?

What do you think social responsibility means – can you give some examples of being socially responsible?

When was the last time you were a consumer (don't just think about the last time that you bought something – think also of when you consumed a product such as an app or a tv programme)?

DEEPER THINKING:

Have you ever thought of what you are buying, where it comes from and how it might be immoral?

What type of purchases might be considered immoral?

WHAT DOES THIS MEAN FOR US?

How will your shopping habits change, based on your learning?

In what ways can you help educate your family and friends about what they buy?

Connecting to Scripture:

Pray and reflect using the following Scripture Passages. The passages talk of two fundamental human needs: food and clothing. Create a prayer service to use as part of your Lenten prayer programme. Link to the work of charities at home and abroad who provide food and shelter, including clothing, for those in need.

SCRIPTURE PASSAGE:

Luke 3:10-11

And the crowds asked him, 'What then should we do?' 11 In reply he said to them, 'Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.'

John 6:11-12

Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.'

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. As a class, in groups or in pairs, discuss what the key messages from each of the passages are and how they connect to Laudato Si' and our responsibility to be ethical consumers.

CHURCH TEACHING:

The motivating concern for the poor - who are, in the very meaningful term, "the Lord's poor" must be translated at all levels into concrete actions, until it decisively attains a series of necessary reforms. ... But those demanded by the situation of international imbalance... must not be forgotten.

Pope Saint John Paul II, Sollicitudo rei Socialis, para.42

How I wish that all of us would hear God's cry: "Where is your brother?" (Gen 4:9). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labour? Let us not look the other way. There is greater complicity than we think.

Pope Francis, Evangelii Gaudium, para.211

We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty.

Pope Francis, Gaudete et Exultate, para.101

Prayer, Learning and Action ideas for quote 8 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Find out about the damage we are doing to the earth through over consumption. (Start by thinking about clothing - How much do we throw away? How does the fashion industry impact our environment?)

Find out about the working conditions of the poor, especially those who work in factories fulfilling the world's "consumer lifestyle" and raise your concerns with a local MP/MSP.



Look into the ethical practices of major fashion stores (e.g. H&M, Primark, Gucci) and share these with your class/school.

Challenge your class/school to not buy an item of clothing for a month.



Create a school "moral purchasing" challenge for each week and make a photo wall to show those who have met it.

Reflect on why Genesis 1:27 is important for understanding our "social responsibility" when buying goods.



Produce a fashion show using clothes made from recycled material or fair trade products and invite members of the local community.

“ Many things have to change course, but it is we human beings above all who need to change. (#202) All is not lost. Human beings... are also capable of rising above themselves, choosing again what is good, and making a new start... (#205) ”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does it mean to change course?

What does the Pope mean when he says that human beings need to change?

The Pope is hopeful and confident in this passage about the goodness of people – share some of the positive things you have seen where human beings have made a change for good.

DEEPER THINKING:

Do you think human beings can change? Explain your answer.

Share a time when you have had to make a change, even it was difficult, and what positive improvement came from this.

WHAT DOES THIS MEAN FOR US?

Discuss the ways that human beings need to change to meet the goals of Laudato Si'.

What does this mean for you personally?

Connecting to Scripture:

There is a form of Christian prayer known as *Lectio Divina* – scriptural reading, meditation and prayer. Use the steps of 'Lectio' to pray with the passage from Isaiah.

SCRIPTURE PASSAGE:

Isaiah 1:17

learn to do good;

seek justice,
rescue the oppressed,

defend the orphan,
plead for the widow.

What does the Church teach?

Senior school pupils should read the extracts from Church Teaching below. In both quotes the Popes focus on the connection between peace and reconciliation in order to transform society. Discuss some of the current conflicts in the world and how reconciliation could be at the heart of bringing peace in these places.

CHURCH TEACHING:

Some consider reconciliation as an impossible dream which ideally might become the lever for a true transformation of society. For others it is to be gained by arduous efforts and therefore a goal to be reached through serious reflection and action. Whatever the case, the longing for sincere and consistent reconciliation is without a shadow of doubt a fundamental driving force in our society, reflecting an irrepressible desire for peace.

Pope Saint John Paul II, Reconciliatio et Paenitentia, para.3

But peace does not consist merely in a hard, inflexible justice. It must be made acceptable and easy by being compounded almost equally of charity and a sincere desire for reconciliation.

Pope Pius XI, Ubi Arcano Dei Consilio

Prayer, Learning and Action ideas for quote 9 linked to the 7 Laudato Si' Goals (classroom, parish and home):



1 Create a visual display of what the world could look like if we changed our ways as Pope Francis asks.

Write a letter to family members asking them to make small changes that will benefit the poor and why that is important to you. Example: Ask them to buy a SCIAF Real Gift for someone's birthday or ask them to recycle, grow their own veg.



3 Make a decision to "make a new start" by reducing what you buy, what you waste and where you buy from.

Make a list of changes that your school can make that will help you live simpler and how they will impact on the poor.



5 Find out about a community that have radically change their way of life to protect God's creation and the people in it.

Reflect on the importance of the sacrament of reconciliation in the process of making a change for good.



7 Arrange an assembly on the theme of "change". Write an article for your local newspaper to share all of the positive changes you are making.

“ Along with the **10** importance of little everyday gestures, social love moves us to create larger strategies to stop environmental poverty and to encourage a “culture of care” which permeates all of society. (#231) ”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What little gestures have you done today to bring love to others?

Name some of the ways that your school cares for people.

Find out some of the ways that your small acts of love in school have had a big impact on your community.

DEEPER THINKING:

What does "social love" mean?

Find out what the term environmental poverty means.

What strategies do you have in school to help people who are in this 'environmental poverty'?

WHAT DOES THIS MEAN FOR US?

What can you do as an individual, a class or a school to encourage others to care?

Can a school really change a society?

Connecting to Scripture:

Read the 2 passages to yourself. On a sheet of paper, or in your prayer journal, write down what comes to mind as you prayerfully read these passages. What message does each passage have for you? In what way do they connect to the messages of Laudato Si'? Do you ever get weary trying to do the right thing? Who is your 'family of faith'? In what ways can you leave "the edge of the field" for others?

SCRIPTURE PASSAGE:

Galatians 6: 9&10

⁹ So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. ¹⁰ So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

Leviticus 19: 9-10

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. ¹⁰ You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the LORD your God.

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. Discuss the key messages contained within each. In what ways can you "raise your voice on behalf of all the poor of the world"?

CHURCH TEACHING:

An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles.

Pope Francis, Evangelii Gaudium, para. 183

Love now becomes concern and care for the other. No longer is it self-seeking, a sinking in the intoxication of happiness; instead it seeks the good of the beloved: it becomes renunciation and it is ready, and even willing, for sacrifice.

Pope Benedict XVI, Deus Caritas Est, para. 6

Thus, in the spirit of the Book of Leviticus (25:8-12), Christians will have to raise their voice on behalf of all the poor of the world, proposing the jubilee as an appropriate time to give thought, among other things, to reducing substantially, if not cancelling outright, the international debt which seriously threatens the future of many nations"

Pope Saint John Paul II, Tertio Millennio Adveniente, para. 51

Prayer, Learning and Action ideas for quote 10 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Discuss the positive effects of individuals coming together in small groups to achieve a common goal. (Climate marches, peaceful protests, anti bullying, litter pick ups etc)

Look at stories from local and global charities that show how one person's love has inspired big changes.



Explore how people suffer from conflict in society, what it costs, and how to challenge and change attitudes.

Calculate the carbon footprint for each individual or your class as a whole. Come up with ways you can reduce this.



Learn how to make cheaper, eco-friendly products to reduce the amounts of plastic and chemicals in your home.

Create a drama to show how Jesus lived a "culture of care". Include how Jesus spoke to people and healed people who were seen as 'outcasts'.



Arrange a social media photo/video opportunity that shows how your school has a "culture of care" and invite members of the community to join you by sending their message of unity to you.

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11

Access to safe
drinkable water is a
basic and universal
human right. (#29)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

Why is water important?

Who might struggle to get clean water?

DEEPER THINKING:

Why does the Pope say having water is a human right?

WHAT DOES THIS MEAN FOR US?

Do we waste water?

What can be done to ensure that this human right is given to all?

Connecting to Scripture:

Pray and reflect using the following Scripture Passages. Why does Scripture use water as a metaphor for what Christ offers? What does this tell us about the importance of what Christ offers and of water?

SCRIPTURE PASSAGE:

John 4:14

"But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."

John 7:38

Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. Do you think that companies should be able to charge people for water? Why is there an issue with some people accessing water? Do you take water for granted?

CHURCH TEACHING:

The right to water, as all human rights, finds its basis in human dignity and not in any kind of quantitative assessment that considers water as merely as economic good. Without water, life is threatened. Therefore, the right to safe drinking water is a universal and inalienable right

Compendium of the Social Doctrine of the Church (2004), para. 485

Water is much more than just a basic human need. It is an essential, irreplaceable element to ensuring the continuance of life. Water is intrinsically linked to fundamental human rights such as the right to life, to food and to health. Access to safe water is a basic human right. In a Message to the Bishops of Brazil in 2004, Pope John Paul II wrote, "as a gift from God, water is a vital element essential to survival, thus everyone has a right to it".

Pontifical Council for Justice and Peace, A Contribution of the Holy See to the 4th World Water Forum: "Water, an essential element for life"

Prayer, Learning and Action ideas for quote 11 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Learn about how water resources are threatened around the world and come up with ideas to help change people's behaviour.

As a school, support a Church charity dedicated to improving water supplies to those who need it most.



Investigate the work of a water charity and find out how much it costs to bring clean water to those who don't already have it.

Take up a water challenge - measure how much water you use in one week and pledge to reduce that. Share your success to help encourage others.



Using the SCIAF resource Water is Life learn about the global water crises and take part in the invisible water activity.

Using the SCIAF resource Water is Life, look at the sacredness of water within Scripture using the activities suggested.



After using the SCIAF resource Water is Life, use the assembly outline contained within the resource so pupils can teach the rest of the school community including parents and carers.

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12

If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it. (#63)

”

Explore the Encyclical! What did Pope Francis Say?

STARTER QUESTIONS:

What does it mean to remedy something?

What damage is the Pope talking about?

How can science help us to fix the damage?

DEEPER THINKING:

It is common for people to suggest that faith and science are in conflict. The Church would disagree. In what ways can science help us to meet our commitment to the earth and the poor?

We live on a planet with thousands of cultures, languages, and faiths. Do you think that people are open to learning from the wisdom of others, not just our own? Can you give examples of when this has happened?

WHAT DOES THIS MEAN FOR US?

Who do you think Pope Francis is addressing this comment to? Religious People? Scientists? both?

How can the language of Religion be helpful to science? (for example, science may use ecology where religion uses creation.)

Can you think of ways that science, and others, can learn from the wisdom of ancient cultures (think of indigenous people, traditional ways of working, family structures etc.)?

Connecting to Scripture:

Pray and reflect using the following Scripture Passages. Think about how these passages connect to the words from the Pope's letter. Create a wall display for your Sacred Space or assembly hall, using the words of both passages, that celebrates the beauty of the earth, including the different animals, peoples, cultures and nations.

SCRIPTURE PASSAGE:

Job 12: 7-12

'But ask the animals, and they will teach you;
the birds of the air, and they will tell you;

⁸ ask the plants of the earth,[c] and they will teach you;
and the fish of the sea will declare to you.

⁹ Who among all these does not know
that the hand of the LORD has done this?

¹⁰ In his hand is the life of every living thing
and the breath of every human being.

Revelation 7:9

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

What does the Church teach?:

Senior school pupils should read the extracts from Church Teaching below. Why is it so important that people of all beliefs and none, from all scientific disciplines and philosophies come together to use their expertise on the challenges we face with the environment?

CHURCH TEACHING:

In defending the ability of human reason to know God, the Church is expressing her confidence in the possibility of speaking about him to all men and with all men, and therefore of dialogue with other religions, with philosophy and science, as well as with unbelievers and atheists.

Catechism of the Catholic Church, para.39

Like all cultural realities, the cultures of the interior Amazon region have their limits. Western urban cultures have them as well. Factors like consumerism, individualism, discrimination, inequality, and any number of others represent the weaker side of supposedly more developed cultures. The ethnic groups that, in interaction with nature, developed a cultural treasure marked by a strong sense of community, readily notice our darker aspects, which we do not recognize in the midst of our alleged progress. Consequently, it will prove beneficial to listen to their experience of life

Pope Francis, Querida Amazonia, para.36

An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. ... We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation.

Pope Francis, Evangelii Gaudium, para.250

Prayer, Learning and Action ideas for quote 12 linked to the 7 Laudato Si' Goals (classroom, parish and home):



Learn about how communities in another part of the world are impacted by climate change, and how the church there is responding.

Learn about an indigenous or minority culture, including how they express their faith and respond to situations of injustice.



Find out about SCIAFs work to help people start their own businesses. Consider taking part in the "Talented Fundraiser" project with SCIAF.

Find out about how science is working to reduce the harm to people and the planet (electric cars, wind farms, medication etc).



Explore the diversity of backgrounds, cultures and faiths that are present in your school community and how these are celebrated.

Learn about what another faith tradition teaches about caring for our home and consider what we can learn from it.



Engage with faith and civic groups from your local community. Identify a local issue which needs your support.

Curriculum For Excellence and Laudato Si' Schools Scotland

CORE LEARNING FROM THIS IS OUR FAITH CONNECTING TO THE LAUDATO SI' SCHOOLS SCOTLAND PROGRAMME

The core learning identified below links with the learning, prayer and action outlined for Laudato Si' Schools Scotland and the 7 Laudato Si' goals.

There are several ways that you can use this core learning as part of your Laudato Si' Schools Scotland work.

1. Continue using this core learning as you have been, within RE, according to your planners, but letting the pupils know in advance that the learning is inter-linked to being a Laudato Si' school.
2. Decide to plan "Laudato Si' learning" as a topic or theme, using various parts of the core learning and E&Os from different curricular areas, linking them to the activities on the previous pages.
3. Work with your stage partner, or member of your department, to change existing resources which use these lines of core learning to be more explicit as **Ecological Education**.

How you use them is up to you; the most important thing is that the pupils begin to understand that being a Laudato Si' school (and Laudato Si' people) influences all parts of our lives.

**P1 RERC 0-01a
Mystery of God****I explore God's natural world and I am beginning to see the wonder and awe of this gift in the world around me.**

I can explore God's natural world through my five senses, and I can enjoy and delight in the gift of creation.

I understand that the gift of the seasons, the weather, and the life of plants, animals and people, including myself, are a sign of God's love for me.

I know that people who loved God praised him for his creation by making and singing prayer songs called psalms.

I can praise God for the wonder of creation by praying a simple version of a psalm e.g.

- Cosmic hymn of praise - Psalm 148
- a final chorus of praise - Psalm 150

I can also sing my own songs to praise God and show my love for Him.

**P1 RERC 0-03a
Revealed Truth of God****I am aware of God's love for me and His call for me to be close to Him.**

I know that God loves me because he has created a beautiful natural world for me to enjoy and care for.

I am aware of God's love for me because he has given me people who can care for me and protect me.

I know that God loves me because he gave me his only son Jesus to be with me.

I know that God loves me because I have listened and responded to some scripture passages from the *Word of God* Strand that tell me about the love of God.

I recognise that a sign of God's love for me is my uniqueness and I am able to share, with the help of my teacher, the wonder of my being.

I have listened to my teacher share his/her experience of God's love and his/her wonder and awe at God's creation.

I can praise and thank God for the love he has shown me through creation, through Jesus his Son, and through the people who care for me.

I can respond to God's call to be close to him by deepening my relationship with him through prayer and praise.

**P1 RERC 0-08a
Signs of God****I am aware of being part of a community and I have begun to explore aspects of the local Catholic community.**

I am beginning to recognise some of the people who belong to my school community: janitors, office staff, classroom assistants, catering staff, teachers, chaplain etc.

I recognise that, when we pray together in class assembly or church, this shows that we are one family and part of the family of the Church.

I know the name of my school and understand that our patron saint watches over and protects our school community.

I know the name of our parish(es) and priest(s) and I recognise that our priest cares for our parish family.

P1 RERC 0-11a
Word of God

I am aware of some Bible stories.

I know that God's Holy Book is called the Bible.

I can hear, recall and respond to one of the following passages from the Old Testament:

- the first account of Creation (Genesis 1)
- the Flood (Genesis 6)

P1 RERC 0-12a
Word of God

I know that the Bible is the inspired Word of God and that I should treat it with reverence.

I can recognise that the Bible is a special and holy book.

I can identify where Sacred Scripture is situated in the local Church and in my classroom.

I know that, in the Bible, there are stories/narratives about God.

I know that another name for the Bible and Sacred Scripture is the Word of God.

I understand that the Bible is the most precious and sacred book for all Christians.

I recognise that I should hold the Bible with great care and respect.

P1 RERC 0-14a
Hours of God

I know that when I pray I am speaking to God.

I understand that, when I pray, God is calling me to be with him, to talk to him and to listen to him.

I know that often when we pray to God, Father, Son and Holy Spirit, we start by making the Sign of the Cross and joining our hands.

I am aware that I can pray to God anytime, in my heart or aloud and that God always hears me.

I remember that, when I pray, I can ask God to help me and others and I can thank God and honour God.

I know that we can pray through words, gestures and song.

I can use these prayers daily in class and in my personal prayer.

P1 RERC 0-17a
Hours of God

I have experienced liturgy as a community event.

I have been given opportunities to celebrate liturgy as part of my class, my school and my parish.

P1 RERC 0-20a
Reign of God

I know that God invites us to show love to others.

I can name the people in my family who love me and to whom I show love.

I am beginning to understand that God loves everybody and wants me to show love to others.

I can show God's love by being kind and respectful to my friends and family.

P1 RERC 0-21a
Reign of God

I can respond to stories that reflect Christian values.

I have experienced opportunities to listen to and share my responses to stories that reflect the Christian values of friendship, caring and love that God shows his people.

With the help of my teacher, I can identify times when these values have been shown in my playground, home and classroom interactions.

I know that, when I demonstrate these Christian values of friendship, caring and kindness, I am living as God wants me to live.

**P2 RERC 1-01a
Mystery of God**

I am discovering God's precious gift of life and reflect on how this reveals God's love for me.

I know that God created me, and that I can rejoice in the wonder of my being e.g.,

- In praise of God's omniscience - Psalm 139: 13-15
- (The munificence of the creator) - Psalm 8

I understand that I depend totally on God for all that I am and have and for all the good that I do.

I know that God the Father, Son and Holy Spirit is a God of love and that God wants us to share in his life of love.

I recognise that each season brings moments of wonder and awe which invite us to reflect on the mystery of God's creation by observing the natural world and listening to the following passages:

- **spring:** - the Bride - Song of Songs 2: 11-13; parable of the seed growing by itself - Mark 4:2 6-28
- **summer** - Thanksgiving hymn - Psalm 65: 9-13
- **autumn** - a vision of plenty - Joel 2: 22-24
- **winter** - the wonders of nature - Ecclesiasticus 43: 13-22

**P2 RERC 1-02a
In the Image of God**

I know that a loving God has created me and that my uniqueness can develop according to God's plan for me.

I know that everything created by God, including us, begins life, grows, develops and eventually dies e.g., plants, fish, pets, people.

I know that, although people die, they can live forever with God in heaven.

I can explore ways in which we learn to share and care for our friends.

I understand that, if we hurt our friends' feelings, we can say sorry and be forgiven and that mending a relationship can make it stronger.

**P2 RERC 1-03a
Revealed Truth of God**

I am exploring God's relationship with others and I have reflected on how people's faith has helped them in difficult times.

I know that God wants to share his love with everyone and I have listened to my teacher, Head Teacher and/or chaplain tell me something of God's love for them and how this love helps them in difficult times.

I have been given opportunities to be quiet and still and to reflect on God's closeness to all of us.

I can see signs of God's love for me and for others, since He created us all as special and unique.

I can see God's love for all of us in the beautiful natural world that he has created for us to enjoy and care for.

P2 RERC 1-11a
Word of God

I can share some Bible stories and I can explore how God speaks to us through these stories. I have reflected on how these stories can help me to live a Christian life.

I know that God speaks to us through the Bible which is the Word of God.

I understand that, at Mass, we can hear and respond to the Word of God.

I am able to make the following responses to the Word of God at Mass: *Thanks be to God; Praise to you Lord Jesus Christ.*

P2 RERC 1-12a
Word of God

I know that the Bible is the inspired Word of God and that I should treat it with reverence.

I recognise that the Bible is a special and holy book.

I can identify where Sacred Scripture is situated in the local Church and in my classroom.

I know that in the Bible there are stories/narratives about God.

I know that another word for the Bible and Sacred Scripture is the Word of God. I recognise that I should hold the Bible with great care and respect.

I know that the Bible is the most precious and sacred book for all Christians.

P2 RERC 1-14a
Hours of God

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I understand that God calls me to be with Him in prayer, to talk to Him and to listen to Him.

During class prayer times, I can contribute to prayers of thanksgiving to God for the good things in my life and world.

I can sit quietly for a few moments praying to God in my heart – listening and talking to God, thanking him and asking for his help.

I can take part in a simple prayer service led by my teacher or chaplain.

P2 RERC 1-20a
Reign of God

I know that I have been called by God to grow in love, justice and peace in my relationships with others.

I have been introduced to the concept of justice and can apply this to my own life by playing fairly with my classmates and by sharing in many different ways.

I have listened to the story of Jesus and the children (Mark 10: 13-16), and I know that Jesus treated everyone fairly and wants me to try and do the same.

I know that I can show love of God by loving those around me, and with guidance from my teacher, I am learning that when I fail to show love I can start again.

P2 RERC 1-21a
Reign of God

I have explored the implications of Jesus' command to love God and love my neighbour.

I know that God invites me to love Him and that one of the ways I can do this is by speaking and listening to Him in prayer each day.

I understand that Jesus asks me to show love to my family and classmates just as he showed love by helping and caring for others such as the poor, the sick and those in need eg.,

- second miracle of the loaves (Mark 8: 1-10);
- the ten lepers (Luke 17: 12-19)

I can describe practical ways in which I show my love for God and those around me.

P2 RERC 1-23a
Reign of God

I know that God has given me the freedom to make choices about the way I live my life. I have reflected on how the decisions of my conscience affect my relationship with God and others.

I know that God helps me to be loving, kind, to share, to be helpful and make good choices.

I know that if I choose to be kind, to share and to be helpful this can help others feel happy.

**P3 RERC 1-01a
Mystery of God**

I am discovering God's precious gift of life and reflect on how this reveals God's love for me.

I understand that God's creation shows us something of His truth, goodness, beauty and glory and that God intends us to share all of this with Him. (CCC 319)

I can marvel at God's precious gift of life by observing the great diversity of plant and animal life created by God (Genesis 1: 11-13 & 20-25) and I can help to care for it.

I have investigated the life of St Francis of Assisi, the patron saint of ecology.

I recognize that St Francis' love of Jesus led him to contemplate the mystery of the Creator through his creation, and we can do the same.

I can hear, read, and pray St Francis' Canticle of the Creatures and, like St Francis, I can give praise to God the Creator in a variety of prayerful ways, e.g. writing, music, dance, drama or art.

**P3 RERC 1-02a
Image of God**

I know that a loving God has created me and that my uniqueness can develop according to God's plan for me.

I know that God created me, body, mind and soul.

I know that God has created me in His image (Genesis 1: 26-27), that He loves me and that His love for me will never come to an end.

I understand that God created all human beings, male and female, in his own image.

I know that one of the gifts God gives us is the gift of choice, and this is a sign of his love. I know that this is called free will.

I know that sometimes we choose to respond to God's love, and when we do we become more like Jesus, e.g. loving, compassionate, merciful.

I understand that we can pray to God to help us to make good choices.

**P3 RERC 1-03a
Revealed Truth of God**

I am exploring God's relationship with others and I have reflected on how people's faith has helped them in difficult times.

I recognise that God wants to communicate His love to me and that I can share this love with everyone I meet each day.

I know that God's love and forgiveness can heal me when I make choices that are selfish or that lack love.

I have been given some opportunities to reflect prayerfully on the way in which God has communicated with me, through other people, through creation and through the wonder of my being.

**P3 RERC 1-06b
Son of God**

I have examined the role of Jesus as a teacher and a healer and I have reflected on how His words and actions influence my own life and the lives of others.

I can hear, read and recall that Jesus healed many people and that we call the healing actions of Jesus **miracles**:

- the healing of the man born blind (John 9: 1-7)

P3 RERC 1-08a
Signs of God

I know that through the Community of the Church, people can experience God's love and care and I have reflected on how this community celebrates together.

I can find out about and name groups of people in my parish who care for others e.g., by exploring the parish website, by asking questions of our priest or parish workers.

I know that the word 'pastoral' comes from the Latin word for "shepherd" (Pastor) and that priests try to be like Jesus, the Good Shepherd (John 10: 11-15).

I can find out about the pastoral work of priests in the parish and how they show God's love and care for others.

P3 RERC 1-10a
Signs of God

I have examined the role of the Holy Spirit in my life and in the lives of others.

I know that the Holy Spirit strengthened the faith of my school's patron saint or another saint, and that the Holy Spirit can strengthen me to live a more Christian life.

I know that the Holy Spirit helps me to choose Jesus' way and therefore to respond to God's love in my life.

P3 RERC 1-14a
Hours of God

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers.

I have participated in different approaches to, and experiences of, prayer.

I can describe how prayer is an important part of the liturgical and devotional life of the Church.

I have reflected on how all of these are different ways of worshipping God.

I can engage in a simple examination of conscience.

I understand the need to say sorry to God and to others.

I can pray some simple prayers of praise, adoration and thanksgiving to God, in my own words, with others and alone.

I can respond prayerfully to a simple guided meditation led by my teacher / chaplain.

I can participate in a class and parish penitential service.

P3 RERC 1-19a
Hours of God

I know that the Holy Spirit strengthens my faith and the faith of the saints and I have reflected on how the stories of the Saints can inspire me to live a more Christian life.

I know that we are called to be saints and that God sends us his Holy Spirit to help us.

I know that the Holy Spirit has inspired many Saints, both known and unknown, and that we celebrate their lives on the feast of All Saints (1 November).

P3 RERC 1-20a
Reign of God

I know that I have been called by God to grow in love, justice and peace in my relationships with others.

I know that Jesus called his twelve apostles to follow his example of love, justice and peace (e.g., the Washing of the Feet - John 13: 1-15).

I know that God calls me to show love, justice and peace in my relationship with others, throughout my school community.

I can explore the concept of "neighbour" through listening to the Parable of the Good Samaritan (Luke 10: 25-37) and I understand that it means more than the people I know.

I have reflected on times when I have loved others as Jesus wishes me to and I have experienced God's peace and happiness that this brings to me and to other people.

P3 RERC 1-21a
Reign of God

I have explored the implications of Jesus' command to love God and love my neighbour.

I have explored the value of rules and I know that they help to keep me safe and secure when I follow them.

I know the two very important rules that Jesus gave us which help us to love Him and to love all those people around us (Matthew 22: 34-40).

I know that, when I fail to respond to these two very important rules (Commandments) that Jesus gives us, I can say sorry to Him and begin again.

P3 RERC 1-23a
Reign of God

I know that God has given me the freedom to make choices about the way I live my life. I have reflected on how the decisions of my conscience affect my relationship with God and others.

I have responded to opportunities to reflect prayerfully about the choices I have made throughout the day and I am beginning to recognise that these choices affect my relationship with God, myself and others.

I know that God has given us 10 Commandments and in P3 I will learn about the 7th Commandment.

I know that God commands us, out of love, to respect other people's property and not to steal (Seventh Commandment: You shall not steal) and I have been given opportunities with my teacher's help to explore what this means for me.

P3 RERC 1-24a
Reign of God

I have considered ways in which the Catholic Christian community works together to show care for the world and for the needs of all people. I have reflected on the implications of this for my life and that of others.

I know that my school is a Catholic school which, with God's help, works together with my family, my parish and the whole Church to show care for the world and for the needs of all people.

I have responded to opportunities to participate in practical action that demonstrates care of my school environment and of all those within it.

I can identify practical ways to show how I can also care for the wider community, particularly during Lent and Advent.

P4 RERC 1-01a
Mystery of God

I am discovering God's precious gift of life and reflect on how this reveals God's love for me.

I know that God created, loves and keeps everything, both visible and invisible, in being.

I know God creates the earth, sun, moon and stars and the angels, and I can appreciate their beauty and harmony e.g.,

- the first account of the Creation (Genesis 1: 1-10 & 1: 14-19)
- the glorious heavens (Ecclesiasticus 43: 1-17)
- the glories of creation (Psalm 104: 1-6)
- litany of thanksgiving (Psalm 136: 4-9)
- Christ is the head of all creation (Colossians 1: 15-17).

I know that, just as the earth has seasons, which are influenced by the sun and moon (see Genesis 1: 14), so too the Church's year is divided into seasons, which we call the liturgical year: Advent, Christmastide, Ordinary Time, Lent and Eastertide.

P4 RERC 1-06b
Son of God

I have examined the role of Jesus as a teacher and a healer and I have reflected on how His words and actions influence my own life and the lives of others.

I know that we learn about Jesus as teacher and healer through the Gospels.

I can hear, read and recall some examples of Jesus teaching, healing and nourishing in the gospels e.g.,

- the Lord's Prayer (Matthew 6: 5-13);
- the cure of the centurion's servant (Matthew 8: 5-13);
- first miracle of the loaves (Matthew 14: 13-21)

and I know that Jesus teaches, heals and nourishes us when we ask him.

I know that all of Jesus' teachings show us how to live in relationship with God our Father and each other.

P4 RERC 1-08a
Signs of God

I know that through the Community of the Church, people can experience God's love and care and I have reflected on how this community celebrates together.

I can investigate ways in which the Church offers God's love and care in other countries, especially through the work of MISSIO Scotland and other charities.

I know that Christ said to Peter: "*You are Peter and on this rock I will build my Church.*" (Matthew 16: 18a).

I know that the Pope is the successor of Peter and the Pastor (shepherd) of the whole Catholic Church.

I know that, through the gift of the Holy Spirit to the Church, the Pope and his Bishops have the authority, given to them by Jesus, to teach and guide us according to his command (CCC 888). I know that the *Primacy of the Pope* means that the Pope has God-given authority over, and responsibility for, the whole Catholic Church on earth. (CCC 882)

I know that 'Pope' means 'father' and that part of the Pope's fatherly care is to make pastoral visits to different countries around the world.

**P4 RERC 1-10a
Signs of God**

I have examined the role of the Holy Spirit in my life and in the lives of others.

I have examined the role of the Holy Spirit in the lives of the saints in the other *Strands of Faith* and I recognise that the Holy Spirit helps and strengthens us to respond to God's call to us to be saints.

I know that when I listen to God's Word, the Holy Spirit speaks to me and helps me to follow Jesus closely in my daily life.

**P4 RERC 1-11a
Word of God**

I can share some Bible stories and I can explore how God speaks to us through these stories. I have reflected on how these stories can help me to live a Christian life.

I can recognise that it is the Holy Spirit who guided the people who wrote the books of the Bible and I also recognise that the same Holy Spirit opens our ears and hearts to listen to God's Word today. (Dei Verbum, 11)

I know that, when I listen prayerfully and attentively to God's Word, I open my heart to the Holy Spirit.

I can hear, read and recall Scripture passages present in the other Strands of Faith especially those passages in the Signs of God Strand in preparation for First Communion.

I can recognise how Saints listened to God's Word and responded to it and, under the influence of the Holy Spirit, witnessed to God in their lives: e.g.

- St Margaret – loved and worked with the poor, following the example of Jesus in the Bible
- St Ignatius of Loyola – a soldier, read the Bible and the Lives of the Saints and gave up soldiering to found a religious order
- St Francis of Assisi - inspired by passages of the rich young man (Mark 10: 17-22) and the cure of the leper (Matthew 8: 1-4) - had pity on a leper, and gave away all his possessions

I can recognise that we too, like the saints, can listen to and respond to God's Word.

I recognise that under the influence of the Holy Spirit, we give witness to God in our lives.

**P4 RERC 1-14a
Hours of God**

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers.

I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church.

I have reflected on how all of these are different ways of worshipping God.

I can respond prayerfully to a guided meditation based on Scripture and listen to God speaking in my heart.

I have been prepared to participate in Eucharistic Adoration and I know that this is a special way of praying to Jesus who is present in the Eucharist, beyond the celebration of Mass in the school or parish setting.

I know how to participate prayerfully in some liturgical events through gesture, word and song.

**P4 RERC 1-19a
Hours of God**

I know that the Holy Spirit strengthens my faith and the faith of the saints and I have reflected on how the stories of the Saints can inspire me to live a more Christian life.

I know that we are called to be saints and that God sends us his Holy Spirit to help us.

I know that the Holy Spirit strengthened the faith of St. Andrew, St. Peter, St. Paul, St. Joseph, my school's patron saint, and that the Holy Spirit can strengthen me to live a more Christian life.

**P4 RERC 1-20a
Reign of God**

I know that I have been called by God to grow in love, justice and peace in my relationships with others.

I am growing in my ability to be caring and to act fairly, when living, working and playing with others.

I know that in the sacraments I have celebrated God gives me the strength and grace to respond to His call to love and act justly especially when this is difficult.

P4 RERC 1-21a
Reign of God

I have explored the implications of Jesus' command to love God and love my neighbour.

I know that I can ask for God's help to follow His commandments to love Him and to love my neighbour.

I know that, in loving God, I am called to love my neighbour and, when this is challenging, I can be encouraged by Jesus' example.

I can describe the ways in which I can show love for my neighbour and I know that, when I do this, I am also showing my love for God.

I have been given opportunities to reflect prayerfully on Jesus' two commandments to love God and my neighbour (Matthew 22: 34-40) and I know that Jesus tells us that love of God is the greatest of these commandments.

I know that when I pray daily I am expressing my love for God.

I know that I can show love for others by praying for them, by doing acts of kindness and by respecting them.

P4 RERC 1-23a
Reign of God

I know that God has given me the freedom to make choices about the way I live my life. I have reflected on how the decisions of my conscience affect my relationship with God and others.

I know that God has given me a conscience to inform my actions and choices and I am learning how to examine my conscience.

I recognise that I can inform my conscience by reflecting prayerfully on the implications of Jesus' command to love God and neighbour.

I understand that I need to reflect daily on my actions and attitudes in the light of Gospel values.

I know that God commands us, out of love, to keep Sunday as a holy day. (Third Commandment: Remember to keep holy the Lord's day.) and that one of the ways the Catholic community does this is by participation at Mass each Sunday.

I know that God commands us, out of love, to respect His name which is holy. (Second Commandment: You shall not take the name of the Lord your God in vain.)

P4 RERC 1-24a
Reign of God

I have considered ways in which the Catholic Christian community works together to show care for the world and for the needs of all people. I have reflected on the implications of this for my life and that of others.

I have had opportunities to listen to how my class teacher, head teacher and school chaplain, as members of the local Catholic Church, have shown care for the world and the needs of all people.

I have developed my understanding of what it means to be part of my local Catholic Church by listening to members from different parish groups explain reasons why they serve and care for the world and the needs of all people e.g. The Society of St Vincent de Paul (SSVP), Children's Liturgy Leaders, Extraordinary Ministers of the Holy Communion, Music Groups.

I know that, as a member of my local parish, I am also invited to participate actively in the liturgical life of the Catholic Church e.g. attending Sunday Mass, participation in Eucharistic Adoration, and other liturgical events.

I have reflected prayerfully on the life of St Vincent De Paul, on his love for the poor and know that he modelled himself on Jesus. I know that I am called to follow this example in simple and practical ways.

P5 RERC 2-01a
Mystery of God**I examine God's precious gift of life and can reflect and act upon my God-given role.**

I know that, just as the Psalmists (see *Mystery of God P1 RERC 0-01a*) and St Francis of Assisi (see *Mystery of God P3 RERC 1-01a*) praised God for the mystery of Creation, over the centuries in Scotland and beyond, Celtic people have done the same.

I can read and pray some prayers of the tradition of these holy people e.g. *Carmina Gadelica: St Patrick's Breastplate*

I have examined the powerful and life-giving nature of water in the natural world and in two or more of the following Scripture passages:

- the Spirit hovers over the water (Genesis 1: 1-2)
- the Flood (Genesis 7: 17-20)
- the Crossing of the Red Sea (Exodus 14); the river of life (Ezekiel 47: 1-12)
- Jonah and the storm (Jonah 1-4)
- Jesus walks on water and is Lord of Creation (Mark 6: 45-52).

I know that water was made holy by Jesus at His baptism and I recognize the importance of using water responsibly and not wasting or polluting it.

I have discussed my experiences of water and I recognise that water is essential for life, and that it refreshes me, cleanses me, and can give me joy.

I can understand that in the joyful celebration of the Sacrament of Baptism we are refreshed, cleansed, and given new life.

P5 RERC 2-01b
Mystery of God**I explore the Biblical stories of Creation and I can reflect on how we understand these truths in our modern world.**

I can hear, read and discuss the poetic presentations of creation in Genesis 1 & 2.

I recognize that God saw His creation as being good (Genesis 1: 10, 12 & 18) and I too can appreciate the goodness of His work.

I have read and reflected upon the Fall (Genesis 3: 1-24) and I understand that creation is no longer as perfect as God intended since the first human beings were tempted and freely chose to disobey God and sin (Original sin).

I understand that all sin shows a lack of trust in the goodness of God but that the forgiveness and grace of Jesus gives us the hope of even greater blessings than the paradise lost by Adam and Eve.

I know that God created a wonderful variety of plants, trees, fruits, birds, sea serpents, fish, cattle, reptiles, wild beasts (Genesis 1: 11-12 & Genesis 1: 20-25) and I can acknowledge the wonderful variety of living things in the world today.

P5 RERC 2-02a
Image of God

I know that God wants me to develop my God-given gifts and I have reflected on how I can use them for the common good.

I recognise that I am created in the image of God and have many talents which I can use to build relationships.

I can hear, read and recall the story of the first sin (Genesis 3: 1-13) and I have reflected on how this Original sin disturbed the harmony between the man and woman, and between them and God.

I know that, when I use my God-given gifts, I can live in harmony with God and with other people, and so I grow in the likeness of God (Genesis 1: 26-27).

I can acknowledge however that, like the first man and woman, I have the ability to hurt others and I see the importance of accepting responsibility and asking for forgiveness for doing so, rather than covering up or blaming others (Genesis 3: 12-13).

I can hear, read and recall narratives in the scriptures which show the importance of friendship e.g.,

- Ruth and Naomi (Ruth 1: 1-6 & 14-18);
- David and Jonathan (1 Sam 19: 1-7);
- Jesus and his disciples (John 15: 12-17)

I recognise that, in any family, school or friendship group, it is important to respect the views, feeling and wishes of others and not always to get my own way.

I can accept that everybody faces different limitations and challenges and that, when I respond in kindness, compassion and service to others' needs, I am following Jesus' way.

I know that I share in the responsibility for caring for the earth, created by God.

P5 RERC 2-03a
Revealed Truth of God

I can examine God's relationship with myself and others. I have reflected on how the gift of faith can permeate my whole being.

Having read the words of Isaiah (Isaiah 42: 1-9), I recognise God as a loving creator and a God of justice.

I know that God always calls me into a relationship with him and I recognize that this relationship is deepened through my prayer and trust in His love.

I know that the Holy Spirit strengthens my faith, informs my conscience and guides me in all moments of my life.

I have studied the relationship that the Saints and holy people have with God and I can describe how faith permeates their life and mission.

I know that Jesus shows us most clearly who God is by examining his words and actions.

P5 RERC 2-04a
Revealed Truth of God

I can identify the three persons in the Holy Trinity and I have reflected on how I can honour the Holy Trinity.

I have researched and prayed some Scottish Celtic prayers which honour God as Creator and as Trinity. e.g. Carmina Gadelica; St Patrick's Breastplate.

P5 RERC 2-06a
Son of God

I have examined some political, social, historical and religious elements in first-century Palestine and gained an understanding of Jesus' life on earth.

I can recognise groups of people who were considered outcasts in Jesus' time:

- tax collectors (Mark 2: 15-17) since they worked for the Roman Authorities and often cheated people
- shepherds (Luke 2: 8) because their job kept them away from worship and community life, and they were often blamed for stealing
- people from Samaria (John 4: 5-10) who had their own Temple and had fought with Jewish people for many centuries
- lepers (Mark 1: 40-45) who caused fear because of their contagious and disfiguring disease.

I understand that while many people considered the outcast and disabled to be cursed by God, Jesus reached out to them, offering them acceptance and healing, and invited them into the Kingdom of God e.g.,

- the cure of the man born blind - John 9: 1-7
- cures of Gennesaret - Mark 6: 53-56.

I am able to identify those who are outcasts and are treated unfairly in today's society, and how Christians are called to affirm the dignity of every human being, created in the image and likeness of God.

P5 RERC 2-10a
Signs of God

I can reflect on the Holy Spirit's prophetic influence.

I know that a prophet is someone who is empowered by the Holy Spirit to speak out for truth and justice.

I understand that Christians have a prophetic role in safeguarding all of creation

I can name some modern Christian witnesses who spoke out for their faith, and I can describe the witness they gave to the Gospel e.g. the Jesuit martyrs of El Salvador; imprisoned Chinese bishops; the role of some churches in the fall of apartheid in South Africa.

**P5 RERC 2-11a
Word of God**

I have studied the structure of the Bible. I can identify the different parts of the Bible and I have explored God's message in these.

I can hear, read and recall the story of Creation from the Book of Genesis (Genesis 1 & 2: 1-4)

I know that the book of Genesis tells us about some important people who responded to God's call and I can recall their encounter with God. e.g.,

- the call of Abraham (Genesis 12: 1-9)
- God appears to Abraham (Genesis 18: 1-15)
- Jacob's dream (Genesis 28: 10-19).

I have examined the narratives of Abraham (Genesis 12: 4-10), Isaac (Genesis 26: 1-6 & 12-14) Jacob (Genesis 28: 20-22) and Joseph (Genesis 39: 21-23) and I recognize how God journeyed with Abraham and his descendants.

I recognize that God has journeyed with me in my life and continues to journey with me and my family.

I know what the term 'covenant' means and I have explored the narrative of God's covenant with Abraham (Genesis 15).

I understand that God is faithful to his promises and will be faithful to me.

I know that God chose and called specific people for a particular mission and purpose and I recognise that some became great kings and prophets.

I know that sometimes a prophet is someone sent by God to call people back to faithfulness with the Covenant.

**P5 RERC 2-14a
Hours of God**

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I can compose prayers of petition and thanksgiving to God to express my needs and hopes and to thank God.

I can compose prayers asking the intercession of Mary and the saints.

I am familiar with the *Stations of the Cross* and I can reflect prayerfully on some of them.

I can join in a simple chant (e.g. Gregorian, Taizé) or meditation on a scriptural word or phrase to praise and adore God.

Using my imagination, I can place myself within an Old Testament or Gospel narrative and open myself to its meaning in my life.

P5 RERC 2-19a
Hours of God

I know that the Holy Spirit strengthens my faith and the faith of the saints and I have reflected on how the stories of the Saints can inspire me to live a more Christian life.

I know that we are called to be saints and that God sends us his Holy Spirit to help us.

I have been given opportunities to familiarise myself with images (statues, pictures, icons) of the saints studied in school and I know that they are models of Christian life and that they can intercede to God on my behalf.

P5 RERC 2-20a
Reign of God

I know that I have been called by God to grow in love, justice and peace in my relationships with others.

I know that acting justly means living in a "right relationship with God" and therefore treating others fairly.

I have responded to opportunities to reflect on Micah 6: 8 and I recognise that in all encounters with others, including moments of conflict, I am invited by God to "act justly, to love tenderly and to walk humbly" with Him.

I am learning about the concept of poverty in our world and I recognise that people can be poor in many ways such as economically, spiritually and emotionally.

I have responded to opportunities to demonstrate practically my love and care for the poor in my local community.

I have learned about the charisms of people such as:

- Blessed Mother Theresa of Calcutta (in her work with the poor and dying)
- St Damien of Molokai (in his ministry to lepers) and how their life and work demonstrate compassion, mercy and service.

I know that God calls me to demonstrate compassion and mercy to others and to offer service.

P5 RERC 2-21a
Reign of God

I can recognise how my relationship with God and others can be shaped by the values of Jesus' Kingdom.

I have examined and discussed what I know of the life of Jesus and I can list some values which He demonstrated in His life.

I know that I am called to follow His example in practical ways in all aspects of my daily life.

I can recognise that the call to follow Jesus sometimes involves making sacrifices, putting others before myself or giving up things which are contrary to Jesus' values.

I have studied some of the miracles and parables of Jesus in Mark's Gospel, and I know that Jesus proclaimed that "the Kingdom of God is close at hand" (Mark 1: 14-15).

I recognise that the Kingdom of God is a kingdom of forgiveness, self-sacrifice, justice and love.

I know that the Kingdom of God is also called "the Kingdom of Heaven" or "the Reign of God".

I am aware of how important prayer was in the life of Jesus, having studied the following scriptural passages:

- Jesus prays in a lonely place (Mark 1: 35);
- Jesus prays in the Garden of Gethsemane (Mark 14: 32-42);
- the raising of Lazarus (John 11: 38-44);
- Jesus prays for unity (John 17: 20-23).

I recognise how prayer can strengthen my own relationship with God and can enable me to relate to others in a disposition of love, service, compassion and dignity.

P5 RERC 2-22a

I have explored the call to forgiveness and reconciliation and have reflected on how this can restore my relationship with God and others. I can put this understanding into practice in my relationship with God and others.

I have reflected on the nature of the Catholic school and I know that we are called to demonstrate our care for the world and others.

I have reflected prayerfully on the story of The Repentant Thief (Luke 23: 39-43) and I know that I am called to accept responsibility for my actions and to seek reconciliation with God and others.

I have developed my understanding of forgiveness and reconciliation and I know that I am called to be a peacemaker and mediator in difficult situations.

I know that I am often tempted to sin and that the Church offers me the Sacrament of Reconciliation to restore my relationship with God and others.

With the help of my teacher and/or school chaplain, I have experienced opportunities to prepare myself for, and to celebrate, the Sacrament of Reconciliation throughout the year.

P5 RERC 2-24a

I have considered ways in which the Catholic Christian community works together to show care for the world and for the needs of all people. I have reflected on the implications of this for my life and that of others

I know that my parish is part of the wider Catholic Church and exists within a diocesan and universal communion.

I am developing my understanding of my involvement in the community of the Catholic Church by exploring the role of the lay organisations in my diocese that work to show care for the world and the needs of all people e.g. SPRED (Special Religious Development), Justice and Peace Groups.

I know that I am called to respond to the needs of others when I can.

I know that in the Catholic Church people are asked to respond to God's call to love and serve in various ways and that one such way is the religious life.

I can identify the ways in which religious orders and congregations that exist in my Diocese show care for the world and the needs of all people and I know that some do this primarily by prayer (*contemplative*) while others do so primarily through active ministry (*active*).

I have researched the founder of one of these religious orders/congregations, and I can identify their charism.

I have used this information to inspire and challenge me to respond to God's call to care for the poor.

P6 RERC 2-01a
Mystery of God

I examine God's precious gift of life and can reflect and act upon my God-given role.

I can hear, read and recall the story of the naming of animals (Genesis 2: 18-20).

I recognize that Jews traditionally understood that the man, by naming the animals, swore to live in harmony with those he had named, and that this highlights the interdependence of all creatures, including myself, and our role in caring for them.

I understand that everyone suffers at some point in their life, that in this mystery of suffering, God journeys with us and that Faith gives us the eyes to see this.

I recognize that throughout His ministry Jesus was close to those who suffered e.g.,

- the Messiah will heal (Isaiah 53: 4-5)
- the healing of the Paralysed man (Matthew 9: 1-8)
- rest for your Soul (Matthew 11: 28-30)
- He Himself suffered on the Cross (Matthew 16: 21).

I know that one of the names of the Church is 'The Mystical Body of Christ' and that, in relation to suffering, this means:

- that Jesus suffers with us and helps us to bear our sufferings with love and hope, for the good of others and of ourselves
- that we can learn from, and be inspired by, the saints and others who found God's presence in their suffering (e.g. the early Christian martyrs, St Bernadette, St Therese of Lisieux). (This teaches us HOPE.)
- that, as members of a Universal Church, we can show solidarity and give practical help to those who suffer e.g. by supporting MISSIO Scotland and SCIAF which respond to the needs of the world and I have been given opportunities to support the work of MISSIO Scotland. (In this way we live the virtue of CHARITY/LOVE and demonstrate the values of the Beatitudes (Matthew 5: 1-12).)
- that we can pray, and suffer or make sacrifices for each other (see 1 Corinthians 12: 24-27) and for those who have died or for other good intentions.

P6 RERC 2-01b
Mystery of God

I explore the Biblical stories of Creation and I can reflect on how we understand these truths in our modern world.

I understand that the Creation story in Genesis 1 was written in a time of persecution and suffering (the people of Israel's exile in Babylon as they questioned whether God was in fact all-powerful).

I recognize that when people suffer today it can be their natural response to question God but I understand that God helps us to bear our sufferings with love and hope.

I know that people can find consolation and guidance in Sacred Scripture, knowing that others have suffered, questioned and, with God's help, have responded creatively in faith. e.g.,

- Out of the Depths (Psalm 130)
- Prayer in misfortune (Psalm 102)
- I will never forget you my people (Isaiah 49: 14-16)
- The three young men praise God in the furnace (Daniel 3: 17-24 & 25-45 or 51-90).

I have read the Creation stories and I know that:

- man and woman were created last of all
- they were created in the image and likeness of God (Genesis 1: 26-27)
- the breath of God was breathed into them (Genesis 2: 7).

I know, therefore, that human beings have a unique and eternal relationship with God the creator.

P6 RERC 2-02a
Image of God

I know that God wants me to develop my God-given gifts and I have reflected on how I can use them for the common good

I can hear, read and recall the parable of the talents (Matthew 25: 14-30).

I know that, with the help of the Holy Spirit, my gifts and talents can be used to give witness to Jesus and for the service of others.

I have investigated the ways in which people give their time and talents to serve their parish and I know that these acts of service are called ministries.

I know that I can use my gifts and talents to serve my parish in some of these ways.

P6 RERC 2-06a
Son of God

I have examined some political, social, historical and religious elements in first-century Palestine and gained an understanding of Jesus' life on earth.

I can recognise that most people in Palestine were very poor – especially widows and orphans, and those who had to beg because of a disability.

P6 RERC 2-09a
Signs of God

Through my study of the Seven Sacraments I have developed a deeper understanding of them and I have reflected on how they strengthen my relationships with God and others. Where Confirmation is celebrated in Primary 6

I can recognise that Jesus showed concern for the poor, the captives, the blind and the downtrodden throughout his ministry. (*Son of God* RERC 2-05a; 2-06b).

I understand that, in the Sacrament of Confirmation, the Holy Spirit makes me more like Jesus, binds me closer to his Church, and strengthens me for witness to the gospel.

I know that Jesus was anointed by the Holy Spirit as priest, prophet and king at his Baptism (Word of God RERC 2-11a) and that we too are anointed to continue his priestly, prophetic and kingly mission at our Baptism and Confirmation.

I have explored different aspects of Christian living in the other strands of faith and I can explore the influence of the Holy Spirit in:

- my vocation as a steward of God's creation, in my respect for myself and in safeguarding the earth and human life (*Mystery of God* RERC 2-01a; *Reign of God* RERC 2-20a)
- my role as a member of the Universal Church, entrusted with the mission of justice and peace to those who suffer in the world, guided by the Beatitudes (*Mystery of God* RERC 2-01a ; *Reign of God* RERC 2-21a)

(The above points represent a summary of learning from other Strands which relate to preparation for the Sacrament of Confirmation.)

P6 RERC 2-10a
Signs of God

I can reflect on the Holy Spirit's prophetic influence.

I can identify some of the ways in which the Church works for justice and peace, by investigating the work of a missionary religious order/congregation, a project my school is twinned with, or the work of a Catholic aid agency.

I have considered how I can support this prophetic missionary work, under the guidance of the Holy Spirit.

P6 RERC 2-14a
Hours of God

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I know the prayers I learned by heart in P1 - P5 and I understand why I should pray them frequently.

I know that the *Lord's Prayer* is "the most perfect prayer" (St Thomas Aquinas) as it is a path that leads directly into the heart of God our Father.

I know that the *Lord's Prayer* consists of 7 petitions to our merciful Father in heaven.

I can use icons or religious art as points of focus for personal and communal prayer.

I understand what a litany is and I can participate in a simple *Litany to Mary*, or in the *Litany of the Saints*.

I have been prepared to participate in the Sacrament of Reconciliation in school or in my parish.

I am aware that I can express my prayer in written or creative form (e.g. journaling, painting, modelling).

I know that, in prayers of intercession, I can ask Mary and the saints to intercede for me with God.

I am strengthening my ability to engage in guided meditative prayer.

P6 RERC 2-20a
Reign of God

I know that I have been called by God to grow in love, justice and peace in my relationships with others.

I have deepened my understanding of the Kingdom of God by studying three or more of the Kingdom parables in Chapter 13 of the Gospel of Matthew:

- The Sower (Matthew 13: 4-9, 18-23)
- The Darnel (Matthew 24: 3a, 36-43)
- The Mustard Seed (Matthew 13: 31-42)
- The Yeast (Matthew 13: 33)
- The Treasure in the Field, The Pearl of Great Price (Matthew 13: 44-46)
- The Dragnet (Matthew 13: 47-50).

I can recognise that the virtues of Faith, Hope and Love lie at the heart of the Reign of God and I have deepened my understanding of this through a prayerful study of Paul's Hymn to Love (1 Corinthians 13: 4-13).

In re-calling my learning about the Reign of God in P5 (RERC 2-20a) I understand that justice is closely linked to peace.

I can identify the practical implications of God's call to live a life of justice and peace, having studied this scripture passage: First Letter of John 3: 17-18 - real and active love.

I can identify factors which cause economic poverty and have focused specifically on unjust trading.

I know that God's call to grow in justice and peace challenges me to use the resources of the earth fairly.

I have studied the lives of St Maximilian Kolbe and St Martin de Porres, I can identify the practical ways in which they responded to God's call to grow in love, justice and peace, and I am challenged to follow their example.

P6 RERC 2-21a
Reign of God

I can recognise how my relationship with God and others can be shaped by the values of Jesus' Kingdom.

I know that the call to follow Jesus sometimes involves making sacrifices, putting others before myself or giving up things which are contrary to the values of Jesus.

I know that Jesus is the example of how we should live our lives and that we will be judged according to our love and service of others at the Last Judgement. (Matthew 25: 31-46).

I understand that true happiness lies in being concerned with what matters to God.

I know that Jesus gave us some of his teachings about God's kingdom in the Sermon on the Mount (Matthew 5: 1-12) and that these are called the *Beatitudes*.

I know that Jesus gives us the *Beatitudes* as a guide to living in a way that will bring about the Reign of God.

I have explored the following *Beatitudes*:

- *Happy are those who hunger and thirst for righteousness, for they will be satisfied (Matthew 5: 6)*
- *Happy are the merciful, for they will be shown mercy (Matthew 5: 7)*
- *Happy are the peacemakers, for they will be called sons of God (Matthew 5: 9).*

I can recognise that, in the *Beatitudes*, Jesus offers us a map for Christian living, growth and fulfilment and that this challenges me to live my life as a disciple of Jesus, and to be a person of virtue.

P6 RERC 2-22a
Reign of God

I have explored the call to forgiveness and reconciliation and have reflected on how this can restore my relationship with God and others. I can put this understanding into practice in my relationship with God and others.

I can recall the work from the other strands of faith (*Revealed Truth of God P2, P3 & P4 RERC 1-03a; Signs of God P2 RERC 1-10a, P3 & P4 RERC 1-08a, RERC 1-09a, P5 RERC 2-09a; In the Image of God P2 & P3 RERC 1-02a P5 RERC 2-02a; Word of God P3 RERC 1-11a, P5 RERC 2-12a*) to help me to explore:

- what sin is
- repentance
- the call to forgiveness and reconciliation
- the effect these all have on my relationship with God, myself and others.

I know that I am called to be a peacemaker and mediator in difficult situations and, with support, I am learning what this means for me.

I have reflected prayerfully on the following words of Jesus on the Cross: "Father, forgive them for they know not what they do." (Luke 23: 34) and I know that this model of Jesus can strengthen me in my response to God's call to forgiveness and reconciliation.

I know that I am often tempted to sin and that the Church offers me the Sacrament of Reconciliation to restore my relationship with God and others.

With the help of my teacher and school chaplain, I have experienced opportunities to prepare myself for, and to celebrate, the Sacrament of Reconciliation throughout the year.

P6 RERC 2-23a

I know that God has given me the freedom to make choices about the way I live my life. I have reflected on how the decisions of my conscience affect my relationship with God and others.

I am aware of the responsibility to inform my conscience when making choices about the way I live my life and I can do this by learning about and being faithful to the teaching of the Church and through daily prayer.

I am discerning God's plan for me, in every moment of my life, with the support of the Holy Spirit and the community of the Church.

I can recognise that I am strengthened by the Holy Spirit and the sacramental life of the Church in my decision making.

I know that God commands me, out of love, to be truthful at all times in deeds and words and I know that faithfulness to this will bring peace in my relationships with myself and others (Eighth Commandment: *You shall not bear false witness against your neighbour*).

I know that God commands us, out of love, not to be overly attached to material possessions, including the duty to resist the temptation to be jealous of other people's possessions or relationships (Tenth Commandment: *You shall not covet your neighbours goods*).

I can recognise that the Pope and the Bishops have teaching authority in the Church and that we look to them for guidance in our faith and direction in our moral life.

P6 RERC 2-24a

I have considered ways in which the Catholic Christian community works together to show care for the world and for the needs of all people. I have reflected on the implications of this for my life and that of others.

I know that SCIAF and MISSIO Scotland are Catholic organisations which respond to the needs of the world and I have been given opportunities to support the work of MISSIO Scotland.

I recognise that, in our Catholic school, we are called to demonstrate our care for the world by engaging in activities such as justice and peace groups, Eco committees, twinning projects with developing countries etc.

With the help of my teacher, parish and local learning community, I have identified ways in which I can participate in these activities.

I have researched the founders of a religious order, such as the Franciscans, Dominicans, Daughters of St Paul, Carmelites, Redemptorists, Jesuits, Salesians or Sisters of Mercy and I can identify the charisms of these religious orders.

I have used my research to inspire and challenge my response to God's call to care for the poor.

P7 RERC 2-01a
Mystery of God**I examine God's precious gift of life and can reflect and act upon my God-given role.**

I can wonder at the beauty and complexity of God's creation through the study of science.

I recognise that science and Sacred Scripture are complementary in helping me to deepen my understanding of the wonder of creation.

I know that creation is ongoing and that we can cooperate in God's creative work by protecting nature and promoting life (Genesis 1: 26-28).

I have explored the concept of stewardship and understand that Christians are called by God to counteract influences that damage or destroy the natural world.

I have deepened my understanding of Original sin by reflecting on collective situations and structures which emerge from our own sin (CCC 408) e.g.,

- communal greed which undermines our stewardship of the earth's resources
- selfishness which leads to the neglect of the weak, poor and the vulnerable.

I am deepening my understanding of the responsibilities of stewardship of the earth's resources, through study and reflection on the following scripture passages:

- Care for the Earth (Genesis 1: 26-31)
- the Rich Landowner (Luke 12: 16-21).

I have considered God's precious gift of life from conception to natural death and, in doing so, recognize the need to cherish it, particularly when it is most vulnerable e.g. the unborn child, the elderly, the fragile and sick.

I have examined the work of organisations which work with the sick, disabled or dying e.g.,

- HCPT - the Pilgrimage Trust
- Youth for Lourdes
- SPRED (Special Religious Development)
- the Hospice Movement
- L'Arche.

I have considered the witness that members of such organisations give to the joy, consolation and presence of God in the community they share.

**P7 RERC 2-01b
Mystery of God**

I explore the Biblical stories of Creation and I can reflect on how we understand these truths in our modern world.

I can recall my earlier learning about the meaning of Original sin. (*In the Image of God*, P5 2-02a, P5 2-01b)

I understand that the Creation accounts found in Sacred Scripture are not literal history but, rather, use figurative language to communicate essential truths about God and His creation and about the certainty of faith that the whole of human history is marked by Original sin.

I know that God created everything out of nothing e.g.,

- Genesis 1: 11 - The first account of Creation "In the beginning"
- Second Book of Maccabees 7: 28 - God made the heavens
- Romans 4: 17 - God calls into being what does not exist, because of love.

I recognise that relationships between men and women are a mysterious and beautiful gift which always require patience and maturity to be fully appreciated.

I know that men and women are created equal and that, in Genesis 2:

- the rib is symbolic of a person's life
- God shares life equally between man and woman (Genesis 2: 21)
- so that they are "bone of my bones and flesh of my flesh" (Genesis 2: 23).

I know that men and women whether friends, family, peers, husbands or wives, help each other to develop their own identity and personality in relationship with one another.

**P7 RERC 2-02a
Image of God**

I know that God wants me to develop my God-given gifts and I have reflected on how I can use them for the common good.

I see, think and wonder about the beginning of life and the development of a child in its mother's womb.

I recognise that life is precious and God-given from the moment of conception.

I recognise that this is how I started my life and I can give thanks and praise to God for my life (Psalm 139).

I recognize that my body is the temple of the Holy Spirit (see 1 Corinthians 6: 19-20; John 14: 23-26), that this means that I should respect myself, body and soul and that I should also respect other people.

P7 RERC 2-05a
Son of God

I know that Jesus is truly divine and truly human and I can acknowledge Him as our Saviour who brings the New Covenant.

In P7 we focus on the Gospel of Luke which presents Jesus as our Saviour. Through his compassion, He "brings good news to the poor" (Luke 4: 18) and shows God's love for all, men and women, especially the downtrodden and the outsider. He is filled with the Holy Spirit throughout his ministry, and prays often to his Father in heaven.

I recognise that we can learn about Jesus through the Gospels and that each Gospel gives a particular portrait of the same Jesus.

I know that the Jewish people were waiting for a saviour who would save them from poverty, blindness, captivity and being downtrodden (Isaiah 61: 1-2).

I know that Jesus fulfilled these expectations in his ministry (Luke 4: 16-22- Isaiah's prophecy fulfilled), by reaching out especially to those considered outsiders eg.,

- sinners- the woman who was a sinner (Luke 7: 36-50); the calling of Levi (Luke 5: 27-32)
- foreigners- the healing of the centurion's servant (Luke 7: 1-10)
- *those who are lost* – the 'lost' parables (Luke 15: 1-32): the lost sheep, the lost coin, the lost son
- criminals- the good thief (Luke 23: 39-43).

P7 RERC 2-06a
Son of God

I have examined some political, social, historical and religious elements in first-century Palestine and gained an understanding of Jesus' life on earth.

I can identify the role of women at Jesus' time: that they were considered important and honoured in their own home, but that they had no role in public life. (They could not go out on their own or attend school, could not be witnesses at a trial, or inherit anything.)

I can examine how Jesus treated women in public.

**S1 RERC 3-02a
Image of God**

I have considered the Christian vision of the dignity of the human person, made in the image and likeness of God. I have reflected upon how this has contributed to my becoming the person I am today.

I have explored the Christian belief that God created human beings male and female in his own image and likeness (Gen. 1: 1 -2: 25).

I can identify some characteristics of God by reflecting on relevant passages of the Old Testament which describe the history of the Covenant between God and mankind.

- Creation and Adam & Eve (Gen. 1-3),
- Noah and the Flood (Gen. 7-9)
- Abraham (Gen. 17)
- Moses (Ex. 20).

I have identified and explored human characteristics which are 'God-like', including these: intelligence, free will, immortal soul, knowing right from wrong, made to be in relationship.

I have reflected on the image of God as Father and I can describe my response to the Christian belief that every person is called to be a son/daughter of God through Christ.

I can describe my personal response to the Christian belief that God has created all human beings in the image and likeness of himself.

I know that our human dignity comes from the fact that God created mankind and wants to relate to all human beings as equals (CCC 27, 1935).

I can recall earlier learning about Original Sin (In the Image of God P5 RERC 2-02a; Reign of God P7 RERC 2-22a; Mystery of God P7 RERC 2-01a) and I know that each of us has an inclination to sin.

I have developed my understanding of how sin is a misuse of freedom and how I can use my conscience to inform my actions, either to respect or to offend God's creation.

I know that when I respect God's creation, including myself (body, mind and soul), other people and the planet I am growing in the likeness of Jesus.

I have explored the ways in which we need other people in order to develop both in body and in spirit (CCC 1936).

I am developing my understanding of how to use my body, mind and soul in the hope of achieving eternal happiness with God.

I can describe my personal response to how this learning should have an effect on a Christian's life and action.

I have responded to opportunities for prayer and reflection, focussed on the person I am becoming.

S1 RERC 3-03a
Word of God

I have examined the way that God is revealed in the lives of key people and events described in the Old Testament.

I have developed an understanding of how God reveals himself to humanity:

- through creation - as the Creator, all powerful, life-giving and life-sustaining.

S1 RERC 3-05a
Son of God

I know that Jesus is truly divine and truly human and I can acknowledge Him as our Saviour who brings the New Covenant.

I have explored what is meant by the term "divine" - i.e. God as the Father Almighty, Creator of all things visible and invisible, who self-reveals as a Trinity of divine persons. (CCC 198, 228-231)

S1 RERC 3-10a
Signs of God

I have explored the belief that the Holy Spirit inspires and empowers the Church to fulfil its prophetic and missionary role in our world today. I have researched into situations which bear witness to this. I can describe how I and others can contribute to this work.

I am developing my knowledge and understanding of how the Holy Spirit guides the Church to continue the mission of Jesus as "The People of God", "The Mystical Body of Christ" and "The Temple of The Holy Spirit" (CCC 781 - 798).

I know that the Church makes Jesus' presence in the world visible through its actions.

I have considered how the Church, through parishes, dioceses & organisations, helps to support and nurture communities, both in their faith journeys and in their everyday lives.

I have reflected upon the place of the parish within my own life and considered ways in which I can participate within the life of the Church.

S1 RERC 3-14a
Hours of God

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I understand that there are various ways of prayer: vocal prayer, meditation and contemplative prayer.

I know that personal and communal prayer are important in developing my relationship with God and I understand that, through prayer,

- I am prompted by the Holy Spirit to turn my heart towards God;
- I ask for, and thank him for, his gifts, personal and communal.

I can explain the significance of the language of the Lord's Prayer

S1 RERC 3-20a
Reign of God

I have reflected on the Ten Commandments and the teachings of Christ. I have acted on Christ's personal challenge to contribute to the creation of a transformed world of Justice, Love and Peace, through the power of the Holy Spirit.

I have considered what Jesus meant by the term "the Reign (or Kingdom) of God" (Mk. 1: 15, 12: 28-34).

I know and understand that Jesus' new commandment of love (Jn. 15: 12) is central to understanding the Reign of God.

I know that Jesus summed up the Ten Commandments as "love of God and love of others" (Mt. 22: 34-50; Mk. 12: 28-34).

By reflecting on Christ's teaching, I know and understand the various responses which I and others can make to the gift of faith e.g., *The Parable of the Sower* (Mk 4: 1-9, 13-20)

I can express how I can respond, personally and as a member of a community, to Christ's challenge to transform the world by learning about and contributing to local and international charities.

I know that charity is one of the fruits of the Holy Spirit (Gal. 5: 22) and that this leads us to a life of righteousness and holiness.

S1 RERC 3-21a
Reign of God

I have experienced what it means to be wise and compassionate. I can describe how these experiences have affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

I have begun to understand what it is to be compassionate, as result of exploring the narrative of the parable of the Good Samaritan (Lk. 10: 29-37) and/or the parable of the Rich Man and Lazarus (Lk. 16: 19-31).

I can explain the meaning of the word 'compassion' and I know how it is essential to Christian living.

I understand how Jesus enters into the suffering of humanity through his suffering and death. (On the Cross, Jesus is the very compassion of God and the greatest example for us of the virtue of compassion.)

Having considered Christ's example (Mk. 1: 21-45, Jn. 13: 1-15), I am aware of how I can respond to the spiritual and material needs of others.

I have explored the work of one Christian charity whose members care for the sick and dying, and I can explain how I can personally support such a charity.

I can describe how I can respect the dignity of every person in my class/ school (CCC 1880-82; 1905-7).

S1 RERC 3-22a
Reign of God

I have explored the call to forgiveness and reconciliation and have reflected on how this can restore my relationship with God and others. I can put this understanding into practice in my relationship with God and others.

I can recall the work from the other strands of faith which helped me to explore:

- what sin is
- repentance
- the call to forgiveness and reconciliation
- the effect these all have on my relationship with God, myself and others.

(Revealed Truth of God P2, P3& P4 RERC 1-03a P7 2-03a, Signs of God P2 RERC 1-10a, P3 & P4 RERC 1-08a, RERC 1-09a, P5 RERC 2-09a P7 RERC 2-09a 2-10a S1 RERC 3-08a, 3-09a and In the Image of God P2 & P3 RERC 1-02a P5 RERC 2-02a S1 RERC 3-02a, Word of God P3 RERC 1-11a, P5 RERC 2-12a)

I can recall my learning from P7 (RERC 2-22a) and I am deepening my knowledge about the different kinds of sin. i.e., sins of omission, commission and personal and social sins.

I can describe how forgiveness of sins and reconciliation are central to the kingdom of God by reflecting on how Jesus:

- called on people to repent (Mk. 1: 14-15)
- saw his mission as directed to sinners (Mk. 2: 17)
- gave his life "for the forgiveness of sins" (Mt. 26:28)
- made it possible for people to live in a new way, at one with God, through His self-sacrifice (2 Cor. 5: 17-21).

I know and understand that the Church continues Christ's mission of forgiveness and reconciliation through the Sacraments of Baptism and Penance & Reconciliation (Mk. 16: 15-16; Mt. 28: 19-20; Jn. 20: 21-23; CCC 976-980).

I can describe how I can demonstrate forgiveness and reconciliation in my life and I am deepening my understanding of how this prepares me for eternal life with God.

S1 RERC 3-23a
Reign of God

I have experience opportunities to engage with issues of social injustice.
I can describe how Church teaching in this area has affected my response and the response of others to these issues

I have researched and can describe Church teaching on social justice, in particular the sacredness of life (CCC2258):

- all have dignity due to being 'made in the image of God' (CCC 1701-6)
- because all are 'made in the image of God', all human beings are equal (CCC 1934,5)
- all human beings need others/society
- by engaging with others, we develop our potential and find our vocation (CCC 1879)
- the works of mercy guide Christians in how to care for others (CCC 2447)

I can describe how individuals and/or groups have responded to Church teaching on respect for life.

- L'Arche has exemplified care for those who suffer from learning disabilities.
- HCPT takes young people with disabilities to Lourdes.
- The Society of the Innocents and the Sisters of the Gospel of Life, and other pro-life groups and agencies, give witness to the sacredness of human life from conception to natural death, and give assistance to new born babies.
- Members of the Religious sisters of Charity care for the terminally ill in hospices e.g. *St Margaret of Scotland, Clydebank and St. Andrew's Hospice, Airdrie*

I can describe how I can respond, both now and in the future, to Church teaching in respect for life.

I have responded to opportunities to pray for those who are suffering from injustice and for those who support and care for them.

S2 RERC 3-01a
Mystery of God

I identify situations of wonder and mystery in life. Having considered the belief that these situations are signs of God's invitation to relationship, I can describe how these affect our awareness of the sacred in our lives.

I am deepening my awareness of the sacred (God's presence) and of mystery in life by exploring:

- the wonder of my gifts and talents
- the wonder of the gifts and talents of others.

I am developing my understanding of the Christian belief in:

- God's plan for creation (Gen. 1: 1– 2 :4)
- Creation as the common work of the Trinity (CCC 291, 292, 316, 320)
- the divine missions of the Son's Incarnation and the gift of the Holy Spirit (CCC 267 & 689)
- God's plan that human beings are stewards of the earth (Gen 1: 26 – 2: 1).

I have considered how and why people of faith have understood that their gifts and talents are a way of fulfilling God's plan and their vocation in life. e.g. *St. Francis of Assisi, Gianna Molla*.

I have had the opportunity to reflect upon how my gifts and talents are part of God's plan for my life and so I am further developing skills of discernment, in particular in relation to my choices in life and my skills for life.

I am continuing to develop my awareness of God in my life.

As I continue to develop my awareness of God in my life, I have taken opportunities to consider how I can use my gifts and talents to fulfil God's plan for my life (my vocation).

S2 RERC 3-02a
Image of God

I have considered the Christian vision of the dignity of the human person, made in the image and likeness of God. I have reflected upon how this has contributed to my becoming the person I am today.

I have deepened my knowledge and understanding of the Christian belief that the dignity of the human person comes from:

- being created male and female in God's image and likeness
- being invited to relationship with Him (CCC 27).

I have reflected on 1 Corinthians 12 and I can explain that every human person is different in his/her unique God-given gifts and talents but equal in his/her dignity as a son/daughter who is called to a particular vocation.

- *I can identify and show appreciation of the different gifts and talents that God has given to other people.*
- *I can identify and appreciate the different gifts and talents God has given me.*

I know that Christians understand that they are called to use their unique gifts as a way to serve God and others.

I understand the Christian belief that true fulfilment and happiness can only be found in responding to God's call.

I understand that my conscience informs how I use my gifts and talents to benefit and to protect the dignity of others.

I can describe examples of how people use their gifts and talents (to respect God's creation or to offend it).

I can describe my personal response to the Christian understanding of vocation as 'God's plan' for us.

I can describe how Jesus used his gifts and talents to uphold the dignity of the human person, especially those who were marginalised or excluded e.g.,

- the Beatitudes - Matthew 5: 1-12
- the stoning of the adulteress woman - John 8: 1-11
- Curing of the leper - Luke 5: 12-16 (CCC 1935).

I have responded to opportunities to participate in prayer and reflection on how to use my gifts and talents to develop my relationship with God and to be of service to others.

S2 RERC 3-10a
Signs of God

I have explored the belief that the Holy Spirit inspires and empowers the Church to fulfil its prophetic and missionary role in our world today. I have researched into situations which bear witness to this. I can describe how I and others can contribute to this work.

I have developed an understanding of the role and witness of the Church in our world by focussing on Church teaching on vocation, marriage and family (the "Domestic Church").

- *I have reflected upon how parents teach their children through their words, actions and witness.*
- *I have considered who, other than my parents, have influenced my life through their words, actions and witness.*
- *I have reflected on the significance of the role of the family in our world today.*
- *I am developing my understanding of the role of the family in handing on the faith of the Church.*
- *I have considered and I can explain what is meant by the term "Domestic Church".*
- *I can explain the ways in which the Domestic Church is part of the mission of the Catholic Church in the world today.*

I have begun to explore what is meant by the term 'Communion of Saints'.

I am beginning to develop my knowledge of the Church as one single body (1 Cor. 12: 12-30) and I know that the prayers, intercessions and actions of Her members, both living and dead, contribute to the mission of the Church today.

I have reflected upon how I can use my gifts and talents to contribute to the role of the Church in the world today.

S2 RERC 3-14a
Hours of God

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I can reflect on the extent to which I am developing my relationship with God through personal prayer.

I recognise that prayer can sometimes be a struggle and that I need to make time and space for it in my daily life.

I am developing my knowledge of how common language helps to strengthen communion in the universal Church.

I have deepened my knowledge of the language and heritage of the Catholic Church by praying the words of the *Lord's Prayer* in Latin. (*Pater Noster*)

I have developed my understanding and experiences of contemplation and meditation (using icons/religious art and scripture) as forms of prayer which can help me to become closer to God.

I know and understand that it is through prayerful participation in the liturgy that the Church gives worship to God.

S2 RERC 3-20a
Reign of God

have reflected on the Ten Commandments and the teachings of Christ. I have acted on Christ's personal challenge to contribute to the creation of a transformed world of Justice, Love and Peace, through the power of the Holy Spirit.

I have deepened my understanding of the Reign of God by considering the meaning of the Beatitudes (Lk. 6: 20–26).

I have considered the importance of “love of God and love of neighbour” in the Ten Commandments (Ex. 20: 1–11).

I have experienced the opportunity to reflect on, and pray about, how I am challenged to show love and concern for the poor and the oppressed by developing my understanding of Jesus' conversation with the rich aristocrat (Lk. 18: 18–25).

I have researched the witness of one or more Saints whose lives, by the power of the Holy Spirit, were transformed by the Gospel and I can explain how this is connected to preparing for the Kingdom of God.

I can describe ways in which Christian organisations have responded to the promptings of the Holy Spirit to show love for the poor and the oppressed e.g., *Society of the Saint Vincent De Paul; the Missionaries of Charity; The Salvation Army* etc.

I can describe what impact this learning will have on my actions so that I may live justly in this world and prepare for the world to come.

S2 RERC 3-21a
Reign of God

I have experienced what it means to be wise and compassionate. I can describe how these experiences have affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

I have developed an understanding of how Scripture describes wisdom. e.g. *by exploring the book of Ecclesiasticus (Sirach)*.

I have developed, my understanding of what it is to be wise by exploring various decisions made by Jesus e.g. *his temptations (Lk. 4: 1–13) and his mission (Lk. 4: 18–20)*.

I can describe how I am called to use my freedom and talents for others (Gal. 5: 13–14, Lk. 19: 12–26).

Having considered the example of the early Christian community (Acts 2: 42–47), I am aware of how I can share what I have to meet the needs of others.

I have had experiences that have developed my understanding of how my vocation is connected not only to what is good for me, but also what is good for others.

I can describe how I can contribute to the common good within my local community and beyond. (CCC 1905-6, 1908).

S2 RERC 3-22a
Reign of God

I have explored the call to forgiveness and reconciliation and have reflected on how this can restore my relationship with God and others. I can put this understanding into practice in my relationship with God and others.

I can recall the work from the other strands of faith to help me to explore:

- what sin is
- repentance
- the call to forgiveness and reconciliation
- the effect these all have on my relationship with God, myself and others.

(Revealed Truth of God P2, P3& P4 RERC 1-03a P7 RERC 2-03a, S2 RERC 3-04a S3 RERC 4-04a Signs of God P2 RERC 1-10a, P3 & P4 RERC 1-08a, RERC 1-09a, P5 RERC 2-09a P7 RERC 2-09a 2-10a S1 & S2 RERC 3-08a, RERC 3-09a, S3 RERC 4-08a & RERC 4-09a and In the Image of God P2 & P3 RERC 1-02a P5 RERC 2-02a S1 & S2 RERC 3-02a S3 RERC 4-02a, Word of God P3 RERC 1-11a, P5 RERC 2-12a)

I can recall my learning from P7 (RERC 2-22a) and S1 (RERC 3-22a) and I am continuing to deepen my understanding of the different kinds of sin by learning about the "Seven deadly sins" and that these are called the "Capital sins" because they engender other sins and vices. (CCC 1866)

I have deepened my understanding of the importance of forgiveness, repentance and reconciliation in preparing for the fulfilment of the reign of God by considering appropriate New Testament passages, e.g.,

- *"How often should I forgive?" (Lk. 17: 1 - 6, Mt. 18: 21-35);*
- *"Forgive us our trespasses" (Lk. 11: 2 - 4, Mt. 6: 9-15);*
- *"go, first be reconciled" Mt. 5: 23 - 24;*
- *"Forgive one another" Eph. 4: 31-32.*

I can explain how the Parable of the Loving Father / Lost Son (Lk. 15: 11-32) illustrates how to restore personal relationships with God and with others.

I can explain how, through prayer, fasting and almsgiving during Lent and other times, Christians are preparing for the fulfilment of the reign of God.

I have experienced opportunities to reflect on forgiveness of sin and reconciliation by participating in the Sacrament of Reconciliation, Penitential Rite of Mass and/or an examination of conscience.

S2 RERC 3-23a
Reign of God

I have developed awareness of the elements essential for making informed decisions and I have examined situations which pose a moral challenge in life. I can describe and explain my response and the responses of others to these situations.

I am deepening my awareness of moral decision-making by considering Jesus' teaching on how to live e.g., *a tree and its fruits (Lk. 6: 43-49)*.

I have explored how the Beatitudes can inform my decisions when faced with situations which pose moral challenge in life.

I understand what it meant by the virtue of Prudence (CCC 1804–6) and I can explain how prudent decisions contribute to building the kingdom of God.

I have examined situations which pose a moral challenge, to my body mind and soul and I recognise that these have an impact on my relationships with God, myself and others e.g. temptations to abuse myself through drugs / alcohol.

I can describe and explain the Church's teaching response to these situations:

- *my body as the temple of the Holy Spirit (1 Cor. 3: 16-17);*
- *the importance of self-control (Gal. 5: 16-24, esp. 21).*

I can describe the ways in which I am responsible for developing an informed conscience which will guide my actions (CCC 1731–2).

I have responded to the opportunity to pray on the theme of 'respect for my body'.

S2 RERC 3-24a
Reign of God

I have experienced opportunities to engage with issues of social injustice. I can describe how Church teaching in this area has affected my response and the responses of others to these issues.

I have deepened my understanding of issues of social justice focussing on the issue of poverty e.g.

- *the unequal distribution of wealth both in Scotland (relating to housing) and internationally (relating to standards of living and famine)*
- *the duties of the rich towards the poor.*

I have explored and can describe Church teaching on poverty:

- We all have a duty to foster the common good in society (CCC 1905–12).
- The goods of Creation are destined for the whole of the human race (CCC 2404).
- The rich are called to be in solidarity with the poor (CCC 1939–42, 2439; Lk. 3: 11, James 2: 15–16).

I can describe how others have responded to Church teaching on poverty.

- *charities such as Missio Scotland, Scottish Catholic International Aid Fund;*
- *the work of the members of the Society of St. Vincent de Paul;*
- *the work of Blessed Teresa of Calcutta and the Missionaries of Charity.*

I can describe how I can respond, both now and in the future, to Church teaching on poverty.

I have responded to the opportunity to participate in a prayer reflection relating to justice for the poor.

S3 RERC 4-01a
Mystery of God

I consider the Catholic belief that the human nature of every person is fundamentally open to God, who calls each person to relationship and fullness of life. I can describe how this affects our awareness of the importance and the presence of God in our daily lives.

Having learned that each human person is created by God, is endowed by God with talents and is called to relationship with God, I am exploring what it means to be created 'open' to God, in particular by considering the following scripture:

- Adam and Eve (Gen. 3)
- The Rich Young Man (Lk. 18: 18- 29)
- The story of Jonah (Jonah 1-4).

S3 RERC 4-08a
Signs of God

I have reflected upon the significance of the Sacraments in the life of the community of Faith. I can describe how these provide important encounters with Jesus throughout life.

I have developed my understanding of key aspects of the Sacrament of Penance and Reconciliation.

I am developing my understanding that, due to sin and human weakness, we require reconciliation with God, the Church and our neighbours.

- *I can identify situations in the world where there is the need for forgiveness and reconciliation.*
- *I have researched examples of Christian people who have asked for forgiveness and I have reflected upon the importance of reconciliation.*
- *I am maturing in my understanding of sin and I know that sin can be venial or mortal.*
- *I am developing my understanding of God as a loving and forgiving God.*

Having explored this Sacrament, I can identify the actions that lead us to forgiveness and reconciliation with God and others.

- *I recognise that, before we celebrate this Sacrament, we need to examine our conscience.*
- *I have considered what it means to be truly sorry (Contrition).*
- *I am maturing in my understanding of why it is necessary to confess our sins (Confession).*
- *I have reflected on the significance of carrying out a penance (Satisfaction).*

I am developing a more mature understanding of how, through the Sacrament, Jesus forgives the sins of the Christian.

- *how the Christian recovers the state of grace (if lost through serious sin), providing peace, serenity and consolation.*
- *why it is necessary for someone who is conscious of being in serious or mortal sin to go to Confession before receiving Holy Communion*
- *Church teaching that a Catholic is obliged to go to Confession once a year and that regular Confession helps to form our conscience.*

I know that members of the community of faith are strengthened by regular participation in this Sacrament.

I have experienced the opportunity, through prayer, liturgy and reflection, to consider the moments in my life where I may need to ask for forgiveness and reconciliation.

I have considered how this understanding helps me in my own faith development.

Having explored the Sacraments of healing, I can describe how the Christian's relationship with Jesus is strengthened by his work of healing and salvation.

I have responded to opportunities to participate in the Sacraments of Reconciliation and the Eucharist.

**S3 RERC 4-09a
Signs of God**

I can describe how my understanding of the Sacraments affects my own and others' understanding of the ways that the Sacraments (especially Eucharist, as the source and summit of Christian life) make Christ present to nourish and support our relationships with God and each other.

I have considered how the Sacraments of Healing enable the Christian to give witness to Christ present in the world, helping others to understand God's message of love.

I have considered the experience of people and organisations who put their faith into action and who use the sacraments of healing as a way to nourish and support their work.

I have reflected upon the effects that these Sacraments have on my life.

I have considered and can describe how I can participate more fully within these Sacraments.

**S3 RERC 4-10a
Signs of God**

I have explored the belief that the Holy Spirit inspires and empowers the Church to fulfil its prophetic and missionary role in our world today. I have researched into situations which bear witness to this. I can describe how I and others can contribute to this work.

I understand that the Holy Spirit "builds, animates and sanctifies" the Church. (CCC 737 - 741)

I know that, through Catholic Social Teaching, the Church gives witness to her prophetic mission in the world.

I have developed an awareness of how, through Christian action, prayer and reflection, I can contribute to the mission of the Church.

S3 RERC 4-11a
Word of God

I have considered the belief that God speaks to us in Sacred Scripture and in Sacred Tradition as expressed in the ongoing life and teaching of the Church. I can describe how these have affected my own and others' understanding of the truth and meaning of life.

I have investigated, initially by exploring Scripture, how the Apostles responded to the life and teaching of Jesus, and how the early Church was sustained by their teaching, example and practice: (Dei Verbum, 8)

- *the role of the Apostles as leaders as continued through 'Sacred Tradition' and 'Apostolic Succession'*
- *the life, preaching and death of an Apostle*
- *the development of the Church's doctrines and statements of belief (e.g. early Councils; Nicene Creed).*

I know what is meant by the term 'Sacred Tradition' and I understand its relationship to God's revelation.

I understand that, as the Sacred Scriptures are a product of the Tradition of the Faith of the Church, the Church herself is the authoritative interpreter of the Sacred Scriptures through the Magisterium. (Dei Verbum, 9 & 10)

I am beginning to develop my knowledge that Sacred Tradition is authoritative and has shaped faith knowledge & practice.

Through research, I am able to describe how Sacred Scripture has affected the life of a Christian e.g.,

by researching a chosen Saint (e.g. St Therese of Lisieux or St Dominic) OR a contemporary Christian witness (e.g. a local parishioner; a SSVP volunteer; an appropriate, well-renowned Christian figure).

S3 RERC 4-12a
Word of God

I can describe what I believe Biblical texts say about the way that God spoke to people in the past and how God speaks to people today.

Using Scripture I have explored and can explain in my own words, how God 'spoke' to people in the past.

- *I can summarise a Scripture passage.*
- *I can identify the message, instruction or call from God.*
- *I have researched the context and the author.*
- *I can describe the impact of the story.*
- *I can explain my response to the passage.*

In light of this learning I have explored accounts of one or more contemporary Christian witnesses to gain a personal understanding of how people 'hear' God speaking to them in today's world.

- *I can summarise their 'story'*
- *I can identify the calling, message or instruction from God*
- *I can describe the challenges that they have faced.*
- *I can describe the impact of this message on their life and on the lives of others.*
- *I can outline my personal response to their witness.*

**S3 RERC 4-14a
Hours of God**

I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.

I recognise that, at times, I feel that my prayers are not being answered but I know that I cannot determine how God should respond to my prayer.

I know that:

- God always hears my prayer
- that prayer helps me to understand and accept God's purposes for me
- that prayer is an expression of hope
- that true prayer is not superficial or selfish.

I have responded to the opportunity to participate in the preparation and celebration of a Class/Year Mass and/or Penitential Service and to participate in aspects of the liturgical and devotional life of the Church.

**S3 RERC 4-15a
Hours of God**

I can explain the place of Mary in the Church's Liturgy and in the prayer life of individual Christians. I can also explain the place of Mary in other Christian traditions.

I can explain the importance of Mary in the prayer life of individual Christians.

- I understand that she is a model of how to respond positively to God's will (Lk. 1: 38 – "Let what you have said be done to me") and of how to praise God (Lk. 1: 46-55 – "My soul proclaims the greatness of the Lord.").
- Her story, honoured in the prayer 'The Magnificat', illustrates that "nothing is impossible to God" (Lk. 1: 37).
- I know and understand that Christians meditate on the mysteries of Jesus' life, death and resurrection by praying the Mysteries of the Rosary.
- I have researched and can explain the significance of a recognised shrine of Marian Devotion (e.g. Carfin, Lourdes, Knock, Walsingham, Fatima).
- I know and understand that Mary intercedes with her son on behalf of the world.

I have responded to opportunities to pray and reflect using scripture passages, hymns and/or prayers and litanies relating to Our Lady.

**S3 RERC 4-17a
Hours of God**

I have explored the meaning of ritual and symbol within the Sacred Liturgy of the Church.

I know that Sacred Liturgy enables the Church to follow Christ's example through worship, proclamation and service of charity.

I know that, by proclaiming the Good News in word and action, Catholics participate in the Sacred Liturgy of the Church (i.e. share in Christ's prophetic mission).

I can explain the significance of the ritual and symbols of Sunday Mass in strengthening the relationship between Christ and the faith and mission of his followers.

Sustaining Faith

- *the choice of Sunday as the special day for praising God and rest from work*
- *the coming together of the local Christian community*
- *the active participation of all*
- *the partaking of Holy Communion*

Promoting Mission:

- *the witness, to today's society, of Catholic communities going to Mass every Sunday*
- *the challenge to imitate Christ's proclamation of the Good News by sharing it with others in the community.*
- *the instruction to "Go in peace to love and serve the Lord" (Dismissal at Mass)*
- *taking Holy Communion to the sick and housebound.*

I have responded to opportunities within school to pray and reflect, using liturgical symbols and rituals.

I can describe how my learning about Sunday Mass has had an effect on my actions.

**S3 RERC 4-20a
Reign of God**

I have reflected on the Ten Commandments and the teachings of Christ. I have acted on Christ's personal challenge to contribute to the creation of a transformed world of Justice, Love and Peace, through the power of the Holy Spirit.

I have extended my understanding of the Kingdom of God by exploring the Sermon on the Mount (Mt. 5- 7):

- the Beatitudes (Mt. 5: 1-12);
- how Jesus' new law of love relates to the Old Law (Mt. 5:20-48);
- the Lord's Prayer (Mt. 6: 7-15);
- the golden rule (Mt. 7: 12);
- the true disciple (Mt. 7: 21-27).

I have considered examples of how the Sermon on the Mount and the Ten Commandments have influenced today's world.

I have researched ways in which, through the power of the Holy Spirit, the Church promotes justice (a right relationship with God and humankind) and peace in today's world e.g. *building our relationship with God and others through the Church's pro-life activity and through organisations such as Justice and Peace Scotland, SCIAF.*

I have participated in similar Christian actions which help me to contribute to preparing for the fulfilment of the Kingdom of God.

I can describe my personal response to Christ's call to holiness and the challenge to practice my faith by contributing to the transformation of society. eg *through prayers of intercession, praying for society, prayer liturgies from organisations such as SCIAF, moments of reflection on my own weakness etc.*

S3 RERC 4-21a
Reign of God

I have experienced what it means to be wise and compassionate. I can describe how these experiences have affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

I have deepened my understanding of justice and peace by

- exploring Christ's teaching on "revenge and love of enemies" (Mt. 5: 38-48)
- that of St. Paul: "one body, many parts" (1 Cor. 12: 13) and on "Love"; (1 Cor. 13: 4-7).

I understand that justice means having a 'right relationship with God'.

In light of this, I have considered situations in life where wisdom and compassion contribute to the bringing about of peaceful resolutions to conflict. eg., *within family life, at school, in and around the local community, at international level.*

I have explored the Church's teaching on the universal call to holiness and understand that this refers to the fact that all Christians are called to the fullness of the Christian life and the perfection of charity.

By exploring Mt. 25: 31-46, I have developed my understanding of the consequences of my actions for myself and others and I understand the Church's teaching on indulgences, suffrage, purgatory and the four 'last things' (death, judgement, heaven and hell). (CCC 1020-1041)

I can describe how I am called to do good and avoid evil by following my conscience (CCC 1706).

I can describe how I can contribute to the common good by promoting and living in peace with others (CCC 1905, 1906, 1909).

S3 RERC 4-22a
Reign of God

I have considered the need for reconciliation in situations in society.

I can recall the work from the other strands of faith (Revealed Truth of God, Signs of God, Word of God and In the Image of God) to help me to explore:

- what sin is
- repentance
- the call to forgiveness and reconciliation
- the effect these all have on my relationship with God, myself and others.

I have explored personal and wider societal situations which require reconciliation in society today.

Personal situations: *Conflict / fall-outs between friends / members of family e.g. due to: a background of prejudice / sectarianism; lack of respect for the dignity / rights / property of others.*

Wider societal situations: *Situations of injustice and conflict e.g. due to a historical background of unequal power structures between nations / classes of society / sexes; lack of peace through unjust aggression and war.)*

I have developed my knowledge and understanding of how situations requiring reconciliation are the consequence of human nature by exploring one or more of the following.

- *the Church's teaching on the effects of Original Sin*
- *the universality of sin (CCC 401)*
- *the inclination to evil or 'concupiscence' (CCC 405, 1707)*
- *the pressure of negative influences and structures in society (CCC 408).*

I can describe how I can contribute to reconciliation within the world.

I have experienced the opportunity to pray for God's grace to heal situations needing reconciliation in society. eg., *by exploring the Prefaces for the two Eucharistic Prayers for Reconciliation*

S3 RERC 4-23a
Reign of God

I have developed awareness of the elements essential for making informed decisions and I have examined situations which pose a moral challenge in life. I can describe and explain my response and the responses of others to these situations.

I can explain how I require to form my conscience so as to choose what is good (CCC 1783-5) and how, through my conscience, I am called to do good, practice virtue and avoid evil (CCC 1776).

I have continued to deepen my awareness of moral decision-making through consideration of Jesus' teaching on the Golden Rule as a guide to how to choose right actions (Mt. 7: 12).

I have experienced the opportunity to prepare and participate in prayer and reflection which focuses on the Golden Rule (Mt. 7: 12).

S3 RERC 4-24a
Reign of God

I have experienced opportunities to engage with issues of social injustice. I can describe how Church teaching in this area has affected my response and the responses of others to these issues.

I have continued to deepen my understanding of social justice by focussing on Church teaching on issues of peace.

Anger & Hatred:

- *If anger demonstrates a deliberate desire to kill or seriously wound, it is sinful;*
- *Christians are called to love their enemies (CCC 2302,3; Mt. 5: 22, 44-45)*
- *We shall be judged on the way we treat others (Mt. 25: 31-46)*

Link between Justice & Peace:

- *Peace respects the dignity of persons and is linked to the establishment of justice in relations between individuals and groups (CCC 2304)*

Avoiding War:

- *While all must be done to avoid war, nevertheless, governments can legitimately undertake self-defence, once peace efforts have failed (CCC 2308);*

Just War:

- *Self-defence by military force is legitimate under certain conditions (CCC 2309).*

I can describe how others have responded to Church teaching on peace. *eg., organisations such as Justice and Peace Scotland, the Iona Community, the Corrymeela Community; St Francis and members of the Franciscan Order.*

I can describe how I can respond, both now and in the future, to Church teaching on peace.

I have experienced opportunities to pray the *Lord's Prayer*, reflecting particularly on the request that God's "Kingdom come", a kingdom of justice and peace "on earth as it is in Heaven".

S4
In the Image of God

I can describe how the Christian vision of the dignity of the human person, made in the image and likeness of God, is grounded in humanity being relational, rational, creative and having free-will.

I can recall my previous learning that the Christian vision of the dignity of the human person is informed by the Creation narratives in Genesis.

I understand that the human person, being made in the image and likeness of God:

- is relational (S5)
- is rational (S4)
- is creative (S4)
- has free-will (S6).

I have explored what it means for humanity to be rational and creative and I can describe how these gifts can be utilised to bring me closer to God and to others.

I have explored the creation of man and I can describe the ways in which man occupies a unique place in Creation: (CCC 355)

- He is made in the image of God.
- In his own nature he unites the spiritual and material worlds.
- Man is created male and female.
- God established Man in his friendship.
- Man is called to a filial relationship with God (Eph 1:45)

I have used my God-given gifts and talents to benefit myself and others.

S4
Revealed Truth of God

I have studied Scripture and Church Teaching which reveal the nature of God and I have considered how these influence my own and others' spiritual life and relationship with God.

I have had the opportunity to re-examine the Biblical stories of Creation and to consider different viewpoints as to the meaning of these - i.e. literal interpretation, as narratives which reveal truths about the nature of God.

I understand that, through the Creation narratives of Genesis, Sacred Scripture teaches truths revealed by God for our salvation:

- **Nothing exists that does not owe its existence to God the creator.**
- **Each creature possesses its own particular goodness and perfection ("And God saw that it was good.").**
- **God wills the interdependence of creatures.**
- **The beauty of the universe.**
- **The hierarchy of creatures.**
- **Man is the summit of the Creator's work.**
- **There is solidarity among all creatures as they all have the same Creator.**
- **The end of the work of the six days was the Sabbath. Creation was fashioned with a view to the Sabbath and therefore for the worship and adoration of God.**

I have explored, and I can describe, different arguments used to prove the existence of God:

- **Teleological argument (argument from design)**
- **Cosmological argument**
- **Intelligent Design**
- **Ontological argument**
- **Anthropic argument**
- **Arguments from Beauty; Morality; Love; Religious Experience**
- **Arguments from historical events and personages (Christological argument, arguments from the Resurrection.)**

I can describe how Religion and Science (Faith and Reason) can inform each other and have explored theories proposed from a scientific background on the origins of the Universe and humanity:

- **The Theory of Evolution**
- **The Big Bang Theory.**

I have explored the characteristics of faith (CCC 153) and I can express my understanding of the statement: " Faith is not opposed to reason" CCC 35, 159.

I have participated in opportunities to pray and reflect on my personal response to questions about the existence of God.

S4
Signs of God

I can describe how the Holy Spirit unites the Church to the life and mission of Christ and how the gift of communion can bear fruit in the world through the Church.

I have reflected upon the meaning of Christian spirituality as openness to life in the Holy Spirit, which invites a life of faith, hope and charity.

I can describe the meaning and significance of the term 'The Church as the Communion of Saints'.

I have reflected upon how membership in the Communion of Saints brings unity between the Church on earth and the Church in heaven.

I have considered, and can describe, how the Church is visible and invisible, human and divine.

I can define holiness and give examples of holiness within the Church today.

I can define virtues and identify ways in which virtues have impacted my own life.

I can describe how service is integral to the Catholic faith.

I have explored, and can discuss, the main messages contained in one Church document which explains some aspects of Catholic Social Teaching.

Through participating in faith-inspired actions, I have put my learning on Catholic Social Teaching into action.

S4
Hours of God

I have explored how prayer, ritual and worship are a part of the human response to life and I can explain their importance within the life of a Christian in building a relationship with the living God.

I understand that prayer is the human response of faith and love to the God who calls. (CCC 2561)

I am developing my understanding of the importance of the great treasury of Psalms of the Old Testament.

I have responded to the opportunity to explore the Psalms and I can recognise that they tell of the great deeds of God as well as the human experiences of the psalmist (CCC 258).

I understand that Christian prayer is being in communion with God who is Father, Son and Spirit (CCC 2565) and that being in communion with God brings us into communion with each other – the Church. (CCC 2567)

I have explored the relationship between prayer and repentance.

Sin by definition estranges us from God. Only turning away from sin, conversion, under the influence of grace, makes us aware of God's mercy.

I have compared the reaction of Peter to his denial of Jesus with that of Judas to his betrayal of Christ.

i.e. one seeks forgiveness and the other despairs; one re-builds a relationship, the other destroys it.

I have explored and understand that, though sin distances us from God, we still long for him as our true fulfilment.

Even after losing, through his sin, his likeness to God, man remains an image of his Creator and retains the desire for the one who calls him into existence (CCC 2566).

In light of this learning I recognise that, by developing my own personal relationship with God through prayer, I am placing myself before him and his will. *before "Him as a beggar and surrendering myself" (CCC 2559)*

I have participated in prayer and reflection, focussed on my relationship with God.

I have responded to the opportunity to participate in the Sacrament of Reconciliation.

S4
Hours of God

I have reflected on Mary as the model of prayer through God's call, her response and her resulting mission to be the virgin mother of God.

I have had the opportunity to reflect upon the words of the Gospel: "Mary said, 'I am the handmaid of the Lord. Let what you have said be done unto me.'" Luke 1:38

I am continuing to develop my understanding of Mary's "Fiat", aware that this is essentially what Christian prayer is.

I understand that Mary's "Fiat" teaches us what prayer is: "To be wholly God's, because he is wholly ours." CCC 2617

I have reflected upon the way in which Mary co-operates with God and understand that my life should reflect this also.

S4
Reign of God

I have reflected on Church Teaching and I can describe how this has affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

I have considered the Catholic vision of what it means to be human.

I have explored the situations of moral challenge facing society about the value and dignity of the human person.

pornography, abuse of internet and social media, substance and alcohol abuse.

I can describe the response of the Church to these challenges.

In light of this learning, I have prayed and reflected upon my own response to these challenges.

S4
Reign of God

I have considered the importance of an informed conscience. I can describe how an informed conscience affects my response and the response of others to moral issues.

I can recall from my previous learning how I am required to inform my conscience in order to make right choices.

I have explored scriptural passages and the lives of the saints which reveal how an informed conscience has transformed lives.

St. Paul, St. Matthew, St. Augustine

I have developed my knowledge and understanding of how to develop and inform my conscience in light of:

- the Word of God
- the Gifts of the Holy Spirit
- the witness and wise counsel of others
- the teachings of the Church.

I have had the opportunity to examine my conscience and participate in the Sacrament of Reconciliation.

S4
Reign of God

I have acted upon this learning and I can describe how these experiences help me to respond to Jesus' call to grow in holiness, as expressed in the Beatitudes.

I have participated in Christian witness activities, recognising the dignity of the human person, and putting into action my learning on making right choices.

I have reflected upon the Beatitudes and the challenges I might face putting these into practice.

I can identify the ways in which Christian witness is my response to the Beatitudes.

S5
In the Image of God

I can describe how the Christian vision of the dignity of the human person, made in the image and likeness of God, is grounded in humanity being relational, rational, creative and having free-will.

I can recall that the human person, made in the image and likeness of God,:

- is relational (S5)
- is rational (S4)
- is creative (S4)
- has free-will. (S6)

I can recall my learning from the strand "Mystery of God" that the three persons of the Most Holy Trinity are distinct but relative to one another. (CCC 254 &255)

I have explored what it means for humanity to be in relationship with God.

I have reflected on my personal experiences of my relationship with God.

I have explored what it means for humanity to be in relationship with others and I have reflected upon how my relationships with others mirror God's perfect relationship.

(In Called To Love S5 Sessions 1-4: Living in Communion, belonging to a family, help and support, personal relationships)

- Humans need to belong
- Family relationships
- Personal relationships
- Relationships and a just society

I have explored the ways in which the Catholic Christian vision of the dignity of the human person has implications for how we respond to moral and human rights issues including: moral choices, respect for life- abortion and euthanasia, medical research and reproductive technology; responsibility in relationships, abstinence, family life, creation of a just society.

This can be supported by use of Called to Love S5 Sessions 5-12: The bigger picture, different lifestyles, life at its beginning, life at its natural end, design and purpose, marriage, natural family planning, contraception.

S5
Signs of God

I can describe how the Holy Spirit unites the Church to the life and mission of Christ and how the gift of communion can bear fruit in the world through the Church.

I have reflected on my previous learning in S4 that the meaning of Christian spirituality is an openness to life in the Holy Spirit, which invites me to a life of faith, hope and charity.

I can name and define the four "marks" of the Church, (One, Holy, Catholic, Apostolic), and explain why these marks are essential.

I have prayed and reflected upon the role of the saints in the Catholic Church and Mary's unique place in the Communion of Saints.

S5
Word of God

I have considered the belief that God speaks to us in Sacred Scripture and in Sacred Tradition as expressed in the ongoing life and teaching of the Church. I can describe how these have affected my own and others' understanding of the truth and meaning of life.

I have explored aspects of Evangelium Vitae and I have studied one issue which encompasses ethical views today.

Abortion, Suicide, Euthanasia, Capital Punishment, Divorce, Worker's Rights and responsibilities, Ethical Business practices.

I can explain the teaching of the Church on one of the issues I have studied, having considered both Sacred Scripture and Tradition.

I have explored how the Magisterium of the Church has interpreted teachings from the Word of God and how these are relevant for society today.

I can reflect on why Sacred Scripture and Tradition are important in the life and teaching of the Church.

S5
Hours of God

I have explored how prayer, ritual and worship are a part of the human response to life and can explain their importance within the life of a Christian in building a relationship with the living God.

I am growing in awareness that God makes himself ever present to me and that I must make myself present to him in order for our relationship to grow.

I understand the importance of the Divine Office:

- that it is comprised mainly of Psalms,
- when said throughout the day, it joins every moment of my life to Christ
- it is prayed throughout the world,
- it is an expression of communion with other members of the Church.

I have responded to opportunities to pray the Divine Office as an individual, in my class or in my school.

S5
Reign of God

I have reflected on Church Teaching and I can describe how this has affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

I have explored what Sacred Scripture reveals about our duty to tend to the needs of others.

I have explored Church Teaching on the response to human need. *Evangelium Vitae and Pacem Terris*

I am able to recognise and express my understanding of how global issues affect the needs of others.

distribution of wealth, environmental issues, globalisation.

I have had the opportunity to reflect upon the example of Christ and to respond to the needs of others.

I have developed an understanding of how the Sacrament of the Sick addresses the spiritual needs of the faithful. (YouCat 240-245)

I have responded to opportunities to pray and reflect upon the importance of the Sacrament of the Sick.

S5
Reign of God

I have considered the importance of an informed conscience. I can describe how an informed conscience affects my response and the response of others to moral issues.

I have examined situations that can lead to me deceiving my conscience and assessed how this affects my ability to choose good.

My response to natural disasters, war and the plight of others.

I have explored how an informed conscience affects my response to International Issues

I have experienced the opportunity to examine my conscience and pray for reconciliation and the strength to change.

S5
Reign of God

I have acted upon this learning and I can describe how these experiences help me to respond to Jesus call to grow in holiness expressed in the Beatitudes.

I have chosen and participated in Christian witness activities, responding to the needs of others, and putting into action my learning on conscience and reconciliation.

I have reflected upon, and can describe, the ways in which this witness is my response to Jesus' teaching which helps me to grow in holiness.

S6
In the Image of God

I can describe how the Christian vision of the dignity of the human person, made in the image and likeness of God, is grounded in humanity being relational, rational, creative and having free-will.

I can recall that the human person, made in the image and likeness of God, :

- is relational
- is rational
- is creative
- has free will (S6).

I have explored what it means for humanity to be endowed with the gift of free will and I have reflected upon how God calls us to freely choose Him.

I understand how sin, temptation and ignorance can affect our ability to choose freely.

I understand that the human person is both body and soul and I have considered how this learning affects how I honour my own and others' bodies.

(Specific moral challenges: *pornography, sharing of images through mobile media, virtual relationships*. This is supported by use of *Called to Love S6 session 2: Using or loving*.

I have further explored Pope John Paul II's teaching on the Theology of the Body and I can express how this is connected to an understanding of God's plan for human sexuality. (*Called to Love S6, session 5: the object of desire, session 12: sex*)

In light of this learning I have developed my understanding of what it means to damage the dignity of another person.

I have explored and reflected upon how I can become the person I was created to be and how, with God's love for me: "There is nothing I cannot master with the help of the one who gives me strength" Phil 4:13.

Through prayer, I have reflected upon the need for God's grace to truly become the person of faith I was created to be.

S6
Revealed Truth of God

I have studied Scripture and Church Teaching which reveal the nature of God and I have considered how these influence my own and others' spiritual life and relationship with God.

I understand that God continues to uphold and sustain creation. (CCC 301)

S6
Son of God

I have developed my knowledge of Jesus as our Saviour (the unique mediator of salvation) and I have reflected upon, and can describe, how this has affected my own, and others' belief in Jesus.

I can recall and have reflected upon my prior learning concerning:

- Jesus' divinity as the Son of God
(P7 2-05a, S1 3-01a, 3-04a, 3-05a, 3-07a, 3-12a, S2 3-05a, S3 4-05a, S4 & S5 Son of God, S5 Mystery of God, S5 Son of God)
- Jesus as the perfect fulfilment of God's plan of salvation
(S2 3-04a, 3-05a, 3-06a, 3-07a, 3-16a, S3 4-01a, 4-02a, 4-05a, 4-07a, S4&5 Son of God, S4 Hours of God iii, S5 Son of God, S6 Word of God i)

I have participated in opportunities to reflect and pray on all of this learning and I can share my personal response to Jesus when he says:

- "Who do you say I am?" Mark 8: 29 (Son of God, Son of Man, Saviour, Redeemer)
- "Come, follow me" Matthew 4: 19- (Discipleship, Witness, Vocation)

I have participated in opportunities for prayer and reflection focussed on Jesus as Saviour and Redeemer.

I can share how my learning affects my own and others' belief in Jesus.

S6
Signs of God

I can describe how the Holy Spirit unites the Church to the life and mission of Christ and how the gift of communion can bear fruit in the world through the Church.

I can explain the role of the Holy Spirit in the life of the Church as a whole and the sacramental liturgy in particular.

"What else are the Sacraments (all of them), if not the action of Christ in the Holy Spirit? When the Church baptises, it is Christ who baptises; when the Church absolves, it is Christ who absolves; when the Church celebrates Eucharist, it is Christ who celebrates it. All the sacraments are an action of Christ, the Action of God in Christ." (Pope John Paul II, Crossing the Threshold of Hope)

Recalling my learning from S4, I can demonstrate an understanding of the meaning of the term "Christian spirituality".

I have explored the term "Ignatian Spirituality", centred on 'seeing God in all things', and I have reflected on what this can mean in my own personal faith journey and vocation.

I have engaged in acts of Christian service for the benefit of others.

I have reflected on my own experience of how service is integral to the Christian faith.

I have explored some Church teachings on prayer and spirituality and I have reflected upon the faith practice which these teachings encourage.

S6
Word of God

I have studied, prayed and reflected upon aspects of scripture and I can describe how these can deepen my relationship with God and others.

Having explored passages from Sacred Scripture central to the Catholic faith Genesis Chapters 1 -3, I can describe how these teach that God's self-revelation is interwoven in creation and that Revelation culminates in Christ.

I understand that the order of creation demonstrates that life has a purpose and the chapters of Genesis occupy unique places in creation. (CCC 289)

after reflecting on Genesis 1

- I am aware that the mystery of creation is bound in the mystery of Christ.
- I understand that God creates with his word. (Gen. 1:3)
- I understand that God created from nothing. (Gen. 1:2)
- I know that humans are created male and female.
- I know that humans are created in the 'image and likeness of God'. (Gen. 1:26-28)
- I understand that humans are called by God to stewardship of the earth and to multiply. (Gen. 1:27)
- I know that humans are the pinnacle of creation.

after reflecting on Genesis 2

- I can see the subtle differences in the story in Genesis 1.
- I am aware that the Garden was already created.
- God created Adam from the ground and breathed life giving breath in him.
- God created Eve from Adam's rib as there was no suitable help mate for Adam.

after reflecting on Genesis 3

- I have reflected upon the historicity of the Fall
- I am aware that the relationship of trust between Adam and Eve changed when sin was introduced to the world (Gen 3:7)
- I understand that one of the consequences of the Fall was that humans 'hid' themselves from God (Gen 3:10)

I can connect all of this learning to my previous learning in S4 (Mystery of God and Revealed Truth of God)

I know that Creation is the foundation of all God's saving plans and revelation promises a future fulfilment. (Romans 8:19)

Through this learning I have developed an understanding of the fundamental message of Creation, the Fall and the promise of Salvation.

From reflecting on the Old Testament accounts of Creation, I can explain the different language used in Genesis:

- **LITERAL** – the words of the text must have the same meaning as the words that are used in everyday life
- **SYMBOLIC** – words used to communicate ideas and invoke participation in the intended meaning, metaphors, models and myth.
- **MYTH and METAPHORS** help to make an argument clearer especially if something is unknown and difficult to understand

S6
Word of God (continued)

I have studied, prayed and reflected upon aspects of scripture and I can describe how these can deepen my relationship with God and others.

I understand that symbolism, myth and metaphor illuminate the scripture passages for readers and reveal God's nature and I understand that these passages are not intended to offer an historical or scientific account of Creation.

From reading and reflecting on CCC 286 and studying Hebrews 11, I understand that faith is important in understanding the truth which Sacred Scripture reveals.

I understand that God's Revelation in history culminated in the once-for-all event of the person of Jesus Christ (CCC 65) and concluded with the end of the Apostolic era.

- *No new public revelation is to be expected before the second coming in glory of Our Lord Jesus Christ (CCC 66).*
- *God continues to communicate his life to the world through the Holy Spirit who over the centuries guide the Church into all the truth.*
- *If revelation is complete, it is not yet completely explicit (CCC 66).*

S6
Word of God

I have considered the belief that God speaks to us in Sacred Scripture and in Sacred Tradition as expressed in the ongoing life and teaching of the Church. I can describe how these have affected my own and others understanding of the truth and meaning of life.

I can recall that there are many scientific attempts to explain the origins of the world.

Through studying sections of Gaudium et Spes 13, I understand that Science and Religion each bring its own expertise to help in the study and understanding of Creation:

"We cannot but deplore certain habits of mind, which are sometimes found too among Christians, which do not sufficiently attend to the rightful independence of science and which, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed." (GS13)

I have explored what is meant by the scientific method (**OBSERVATION, HYPOTHESIS, EXPERIMENTS, DEDUCTION, VERIFICATION OR FALSIFICATION**).

I can evaluate the approaches and reasoning of both Religion and Science used for understanding Creation.

I have reflected on aspects of teaching within Gaudium et Spes 5 & 6,

- **I can discuss why mathematical and natural sciences are increasingly part of intellectual formation**
- **I can give examples of how 'Technology is now transforming the face of the earth' (GS5) and I can describe positive and negative impacts of this.**
- **I can explain what is meant by the term "new series of problems" (GS6) and I can give examples these**
- **I can evaluate and express my opinion of where the value is in technological development**
- **I can show discernment in relation to the use and appreciation of new technologies.**

Having reflected upon aspects of Gaudium et Spes and, after re-examining Genesis 1 and 2, I can explain how God speaks to us in Sacred Scripture and in the life and teaching of the Church.

S6
Hours of God

I have explored how prayer, ritual and worship are a part of the human response to life and can explain their importance within the life of a Christian in building a relationship with the living God.

I am able to express ways in which my relationship with the living God has developed through my experience of Catholic education.

I have reflected upon and I am able to articulate the meaning of "*Prayer is a gift obtained through prayer.*"

I have responded to the opportunity to reflect upon some of the spiritual writings of the Holy Fathers. *St John Paul II, Pope Benedict XVI and Pope Francis.*

S6
Hours of God

I can describe how the Mass is Christ's sacrifice on the cross perpetuated in time, and that it anticipates the feast of heaven.

I have responded to opportunities within school to prepare for, and to participate in, the celebration of Mass.

S6
Reign of God

I have reflected on Church Teaching and I can describe how this has affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.

By exploring scripture and Church Teaching I have understood the need to be of service to others.

I have been given the opportunity to explore an aspect of this teaching in more depth through reflection and study of one Papal Encyclical.

Caritas in Veritate; Deus Caritas Est

I can share my understanding that definitive truth does exist and that Relativism can have a negative effect on the common good for all.

By serving others in my school and wider community I have contributed to the common good and I can evaluate what impact this service has had on my own and others' lives.

I can demonstrate how service brings me closer to Christ.

I have reflected on Church teaching and I can describe how my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good have developed throughout my time in school.

S6
Reign of God

I have considered the importance of an informed conscience. I can describe how an informed conscience affects my response and the response of others to moral issues.

I have developed my understanding of the importance of the Sacrament of Reconciliation in forming and informing my conscience.

I have considered how an informed conscience affects my own and others' responses to moral challenges: *ethical spending, how I support charity, my positive contribution to society*

I have reflected on my responsibility to be informed and discerning about the charities and organisations I choose to support.

I have responded to the opportunity to prepare and participate in the Sacrament of Reconciliation.

S6
Reign of God

I have acted upon this learning and I can describe how these experiences help me to respond to Jesus call to grow in holiness expressed in the Beatitudes.

I have identified and participated in opportunities to become involved in Christian witness, focussing on service to others, which puts into action my learning on Church Teaching.

I have reflected upon the impact that this witness has had on the faith life of myself and others.

I have reflected upon and can explain the ways in which this witness is my response to my Christian vocation to grow in holiness both now and in the future.

Other Curricular areas connecting to the Laudato Si' Schools Scotland Programme

HEALTH AND WELLBEING ACROSS LEARNING

Representing my class, school and/or wider community encourages my self-worth and confidence and allows me to contribute to and participate in society. **HWB 0-12a / HWB 1-12a / HWB 2-12a / HWB 3-12a / HWB 4-12a**

Through contributing my views, time and talents, I play a part in bringing about positive change in my school and wider community. **HWB 0-13a / HWB 1-13a / HWB 2-13a / HWB 3-13a / HWB 4-13a**

LITERACY ACROSS LEARNING

As I listen and talk in different situations, I am learning to take turns and am developing my awareness of when to talk and when to listen. **LIT 0-02a / ENG 0-03a**

When I engage with others, I know when and how to listen, when to talk, how much to say, when to ask questions and how to respond with respect. **LIT 1-02a**

When I engage with others, I can respond in ways appropriate to my role, show that I value others' contributions and use these to build on thinking. **LIT 2-02a**

When I engage with others, I can make a relevant contribution, encourage others to contribute and acknowledge that they have the right to hold a different opinion.

I can respond in ways appropriate to my role and use contributions to reflect on, clarify or adapt thinking. **LIT 3-02a**

When I engage with others I can make a relevant contribution, ensure that everyone has an opportunity to contribute and encourage them to take account of others' points of view or alternative solutions.

I can respond in ways appropriate to my role, exploring and expanding on contributions to reflect on, clarify or adapt thinking. **LIT 4-02a**

When listening to, watching and talking about texts with increasingly complex ideas, structures and specialist vocabulary. **LIT 0/1/2/3/4-04a, LIT 0/1/2/3/4-05a, LIT 0/1/2/3/4-06a**

Understanding, analysing and evaluating – investigating and/or appreciating texts with increasingly complex ideas, structures and specialist vocabulary for different purposes
Across all levels 07a, 08a

General note: All levels in most E&Os within Literacy could be covered or referenced in many of the activities proposed within the Laudato Si' schools programme.

SCIENCE

By considering examples where energy is conserved, I can identify the energy source, how it is transferred and ways of reducing wasted energy. **SCN 2-04a**

Through exploring non-renewable energy sources, I can describe how they are used in Scotland today and express an informed view on the implications for their future use. **SCN 2-04b**

By investigating renewable energy sources and taking part in practical activities to harness them, I can discuss their benefits and potential problems. **SCN 3-04b**

By contributing to an investigation on different ways of meeting society's energy needs, I can express an informed view on the risks and benefits of different energy sources, including those produced from plants. **SCN 4-04a**

Through investigation, I can explain the formation and use of fossil fuels and contribute to discussions on the responsible use and conservation of finite resources. **SCN 4-04b**

SOCIAL STUDIES

I can evaluate conflicting sources of evidence to sustain a line of argument. **SOC 4-01a**

I have developed a sense of my heritage and identity as a British, European or global citizen and can present arguments about the importance of respecting the heritage and identity of others. **SOC 4-02a**

I can make reasoned judgements about how the exercise of power affects the rights and responsibilities of citizens by comparing a more democratic and a less democratic society. **SOC 4-04c**

I can describe the factors contributing to a major social, political or economic change in the past and can assess the impact on people's lives. **SOC 3-05a**

I can describe the physical processes of a natural disaster and discuss its impact on people and the landscape. **SOC 2-07b**

I explore and appreciate the wonder of nature within different environments and have played a part in caring for the environment. **SOC 0-08a**

I can consider ways of looking after my school or community and can encourage others to care for their environment. **SOC 1-08a**

I can discuss the environmental impact of human activity and suggest ways in which we can live in a more environmentally responsible way. **SOC 2-08a**

I can identify the possible consequences of an environmental issue and make informed suggestions about ways to manage the impact. **SOC 3-08a**

I can discuss the sustainability of key natural resources and analyse the possible implications for human activity. **SOC 4-08a**

Having evaluated the role of agriculture in the production of food and raw material, I can draw reasoned conclusions about the environmental impacts and sustainability.

SOC 4-09a

I can investigate the climate, physical features and living things of a natural environment different from my own and explain their interrelationship. **SOC 3-10a**

I can develop my understanding of the interaction between humans and the environment by describing and assessing the impact of human activity on an area. **SOC 4-10a**

Having studied an economic activity, I can explain its development and assess the impact of change within its locality and beyond. **SOC 4-10c**

Having researched the globalisation of trade, I can explain the interdependence of different parts of the world and assess the impacts for providers, consumers and the environment. **SOC 4-11a**

I can explain how the distribution and control of important natural resources affects the international power and influences of states. **SOC 4-11b**

By exploring climate zones around the world, I can compare and describe how climate affects living things. **SOC 1-12b**

By comparing my local area with a contrasting area outwith Britain, I can investigate the main features of weather and climate, discussing the impact on living things. **SOC 2-12a**

I can identify threats facing the main climate zones, including climate change, and analyse how these threats impact on the way of life. **SOC 4-12a**

I am aware that different types of evidence can help me to find out about the world around me. **SOC 0-15a**

I understand that evidence varies in the extent to which it can be trusted and can use this in learning about current issues in society. **SOC 1-15a**

I can use evidence selectively to research current social, political or economic issues. **SOC 2-15a**

I can use my knowledge of current social, political or economic issues to interpret evidence and present an informed view. **SOC 3-15a**

I can evaluate conflicting sources of evidence to sustain a line of argument. **SOC 4-15a**

I can explain why a group I have identified might experience inequality and can suggest ways in which this inequality might be addressed. **SOC 3-16a**

Through discussion, I have identified aspects of a social issue to investigate and by gathering information I can assess its impact and the attitudes of the people affected. **SOC 4-16b**

By comparing the lifestyle and culture of citizens in another country with those of Scotland, I can discuss the similarities and differences. **SOC 2-19a**

I can describe how the interdependence of countries affects levels of development, considering the effects on people's lives. **SOC 3-19a**

Having considered responses to a recent international crisis, I can contribute to a discussion of the effectiveness of the responses. **SOC 3-19b**

By examining the role and actions of selected international organisations, I can evaluate how effective they are in meeting their aims. **SOC 4-19b**

Through exploring ethical trading, I can understand how people's basic needs are the same around the world, discussing why some societies are more able to meet these needs than others. **SOC 2-20a**

TECHNOLOGIES

To help care for the environment, I reduce, re-use and recycle the resources I use. **TCH 0-06a**

I can take appropriate action to ensure conservation of materials and resources, considering the impact of my actions on the environment. **TCH 1-06a**

I can analyse how lifestyles can impact on the environment and Earth's resources and can make suggestions about how to live in a more sustainable way. **TCH 2-06a**

I can make suggestions as to how individuals and organisations may use technologies to support sustainability and reduce the impact on our environment. **TCH 2-07a**

I can evaluate the implications for individuals and societies of the ethical issues arising from technological developments. **TCH 3-06a**

I can identify the costs and benefits of using technologies to reduce the impact of our activities on the environment and business. **TCH 3-07a**

I can examine a range of materials, processes or designs in my local community to consider their environmental, social and economic impact. **TCH 4-06a**

I can present conclusions about the impact of technologies on the economy, politics and the environment. **TCH 4-07a**

EXPRESSIVE ARTS

General note: Expressive Arts E&Os can be integrated into the Laudato Si' Schools programme through different methodologies used to connect and express the learning in the Laudato Si' Schools programme.

Connections with School Improvement and Self Evaluation:

HOW GOOD IS OUR SCHOOL 4

1.3 Leadership of Change

- Developing a shared vision, values and aims relevant to the school and its community
- Strategic planning for continuous improvement
- Implementing improvement and change

1.5 Management of Resources to Promote Equity

- Management of finance for learning
- Management of resources and environment for learning

2.2 Curriculum

- Learning pathways
- Skills for learning, life and work

2.3 Learning, Teaching and Assessment

- Learning and engagement
- Quality of teaching
- Effective use of assessment
- Planning, tracking and monitoring

2.5 Family Learning

- Engaging families in learning
- Quality of family learning programmes

2.7 Partnerships

- The development and promotion of partnerships
- Collaborative learning and improvement
- Impact on learners

3.1 Ensuring Wellbeing, Equality and Inclusion

- Wellbeing
- Inclusion and equality

3.2 Raising Attainment and Achievement

- Overall quality of learner's achievement
- Equity for all learners

3.3 Increasing Creativity and Employability

- Creativity skills
- Digital innovation
- Increasing employability skills

Prayer Appendix

2

LEARN - PRAY - ACT

The prayers within this section have been gathered to help your spiritual journey as a Laudato Si' School. The prayers are centred around the themes of Laudato Si' and can be used to help you grow in relationship with God and others and to appreciate the beauty of His creation.

They include prayers based on Scripture and some attributed to Saints. The words in these prayers, from the holy women and men who have shown us how to be authentic friends of Jesus, can help our own path to holiness. By praying with their words, we can join their conversation with God and benefit from the personal relationship they had with Him.

The prayers below are not meant to limit the prayers you use, or your experience of forms of prayer. They are offered as a starting point to explore what the Holy Father calls "**Ecological Spirituality**". This is where we develop a conversation with God and a religious vision of God's creation. An ecological spirituality encourages greater contact with the natural world asking us to 're-see' it in a spirit of wonder, praise, joy and gratitude. This spirituality uses creation-centred liturgical celebrations, develops ecological catechesis, prayer, retreats, formation, etc.

The prayers will help pupils and staff begin their conversation with God. You can use the prayers across a number of years and in various different ways. Teachers can choose prayers that speak to the age of their pupils and incorporate them as part of their daily prayer routine. Pupils might want to take some of the prayers home and use them with their family. You can also use them to create prayerful assemblies, year group retreats, penitential services etc.

As part of developing our relationship with God, we remember that when we have a conversation with someone, it is as important to listen as to speak. Therefore, as well as the prayers below, an **Ecological Spirituality** encourages silence, contemplation and meditation. Taking pupils outdoors, or creating prayer spaces that include aspects of creation and celebrate God's work are important too.

A prayer for our earth

'A prayer for our earth' was published in Pope Francis' encyclical, Laudato Si'

All powerful God, you are present in the universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with your peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle, for justice, love and peace.

Prayer for Peace

- Pope Saint John Paul II

Hear my voice, for it is the voice of the victims of all wars and violence among individuals and nations.

Hear my voice, for it is the voice of all children who suffer and will suffer when people put their faith in weapons and war.

Hear my voice when I beg You to install into the hearts of all human beings the wisdom of peace, the strength of justice, and the joy of fellowship.

Hear my voice, for I speak for the multitudes in every country and in every period of history who do not want war and are ready to walk the road of peace.

Hear my voice and grant insight and strength so that we may always respond to hatred with love, to injustice with total dedication to justice, to need with the sharing of self, to war with peace.

O God, hear my voice and grant unto the world Your everlasting peace.

Amen

Prayer for Peace

- Pope Saint John Paul II

O God, Creator of the universe, who extends your paternal concern over every creature and guides the events of history to goals of salvation, we acknowledge your Fatherly love when you break the resistance of mankind and, in a world torn by strife and discord, you make us ready for reconciliation. Renew for us the wonders of your MERCY; send forth your Spirit that He may work in the intimacy of our hearts, that enemies may begin to dialogue, that adversaries may shake hands and peoples may encounter one another in harmony. May all commit themselves to the sincere search for true peace which will extinguish all arguments, for charity which overcomes hatred, for pardon which disarms revenge.

Our Loving Creator God,
We bring before you this day the burden the whole world carries
as it endures extreme poverty and hunger in every land.

Stretch out your loving arms, we pray,
to embrace the suffering women, men and children
whose bodies, minds and spirits are shrinking before our very eyes.

Help us to look, really look,
with clear eyes and open hearts,
to see the pain and hopelessness in their bewildered eyes.

Kindle within each one of us a flame of love and purpose,
and then, enable us to channel our love into action
in every way possible and impossible.

For this we pray.

Amen

written by Mimi A. Simson, in *"Lifting Women's Voices: Prayers to Change the World."*

2

LEARN - PRAY - ACT

Praised Be

A prayer inspired by the papal encyclical 'Laudato Si' by Rachel McCarthy/CAFOD

Living God, have mercy on us, for the times we forget that we belong to each other. You call us to be still, to hear the whisper of our Sister Wind, to feel the radiance of our Brother Sun, and to be nourished by our Mother Earth. Renew us in your healing love. Inspire us to water the earth, and nurture one another, so all may flourish. Together, as one family, may we always sing your praise. Through Christ our Lord, Amen.

<https://cafod.org.uk/content/download/25323/181949/version/8/file/Praised%20Be-%20encyclical%20prayer.pdf>

A Prayer for Peace

- Romans 12:9-21

Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints, extend hospitality to strangers. Bless those who persecute you, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly, do not claim to be wiser than you are. Do not repay anyone evil for evil; but take thought for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, never avenge yourselves, but leave for the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." Rather, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; by doing this you will heap burning coals on their heads."²¹ Do not be overcome by evil, but overcome evil with good.

God of Peace

- Paul's Letter to the Phillipians 4:8-9

Finally, sisters and brothers,
whatever is true, whatever is honourable,
whatever is just, whatever is pure,
whatever is lovely, whatever is gracious,
if there is any excellence and if there is anything worth of praise,
think about these things.

Keep on doing what you have learned and received and heard
and seen. Then the God of peace will be with you.

Loving Your Enemies

- Matthew 5:43-45

"You have heard that it was said, 'Love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Canticle of the Creatures

A prayer of St Francis of Assisi

All praise be yours, My Lord
through all that you have made.

And first my lord Brother Sun, who brings the day...
How beautiful is he, how radiant in all his splendour!
Of you, Most High, he bears the likeness.

All praise be yours, my Lord, through Sister Moon and Stars;
In the heavens you have made them, bright and precious and fair.

All praise be yours, my Lord, through Brothers Wind and Air...

All praise be yours, my Lord, through Sister Water,
So useful, lowly, precious and pure.

All praise be yours, my Lord, through Brother Fire,
through whom you brighten up the night...

All praise be yours, my Lord, through Sister Earth, our mother,
Who feeds us...and produces various fruits
With coloured flowers and herbs...

Praise and bless my Lord, and give him thanks,
And serve him with great humility.

St. Patrick's Breastplate

May the strength of God guide me this day, and may his power preserve me.
May the wisdom of God instruct me; the eye of God watch over me; the ear of God hear me; the word of God give sweetness to my speech; the hand of God defend me; and may I follow the way of God.

Christ be with me, Christ before me,
Christ be after me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left,
Christ in the fort, Christ in the chariot,
Christ in the ship,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me.
Christ in every eye that sees me.
Christ in every ear that hears me.

Prayer of St. Francis

Lord, make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is discord, harmony;
Where there is error, truth;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master, Grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born into eternal life.

Putting Love into Practice

St Ignatius of Loyola

Love consists in sharing
what one has
and what one is
with those one loves.
Love ought to show itself in deeds
more than in words.

Teresa of Calcutta

Prayers attributed to St Teresa of Calcutta

People are often unreasonable, irrational and self-centred; forgive them anyway.

If you are kind, people may accuse you of selfish, ulterior motives; be kind anyway.

If you are successful, you will win some unfaithful friends and some genuine enemies; succeed anyway.

If you are honest and sincere, people may deceive you; be honest and sincere anyway.

What you spend years creating, others could destroy overnight; create anyway.

If you find serenity and happiness, some may be jealous; be happy anyway.

The good you do today, will often be forgotten; do good anyway.

Give the best you have, and it will never be enough; give your best anyway.

In the final analysis, it is between you and God; it was never between you and them anyway.

Give Us a Heart:

Give us a heart as beautiful, pure, and spotless as yours.

A heart like yours, so full of love and humility.

May we be able to receive Jesus as the Bread of Life,
to love Him as you loved Him,

to serve Him under the mistreated face of the poor.

We ask this through Jesus Christ our Lord. Amen.

Happiness:

May, today, there be peace within you.

May you trust God, that you are exactly where you are meant to be.

May you not forget the infinite possibilities,
that are born of faith.

May you use those gifts that you have received,
and pass on the love that has been given to you.

May you be content knowing that you are a child of God.

Let His presence settle into your bones,
and allow your soul the freedom to sing, dance,
and to bask in the sun.

It is there for each and every one of you.

Who is Jesus to me?

Jesus is the Word made Flesh.
 Jesus is the Bread of Life.
 Jesus is the Victim offered for our sins on the Cross.
 Jesus is the Sacrifice at Holy Mass for the sins of the world and mine.
 Jesus is the Life – to be loved.
 Jesus is the Joy – to be shared.
 Jesus is the Hungry – to be fed.
 Jesus is the Thirsty – to be satiated.
 Jesus is the Naked – to be clothed.
 Jesus is the Homeless – to be taken in.
 Jesus is the Sick – to be healed.
 Jesus is the Lonely – to be loved.
 Jesus is the Unwanted – to be wanted.
 Jesus is the Leper – to wash his wounds.
 Jesus is the Beggar – to give him a smile.
 Jesus is the Drunkard – to listen to him.
 Jesus is the Little One – to embrace him.
 Jesus is the Drug Addict – to befriend him.
 Jesus is the Prostitute – to remove from danger.
 Jesus is the Prisoner – to be visited.
 Jesus is the Old – to be served.
 Jesus is my Everything. Amen.

Daily Prayer

Dear Jesus, help us to spread your fragrance
 everywhere we go.
 Flood our souls with your spirit and life.
 Penetrate and possess our whole being so utterly
 that our lives may only be a radiance of yours.
 Shine through us and be so in us
 that every soul we come in contact with
 may feel your presence in our soul.
 Let them look up and see no longer us, but only Jesus.
 Stay with us and then we shall begin to shine as you shine,
 so to shine as to be light to others.
 The light, O Jesus, will be all from you.
 None of it will be ours.
 It will be you shining on others through us.
 Let us thus praise you in the way you love best
 by shining on those around us.
 Let us preach you without preaching,
 not by words, but by our example;
 by the catching force –
 the sympathetic influence of what we do,
 the evident fullness of the love our hearts bear to you. Amen.

For the Family

Heavenly Father,
you have given us the model of life
in the Holy Family of Nazareth.
Help us, O Loving Father,
to make our family another Nazareth
where love, peace and joy reign.
May it be deeply contemplative,
intensely Eucharistic,
revived with joy.

Help us to stay together in joy
and sorrow in family prayer.
Teach us to see Jesus in the members of our families,
especially in their distressing disguise.
May the Eucharistic heart of Jesus
make our hearts humble like his
and help us to carry out our family duties
in a holy way.

May we love one another
as God loves each one of us,
more and more each day,
and forgive each other's faults
as you forgive our sins.
Help us, O Loving Father,
to take whatever you give
and give whatever you take with a big smile.

Immaculate Heart of Mary, cause of our joy: Pray for us.
St. Joseph: Pray for us.
Holy Guardian Angels, be always with us, guide and protect us. Amen.

Prayers from Holy Women

The nation doesn't simply need what we have. It needs what we are. *St. Teresia Benedicta (Edith Stein)*

We always find that those who walked closest to Christ were those who had to bear the greatest trials. *St. Teresa of Avila*

Love God, serve God; everything is in that. *St. Clare of Assisi*

One cannot love without suffering or suffer without loving. *St. Gianna Beretta Molla*

Act and God will act, work and He will work. *St. Joan of Arc*

The patient and humble endurance of the cross – whatever nature it may be – is the highest work we have to do. *St. Katherine Drexel*

I need nothing but God, and to lose myself in the heart of Jesus. *St. Margaret Mary Alacoque*

The gifts of grace increase as the struggles increase. *St. Rose of Lima*

I have found the paradox, that if you love until it hurts, there can be no more hurt, only more love. *St. Teresa of Calcutta*

The secret of happiness is to live moment by moment and to thank God for all that He, in His goodness, sends to us day after day. *St. Gianna Molla*

Nothing great is ever achieved without enduring much. *St. Catherine of Siena*

We know certainly that our God calls us to a holy life. We know that he gives us every grace, every abundant grace; and though we are so weak of ourselves, this grace is able to carry us through every obstacle and difficulty. *St. Elizabeth Ann Seton*

Love endures everything, love is stronger than death, love fears nothing. *St. Faustina*

Hail Mary, Mother of Mercy

Hail Mary, Mother of Mercy, our life, our sweetness and our hope. To you, we cry, as children of God, joined as one with our wounded world, with hearts full of hope for a home transformed. Mother of Creation, look upon us we pray, so we may come to see God's earthly garden through the radiant light of wisdom. Holy Mary, Mother of all, make us worthy we pray, to treasure the earth our common home, and show us the blessed fruit of your womb, Jesus. Amen. This prayer is inspired by the Salve Regina

<https://cafod.org.uk/content/download/30688/348699/version/4/file/Hail%20Mary,%20Mother%20of%20Mercy.pdf>

Penitential prayer for the care of creation

You may like to use this penitential prayer as part of a Mass or liturgy.

Leader: We recognise our world is in need of healing. Let us ask God for forgiveness for the times we have neglected to care for the gift of creation.

Jesus, healer of all...

Group: Have mercy on us.

Leader: Jesus, friend of the poor...

Group: Have mercy on us.

Leader: Jesus, beholder of beauty...

Group: Have mercy on us.

Leader: Jesus, source of light and hope...

Group: Have mercy on us.

Leader: Let us turn back to God with all our hearts as we say:

For our Sister, Mother Earth...

Group: We sing your praise.

Leader: For your closeness to the poor...

Group: We sing your praise.

Leader: For the smallest of creatures...

Group: We sing your praise.

Leader: For your tenderness and love...

Group: We sing your praise.

Leader: May God who is love have mercy on us, forgive us our sins, and lead us to everlasting life. All: Amen.

<https://cafod.org.uk/content/download/41273/468685/version/3/file/Penitential%20prayer%20for%20the%20care%20of%20creation.pdf>

The prayers that follow have all been adapted from:

<https://www.xavier.edu/jesuitresource/online-resources/prayer-index/index>

Your Creation

O Lord, grant us the grace to grow deeper in our respect of
And care for your Creation.

Lord, hear our prayer.

O Lord, help us to recognize the sacredness of all of your
Creatures as signs of your wondrous love.

Lord, hear our prayer.

O Lord, help us turn from the selfish consumption of
Resources meant for all and to see the impacts of our
choices on the poor and vulnerable.

Lord, hear our prayer.

2

LEARN - PRAY - ACT

An End to Waste

Let us pray for an end to the
Waste and desecration of God's creation
For access to the fruits of creation
To be shared equally among all people
And for communities and nations to find sustenance
In the fruits of the earth and the water God has given us.

Almighty God, you created the world and gave it
Into our care so that, in obedience to you,
We might serve all people:
Inspire us to use the riches of creation with wisdom,
and to ensure that their blessings are shared by all;
That, trusting in your bounty, all people may be
Empowered to seek freedom from poverty, famine, and oppression.

Wisdom to Care for the Earth

- The Cry of the Earth

Lord, grant us the wisdom to care for the earth and till it.
Help us to act now for the good of future generations and all your creatures.
Help us to become instruments of a new creation,
Founded on the covenant of your love.

Sharing the Loaves and Fishes

- *Education for Justice*

Sharing the loaves and fishes,
You gave us an image of solidarity with the hungry, O Lord.
Sharing yourself in the bread and wine,
You called all to the table, O Lord.
Give me the hunger to be a part of the feeding
And the healing of this world.
Nourish me with your Grace,
So I may work with joy to serve your children.
Open my eyes and my heart
To recognize those in poverty
And increase my awareness
Of the structures and systems
That need to be changed
So we may all break bread together.
In your name we pray for the end of hunger.

Bread of Life

- *Bread for the World*

Bread of life, bread of Heaven.
Give us this day, our daily bread.
Feed those, who are hungry.

It's Hard to See Children Suffer

- *World Vision, Pray to end the West Africa hunger crisis*

Lord, it's hard to see children suffer, especially from hunger. We ask you to give them daily bread today and throughout the coming months. Provide the food they need to grow and thrive. We look to you, O God, our strength.

Let Us Pray for the Poor

Let us pray for the poor, hungry, and neglected all over the world, that their cries for daily bread may inspire works of compassion and mercy among those to whom much has been given.

Let us pray for the farmers with limited or marginal land throughout the world, for those who lack access to water and other resources, and for the light of research and support services to shine in the lives of all God's people.

Let us pray for the health of women, children, and families around the world, especially for an end to maternal and child mortality, that in building healthy families, all God's people may be empowered to strengthen their communities and repair the breaches which divide nations and peoples.

Let us pray for an end to the waste and desecration of God's creation, for access to the fruits of creation to be shared equally among all people, and for communities and nations to find sustenance in the fruits of the earth and the water God has given us.

Let us pray for all nations and people who already enjoy the abundance of creation and the blessings of prosperity, that their hearts may be lifted up to the needs of the poor and afflicted, and partnerships between rich and poor for the reconciliation of the world may flourish and grow.

Lord, hear our prayer.

The Work of Christmas Begins

by Michael Dougherty, a variation on Howard Thurman's 'When the Song of the Angels is Stilled'

When the carols have been stilled,
When the star-topped tree is taken down,
When family and friends are gone home,
When we are back to our schedules

The work of Christmas begins:

- To welcome the refugee,
- To heal a broken planet,
- To feed the hungry,
- To build bridges of trust, not walls of fear,
- To share our gifts,
- To seek justice and peace for all people,
- To bring Christ's light to the world.

Being Present

Always-present God,
help me to be present to all who need me.
Help me be present
to those I know too well to actually see
and to those who are unseen strangers to me.
Give me the ability to model your attentive, loving gaze
when I view my world,
my family
and my friends,
who are seen and loved by you first.
Finally, may my availability be marked by a desire
to be like your Son:
open to being sent,
open to being loved,
open to becoming love in the world.

Help Us To Be There

Holy, life-giving Spirit,
infuse in us your ability to remain present to your people.
Help us to be there,
to be right there,
for the people who need us.
There for young people,
there for the elderly,
there for the broken hearted;
fire our hearts with your life-changing presence.
Even though we know you to be everywhere
and in everything,
give us the ability to be fully in one place at a time,
open and ready to love.

Help Us To Use Our Gifts

God of love,
help us to use the gifts you give us
for the people who need us.
Help us to see their need and, inspired by your Son,
reach beyond ourselves,
beyond our institutions,
to the very margins and bring all to you, the centre.
May all we do be in preparation to serve more fully,
seeking you in the world that we are invited to create with you.
Send your Spirit to keep us aglow with the desire of justice.

All-loving God

All-loving God,
 awaken in us the patience to be incomplete,
 to be in the process of becoming closer to you and to your people.
 Help us to know that slow is real,
 that gradual is divine
 and keep gently asking for our participation in the work of salvation.
 Give us ways to respond;
 give us the energy to be actively engaged
 in the lives around us
 and the world you have given us.

A Step Closer

God without borders,
 help us to take a step closer to our brothers and sisters.
 Wherever they originally are from,
 we are all headed towards You,
 help us travel this one road together.
 Give us the ability to welcome and to serve as you would today,
 even if our steps are local
 let our hearts be filled with a love of the global.
 Today we choose you, we choose life,
 we choose to be with others and to be for others,
 thanking you for the chance to serve.

A Prayer for Peace

We are moulded, each one of us,
 in the image of God,
 and within our souls there is a fingerprint
 none can erase.
 We pray for those who have no regard
 for anyone but self,
 who put no value on human life.
 For nations and individuals who abuse and kill.
 We are not called to be judge or jury,
 but we are called to be agents of change,
 and if the butterfly that flaps its wings
 should be our attitude to others
 then so be it, Lord,
 and may the hurricane this generates
 somewhere within the world
 reach into the hearts and souls of those
 for whom we pray, and reveal to them
 how precious are those
 for whom they have no love,
 and how precious are they
 who now bring tears to the eyes of God.

A Prayer for World Peace, 1978

- Author Unknown, Offered by Beth Amyot

We pray for the power to be gentle;
the strength to be forgiving;
the patience to be understanding;
and the endurance to accept the consequences
of holding on to what we believe to be right.

May we put our trust in the power of good to overcome evil
and the power of love to overcome hatred.

We pray for the vision to see and the faith to believe
in a world emancipated from violence,
a new world where fear shall no longer lead men or women to commit injustice,
nor selfishness make them bring suffering to others.

Help us to devote our whole life and thought and energy
to the task of making peace,
praying always for the inspiration and the power
to fulfil the destiny for which we and all men and women were created.

Prayer for Serenity

Reinhold Niebuhr (1892-1971)

O God, grant me serenity to accept the things I cannot change,
courage to change the things I can and wisdom to know the difference;
living one day at a time, enjoying one moment at a time;
accepting hardships as a pathway to peace;
taking, as Jesus did, this sinful world as it is, not as I would have it;
trusting that You will make all things right if I surrender to Your will;
so that I may be reasonably happy in this life and supremely happy with You forever in the
next.

For Courage to Do Justice

- Alan Paton, South Africa, United Methodist Hymnal #456

O Lord, open my eyes that I may see the needs of others
Open my ears that I may hear their cries;
Open my heart so that they need not be without succour;
Let me not be afraid to defend the weak because of the anger of the strong,
Nor afraid to defend the poor because of the anger of the rich.
Show me where love and hope and faith are needed,
And use me to bring them to those places.
And so open my eyes and my ears
That I may this coming day be able to do some work of peace for thee.

We Are One With You

- Thomas Merton (1915-1968)

O God, we are one with you. You have made us one with you.
You have taught us that if we are open to one another, you dwell in us.

Help us to preserve this openness and to fight for it with all our hearts. Help us to realise that there can be no understanding where there is mutual rejection.

O God, in accepting one another wholeheartedly, fully, completely, we accept you, and we thank you, and we adore you, and we love you with our whole being, because our being is your being, our spirit is rooted in your spirit. Fill us then with love, and let us be bound together with love as we go our diverse ways, united in this one spirit which makes you present in the world, and which makes you witness to the ultimate reality that is love. Love has overcome. Love is victorious.

2

LEARN - PRAY - ACT

Litany of Peace

Evangelical Lutheran Church in America

One God, so many people are in pain.

All Teach us the way to peace.

One When people around us don't agree and think differently,

All Teach us to listen and try to understand.

One When we see people getting hurt,

All Teach us to speak up.

One When we see people treated poorly because of their skin colour, or language, or religious belief,

All Teach us to be an example of love and acceptance.

One When we see war and conflict,

All Teach us how to make a difference and seek peace.

One When we see pain,

All Teach us to bring healing,

One When we feel confused and afraid,

All Remind us to talk to our friends, our family and to you.

One In our lives, our neighbourhoods and the world,

All Teach us to pray and teach us the way of peace.

God Bless the World

-John J. Morris, S.J.

Mighty God, Father of all,
Compassionate God, Mother of all,
Bless every person I met,
every face I have seen,
every voice I have heard,
especially those most dear;
bless every city, town and
street that I have known,
bless every sight I have seen,
every sound I have heard,
every object I have touched.

In some mysterious way these have all fashioned my life:
all that I am,
I have received.
Great God, bless the world.

Your Love

Bless us with Love, O Merciful God;
That we may Love as you Love!
That we may show patience, tolerance,
Kindness, caring and love to all!
Give me knowledge; O giver of Knowledge,
That I may be one with my Universe and Mother Earth!
O Compassionate One, grant compassion unto us;
That we may help all fellow souls in need!
Bless us with your Love O God.
Bless us with your Love.

Five tips to grow in your relationship with God through prayer:

1. Make the time.

Make quality time for prayer — it doesn't happen by accident or when we give God the leftover minutes after a tiring and busy day.

2. Ask for help.

Ask the Holy Spirit to enter your life and help you pray as you ought.

3. Be still.

Remember to include both interior and exterior silence in your prayer so that you can listen to God speaking to you.

4. Trust God.

Be docile as clay in the hand of the Potter, humble as a creature before the Creator, and trustingly dependent as a child to its parent.

5. Pray for God's will.

Always end your prayer with the words of Jesus who prayed, "Father, not my will but your will be done."

Further Resources and Teacher CLPL

A vital part of developing Ecological Education is supporting teachers with dynamic resources and opportunities for continuing professional learning in this area. SCIAF, SCES and each diocese offer CLPL sessions relating to Laudato Si' each year. Information on the dates, times and venues can be found on the SCES website.

The Laudato Si' Schools Scotland page on the SCES website offers links to videos, podcasts and new resources from Church agencies that can be used to enhance your learning, prayer and action as a Laudato Si' school.

On the following pages you will find some articles and information that can be used for professional reading and personal learning activities.

Fr James Martin SJ – Top Ten Takeaways from Laudato Si'

<https://www.americamagazine.org/faith/2015/06/18/top-ten-takeaways-laudato-si>

Pope Francis' revolutionary new encyclical calls for a "broad cultural revolution" to confront the environmental crisis. "Laudato Si'" is also quite lengthy. Can it be summarized? In other words, what are the main messages, or "takeaways" of this encyclical?

1. THE SPIRITUAL PERSPECTIVE IS NOW PART OF THE DISCUSSION ON THE ENVIRONMENT.

The greatest contribution of "Laudato Si'" to the environmental dialogue is, to my mind, its systematic overview of the crisis from a religious point of view. Until now, the environmental dialogue has been framed mainly with political, scientific and economic language. With this new encyclical, the language of faith enters the discussion—clearly, decisively and systematically. This does not mean that Pope Francis is imposing his beliefs on those concerned about the environment. "I am well aware," he says, that not all are believers (No. 62). Nonetheless, the encyclical firmly grounds the discussion in a spiritual perspective and invites others to listen to a religious point of view, particularly its understanding of creation as a holy and precious gift from God to be revered by all men and women. But the pope also hopes to offer "ample motivation" to Christians and other believers "to care for nature" (No. 64). This does also not mean that other popes (and other parts of the church) have not spoken about the crisis—Francis highlights the teachings of his predecessors, particularly St. John Paul II and Pope Emeritus Benedict XVI. But in its systematic spiritual approach, this is a ground breaking document that expands the conversation by inviting believers into the dialogue and providing fresh insights for those already involved.

2. THE POOR ARE DISPROPORTIONATELY AFFECTED BY CLIMATE CHANGE.

The disproportionate effect of environmental change on the poor and on the developing world is highlighted in almost every section of the encyclical. Indeed, near the beginning of "Laudato Si'," the pope states that focus on the poor is one the central themes of the encyclical, and he provides many baneful examples of the effects of climate change, whose "worse impacts" are felt by those living in the developing countries. This is not simply the result of the power of the rich to make decisions that do not take the poor into account, but because the poor themselves have fewer financial resources that enable them to adapt to climate change. Additionally, the natural resources of those poorer countries "fuel" the development of the richer countries "at the cost of their own present and future" (No. 52). Throughout the encyclical, the pope appeals to the Gospels, to Catholic social teaching and to the statements of recent popes to critique the exclusion of anyone from benefits of the goods of creation. Overall, in decisions regarding the environment and the use of the earth's common resources, he repeatedly calls for an appreciation of the "immense dignity of the poor" (No. 158).

3. LESS IS MORE.

Pope Francis takes aim at what he calls the “technocratic” mindset, in which technology is seen as the “principal key” to human existence (No. 110). He critiques an unthinking reliance on market forces, in which every technological, scientific or industrial advancement is embraced before considering how it will affect the environment and “without concern for its potential negative impact on human beings” (No. 109). This is not the view of a Luddite—in fact, Francis goes out of his way to praise technological advances—but of a believer who resists the idea that every increase in technology is good for the earth and for humanity. “Laudato Si’” also diagnoses a society of “extreme consumerism” in which people are unable to resist what the market places before them, the earth is despoiled and billions are left impoverished (No. 203). That is why it is the time, he says, to accept “decreased growth in some part of the world, in order to provide recourse for other places to experience healthy growth” (No. 193). In contrast with the consumerist mindset, Christian spirituality offers a growth marked by “moderation and the capacity to be happy with little” (No. 222). It is a matter of nothing less than a redefinition of our notion of progress.

4. CATHOLIC SOCIAL TEACHING NOW INCLUDES TEACHING ON THE ENVIRONMENT.

Against those who argue that a papal encyclical on the environment has no real authority, Pope Francis explicitly states that “Laudato Si’” “is now added to the body of the Church’s social teaching” (No. 15). By the way, an encyclical is a type of teaching that enjoys the highest level of authority in the church, second only to the Gospels and church councils like Vatican II. As such, it continues the kind of reflection on modern-day problems that began with Leo XIII’s “Rerum Novarum,” on capital and labor, in 1891. Pope Francis uses some of the traditional foundations of Catholic Social Teaching, particularly the idea of the “common good,” to frame his discussion. In keeping with the practices of Catholic social teaching, the pope combines the riches of the church’s theology with the findings of experts in a variety of fields, to reflect on modern-day problems. To that end, he explicitly links St. John XXIII’s “Pacem in Terris,” which addressed the crisis of nuclear war, with “Laudato Si’,” which addresses this newer crisis.

5. DISCUSSIONS ABOUT ECOLOGY CAN BE GROUNDED IN THE BIBLE AND CHURCH TRADITION.

Wisely, Pope Francis begins the encyclical not with a reflection on Scripture and tradition (the two pillars of Catholic teaching), which might tempt nonbelievers to set aside the letter, but with an overview of the crisis—including issues of water, biodiversity and so on. Only in Chapter Two does he turn towards “The Gospel of Creation,” in which he leads readers, step by step, through the call to care for creation that extends as far back as the Book of Genesis, when humankind was called to “till and keep” the earth. But we have done, to summarize his approach, too much tilling and not enough keeping. In a masterful overview, Pope Francis traces the theme of love for creation through both the Old and New Testaments. He reminds us, for example, that God, in Jesus Christ, became not only human, but part of the natural world. Moreover, Jesus himself appreciated the natural world, as is evident in the Gospel passages in which he praises creation. The insights of the saints are also recalled, most especially St. Francis of Assisi, the spiritual lodestar of the document. In addition to helping nonbelievers understand the Scripture and the church’s traditions, he explicitly tries to inspire believers to care for nature and the environment.

6. EVERYTHING IS CONNECTED — INCLUDING THE ECONOMY.

One of the greatest contributions of “Laudato Si’” is that it offers what theologians call a “systematic” approach to an issue. First, he links all of us to creation: “We are part of nature, included in it, and thus in constant interaction with it” (No. 139). But our decisions, particularly about production and consumption, have an inevitable effect on the environment. Pope Francis links a “magical conception of the market,” which privileges profit over the impact on the poor, with the abuse of the environment (No. 190). Needless to say, a heedless pursuit of money that sets aside the interests of the marginalized and leads to the ruination of the planet are connected. Early on, he points to St. Francis of Assisi, who shows how “inseparable the bond is between concern for nature, justice for the poor, commitment to society and interior peace” (No. 10). Far from offering a naïve condemnation of capitalism, Pope Francis provides an intelligent critique of the limits of the market, especially where it fails to provide for the poor. “Profit,” he says, “cannot be the sole criterion” of our decisions (No. 187).

7. SCIENTIFIC RESEARCH ON THE ENVIRONMENT IS TO BE PRAISED AND USED.

Pope Francis does not try to “prove” anything about climate change in this document. He frankly admits that the church does not “presume to settle scientific questions” (No. 188). And while he clearly states that there are disputes over current science, his encyclical accepts the “best scientific research available today” and builds on it, rather than entering into a specialist’s debate (No. 15). Speaking of the great forests of the Amazon and Congo, and of glaciers and aquifers, for example, he simply says, “We know how important these are for the earth...” (No. 38: *my italics*.) As the other great Catholic social encyclicals analyzed such questions as capitalism, unions and fair wages, “Laudato Si’” draws upon both church teaching and contemporary findings from other fields—particularly science, in this case—to help modern-day people reflect on these questions.

8. WIDESPREAD INDIFFERENCE AND SELFISHNESS WORSEN ENVIRONMENTAL PROBLEMS.

Pope Francis reserves his strongest criticism for the wealthy who ignore the problem of climate change, and especially its effect on the poor. “Many of those who possess more resources seem mostly to be concerned with masking the problems or concealing their symptoms...” (No. 26). Why, he asks, are so many of the wealthy turning away from the poor? Not only because “some view themselves as more worthy than others,” but because frequently decisions makers are “far removed from the poor,” physically, with no real contact to their brothers and sisters (No. 90, 49). Selfishness also leads to the evaporation of the notion of the common good. This affects not simply those in the developing world, but also in the inner cities of our more developed countries, where he calls for what might be termed an “urban ecology.” In the world of “Laudato Si’” there is no room for selfishness or indifference. One cannot care for the rest of nature “if our hearts lack tenderness, compassion and concern for our fellow human beings” (No. 91).

9. GLOBAL DIALOGUE AND SOLIDARITY ARE NEEDED.

Perhaps more than any encyclical, Pope Francis draws from the experiences of people around the world, using the insights of bishops' conferences from Brazil, New Zealand, Southern Africa, Bolivia, Portugal, Germany, Argentina, the Dominican Republic, the Philippines, Australia and the United States, among other places. (In this way, he also embodies the Catholic principle of subsidiarity, which, in part, looks to local experience and local solutions.) Moreover, the "new dialogue" and "honest debate" he calls for is not simply one within the Catholic Church (No. 14, 16). Patriarch Bartholomew, the leader of the Eastern Orthodox Church, enters into the encyclical, as does a Sufi poet. In fact, the pope calls into dialogue and debate "all people" about our "common home" (No. 62, 155). A global dialogue is also needed because there are "no uniform recipes." What works in one region may not in another (No. 180). The encyclical's worldwide scope (as opposed to a more Eurocentric cast) makes it an easier invitation for a worldwide community.

10. A CHANGE OF HEART IS REQUIRED

At heart, this document, addressed to "every person on the planet" is a call for a new way of looking at things, a "bold cultural revolution" (No. 3, 114). We face an urgent crisis, when, thanks to our actions, the earth has begun to look more and more like, in Francis' vivid language, "an immense pile of filth" (No. 21). Still, the document is hopeful, reminding us that because God is with us, we can strive both individually and corporately to change course. We can awaken our hearts and move towards an "ecological conversion" in which we see the intimate connection between God and all beings, and more readily listen to the "cry of the earth and the cry of the poor" (No. 49).

To use religious language, what the pope is calling for is conversion.

Overview of Laudato Si'

<https://www.ecojesuit.com/guidance-map/>

2

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Guidance map for Pope Francis' encyclical Laudato Si'

Ecojesuit is putting up this guidance map to the different parts of the environment encyclical of Pope Francis, *Laudato Si'*, for readers who wish to engage with this document in terms of human development perspectives but who may not share the same faith convictions. We are opening up a way to engage with people who are in development professions and practitioners who reckon with sustainable development in their work activities. We want to respond to the interest to read *Laudato Si'* not in its entirety yet want to get to the substance that affects daily lives and work.

As such, we navigate through *Laudato Si'* with brief descriptions of specific chapters, and not necessarily following its numerical chronology, and relating some passages with other people's comments on the topic tackled. We hope that you find this useful as we struggle to respond to the call for action in caring and praising our common home through an integral ecology.

2

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➤ AN OVERVIEW



This introductory section provides the context for the encyclical, including how previous papal documents have led to and contributed to this new statement. It summarises Pope Francis' challenge to seek sustainable and integral development in order to protect our common home. A new dialogue on the future of the planet is needed. While he acknowledges the work of people to address environmental degradation and social injustice, he also recognises that this work must be shared by more people, for indeed these concerns affect us all.

➤ THE HUMAN ROOTS OF THE ECOLOGICAL CRISIS



In chapter 3, Pope Francis tries to ascertain the deepest causes of the ecological crisis, which include the technology, globalization, and modern anthropocentrism. He believes that technology gives those who possess knowledge on such technologies and have the economic resources to use them an impressive dominance over the whole of humanity and the entire world. As Hans Joachim Schellnhuber of Postdam Institute for Climate Impact Research points out, the connected technological advances have led to unprecedented disparities and to wasteful over-usage of resources. Pope Francis calls for a deeper look at labour and new biological technologies along with a broad, responsible, scientific, and social debate.

➤ WHAT IS HAPPENING TO OUR COMMON HOME



This first chapter is a brief summary of the state of the world today. It considers the following environmental challenges: pollution and climate change, water, and biodiversity. Apart from the environmental challenges, there is emphasis on the social condition of our world today. The declining quality of life and global inequality in today's world are evidence that economic growth and advancement have not led to an improvement in people's lives. The chapter notes that environmental concerns have a social effect as well, and often, it is the poorest of the poor that will suffer the most. Therefore, not only is there a need to care for the environment, but also for the vulnerable sectors of society.

➤ INTEGRAL ECOLOGY



This chapter highlights that nature cannot be regarded as something separate from ourselves, or just simply a mere setting in which we live. Pope Francis believes that we are not facing two separate crises, but rather one complex crisis that is both social and environmental. As Pontifical Council for Justice and Peace President Cardinal Peter Turkson believes, Pope Francis puts the concept of integral ecology at the centre of the encyclical as a paradigm to articulate the fundamental relationships of the person with God, with him/herself, with other human beings, with creation. Pope Francis believes that we are not facing two separate crises, but rather one complex crisis that is both social and environmental.

➤ LINES OF APPROACH AND ACTION



Pope Francis spotlights in chapter 5 the need for a change of direction and other courses of action and outlines the major paths of dialogue which can help us escape the spiral of self-destruction that currently engulfs us. Pope Francis advocates dialogue on the environment in the international community, dialogue for new national and local policies, the politics and economy in dialogue for human fulfilment, and the religions in dialogue with science. According to Hans Joachim Schellnhuber of Postdam Institute for Climate Impact Research, Pope Francis' *Laudato Si'* does not provide technical guidance; however, he highlights the ethical dimension of the climate problem and provides fundamental principles to be applied for solutions: the preferential option for the poor, inter and intragenerational justice, common but differentiated responsibility, orientation to the common good. The *Laudato Si'* argues for a global governance structure for the whole spectrum of the planetary commons.

➤ ECOLOGICAL EDUCATION AND SPIRITUALITY



Pope Francis provides some more practical and pastoral guidance to caring for the environment and people. Indeed, institutions and systems must change, but at the most basic level, human beings—our lifestyle, our attitudes and values—must also change. Change must happen in terms of our lifestyles and particularly in our consumption. We as consumers have the power to influence political, social and economic systems, simply by our attitude towards consumption. A new education is needed to understand humanity's covenant with the environment. Although there have been efforts at environmental education, this has been mostly about informing, rather than in instilling new habits, attitudes and values. A more practical environmental education is needed that will encourage responsibility and action.

➤ THE GOSPEL OF CREATION



In this chapter, Pope Francis outlines the contribution of religious beliefs and faith traditions to an integral ecology and human development. Acknowledging the role of science and philosophy, the Encyclical also seeks to show how faith convictions can offer a foundation of care for the environment and care for the poor and most vulnerable sectors of society. As Christians we are reminded of our responsibility for creation and are called to reaffirm our commitment to care for the environment.

Professional Learning Activity

The 7 Laudato Si' goals, as described in the Vatican document for the 5th Anniversary year, are printed below. Read each one in turn, think about what the Holy Father is calling us to do, reflect on what we can do within our schools to reach each of these goals.

Write a short professional learning journal entry with your thoughts, reflections and ideas of how to achieve these goals.

MEASURING INTEGRAL ECOLOGY IN THE SPIRIT OF LAUDATO SI': (Laudato Si' Goals - LSGs)

1. Response to the *Cry of the Earth* (greater use of clean renewable energy and reducing fossil fuels in order to achieve carbon neutrality, efforts to protect and promote biodiversity, guaranteeing access to clean water for all, etc.)
2. Response to the *Cry of the Poor* (defence of human life from conception to death and all forms of life on Earth, with special attention to vulnerable groups such as indigenous communities, migrants, children at risk through slavery, etc.)
3. Ecological *Economics* (sustainable production, Fair-trade, ethical consumption, ethical investments, divestment from fossil fuels and any economic activity harmful to the planet and the people, investment in renewable energy, etc.)
4. Adoption of *Simple Lifestyles* (sobriety in the use of resources and energy, avoid single-use plastic, adopt a more plant-based diet and reduce meat consumption, greater use of public transport and avoid polluting modes of transportation, etc.)
5. Ecological *Education* (re-think and re-design educational curricula and educational institution reform in the spirit of integral ecology to create ecological awareness and action, promoting the ecological vocation of young people, teachers and leaders of education etc.)
6. Ecological *Spirituality* (recover a religious vision of God's creation, encourage greater contact with the natural world in a spirit of wonder, praise, joy and gratitude, promote creation-centred liturgical celebrations, develop ecological catechesis, prayer, retreats, formation, etc.)
7. Emphasis on *Community involvement and participatory action* to care for creation at the local, regional, national and international levels (promote advocacy and people's campaigns, encourage rootedness in local territory and neighbourhood ecosystems, etc.)

Professional Learning Activity

The motivation to be Laudato Si' Schools and Laudato Si' People comes from our response to our love of God, our love of our neighbour and our desire to protect God's creation. In order to do this we work to tackle poverty, inequality, injustice and put in place measures to ensure others have what they need to live. Teaching our children how they can be part of this new culture is a natural expression of our Catholic ethos and our faith & learning.

People of faith are not alone in trying to make the world a better place. In 2015, the same year as Pope Francis shared Laudato Si' with the world, the United Nations issued a set of 17 goals, known as the sustainable development goals (SDG) aiming to create a better world by 2030, by ending poverty, fighting inequality and addressing the urgency of climate change. In July 2015 the First Minister committed Scotland to the global goals saying:

"The UN Global Goals offer a vision of the world that I believe people in Scotland share.

The national and international dimensions to poverty and inequality are interlinked. Scotland cannot act with credibility overseas, if we are blind to inequality here at home. And our ambitions for a fairer Scotland are undermined, without global action to tackle poverty, promote prosperity and to tackle climate change."

Nicola Sturgeon – NIDOS conference, November 2015

In our Catholic schools we know that, for many people, the starting point for action in this area is not the same as ours, it is not a response to living their faith. However, we appreciate that while the motivation may be different, the outcomes of working together on joint goals can be great.

Look at the learning that you are undertaking with your pupils when using the 7 Laudato Si' Goals, the quotes from Scripture and Laudato Si'. Think about how each of the 17 SDGs fit in with these quotes. Match the SDGs to one or more of the Laudato Si' Goals or quotes.

Professional Learning Activity:

Match the SDGs to one or more of the Laudato Si' Goals



LEARN - PRAY - ACT 2

Professional Learning Activity:

Match each SDGs to one or more of the Scripture Quotes

REVELATION 7:9

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

GALATIANS 6: 9&10

9 So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. 10 So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

LEVITICUS 19: 9-10

When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. 10 You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the alien: I am the LORD your God.

ISAIAH 1:17

learn to do good;
seek justice,
rescue the oppressed,
defend the orphan,
plead for the widow.

LUKE 3:10-11

And the crowds asked him, 'What then should we do?' 11 In reply he said to them, 'Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.'

JOHN 6:11-12

Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. 12 When they were satisfied, he told his disciples, 'Gather up the fragments left over, so that nothing may be lost.'

PROVERBS 22:16

Oppressing the poor in order to enrich oneself,
and giving to the rich, will lead only to loss.

1JOHN 3:17

¹⁷ How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

PSALM 8: 5-8

Yet you have made human beings a little lower than God,^[b]
and crowned them with glory and honour.

⁶ You have given them dominion over the works of your hands;
you have put all things under their feet,

⁷ all sheep and oxen,
and also the beasts of the field,

⁸ the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas

PROVERBS 31: 8-9

Speak out for those who cannot speak,
for the rights of all the destitute.^[a]

⁹ Speak out, judge righteously,
defend the rights of the poor and needy.

MATTHEW 25: 35-40

³⁵ for 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, ³⁶ 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." ³⁷ Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?" ⁴⁰ And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family,^[a] you did it to me."

DEUTERONOMY 10: 17-18

¹⁷ For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, ¹⁸ who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing.

JOB 12: 7-10

- ⁷ But ask the animals, and they will teach you;
the birds of the air, and they will tell you;
⁸ ask the plants of the earth,[a] and they will teach you;
and the fish of the sea will declare to you.
⁹ Who among all these does not know
that the hand of the LORD has done this?
¹⁰ In his hand is the life of every living thing
and the breath of every human being.

GENESIS 1: 28

God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'

1JOHN 3: 1&2

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him.
² Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.

LUKE 12: 32

'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

Professional Learning Activity:

Match the SDGs to one or more of the Laudato Si' Quotes



1. What kind of world do we want to leave to those who come after us, to children who are growing up now? (#160)
2. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian life. (#217)
3. There are not two crises, one environmental and one social, but one complex crisis. The solution means we have to combat poverty, restore dignity to the excluded and protect nature (#139)
4. [We need to ask] questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor. (#49)
5. Christians "realize that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith." (#64).
6. ...the teachings of the Gospel have direct consequences for our way of thinking, feeling and living...spirituality can motivate us to a more passionate concern for the protection of our world. (#216)
7. The current global situation has become a "seedbed for collective selfishness." When people become self-centred their greed increases. The emptier a person's heart is, the more he or she needs things to buy, own and consume. (#204)
8. "Purchasing is always a moral – and not simply economic – act." This shows us the great need for a sense of social responsibility on the part of consumers. (#206)
9. Many things have to change course, but it is we human beings above all who need to change. (#202) All is not lost. Human beings... are also capable of rising above themselves, choosing again what is good, and making a new start... (#205)
10. Along with the importance of little everyday gestures, social love moves us to create larger strategies to stop environmental poverty and to encourage a "culture of care" which permeates all of society. (#231)
11. Access to safe drinkable water is a basic and universal human right. (#29)
12. If we are truly concerned to develop an ecology capable of remedying the damage we have done, no branch of the sciences and no form of wisdom can be left out, and that includes religion and the language particular to it. (#63)



Related Quotes from the Saints and other Church Teaching:

“

“Can we remain indifferent before the problems associated with such realities as climate change ...? Humanity needs a profound cultural renewal; it needs to rediscover those values which can serve as the solid basis for building a brighter future for all. Our present crises – be they economic, food-related, environmental or social – are ultimately also moral crises, and all of them are interrelated. They require us to rethink the path which we are travelling together.”

Pope Emeritus Benedict XVI, *If You Want to Cultivate Peace, Protect Creation* - 2010 World Day of Peace Message, nos. 4, 5.

“The gradual depletion of the ozone layer and the related 'greenhouse effect' has now reached crisis proportions as a consequence of industrial growth, massive urban concentrations and vastly increased energy needs ... When the ecological crisis is set within the broader context of the search for peace within society, we can understand better the importance of giving attention to what the earth and its atmosphere are telling us: namely, that there is an order in the universe which must be respected, and that the human person, endowed with the capability of choosing freely, has a grave responsibility to preserve this order for the well-being of future generations. I wish to repeat that the ecological crisis is a moral issue.”

Saint John Paul II, *Peace with God the Creator, Peace with All Creation* - 1990 World Day of Peace Message, nos. 6, 9.

“Man alone among the animal creation is endowed with reason – it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time.”

Pope Leo XIII, *Encyclical Rerum Novarum*, 6

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Related Quotes from the Saints and other Church Teaching:

“

“It is He, beneficent Nature, Goodness without measure, a worthy object of love for all beings endowed with reason, the beauty the most to be desired, the origin of all that exists, the source of life, intellectual light, impenetrable wisdom, it is He who 'in the beginning created heaven and earth.'”

St. Basil the Great, Homily in Hexaemeron 1, 2

“Glance at the sun. See the moon and the stars. Gaze at the beauty of earth’s greenings. Now, think. What delight God gives to humankind with all these things...All nature is at the disposal of humankind. We are to work with it. For without we cannot survive.”

St. Hildegard of Bingen

“If you have men who will exclude any of God’s creatures from the shelter of compassion and pity, you will have men who will deal likewise with their fellow men.”

St. Francis of Assisi

“Throughout the entire creation, the wisdom of God shines forth from Him and in Him, as in a mirror containing the beauty of all forms and lights and as in a book in which all things are written according to the deep secrets of God...Truly, whoever reads this book will find life and will draw salvation from the Lord.”

St. Bonaventure

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LEARN - PRAY - ACT

