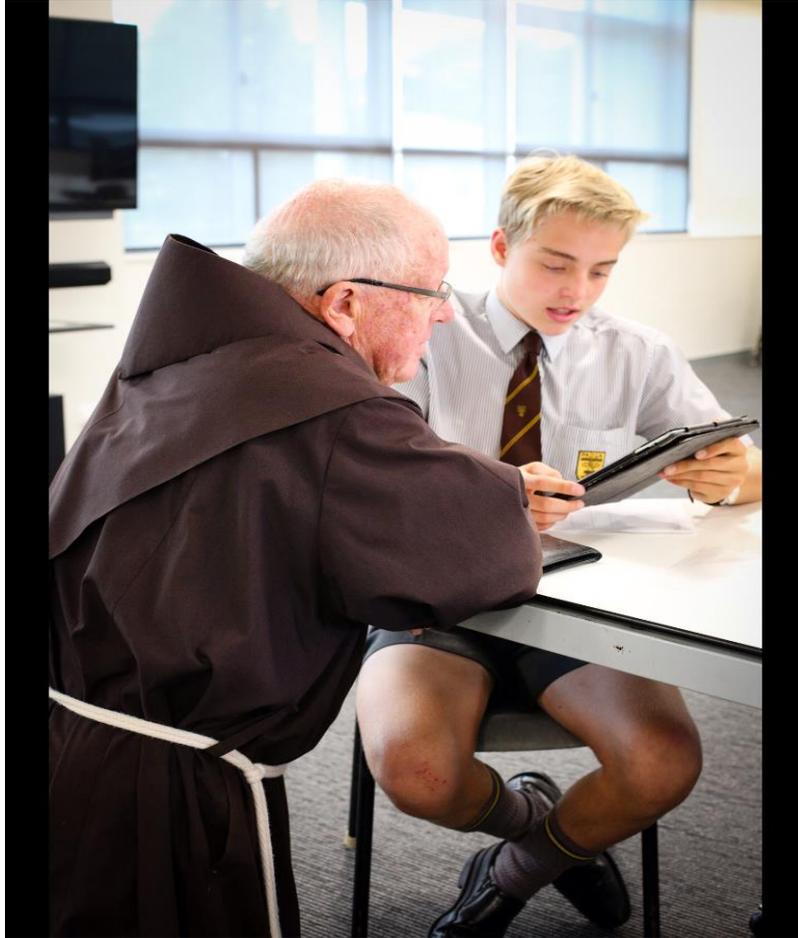


Religious Education Overview

‘Our Journey So Far...’



Padua College, Kedron

<http://www.padua.qld.edu.au/>

“As a Franciscan educational community, Padua College prides itself on being a place of affirmation, acceptance and hospitality.”

This document outlines the journey that Padua College is currently undertaking in terms of Religious Education and provides an overview for all members of the community of the operation of Religious Education at Padua College. More specific information for parents, staff and students is available on the College Learning Management System (LMS), Blackboard. One of the areas being worked towards in the current Strategic Direction of the College is reviewing the Catholic Identity of the College with a view to ensuring that our Catholic Identity is maintained and strengthened into the future.

An Independent Catholic Boy’s Day School from Years 5-12 Conducted by the Franciscan Friars

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Padua College – Our Story

Padua College began in 1956 in Kedron as a result of the perceived need to give greater educational focus to the growing number of male students at St Anthony’s Primary School, a school founded by the Franciscan Sisters. The Franciscan Friars at the Friary across Turner Road were approached and asked if they would begin a school for Catholic boys and thus Padua College, a Catholic School following the traditions of St Francis was founded for boys in Years 5 to 12. The College is named after the university in northern Italy where St Anthony died. The College holds St Anthony as particularly significant because of his academic focus, being the first professor of theology among the Franciscans <http://www.padua.qld.edu.au/about-us/padua-college/college-history/>.

Padua College now has two campuses (Greccio – Years 5 & 6, and Assisi – Years 7 to 12) and is a Religious Institute (Independent) College owned by the Franciscan Order Minors. The connection with the Franciscans run deep and is more than name only. Over the years, the number of teaching Friars on staff has dwindled but we still have our College Chaplain and former Rector, Father John Boyd-Boland on staff. Our continued connection with the Kedron Friary and the Franciscan Little Flower Parish which shares a common border with Padua means that the Franciscan and Catholic Tradition is alive in a very tangible and visible way.



Original classroom building, now heritage listed and still used as a learning space today.

Our Students and Community

The Teaching and Learning Vision of Padua College is clearly expressed on our College Website <http://www.padua.qld.edu.au/teaching-and-learning/curriculum/learning-framework/> and displayed around the school. It is from this document that all decisions regarding Teaching and Learning are justified and validated. The Teaching and Learning Vision is based on the College Mission <http://www.padua.qld.edu.au/about-us/padua-college/mission-and-vision/> with a specific Teaching and Learning focus. This document aligns closely with the Catholic View of Teaching and Learning in that the learner is central to the focus and the process.

An Independent Catholic Boy’s Day School from Years 5-12 Conducted by the Franciscan Friars

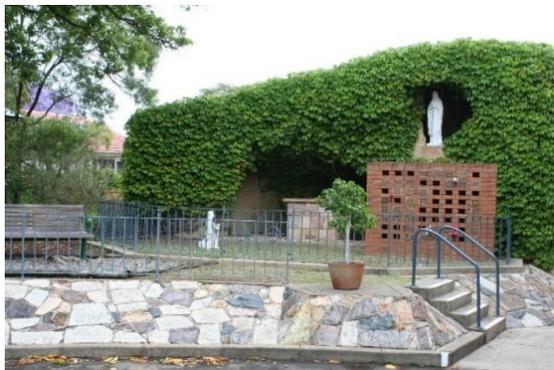
Our Vision for Religious Education

Each faculty at Padua College is going through a process of creating a subject specific vision statement that supports the Teaching and Learning Vision while giving a clear focus for the faculty. The RE Faculty Vision Statement at Padua College is:

Religious Education at Padua College is inspired by Franciscan values and beliefs, which are themselves drawn from the mission and teaching of Jesus in the Gospels. A whole school approach to religious education promotes an evolving structure to a student's understanding of faith. From Years 5 to 12, a student will study the strands of the Brisbane Archdiocesan Religion Curriculum, namely: Sacred Texts; Christian Belief; the Church community and Christian Living, primarily from a Catholic and Franciscan world view, while engaging in dialogue with and honouring other viewpoints and religious traditions.

The Vision will be enacted in the following ways:

- Developing a holistic approach to teaching the Sacred Texts in a differentiated learning environment to engage all learners at all stages of development and to engage them in the three worlds of the text (World Behind the Text, World of the Text and World in Front of the Text)
- Encouraging creative thinking through activities, responding to Sacred and other texts and discussion
- Explicitly teaching critical-thinking and problem solving-strategies with regard to living out one's faith
- Encouraging students to make their own informed decisions starting from their own explorations of Catholic/Christian beliefs and teachings
- Supporting and developing life-long students of faith, whatever their tradition.



The Little Flower Parish Grotto – A Sacred place for all Paduans.

Faith and Family Demographics

In alignment with the Brisbane Archdiocesan Vision for Religious Education, Padua's vision for RE is to balance the teaching of religion with the teaching of Catholicism and the Franciscan tradition.

- Padua College has a predominately middle class clientele with over 80% of families identifying their nationality as Australian or New Zealand (based on the Padua College Leuven Report 2015).
- Approximately 65% of staff, students and parents identify themselves as Catholic with a further 15 to 20% identifying themselves as Christian (based on the Padua College Leuven Report 2015)

An Independent Catholic Boy's Day School from Years 5-12 Conducted by the Franciscan Friars

- Religious Education is a compulsory subject in each year from Years 5 to 12 with both an approved OP (Study of Religion SOR and an approved non-OP option (Religion and Ethics) offered in senior years.
- Padua College has a range of students from differing religious and cultural backgrounds. Of our student population, the majority identify as being Catholic or as shown below, attending a Catholic Primary School.

Secondary college students who attended a Catholic primary school

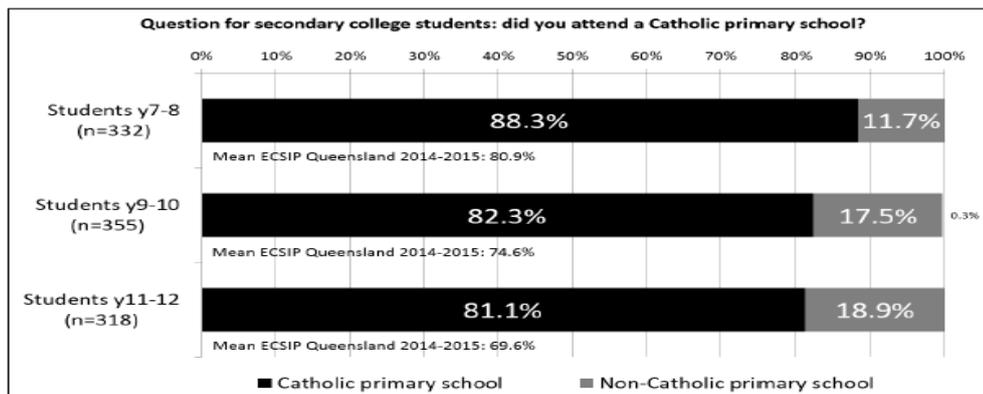


Figure A.3 — Ratio of secondary college students who attended a Catholic primary school.

Figure A.3 shows the percentage of secondary college students who attended a Catholic primary school (black) compared to those who went to a non-Catholic primary school (grey). In between the bars are the mean percentages in secondary colleges throughout Queensland 2014-2015

taken from Leuven Report

The Contemporary Contexts of Religious Education

The four contemporary contexts of religious education as specified in the BCE RE Curriculum are incorporated into our Religious Education units as summed up below:

Our Societal Context

While we teach and explore the fundamentals of Catholicism our units, specifically in terms of social justice, social action, the Gospels and Franciscan Traditions, we recognise that not all of our community are Catholic and that many come to our College with a variety of world views.

Our Ecclesial Context

We recognise that many of our community are not actively engaged in a Parish and that as a College, we have an opportunity and a responsibility to develop a greater understanding of Catholicism and a greater connection with the practices of the Church. This is further enhanced through our regular Friday Mass, special Masses and Liturgies, Mission projects, our approach to pastoral care <http://www.padua.qld.edu.au/pastoral-care/pastoral-care-program/> and our close relationship with the Little Flower Parish which shares a common boundary with Padua.

Our Educational Context

We believe that school is primarily a place for teaching and learning and that includes lessons both inside and outside the classroom. We do not believe that there is a separation between learning and formation but that our religious focus needs to be clearly aligned to our central purpose. From an RE perspective, Padua attempts to ensure that students are adequately equipped to make decisions based on Christian values in what is an ever changing world. We use the Gospels as a focus for learning about our faith and how the values of the Gospels can be used when making real world decisions.

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Our Digital Context

All students at Padua in Years 5 to 9 take a subject entitled 'Research and Technology' for one lesson per week. This subject teaches a continuum of both research and technology skills required in what is now a technological and information rich age. Our eLearning coordinator liaises with all faculties to enhance the digital literacy skills embedded and developmental in units across the faculties.

- All our students have one to one laptops and or iPads.
- Students also have access to library computers and other computer rooms.
- Students agree to our computer usage policies and agreements to ensure appropriate use of technology.

Our Beliefs About Learners and Learning in the Religious Classroom

The learner is central to the development of our Religious Education program with the Post Critical Belief approach forming the basis of our approach. A Post Critical Belief is a believing style that helps students think about their religion critically and symbolically. Our focus is on providing opportunities within our program for all students to access our RE curriculum in a way that suits their learning needs. This includes working with the Learning Enrichment Centre to identify students who need adjusted programs and assessment. Life-long learning and problem solving are central to our Teaching and Learning Vision and we endeavour to develop learners who question and make informed decisions in the information rich age they live in. The following outlines processes put in place to facilitate the above mentioned outcome:

- The scope and sequence for RE is a dynamic document that is reviewed annually as part of ongoing reflection on teaching practice (see scope and sequence at the end of this document).
- Teachers in all faculty areas collaboratively discuss ideas in relation to suggested units for each term during scheduled faculty meetings and Unit Plans are published to staff via Blackboard, the College's Learning Management System (LMS).
- A wide range of activities are built into the curriculum that cater to a diverse range of religious backgrounds.
- The Blackboard LMS gives the Padua Community access to Yearly Overviews for each subject, links to resources and learning activities.
- Blackboard allows students to access overviews, resources and assessment for all subjects in every year level. Information is also available on Blackboard for the religious life of the school with regards to particular events.
- All Faculties at Padua College utilise a consistent approach to unit planning, including a standardised unit plan template that supports the overall Learning Framework of the College. This framework, based on the Queensland Curriculum and Assessment Authority (QCAA) template for unit and is founded in the notion of Understanding by Design (Wiggins and McTighe) and Backward Planning. Therefore, all units at Padua begin with a Unit Outcome Statement that links directly to the Achievement Standard for the year being taught and from which the assessment item for the unit is directly drawn from. Teachers are involved in unit planning and adherence to the Unit Plan once finalised is reinforced and overseen by the Head of Curriculum.
- Padua College is currently reviewing its learning framework and the standardised unit plan template is the beginning phase of this project.

At a class and individual level, students at Padua are engaged in a rich Franciscan tradition of welcome and inclusion and the RE program seeks to acknowledge diversity of backgrounds amongst learners. Enrolment information regarding religious backgrounds is used as part of this process ensuring that while the Franciscan ethos underpins many of the processes at Padua and Franciscan studies are embedded in the RE curriculum to engage all learners in the College charism, the religious diversity of our students and families is considered. In this regard and in the light of the findings of the Leuven Report, Padua College is moving towards the Dialogue School Model which profiles the Catholic faith amidst the diversity of contemporary society. While Catholicism forms a significant viewpoint in our RE curriculum, this viewpoint is supported by a range of viewpoints and religious standpoints when exploring issues and the world we live in.

To this end:

- Students are encouraged to make the Franciscan story their story and this narrative is pervasive throughout the College. The Franciscan story provides an inclusive framework for students of both Catholic and non-Catholic backgrounds. Its basic principles of joy, humility and helping others sits alongside the values and practices of most world religions.



- Units of work are designed, planned and sequenced to create a journey of discovery of the complexities of belief, allowing students to progress towards a more sophisticated understanding in the upper secondary.
- Differentiated learning experiences and tasks seek to create inclusive learning and provide access for all students to the Catholic faith tradition and in particular through the Franciscan narrative as part of their own faith journey.

Collaborative Planning

Padua College is a 5-12 College and has a population of approximately 1300 students. In Years 5 and 6, there are 5 classes in each Year Level. In Years 7-12, there are 6 classes at each year level.

The planning and development of units of work in Religious Education therefore takes the following format:

- a) Planning days are allocated on Student Free Days at the beginning of each Semester and Faculties meet twice per term for 90 minutes each time.
- b) In addition, Teachers in Years 5 and 6 are released for 1 lesson per week to work on unit creation and preparation for the 5 Core Subjects of which RE is one. This process is facilitated by the Vice Rector of Teaching and Learning, the Head of Curriculum 5-9 (overall), the Head of Curriculum 10-12 (overall), the Head of Curriculum RE 5-9 and the Head of Curriculum RE 10-12. Key teachers across all year levels provide leadership to each teaching team in consultation with the Head of Curriculum (HOC) and teachers.

- c) Teachers in all faculty areas use a standardised unit plan template and follow a standardised approach to collaborative planning. The College is currently in the testing phase of a Learning Framework which will be school wide.

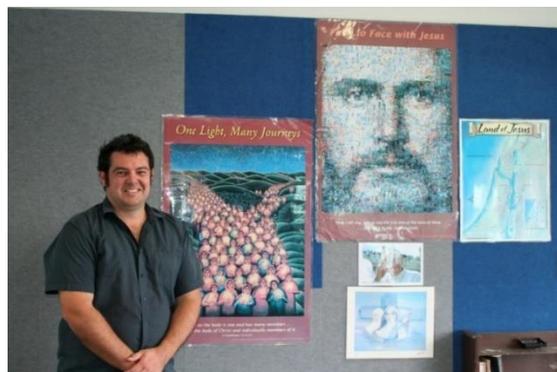
Communication to Families/Wider Community

At Padua College, every effort is made to ensure parents are informed and engaged their son's education. The College Learning Management System (LMS), Blackboard is the primary location for students to access Yearly Overviews, up to date assessment information and learning resources. Blackboard courses are set up per subject and year level. The College Website also contains assessment guides and the RE scope and sequence as part of this document which is publicly available and up dated each year. The College offers four opportunities in the calendar year for parents to meet with teachers and parents are always welcome to make contact with teachers at any time. Teachers have the ability to monitor student performance and communicate with families and students via the Mi Class system using PC school.

Impact of Religious Institute Initiatives

As the only Franciscan owned College in Australia, we operate as a stand-alone Religious Institute School. Having said that Padua recognises the teaching authority of the Brisbane Archdiocese and adheres to Archdiocesan Religious Education requirements. The Teaching and Learning Vision of the College and Lifelong Learning Framework (LLF) aligns with Brisbane Catholic Education (BCE) documents to set a clear direction for our entire community in terms of our vision for learning into the future.

As we are a Franciscan community our college participates in a variety of outreach activities which embody the Franciscan virtues. The importance of these virtues are stressed on a weekly basis via emails from Fr John Boyd-Boland. The college also offers pilgrimages to Assisi which allows students and teachers to gain greater insight into the Catholic tradition and in particular the way in which St Francis, in the medieval church, was informed by gospel teachings.



Our Curriculum Structure and Organisation for Religious Education

A Catholic View of Learning

At Padua, the Catholic view and Franciscan tradition of religion focuses on Jesus as the centre and recognises that each member of the Padua community is created in the image of God. To that extent we believe that the role of the contemporary educator of Religious Education is to 'teach, challenge and transform'. To this end, the Christian view of anthropology, epistemology, cosmology and the Catholic Christian Story and Tradition are built into our teaching and learning programs in RE. For more information on these terms, please refer to the following link:

<http://www.rec.bne.catholic.edu.au/The%20Shape%20of%20Religious%20Education/Pages/A-Catholic-View-of-Learning-and-Teaching.aspx>

The organisation of the Padua RE program is centred on teaching religion explicitly and identifying how people are religious in a particular way. We do this by utilising an inquiry approach whereby each unit is centred around a key fertile question with supporting inquiry questions further giving clarity to the unit direction. Students are encouraged to explore the fertile and inquiry questions of each unit to create a lifelong approach to learning in all subject areas.

Catholic View of Christian Anthropology

A Catholic view of Christian anthropology is centred on the person of Jesus. It recognises each person is created in the image of God. It emphasises Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. At Padua College, it is characterised by inclusion, holistic and relational learning, and action in community. Some examples of this at Padua College are that students work collaboratively across subject areas and are involved in outreach activities such as

- Rosies street van
- Padua College sleep out
- St Vincent de Paul soup kitchen
- Year 9 Social Justice project
- Good Samaritans (helping people in their homes, simple duties and tasks)
- Little Kings

Catholic View on Epistemology

A Catholic perspective on epistemology orients a curriculum towards rationality; holistic knowing; knowing and living; wisdom as the fruit of knowing and life-long and life-wide learning.

The Catholic tradition views the acquisition of knowledge as a lifelong and life wide enterprise. Reflective self-directed learning and teaching provides Sabbath spaces for teachers and students to interiorise knowledge. Some examples of this at Padua include students learning from hands on experiences which are linked to the faith life of the College (refer to the scope and sequence at the end of this document) and that students are encouraged to develop knowledge life-long learning in the classroom through investigations of fertile and key questions.

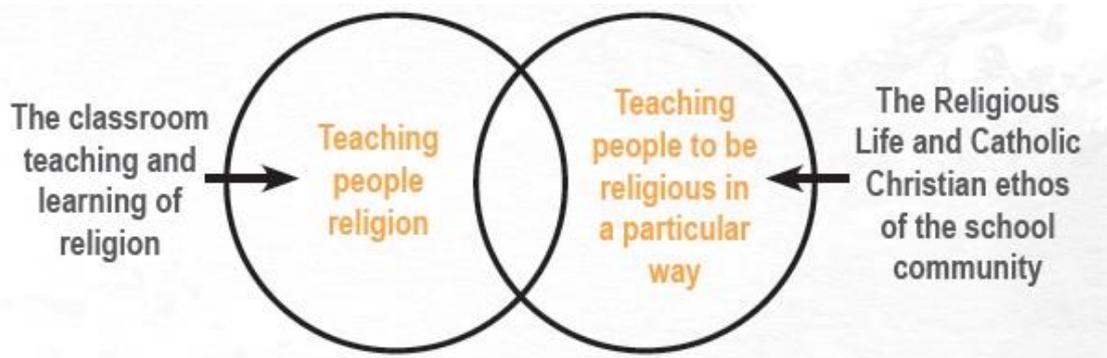
Catholic View of Cosmology

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: *'What is our place in the universe?'* *'How do we live within the integrity of creation?'* This understanding is supported at Padua through learning and knowing about Cosmology in SOR and discussing how this links to prior knowledge relating to Stewardship, and students adopting a Franciscan approach to Stewardship. In addition, students are challenged to be critical thinkers via a range of learning scenarios and are exposed to different ideas and strategies to assist their thinking and learning in alignment with the Teaching and Learning Vision of the College.

Catholic Christian Story and Tradition

From the very beginning of Christianity, the Christian community has been engaged in teaching. The transformative process of learning and teaching is captured in the Vision of the Archdiocese of Brisbane to *Teach, Challenge and Transform*. This Vision is realised at Padua College through everyday witness; and learning and teaching that challenges and transforms the culture and the world in which we live.

Ongoing spiritual formation for religious educators is as important as professional and theological learning. A person-centred understanding of spiritual formation begins with honoring and exploring the personal narrative of each individual's experience of 'My Story' through an approach that engages the head, the heart and the hands (experience, knowledge, practice and application). At Padua College, such an approach is supported by experiences such as retreat days, outreach activities including Rosies, personal reflections conducted on every camp in every year level and House liturgies.



The Reconceptualist Approach to Teaching and Learning in Religious Education

At Padua College, the teaching of religious education is deeply embedded in the Catholic faith tradition, and taught through a reconceptualist approach. Therefore, students are taught to deepen their knowledge and understanding about the Catholic faith, while at the same time being respectful of those who have not yet developed faith at a personal level, and those who belong to other religious traditions. A reconceptualist approach enables the promotion of tolerance for different faith perspectives, while also developing a deeper understanding of beliefs and practices within the Catholic tradition. Through the 'World Religions' strand of the Religious Education Curriculum, students have opportunities to explore the beliefs and practices of people from other faith traditions. In a world where religious intolerance is regularly reported in the media, Padua College aims to promote awareness, respect and critical thinking about different faith traditions, in the hope that students will see a positive place for religious diversity in the world and value the rich teachings of the Catholic Church.

The Reconceptualist approach is evident at Padua whereby students are encouraged to be open to ideas and beliefs of other religions as well as their own. The reconceptualist approach acknowledges that the classroom religion program is a primary arena for dealing with the critical religious issues and concerns of life. The cornerstones of a reconceptualist approach are the avoidance of presumptive language, teaching about the tradition and powerful pedagogies. Padua enacts each cornerstone in the following ways:

- Avoidance of presumptive language – at Padua we do not presume 'religiousness' but rather seek to develop within our students an understanding of religion, Christianity, Catholicism and the Franciscan tradition alongside a range of other religious and world views. Our relationship with the Islamic College of Brisbane is one example of this.
- Teaching about the traditions – At Padua, rather than simply teaching the traditions, we teach students about them, what they mean and how they apply. Knowing what to say in Mass is not the same as knowing why we say certain things and what that

means. A reconceptualist classroom is not simply a place for transferring facts and knowledge.

- At Padua, a reconceptualist approach to teaching religion entails “exploring the meaning of one’s own religious life in relation to both those who share that life and those who do not” (Scott, 1984, p.334). This educational focus requires a critical appreciation of one’s own religious tradition and an empathetic understanding of the religious beliefs and practices of others.
- Powerful pedagogies (See BCE infographic on next page) – At Padua, the learner is central to our Teaching and Learning Vision <http://www.padua.qld.edu.au/teaching-and-learning/curriculum/learning-framework/> and it is through this vision that we focus the learner as central to our practice. Our unit planning process builds in evaluation, feedback and establishes clear direction while our balanced program gives students multiple opportunities to engage with a range of concepts.

Time Allocation and Effective Timetabling of Religious Education at Padua

Religious Education at Padua College is timetabled at 6 x 50 minute lessons per 10-day cycle in Years 5-10 and 9 x 50 minute lessons per 10-day cycle in Years 11 and 12.

Design Principles for Religious Education at Padua

The Religious Education Curriculum at Padua has been designed to run as a seamless and coherent whole school program from Years 5 to 12. In alignment with the expectations outlined in the Staff Handbook, units in RE are designed using an inquiry approach based on the principles of backward mapping as are all units in the College. It is through backward mapping that line of sight is made clear. In addition, the expectations in terms of academic rigour and expectations in RE are uniform throughout all subject areas of the College as outlined in the above mentioned Staff Handbook which is updated yearly and which all teaching staff are expected to read and sign acknowledgement of reading each year.

Feedback from the Leuven Project looking at Catholic Identity which the College is currently undertaking, highlighted that students in Years 5 and 6 tend to take a more literalist approach as opposed to the post-critical approach taken by students in higher grades and staff <http://www.padua.qld.edu.au/assets/Action-PDFs/BCEO-brochure-Padua-2.pdf>. Therefore, while we do follow a whole-school approach, we are conscious of the need to provide age appropriate opportunities to discuss religion and thus promote a student’s natural progression to a reconceptualist approach. We begin to promote this progression in younger grades through the application of the Worlds of the Text approach to interpreting Scripture; acknowledging change in belief through the study of Church history and engaging them in dialogue with other traditions of belief.

Within our RE program, there is a balance of the four strands outlined by the Archdiocese and these are evident in the RE program scope and sequence (see at the bottom of this document). These four strands are: Sacred Texts, Church, Beliefs and Christian Life.

<http://www.rec.bne.catholic.edu.au/Organisation/Structure/Pages/default.aspx>.

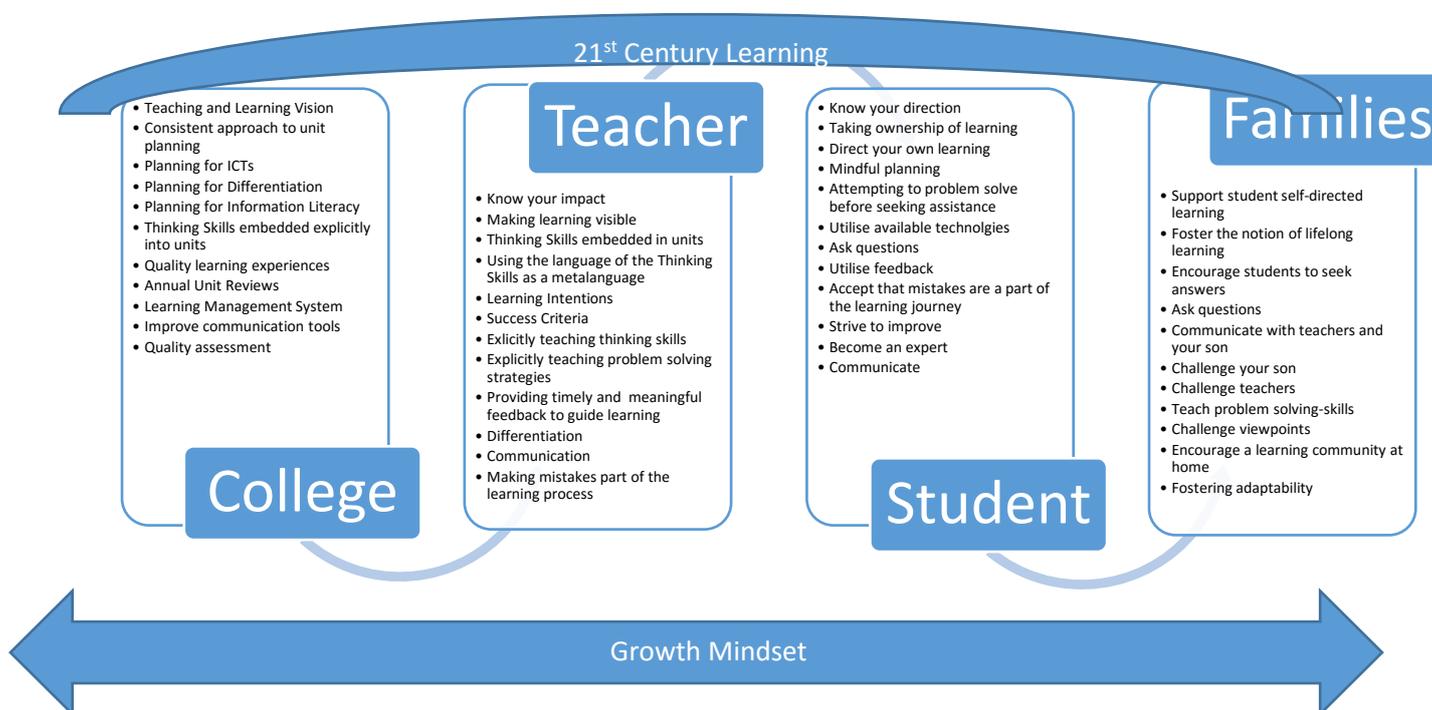
Alignment – Scope and Sequence

When planning units of work, teachers reflect on events within the calendar so activities can be linked together to create a more meaningful connection with the real world. The full scope and sequence for RE can be found at the end of this document.

Teachers at Padua are provided with time at RE Faculty Meetings and Year Level meetings in Years 5 to 7 to reflect on current units of work as well as to evaluate units of work and assessment at the completion of a unit. All unit planning at Padua follows the standardised approach outlined in this document in accordance with the Teaching and Learning Vision and the Life Long Learning Framework. This process is overseen by a Head of Curriculum (HOC) Religion 5-9 and a Head of Curriculum (HOC) Religion 10-12.

High Quality Teaching and Learning at Padua College

As mentioned above, the teaching and learning identified in our Religious Education Program is consistent with whole school approach to teaching and learning at Padua College. The Padua College Life Long Learning Framework (LLF) was published to the community in 2016 for trialling with a view to full implementation in 2016. The introduction of a whole school approach to teaching and learning is consistent with the current Strategic Direction and applies across the College. The infographic below gives an overview of the framework.



The implementation of the Padua College LLF means that all members of the Padua Community are on the same learning journey in terms of clarity or purpose/line of sight, making learning visible for all members of the community and supporting students to become self-directed and self-aware life-long learners.

Accreditation Requirements

The Brisbane Archdiocese requirements for Teachers in a Catholic School and Teachers of Religion in a Catholic School (outlined below) are monitored by the Vice Rector Formation and the Vice Rector Teaching and Learning and is discussed as part of a potential teacher's interview process.

Accreditation to Teach Religion in a Catholic School

Registered Catholic teachers will be granted accreditation on the basis of evidence of:

- their Catholicity
- the equivalent of 4 semester units of tertiary studies in the areas of theology, spirituality, Catholic education, or religious education
- ability to apply theology and spirituality to the teaching of religion.

Accreditation to Teach in a Catholic School

Accreditation will be granted to those applicants that have evidence of at least twenty-five hours of in-service or appropriate tertiary studies over the previous five years in areas such as Catholic schooling, Catholic ethos and the spirituality of the teacher.

Teachers who have already met these requirements, will be required to supply documentary evidence.

Interim Accreditation to Teach Religion or Interim Accreditation to Teach in a Catholic School

Teachers who do not meet the requirements listed above will be granted Interim Accreditation to Teach Religion or Interim Accreditation to Teach in a Catholic School.

It is the responsibility of those teachers granted Interim Accreditation to ensure that they meet the requirement for full accreditation by the end of the current cycle.

<http://www.bne.catholic.edu.au/bce-employment/teaching/Pages/Teacher-Accreditation.aspx>

At Padua approximately 60% of available teaching staff 23 teaching RE are accredited to teach religion in a Catholic School. Many of the teachers accredited to teach RE in a Catholic School have under graduate or post graduate degrees from the Australian Catholic University with the required 4 semesters of theology. For teachers who are not fully accredited, interim accreditation is given and teachers who intend or who are intended to remain in the RE Faculty have funded access to approved courses, such as REAP and courses at Masters level. Permanent teachers of RE take precedence in this process.

Recently Padua has made changes to the way it has ensured appropriate RE accreditation is held by classroom teachers. It has now become practise for the college to offer non-accredited and interim accredited RE teachers places on such course as BCE's REAP Program. As Independent Catholic school the rector will agree to give formal approval for accreditation to teach RE at Padua only. Teachers must complete three further units to complete the full accreditation requirement. Padua strongly encourages staff to do this to ensure future employment prospects in other Catholic systems and employing authorities. The college offers financial assistance so that this may be achieved and minimum time period of three years for successful completion of this study.

Professional Learning

At Padua, we provide Professional Development (PD) opportunities for staff to gain either their 25 hours to be accredited to teach in a Catholic School or 50 hours to be able to teach Religion in a Catholic School. These PD Opportunities include the Leuven Project, College organised religious reflection, external PD as appropriate, staff and student pilgrimages and College paid RE REAP Accreditation for staff. In addition, staff have regular faculty meetings at which pertinent topics are raised and discussed. Teachers are offered priority PD if they need to gain qualifications to teach RE.



Powerful Whole School Pedagogies at Padua

Religious Education is a compulsory and integral subject at Padua College, with both Religion and Ethics and Study of Religion being offered in the senior phase of schooling. In alignment with the Padua LLF, the RE Curriculum aims to deliver a problem based education with real world applications. At Padua, as our Vision Statement outlines clearly, the emphasis is on promoting respect for each person and valuing the individual. Our Mission Statement calls us “to provide a supportive community committed to the dynamic education of young men, whose individuality, spirit and achievements are nurtured through a proud Catholic and Franciscan ethos”. Therefore, our pedagogies provide relevant and meaningful learning experiences using a hands-on approach to foster respect and value for the individual. Examples of this are:

- Year 8 Film making on Pilgrims and Stranger
- Year 9 Social Action and Outreach projects
- Year 9 Liturgy Production in Groups
- Year 9 Aboriginal Spirituality immersion day –conducted by a local Aboriginal Elder with links to creation story and the Franciscan ethos
- Inter faith dialogue and immersion with:
 - The Islamic College of Brisbane
 - A Jewish synagogue
 - The Holland park Mosque
 - The Chung Tian temple
 - The Nexus Christian Church
- Year 11 community service focus with time spent at Delamore Retirement Village, the Sandgate Men’s Shed, St Anthony’s Primary and Padua Primary

An Independent Catholic Boy’s Day School from Years 5-12 Conducted by the Franciscan Friars

Not to be confused with a reconceptualist approach to teaching religious education (teaching *about* the Catholic tradition to all students), our College survey results from Leuven University call for an increasing awareness and understanding of a recontextual approach for the teaching of scripture as part of the powerful pedagogies at Padua. A recontextual approach would posit that scripture needs to be symbolically interpreted in order to gain a fuller understanding. Scripture can be read through many different lenses – such as through a historical lens, as a work of literature, or as a faith lens. A recontextualisation approach encourages a holistic understanding that looks at the world behind the text, the world of the text and the world in front of the text. This perspective particularly focuses on the world in front of the text, as this is about how students make meaning from the text for their time and place. How does such an ancient text enable a contemporary meaning for people today? What is the message the students can take away and more importantly how will this influence the way they live their lives? This is not a literal interpretation of scripture, but rather a post-critical interpretation of scripture.



At Padua, critical religious issues and concerns such as world religions, work within our Franciscan charism in addressing life-long religious learning. Padua's Religious Education Program provides a holistic and embracing religious education and actively aims to avoid alienation and judgement as part of our holistic Catholic approach. Teachers and students are fully resourced through the Blackboard LMS. Blackboard is used as the central repository and sharing hub for staff and as a 24/7 on-line point of access, support and information for students and parents.

Effective Assessment

Students at Padua are assessed as part of each unit and folios of work are kept. Completed assessment is sent home for parent viewing and feedback prior to being returned to the student folio stored at the College. Parent Teacher interviews provide an additional opportunity for parents to view and discuss student work.

In line with a reconceptualist approach to the teaching of religious education students are assessed on the knowledge, understandings and skills and are not assessed on their personal faith.

The RE unit template for the college clearly outlines the assessment for each unit aligned to the success criteria, learning intentions and achievement standards.

Assessment in all faculties utilises a balance range of modes. This allows students to excel in areas of strength in a balanced and deliberate program.

Supporting and Reporting Student Learning

As previously mentioned, Blackboard, the College LMS provides students and parents with 24/7 on-line access to yearly overviews, assessment, learning resources and assessment submission. Preparation and scaffolding for assessment tasks and in-class differentiation is built into unit planning. In addition, differentiated learning tasks are developed as required in consultation with the Learning Enrichment Centre (LEC). Teachers and LEC staff meet to inform relevant parties about issues / concerns with student learning. Teachers sign off on Individual Education Plans (IEP's) where required based on student needs and are informed about strategies to assist LEC students. Students undergo diagnostic assessment facilitated by the LEC in Years 5 and 7 and is used in conjunction with ongoing tracking when considering how best to assist students with their learning. Staff liaise with LEC in this regard. Learning experiences are differentiated both within the classroom and for each task in order to cater for various abilities levels.

Student folios, RE data bases on SharePoint and the College's databases system (PC School) are used to record and track student results. Teachers formally report three times a year with Parent Teacher interviews being offered on four different occasions at two times in the calendar year.

Teachers at Padua College provide feedback as part of the assessment process, via assessment criteria sheets, informal verbal feedback, formal teacher conferencing and Parent/Teacher nights. The Body of evidence used to judge student progress is the assignment / assessment and other activities that engage students at all levels of learning.

Consistency of Teacher Judgement

An internal process of moderation is used to ensure Consistency of Teacher Judgement (CTJ) is across year levels as part of the assessment process. As a Religious Institute School and thus a stand-alone school, not being part of a school system means that external moderation is a challenge and we are currently exploring joining a recently offered BCE initiative for CTJ and partnering with the two other Franciscan Schools in our block, St Anthony's Primary School and Mount Alvernia College.



Monitoring and Evaluation in RE at Padua College

Processes for Monitoring Student Achievement

Student achievement at Padua College is reported to parents in all subjects three times per year, with Parent/Teacher Interviews scheduled on four occasions at two points in the College Calendar as mentioned previously.

There are specialist positions in the middle leadership structure (Head of Senior Studies, Head of Curriculum 5-9, Head of Curriculum 10-12 and Head of Learning Enrichment) that track student progress and intervene when appropriate in order to best support student learning in a range of subjects. This is done through the publication of reports and intervention is taken as required.

Processes for Monitoring Planning

Units at Padua College are designed in accordance with the Teaching and Learning Vision, the LLF and the standardised unit plan template. These employ a collaborative approach and are inclusive of all teachers of the year level teaching team and facilitated by: key teachers, specialist Year 5-9 teachers, Heads of Curriculum. The relevant Head of Curriculum as mentioned above, facilitates the overall development of units and resources, implementing reflection and adjustments annually.

The use of the Blackboard LMS not only supports resourcing for teachers but provides an additional mechanism for transparency of planning and delivery of curriculum across all subject areas and this is monitored by Faculty Heads and Senior Teaching and Learning Management. Units are published to Blackboard annually for staff, unit Overviews, assessment and assessment dates are published for students and assessment calendars are published each term via the College's publicly accessible website.

Aggregate data is used by a range of middle leaders as mentioned above, to support individual, class and cohort groups through curriculum design and change.



Padua College RE Scope and Sequence 5-12

YEAR 5 RELIGIOUS EDUCATION			
TERM 1	INTRODUCTION TO SCRIPTURE		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
St Francis of Assisi and the Franciscan Order The Peace Prayer Padua College a Franciscan school The role of psalms as a model for personal and communal prayer The three main forms of psalms Lament (sorrow), Praise (hymn) and Thanksgiving Purpose of the gospel stories The time when the gospels were written Intended audience for the gospels The nature and truths of the gospel stories	Lament: A psalm that expresses sadness or asks for God’s help. (e.g. Psalms 3-7, 25-28) Thanksgiving: A psalm that expresses gratitude for the gift of life and other gifts from God. (e.g. 30, 32, 34, 65- 68, 75, 116, 118) Praise: A psalm that acknowledges that God is God and gives God glory. (e.g. 95-100, 144-150, 113, 114)	The Franciscan Peace Prayer	Orientation to Padua as part of the transition into Padua Franciscan Week Daily Prayer Easter Liturgy

YEAR 5 RELIGIOUS EDUCATION			
TERM 2	MARY AND THE CATHOLIC FAITH		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
The role of Mary as the mother of Jesus and a role model for all Christians Mary’s role in the early church The reason for prayer The ways in which we pray The presence of God in daily life experiences Petitioning Mary in prayer	Reading Luke’s accounts of Mary (The Annunciation and visit to Elizabeth 1:26-56, The Birth of Jesus 2:1-7, Mary Takes Jesus to the Temple 2:21-38, Mary and Joseph Loses Jesus in Jerusalem 2:41-52) John’s accounts of Mary (19:25-27 The Wedding at Cana, John 19: 25-27 Mary at the Crucifixion)	Hail Mary Litany of Mary of Nazareth The Rosary	Year 5 Mother/Son Mass Christmas Liturgy Easter Liturgy Daily Prayer October Rosary – Franciscan Prayer

YEAR 5 RELIGIOUS EDUCATION			
TERM 3	THE TEACHINGS OF JESUS: FOCUS ON THE EARLY AUSTRALIAN COLONY		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>The celebration of the Eucharist</p> <p>The challenges faced by pioneering Catholics</p> <p>Saints as role models in lives of Australian Catholics</p> <p>St Mary of the Cross</p> <p>MacKillop an advocate for the poor in Australia</p> <p>The Spiritual and Corporal Works of Mercy</p>	<p>Matthew 25:31-40.The Judgement of Nations</p>		<p>Franciscan Week</p> <p>Catholic Education Week</p> <p>House Masses</p> <p>College Masses</p> <p>Friday Mass</p> <p>Year 5 Integrated Unit</p>

YEAR 5 RELIGIOUS EDUCATION			
TERM 4	MORALITY, VALUES AND PATHWAYS		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understanding of the role of the Holy Spirit in the Trinity</p> <p>Recognition of the titles and images associated with the Holy Spirit in scripture</p> <p>Knowledge of the Gifts of the Holy Spirit</p> <p>Knowledge of the Fruits of the Holy Spirit</p> <p>Understanding the concept of conscience</p> <p>Understanding the idea of moral choices.</p>	<p>Oil: Mk 6:13; Ex: 29:7 – anointing, healing</p> <p>Fire: Mt 3:11; Acts 2:3-4 – transforming, creating, energising,</p> <p>Dove: Lk 3:22 – ‘paraclete’; comforter, helper, hope</p> <p>water: Jn 7:37 – 39 – initiating, baptising</p> <p>Wind: Acts 2: 2-4 ; Jn 3:8 – refreshing, life force; breath of God, Ruah (CCC 691)</p> <p>Paraclete –Jn 14:16, 26; 15:26, 16:7; Acts 1:5; 1:8 - helper; comforter</p> <p>Spirit of adoption; Rm 8:15, 23 – becoming a child of God</p> <p>Spirit of Christ – uniting (CCC 797)</p> <p>Spirit of God – 1 Cor 6:19; 1 Cor 2: 9-13 - gift, prompting and stirring of conscience,</p> <p>Spirit of truth – Jn 14: 16 – 18; Jn 15:26 - 27 – advocate; helper; be with you</p>		<p>Christmas Liturgy</p>

YEAR 6 RELIGIOUS EDUCATION			
TERM 1	Creeds, Christian Beliefs and Teachings		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
The faith of Jewish believers as celebrated in Holy Days of Rosh Hashanah, Yom Kippur, Pesach (Passover) The Church's liturgical seasons(Advent, Christmas, Lent, Easter, Pentecost) The Lord's Prayer The Apostle's creed The Nicene Creed	The Our Father: Luke 11:1-13	The Lord's Prayer The Ignatian Examen	Christmas Liturgy Easter Liturgy House Masses College Masses Friday Mass Daily Prayer/Meditation Weekly Liturgies

YEAR 6 RELIGIOUS EDUCATION			
TERM 2	Perspectives on Morality		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Key message of love expressed by the prophet Micah Human rights as described by the Catholic Church Church teaching on social justice Spiritual works of mercy (challenging injustice, comfort, consoling) Corporal works of mercy (feeding the hungry, visiting the sick, clothing the naked) The Beatitudes Matthew 5:3-11	Genesis 1:26 The Beatitudes Matthew 5:3-11, Luke 6:20-23 Matthew 25: 31-46	The Franciscan Peace Prayer	Little Kings collection St Vinnies Collections Timor Leste Sister school sponsorship Franciscan Appeal P&F Supporting Families in Need Caritas Appeal Fundraising Sausage Sizzles for various causes Shoebox Appeal

YEAR 6 RELIGIOUS EDUCATION			
TERM 3	Church History and Sacraments		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Knowledge of the sacraments The intention of the author (Gospel writers) in determining the nature and truth revealed in the text The role of the Eucharist in the Catholic faith (liturgy of the Eucharist) Liturgy of the word (community gathering of believers) How believers pray	Baptism of Jesus Matthew 3:13-17 Gifts of the Holy Spirit Isaiah 11:1-2 Eucharist Luke 22:17-20 Marriage John 2:1-11	The Lord's Prayer Luke 11:1-13	House Masses College Masses Friday Mass Daily Prayer College Liturgies Easter Liturgy Christmas Liturgy Padua College Sacramental Program

YEAR 6 RELIGIOUS EDUCATION			
TERM 4	Exploring the Texts: Images of Jesus		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Gaining insight into the images of Jesus created in text. Understanding the relationship between Jesus, God the Father and Humanity Understanding Jesus through a variety of texts in particular visual text.	Jesus Heals a Crippled Woman, Mark 5:21-43, Matthew 9:18-26, Luke 8:40-56 Luke 8:40-49 A Girl Restored to Life and a Woman Healed		Year 6 Class Liturgy Christmas Liturgy

YEAR 7 RELIGIOUS EDUCATION			
TERM 1	Sacred Scripture		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Deeper awareness of Old Testament texts Greater knowledge of patriarchs who helped shape monotheistic faith Researching the role of prophecy in the Old Testament Explore the cultural context of the Old testament Explore the historical context of the Old testament Explore the social structures of the time of Jesus Gain an understanding of daily life and culture of Gospel times Gain understanding of the meaning of Lent, Easter and Pentecost	Genesis:1-5 God Calls Abraham Exodus 3:1-10 Isaiah 53: 1-9 Passover (Exodus 12-14) Hanukah (1 Maccabees 4:52-59 & 2 Maccabees 10:5-8) Day of Atonement (Leviticus 16), Harvest in Purim (Esther 9) Unleavened Bread (Exodus 12-14) Circumcision (Genesis 17) The resurrection story in Matthew 28, Mark 16, Luke 24 and John 20		Shrove Tuesday Pancake Stalls Ash Wednesday Liturgy Palm Sunday Mass Little Flower Stations of the Cross Easter Liturgy

YEAR 7 RELIGIOUS EDUCATION			
TERM 2	Church Diversity and Unity		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
The Nicene Creed 10 Commandments (The Decalogue) The Gospel of John Judaism Early Christianity	Luke 11: 1-13	Lord's Prayer Hail Mary	House Masses College Masses Friday Mass

YEAR 7 RELIGIOUS EDUCATION			
TERM 3	Personal Morality and Justice		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Students should understand what moral choices and judgments require</p> <p>Students should explore situations that require doing good and avoiding evil</p> <p>Students should be aware of acting according to a properly formed conscience</p> <p>Students should understand the ways in which sin affects others</p>	<p>Luke 7:36-50, 'The Woman Sinner'</p> <p>Read 'Peter's Denial of Jesus', Luke 22:54-62)</p> <p>Matthew 26:47-54</p> <p>'Jesus is Arrested'</p>		<p>Bully Buster Days</p> <p>PC Eagles</p> <p>Think Out Loud Thursday's</p> <p>Franciscan Restorative Justice Pastoral Care Program</p> <p>Ash Wednesday Liturgy</p>

YEAR 7 RELIGIOUS EDUCATION			
TERM 4	Spirituality in the Christian Tradition		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understand the foundation and meaning of the seasons of Advent, Christmas, Lent, Easter and Pentecost</p> <p>Understanding the meaning of each of the Seven Sacraments</p> <p>Recognise the symbols, prayers, hymns, colours and images associated with the liturgical seasons and sacraments.</p>	<p>Luke 1:26-38 The Birth of Jesus</p> <p>Foretold</p> <p>Exodus 12:1-4</p> <p>Passover</p>	<p>Prayers for Church Seasons</p> <p>Lectio Divina</p> <p>Meditation and Prayer</p>	<p>Class Liturgies</p> <p>House Masses</p> <p>College Masses</p> <p>Friday Mass</p> <p>Christmas Liturgy</p> <p>Padua College Sacramental Program</p>

YEAR 8 RELIGIOUS EDUCATION			
TERM 1	Pilgrims and Strangers		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>An understanding of the Cardinal Virtue of justice as embraced by the Franciscan Order.</p> <p>Knowledge of Franciscan contemplative prayer.</p> <p>Recognition of the presence of God in daily prayer.</p> <p>Understanding of meditation in prayer life.</p> <p>Knowledge of Franciscan prayers.</p> <p>Understanding of the Rule of 1221.</p> <p>Historical aspects of the Franciscan Order</p> <p>Understanding of the role of prayer and meditation in the lives of believers.</p> <p>Significant Franciscans (St Claire of Assisi and St Anthony of Padua)</p>	Acts 2:1-15 Pentecost	<p>The Canticle of the Creatures</p> <p>The Peace Prayer</p> <p>The Testament of St Clare of Assisi</p> <p>St Francis' Meditation Prayer</p> <p>St Francis' Vocation Prayer</p> <p>St Francis' Prayer</p> <p>Praising the Living God</p> <p>Devotion to St Francis of St Francis</p> <p>St Anthony's Prayer to the Lord Jesus</p> <p>St Anthony's Prayer to the Holy Spirit</p> <p>St Anthony's Prayer to Our Lady</p> <p>Devotion to St Anthony</p>	<p>Franciscan Week</p> <p>Year 8 Orientation Program</p> <p>PC Eagles</p> <p>Franciscan Restorative Justice Pastoral Care Program</p>

YEAR 8 RELIGIOUS EDUCATION			
TERM 2	Early Christian Church		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Promise of salvation to Noah and Moses</p> <p>Isaiah's prophecy of a Messiah</p> <p>Jesus the Messiah</p> <p>Resurrection of Jesus</p> <p>Pentecost: The Holy Spirit</p> <p>Acts of the Apostles: Early Christian Church</p> <p>Living a good life with the help of the Holy Spirit</p> <p>The Role of Liturgy in life of believers</p>	<p>Noah and the Ark, Genesis 6: 1-9:17</p> <p>Paul's Letter to the Galatians Context and Message</p> <p>Pentecost Acts 2:1-15,</p> <p>Paul's Letter to the Galatians Imagery and Symbolism</p>		<p>Easter Liturgy</p> <p>Ash Wednesday Liturgy</p> <p>College Assembly Prayer</p> <p>Lighting of the College Candle</p>

YEAR 8 RELIGIOUS EDUCATION			
TERM 3	Beliefs and Believers		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>An understanding of the mission of Jesus continued in the world and the Church by the activity of the Holy Spirit</p> <p>The ideas and images of the Trinity as expressed in the Nicene Creed</p> <p>Believers become part of God's saving plan through faith and action</p> <p>Knowledge of the shared beliefs of the Abrahamic faiths</p> <p>Understanding ecumenical spirit through social justice and prayer</p> <p>Understanding Catholic Social Teachings as a response to the mission of Jesus</p> <p>Understanding the role of prayer in the daily lives of believers</p>	<p>Acts 2:1-13 The Holy Spirit's Gifts</p>	<p>The role of prayer in the social outreach of Catholic believers (Prayers for the sick, the refugees, the homeless)</p>	<p>Casual Dress Days</p> <p>Winter Sleep Out</p> <p>2 Can Appeal (SVDP)</p> <p>College Guest Speakers e.g. Rosies, Orange Sky Laundry, SVD</p> <p>Work and Welcome Program</p>

YEAR 8 RELIGIOUS EDUCATION			
TERM 4	Interpreting Scripture		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understanding the theme of covenant</p> <p>Knowledge of Old Testament prophets</p> <p>Understanding the role of Pentecost as a covenant</p> <p>Understand the place of virtuous role models in the lives of Christian believers</p> <p>Understand the role of the Holy Spirit in living a virtuous and moral life</p>	<p>God's Promise to Abraham and Sarah, Genesis 17:1-8; 15-19; 21-22</p> <p>Noah and the Ark, Genesis 6: 1-9:17</p> <p>Ten Commandments, Exodus 20:1-21, Exodus 34:1-28, Deuteronomy 5:6-21</p>		<p>Friday Mass</p> <p>College Liturgies</p>

YEAR 9 RELIGIOUS EDUCATION			
TERM 1	Aboriginal Spirituality Coexisting with Christianity)		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>A knowledge of aboriginal sacred stories</p> <p>A knowledge of Genesis stories (Creation, Adam and Eve, Noah, Abraham)</p> <p>Understanding of the concept of monotheism (Christian belief in one God)</p> <p>Understanding of Animism (Aboriginal belief in the spiritual essence of the natural world; plants, animals, rocks)</p> <p>An understanding of the need for reconciliation among Christians, among Aborigines and between the two groups</p> <p>An understanding of the role of leadership in sacred matters both in indigenous and Catholic communities</p> <p>Have a knowledge of the first contact between aborigines and white settlers</p> <p>Understand the problems faced by European culture impacting on existing indigenous culture</p>	<p>The First Creation Story, Genesis 1:1-2:4</p>	<p>Prayers for Forgiveness</p>	<p>Acknowledge of Country at College events</p> <p>Aboriginal Spirituality Immersion Day</p>

YEAR 9 RELIGIOUS EDUCATION			
TERM 2	The Gospel of Matthew		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>The Pentateuch</p> <p>The Gospel of Matthew</p> <p>Narrative Criticism</p> <p>Franciscan Core Values</p> <p>Writings of Mary Mackillop and St Bonaventure</p>	<p>Calming the Storm, Matthew 8:23- 27, Mark 4:35-41, Luke 8:22-25</p> <p>God's Promise to Abraham and Sarah, Genesis 17:1-8; 15-19; 21-22</p> <p>Parable of the Talents, Matthew 25:14-30, Luke 19:11-27, Mark 13:34-37</p>	<p>The Penitential Rite</p> <p>Act of Contrition</p>	<p>Easter Liturgy</p> <p>'Liturgy of the Word' Prayer Assemblies</p>

YEAR 9 RELIGIOUS EDUCATION			
TERM 3			LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Social commentaries written by religious and lay leaders (Mary Mackillop, Edmund Rice, Mother Teresa, Elizabeth Seton, Oscar Romero)</p> <p>The experience of sin in the world and the presence of good and evil in an imperfect world</p> <p>God's gift of free will</p> <p>Lay people experiencing God's call to mission and service</p> <p>Understanding the examples of Christian vocation experienced in a contemporary world (Role models of social action: Pope John Paul II, Mother Teresa)</p> <p>The recognition of personal vocation and response to witness for Jesus Christ in the modern world</p> <p>Key principles of Catholic Social Justice Teaching (Peace, Stewardship and Common Good)</p> <p>Evaluate the impact of Catholic social teaching on an individual's moral behaviour and on the Church's response to emerging moral questions.</p>	<p>Matthew 5:2-10, 10:42, 25:44-45</p> <p>Luke 4:19-19, 12:4-7</p> <p>James 2:1-4</p> <p>Amos 8:4-7</p> <p>Micah 6:8</p>	<p>The Franciscan Peace Prayer</p>	<p>Social Action Projects</p> <p>Franciscan Appeal</p> <p>Little Kings Appeal</p>

YEAR 9 RELIGIOUS EDUCATION			
TERM 4	Prayer and Liturgy		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understanding that the incarnation, death and resurrection are foundation Christian beliefs.</p> <p>Understanding the connection between Jesus' death and resurrection and our salvation.</p> <p>Knowledge of the sacraments of healing</p> <p>Understanding the way in which believers pray with the help of: music, word, action, silence, images and symbols.</p>	<p>The Last Supper</p> <p>Luke 22:7-23</p> <p>Matthew 26:17-30</p> <p>John 1:14 The Word became flesh</p>	<p>Prayers used in: celebration, sacraments, church seasons (Advent, Easter, Christmas, Lent, Pentecost)</p>	<p>Class Liturgies</p> <p>Christmas Liturgy</p> <p>Involvement in Parish Mass (Wednesdays)</p> <p>Rosary</p>

YEAR 10 RELIGIOUS EDUCATION			
TERM 1	THE MYSTERY OF GOD		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understanding The mystery of God is ultimately beyond human language, concepts and stories.</p> <p>Understand the mystery of god can be named through experience of the created world</p> <p>Knowledge of different philosophers and their impact on our modern world.</p>	<p>Exodus 3: 1-6; 1 Kings 19: 9-13; Exodus 15:1, 4-6; Hosea 13: 5-8; Micah 7:8; Isaiah 66: 12-13; Hosea 14:5; Psalm 18:1-3; Psalm 47: 1-9; Isaiah 49: 15-16, Jeremiah 18: 5-6, Ephesians 2:4-6, 1 John 4: 7-12, Colossians 3:12 John 3:16, Hebrews 1:1-2)</p>	<p>Prayers for creation, contemplative prayer, Canticle of creation, Centring prayer, meditative prayer</p>	<p>Daily Prayer</p> <p>Assembly Prayer</p> <p>Friday Mass</p>

YEAR 10 RELIGIOUS EDUCATION			
TERM 2	THE COURAGE TO CARE		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
<p>Understanding the care shown by St Francis to his community.</p> <p>Understanding the purpose of Padua College caring within the local community.</p> <p>Understand historically more about those who cared for others when facing difficult circumstances.</p> <p>Knowledge of historical events such as the Holocaust.</p>	<p>Matthew 9:35-36, John 4:4-12, Mark 6:32-34 Colossians 3:12-17</p>	<p>Prayers for creation, contemplative prayer, Canticle of creation, Franciscan Peace prayer</p>	<p>Good Samaritans</p> <p>Little Kings</p>

YEAR 10 RELIGIOUS EDUCATION			
TERM 3	WORLD RELIGIONS		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Understand different religions believe in a different God or being Understand different ways individuals communicate with their God Knowledge of monotheistic and polytheistic religions and their purpose for the believers.	Job 38, Isaiah 40: 12 Matthew 28;20 1 Corinthians 15:1-11 Matthew 14: 13-14 Luke 10:16	Centring prayer, meditative prayer, Our Father, Franciscan peace prayer,	Islamic College of Brisbane Immersion

YEAR 10 RELIGIOUS EDUCATION			
TERM 4	FRANCIS AND OUR MODERN WORLD		LINKS TO RELIGIOUS LIFE OF COLLEGE
CONTENT	MANDATED SCRIPTURAL TEXTS	EXPLICIT TEACHING ABOUT PRAYER	
Understanding the world St Francis came from Understanding the values of St Francis and Franciscans and how they impact on the Padua community. Knowledge of Francis views on the creation and the environment Knowledge of Pope Francis and his work globally relating to ethics and humanity.	Joshua 1:5, 3:7 Luke 10:16 Matthew 14: 13-14 Matthew 28:16-20	Prayers for creation, contemplative prayer, Canticle of creation, Centring prayer, meditative prayer	Franciscan Week Catholic Education Week



Year 9 students selling Ethical Purchase Coffee Beans as part of the Social Action and Outreach unit with proceeds going to the College's mission collection for the term.

PADUA COLLEGE

YEAR 11 – 12 R & E / SOR SCOPE AND SEQUENCE

SACRED TEXTS OLD TESTAMENT	EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE	LINKS TO RELIGIOUS LIFE OF COLLEGE
<p>Religious Knowledge and Deep Understanding Old Testament texts need to be understood in their proper historical and cultural contexts. Application of Biblical criticism (exegesis) to Old Testament texts enables a deeper understanding of the intentions of the human authors, and the recurring themes in the texts (e.g. covenant, liberation, preferential option for the poor, restoration, eschatology, parousia, judgement, hope, and redemption).</p> <p>The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).</p> <p>Old Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges).</p> <p>Skills Apply Biblical criticism to explore the particular political, cultural, literary, social and geographical contexts of Old Testament texts.</p> <p>Examine recurring themes in Old Testament texts in order to evaluate their capacity to impact on Australian culture and lifestyle STOT17</p> <p>Religious Knowledge and Deep Understanding The Reign of God is the focus of Jesus' life and teaching. The early Church preached Jesus' life and teaching. New Testament texts need to be understood in their proper</p>	<p>Study of Religion Syllabus 2008</p> <p>Integration of Core Components</p> <p>The Nature and Significance of Religion</p> <ul style="list-style-type: none"> How do sacred texts form and inform the adherents of a particular religion? <p>Australian Religious Perspectives</p> <ul style="list-style-type: none"> How do sacred texts impact on Australian culture and lifestyle? <p>World Religions</p> <ul style="list-style-type: none"> What function do sacred texts have in religious traditions? (Focus areas - Judaism, Christianity) <p>Religion and Ethics SAS 2014</p> <p>Franciscan Spirituality RELATIONAL</p> <ul style="list-style-type: none"> The stories / texts of St Francis, St Anthony and St Clare. Stories of founders in Christian sacred texts (Jesus, disciples, early church) <p>Heroes and Role Models SPIRITUAL</p> <ul style="list-style-type: none"> Religious traditions, their stories and highlighting the lives of heroes 	<p>ICB Immersion</p> <p>Interfaith Guest Speakers and visits (Holland Park Mosque, Nexus Church, Margaret Street Synagogue, Chung Tian Temple)</p> <p>Student Liturgical Ministers</p>

<p>historical and cultural contexts. Application of Biblical criticism (exegesis) to New Testament texts enables a deeper understanding of the audiences and intentions of the human authors (e.g. the use of common sources by the human authors of synoptic Gospels).</p> <p>The intention of the human author is important in determining the nature of the truth revealed in the text (e.g. historical truth, factual truth, religious truth).</p> <p>New Testament texts are used by the Church to form and inform individuals, communities and traditions; assist personal and communal prayer; and provide insights into life and guidance for living (e.g. helping people to respond to global, ethical and justice issues and challenges). STNT 21</p> <p>Skills Use Biblical criticism to analyse and draw conclusions about similarities, differences and contradictions in the synoptic Gospels (e.g. considering the nature of each human author's community, theological perspectives, major themes and choice of source material).</p> <p>Examine stories about Jesus and his teachings and actions in New Testament texts (e.g. infancy narratives; miracles; Beatitudes; parables; passion, death and resurrection stories) in order to explore how Jesus' teachings might be used to evangelise, and to critique Australian culture and lifestyle.</p>	<ul style="list-style-type: none"> • Characteristics of religious role models and heroes. • Identify ways Christian sacred texts are used by believers eg Franciscan texts <p>RELATIONAL</p> <ul style="list-style-type: none"> • Christian sacred texts – How are historical, cultural , social aspects identified <p>Study of Religion Syllabus 2008</p> <p>AREA OF INQUIRY</p> <ul style="list-style-type: none"> • Religion and texts • Sacred texts as a foundation of belief and doctrine 	
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BELIEFS	EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE	LINKS TO RELIGIOUS LIFE OF COLLEGE
<p><i>Religious Knowledge and Deep Understanding</i> Christians believe that the nature of God is revealed in the Old Testament. The divine name, "I Am Who Am", is understood in the sense that God is the fullness of being, every perfection, without origin and without end.</p> <p>Christian tradition expresses the riches of the divine name in a variety of terms such as goodness, abounding in steadfast love, trustworthiness, constancy, truth and faithfulness.</p> <p>Skills Explain how the variety of terms for God used in Christian tradition influences the ways in which Australians understand the nature of the divine</p> <p>Explain what can be known about God as revealed through all of creation (e.g. loving Creator, providence, immanence, transcendence). BETR 15</p> <p>Christians believe that God is the source of all existence. God is revealed in the person of Jesus and through all of creation. Knowledge and understanding of God require both human reason and faith.</p> <p>Skills Compare different ways humans come to a knowledge and understanding of God (e.g. through the person of Jesus, through the work of the Spirit, through human reason; through faith, through experience). BEHE11</p> <p><i>Religious Knowledge and Deep Understanding</i> The major world religions have a role in the quest for meaning and purpose in the lives of individuals and communities. Religious traditions, while distinct and different, share some distinguishing elements (e.g.</p>	<p>Study of Religion Syllabus 2008</p> <ul style="list-style-type: none"> • How can the human person understand identity and purpose? • How have artists, scientists, musicians and philosophers responded to such questions? <p>Religion Values and Ethics</p> <p>World Religions</p> <ul style="list-style-type: none"> • Identify values of the Franciscans that are also apparent in Buddhist and Islamic religions? (Focus areas; Christianity, Buddhism) <p>School based topic – Franciscan Studies</p> <p>Study of Religion Syllabus 2008</p> <p>The Nature and Significance of Religion</p> <ul style="list-style-type: none"> • Why do religious communities express their beliefs as rituals <p>World Religions</p> <ul style="list-style-type: none"> • Identify values of the Franciscans that are also apparent in Buddhist and Islamic religions? (Focus areas; Christianity, Buddhism) <p>Area of Inquiry</p> <p>Beliefs about the origins of the universe</p> <p>Ultimate Questions The Nature and Significance of Religion</p>	<p>Student Liturgical Ministers</p> <p>Sacramental Program</p> <p>PC Eagles</p> <p>Friday Mass</p> <p>College Masses and Liturgies</p> <p>Daily Prayer</p> <p>Easter Liturgy</p> <p>Camp Liturgies</p>

<p>attitudes, beliefs and practices) that have developed over time.</p> <p>Skills Research and examine distinguishing components of a religion (e.g. core beliefs, sacred texts, rituals, key figures, sacred space).</p> <p>Examine and discuss ways in which the spiritual writings of a religious tradition inform and form individuals, communities and traditions.</p> <p>Analyse the connections between ethical frameworks of a religious tradition and responses to contemporary issues.</p> <p>Explore ways in which religious traditions express their beliefs through ritual and daily living. BEW R12</p>	<ul style="list-style-type: none"> • How do my beliefs influence my lifestyle? • How have artists, musicians, philosophers, scientists and mystics responded to such questions? <p>Area of Inquiry Questions of Meaning Purpose and Identity</p> <p>World Religions</p> <ul style="list-style-type: none"> • How do religions explain the questions of origins, identity, purpose and destiny? • How do religious traditions answer questions about identity and purpose? Focus areas: Christianity, Hinduism) <p>Religion and Ethics SAS 2014</p> <p>Heroes and Role Models SPIRITUAL</p> <ul style="list-style-type: none"> • Religious traditions, their stories and highlighting the lives of heroes • Characteristics of religious role models and heroes. <p>Meaning and Purpose SPIRITUAL</p> <ul style="list-style-type: none"> • Identify origins in other religions of the world • The importance of a pilgrimage? eg Franciscan pilgrimage <p>Religions of The World SPIRITUAL</p> <ul style="list-style-type: none"> • Importance of prayer and reflection in other religions • Research different spiritual practices of other religions 	
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CHURCH	EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE	LINKS TO RELIGIOUS LIFE OF COLLEGE
<p>Religious Knowledge and Deep Understanding Christian rituals embody beliefs that are expressed in structured actions or codified norms/rites. In the Catholic Church, the Sacraments of Commitment (Marriage and Holy Orders) give expression to the creative love of God, and call believers to a Genuine relationship, service of others, and building up of the Christian community.</p> <p>For Christians, marriage is a covenant expressed as an intimate partnership of life and love between man and woman, intended by God in creation. Christian marriage presumes Genuine freedom and understanding by both persons. In major Christian churches, the call to a ministry of word, liturgical and community leadership is ritualised through a variety of ceremonies and rites (e.g. ordination, endorsement and election). In the Catholic Church, through the Sacrament of Holy Orders, bishops, priests and deacons are ordained to make Christ's priesthood present through their service and leadership of God's people. Christian funerals express solidarity of the living and the dead (Communion of Saints). They combine prayer for the forgiveness of sin and for a merciful judgement; hope in resurrection; and gratitude for the blessings that came to others through the life of the deceased person.</p> <p>Skills Analyse some Christian rituals (e.g. Marriage, Holy Orders, funerals) using models of ritual analysis, to draw conclusions about the beliefs being expressed, and how they meet the spiritual and emotional needs of believers. CHLS16</p> <p>Religious Knowledge and Deep Understanding Christians believe they are called through Baptism (Latin vocatió - 'calling') to use their gifts in their profession, family life, Church and civic commitments in the service of God</p>	<p>SOR syllabus 2008</p> <p>Area of Inquiry Religion and Texts The Nature and Significance of Religion</p> <ul style="list-style-type: none"> How do sacred texts form and inform the adherents of a particular religion? <p>The Nature and Significance of Religion</p> <ul style="list-style-type: none"> Why do religious communities express their beliefs as rituals <p>Religion & Ethics SAS 2014</p> <p>Religions of The World SPIRITUAL</p> <ul style="list-style-type: none"> Importance of prayer and reflection in other religions Research different spiritual practices of other religions <p>Australian Scene SPIRITUAL</p> <ul style="list-style-type: none"> Expression of spirituality within different religions 	<p>Sacramental Program</p>

<p>and for the sake of the greater common good. In the Christian tradition, the response to this call (one's vocation) involves choosing from the following four main states of life: that of a single person; a married person; a celibate member of a religious congregation (sister, brother, priest); an ordained minister (e.g. priest, deacon). For Catholic Christians, Sacraments of Commitment (Marriage and Holy Orders) are particular expressions of vocation and discipleship. Christians believe the Holy Spirit empowers them to live out Christ's mission in the world.</p> <p>Skills Investigate how and why Christians (individuals or groups, past or present) have used their gifts in the service of God and for the sake of the common good (e.g. social, political or ethical reform; defence of human rights; action for social justice; ecological stewardship). CHPG 12</p>	<p>Franciscan Spirituality PERSONAL</p> <ul style="list-style-type: none"> • Being a Franciscan in my community • Spirituality and my family 	
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CHRISTIAN LIFE	EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE	LINKS TO RELIGIOUS LIFE OF COLLEGE
<p>Religious Knowledge and Deep Understanding Christian moral teaching provides guidelines and limits regarding ethical and moral responses to global issues and challenges, such as justice, tolerance, reconciliation, peace, ecology, nonviolence, respect and appreciation for others.</p> <p>Skills Analyse and appraise the contribution of Christian moral teaching to global issues and challenges. CLMF 15</p> <p>MORAL FORMATION</p> <p>Religious Knowledge and Deep Understanding Christian teachings about good and evil (e.g. the concepts of sin, freedom, conscience, grace, virtues, human dignity and integrity, identity, rights and responsibilities, consequences) inform the personal, relational and spiritual dimensions of human existence.</p> <p>Skills Examine Christian teachings about good and evil and critically analyse their significance for personal integrity and the good of community. CLMF 16</p> <p>MISSION AND JUSTICE</p> <p>Religious Knowledge and Deep Understanding Catholic social teaching proposes principles for reflection, provides criteria for judgment, and gives guidelines for action in response to social justice issues (e.g. world peace,</p>	<p>Study of Religion Syllabus 2008 Sacred Texts Australian Religious Perspectives</p> <ul style="list-style-type: none"> How do sacred texts impact on Australian culture and lifestyle? <p>Franciscans – School based unit Nature and Significance of Religion</p> <ul style="list-style-type: none"> What is a Franciscan approach to justice, peace, and ecology? <p>Area of Inquiry Questions of Identity and Purpose World Religions</p> <ul style="list-style-type: none"> How do religious traditions answer questions about human identity and purpose. Focus areas: Islam, Christianity) <p>Religion and Ethics SAS 2014</p> <p>Morality and Ethics PERSONAL</p> <ul style="list-style-type: none"> My conscience, consequences and forgiveness Personal motivation and moral choices relating to social and community issues <p>RELATIONAL</p> <ul style="list-style-type: none"> People that influence our behaviour and actions 	<p>Year 11 Social Justice Program</p> <ul style="list-style-type: none"> Delamore Greccio Peer Support Men’s Shed <p>PC Eagles</p> <p>Year 12 Buddies</p> <p>House Masses</p> <p>Catholic Man Breakfast Series (MenAlive)</p> <p>Term Social Justice Focus</p> <p>Weekly Franciscan Virtues</p>

<p>environmental protection, political freedom, capital punishment, human rights, poverty, suffering, education, employment).</p> <p>Skills Examine and appraise the influence of Catholic social teaching on life and societal issues. CLMJ 12</p> <p>PRAYER AND SPIRITUALITY</p> <p>Religious Knowledge and Deep Understanding Prayer in the Christian tradition nurtures the spiritual life of believers. Vocal prayer, meditative prayer and contemplative prayer are ancient examples of this.</p> <p>Skills Analyse and appraise the significance of prayer in the Christian tradition (vocal, meditative and contemplative) in the lives of individuals and communities (e.g. spiritual and emotional needs, devotional life, personal search for meaning, cultural identity, personal and communal wellbeing). CLPS 26</p>	<ul style="list-style-type: none"> • Exploring ethical codes <p>Franciscan Spirituality SPIRITUAL</p> <ul style="list-style-type: none"> • Identify the meaning and purpose that St Francis holds within our Padua Community <p>Study of Religion 2008 Area of Inquiry – Religions in the world The Nature and Significance of Religion</p> <ul style="list-style-type: none"> • Why do religious communities express their beliefs (Prayer) as rituals <p>School based unit – The Franciscans The Nature and Significance of Religion</p> <ul style="list-style-type: none"> • How did the Franciscan movement differ (Peace Prayer) from other religious movements of its time? 	
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