Religious Education Overview

‘Our Journey So Far…’

Padua College, Kedron

November 2015

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 Religious Identity and forms part of the Religious Education Validation (REV) Process for the Brisbane Catholic Education Office (BCE). The purpose of this document is to provide for stakeholders, a general overview of the direction of Teaching and Learning in the area of Religious Education. More specific information for parents staff and students is available on the College Learning (LMS), Blackboard. One of the areas being worked towards in the current Strategic Direction of the College is strengthening the ties between Franciscanism and Catholicism in general and reviewing the Catholic Identity of the College with a view to ensuring that our Catholic Identity is maintained and strengthened into the future. This document will address each of the four elements of the REV process, breaking each element into the sub sections of Whole School, Year, and Class.

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Padua College – A Brief Overview

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/](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.

The Little Flower Parish Grotto – A Sacred place for all Paduans.
Element One: 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 in 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.

Religious Education (RE) Vision Statement

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. Students are engaged in a dynamic and relevant curriculum rich in Catholic doctrine, Scripture studies and the Franciscan ethos. A whole school approach to religious education promotes an evolving structure to a student’s understanding of faith from a Catholic viewpoint. From Years 5 to 12, a student will study the Catholic Church, Faith Life, Social Action and Social Justice, Morality, Values and Ethics, primarily from a Catholic and Franciscan world view while considering and valuing other viewpoints and religious backgrounds.

The Vision will be enacted in the following ways:

- Developing a holistic approach to teaching the Gospels in a differentiated learning environment to engage all learners at all stages of development
- Encouraging creative thinking through activities, the gospel and discussion
- Explicitly teaching critical-thinking and problem solving-strategies
- Encouraging students to make their own informed decisions based on their own explorations of the gospels
- Supporting and developing life-long students of faith.
Whole School

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 Franciscanism. The figure below depicts the overlap in these two focus points and highlights the fact that there are members of our community who are Catholic and are thus learning from a Catholic viewpoint and those who are not Catholic and are therefore learning from another religious viewpoint.

- 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).
- 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.
- 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:
  1. **Societal** – 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.
  2. **Ecclesial** – 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.
  3. **Educational** – 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 should be central 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.
4. **Digital** – All students at Padua in Years 5 to 9 take a subject entitled Research and Technology 1 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.

- The learner is central to the development of our Religious Education program with the Post Critical Belief approach forming the basis of our approach. 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.

**Year**

- 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 are at Padua begin with a Unit Outcome Statement that links directly to the Achievement Standard for the year begin 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.
Class/Individual Student

- 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.
- 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.
- Catholicism while a significant viewpoint in our RE curriculum, is supported by a range of viewpoints and religious standpoints when exploring issues and the world we live in. [http://www.rec.bne.catholic.edu.au/The%20Shape%20of%20Religious%20Education/Pages/Model-for-Religious-Education.aspx](http://www.rec.bne.catholic.edu.au/The%20Shape%20of%20Religious%20Education/Pages/Model-for-Religious-Education.aspx)
- 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 a non-Catholic background its basic principles of joy, humility and helping others sits alongside most world religions.

- Units of work are designed, planned and sequenced to create a journey of discovery of the complexities of faith, beginning with a simple understanding in year five and progressing towards a more sophisticated understanding in the upper secondary.
- Differentiated learning experiences and tasks seek to create inclusive learning and provide access to the Franciscan narrative to all students.
Element Two: Curriculum Structure and Organisation

Whole School

- At Padua, the Franciscan and Catholic view 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 it 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 Questions 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.

- The Reconceptualist approach is evident (Leuven Report 2015) 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 Franciscanism 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.
  - 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 establishing clear direction while our balanced program gives students multiple opportunities to engage with a range of concepts.

- 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.

- There is a balance of the four strands within our 5 – 10 RE program as evident in the RE 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.
Religious Education Overview – Padua College – November 2015

Year

- Religious Education at Padua College is a journey towards understanding Catholic faith. Units of work are sequenced to engage the younger learners in a simple conversation about faith with topics explored with learners at different stages and in various degrees of complexity. Where students in the foundation phase learn about how the Franciscan Peace Prayer and the Gospels relate to our everyday life, students in the senior phase explore issues of morality and ethics, using prior learnings to support the development of their own viewpoints, providing a continuity throughout their religious journey at the College.

- Learners are guided on a journey of progress from simple reading and interpretation of scripture through to a complex evaluation of sacred text, linking them to the realities of life in contemporary society.

- Religion at Padua is connected throughout the year with the religious Life of the school. For example, the Year 9 Social Justice unit in Term 3 links well with the Padua Franciscan appeal (raising funds for our Franciscan school in Timor Leste), Padua sleep out as well as two can day (food donations) supporting our local St Vincent de Paul at Kedron.

- Padua has developed a strong relationship with the Islamic College of Brisbane which focuses on the relationship and respect St Francis of Assisi had with the Sultan Malik- Al kamil in 1219. This interfaith connection is one example of how Padua actively seeks to build knowledge, understanding, acceptance and friendship within and between students and staff. It reflects the work of St Francis in a contemporary context and provides a unique and rich experience for our students.
Class / Individual student

- One of the main focuses for each unit is giving students the opportunity to show their understandings based on the Year level description published in the BCE curriculum document. Teachers develop student understandings by aligning the content descriptors and achievement standards to the content descriptors so there is consistency with what is being assessed in a particular unit of work.
- 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 process for planning units at Padua is outlined above.
- 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. This process is overseen by a Head of Curriculum (HOC) Religion 5-9 and a Head of Curriculum (HOC) Religion 10-12.

Element Three: High Quality Learning and Teaching

Whole School

Brisbane Catholic Education (BCE) requirements for Teachers in a Catholic School and Teachers of Religion in a Catholic School are outlined below:

**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 inservice or appropriate tertiary studies over the previous five years in areas such as Catholic schooling, Catholic ethos and the spirituality of the teacher.

If you have already met these requirements, you 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.

As of November, 2015, of the 37 teachers of religion at Padua, 26 are accredited to teach religion in a Catholic School. Many of the teachers accredited to teach RE in a Catholic School have undergraduate or post graduate degrees from the Australian Catholic University with the required 4 semesters of Theology.

For teacher 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. Permanent teachers of RE take precedence in this process.

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 Foundations Accreditation for staff. In addition, staff have regular faculty meetings at which pertinent topics are raised and discussed.

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.
Religious Education Overview – Padua College – November 2015

- Padua provides meaningful and relevant learning experiences using a hands on approach. Examples of this are:
  - Year 8 Film making on Pilgrims and Stranger
  - Year 9 Social Action and Outreach projects
  - Year 9 Liturgy Production
  - Year 9 Aboriginal emersion day
  - Inter faith dialogue and emersion 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

- 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.
- Students 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.
- All units at Padua College begin with a clear outcome statement, outlining the student outcome intended for the unit and a list of key teaching areas and success criteria as a focus for the unit.

Year

- Blackboard, the College Learning Management System (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).
- 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.
- Student folios, RE Data bases on SharePoint and the College’s over 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.
Religious Education Overview – Padua College – November 2015

- 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.

- Teachers have the ability to monitor student performance and communicate with families and students via the Mi Class system using PC school.
- Key teachers across all year levels provide leadership to teaching team in consultation with the Head of Curriculum (HOC) and teachers.
- The College Teaching and Learning Structure allows for two Heads of Curriculum for Religion – one for Years 5-9 and one for Years 10-12. The HOCs reports to the overall Heads of 5-9 and 10-12 and the Vice Rector Teaching and Learning. The HOCs facilitate collaboration across teaching teams in the development of units of work and assessment tasks.

Class / Individual student

- 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.
Element Four: Monitoring and Evaluation

Whole School

- Student achievement at Padua College is reported to parents in all subject 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.
- At part of the College's current strategic direction, Padua has participated in the 'Enhancing Catholic School Identity Project through the Catholic University of Leuven in Belgium. As part of this project, a representative sample of the school community (students, parents and staff) were surveyed (quantitative) and qualitative documentation provided. The purpose of participating in this project is to develop an ongoing strategic plan to further enhance and develop the Catholic and Franciscan identity of Padua College. [http://www.padua.qld.edu.au/about-us/spirituality/the-leuven-project/](http://www.padua.qld.edu.au/about-us/spirituality/the-leuven-project/)

Year

- Units at Padua College are designed using a collaborative approach inclusive of all teachers of the year level teaching team, facilitated by key teachers and overseen by a specialist Year 5-9 Head of Curriculum and a specialist 10-12 Head of Curriculum.
- The relevant Head of Curriculum as mentioned above, facilitates the overall development of units and resources, implementing reflection and adjustments annually.
- Teaching staff and students are fully resourced via the Blackboard LMS.
- 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.

Class / Individual student

- 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 publically accessible website.
- 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.
### YEAR 5 RELIGIOUS EDUCATION

#### TERM 1

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
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<tbody>
<tr>
<td>St Francis of Assisi and the Franciscan Order&lt;br&gt;The Peace Prayer&lt;br&gt;Padua College a Franciscan school&lt;br&gt;The role of psalms as a model for personal and communal prayer&lt;br&gt;The three main forms of psalms Lament (sorrow), Praise (hymn) and Thanksgiving&lt;br&gt;Purpose of the gospel stories&lt;br&gt;The time when the gospels were written&lt;br&gt;Intended audience for the gospels&lt;br&gt;The nature and truths of the gospel stories</td>
<td>Lament: A psalm that expresses sadness or asks for God’s help. (e.g. Psalms 3-7, 25-28)&lt;br&gt;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&lt;br&gt;Praise: A psalm that acknowledges that God is God and gives God glory. (e.g. 95-100, 144-150, 113, 114)</td>
<td>The Franciscan Peace Prayer</td>
<td>Orientation to Padua as part of the transition into Padua&lt;br&gt;Franciscan Week&lt;br&gt;Daily Prayer&lt;br&gt;Easter Liturgy</td>
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#### TERM 2

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<tr>
<th>CONTENT</th>
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<tbody>
<tr>
<td>The role of Mary as the mother of Jesus and a role model for all Christians&lt;br&gt;Mary’s role in the early church&lt;br&gt;The reason for prayer&lt;br&gt;The ways in which we pray&lt;br&gt;The presence of God in daily life experiences&lt;br&gt;Petitioning Mary in prayer</td>
<td>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)</td>
<td>Hail Mary Litany of Mary of Nazareth The Rosary</td>
<td>Year 5 Mother/Son Mass&lt;br&gt;Christmas Liturgy&lt;br&gt;Easter Liturgy&lt;br&gt;Daily Prayer&lt;br&gt;October Rosary – Franciscan Prayer</td>
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### YEAR 5 RELIGIOUS EDUCATION

#### TERM 3

**THE TEACHINGS OF JESUS: FOCUS ON THE EARLY AUSTRALIAN COLONY**

**CONTENT**

- The celebration of the Eucharist
- The challenges faced by pioneering Catholics
- Saints as role models in lives of Australian Catholics
- St Mary of the Cross Mackillop an advocate for the poor in Australia
- The Spiritual and Corporal Works of Mercy

**MANDATED SCRIPTURAL TEXTS**

- Matthew 25:31-40. The Judgement of Nations

**EXPLICIT TEACHING ABOUT PRAYER**

- Franciscan Week
- Catholic Education Week
- House Masses
- College Masses
- Friday Mass
- Year 5 Integrated Unit

#### TERM 4

**MORALITY, VALUES AND PATHWAYS**

**CONTENT**

- Understanding of the role of the Holy Spirit in the Trinity
- Recognition of the titles and images associated with the Holy Spirit in scripture
- Knowledge of the Gifts of the Holy Spirit
- Knowledge of the Fruits of the Holy Spirit
- Understanding the concept of conscience
- Understanding the idea of moral choices.

**MANDATED SCRIPTURAL TEXTS**

- Oil: Mk 6:13; Ex: 29:7 – anointing, healing
- Fire: Mt 3:11; Acts 2:3-4 – transforming, creating, energising,
- Dove: Lk 3:22 – ‘paraclete’; conforter, helper, hope
- Water: Jn 7:37 – 39 – initiating, baptising
- Wind: Acts 2: 2-4; Jn 3:8 – refreshing, life force; breath of God, Ruah (CCC 691)
- Paraclete –Jn 14:16, 26; 15:26, 16:7; Acts 1:5; 1:8 - helper; comforter
- Spirit of adoption; Rm 8:15, 23 – becoming a child of God
- Spirit of Christ – uniting (CCC 797)
- Spirit of God – 1 Cor 6:19; 1 Cor 2: 9-13 - gift, prompting and stirring of conscience,
- Spirit of truth – Jn 14: 16 – 18; Jn 15:26 - 27 – advocate; helper; be with you

**LINKS TO RELIGIOUS LIFE OF COLLEGE**

- Christmas Liturgy
### YEAR 6 RELIGIOUS EDUCATION

#### TERM 1

**CONTENT**
- 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

**MANDATED SCRIPTURAL TEXTS**

**EXPLICIT TEACHING ABOUT PRAYER**
- The Lord’s Prayer
- The Ignatian Examen

**LINKS TO RELIGIOUS LIFE OF COLLEGE**
- Christmas Liturgy
- Easter Liturgy
- House Masses
- College Masses
- Friday Mass
- Daily Prayer/Meditation
- Weekly Liturgies

#### YEAR 6 RELIGIOUS EDUCATION

#### TERM 2

**CONTENT**
- 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

**MANDATED SCRIPTURAL TEXTS**
- Genesis 1:26
- The Beatitudes
- Matthew 25: 31-46

**EXPLICIT TEACHING ABOUT PRAYER**
- The Franciscan Peace Prayer

**LINKS TO RELIGIOUS LIFE OF COLLEGE**
- 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

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<th>CONTENT</th>
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<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
</table>

#### YEAR 6 RELIGIOUS EDUCATION

#### TERM 4

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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</td>
<td></td>
<td>Year 6 Class Liturgy Christmas Liturgy</td>
</tr>
</tbody>
</table>
## YEAR 7 RELIGIOUS EDUCATION

### TERM 1

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

### TERM 2

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>SACRED SCRIPTURE</th>
<th>EXPPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 Commandments (The Decalogue)</td>
<td></td>
<td>Hail Mary</td>
<td>College Masses</td>
</tr>
<tr>
<td>The Gospel of John</td>
<td></td>
<td></td>
<td>Friday Mass</td>
</tr>
<tr>
<td>Judaism</td>
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<tr>
<td>Early Christianity</td>
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## YEAR 7 RELIGIOUS EDUCATION

### TERM 3

<table>
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<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
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### TERM 4

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spirituality in the Christian Tradition</td>
<td>Understand the foundation and meaning of the seasons of Advent, Christmas, Lent, Easter and Pentecost&lt;br&gt;Understanding the meaning of each of the Seven Sacraments&lt;br&gt;Recognise the symbols, prayers, hymns, colours and images associated with the liturgical seasons and sacraments.</td>
<td>&lt;p&gt;Luke 1:26-38 The Birth of Jesus Foretold&lt;br&gt;Exodus 12:1-4 Passover&lt;/p&gt;</td>
<td>Class Liturgies&lt;br&gt;House Masses&lt;br&gt;College Masses&lt;br&gt;Friday Mass&lt;br&gt;Christmas Liturgy&lt;br&gt;Padua College Sacramental Program</td>
</tr>
</tbody>
</table>
# YEAR 8 RELIGIOUS EDUCATION

## TERM 1

### Pilgrims and Strangers

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

## TERM 2

### Early Christian Church

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
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## YEAR 8 RELIGIOUS EDUCATION

### TERM 3

<table>
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<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
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</thead>
<tbody>
<tr>
<td>Beliefs and Believers</td>
<td>Acts 2:1-13 The Holy Spirit’s Gifts</td>
<td>The role of prayer in the social outreach of Catholic believers (Prayers for the sick, the refugees, the homeless)</td>
<td>Casual Dress Days</td>
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<td>Winter Sleep Out</td>
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<td>2 Can Appeal (SVDP)</td>
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<td>College Guest Speakers e.g. Rosies, Orange Sky Laundry, SVD</td>
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<td>Work and Welcome Program</td>
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### YEAR 8 RELIGIOUS EDUCATION

### TERM 4

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<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interpreting Scripture</td>
<td>God’s Promise to Abraham and Sarah, Genesis 17:1-8; 15-19; 21-22 Noah and the Ark, Genesis 6: 1-9:17 Ten Commandments, Exodus 20:1-21, Exodus 34:1-28, Deuteronomy 5:6-21</td>
<td>The role of prayer in the social outreach of Catholic believers (Prayers for the sick, the refugees, the homeless)</td>
<td>Friday Mass</td>
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<td>College Liturgies</td>
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### YEAR 9 RELIGIOUS EDUCATION

#### TERM 1

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

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<tr>
<th>CONTENT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>The Gospel of Matthew</td>
<td>God’s Promise to Abraham and Sarah, Genesis 17:1-8; 15-19; 21-22</td>
<td></td>
<td>‘Liturgy of the Word’ Prayer Assemblies</td>
</tr>
<tr>
<td>Franciscan Core Values</td>
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<tr>
<td>Writings of Mary Mackillop and St Bonaventure</td>
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</tbody>
</table>
### YEAR 9 RELIGIOUS EDUCATION

#### TERM 3

**CONTENT**

- Social commentaries written by religious and lay leaders (Mary Mackillop, Edmund Rice, Mother Teresa, Elizabeth Seton, Oscar Romero)
- The experience of sin in the world and the presence of good and evil in an imperfect world
- God’s gift of free will
- Lay people experiencing God’s call to mission and service
- Understanding the examples of Christian vocation experienced in a contemporary world (Role models of social action: Pope John Paul II, Mother Teresa)
- The recognition of personal vocation and response to witness for Jesus Christ in the modern world
- Key principles of Catholic Social Justice Teaching (Peace, Stewardship and Common Good)
- Evaluate the impact of Catholic social teaching on an individual’s moral behaviour and on the Church’s response to emerging moral questions.

**MANDATED SCRIPTURAL TEXTS**

- Matthew 5:2-10, 10:42, 25:44-45
- Luke 4:19-19, 12:4-7
- James 2:1-4
- Amos 8:4-7
- Micah 6:8

**EXPLICIT TEACHING ABOUT PRAYER**

- The Franciscan Peace Prayer

**LINKS TO RELIGIOUS LIFE OF COLLEGE**

- Social Action Projects
- Franciscan Appeal
- Little Kings Appeal

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**YEAR 9 RELIGIOUS EDUCATION**

#### TERM 4

**CONTENT**

- Understanding that the incarnation, death and resurrection are foundation Christian beliefs.
- Understanding the connection between Jesus’ death and resurrection and our salvation.
- Knowledge of the sacraments of healing
- Understanding the way in which believers pray with the help of: music, word, action, silence, images and symbols.

**MANDATED SCRIPTURAL TEXTS**

- The Last Supper
- Matthew 26:17-30
- John 1:14 The Word became flesh

**EXPLICIT TEACHING ABOUT PRAYER**

- Prayers used in: celebration, sacraments, church seasons (Advent, Easter, Christmas, Lent, Pentecost)

**LINKS TO RELIGIOUS LIFE OF COLLEGE**

- Class Liturgies
- Christmas Liturgy
- Involvement in Parish Mass (Wednesdays)
- Rosary
### YEAR 10 RELIGIOUS EDUCATION

#### TERM 1

**THE MYSTERY OF GOD**

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>MANDATED SCRIPTURAL TEXTS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding the mystery of God is ultimately beyond human language, concepts and stories. Understand the mystery of God can be named through experience of the created world. Knowledge of different philosophers and their impact on our modern world.</td>
<td>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)</td>
<td>Prayers for creation, contemplative prayer, Canticle of creation, Centring prayer, meditative prayer</td>
<td>Daily Prayer, Assembly Prayer, Friday Mass</td>
</tr>
</tbody>
</table>

#### TERM 2

**THE COURAGE TO CARE**

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

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25
# Year 10 Religious Education

## Term 3

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>WORLD RELIGIONS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understand different ways individuals communicate with their God</td>
<td>Knowledge of monotheistic and polytheistic religions and their purpose for the believers.</td>
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</table>

## Term 4

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>WORLD RELIGIONS</th>
<th>EXPLICIT TEACHING ABOUT PRAYER</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding the world St Francis came from</td>
<td>Joshua 1:5, 3:7 Luke 10:16 Matthew 14: 13-14 Matthew 28:16-20</td>
<td>Prayers for creation, contemplative prayer, Canticle of creation, Centring prayer, meditative prayer</td>
<td>Franciscan Week Catholic Education Week</td>
</tr>
<tr>
<td>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.</td>
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*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.*
### SACRED TEXTS

**OLD TESTAMENT**

**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).

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).

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).

**Skills**

Apply Biblical criticism to explore the particular political, cultural, literary, social and geographical contexts of Old Testament texts.

Examine recurring themes in Old Testament texts in order to evaluate their capacity to impact on Australian culture and lifestyle

**STOT17**

**Religious Knowledge and Deep Understanding**

<table>
<thead>
<tr>
<th>EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Study of Religion Syllabus 2008</td>
<td>ICB Immersion</td>
</tr>
<tr>
<td>Integration of Core Components</td>
<td>Interfaith Guest Speakers and visits (Holland Park Mosque, Nexus Church, Margaret Street Synagogue, Chung Tian Temple)</td>
</tr>
<tr>
<td>The Nature and Significance of Religion</td>
<td>Student Liturgical Ministers</td>
</tr>
<tr>
<td>• How do sacred texts form and inform the adherents of a particular religion?</td>
<td></td>
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<tr>
<td>Australian Religious Perspectives</td>
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<tr>
<td>• How do sacred texts impact on Australian culture and lifestyle?</td>
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</tr>
<tr>
<td>World Religions</td>
<td></td>
</tr>
<tr>
<td>• What function do sacred texts have in religious traditions? (Focus areas - Judaism, Christianity)</td>
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</tr>
<tr>
<td>Religion and Ethics SAS 2014</td>
<td></td>
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<tr>
<td>Franciscan Spirituality Relational</td>
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<tr>
<td>• The stories / texts of St Francis, St Anthony and St Clare.</td>
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</tr>
<tr>
<td>• Stories of founders in Christian sacred texts (Jesus, disciples, early church)</td>
<td></td>
</tr>
<tr>
<td>Heroes and Role Models</td>
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</tbody>
</table>
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 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).

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).

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

**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).

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.

**SPIRITUAL**

- Religious traditions, their stories and highlighting the lives of heroes
- Characteristics of religious role models and heroes.
- Identify ways Christian sacred texts are used by believers e.g Franciscan texts

**RELATIONAL**

- Christian sacred texts – How are historical, cultural, social aspects identified

**Study of Religion Syllabus 2008**

**AREA OF INQUIRY**

- Religion and texts
- Sacred texts as a foundation of belief and doctrine
**Religious Education Overview – Padua College – November 2015**

<table>
<thead>
<tr>
<th>BELIEFS</th>
<th>EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE</th>
<th>LINKS TO RELIGIOUS LIFE OF COLLEGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religious Knowledge and Deep Understanding</strong></td>
<td><strong>Study of Religion Syllabus 2008</strong></td>
<td>Student Liturgical Ministers</td>
</tr>
<tr>
<td>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.</td>
<td>- How can the human person understand identity and purpose?</td>
<td>Sacramental Program</td>
</tr>
<tr>
<td>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.</td>
<td>- How have artists, scientists, musicians and philosophers responded to such questions?</td>
<td>PC Eagles</td>
</tr>
<tr>
<td><strong>Skills</strong></td>
<td><strong>Religion Values and Ethics</strong></td>
<td>Friday Mass</td>
</tr>
<tr>
<td>Explain how the variety of terms for God used in Christian tradition influences the ways in which Australians understand the nature of the divine</td>
<td>- Identify values of the Franciscans that are also apparent in Buddhist and Islamic religions? (Focus areas; Christianity, Buddhism)</td>
<td>College Masses and Liturgies</td>
</tr>
<tr>
<td>Explain what can be known about God as revealed through all of creation (e.g. loving Creator, providence, immanence, transcendence). BETR 15</td>
<td>School based topic – Franciscan Studies</td>
<td>Daily Prayer</td>
</tr>
<tr>
<td>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.</td>
<td><strong>Study of Religion Syllabus 2008</strong></td>
<td>Easter Liturgy</td>
</tr>
<tr>
<td><strong>Skills</strong></td>
<td><strong>World Religions</strong></td>
<td>Camp Liturgies</td>
</tr>
<tr>
<td>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</td>
<td>- Identify values of the Franciscans that are also apparent in Buddhist and Islamic religions? (Focus areas; Christianity, Buddhism)</td>
<td></td>
</tr>
<tr>
<td><strong>Religious Knowledge and Deep Understanding</strong></td>
<td><strong>Area of Inquiry</strong></td>
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<tr>
<td>Beliefs about the origins of the universe</td>
<td><strong>World Religions</strong></td>
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<tr>
<td>Beliefs about the origins of the universe</td>
<td>- Why do religious communities express their beliefs as rituals</td>
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<tr>
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<td><strong>Area of Inquiry</strong></td>
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<td>- Identify values of the Franciscans that are also apparent in Buddhist and Islamic religions? (Focus areas; Christianity, Buddhism)</td>
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<td>Beliefs about the origins of the universe</td>
<td><strong>Area of Inquiry</strong></td>
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</table>
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. attitudes, beliefs and practices) that have developed over time.

**Skills**
Research and examine distinguishing components of a religion (e.g. core beliefs, sacred texts, rituals, key figures, sacred space).

Examine and discuss ways in which the spiritual writings of a religious tradition inform and form individuals, communities and traditions.

Analyze the connections between ethical frameworks of a religious tradition and responses to contemporary issues.

Explore ways in which religious traditions express their beliefs through ritual and daily living. BEW R12

<table>
<thead>
<tr>
<th>Ultimate Questions</th>
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</thead>
<tbody>
<tr>
<td><strong>The Nature and Significance of Religion</strong></td>
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<tr>
<td>- How do my beliefs influence my lifestyle?</td>
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<tr>
<td>- How have artists, musicians, philosophers, scientists and mystics responded to such questions?</td>
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</tbody>
</table>

**Area of Inquiry**
**Questions of Meaning Purpose and Identity**

**World Religions**
- 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)

**Religion and Ethics SAS 2014**

**Heroes and Role Models**
SPIRITUAL
- Religious traditions, their stories and highlighting the lives of heroes
- Characteristics of religious role models and heroes.

**Meaning and Purpose**
SPIRITUAL
- Identify origins in other religions of the world
- The importance of a pilgrimage? eg Franciscan pilgrimage
### Religions of The World

**SPIRITUAL**
- Importance of prayer and reflection in other religions
- Research different spiritual practices of other religions

### CHURCH EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE LINKS TO RELIGIOUS LIFE OF COLLEGE

<table>
<thead>
<tr>
<th><strong>Religious Knowledge and Deep Understanding</strong></th>
<th><strong>EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE</strong></th>
<th><strong>LINKS TO RELIGIOUS LIFE OF COLLEGE</strong></th>
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</thead>
<tbody>
<tr>
<td>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.</td>
<td><strong>SOR syllabus 2008</strong></td>
<td>Sacramental Program</td>
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<tr>
<td>For Christians, marriage is a <strong>covenant</strong> 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 <strong>sin</strong> and for a merciful judgement; hope in <strong>resurrection</strong>; and gratitude for the blessings that came to others through the life of the deceased person.</td>
<td><strong>Area of Inquiry</strong>&lt;br&gt;<strong>Religion and Texts</strong>&lt;br&gt;<strong>The Nature and Significance of Religion</strong>&lt;br&gt;• How do sacred texts form and inform the adherents of a particular religion?</td>
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<tr>
<td><strong>Skills</strong></td>
<td><strong>The Nature and Significance of Religion</strong>&lt;br&gt;• Why do religious communities express their beliefs as rituals</td>
<td></td>
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<tr>
<td>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</td>
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<tr>
<td>Religious Knowledge and Deep Understanding</td>
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<tr>
<td>Christians believe they are called through Baptism (Latin vocátió - ‘calling’) to use their gifts in their profession, family life, Church and civic commitments in the service of God 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.</td>
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<tr>
<td>Skills</td>
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<tr>
<td>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</td>
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<tr>
<td>Religions of The World</td>
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<tr>
<td>SPIRITUAL</td>
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<tr>
<td>• Importance of prayer and reflection in other religions</td>
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<td>• Research different spiritual practices of other religions</td>
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<tr>
<td>Australian Scene</td>
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<tr>
<td>SPIRITUAL</td>
<td></td>
<td></td>
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<tr>
<td>• Expression of spirituality within different religions</td>
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<tr>
<td>Franciscan Spirituality</td>
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<tr>
<td>PERSONAL</td>
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<tr>
<td>• Being a Franciscan in my community</td>
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<tr>
<td>• Spirituality and my family</td>
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</tbody>
</table>
### Religious Education Overview – Padua College – November 2015

#### CHRISTIAN LIFE

**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.

**Skills**
Analyse and appraise the contribution of Christian moral teaching to global issues and challenges. CLMF 15

#### MORAL FORMATION

**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.

**Skills**
Examine Christian teachings about good and evil and critically analyse their significance for personal integrity and the good of community. CLMF 16

#### MISSION AND JUSTICE

**Religious Knowledge and Deep Understanding**

#### EXAMPLES OF CONNECTION TO SENIOR SECONDARY COURSE

**Study of Religion Syllabus 2008**

**Sacred Texts**
Australian Religious Perspectives
- How do sacred texts impact on Australian culture and lifestyle?

Franciscans – School based unit
Nature and Significance of Religion
- What is a Franciscan approach to justice, peace, and ecology?

**Area of Inquiry**
Questions of Identity and Purpose
World Religions
- How do religious traditions answer questions about human identity and purpose. Focus areas: Islam, Christianity)

**Religion and Ethics SAS 2014**

**Morality and Ethics**
PERSONAL
- My conscience, consequences and forgiveness
- Personal motivation and moral choices relating to social and community issues

#### LINKS TO RELIGIOUS LIFE OF COLLEGE

- Year 11 Social Justice Program
  - Delamore
  - Greccio Peer Support
  - Men’s Shed
- PC Eagles
- Year 12 Buddies
- House Masses
- Catholic Man Breakfast Series (MenAlive)
- Term Social Justice Focus
- Weekly Franciscan Virtues
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, environmental protection, political freedom, capital punishment, human rights, poverty, suffering, education, employment).

**Skills**
Examine and appraise the influence of Catholic social teaching on life and societal issues. CLMJ 12

**PRAYER AND SPIRITUALITY**

*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.

**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

**RELATIONAL**
- People that influence our behaviour and actions
- Exploring ethical codes

**Franciscan Spirituality**

**SPIRITUAL**
- Identify the meaning and purpose that St Francis holds within our Padua Community

**Study of Religion 2008**

*Area of Inquiry – Religions in the world*

*The Nature and Significance of Religion*
- Why do religious communities express their beliefs (Prayer) as rituals

*School based unit – The Franciscans*

*The Nature and Significance of Religion*
- How did the Franciscan movement differ (Peace Prayer) from other religious movements of its time?