

Good Samaritan Catholic College

Religious Education Program



Good Samaritan Catholic College is a Prep to Year 12 faith-filled learning environment with an identity grounded in the story of the Good Samaritan from Luke's Gospel (LK10:25-37). This story challenges us to live a life of mercy according to the mission of Jesus, to 'cross the road' and serve those in need. At Good Samaritan, we seek to serve the Last, Least and Lost through providing a comprehensive program of Religious Education, Pastoral supports and Social Justice initiatives.

The College opened in 2019 with 172 enrolments and is still in a rapid growth phase with the first Year 12 graduates in 2024. This is exciting and challenging and provides unlimited opportunities. New layers of meaning are revealed in a catholic identity that is recontextualised through iconography, our college Houses, First Nations heritage and college crest. The surrounding area of Bli Bli has experienced rapid urban growth since the period of commencement, whilst maintaining environmental stability and places of significance such as Dunethin Rock, referred to by Gubbi Gubbi inhabitants as the 'place of swimming trees'. The college's charism takes inspiration from St Benedict of Nursia, calling us to 'listen with the ear of our hearts' through our motto 'to journey with compassion.' In this way, our charism is ever evolving as we continue to search for new ways of belonging to one another.

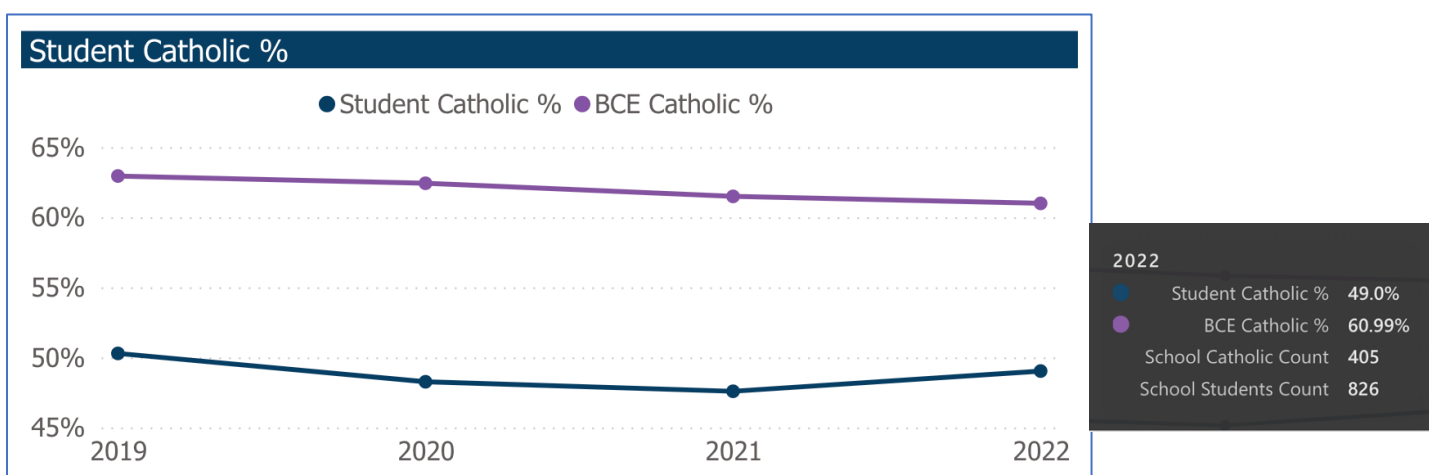


Figure 1: Religious Profile 2021-2022 (Power BI, SPIRE)

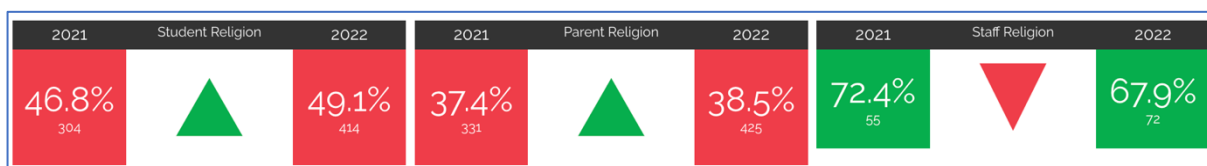


Figure 2: Context and Religion (SPIRE)

- Student Catholic 49.00% BCE Catholic 60.99%

Whilst Good Samaritan currently has a Catholic enrolment this does not accurately reflect connection to the Catholic Christian story and Parish community. While the majority of families support our Catholic Christian ethos and see value in the Religious Life of our community, many do not take an active part in the worshipping Parish community and do not have a strong connection to Catholic traditions.

Therefore, Good Samaritan has prioritised telling our Catholic Christian story in ways that assist the community to engage and connect such as:

- ensuring parents and students are encouraged and welcomed to be part of significant celebrations such as Blessing liturgies
- placing religious artwork and icons around the school to identify and celebrate our Catholic Christian heritage.
- involving students in the planning of significant celebrations through student-devised prayer
- linking our outreach focus and P-12 curriculum to Catholic social teaching and the Jesus story
- using symbols in meaningful ways that engage the community in our Catholic Christian story, such as Sisters of the Good Samaritan Rose Garden



Sisters of the Good Samaritan Rose Garden used in liturgy

Students and Community

Good Samaritan Catholic College is responsive to the needs and religious backgrounds of students through a Reconceptualist approach to ensure:

- a contemporary approach to the teaching and learning of religion that has an educational focus aligned with other learning areas
- a scriptural theme for the year to reimagine and reinterpret such as “be filled with hope” (Jer29:11) in 2021 “growth and change” (Col2:7) in 2022
- a consistent approach/framework for the planning of religion across all year levels
- adequate time is allocated to planning in Religious Education
- mandated time is allocated in class timetables for the teaching of Religion
- the Religion curriculum is assessed with the same rigor as other learning areas
- the diverse learning needs that students bring to the religion classroom are catered for as in other learning areas



Student-devised prayer mats reflecting scriptural theme for year

- the RE curriculum addresses the needs of a contemporary multicultural and multi-faith world and of students less connection to a Parish worshipping community

Some unique features of the school are:

- P-12 approach across all year levels
- Strong connection to Nambour Parish with St Vincent de Paul and Good Sams Mass each month
- Indigenous House artworks reveal religious, pastoral and stewardship of the college story



- Close connection and working relationship with Parish priest, Fr Odinaka
- Well-resourced, newly established and beautifully designed and presented College site
- An inclusive culture of verified students and those on Individual Learning Plans
- Project focus for ECSI revealed in Catholic Identity and RAP team action projects

Vision for Religious Education

Good Samaritan Catholic College shares and promotes the [Vision for Religious Education](#) articulated by Brisbane Catholic Education and the Archdiocese of Brisbane: *aspiring to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.*

Our [vision for Religious Education](#) is expressed in the [College Vision and Mission statement](#). Our model for pedagogy and vision for learning are built upon the BCE Teaching and Learning Framework. Our Vision for Learning and Teaching is intrinsically linked and embedded in the College's mission, values for learning and pedagogical practices and personal mission. We believe that every learner can achieve success in life and learning.



The vision for learning and teaching is in line with the Annual Plan Strategic Priorities:

Learning & Teaching

Goal: Embed collaborative Australian Curriculum planning, assessment and moderation practices responding to student data. (NSIT Recommendations 1, 2, 3, 4, 5 & 6)

Strategies: Senior and Learning Leaders enact collaborative teams to ensure responsive and engaging teaching from the Australian Curriculum in every classroom.

Key Actions and Success Measures:

- Prioritise the embedding of Catholic Perspectives as a core CCP in planning and ensure all CCPs are evident in documentation

GOOD SAMARITAN CATHOLIC COLLEGE		Annual Plan 2022	
VISION		MISSION	
Good Samaritan Catholic College is a faith-filled learning community which, open to growth in knowledge, love and service in the presence of God in every student's life.		In the light of the Gospel, Good Samaritan Catholic College is a Christian community of learners committed to the values of excellence, integrity, justice and hope. We seek to serve the wider community, promote dignity and be active stewards of the environment.	
Integrity		Excellence	Justice
Hope			
Equalised Improvement Agenda: 1. Data literacy for all teachers (NSIT Recommendation 2) 2. Effective and efficient teaching for improvement (NSIT Recommendation 3, 4 and 5)			
Catholic Identity Goal: Identify next stages and implement recommendations from the Enhancing Catholic Schools Identity (ECSI) report to strengthen Catholic identity and impact student learning (NSIT Finding 13 and Recommendation 1) Strategies: Re-establish College Catholic Identity team, discern priorities and implement actions from the ECSI report. Key Actions and Success Measures: <ul style="list-style-type: none"> Identify key staff for Catholic Identity team and form team Develop a timeline for implementation, discern priorities, develop action plan and review Provide appropriate staff formation Engage student and community voice 		Learning & Teaching Goal: Embed collaborative Australian Curriculum planning, assessment and moderation practices responding to student data (NSIT Recommendations 1, 2, 3, 4, 5 & 6) Strategies: Senior and Learning Leaders enact collaborative teams to ensure responsive and engaging teaching from the Australian Curriculum in every classroom. Key Actions and Success Measures: <ul style="list-style-type: none"> Facilitate shared ways of working and implement plans within teams Develop feedback structures to monitor teaching practice, including explicit instruction practices, across the College to provide effective and efficient teaching Enhance teacher skill literacy to respond effectively to their learners Facilitate opportunities to further extend high achieving learners Teacher moderation of diagnostic, formative and summative assessment Review the embedding of Catholic Perspectives as a core CCP in planning and ensure all CCPs are evident in documentation 	
Our People Goal: Build the leadership capacity of all staff to enable strategic collaboration with teams across the College to improve student outcomes, culture, infrastructure and performance (NSIT Recommendations 1 and 3) Strategies: Engage ECSI Senior Advisor and key leadership members to develop the skills of effective leadership of teams Key Actions and Success Measures: <ul style="list-style-type: none"> Provide resource planning and mentoring of leaders through a strategic and shared program Develop strategies for leaders to implement agreed collaborative practices with teams to respond to need and to differentiate practice Reflect and refine practice through the provision of feedback and interpretation of data Develop a shared and owned culture of stewardship of the College that adds to a region of practice and norms 		Diversity & Inclusion Goal: Develop and implement a College 'Reconciliation Action Plan' (NSIT Finding 13 and recommendation 1 and 3) Strategies: Establish a Reconciliation Action Plan (RAP) steering committee to consult on all matters and provide guidance in the development of the RAP. Key Actions and Success Measures: <ul style="list-style-type: none"> Identify and invite participation of staff and community representatives for the RAP Committee Establish ways of working and protocols for the RAP team Become familiar with the NSW Diversity and Inclusion strategy Acknowledge prior College actions and engagement with first nation's people Consult widely with the College staff, students and local community to develop the RAP Develop and publish the RAP 	
		Wellbeing & Pastoral Care Goal: Enhance and embed College wide P&A strategies and practices (NSIT Finding 3.5 and recommendation 1 and 2) Strategies: Review and refine the P&A framework and implement recommendations from the 2021-22 P&A framework - Year 1 review. Key Actions and Success Measures: <ul style="list-style-type: none"> Provide targeted professional learning for all staff including online and face-to-face opportunities Clarify level support practices and expected responsibilities Review and respond to student data - Engage, GO data etc. Engage staff and student voice in review of P&A matrix Develop Early Years P&A matrix Engage P&A leadership in the Year 1 Universal Support team to guide wellbeing of P&A culture Expand the Pastoral team to be representative of the College P-12 structure and develop staff capacity with the P&A framework. 	
		Organisational Efficiency Goal: Complete the Stage 3 building program and enhance strategic staffing, partnering with community and business, and resourcing practices (NSIT Finding 5 and Recommendation 1) Strategies: Ensure building program and staffing practices are completed within budget and timelines Key Actions and Success Measures: <ul style="list-style-type: none"> Facilitate partnership arrangements with community and business Ensure classroom design, fittings and furniture enhance the learning environment and achievement of students Monitor budget initiatives to ensure sustainability Strategically employ appropriate staff to continue College development, especially in enter areas Further partnering that enhance opportunities for students and the College community that meet needs, build pathways for success and build College culture. 	

Our mission is that...

Religious Education is lived through our school motto to Journey with Compassion and is supported by our Mission statement which articulates a Christian community of lifelong learners committed to the values of excellence, integrity, justice and hope. In so doing, we give witness to our vision when 'we seek to serve the wider community, promote dignity and be active stewards of the environment' through living gospel values.' The teachings and values of Jesus are at the heart of everything we do at Good Samaritan.



The key to Good Samaritan Catholic College's vision for Religious Education stems from, and reflects, Christ's mission and teaching through the parable of The Good Samaritan (LK10:25).

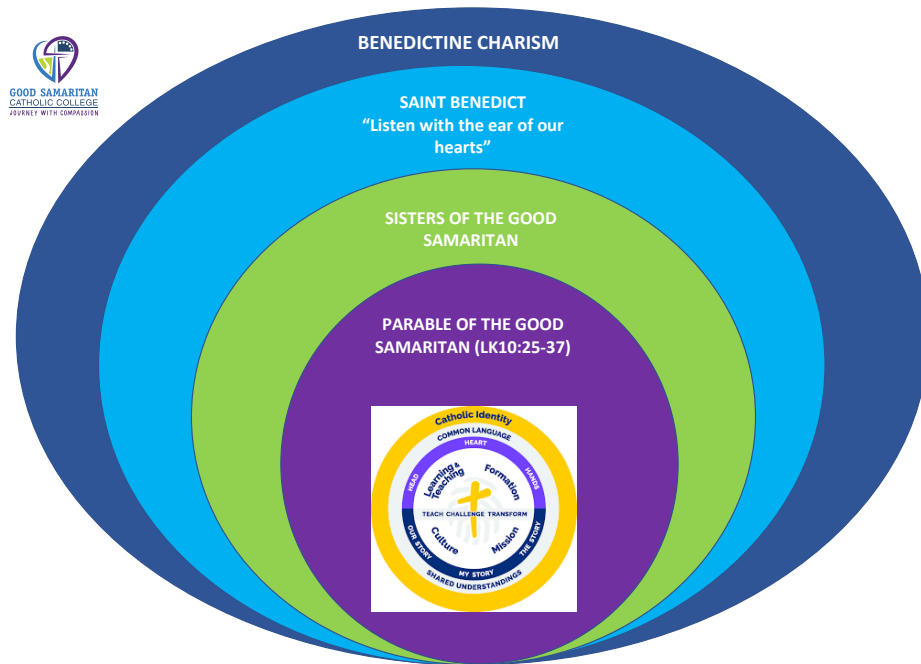


Luke's Gospel calls for solidarity with the poor, the marginalised, and the voiceless, to enable the participation of all in the processes that shape society.

"We are challenged to live a life of love and mercy and to be neighbour for all" (Luke 10: 25)

Our charism is anchored in 3 pillars:

1. Parable of The Good Samaritan (LK10:25)
2. Sisters of the Good Samaritan
3. Saint Benedict - 'to listen with the ear of our hearts' (Prologue 1 RB)



[GSCC Catholic Identity Framework.pdf](#)

Whilst remaining faithful to the original Christian narrative, a renewed expression or recontextualised position ensures the Catholic Christian tradition is clearly visible in the contemporary context. Through engagement with the two complementary dimensions of Religious Education, the religious literacy and faith formation of students is recognised. In this way, students are challenged to become cultural agents in light of the Gospel and authentic witnesses to the mission of Jesus Christ in the world today.



Contemporary Contexts of Religious Education

As a foundational cohort, our students were instrumental in shaping our PATH engaged behaviours. In this way, all community members are called to be 'on the PATH' and to live an authentic faith through actions and choices.

Evidenced by:

- Alignment between PATH Engaged Behaviours and religious life: to Persevere, Act, Trust and Hope



At the whole college level, the four contemporary contexts of Religious Education; *societal*, *ecclesial*, *educational* and *digital* have had significant impact. That is, we have developed college-wide expectations so that these contexts are underpinned by Gospel values and promoted and voiced through daily life.

Societal Context

The Religious Education program seeks to reflect a Catholic Christian worldview that integrates faith, life and culture in a contemporary and multi-faith context. Good Samaritan is a place where students and families encounter mission and outreach, especially through pastoral care and the experience of a Catholic Christian community enlivened by our motto to *Journey with Compassion*.



However, it is recognised that while many parents want their children to experience Catholic Christian values and traditions, some do not fully understand the foundational nature and central importance of the religious and spiritual dimension of Catholic education.

Therefore, Good Samaritan responds to the societal context of religious education in a variety of ways including:



- Using census information and BI data about children and families to identify religious and cultural background of students for consideration when developing units of work.
- Acknowledging Aboriginal and Torres Strait Islander culture at the beginning of liturgies, assemblies, college gatherings and before daily prayer, with use of clapping sticks and invited response – We Acknowledge, We Respect, We Listen

- Choir and Ensemble performances for the college and extended community. For example, Rise Up Music Ministry students lead liturgical singing and live band accompaniment, PULSE Arts Festival, Grandparents Day, Good Sams Day



- Utilising Caritas, Catholic Mission, Give Me Five for Kids and St Vincent De Paul resources to immerse children in a global world
- Raising funds and awareness via Project Compassion, St Vincent de Paul-Nambour Parish, Catholic Mission



- Acknowledging values demonstrated by college-wide and societal expectations via assembly Good Samaritan Awards and PATH Hearts

- Participation in National Day of Action to align with Catholic Social Teaching principles of Human Dignity, Common Good and Solidarity and Subsidiarity



- Using a variety of symbols for call to prayer such as lighting of college candle, rainstick, silence and contemplation



Promoting pastoral care and wellbeing means caring for our young people, families, staff and community. Wellbeing and resilience processes contribute to academic success, personal health, work satisfaction and career longevity. Good Samaritan values an inclusive approach to student support in a safe and welcoming environment that is grounded in our Catholic faith. Our Positive Behaviour for Learning (PB4L) framework uses a systems approach to positive behaviour supports and evidence-based practices. One of the focus areas is explicit teaching of behaviours that assists students to access learning both academically and socially.

Evidenced by:

- PATH Engaged Behaviours matrix has been developed to reflect the Catholic identity of our school community and our beliefs about learning and behaviour:



We are on the PATH when we....

P Persevere	in our learning to: <ul style="list-style-type: none"> • keep on trying despite mistakes. • stay on task. • apply a growth mindset. 	with our peers to: <ul style="list-style-type: none"> • accept that friendships can have challenges. • apply conflict resolution skills. • forgive one another. 	in our College community to: <ul style="list-style-type: none"> • embrace change. • follow expectations. • have the ability to make better choices. 	in our wider community to: <ul style="list-style-type: none"> • challenge injustices. • live our faith.
A Act	in our learning to: <ul style="list-style-type: none"> • use technology responsibly. • be organised. • work with teachers who help us learn and keep us safe. 	with our peers to: <ul style="list-style-type: none"> • be safe in our actions and words. • develop positive and productive relationships. • take responsibility for our actions. 	in our College community to: <ul style="list-style-type: none"> • respect our property and the environment. • do the right thing even when no one is looking. • participate in religious and spiritual experiences. 	in our wider community to: <ul style="list-style-type: none"> • wear the College uniform with pride. • use respectful words and actions. • prioritise the environment through recycling.
T Trust	in our learning to: <ul style="list-style-type: none"> • arrive on time to class and school. • share ideas and listen. • allow all students to have the right to learn. 	with our peers to: <ul style="list-style-type: none"> • have a calm approach when conflicts occur. • be a good team mate. • respect one another's emotions. 	in our College community to: <ul style="list-style-type: none"> • seek support. • follow College expectations. • accept boundaries and rules exist to ensure safety. 	in our wider community to: <ul style="list-style-type: none"> • learn about our local indigenous culture. • embrace diversity. • respect and acknowledge our indigenous connections.
H Hope	in our learning to: <ul style="list-style-type: none"> • be open to new ways of thinking and doing. • achieve goals and seek feedback so we can flourish. 	with our peers to: <ul style="list-style-type: none"> • be open to new friendships. • be loyal. • encourage others. 	in our College community to: <ul style="list-style-type: none"> • be truthful and honest. • search for Christ in everyday experiences. • be grateful. 	in our wider community to: <ul style="list-style-type: none"> • 'be neighbour' to all. • help the poor and marginalised.

www.goodsamaritan.qld.edu.au

- a visual tool that outlines the behaviours we engage with as a whole college to promote our Catholic identity and consistency in the agreed pillars of Persevere, Act, Trust and Hope (PATH).
- particularly relevant Gospel values are espoused and articulated within and throughout the College community.

[Good Samaritan Behaviour Support Plan](#)

Ecclesial Context

Shaping Our Story: Formation

One of the challenges of building a new school with varying faiths and perspectives is shaping a catholic identity that is authentic, relevant and purposeful for all. With families coming from many different faith backgrounds, religious and non-religious, formation is integral to who we are and what we celebrate. Our remarkable growth in a short period of time has inspired a focus on rituals, liturgies and daily prayer experiences that are meaningful and relevant. We encourage high participation of students in all liturgies.



- Staff and Student formation plan is refined and updated to outline the professional learning opportunities for staff and student formation in line with Brisbane Catholic Education expectations.
- [Good Samaritan Formation Plan](#)



Staff Twilight
How do we empower students to learn through the lens of living responsibly and building a just society?


Philippe Dulawan and leaders from the Lasalian Formation for Mission team will explore this concept with us!

When?
Tuesday 9 August 3.30pm-6pm

Where?
Library

Please gather for a catered afternoon tea in the staff lunchroom at 3pm

This twilight will provide 2.5hours Accreditation to Teach RE for teachers.



Enhancing Catholic Schools

Identity (ECSI) Project

Good Samaritan joined the Catholic Dialogue Schools Project along with 13 other schools in the 2020 Cohort of Dialogue Schools, to enhance our Catholic identity and receive recommendations in an ECSI Report. The data reveals our community's understanding of reinterpreting the Catholic faith with diverse traditions and contexts, prioritising a recontextualised perspective. A Catholic Identity team is in formation to progress and enact some of the recommendations.

PCB Scale: school staff

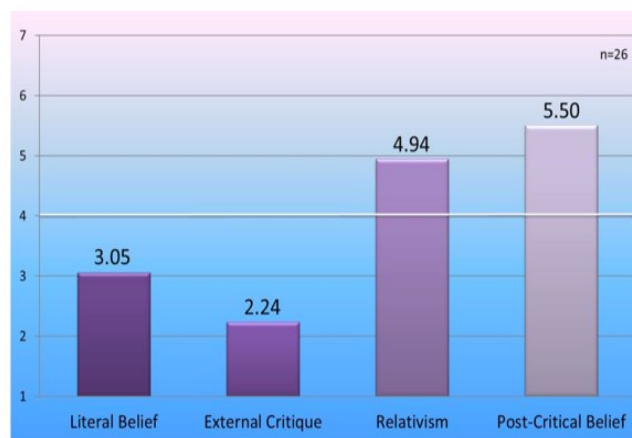


Figure B.4 — Post-Critical Belief Scale mean scores for school staff respondents.

This is evidenced by the strategic goals in the Annual Plan:

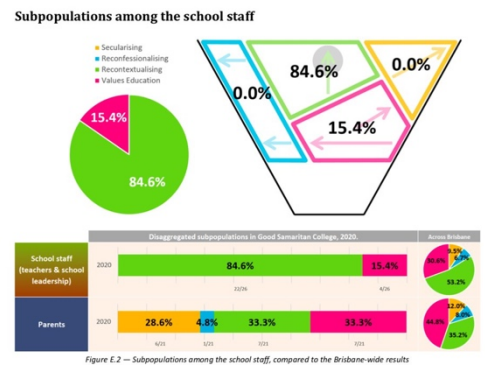
Catholic Identity

Goal: Identify next stages and implement recommendations from the Enhancing Catholic Schools Identity (ECSI) report to strengthen Catholic Identity and impact student learning. (NSIT Finding 15 and Recommendation 1)

Strategies: Re-establish College Catholic Identity team, discern priorities and implement actions from the ECSI report.

Key Actions and Success Measures:

- Identify key staff for Catholic Identity Team and form team
- Develop a timeline for implementation, discern priorities, develop action plan and review
- Provide appropriate staff formation
- Engage student and community voice



Diversity & Inclusion

Goal: Develop and implement a College 'Reconciliation Action Plan' (NSIT finding 13 and recommendation 1 and 3)

Strategies: Establish a Reconciliation Action Plan (RAP) steering committee to consult on all matters and provide guidance in the development of the RAP.

Key Actions and Success Measures:

- Identify and invite participation of staff and community representatives for the RAP committee
- Establish ways of working and protocols for the RAP team
- Become familiar with the BCE Diversity and Inclusion strategy
- Acknowledge prior College actions and engagement with first nation's people
- Consult widely with the College staff, students and local community to develop the RAP
- Develop and publish the RAP



Multi-layers encourage our community to explore new meaning and interpretation

Catholic Identity and College Crest

- The **heart** signifies our love of Christ, one another and self. It is appropriate, therefore, that the two sections of the heart form a cross.
- The **path** indicates that we are all on a journey of learning and discovery, during which time we will make many choices that will influence our lives.
- The **dots** reference the journeying of Aboriginal people in the Bli Bli area, prior to the arrival of European settlers.



Alignment of College Houses and College Crest

The four symbols of our College Crest are linked to each of our College Houses and students, staff and parents were involved in the naming, design and story of each House:

- Dunethin
- Maroochy
- Perren
- Polding

Peter Muraay Djeripi Mulcahy, of the Gamilaroi people, captured each House in a piece of artwork that is told and retold at significant college events and liturgies:



Dunethin is represented by the dots on our crest and tells of the Gubbi Gubbi landmark, Dunethin Rock, which means place of the swimming trees.



Maroochy House is represented by the heart of our college crest, inspired by St Benedict who calls us to listen with our hearts. The movement of the river flows through our community and the Sunshine Coast.



Perren is represented by the green pathway on our crest. The central Father, Mother and Child figure acknowledges the previous landowners, the Perren Family, and traditional owners (Land in Trust) on which our college now stands.



Polding House is represented by the cross on our crest and tells of Archbishop Polding and the Sisters of the Good Samaritan. The Defensive Shield is a reminder to challenge injustice and protect the marginalised. The seven stars in the artwork represent the Sisters of the Good Samaritan who continue to light our path today.

When students know the story and contribute to the story, they feel a sense of belonging:



- Good Samaritan glass cross handmade to reflect college colours, interconnecting our college identity with our mission as followers of Jesus.
- Find new places of belonging within local context when Gubbi Gubbi elder, Lyndon Davis, works with our students in finding connections to our First Nations heritage.

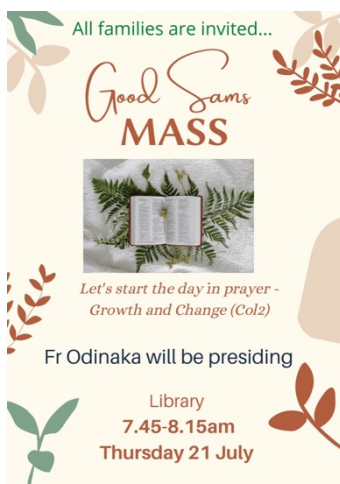


Although Good Samaritan has a moderate number of students who are baptised Catholic, an increasing number of students and families are not Eucharistically affiliated with the Catholic Church community. In response to this, we aim to support students and their families by connecting them with the catholic Christian tradition.

Our challenge at Good Samaritan is to engage students and their families with the tradition, culture and language of Church life.




We seek to provide opportunities to support students and their families in connecting them with the Catholic Christian tradition and its spiritual richness by:



- Inviting the college community to attend [class liturgies](#) and Monthly College Mass, prayer and liturgical experiences: Ash Wednesday, Holy Week, Easter, Good Sams Day and End of Year College Mass
- Open Classrooms: Grandparents Day, Catholic Education Week, Celebrations of Learning and Class Liturgies
- Celebrate Parish events: combined Mass for Catholic Education Week with St Joseph's Primary and St John's College, Nambour


- Weekly Prayer focus at Assembly
- Classroom sacred spaces: sacred tables and symbols, classroom prayer rituals
- Weekly staff prayer volunteer roster: collaboration in a broad range of prayer experiences are encouraged, resourced, shared and prepared.



**GOOD SAMARITAN
CATHOLIC COLLEGE**
JOURNEY WITH COMPASSION

College Prayer

(Inspired by the Parable of the Good Samaritan)



God of Love,
Give us a deep love for You,
so that we can see the world as You see it,
feel the compassion You feel,
and be a people whose lives mediate Your love to others.

So open our eyes that we might see what the Good Samaritan saw.
Grant us insight to see the need in others,
The wisdom to know what to do, and the will to do it.
AMEN

CAN YOU HELP?

Due to flooding disaster **St Joseph's SVDP, Nambour** need our help.



If you can, please donate the following:

Prep - Year 3

- UHT MILK (FULL CREAM) OR POWDERED
- CEREAL: WEETBIX OR VITABRITS (GLUTEN FREE AS WELL IF POSSIBLE)
- ANY OTHER CEREALS WOULD BE GREAT TOO

Year 4 - Year 6

- PASTA/2 MINUTE NOODLES
- BOLOGNESE SAUCE
- SMALL PACKETS OF RICE
- OATS
- TINNED SOUP
- MUESLI BARS (FOR SCHOOL LUNCH)

Year 7 - 10

- TINNED PEAS AND CORN
- BAKED BEANS AND SPAGHETTI
- PACKET CAKE MIXES
- TOOTH PASTE/TOOTHBRUSHES



Your child can give to their Classroom or PC Teacher or drop into our College office

- Joint Parish College fundraisers: Nambour Parish SVDP Flood Appeal, SVDP Winter Appeal and Christmas Hampers
- Informing parents of the Religious Education program during the enrolment process: Prep Orientation days, Parent Information Nights at the beginning of each year, Weekly Classroom Blogs and Principal's Weekly Update, College Prayer on portal and visible in learning areas.
- During 'Wellness Week', the STIE and GC guide a prayer reflection to highlight spiritual wellbeing.

- Participate in BCE Youth Ministry formation opportunities, connecting with other schools and students on the Sunshine Coast: Fanning the Flame, PoTENTial, Living Saints
- Empower student voice in Pastoral Care Buddy program



Sacramental Program - Parish

Although the college does not specifically prepare children for their first reception of the sacraments, promoting staff and family participation in the Parish Sacramental Program is a priority to support parish-based sacramental catechesis. Students are taught, through the school's Religious Education Curriculum, about all seven sacraments. The specifics taught spiral in complexity, building on and expanding concepts according to the developmental level of the children.



Educational Context

Good Samaritan Catholic College values the academic expectations of Religion in alignment with other Learning Areas. Dedicated and innovative teachers shape an RE curriculum that supports the growth and development of all students. Teachers follow the mandatory BCE requirements for the planning, teaching, assessment and reporting of Religion, which is collaboratively monitored and supported by the college leadership team. Teachers are encouraged to teach Religion in a way that is inspiring, educational and transformational. The educational context is evident through:

- **Good Samaritan's Vision for Learning and Vision for Religious Education**
- **Finding opportunities to respond to contemporary issues:** Laudato Si
- **Exploring Meditative Prayer Practice to develop reflective practice:** labyrinth walking on coloured lines in North and South Courts, meditative pilgrimage around grounds observing religious symbols, class meditation utilising Maranatha **and** lectio divina, visio divina in Benedictine tradition
- **Relationships and Shared Responsibility:** incorporating Restorative practise into college life, School Behaviour Support Plan, PATH Engaged Behaviours
- **Exploring and implementing innovative and creative pedagogies to improve the teaching and learning of religion curriculum:** Learning about the Judeo-Christian heritage through Jewish faith, rituals and customs, such as Day in the life of Jesus, exploring Parish history and our [Catholic College history and story in 7RE Unit 1](#)
- **Developing a rigorous approach to planning, teaching and assessing of religion curriculum**



Building a Culture of Dialogue around Scripture

We embed each of our learning cycles with core and complementary scripture line of sight asking:

- what are the possibilities?
- why might the author have written this text?
- what is the message?

There is no text without context and critical analysis tools are used to explore scripture, such as worlds of the text. In this way, learners can explore scripture at any point in a **dynamic and interactive way**. "In order to discover the sacred author's intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating" (Catechism of the Catholic Church, n.100).

Year 1 Day in the Life of Jesus



Digital Context

At Good Samaritan we seek to promote engagement of students in the creative and purposeful use of digital learning. We recognise that students enter our classrooms with confidence and creativity in using digital technologies, and this impacts on the types of learning experiences that can be successfully implemented. Therefore, Good Samaritan supports students and their families in connecting the college and wider community in a global context. This is evidenced by:

- **Online resources:** BibleGateway commentary, FreeBibleImages.com, My Jewish Learning.com
- **Music:** Andrew Chinn Butterfly House online site license, One License, RE Teams Music page
- **Cyber-safety education:** Day for Daniel Walk: Safety Education and Awareness Day, Bruce and Denise Morcombe visit, Daniel Morcombe 'Keeping Kids Safe' online resources
- **ICLT use policy**
- **BCE Resources:** Together at One Altar, Flame of Faith, Ways to Pray Calendar, Light A Candle site
- **Parent Portal:** School TV resource for pastoral and wellbeing, sharing of student work in RE
- **Interactive Whiteboards in all classrooms**
- **Laptop program with support for families in financial need**

Beliefs About Learners and Learning in the Religion Classroom

At Good Samaritan, we take inspiration from the words of Luke's Gospel:

"The one who showed him mercy" (LK10:25-37).

We are called to put aside our differences and help those in need. The Samaritan did not think about race or religion; he just saw a man who needed help.

We support students to become religiously literate in the capacities and skills of discerning, interpreting, thinking critically, seeking truth and making meaning (*National Catholic Education Commission, Framing Paper: Religious Education in Australian Catholic Schools, 2018*).

The Impact of System Initiatives and Strategic Priorities

Our beliefs about learning socially at school, our student behaviour supports, and responding to students to meet their needs, are elements that unify us, direct our actions and impact our religious education.

When articulating student engagement within the school, there are datasets such as Engage and the BI Tool that define and provide us a framework for measurement:

- Behavioural Engagement: **in the academic, social and co-curricular activities provided by the school such as, Mini-Vinnies, Good Sams Foodbank, PC Class Buddies**
- Emotional Engagement: **evidenced by the students' emotional reactions in learning and in their sense of belonging and connectedness to the school such as peer-teaching of PATH Engaged Behaviours**
- Cognitive Engagement: **evidenced by student self-awareness, self-management and intrinsic motivation such as exit slips and restorative justice.**



We are aware that many young people develop or face difficulties in their learning and emotional regularity at school and at home. Therefore, it is imperative that we provide appropriate universal, sometimes targeted, and occasionally intensive strategies to help students engage with their learning and work to overcome such difficulties.

Our Systems Approach

PB4L is a framework that uses a system approach to positive behaviour supports for all students. The aim of implementing the framework is to increase academic and social progress and achievement for all students by using evidence-based practices that promote the dignity and teaching of the whole person. This is evidenced by:



- Weekly Pastoral meetings rotating through P-10, Pastoral Leader and PC teachers, P-6 Tier 1 team, who each target universal responses to the analysis of ENGAGE data
- Student Support Meetings investigating Tier 2 and 3 supports and student support system data
- Professional learning with Tiers 1,2 and 3 to build capacity in the implementation of PB4L in term of PATH Engaged Behaviours
- P-6 Tier 1 Universal PATH Team implementation

The PATH (Persevere, Act, Trust, Hope) attributes align with our Catholic identity reflecting the Good Samaritan who travelled along the 'path' and stopped to make a positive choice.

In addition, our affective curriculum is informed by the General Capabilities in the Australian Curriculum (www.acara.edu.au). The knowledge, skills, behaviours, and dispositions that, together with curriculum content in each learning area and cross-curriculum priorities, assist students to live and work successfully in the twenty-first century. The Personal and Social Capability is one of the seven General Capabilities that outlines student developmental stages of self-awareness, self-management, social awareness and social management. The behavioural and social emotional skills in this capability are taught through the learning areas of the approved curriculum, pastoral and religious life of our college.

Evidenced by:

- Beginning of school year orientation days
- Pastoral care lessons, weekly and throughout the year
- New student orientation
- Student leaders supporting younger peers
- Assemblies followed by group practice



The evidence-based targeted supports currently available for students include:

- Check and Connect Mentoring
- Check in-Check out
- Absentee Monitoring
- Restorative Practices Approach
- Social Skills Clubs/Groups: Chess Mates, Rainbows Grief and Loss Support Group.
- Planning and implementation of individualised support plans and monitoring data
- Guidance Counsellor support services
- Partnerships with outside support agencies and specialists

Our college uses behavioural data to make data informed decisions about student supports:


- Student Behaviour Support (ENGAGE) database record
- Pastoral Team and Student Support meetings – consisting of teachers and leadership to analyse universal school data and feedback to staff meetings
- Targeted and personalised team analyse and prioritise students requiring or enrolled in Targeted or Personalised supports.

Embedding A Catholic Perspective

In promoting a culture of consistency, Good Samaritan responds to how a catholic perspective can be evidenced within the learning cycle and in response to the learning:

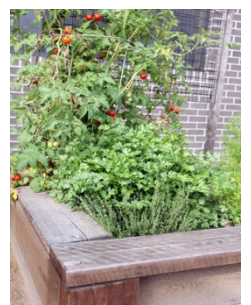
- Science classes include a component on the relationship between economics and environmental concerns on the Maroochy River, Bli Bli wetlands and link with stewardship
- Mathematics use local statistics on the number of people who can or cannot afford decent housing

Embedding Catholic Perspectives empowers students to be engaged, successful learners who are faith-filled and positively contribute to the world.

THREE THEOLOGICAL TAKE-AWAY POINTS <ol style="list-style-type: none">1. Mission: Catholic perspectives across the curriculum deepens an authentic Catholic identity2. Opportunity to infuse our charism 'to be neighbour' (LK10:25-37)3. Permeation: a school-wide approach through classroom curriculum, linking back to school's core values and beliefs (implicit curriculum) and moving towards (who we are) currently (Harris, 2005).		WHY CATHOLIC PERSPECTIVES? <p>Understanding Catholic Social Teaching is core to embedding Catholic Perspectives across the curriculum, reflecting the 'real world' through development and review of curriculum, across ALL subject areas.</p> <p>Catholic Perspectives Across the Curriculum is the lens through which we give witness to Jesus' vision of social justice, revealed in the 7 principles of Catholic Social Teaching</p>
Step One: SEE <p>What is a possible social justice issue you could include (litter and environment, equality and diversity, homelessness, economic injustice...) in your current unit to embed a catholic perspective?</p> <p>Which of the possible 7 CST principles does this link with?</p>	Step Two: JUDGE <p>How can the parable of The Good Samaritan (LK10:25-37) help Christians make a decision when using the 'JUDGE' part of See Judge Act?</p>	Step Three: ACT <p>What can students do as a result of embedding Catholic Perspectives this within the unit?</p> <p>Where can you find opportunities for charitable work?</p>

The Religious Education Program provides points of encounter when students engage in social justice projects within the learning cycle:

- Design and Tech (Food Specialisations): Good Sams Vegetable Garden living stewardship of the earth and offering sustainability, SVDP Food Care Packages for homeless saving ten per cent of all food preparations for families in need as part of our Good Sams Food Bank.
- Catholic perspectives and RSE are embedded within the curriculum in collaboration with the Learning Leader at weekly planning sessions

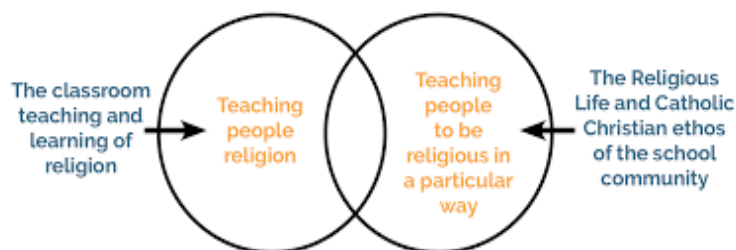
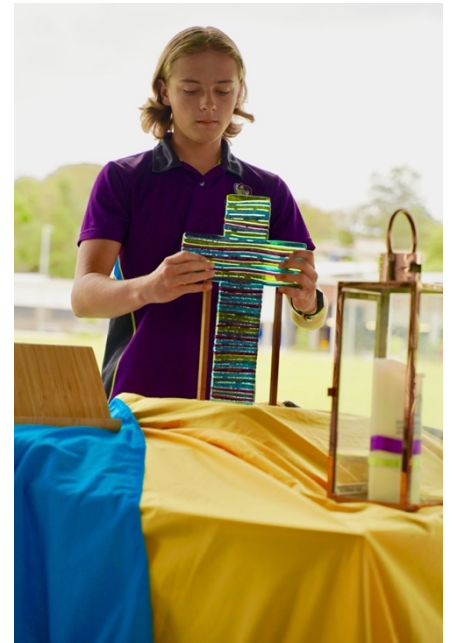


Responding to the Interests, Religious Backgrounds and Learning Progress of Students

Through vibrant and engaging Religious Education, students become active co-constructors of culture rather than passive consumers. Good Samaritan recognises that each human person is made in the image and likeness of God and has an inalienable human dignity and worth.

Drawing upon scripture, social justice programs and Catholic Social Teaching principles, Good Samaritan works to explore the themes of participation, stewardship, sustainability, peace, justice, cultural diversity and inclusion with all students.

Religious Education comprises two complementary dimensions – **teaching people to be religious** and **teaching people about Religion**.



Through engagement with both dimensions of Religious Education, students are challenged to be authentic witnesses to the mission of Jesus Christ in the world. Teaching people about Religion is an educational activity focused on teaching and learning, utilising a range of learning processes and resources that are designed to develop assessment capable learners. The Religion Curriculum involves four interrelated strands: Sacred Texts, Beliefs, Church, and Christian Life, all of which are integrated across a variety of topics in the RE curriculum P-10.

Collaborative Planning

Teaching staff at Good Samaritan are required to meet in year level teams with the APRE and other relevant key staff (Learning Leader, STIE, Librarian) each week to develop cycles of learning for Religious Education so that the learning needs for all students are met.

Nambour Parish Priest, Fr Odinaka, and the APRE are also involved during classroom teaching to provide support to teachers on theological background and teaching strategies.

The planning process assists teachers in implementing a curriculum that ensures mandatory requirements are met and continuity and comprehensive coverage throughout the College occurs across P-10.

Evidence shown by:

- Teachers engage in planning with APRE and other support staff weekly to review and plan the Religion Curriculum
- Further ongoing support and planning time is provided during Curriculum focused whole-staff meetings
- Each unit of work is 'an ongoing document' and teachers are encouraged to continue to make adjustments and add additional resources
- Good Samaritan's Religious Education learning cycles and planners are renewed with year level staff and the APRE to ensure mandatory requirements in planning for teaching, learning, assessment and reporting of the Religion curriculum are regularly audited and monitored.
- All RE planning documents are required to be accessible on the Staff Portal SharePoint located in the Learning and Teaching folder via a OneNote link
- The Support Teacher – Inclusive Education attends classrooms to offer additional suggestions for students with special needs and collection of NCCD data

Line of Sight		Religion Year 7				
Year 7 Level Description		Year 7 Achievement Standard				
<p>The Religion Curriculum P-12 involves four strands: Sacred Texts, Beliefs, Church and Christian Life. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts. In Year 7, students learn about the beliefs, values and practices of Christian communities, past and present, including early Church communities (c.6 BCE – c. 650CE), communities of religious men and women and Australian Catholic Church communities. They explore cultural and historical influences on these communities and change and continuity over time. They learn about the common beginnings of faith shared by the monotheistic religions (Christianity, Judaism and Islam) through the stories of patriarchs, Moses and the prophets. They explore ways in which communities of believers, past and present, express their understanding of God and God's relationship with human persons. In particular, they develop their understanding of the Apostles Creed, Nicene Creed and the Decalogue. Students explore contextual information about sacred texts, using a range of Biblical tools, to gain a deeper awareness of these texts and how they influence communities of believers. They examine Church teaching and basic principles of Christian morality that influence the way Christians live out their faith, individually and communally. Students examine ways in which believers nurture their spiritual life through prayer, ritual, the sacraments and sacred texts. They develop their understanding of prayer in the Christian tradition through an exploration of Lectio Divina and Ignatian Meditation. They investigate the relationship between the Sacraments of the Church, the life and ministry of Jesus, and the faith journey and life experiences of believers.</p>		<p>By the end of Year 7, students evaluate how sacred texts influence the life of believers. They consider how sacred texts reflect the audience, purpose and context of their human authors. They consider and draw conclusions about the significance of sacred texts for the faith journey of believers. Students examine and explain the significance of Church teaching and basic principles of Christian morality for the way believers live out their faith, personally and communally. Students differentiate ways in which the faith of believers is expressed, professed and lived out in different communities, past and present. They investigate the beginnings of the Christian faith (c. 6 BCE – c. 650 CE) and explain the role of key people and events in its development. They determine some ways in which Christianity shares common beginnings of faith with the other monotheistic religions (Judaism and Islam). They propose reasons for change and continuity in the life of the Church and religious communities over time and place. Students evaluate and draw conclusions about the significance of prayer, ritual, sacraments and sacred texts for the faith journey of believers, personally and communally. They participate respectfully in a variety of prayer experiences including formal prayers such as the Hail Mary and Our Father, meditative prayer including Lectio Divina and Ignatian Meditation, and meditative prayer practices especially silence and stillness and praying with icons and images.</p>				
Year 7 Content Descriptions						
Sacred Texts	Beliefs	Church	Christian Life			
<p>Old Testament</p> <p>Religious Knowledge & Deep Understanding</p> <p>Contextual information (literary form, historical and cultural context and human author's intention) assists the reader to gain deeper awareness of Old Testament texts. 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). (GTOT12)</p> <p>Skills</p> <p>Sequence historical events and periods of ancient Israel (e.g. patriarchs, prophets and kings). Explain the relationship between personal accountability and the social dimension of sin.</p>	<p>Christian Writings and Spiritual Wisdom</p> <p>Religious Knowledge & Deep Understanding</p> <p>The writings and key messages of the founders of religious orders influence the way of life of religious communities (e.g. prayer life, apostolate, dress, spiritual practices, beliefs, symbols, daily life). (GTCH19)</p> <p>Skills</p> <p>Analyse and explain how the way of life of religious communities has been influenced by the writings and key</p>	<p>Trinity: God, Jesus the Christ, Spirit</p> <p>Religious Knowledge & Deep Understanding</p> <p>The Credo of the apostles and ancient Churches, including the Apostles Creed and Nicene Creed, expressed the Christian understanding of God. Through the Credo, Christians are linked with the faith of believers throughout history. (BETR9)</p> <p>Skills</p> <p>Explore contextual information (e.g. historical, social, cultural) about the Credo of the apostles and ancient Churches.</p>	<p>Human Existence</p> <p>Religious Knowledge & Deep Understanding</p> <p>The Decalogue (Exodus 20:1-17) affirms the relationship between God and humankind. It describes a way of life faithful to God's love. (EUS13)</p> <p>Skills</p> <p>Relate how the Decalogue describes a way of life faithful to God's love.</p> <p>Explain the relationship between God and humankind that is revealed in the Decalogue.</p>	<p>Liturgy and Sacraments</p> <p>Religious Knowledge & Deep Understanding</p> <p>The Church's liturgical year is told through a framework of different seasons (Advent, Christmas, Lent, Easter, Pentecost, Ordinary Time) that help believers reflect on Christ's Paschal mystery (the life, death and resurrection of Jesus). (EUS14)</p> <p>Skills</p> <p>Explain the meaning of the Church's liturgical year and each of the different liturgical seasons (e.g. key messages, themes, rituals, symbols).</p> <p>Analyse and compare different cultural interpretations and expressions of Christ's Paschal mystery.</p>	<p>Church</p> <p>Religious Knowledge & Deep Understanding</p> <p>The Church recognises seven Sacraments as drawn from the life of Jesus and continuing his ministry: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage, Holy Orders. The Church specifies the rituals, ministers and norms for celebrating each Sacrament. All Sacraments, as celebrations of the worshipping community, express and support the journey of faith. Initiation into the Christian community is accompanied by the sacramental rituals of Baptism, Confirmation and Eucharist. (CHL15-17)</p> <p>Skills</p> <p>Make connections between the Sacraments of the Church and the life and ministry of Jesus.</p> <p>Outline some specifications required by the Church for celebration of the</p>	<p>Christian Life</p> <p>Religious Knowledge & Deep Understanding</p> <p>Moral choice involves both discernment and judgement and acting according to that judgement. Doing good and avoiding evil is the basic principle of acting according to a properly formed conscience. Sin is a personal act with personal accountability. Sin also has a social dimension as each individual's sin to some way affects others. (LJMF11)</p> <p>Skills</p> <p>Examine sources (e.g. Church teaching, Word of God, contemporary media, human wisdom) to explain the basic principle of acting according to properly formed conscience.</p> <p>Explain the relationship between personal accountability and the social dimension of sin.</p>

Communication to Parents and Wider Community

We work in partnership with parents to ensure that every child is given the ability to explore their capabilities and potential. Our foundations between parents and school have commenced to enable excellence in all areas to occur.

Parents use the Parent Portal to access Student reports, inform a student absence, update contact details, view College updates, access school calendar, download forms, read class blogs and access School TV.

Parents, Grandparents and extended family are invited to engage meaningfully in the life of the College for the betterment of all students and the community:

- College Pastoral Board/Finance Committee – expressions of interest sought, and parent representatives appointed as required.
- Catholic Identity Team - provide opportunities for community building within the College. These may take the form of family events, parent events and community focused opportunities.
- Reconciliation Action Plan Team - parents, staff and wider community gather to develop opportunities for Aboriginal and Torres Strait Islander connections



Grandparents Day
THURSDAY 15 SEPTEMBER
in conjunction with the
PULSE Arts Festival

8.30am - 9am	Grandparents Visit Classrooms with Grandchildren
9am South Courts	Grandparents Liturgy and Blessing presided by Father Odinaika
10am Front of College	Morning tea for Grandparents catered by College
10.50	Grandparents depart Return at 4pm PULSE Arts Festival!

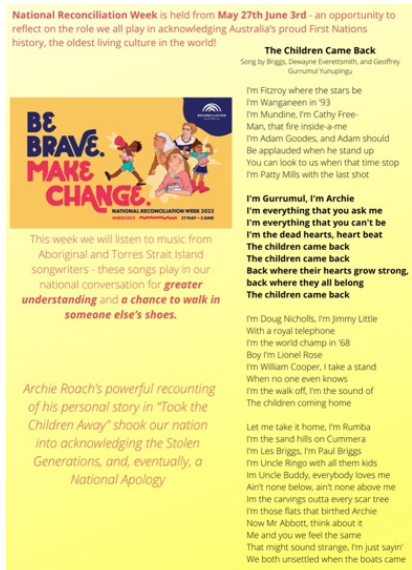
Grandparents and Grandchildren are God's gift to each other

Curriculum Structure and Organisation for Religious Education

A Catholic View of Learning

As people who journey with compassion our students:

- develop their sense of the sacred through the celebration of rich and meaningful liturgy and ritualising everyday life events that form the rich tapestry of our Catholic Christian story through our motto, St Benedict and Luke's gospel on the Good Samaritan (LK10:25-37)
- develop Religious knowledge and understanding and skills through the learning opportunities in the Religious Education classroom that engage and challenge students to 'articulate their faith and live it in an open and authentic way' ([BCE Vision for Religious Education](#)).
- are challenged to live the gospel of Jesus Christ in their everyday lives and to be 'a religious voice in the world' ([BCE Vision for Religious Education](#)).



National Reconciliation Week is held from May 27th June 3rd - an opportunity to reflect on the role we all play in acknowledging Australia's proud First Nations history, the oldest living culture in the world!

The Children Came Back
Song by Briggs, Deswayne Everetson, and Geoffrey Gurrumul Yunupingu

I'm Fitzroy where the stars be
I'm Wanganeen in '93
I'm Mundine, I'm Cathy Free-
Man, that fire inside-a-me
I'm Adam Goodes, and Adam should
Be applauded when he stand up
You can look to us when that time stop
I'm Patty Mills with the last shot

I'm Gurrumul, I'm Archie
I'm everything that you ask me
I'm everything that you can't be
I'm the dead hearts, heart beat
The children came back
The children came back
Back where their hearts grow strong,
back where they all belong
The children came back

I'm Doug Nicholls, I'm Jimmy Little
With a royal telephone
I'm the world champ in '68
Boy I'm Lionel Rose
I'm William Cooper, I take a stand
When no one even knows
I'm the walk off, I'm the sound of
The children coming home

Let me take it home, I'm Rumba
I'm the sand hills on Cumera
I'm Les Briggs, I'm Paul Briggs
I'm Uncle Ringu with all them kids
I'm Uncle Buddy, everybody loves me
Ain't none below, ain't none above me
I'm the carvings outta every scar tree
I'm those flats that birthed Archie
Now Mr Abbott, think about it
Me and you we feel the same
That might sound strange, I'm just sayin'
We both unsettled when the boats came

This week we will listen to music from Aboriginal and Torres Strait Island songwriters - these songs play in our national conversation for **greater understanding and a chance to walk in someone else's shoes.**

Archie Roach's powerful recounting of his personal story in "Took the Children Away" shook our nation into acknowledging the Stolen Generations, and, eventually, a National Apology

A Reconceptualist Approach to the Religion Curriculum

There are three key considerations for teachers using this approach: the Avoidance of Presumptive Language, Teaching 'about' the Tradition and Powerful Pedagogies. Furthermore, teacher as Witness-Specialist-Moderator is evidenced by:

1. Teachers who witness faith as a living faith
2. Moderate the engagement of students through dialogue that taps into their world
3. Offer deep knowledge concerning christianity, Catholicism, and other religions and philosophical traditions

A vibrant and contemporary RE curriculum has been shaped by planning fortnightly in year level teams to:

Focus what we know about our learners and their learning

Establish explicit teaching in the form of learning intentions and success criteria from the achievement standard and content descriptors

Activate learning experiences to ensure students learn through multiple ways of knowing, interacting and constructing knowledge

Respond to learning and propel students forward through feedback

Evaluate how our students have learnt and monitor their learning as activators of their own learning



At Good Samaritan, powerful pedagogies are used to engage students with the richest resources of the tradition, ensuring there is a common language for planning and reflecting on learning and teaching in the religion classroom.

In the teaching of Religious Education all efforts are made at Good Samaritan to avoid the use of presumptive language and assumptions about students' faith development based upon their particular religious affiliation. Teachers use language that is invitational and educational to engage students in the Religion classroom.

At Good Samaritan, teachers give witness to the value they place on their personal religious beliefs as much by the authenticity of the teaching processes they employ, as by who they are as people of faith.

Teachers are challenged to build critical distance between themselves and the content they are teaching; to make available space for authentic dialogue; to allow students the freedom to investigate, to inquire and to use their religious imagination.



Learning is more than listening. Teaching is more than telling.

ENTITLEMENT TO LEARNING

At Good Samaritan, our Religious Education program focuses on allowing students to explore their own religious tradition whilst exploring and building empathy and understanding of the religious beliefs and practices of others. That is, Good Samaritan students are given the opportunity to investigate and inquire about their own faith and the faith of others with enhanced understanding.

Intra-moderation practices at planning sessions and literacy collaboratives assist RE teachers to facilitate continuity within and between year-levels.

Time Allocation and Effective Timetabling of Religious Education

Teachers follow the mandated requirement of BCE that a minimum of 2.5 hours per week of Religious Education is provided. Liturgy, prayer, sacred time and other religious life of the school practices are not included in this provision. Each teacher of Religious Education is responsible for developing learning experiences to reflect the high priority Religious Education has within the life of Good Samaritan Catholic College.

Design Principles for Religious Education

The Religion curriculum at Good Samaritan has been developed around the four principles of:

1. Embracing a Catholic Christian Worldview through content that unambiguously reflects a Catholic Christian worldview and integrates faith, life and culture in contemporary religion classrooms.
2. Modelling a Seamless Curriculum by applying the same rigour as found in other learning areas.
3. Setting a clear pedagogical direction by using a consistent planning framework that is consistent with the BCE Model of Pedagogy, aligns closely to the Australian Curriculum and uses an inquiry model.
4. Strengthening alignment between the two dimensions of Religious Education.

Religion Planner Year 7 – Ways Believers Live their Faith Unit 1 How are faith communities guided?		
Achievement Standard		
<ul style="list-style-type: none">- consider how sacred texts reflect the audience, purpose and context of their human authors.- consider and draw conclusions about the significance of sacred texts for the faith journey of believers		
Content Descriptors		
<ul style="list-style-type: none">- STNT18- CLPS21		
Core and Complementary Scripture		
<ul style="list-style-type: none">- LK10:25		
Religious Life of the School		
<ul style="list-style-type: none">- National Day of Action- Ash Wednesday, Lent, Easter		
Learning and Teaching Sequence What is prayer?		
LI / SC	Learning Experiences	Resources
Learning Intention: Evaluate how prayer influences the lives of believers.	ORIENTATE: <ul style="list-style-type: none">- Ensure Class Prayer roster is completed- Before praying, set the sacred space in your classroom, light the candle- INQUIRY QUESTION: 'What is Prayer?'	Learning Strategies
Success Criteria: Construct a class prayer roster	<ul style="list-style-type: none">• Discuss why we are creating a class prayer roster – part of who we are as Catholic College, students get to own their prayer experiences,• Begin with a prayer (to model to class) using YOU, WHO, DO, THROUGH model• Ask students to write in the middle of their page, What is Prayer? as a concept map• Spend a minute to check prior knowledge, add to concept map.• As a class, view clip on 'What is Prayer?' and add to concept map.• Use resource Prayer in the Classroom as a guide	You Who Do Through
Participate respectfully in a variety of prayer experiences		What is Prayer? clip
		Prayer in the Classroom
		Sample Prayer Roster
		Prayer Ideas
		Praying with Colour and Names

Line of Sight Documents

Good Samaritan has a Religious Education program that continues to evolve through whole school discussion and feedback. Curriculum monitoring evidenced in [Achievements on a Page](#) are located on OneNote SharePoint and clearly outline a yearly progression for each year level.

Year 8	
Sunday, 7 August 2022 5:45 pm	
<p>Unit 1: Who rocked the church into change?</p> <p>Unit 2: How is the church present and active?</p> <p>Unit 3: How is God revealed to adherents?</p> <p>Unit 4: How is the church's mission and vision lived out?</p>	
Year 8 Level Description	Year 8 Achievement Standard
<p>The Religion Curriculum P-12 involves four strands: Sacred Texts, Beliefs, Church and Christian Life. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts.</p> <p>In Year 8, students engage with a variety of images and words that express the mystery of the Trinity, the fundamental Christian belief that God is relational in nature. They are introduced to the theme of creation as an ongoing relationship between God and God's people through an exploration of the actions and messages of some Old Testament prophets. They explore the Christian belief in God's saving plan for all creation and ways in which believers past and present are part of God's saving plan through their faith and action in the world. They learn about the preaching, achievements and challenges of the earliest followers of Jesus, as described in The Acts of the Apostles. They are introduced to the significant challenges and changes in the Church from c.650 CE - c.1750 CE and the influence of significant people, groups and ideas at that time. They begin to understand the many ways in which the Church's presence and action in the world today, including participation in liturgy and other personal and communal prayer experiences, informed response to emerging moral questions, practice of cardinal virtues, and witness to the sacramental spirit through praying and working for Christian unity. Students continue to develop their understanding of prayer in the Christian tradition through an exploration of The liturgy of the hours, meditative prayer, including praying with <i>lectio divina</i>, and meditation on scripture, including <i>centered breathing</i> and <i>transcendental</i> prayer. They learn about the significance of mission results in the Abrahamic religions (Christianity, Judaism, Islam) for the faith journey of believers.</p>	<p>By the end of Year 8, students consider and organise evidence from Scriptural texts to explain how God's saving plan for all creation was accomplished, through the life, death and resurrection of Jesus Christ. They describe how words and images are used to represent the mystery of the Trinity. They consider and organise Old Testament narrative and the actions and messages of some Old Testament prophets. Students identify the unique relationship between God and God's people. They identify the significance of initiation rituals in the Abrahamic religions (Judaism, Christianity, Islam) for the faith journey of believers. Students explore how believers, past and present continue the mission of Jesus in the world, in times of challenge and change. They consider and organise evidence from the Acts of the Apostles to explain the significance of some key events, individuals and groups in the life of the early Church. They consider and organise patterns of change and continuity in the Church from c. 600 CE - c. 1750 CE, identifying the impact of the writings and key messages of significant reformers in the Church at that time. Students evaluate and draw conclusions about the ways in which the Church is present and active in the world today, including participation of believers in liturgy and other personal and communal prayer experiences, responding to emerging moral questions, practice of the cardinal virtues, and witness to the sacramental spirit. They participate respectfully in a variety of prayer experiences including prayers from The Liturgy of the Hours, praying with scripture, meditative prayer including Aquinas Prayer and Franciscan Contemplative Prayer and meditative prayer practices, including centered breathing and listening to music.</p>

High Quality Learning Experiences

Accreditation Requirements

In line with the administrative priorities of the Archdiocese of Brisbane, Good Samaritan seeks to deliver a high-quality Religious Education curriculum across Prep to Year 12. Currently, all teachers have Accreditation to Teach in a Catholic School and teachers of Religion either have, or are working towards, gaining Accreditation to Teach Religion in a Catholic school.

As part of their professional learning, all staff are required to maintain their accreditation status by engaging in the required numbers of hours, each year, over a five-year period, to maintain Accreditation to Teach and/or Accreditation to Teach Religion.

Teachers as Professional Learners

Teachers engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. At Good Samaritan, teachers have regular access to professional development to increase their capacity to teach the Religious Education Curriculum, as well as strengthening their own faith and prayer life. Regular

Professional Development opportunities are shared to ensure teachers are given appropriate support in the area of Religious Education. Each staff member also engages in the ongoing process of Consistency of Teacher Judgment to build capacity in the curriculum intent, identify evidence of student learning, develop appropriate pedagogical practices and moderate teacher judgments about student learning.

Examples of Professional Learning include:

- School based Professional Learning Days
- Scripture Twilights specifically focusing on teaching scripture in Religion
- REAP Program
- BCE System lead Professional Learning



Validation of School Religious Education Programs

Good Samaritan, along with every Catholic and ecumenical school, is required to have a documented Religious Education Program designed in accordance with the *Religious Education Curriculum* and approved through an Archdiocesan validation process. Regular monitoring and review of the program and its delivery is aligned with approved cyclical review processes.

Powerful Whole School Pedagogies

Good Samaritan Catholic College's Religious Education Program is consistent with our whole college approach to teaching and learning across the curriculum as articulated in our Vision for Learning. Our Religious Education Program identifies and articulates powerful whole school pedagogies, embedded in the BCE model of pedagogy that ensures continuity of learning for all students within and beyond the Religion classroom. It identifies how these approaches are developed, communicated, supported and reviewed.



The Paschal Mystery

By Katie 6A

In my artwork, I have represented the life, death and resurrection of Jesus. I have drawn all of my chosen elements inside the cross to portray the story of Jesus' sacrifice and the trust His Disciples had in Him and His resurrection. I have drawn the life at the top of the cross, the death in the middle, and the resurrection at the bottom of the cross to show the three stages. To represent life, I have drawn grapes, wine and bread to represent the Last Supper which was just before Jesus was crucified on the cross. I included three candles to represent the Father, the Son and the Holy Spirit surrounding Him. These are white in colour to depict His purity. There are palm leaves growing on the cross to include a reference to Palm Sunday which occurs during the Holy Week and represents the good fortune Jesus has. I represented the death of Jesus by showing his face in the middle of the cross which is where he was crucified. I have drawn Jesus and the Crown of Thorns above him to show the hardship of His life. His face is my main image for death. I have represented Jesus as a man because he is commonly portrayed that way. There is a red cloth draped over the cross to represent the blood in his death. The colour red also represents passion and inner strength. I included a drawing of a pair of hands praying this represents the faith of Jesus' believers. The hands are white to portray their purity of thought and belief. To represent the resurrection of Jesus, I have drawn a halo and an open tomb to show that He has risen. The gold and yellow represents the compassion and courage Jesus had. Towards the bottom of my drawing I have used whites to represent the resurrection of Jesus, unlike the centre which is coloured more with red for blood. I have left the background behind the cross plain so that there is complete focus on the cross and its elements. White is commonly used to represent the Resurrection of Jesus.

In my drawing, all my chosen elements connect to the Eucharist because it shows how the bread and wine that consecrates into the blood and the body of Jesus. This teaches us to remember Jesus' sacrifice and to trust Him and be grateful for the gifts we have been given. The celebration of Eucharist in my image, shows the forgiveness for sins and the new covenant. It shows the sacrifice and memorial of Jesus. My drawing also represents the love, hope we have for God, Jesus and others. My drawing shows the Paschal Mystery; Life death and resurrection, and the connection it has to the Eucharist.

QUALITY RESOURCES

Good Samaritan identifies and articulates quality resources to provide meaningful and relevant learning experiences for all students.

Evidenced by:

- RE budget used to purchase resources that support quality learning and teaching.
- Priority given to professional development for teaching staff
- Strategies utilised by teachers when utilising scripture, such as the Three Worlds of the Text.
- Explore Religious Education through the Arts: [Religious Education and the Arts](#)

At Good Samaritan, assessing student learning is integral to effective teaching and should improve student learning. By identifying, gathering and interpreting information about student achievement and learning, teachers are able to make decisions to improve, enhance and plan for future learning. Our Religious Education Program identifies and articulates principles and guidelines for effective assessment practices, including processes to ensure consistency of judgment in Religion. These principles include:

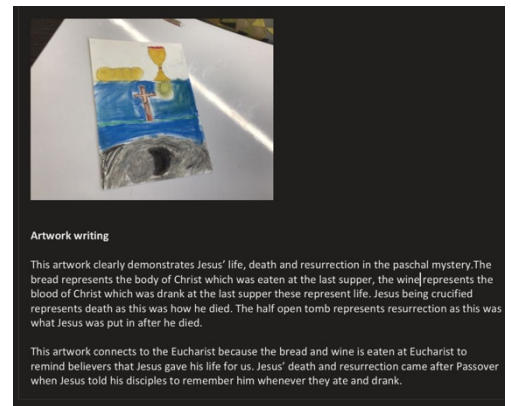
- Assessment occurring as a regular part of the learning and teaching process and that information gained is used to shape the learning and teaching process.

- Formative and summative assessments are both critical to curriculum planning and the learning process:
 Formative Assessment to gather information about student learning during the actual process of that learning.
 Summative Assessment to establish the extent students have achieved at the end of the learning and teaching process
- Teachers ensure a range of strategies and modes for students to demonstrate achievement in a variety of assessments.
- Teachers carefully consider how they structure summative assessment to offer students opportunities to demonstrate depth of learning.

Tools for Assessment

Teachers use a range and balance of assessment methods to cater for all learning situations, to measure the impact of both teaching and learning. Assessment consists of three core practices:

1. Teacher observation: **observing students and monitoring progress**
2. Student/teacher consultation: **interacting with students both formally and informally to harness learnings**
3. Focused analysis: **teachers examining in detail student responses**



Teachers plan short-term learning cycles using the five key strategies for formative assessment, namely:

1. Establishing clear learning intentions and success criteria, according to the current Achievement Standard
2. Designing effective teaching and learning tasks that provide students with opportunities to demonstrate learning
3. Providing feedback to students that assists in moving learning forward
4. Facilitating opportunities in the classroom for peer feedback
5. Guide students towards self-reflection on learnings

Assessment tasks are linked directly to the identified components of the Achievement standard and are designed to meet the various and identified needs of students. Tasks are planned in various modes to reflect the current best practice in relation to the BCE Principles of Assessment, effective use of digital technologies and multiple ways of knowing.

MONITORING and EVALUATION

Planning and evaluating the effectiveness of assessment processes occurs when teachers meet to plan a new cycle of learning. A review is conducted and adjustments are made to ensure:

- A close alignment between achievement standard, success criteria and assessment, formative and summative

- Assessment tasks demonstrate students' depth of knowledge, understanding and skills.

- Share and clarify ways of working in a collaborative planning environment

- Share literacy, numeracy, and cognitive verb planning

- Review explicit experiences people have brought such as worlds of the text and inquiry approaches

- Review a range of handwritten and digital student submissions

- Unpack vocabulary and visible literacy – anchor charts, 'frontloading' discourse specific words, reference to context-text model (WOT) and cognitive verbs using Marzano's taxonomy.

- Student Voice – via Forms survey

- [Moderation guide](#)

- [Internal Moderation template](#)

Assessment FOR Learning
<p>How will you guide students to demonstrate key concepts and skills and lead them to success in the Assessment FOR Learning task(s)? Describe the key components of the task(s)</p> <ul style="list-style-type: none"> - A variety of learning and social emotional needs are evident across the year level. - Teachers differentiate learning and assessment activities to meet the needs of students.
<p>When will common Assessment FOR Learning occur?</p> <ul style="list-style-type: none"> - Scaffolding and checklists will occur and teacher/peer feedback as part of the planning and production process for the task.

Assessment OF Learning
<p>How will you collect measurable evidence to show how students with a range of abilities and skills demonstrate the objectives? Describe the key components of the task(s)</p> <ul style="list-style-type: none"> - Short responsive cycles of planning reflecting ongoing assessment, both formative and summative.
<p>When will Assessment OF Learning occur?</p> <p>Week 4 Issue Biography of a Reformer first lesson that week</p> <p>Week 6 Progress Check will occur and teacher/peer feedback, contact parents if no progress.</p> <p>Week 9 Biography of a Reformer DUE first lesson that week. Contact parents non-submission.</p>

Embedded Literacy Strategies – Worlds of the Text
<p>Using the Context/Text model literacy strategies will be embedded using the cultural context (world behind the text) text structure and language features (world of the text) meaning for our society today, relevance, making connections (world in front of the text).</p>



Internal Moderation
Religious Education

Teacher	U
Moderator	LB

Date:	31/7/2023
Year:	7RE
Task:	Brochure and written component

Sample Standard	Agree	Disagree	Comment
<input checked="" type="checkbox"/> A standard	X		
<input checked="" type="checkbox"/> C standard	X		

Please return to APRE once moderated

USE OF LEARNING DATA

Teachers, in collaboration with the Learning Leader and APRE, identify and articulate how student learning data is used at both the year and class level to inform curriculum planning, learning and teaching and assessing. Regular fortnightly planning sessions ensure

consistency in the monitoring and evaluating processes, as well as facilitating professional dialogue and shared experience.

Literacy Collaborative: Examine the RE Writing

Analysis and Marking Guide

- Review the data to 'Notice' (facts) and 'Wonder' (how does our teaching meet this task?)
- Ensure a strong skills and literacy focus across RE learning cycles.
- A P-12 consistent approach to writing is embedded to ensure students continue to hear the same message and practice the same skills.

REPORTING

- The reporting process is a summation of a student's total learning in alignment with the BCE reporting framework.
- Student progress is communicated in a variety of ways throughout the year.
- Teachers are required to have both qualitative and quantitative descriptions of student learning and standards to which they have demonstrated set learning intentions and success criteria, as informed by the Achievement Standard and Year Level Description.
- Assessment covers a range of modes and reported via Learning Pathways in Prep-Y6 and A-E Criteria across Y7-10.
- A sample of student work in Religious Education is retained in the OneNote assessment tab and/or student learning log that accompanies the student's report.

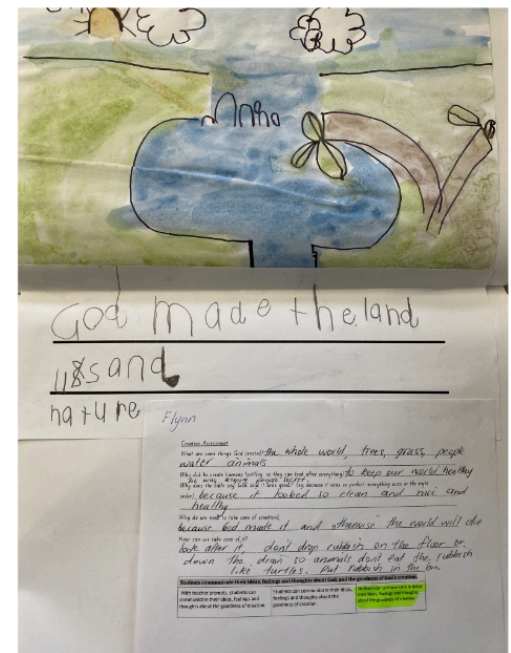
PREP

Sunday, 7 August 2022 5:44 pm

Success Criteria Pathway

Students communicate their ideas, feelings and thoughts about God, and the goodness of God's creation.		
With teacher prompts, students can communicate their ideas, feelings and thoughts about the goodness of creation.	Students can communicate their ideas, feelings and thoughts about the goodness of creation.	Students can communicate in detail their ideas, feelings and thoughts about the goodness of creation.

Evidence of student learning: Assessment work samples



YOU

Begin by NAMING our God

Loving God, God my Friend, God of the Poor,
God of New Beginnings, God our Father, God
Creator of Life, God of Peace...

WHO

We now say WHO God is for us

Forgive us of our sins, You gave life for us,
Fulfil our hopes, **Lead us with your light**,
Provide us with...

DO

We ask God to act, to DO

We are grateful for living in this wonderful
world, We ask that you watch over our family,
Bless people who are going through a , hard
time, We ask that you send Australia rain,
Send the world your healing comfort...

THROUGH

We pray to God in and THROUGH Christ

Through Christ our Lord, Amen,
In the name of Jesus your Son, Amen

Loving God
Lead us with your light and
Send the world your healing comfort
Through Christ our Lord, Amen.

