

Catechism Year 12

Course completion requirements 2026

Title of Assignment: Pilgrims of Hope-The Sacred Heart of Jesus and Our Call to Love



- Exam
- Internal Marks
- Assignment



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Introduction

The catechism year 12 course completion consists of

- 1) A written exam
- 2) An internal assessment based on attendance.
- 3) An Assignment

Details of the above components and the 2026 assignment brief are explained in this document.

1) Written Exam

The Year 12 students will have their written exam. Year 12 Teacher in consultation with the principal should meet their parish priest/director in person and finalize the date of written exam, mode of internal assessment and last date of submitting assignment.

The Written Exam will carry 60% of their marks.

The updated question bank and the centralized exam template will be available in the webpage of the Department of Catechesis in the eparchial website

<https://syromalabarcatechesis.au/year-12/>

Each parish is expected to frame their own Question Papers using this Question Bank. The class teacher and parish priest should ensure that the portions are covered, and the questions are from the Question Bank.

2) Internal Assessment

The Year 12 students will have an internal assessment carrying 10% Marks. For ensuring objectivity and clarity in the assessment, Percentage of attendance in the Syro Malabar Holy Qurbana in one's own parish and Catechism Class would be the internal score of the student.

2.1) Attendance

It is to be noted that a student needs to attain 70% attendance during the current academic year to get a year 12 course completion certificate.

3) Assignment

There will be one assignment as a part of final year assessment. This carries 30% of Marks. This involves making class presentation either individually or as a pair or as a group of four students. Only those who are involved in the presentation and complete the assignment will get this 30% marks. To get the graduation certificate at the end of the year, students need to take part in this assignment.



Year 12 Assignment 2026

"Pilgrims of Hope: The Sacred Heart and Our Call to Love"

Task:

The 2026 Year 12 assignment focuses on two key elements:

1. **Devotion to the Sacred Heart of Jesus (To be completed in June 2026)**
2. **Preparing a video on the fourth and last encyclical letter from Pope Francis; *Dilexit nos* (shortened as DN) ('He loved us') which is all about Jesus's Sacred Heart. (To be completed in or before December 2026)**

Methodology

1. Recite the Sacred Heart Rosary in your class & Pray the Consecration Prayer to the Sacred Heart of Jesus on any Sunday in June 2026.
2. Obtain a high-definition (HD) image of the Sacred Heart of Jesus (link for printing attached). Frame the image and have it blessed by your parish priest on a Sunday in June. Following the blessing, recite the Consecration Prayer.

<https://syromalabarcatechesis.au/wp-content/uploads/2025/06/sacred-heart-of-jesus.jpg>

3. A portion of Pope Francis's encyclical letter is provided below. Discuss the different headings in groups based on the points given. Based on it, present your notion on the Sacred Heart of Jesus and how we can make the world around us meek and humble.
4. Prepare a video presenting your insights on *Dilexit Nos*. **(3-5 minutes)** You may create the video individually or collaborate as a group.

(Video Criteria: Can be a spoken presentation or a creative video with images, narration, and reflections. Must be engaging, clear, and well-structured).

5. Submit your video to the Department of Catechesis for digital evangelization. Your Class Teacher and Principal will assist with submission

5. Please make sure a selected video is played at the whole Sunday school assembly.

Objective:

DN 211. Christ asks you never to be ashamed to tell others, with all due discretion and respect, about your friendship with Him. He asks that you dare to tell others how good and beautiful it is that you found Jesus. "Everyone who acknowledges me before others, I also will acknowledge before my Father in heaven" (Mt 10:32). For a heart that loves, this is not a duty but an irrepensible need: "Woe to me if I do not proclaim the Gospel!" (1 Cor 9:16). "Within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot" (Jer 20:9).



Guiding Principles:

1. Apparitions to St Margaret Mary Alacoque. Under the influence of this spirituality, St Margaret Mary Alacoque recounted the apparitions of Jesus at Paray-le-Monial, between the end of December 1673 and June 1675. The core of the message conveyed to us can be summed up in the words heard by St Margaret: "This is the heart that so loved human beings that it has spared nothing, even to emptying and consuming itself in order to show them its love."
2. "Dilexit nos," Pope Francis' fourth Encyclical, retraces the tradition and relevance of thought on "the human and divine love of the heart of Jesus Christ," calling for a renewal of authentic devotion to avoid forgetting the tenderness of faith, the joy of serving, and the fervour of mission.
3. Sacred Heart devotion is not magic or some automatic ticket to heaven; it is a sacred way for us to encounter the fullness of the Gospel, the good news of God's saving love poured out for us in Jesus Christ. As we steadily progress in our knowledge and communion with the Lord, we will fall ever more deeply in love with Jesus and live out that transforming and redemptive relationship in every detail of our lives. This devotion unites our minds, hearts and wills in one great act of oblation — a total gift of the self to the One who has first offered himself completely to and for us.

Title of Presentation:

"Pilgrims of Hope: The Sacred Heart and Our Call to Love"

Extracts from Pope Francis' Encyclical *Dilexit nos* (DN) - for reference and reflection

THIS IS THE HEART THAT HAS LOVED SO GREATLY

DN 48. Devotion to the heart of Christ is not the veneration of a single organ apart from the Person of Jesus. What we contemplate and adore is the whole Jesus Christ, the Son of God made man, represented by an image that accentuates his heart. That heart of flesh is seen as the privileged sign of the inmost being of the incarnate Son and his love, both divine and human. The heart of Jesus is "the natural sign and symbol of his boundless love".

WORSHIPING CHRIST

DN 49. It is essential to realize that our relationship to the Person of Jesus Christ is one of friendship and adoration, drawn by the love represented under the image of his heart. We venerate that image, yet our worship is directed solely to the living Christ, in his divinity and his complete humanity, so that we may be embraced by his human and divine love.

DN 50. Any act of love or worship of his heart is thus "really and truly given to Christ himself", [30] since it spontaneously refers to him and is "a symbol and a tender image of the infinite love of Jesus Christ". [31]



VENERATING HIS IMAGE

DN 52. While the image of Christ and his heart is not in itself an object of worship, neither is it simply one among many other possible images. It was not devised at a desk or designed by an artist; it is “no imaginary symbol, but a real symbol which represents the center, the source from which salvation flowed for all humanity”. [32]

DN 53. Universal human experience has made the image of the heart something unique. Indeed, throughout history and in different parts of the world, it has become a symbol of personal intimacy, affection, emotional attachment and capacity for love. Transcending all scientific explanations, a hand placed on the heart of a friend expresses special affection: when two people fall in love and draw close to one another, their hearts beat faster; when we are abandoned or deceived by someone we love, our hearts sink. So too, when we want to say something deeply personal, we often say that we are speaking “from the heart”. The language of poetry reflects the power of these experiences. In the course of history, the heart has taken on unique symbolic value that is more than merely conventional.

DN 54. It is understandable, then, that the Church has chosen the image of the heart to represent the human and divine love of Jesus Christ and the inmost core of his Person. Yet, while the depiction of a heart afire may be an eloquent symbol of the burning love of Jesus Christ, it is important that this heart not be represented apart from him. In this way, his summons to a personal relationship of encounter and dialogue will become all the more meaningful. [33] The venerable image portraying Christ holding out his loving heart also shows him looking directly at us, inviting us to encounter, dialogue and trust; it shows his strong hands capable of supporting us and his lips that speak personally to each of us.

DN 55. The image of the heart should lead us to contemplate Christ in all the beauty and richness of his humanity and divinity.

DN 56. Whatever aesthetic qualities we may ascribe to various portrayals of Christ’s heart when we pray before them, it is not the case that “something is sought from them or that blind trust is put in images as once was done by the Gentiles”. Rather, “through these images that we kiss, and before which we kneel and uncover our heads, we are adoring Christ”. [34]

DN 57. Certain of these representations may indeed strike us as tasteless and not particularly conducive to affection or prayer. Yet this is of little importance, since they are only invitations to prayer, and, to cite an Eastern proverb, we should not limit our gaze to the finger that points us to the moon. Whereas the Eucharist is a real presence to be worshiped, sacred images, albeit blessed, point beyond themselves, inviting us to lift our hearts and to unite them to the heart of the living Christ. The image we venerate thus serves as a summons to make room for an encounter with Christ, and to worship him in whatever way we wish to picture him. Standing before the image, we stand before Christ, and in his presence, “love pauses, contemplates mystery, and enjoys it in silence”. [35]

DN 58. At the same time, we must never forget that the image of the heart speaks to us of the flesh and of earthly realities. In this way, it points us to the God who wished to become one of us, a part of our history, and a companion on our earthly journey. A more abstract or stylized form of devotion would not necessarily be more faithful to the Gospel, for in this eloquent and tangible sign we see how God willed to reveal himself and to draw close to us.

DN 148. Devotion to the heart of Christ reappears in the spiritual journey of many saints, all quite different from each other; in every one of them, the devotion takes on new hues.



DN 149. A saintly missionary once said, “this divine heart, which let itself be pierced by an enemy’s lance in order to pour forth through that sacred wound the sacraments by which the Church was formed, has never ceased to love”.

THE DEVOTION OF CONSOLATION

DN 151. The wound in Christ’s side, the wellspring of living water, remains open in the risen body of the Saviour. The deep wound inflicted by the lance and the wounds of the crown of thorns that customarily appear in representations of the Sacred Heart are an inseparable part of this devotion, in which we contemplate the love of Christ who offered himself in sacrifice to the very end. The heart of the risen Lord preserves the signs of that complete self-surrender, which entailed intense suffering for our sake. It is natural, then, that the faithful should wish to respond not only to this immense outpouring of love, but also to the suffering that the Lord chose to endure for the sake of that love.

With Jesus on the cross

DN 152. It is fitting to recover one aspect of the spirituality that has accompanied devotion to the heart of Christ, namely, the interior desire to offer consolation to that heart. *Here*, I would like to concentrate on the desire often felt in the hearts of the faithful who lovingly contemplate the mystery of Christ’s passion and experience it as a mystery which is not only recollected but becomes present to us by grace, or better, allows us to be mystically present at the moment of our redemption. If we truly love the Lord, how could we not desire to console him?

DN 153. Pope Pius XI wished to ground this devotion in the realization that the mystery of our redemption by Christ’s passion transcends, by God’s grace, all boundaries of time and space. On the cross, Jesus offered himself for all sins, including those yet to be committed, including our own sins. In the same way, the acts we now offer for his consolation, also transcending time, touch his wounded heart. “If, because of our sins too, as yet in the future but already foreseen, the soul of Jesus became sorrowful unto death, it cannot be doubted that at the same time he derived some solace from our reparation, likewise foreseen, at the moment when ‘there appeared to him an angel from heaven’ (Lk 22:43), in order that his heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart, which is continually wounded by the sins of thankless men”.

DN 154. Meditation on Christ’s self-offering on the cross involves, something much more than mere remembrance... We can also add the recognition of our own sins, which Jesus took upon his bruised shoulders, and our inadequacy in the face of that timeless love, which is always infinitely greater.

DN 155. We may also question how we can pray to the Lord of life, risen from the dead and reign in glory, while at the same time comforting him in the midst of his sufferings. Here we need to realize that his risen heart preserves its wound as a constant memory, and that the working of grace makes possible an experience that is not restricted to a single moment of the past. In pondering this, we find ourselves invited to take a mystical path that transcends our mental limitations yet remains firmly grounded in the word of God. Pope Pius XI makes this clear: “How can these acts of reparation offer solace now, when Christ is already reigning in the beatitude of heaven? To this question, we may answer in the words of Saint Augustine, which are very apposite here – ‘Give me the one who loves, and he will understand what I say’. Anyone possessed of great love for God, and who looks back to the past, can dwell in meditation on Christ, and see him laboring for man, sorrowing, suffering the greatest hardships, ‘for us men and for our salvation’, well-nigh worn out with sadness, with anguish, nay ‘bruised for our sins’ (Is 53:5), and bringing us healing by those very bruises. The more faithfully



ponder all these things the more clearly, they see that the sins of mankind, whenever they were committed, were the reason why Christ was delivered up to death”.

DN 156. Those words of Pius XI merit serious consideration. When Scripture states that believers who fail to live in accordance with their faith “are crucifying again the Son of God” (Heb 6:6), or when Paul, offering his sufferings for the sake of others, says that, “in my flesh I am completing what is lacking in Christ’s afflictions” (Col 1:24), or again, when Christ in his passion prays not only for his disciples at that time, but also for “those who will believe in me through their word” (Jn 17:20), all these statements challenge our usual way of thinking. They show us that it is not possible to sever the past completely from the present, however difficult our minds find this to grasp.

DN 157.... The risen Lord, by the working of his grace, mysteriously unites us to his passion. The hearts of the faithful, who experience the joy of the resurrection, yet at the same time desire to share in the Lord’s passion, understand this. They desire to share in his sufferings by offering him the sufferings, the struggles, the disappointments and the fears that are part of their own lives. Nor do they experience this as isolated individuals, since their sufferings are also a participation in the suffering of the mystical Body of Christ, the holy pilgrim People of God, which shares in the passion of Christ in every time and place. The devotion of consolation, then, is in no way ahistorical or abstract; it becomes flesh and blood in the Church’s pilgrimage through history.

A LAMENT AND A REQUEST

DN 165. Beginning with his second great apparition to Saint Margaret Mary, Jesus spoke of the sadness he feels because his great love for humanity receives in exchange “nothing but ingratitude and indifference”, “coldness and contempt”. And this, he added, “is more grievous to me than all that I endured in my Passion”. [162]

DN 166. Jesus spoke of his thirst for love and revealed that his heart is not indifferent to the way we respond to that thirst. In his words, “I thirst, but with a thirst so ardent to be loved by men in the Most Blessed Sacrament, that this thirst consumes me; and I have not encountered anyone who makes an effort, according to my desire, to quench my thirst, giving back a return for my love”. [163] Jesus asks for love. Once the faithful heart realizes this, its spontaneous response is one of love, not a desire to multiply sacrifices or simply discharge a burdensome duty: “I received from my God excessive graces of his love, and I felt moved by the desire to respond to some of them and to respond with love for love”. [164] As my Predecessor Leo XIII pointed out, through the image of his Sacred Heart, the love of Christ “moves us to return love for love”.

EXTENDING CHRIST’S LOVE TO OUR BROTHERS AND SISTERS

Develop your thoughts based on the following points from the Encyclical letter.

DN 173-176 Being a fountain from which others can drink.

John 7:38 – “out of his heart shall flow rivers of living water” – which refer to those who, having drunk of Christ, put their faith in him. Our union with Christ is meant not only to satisfy our own thirst, but also to make us springs of living water for others.

DN 177-180

Fraternity and mysticism

179. The desire to bring the love of Jesus to others, his missionary outreach to the poorest and most forgotten of our world, led him to take as his emblem the words, “Iesus-Caritas”, with the symbol of



the heart of Christ surmounted by a cross. [183] Nor was this a light decision: “With all my strength I try to show and prove to these poor lost brethren that our religion is all charity, all fraternity, and that its emblem is a heart”.

DN 185-186

Mending wounded hearts

185. Nor is a merely outward reparation sufficient, either for our world or for the heart of Christ. If each of us considers his or her own sins and their effect on others, we will realize that repairing the harm done to this world also calls for a desire to mend wounded hearts where the deepest harm was done, and the hurt is most painful.

DN 186. A spirit of reparation “leads us to hope that every wound can be healed, however deep it may be. Complete reparation may at times seem impossible, such as when goods or loved ones are definitively lost, or when certain situations have become irremediable. Yet the intention to make amends, and to do so in a concrete way, is essential for the process of reconciliation and a return to peace of heart”.

DN 187-190

The beauty of asking forgiveness

DN 189. Asking forgiveness from our brothers and sisters, which demonstrates great nobility amid our human weakness. Asking forgiveness is a means of healing relationships, for it “re-opens dialogue and manifests the will to re-establish the bond of fraternal charity... It touches the heart of our brother or sister, brings consolation and inspires acceptance of the forgiveness requested. Even if the irreparable cannot be completely repaired, love can always be reborn, making the hurt bearable”.

DN 190. “Rather than feeling anger and scandal at the failings of our brothers and sisters, weeps for their sins. There occurs a sort of reversal, where the natural tendency to be indulgent with ourselves and inflexible with others is overturned and, by God’s grace, we become strict with ourselves and merciful towards others”.

Assessment Criteria:

Videos will be graded based on:

- Content Accuracy & Depth – Clear explanations with references to DN.
- Creativity & Engagement – Use of visuals, narration, or storytelling.
- Structure & Clarity – Logical organization and coherence.
- Personal Reflection – How the teachings apply to your own faith journey.

NOTE: it is recommended to avoid copyrighted resources. If you use any copyrighted materials (images, text, videos), provide the necessary references as a bibliography in the final slide of your video presentation. [You do not need in-text citations]

Submission Deadline for video: 31st December 2026

Resources:

<https://www.vatican.va/content/francesco/en/encyclicals/documents/20241024-enciclica-dilexit-nos.html>



Consent form

Parents complete the below consent form if the students are minors. Or alternatively use the sample consent form given below.

<https://forms.office.com/r/jzyWAqMaUH>

Sample Consent form

Student Name	Age	I, who have signed below, give consent to publish the year 12 assignment video on the Syro Malabar Church in which I appear as one of the participants.
Name of the Catechism Centre:		
Place:		
Class Teacher's name and Signature:		