St. Augustine's Catholic Primary School

We try to follow Jesus by loving each other and caring for God's world.

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RE Curriculum Key Concepts (Lenses)

Knowledge lenses set out the object of study for pupils; they indicate what should be known by the end of each age phase. They are referred to as lenses, since they are the things we are looking at and they divide the content of the programme of study into four systematic subsections for the study of Catholicism and two additional lenses for the study of religions and worldviews, which together comprise the six knowledge lenses of hear, believe, celebrate, and live (the study of the Catholic religion), dialogue, and encounter (the study of other religions and worldviews).

Hear	Believe	Celebrate	Live	Dialogue	Encounter
The first knowledge lens is called 'Hear' and is an exemplification of Section One of Part One of the Catechism ('I Believe' – 'We Believe') that discusses the human capacity for God, Divine Revelation, and its transmission, Sacred Scripture, and the human response to God's invitation. It is called 'hear' because it focuses on the Word of God which we hear: the Word made flesh, Jesus Christ, a person in whom God is fully revealed, whom we know by faith and who is revealed to us through the Sacred Scriptures and the living tradition of the Church. The lived experience of faith in the Resurrection of Jesus Christ by the early Church precedes the writing down of the event in Sacred Scripture, thus the one source of revelation – the Word of God – is transmitted to us via the streams of sacred tradition and Sacred Scripture	The second knowledge lens is called 'Believe' and is an exemplification of Section Two of Part One of the Catechism ('The profession of the Christian faith') that deals with the contents of the Creed. It is called 'believe' because it focuses on the content of the Church's own profession of faith, and the structural elements of the programme of study. She believes, professes, defines, and teaches. In this lens we look at those doctrines that constitute our faith: trinity, incarnation, the Holy Spirit, the communion of saints, the role of the Blessed Virgin Mary, and salvation and eternal life. Previous directories treated 'Church' as a separate subsection of the programme of study (as they were following the pattern set by the four Constitutions of the Second Vatican Council). However, in this directory, 'Church' is part of this lens, as it is part of the section of the Catechism that is being exemplified, as an exploration of professing belief in a communion of saints and in 'one, holy, Catholic and apostolic Church'.	The third knowledge lens is called 'Celebrate' and is an exemplification of Parts 2 (The celebration of the Christian Mystery) and 4 (Christian prayer) of the Catechism that deal with liturgy and prayer. It is called 'celebrate' because it deals with the liturgy in which the Church celebrates the Paschal mystery of Christ which accomplished the work of salvation. A study of Christian prayer is included in this lens because in the liturgy, all Christian prayer finds its source and goal. For the Church, prayer and liturgy are intimately connected. In this lens we look at prayer, liturgy, and sacrament, sacraments of initiation, the Eucharist, sacraments of healing, sacraments at the service of communion, and other liturgies and sacramentals	The fourth knowledge lens is called 'Live' and is an exemplification of Part 3 (Life in Christ) of the Catechism and the summary of Catholic social teaching found in the Compendium of the Social Doctrine of the Church that deals with the ways in which the disciples of Christ are called to be in the world. It is called 'live' because it focuses on the impact of faith on how Christians live. In this lens we look at the dignity of the human person; freedom, conscience, and virtue; law, grace, and sin; Catholic Social Teaching; and the relationship between faith and life as expressed in art, in culture, and in the lives of those who are exemplars of Christian living: the saints.	The first four lenses systematically set out what a study of Catholicism comprises. The two lenses called 'dialogue' and 'encounter' set out the requirements in relation to the teaching of other religions and worldviews. The first of these two lenses is called 'Dialogue' and is an exemplification of the Church's teaching on the relationship between Catholicism and other Christian traditions, between Catholicism and Judaism, between Catholicism and other religions, and between Catholicism and non-religious or atheistic worldviews. It is called 'dialogue' because it focuses on the importance of dialogue as the only authentic way of living faithfully in a pluralistic world: 'The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make. Dialogue is part of the Christian vocation, with its root 'in the mystery of God who in Jesus enters into intimate dialogue with humanity' and is The structural elements of the programme of study, motivated by the desire to love our neighbour.	In addition to understanding what the Church teaches about its relationship to other faiths, religions, and worldviews, pupils are also expected to engage in a discrete study of other faiths, religions, and worldviews, modelled on the concentric circles of Ecclesiam Suam outlined above. This is partly because of the Church's own commitment to dialogue, partly also because to love our neighbour is also to respect and esteem his or her culture, and finally because to enter into dialogue is a means of learning how to live peaceably with difference.