

# **The Diocese of Motherwell**

**Religious Education**

**(Secondary)**

**in the**

**Diocese of Motherwell**

**Guidelines for Catholic Secondary**

**Schools: 2005 Edition**



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**Religious Education (Secondary)**  
**in the**  
**Diocese of Motherwell**

**Purpose of Document**

The purpose of this document is to outline the context in which Religious Education takes place within Catholic Secondary Schools in the Diocese of Motherwell.

To this end, an attempt is made in the document to describe the differing roles and responsibilities of those involved in Religious Education at Secondary level in the Diocese.

All comments / suggestions relating to this document will be warmly received. They should be addressed in the first instance to:

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## **Religious Education in the Catholic School**

By law Religious Education must be provided in every school in Scotland. In recent years it has been seen as one of the core subject areas in the curriculum offered to all pupils in Scottish schools.

Within a Catholic school, however, Religious Education has a very special place in the curriculum. The aim of the Catholic school is “to develop the full potential of all children, leading to their life-long activities being guided by the Spirit and presence of Christ, in the service of God and of others” (‘The Catholic School in Scotland’: Catholic Education Commission, 2001). Such an aim requires the commitment of staff in all subjects if it is to be achieved. Teachers of Religious Education, however, make a unique contribution to the aim of the Catholic school since Religious Education endeavours to foster in students both a personal relationship with God and a commitment to the Christian values of love and service to others which are at the heart of the Christian message and mission of the school.

Those concerned with the Religious Education of students in a Catholic school - particularly parents, local parish communities and teachers - need to be aware of and give adequate recognition to the nature of Catholic Religious Education. It is important that they understand what can be achieved in the Religious Education classroom, and what is more easily achieved in the home and / or parish setting. This is especially relevant today when so many students are from a non-practising Catholic background.

There will be an on-going need, therefore, for school authorities to work in partnership with parents and parishes in providing opportunities for free flow of information and discussion regarding the nature of Religious Education in the Catholic school.

The following description of roles and responsibilities is designed to assist in facilitating such initiatives.

## **Roles and Responsibilities**

### ***a) The Bishop***

In each Diocese the Bishop is responsible for the content of Religious Education. As the principal catechist in communion with the Pope and his brother bishops, each local bishop is mandated to ensure that the core elements of the Christian faith are made accessible to young people in a planned and coherent way.

These core elements of faith relate to the ways in which God the Father reveals to us His love and invites us to respond. The principal sources of God's self-revelation are contained in Sacred Scripture, Church teachings, Sacred Liturgy and in the witness of those who both today and throughout the history of the Church have lived out Christian values in their everyday experience.

It is the Bishop's responsibility to ensure that Religious Education programmes (at all levels - both parish and school) make adequate and appropriate reference to Sacred Scripture, Church teachings, Sacred Liturgy and lived witness to Christian faith. In determining what is adequate and appropriate, consideration is given to the social and cultural environment in which students are growing up and to their age and emotional and psychological development. This is particularly important in Catholic Religious Education which is not simply a matter of passing on facts about Catholic faith, but about communicating to students in a relevant and stimulating way Jesus' message of "Good News" and inviting them to respond in faith.

### **Chaplaincy:**

It is the responsibility of the Bishop to appoint School Chaplains to provide spiritual and pastoral support to the school community. The Chaplain will ordinarily be a local Parish Priest or Assistant Priest, and the appointment of a part-time nature, given the other demands of parish life. Currently the norm is for Chaplains to commit themselves to be present in school for a minimum of two days per week, precise details being a matter for discussion with the Head Teacher.

It is important to realise that the Chaplain's appointment does not indicate any responsibility for Religious Education as a classroom subject. However, since Religious Education in the Catholic school is faith-based, the Chaplain and Religious Education teachers share a common concern for the students' faith development. It is common, therefore, for liaison to take place on a regular basis regarding ways in which the Chaplain can support the work of the Religious Education Department. Examples of such co-operation include:

- preparing and celebrating class liturgies such as Mass, Penitential Services
- organising a programme of retreats
  
- giving a short presentation on a topic or sharing experience with a class / groups of pupils e.g. on the topic of the Sacrament of the Sick

- contributing to staff development e.g. in relation to Church teaching and practice.

With regard to the wider aspects of Chaplaincy (e.g. liturgical / sacramental celebration, pastoral support) it is recommended that the Chaplain work collaboratively with other members of a Chaplaincy Team in Secondary Schools. The formation of such a team gives opportunities for others in the school community to exercise ministry e.g. as a Eucharistic Minister or having responsibility for charity work. Many schools currently have such teams working in a particular area e.g. Liturgical Teams.

It will be as a result of discussion at individual school level that decisions about membership of Chaplaincy Teams will be reached. It is recommended, however, that membership of the Chaplaincy Team should be representative of the whole school community. It will be especially important that the Senior Management Team is represented. Moreover, while it would be appropriate for the Religious Education Department to be represented on the team, it would be detrimental to the whole-school ethos if only members of the Religious Education Department were responsible for assisting with Chaplaincy duties.

The following documents provide information relating to Chaplaincy in the Diocese of Motherwell:

- *“An Approach to School Chaplaincy”, Diocese of Motherwell, 1988*
- *“The Priest as School Chaplain”, Diocese of Motherwell, 1998*
- *“A Handbook for High School Chaplains”, Diocese of Motherwell, 2003.*

## **Roles and Responsibilities**

### ***b) Diocesan Religious Education Advisers***

In the Diocese of Motherwell the Bishop has established a Religious Education Office and has appointed two Religious Education Advisers, one at Primary level and one for Secondary Schools.

The Religious Education Advisers work on behalf of the Bishop by providing support to all involved in Religious Education so that in programmes of Religious Education:

- adequate and appropriate reference is made to Sacred Scripture, Church Tradition and teachings, Sacred Liturgy and lived witness to Christian faith
- appropriate methodologies are used in Religious Education with a view to ensuring the relevance of the Christian message to the lives of participants

The main ways in which Diocesan Religious Education Advisers undertake to provide such support are outlined in the Religious Education Office Mission Statement as follows:

*The Religious Education Office aims to:*

- *be of service to all those involved in Catholic Education in the Diocese of Motherwell*
- *advise, support and represent the Bishop in matters relating to Religious Education*
- *support the work of Religious Education by the provision of appropriate forms of staff development, including In-Service Training*
- *offer advice and leadership in relation to the acquisition and development of appropriate resources for Religious Education*
- *liaise with Chaplains in relation to their work of service to the school community*
- *liaise with other bodies involved in Catholic Education in Scotland*

Each year the Secondary Religious Education Adviser publishes and sends to schools a catalogue of diocesan Religious Education In-service Courses. These courses are of both the "call-out" and "in school" type. In addition, the Adviser will be happy to visit schools to meet groups of individuals at any time. The Religious Education Adviser can be contacted on 01698 252447 or e-mail: [recentre@rcdom.org.uk](mailto:recentre@rcdom.org.uk).

## **Roles and Responsibilities**

### ***c) Head Teachers***

In all schools, the Head Teacher is responsible for the effective implementation of all elements of the curriculum, including Religious Education. In a Catholic school, however, the Headteacher has a special responsibility in view of his/her role as “chief catechist, the leader in Christian spirituality, moulding the pupils and supporting the staff” (Cardinal Winning: Foundations – Education Week Lecture, 2000).

In reference to the Head Teacher’s role it is appropriate to distinguish between, on the one hand, the wider aspects of faith development nurtured by the ethos and quality of relationships throughout the Catholic school and what is legally referred to as Religious Observance; and, on the other hand, the more specific age and stage-related Religious Education teaching undertaken in class. Head Teachers are ultimately responsible for both aspects, but will normally delegate responsibility for the latter (everyday teaching) to a particular teacher. In most cases this teacher will be a Principal Teacher or Coordinator of Religious Education.

It is the responsibility of the Head Teacher to ensure that a proper share of resources is allocated to Religious Education i.e. personnel, time, accommodation, equipment and finance. In relation to time allocation, it should be noted that the Catholic Education Commission (Scotland), based on the principle of “use and wont”, recommends that two hours per week be allocated to formal Religious Education.

It is also the Head Teacher’s responsibility to monitor the effectiveness of the work of the Religious Education Principal / Coordinator and of other members of the Religious Education Department. This will normally be achieved through self-evaluation procedures established at school level based on the process of development planning. As part of this process it will be appropriate that specific performance indicators, relevant to Religious Education in the Catholic school, be identified and incorporated into monitoring procedures. These performance indicators will be of assistance also to Religious Education staff in the preparation of departmental Standard and Quality reports.

Once per year Head Teachers are asked to provide for the Diocesan Religious Education Office details relating to the nature of the school and the school’s Religious Education programme. This is achieved by means of completion of the *Diocesan Pastoral Analysis Form*. The process enables the Religious Education Adviser (Secondary) to report to the Bishop regarding trends and developments in Religious Education at a diocesan level. It also provides the opportunity for schools to raise issues of concern. In this regard, good communication between Head Teachers and diocesan authorities is critical in ensuring effective support for Religious Education.



## **Roles and Responsibilities**

### ***d) Principal Teachers / Coordinators of Religious Education***

It is the responsibility of the Principal Teacher or Coordinator of Religious Education to ensure that the classroom teaching of Religious Education is undertaken effectively in accordance with national, local authority and diocesan guidelines.

It should be noted that the wider aspects of faith formation mentioned above relate to the whole school and therefore are not the responsibility only of the Principal Teacher / Coordinator of Religious Education. For instance, a School Mission or Caring Church Week requires to be a whole-school initiative, and not solely the responsibility of the Religious Education Department. However, Religious Education in a Catholic school is faith-based and, hence, it is the responsibility of the Principal Teacher / Coordinator to liaise with the Head Teacher and others involved in whole-school faith formation in the interests of the over-all development of students. Currently it is good practice in many schools that the Principal Teacher / Coordinator of Religious Education (or a member of the Religious Education Department) is a member of the school's Faith & Learning / Ethos Committee and Chaplaincy Team.

In relation to classroom Religious Education teaching the Principal Teacher / Coordinator has the responsibility to ensure that the content of Religious Education reflects that which the Bishop recommends. In some dioceses and in all Primary schools throughout Scotland this entails use of mandatory pupil texts. In the Diocese of Motherwell this has been relaxed somewhat in recent times to enable Secondary schools to purchase or develop a range of texts, with the Diocesan Adviser giving advice as to which are most appropriate. It must be recognised, however, that Principal Teachers and Coordinators of Religious Education still have the responsibility to ensure that texts are suitable for implementing the content recommended by the Bishop, namely that outlined in the following documents:

- *S1-4: S1-S4 National Syllabus - Revised; 1992/5; Catholic Education Commission Scotland*
- *S1-2: 5-14 Religious Education: Roman Catholic Schools; 1994; SOED / Catholic Education Commission Scotland; Religious Education 5-14 Roman Catholic Schools: Secondary; 2003; LTS / Catholic Education Commission Scotland*
- *S5-6: A Framework for S5/6 Religious Education; 1998; Catholic Education Commission Scotland; Draft Programme for S5 and S6; 2001; Diocese of Motherwell.*

With regard to the above documents, the following should be noted:

- the *5-14* documents make reference to the *National Syllabus* and should be used in conjunction with it

- these documents make reference to other World Religions and to Personal Search. When addressing these areas, teachers should be guided by the rationales given in the appropriate documents.

It is the responsibility of the Principal Teacher / Coordinator not only to purchase and / or facilitate the development of appropriate texts, but also to ensure that the recommended content is being made accessible to students in all Religious Education classes in an appropriate way. This will result in the Principal Teacher / Coordinator, in conjunction with the Head Teacher and other members of the Senior Management Team, having a significant responsibility not only for staff development, but also for effective monitoring of learning and teaching. Considerable liaison will be necessary between the Principal Teacher / Coordinator and the Head Teacher and other members of the Senior Management Team to ensure that the appropriate staff development and monitoring procedures are implemented.

It is recognised that in all schools throughout the Diocese Religious Education is undertaken by many so-called 'generalist' teachers who act as part of an extended Religious Education team. It is recommended that Head Teachers recognise the added responsibility this brings for Principal Teachers / Coordinators and ensure that they are supported in the facilitation of both staff development and monitoring procedures. Ways in which this might take place are as follows:

- *staff development:* making time available for regular meetings of Religious Education teachers e.g. on INSET Days; facilitating co-operative teaching arrangements for Principal Teachers / Coordinators
- *monitoring procedures:* ensuring members of the Senior Management Team visit Religious Education classes on a regular basis; implementing procedures whereby members of the extended team regularly provide evidence of learning and teaching.

(Note: Efforts to support Principal Teachers / Coordinators in these areas will be enhanced in situations where members of senior management are themselves participating fully as members of the extended R.E. team.)

### **Religious Studies:**

In some Catholic schools Religious Studies courses (Standard / Higher Grade and Higher Still) are offered as an option to students. This is to be encouraged, but only as an option in addition to normal 'core' Religious Education. This is in recognition of the fact that the Rationale for Standard and Higher Grade courses is non-denominational and does not reflect the faith-based stance of Catholic Religious Education.

In recent years the Catholic Education Commission (Scotland) has authorised the limited use of nationally certificated units of study in 'core' Religious Education at S5/6 level (three selected Higher Still Religious, Moral and Philosophical Studies at Intermediate 1 and 2 level). The Diocese of Motherwell supports the authorised use of these units of study. Schools wishing to make use of these units in Core Religious Education should make reference to the conditions outlined in the relevant Catholic Education Commission (Scotland) documents, namely:

- *A Framework for S5/6 Religious Education; 1998; CEC*
- *Draft Programme for S5 and S6; 2001; Diocese of Motherwell.*

Any school wishing to use any nationally certificated unit of study in years S3/4 or to use units other than the three indicated above in years 5/6 is required to obtain permission from the diocesan authorities - normally via the Secondary R.E. Adviser - prior to starting the course.

## **Roles and Responsibilities**

### ***e) The Extended Religious Education Team***

The members of the extended Religious Education team assist the Principal Teacher / Coordinator in the delivery of Religious Education in the classroom. The team will normally consist mainly of 'generalist' teachers of Religious Education, but in most cases will also involve at least one other 'specialist' teacher in addition to the Principal Teacher. Generalist teachers will have the Catholic Certificate in Religious Education, normally administered and awarded by the Faculty of Education at Glasgow University; specialist teachers will have obtained a specialist Teaching Qualification in Religious Education, recognised as such by the General Teaching Council for Scotland.

(Note: Teachers require one of these two professional qualifications to teach Religious Education in a Catholic school in Scotland.)

Members of the extended Religious Education team constitute a vital and valued resource in ensuring that Religious Education is a stimulating and rewarding experience for students of all ages.

Within a Catholic school Religious Education teachers do not only teach and facilitate learning; they also act as witnesses to faith. As such, they are challenged to live out in their own lives the values and truths contained in the content of the Religious Education programme. Hence, teachers of Religious Education, including supply teachers and those covering for absent staff, should be practising Catholics.

Religious Education teachers have the same responsibility for learning and teaching as teachers in other subjects. Hence, the normal pattern of planning, teaching, recording, reporting and evaluation should be evident in Religious Education. Students have a right to high quality learning and teaching in all curricular areas; as a core subject Religious Education is no exception.

It is recognised that in all schools the delivery of Religious Education is facilitated by the involvement of generalist teachers. As indicated above, special arrangements will need to be in place to provide sufficient support and staff development to ensure the highest possible quality of learning and teaching.

## **Roles and Responsibilities**

### ***f) Local Authorities***

The local authority Councils in which diocesan Secondary Schools are located are North Lanarkshire (8 schools \*) and South Lanarkshire (4 schools). It is the responsibility of local authorities to ensure that all relevant aspects of educational legislation and curricular guidance are implemented in schools within the authority. Religious Education (more commonly referred to as Religious and Moral Education, mainly in the non-denominational sector) comes within this remit.

[ \* Not all North Lanarkshire schools are in Motherwell Diocese. Those in the Cumbernauld area (2 Secondaries) are in the Archdiocese of Glasgow]

It is the role of the local authority, therefore, to make available to schools sufficient resources to ensure that the quality of Religious Education is universally high. In this regard, two particular aspects are note-worthy, namely the employment of teachers and the provision of appropriate staff development.

It is local authorities, not the Diocese, who employ teachers, including Religious Education staff. For teacher appointments the Church exercises the legal right of Approval as to 'belief and character' [Education (Scotland) Act 1980] and so liaison will take place between school, local authority and Diocese prior to appointments. This liaison will not extend beyond the Approval procedures e.g. Diocesan Advisers will not be involved in appointments of Principal Teachers of Religious Education. The only occasion when a diocesan representative may be involved in appointments would be when the Church representative on the relevant School Board is included on an interviewing panel - a situation which rarely if ever arises for Religious Education appointments.

With regard to staff development, local authorities provide opportunities for Religious Education staff to be supported in a variety of ways. Principal among these are the allocation to schools of sufficient funds to facilitate appropriate forms of personal and professional development; and the designation of a member of staff at Education headquarters (usually an Adviser / Quality Development Officer) to organise and manage a range of support mechanisms e.g. the provision of In-Service Training events. The Diocese welcomes these measures and encourages Religious Education staff to take advantage of the opportunities provided.

It should be noted, finally, that Religious Education in Catholic schools, being denominational in nature, is significantly different from Religious and Moral Education in non-denominational schools. Diocesan and local authority staff recognise these differences, but are jointly concerned to ensure that the experience of young people in Religious Education, denominational or non-denominational, is both educationally valid and personally meaningful and relevant.

## **Roles and Responsibilities**

### ***g) Parents***

Catholic schools exist because of the wish of parents to have their children educated within a Catholic Christian context. Parents, therefore, are central to Catholic education. They are the first educators of their children; others in the school community - teachers and non-teaching staff - undertake their duties and responsibilities in partnership with parents.

In Religious Education parents have a particular role to play. For the majority of parents the task of educating and nurturing their children in the faith began with the Baptism of their children as infants. It was continued in the Catholic Primary School through the elements of the 'Alive-O' (Veritas) Religious Education programme. Parental involvement is essential to this programme, particularly in relation to sacramental preparation for first reception of the sacraments of Reconciliation, Eucharist and Confirmation. These celebrations are undertaken also in collaboration with local parish communities.

As students enter Secondary School the active involvement of parents and the maintenance of links with parishes is vital to the success of Catholic Religious Education. While it is recognised that no celebration of first reception of sacraments will take place at Secondary level, nevertheless the rights of parents to be consulted and informed about - and actively involved in - the Religious Education of their children are to be respected; and initiatives designed to relate to local parishes and communities (e.g. through liturgical celebrations and community service) is to be encouraged. Parents can fulfil their role in their children's Religious Education in the following ways:

- knowing what is taught in school and discussing topics with their children at home
- encouraging family prayer
- encouraging active participation of their children in the parish community by word and example
- recognising that their children need to come to a personal adult response to God in faith, thus encouraging them to reflect on the meaning of Jesus' life, death and resurrection for themselves in their everyday experience
- showing a real interest in the achievement and participation of their children in Religious Education e.g. by praising their children for their efforts in Religious Education, by attending Parents' Evenings and class / school liturgical celebrations.

Staff in schools, especially Religious Education staff, are encouraged to cooperate in the active involvement of parents in Religious Education by facilitating such initiatives as are outlined above. In this regard, meetings of Parent Teachers' Associations and School Boards provide important forums for regular discussion of and support for Religious Education in the Catholic school.

## **Roles and Responsibilities**

### ***h) Parishes***

While it is recognised that parish communities have no direct responsibility for Religious Education in school, the active involvement of representatives from parish communities, both lay and clerical, can add to the quality of experience for students and enable them to gain role models on their journey of faith. Hence, such involvement is to be greatly encouraged.

At a wider level, it is acknowledged that many students do not practice their faith on a regular basis. Accordingly, they will have little or no contact with their local parish. For these students especially there is a need today, both at school and at parish level, for a renewed process of evangelisation (the sowing of the seed of the gospel message), aimed at giving young people experiences of God in their lives which are relevant and personally meaningful. However, there are also students who are practising their faith and for whom catechesis (a deepening of an existing faith) is necessary. Liaison will be necessary between schools and local parishes in order to ensure maximum support for initiatives designed to facilitate evangelisation and catechesis either at school or parish level.

## **Roles and Responsibilities**

### ***i) Students***

Religious Education is a core subject in all schools in Scotland. It provides opportunities for students to study and reflect upon aspects of religion and faith and so clarify their own values and beliefs in life. In the Catholic school this process takes place within the context of Catholic belief where the possibility of developing a personal faith in God is proposed to students. The fact that such a possibility is proposed, but not imposed, indicates that Religious Education in the Catholic school is a two-way process, essentially a dialogue between teacher and student.

In this dialogue the contribution of the student is vital. “Our young people are not only the focus for support provided by the partnership of home, school and parish: they are active participants in their own journey of faith” (‘The Catholic School in Scotland’: Catholic Education Commission, 2001). Hence, students should be encouraged:

- to take ownership of their involvement in Religious Education rather than see it as something imposed by others, parents, teachers or clergy
- to realise that the more they contribute to the dialogue, the more they will benefit, whether they are practising Catholics or not.

This will be true in the Religious Education class; but also in relation to aspects of Religious Observance, particularly religious Assemblies and liturgical and sacramental celebrations. With sensitivity and respect teachers should make every effort to involve all students, including those who are not Catholic or are non-practising, in both the preparation and celebration of such events.



## Appendix

### **Guidelines for the Acquisition of Resources for Use in Religious Education Classes in Catholic Schools and for Related Curriculum Development**

The aim of this appendix is to:

- give advice to schools in relation to the acquisition of suitable resources for Religious Education in Catholic Schools
- provide guidelines for teachers undertaking curriculum development in Religious Education in Catholic Schools.

#### ***A. The Acquisition of Resources:***

Materials for Secondary students are available for purchase from the Diocesan Religious Education Centre. Lists of resources are regularly published and materials can be obtained by contacting the centre (01698 252447 / e-mail: wliston@rcdom.org.uk). It is recognised, however, that today there are many texts and other types of resources (videos etc.) which are available for purchase from a variety of sources for use in Religious Education. The majority of these materials are not intended primarily for use in Catholic Schools, but nevertheless, if used appropriately, may be of benefit in Catholic Religious Education. However, a critical approach to acquisition of such materials is necessary to ensure appropriate learning and teaching in the Catholic School.

The following checklist and questions are designed to indicate the principles which should govern the acquisition of resources for use in the Catholic School:

- ***check the author(s) / producer(s)***

It is important to check whether the text has been written by a Catholic writer(s) for use in a faith setting. If the author is not a Catholic, the intended readership is probably wider than Catholic students (though it is not unknown for a non-Catholic to write with Catholic schools in mind). It will be important to note whether the resource has a single author / producer or has been put together by a team; and whether the resource has been developed in close collaboration with schools:

- does the resource have an Imprimatur and/or a Nihil Obstat or not?
- is it designed to fulfil a need in the Catholic community or does it merely hope to reach the widest possible audience?

- ***check the sources of information in the resource***

For all materials without an Imprimatur and/or a Nihil Obstat, especially those which are not specifically Catholic, there will be a need to check that the information contained is accurate, especially in what is stated about the Church or Catholic beliefs. Where appropriate, references to Church documents should be checked to ensure accuracy and correct interpretation:

- are the statements regarding Church belief or teaching backed up by appropriate and accurate references?
- does the interpretation given of scriptural passages reflect Church teaching e.g. does it avoid a purely fundamentalist approach?

- ***check the Rationale for use of the resource***

It is important to establish whether the Rationale portrays a confessional or a purely educational stance, i.e. indicates that the resource is designed to promote faith or not:

- does the resource promote a view of faith which is understood purely as knowing or does it include relating and doing; and does it encourage an individual and / or a community response in faith?
- how is revelation understood e.g. what view of God and his relationship with humankind is given; what interpretation is given of the person of Jesus and of the Paschal Mystery; what description is given of the Church?
- what is the view of Religious Education which is being promoted e.g. is it purely Religious Studies, Comparative Religions or faith-based R.E.?

- ***check relevance of the resource to the lives of the students***

Assessment of the extent to which the resource relates to students' life experience in meaningful ways is important:

- does the resource address the social situation in which the students are living and encourage dialogue about the meaning and relevance of the Christian message for their society and culture?
- does it encourage active involvement in issues of relevance?

- ***check the appropriateness of the language used and suggested activities***

It is important to judge whether language and activities are appropriate to the students' age and stage of development:

- does the resource use everyday, simple language?
- where doctrinal or scriptural terms are used, is an adequate explanation given?
- are the needs of all pupils catered for by appropriate differentiation e.g. by graded questions, extension exercises?
- do activities personally engage students both as a group and as individuals?

## *B. Curriculum Development:*

It is recognised that in recent years many teachers, particularly in Secondary Schools, have undertaken to develop new materials for use in Religious Education classes. The following guidelines are designed to indicate the principles which should govern such curriculum development in the Catholic School.

It is particularly important to:

- refer to existing national and diocesan documents relating to R.E. in the Catholic School, in particular:
  - *the “Alive-O” (Veritas) programme - used in all Catholic Primary Schools throughout Scotland;*
  - *“Religious Education 5-14: Roman Catholic Schools” (C.E.C. / S.O.E.D.) 1994;*
  - *“S1-S4 National Syllabus for Catholic Secondary Schools” (revised) (C.E.C.) 1992 / 5;*
  - *“A Framework for S5/6 Religious Education” (C.E.C.) 1998;*
  - *“Draft Programme for S5 and S6” (Diocese of Motherwell) 2001;*
  - *Religious Education 5-14 Roman Catholic Schools: Secondary (C.E.C. / L.T.S.) 2003*
  
- check the accuracy of proposed doctrinal and moral content

Reference should be made to appropriate sources, in particular the documents of Vatican II and related post-Conciliar documents, including “The Catechism of the Catholic Church”
  
- adhere to an appropriate pattern of curriculum development

Each Unit should contain a stated Aim; intended Learning Outcomes; proposals for appropriate learning and teaching activities, including, where appropriate, assessment procedures.

These elements should be consistent with the over-all Rationale for Religious Education in the Catholic School, i.e. should be clearly confessional, within a context of inviting students to respond to the self-revelation and call of God. In this context, it will be important that materials enable students to see the relevance of the Catholic Christian message to their everyday lives and thus to develop their faith. Activities should encourage students to reflect critically on their life experience in the light of the gospel and the Catholic Christian story.

Accordingly, an appropriate balance should be maintained between reflection on student experience, study of relevant age-related doctrinal, scriptural and liturgical content and opportunities for personal response e.g. through appropriate experience of prayer.