

FACILITATOR GUIDE

Created for Respectful Relationships

Conversations for Catholic schools

Session 3: Life and Life to the Full – Jesus and Consent and Respectful Relationships Education

READY-TO-FACILITATE SCHOOL EDITION

Includes facilitator scripts, session plans, video access, staff activities, printable templates, safeguarding guidance and implementation tools.

In partnership with

Victorian Catholic Education Authority

ACU
AUSTRALIAN CATHOLIC UNIVERSITY

Purpose of this guide

This guide enables a school leader, formation leader, wellbeing leader, curriculum leader or nominated staff facilitator to deliver the complete five-session series without needing to design additional materials. It is intended to be practical, trauma-aware, grounded in Catholic mission, and adaptable to local school context.

CORE AIM

To build staff confidence and shared language for Consent and Respectful Relationships Education (CRRE), strengthen Catholic identity, and connect safeguarding, formation, student voice and everyday school culture.

What is included

- A complete run sheet for each staff session
- Opening and closing facilitator scripts
- Video links
- Personal reflection, small-group and whole-staff activities
- Printable worksheets and recording templates
- Trauma-aware participation and support guidance
- A school implementation pathway and action-planning tools
- Full video scripts for reference and accessibility

Series at a glance

Session	Title	Core question	Suggested time
1	Why Respectful Relationships Matter	Why is this central to Catholic education?	55–65 min
2	Being and Becoming Human Together	What does it mean to be human in relationship?	50–60 min
3	Life and Life to the Full	What do Jesus-inspired relationships look like?	55–65 min
4	Voice of the Child	Whose voice is heard, and whose is missing?	55–65 min
5	From Vision to Practice	What will we do differently in everyday practice?	60–75 min

Before you facilitate

Recommended facilitator

Choose a facilitator who can hold reflective conversation, maintain clear boundaries, respond calmly to discomfort and connect staff discussion to the school's established safeguarding, wellbeing and professional-learning processes. Co-facilitation is strongly recommended where the group is large or where sensitive discussion is anticipated.

Pre-series planning checklist

☐ Confirm leadership endorsement and the purpose of the series.

☐ Nominate a facilitator and a support person who can step out with any participant who needs assistance.

☐ Confirm local Employee Assistance Program details and the school's internal safeguarding contacts.

☐ Review applicable school, system and jurisdictional safeguarding policies.

☐ Make available the applicable school, system and jurisdictional safeguarding policies for staff.

☐ Facilitator takes time to familiarise themselves with videos and this guide.

☐ Book an accessible room with movable seating and reliable audio-visual equipment.

☐ Print the session worksheets.

☐ Decide how anonymous responses will be gathered and stored.

☐ Communicate the participation choices to staff in advance.

☐ Plan how actions arising from the series will be reviewed by leadership.

Video access

Video	Link
1. Why Respectful Relationships Matter	https://www.youtube.com/watch?v=eQ-bYkLabUs
2. Being and Becoming Human Together	https://www.youtube.com/watch?v=KspvX1N_jOM
3. Life and Life to the Full	https://www.youtube.com/watch?v=TomzeGJRm3k
4. Voice of the Child	https://www.youtube.com/watch?v=2aGlbAjPc5A
5. From Vision to Practice	https://www.youtube.com/watch?v=G2XekbVDrVk

Technical check

- ☐ Video opens and plays.
- ☐ Sound is clear from the back of the room.
- ☐ Holding slide and support slide are ready.
- ☐ Timers, slides and resources are ready before staff arrive.

Suggested room set-up

- Tables of four to six people, allowing staff to speak without addressing the whole room.
- A clear screen and speakers, with captions visible.
- A quiet space outside the room for anyone who needs a pause.
- Four wall stations for Session 1.
- Sticky notes, markers, A3 paper and anonymous response cards.

Safety, participation and support

The topics in this series may connect with participants' personal or professional experiences. The facilitator's task is not to invite disclosure or provide counselling. The task is to establish clear participation choices, maintain professional boundaries, and direct people to appropriate supports.

Opening safety statement

READ ALOUD

Today's session deals with relationships, consent, safety and experiences of harm. You are invited to participate in ways that are professionally useful and personally safe. You may pass on any activity, step out without explanation, or speak with our nominated support person. Please do not share personal stories about students, colleagues or yourself in a way that identifies anyone. This is a professional learning space, not a disclosure or counselling space. If a concern about a child or young person arises, our usual safeguarding and reporting procedures apply.

Group agreements

- ☐ Speak from your own perspective.
- ☐ Protect privacy. Do not repeat personal contributions outside the room.
- ☐ Do not name individual students, families or colleagues.
- ☐ Challenge ideas without attacking people.
- ☐ Allow people to pass, pause or step out.
- ☐ Avoid asking for or offering personal disclosures.
- ☐ Notice the impact of language, not only its intent.
- ☐ If a safeguarding concern arises, follow the process rather than trying to resolve it in the group.

Support information to place on every session slide

Support	Details to display
Immediate danger	Call 000.
1800RESPECT	1800 737 732 | 24/7 national domestic, family and sexual violence counselling.
Lifeline	13 11 14 | Crisis support.
13YARN	13 92 76 | Crisis support for Aboriginal and Torres Strait Islander people.
Employee Assistance Program	Insert school/system EAP provider and contact details.
Internal support	Insert principal, safeguarding lead, wellbeing lead or HR contact.

Support	Details to display
Reporting concerns	Insert school/system child-safety reporting process and link.

If someone becomes distressed

1. Offer choice: remain, take a break, or move to the quiet space. Make this offer discreetly and respectfully, rather than in front of the entire staff community.
2. Ask what practical support the person needs now. Do not ask for details.
3. Connect the person with the nominated support person or EAP.
4. If information suggests a child is at risk, follow safeguarding procedures immediately.
5. Check in privately after the session while maintaining professional boundaries.
6. Document only what is required under policy.

Facilitation approach

Consistent session rhythm

Stage	Purpose	Typical time
Welcome and safety	Re-establish purpose, participation choices and support.	5 min
Watch	Encounter the core idea through the video.	8–12 min
Pause	Allow silent personal reflection before discussion.	3–5 min
Discuss	Make meaning in pairs or small-groups.	15–20 min
Synthesis	Gather patterns, tensions and implications.	10–15 min
Commit	Name one realistic practice or next step.	5–10 min

Facilitator moves that help

- Ask one question at a time and allow silence.
- Invite participants to comment on the idea before debating solutions.
- Use “What makes you say that?”, or “Tell me more about that…” to deepen discussion without confrontation.
- Summarise themes neutrally and distinguish consensus from difference.
- Redirect personal stories toward professional implications.
- Name discomfort without shaming: “This may feel unfamiliar; let’s stay curious and precise.”
- Convert broad intentions into observable actions, owners and review points.

Session 3: Life and Life to the Full – Jesus and Consent and Respectful Relationships Education

Focus: Jesus, dignity and consent

SESSION OUTCOME
Staff can use dignity, freedom, healing, restoration and accompaniment to evaluate school responses.

At a glance

Time	Materials	Outputs
65 minutes	Video, screen, speakers, timer, printed worksheet, pens, A3 paper/sticky notes	Reframing Question response and whole-staff themes

Video access

Video title	Life and Life to the Full
https://www.youtube.com/watch?v=TomzeGJRm3k	

Preparation

- ☐ Test the video link.
- ☐ Display the safety and support slide when staff enter.
- ☐ Print ‘Gospel in Practice’ worksheets.
- ☐ Choose how whole-staff responses will be captured.
- ☐ Print participant commitment sheets.
- ☐ Confirm the nominated support person.

Detailed run sheet

Timing	Facilitator action
5 mins	Read the opening script, participation choices and group agreements.
12 mins	Introduce and play the video with captions.
5 mins	Read the reflection question slowly. Protect silence.
20 mins	Explain the activity, group size, output and confidentiality boundary.

Timing	Facilitator action
15 mins	Invite patterns, tensions and implications. Do not require every group to report.
8 mins	Invite a specific commitment. Explain what will happen with collected responses.

Facilitator opening script

READ ALOUD

Today we turn to Jesus as the Christian vision of fully human life. We will consider how dignity, freedom, healing, restoration and accompaniment can shape the way we understand consent and the way we respond to real situations in school life.

Play the video

Personal reflection

- Recall a school moment when dignity was upheld or diminished.
- What made the difference?
- How might healing, restoring or accompanying have changed the response?

Small-group activity: Gospel in Practice

Give each group one scenario. Ask them to compare a minimum response with a Jesus-inspired response shaped by healing, restoring and accompanying.

- A student is pressured by peers to share an image.
- A sexist joke is made in class and several students laugh.
- A student is repeatedly excluded from a friendship group.
- A student says they feel uncomfortable with a peer's repeated messages.

1. What must happen immediately for safety and policy compliance?
2. How will the response uphold dignity and agency?
3. How could the response restore relationships while minimising harm?
4. What follow-up, teaching or support is needed?

Whole-staff synthesis

- What changed when we moved from a minimum response to a humanising response?
- What does accompaniment look like without removing accountability?
- What language should we use more consistently?

Practical takeaway: Reframing Question

PARTICIPANT COMMITMENT

Before I respond, I will ask: Does my response support this student's understanding of their own dignity and the dignity of others?

Facilitator close

READ ALOUD

Thank you for engaging thoughtfully. This work is not about having every answer or achieving perfection. It is about taking the next faithful, professionally responsible step together.

After the session

- ☐ Secure or de-identify collected responses.
- ☐ Follow up any safeguarding matter through the required process.
- ☐ Brief leadership on themes, actions and support required.

Facilitator debrief notes

What worked well?

What needs adjustment?

Actions or follow-up required?

Video script for Session 3

Life and Life to the Full – Jesus and Consent and Respectful Relationships Education

In the last video, we explored the idea that we become more deeply human through loving relationships.
That relationships are not just part of life—
they are the very way we grow, belong, and flourish.
But this raises another important question:
What do healthy, life-giving relationships actually look like?
And more specifically:
How does our Catholic tradition guide us in this?

Part 1: Starting with Jesus
In Catholic education, when we're trying to understand what it means to live well…
we start with a person.
Jesus Christ.
Because in the Christian tradition, Jesus is not just a teacher of ideas—
Jesus is the divine embodiment of what it means to be fully human.
As St Paul writes, Jesus is "the image of the invisible God".
In other words:
If we want to understand
what love looks like…
what dignity looks like…
what human freedom looks like…
what respectful relationships look like…
We look at how Jesus lived.

Part 2: A Different Kind of Love
At the heart of Jesus' life is a very particular kind of love.
The New Testament uses the word agape.
This isn't love that is earned.
It's not love that is conditional.
It's not love that expects something in return.
It is self-giving love.
A love that is centred on the other person—
their dignity, their wellbeing, their flourishing.
And this is where things become really important for our work in schools.
Because when we talk about consent and respectful relationships,
we're not just talking about rules or boundaries.
We are talking about forming young people
in this deeper way of relating.
A way that says:
"I recognise your dignity."
"I don't use power over you."
"I don't take from you."
"I attend to you."

Part 3: Human Dignity – The Radical Claim
The Christian tradition makes a bold claim about human dignity.
Not just that human beings are absolutely valuable.

But that human beings are of such dignity… that God chose to become one.
That changes everything.
It means that dignity is not something we earn.
It is not based on behaviour, popularity, identity, or success.
It is inherent.
Given.
Unconditional.
And if that's true…
as I believe it to be…
then every interaction in our schools becomes morally significant.
Because every student we encounter
is not just a learner…
but a person of profound, unrepeatable dignity.

Part 4: What Jesus Shows Us About Relationships
If you look at the Gospel portrayal of Jesus, today's readers see Jesus consistently doing three things in his relationships:
Jesus heals,
Jesus restores,
and Jesus accompanies.
Jesus is in relationship with those he encounters.
Jesus responds to the invitation of those he meets..
Jesus prioritises the vulnerable.
Jesus notices people others overlook.
Jesus includes those pushed to the margins.
Jesus challenges misuse of power.
Jesus creates belonging.
And importantly—
he never coerces.
Jesus invites.
Jesus honours freedom.
Jesus respects agency.
This is what makes his relationships deeply humanising.
And this gives us a powerful lens for thinking about consent.
Because consent, at its core, is about:
freedom
dignity
respect for the other
Not just the absence of harm—
but the presence of genuine care.

Part 5: Power, Vulnerability, and the Common Good
This also connects strongly to Catholic Social Teaching.
Particularly the idea of the common good.
That a healthy community is one where the dignity of all is protected—
especially the most vulnerable.
In schools, we know that not all students experience relationships equally.
Some are more vulnerable because of:
gender
social status

identity
past experiences
peer dynamics
their families' circumstances
So part of our role is to be attentive to power.
To notice:
Who has voice?
Who doesn't?
Who feels safe?
Who doesn't?
Because respectful relationships are not neutral.
They're not just about what I bring to a situation—how I help, respond, or care.
They are also about how I am changed by the encounter…
how I am invited, through the presence of the other,
to become more deeply human…
Just as Jesus was changed by his encounters.
They call us into mutuality.
Into reciprocity.
Into a way of relating where dignity is recognised on both sides.
And in every interaction, something is happening.
Dignity is either being reinforced…
or it is being diminished.

Part 6: Education as Humanisation
This is why education in this space matters so deeply.
Because when done well, it is not just about preventing harm.
It is about forming people.
There's a powerful pedagogical approach that can help us here.
It is called:
"Humanising education."
Which means placing the person at the centre—
and creating communities of belonging, dignity, and care.
So when we teach respectful relationships,
we are not stepping outside our mission.
We are living it.
Because the mission of Catholic education
is to support young people to become:
more free,
more relational,
more fully human.

Closing
So as we move into discussion, I want to leave you with this:
Respectful relationships education is not separate from our faith.
It flows directly from it.
From a belief that:
God is love.
Human beings have dignity.
And relationships are the place where that dignity is either upheld or harmed.

And in following Jesus' example—
of healing, restoring, and accompanying—
we are invited to create school communities
where every young person has the opportunity
to experience…
and to become…
life to the full.
Thank you.

As we move forward into our personal reflective and collaborative staff activities, we are reminded that truly meaningful improvement in school culture happens through ongoing dialogue—not one-off sessions.
We invite you to consider:
Where are these Catholic values such as love, dignity, accompaniment, care and common good aligned with your school's own values?
It will come as no surprise that your school already embeds many of these values in policies, practices and everyday interactions with students, staff and community.
So, how can you build on what is already strong, while remaining open to growth?
This is not about perfection, but a shared commitment.
With each of us taking the next step together in reflective practice to learn from and with each other.
With that in mind, let's now move into reflection and conversation, considering what this means for our school community and our daily practice.

Printable facilitator resources

Session 3: Life and Life to the Full

WORKSHEET CONTENT

Gospel in Practice

Purpose

To practise responses that meet immediate safeguarding and policy responsibilities while also upholding dignity, agency, accountability, healing and ongoing formation.

Important boundary

These are fictional scenarios. Do not connect them to identifiable students or use the activity to resolve a current safeguarding matter. Current concerns must follow local procedures.

1. Choose or receive one scenario

- A student is pressured by peers to share an image.
- A sexist joke is made in class and several students laugh.
- A student is repeatedly excluded from a friendship group.
- A student says they feel uncomfortable with a peer's repeated messages.

2. What is happening?

Describe the concern without assumptions or labels.

_____

_____

_____

Whose dignity, safety, freedom or agency may be affected?

_____

_____

What power dynamics or pressures may be present?

_____

_____

3. Minimum response

What must happen immediately for safety and policy compliance?

_____

_____

_____

What might be missing if the response stopped there?

_____

4. Humanising response

How will the response uphold dignity and agency?

How will it support the person affected by harm?

How will it hold the person responsible to account without denying their dignity?

How could repair or restoration be approached without minimising harm or forcing reconciliation?

What follow-up teaching, support or monitoring is needed?

5. Language in practice

Write one sentence a staff member could use to respond calmly, clearly and respectfully.

6. Group insight

A Jesus-inspired response goes beyond the minimum by…

Session 3: Life and Life to the Full

COMMITMENT CARD CONTENT

My commitment

Before I respond, I will ask: Does my response support this student's understanding of their own dignity and the dignity of others?

_____

_____

_____

_____

One situation in which I will intentionally use this question is…

_____

One word or phrase I want to use more consistently is…

_____

Keep this card somewhere visible. Revisit it before the next session.