

*St Mary's  
Catholic Primary  
School  
Laidley  
Religious Education  
Program*



## **Our History**

The land on which St Mary's sits is the traditional land of the Jagera People.

St Mary's Primary School opened on 14th July 1912, thanks to the foresight, hard work, dedication and commitment of the Sisters of Mercy to providing Catholic Education in rural communities. St Mary's is located in the township of Laidley, approximately 86km west of Brisbane in the fertile Lockyer Valley. St Mary's is part of the Archdiocese of Brisbane and belongs to the Brisbane Catholic Education community of schools.

At St Mary's there is a strong sense of community, which has been forged over many years. Our staff work closely to ensure our beliefs and values are developed throughout the school.

St Mary's truly is the hidden gem of the Lockyer offering a warm, supportive country atmosphere where families, school and parish work together in partnership. Through the shared knowledge and values held by those at the school, St Mary's provides quality teaching and learning based on God's teaching of love.

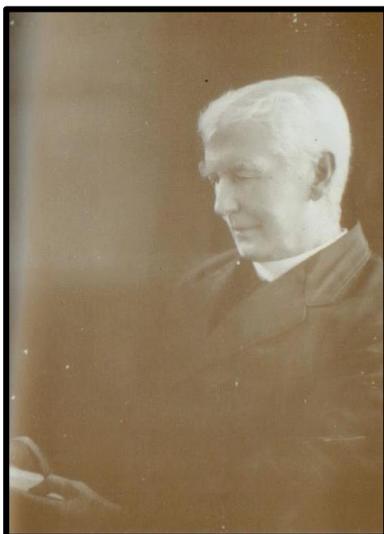
St Mary's has grown to have a population of 280 students and is a two stream school.

## **The Religious Story of Our School**

St Mary's is named in honour of Our Lady. St Mary was a brave and faithful woman who became the Mother of God.

The St Mary's school journey began when Father Fouhy recognised the importance of an holistic Catholic Education, and he quickly identified that a convent and school were required to educate the children of his growing parish. He worked tirelessly to realise this dream. He was supported by his parishioners, many of whom would have no doubt received their own education from the nuns in Ireland. With the full support of his community, in 1909 he wrote to Archbishop Dunn in Brisbane asking about the prospect of the Sisters of Mercy coming out to Laidley to establish a school. The Archbishop replied saying, *'Thank you for your letter and the trouble it indicates as taken by you re your site in Laidley from which to select a spot for a Convent. As soon as a quiet moment comes, I will ask Reverend Mother to run up some morning and have a look around, returning hither the same afternoon. It is better for the Sisters to get a chance of a say in the matter'*. It would be another three years until the sisters finally arrived.

In late 1909, with the permission of the Mother Superior in Brisbane, Father Fouhy purchased land in John Street from Mr. W.G. Billington and this was chosen for the new convent and school. The sisters had indicated that they would be willing to take charge of a school, providing a suitable schoolroom and convent were constructed.



On July 14 1912, the school and convent were officially opened and blessed by Archbishop Duhig.

The historic first school day at the new St Joseph's Convent School took place the day after the official opening, on Monday July 15, 1912. The original enrolment number totalled around 100. Family names of some of the original pupils were: Boland, Brown, Burns, Carmody, Crosby, Cutler, Daly, Ferrari, Gatehouse, Hall, King, McCaughey, Newmann, O'Brien, Whitehouse and Wilson.



The foundation Sisters of Mercy to Laidley who formally began their work on that day were:

- Sr. Mary Malachy Smyth (Reverend Mother)
- Sr. Mary Eulalie Gralton
- Sr. Mary Cataldus O’Riordan
- Sr. Mary Kostka Farrelly
- Sr. Mary Alacoque
- Sr. Mary Enda Laffey

In the early years, the school was known as St Joseph’s Convent School, and it was also known for a short time as St Patrick’s School, before finally assuming the name St Mary’s in honour of Our Lady.

The pioneering Sisters of Mercy women forged a tradition of Catholic Education in the Laidley Valley which continues today. These sisters worked extremely hard to provide for the children in a time when money was very scarce and no government funding was given to Catholic Schools. They worked seven days a week teaching, supervising boarders each night and tending to the sick. Apart from this, after mass each Sunday they taught Christian doctrine to children at other churches in the parish and prepared them for First Holy Communion.

“St Mary’s in Laidley was administered by the Sisters of Mercy until 1988 when the first lay Principal (Miss Anne Child) was appointed. The expansion and growth of a school tells more than a story of new buildings and an increase in student numbers. It tells a story of far deeper meaning – a story of 100 years of Catholic Education in the Mercy tradition, 100 years of faith, dedication, leadership and professional expertise. It speaks loudly of relationships, of generous people with a common vision working together, of fetes and fundraising, of prayer and trust in Divine providence. While the St Mary’s of today looks very different from the small wooden building of 1912, the one constant that remains is the generous support of the Laidley families and the commitment of parents and teachers to Catholic education.” (Sr Sandra Lupi rsm, Congregation Leader, Sisters of Mercy, Brisbane)



## School Charism

St Mary's Catholic Primary School draws its values from the charism of the Sisters of Mercy. Catherine McAuley founded the Congregation of the Sisters of Mercy in Dublin, Ireland in 1831. Catherine adopted the title of Mercy for her institute and she and her Sisters expressed mercy in their love and service of the poor.

Catherine believed that education gave a life-giving power and that no work of charity could be more productive or good for society. True to this spirit, we believe that through education children learn to live a good life.

At St Mary's we develop in our students the values of compassion, service and justice, in line with the values of the Sisters of Mercy. These values were modelled by Catherine McAuley and are embodied by the continuing work of the Mercy Sisters.

At St Mary's School our Mercy Tradition is embedded in the history and culture of our school. We acknowledge the legacy of the Sisters of Mercy by preserving aspects of Mercy Heritage. We honour our Mercy tradition in the Religious Life of our school and we recognise Catherine McAuley and the Sisters of Mercy's contributions to our school. We stand on the shoulders of those who have gone before us with honour and respect.

*"Let us take one day only in hands at a time.*

*Resolve to do good today and better tomorrow."*

*Catherine McAuley*



## School Houses

The school has defined its houses for pastoral and sporting purposes through significant connections to our Mercy charism (Coolock), Blessed Saint Mary MacKillop(MacKillop) and Rev. James Duhig (Duhig). The three school houses are called:

### **Mackillop**

Mackillop was named after Mary MacKillop, who was the foundress of the Sisters of St Joseph and brought education to the poor. Blessed Mary MacKillop is Australia's first saint.



### **Coolock**

Coolock is a place in Ireland, where Catherine McAuley, the founder of the Sisters of Mercy, lived with the Callaghan Family before building the House of Mercy Convent. Later Catherine established the order of the Sisters of Mercy and Convent in Baggot Street, Dublin.



### **Duhig**

Duhig was named after Rev. James Duhig who was the longest serving Catholic Archbishop of Brisbane, from 1917–1965. He officially opened and blessed St Patrick's Church in 1919 and St Mary's School buildings in 1949.

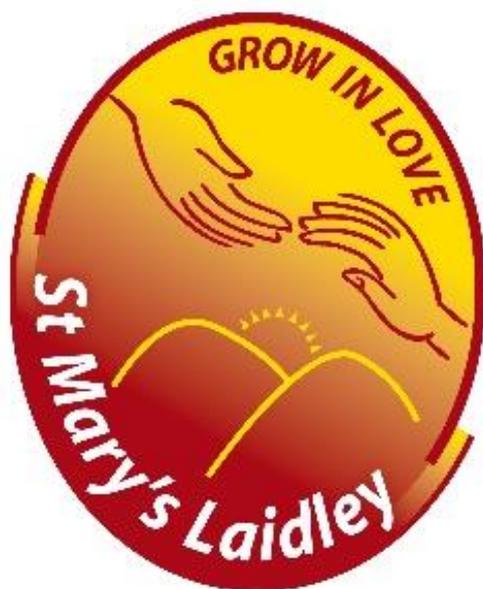


## **Vision for Religious Education**

St Mary's provides religious education that is based on the Brisbane Catholic Education Learning and Teaching Framework (2012) which explicitly articulates the beliefs and the responses that flow from these beliefs within schools in the Archdiocese, as well as the Religious Education curriculum and the Religious Life of the School documents. As a Christian School in the Catholic tradition all students experience Religious Education lessons and come together to celebrate as a faith-filled community in partnership with parish and parents in various events.

## **School Motto**

At the heart of Catholic tradition is the theme of Love. St Mary's honours and upholds this theme through the school motto, "Grow in Love". This motto reflects the school vision statement "St Mary's is a community where we grow in love, Christian faith and knowledge of self, others and the world, and where learning occurs in a positive and nurturing environment."



## Element 1

### Our Students and Community

Teaching and learning in Religious Education at St Mary's is responsive to the needs and religious backgrounds of students and the contemporary contexts for learning in the Religion classroom.

#### **Faith and Family Demographics**

St Mary's, Laidley, is a co-educational Catholic Primary School providing educational excellence in the Mercy Tradition for students from Prep to Year Six. Our school is located in a low SES area of 87 and currently our school community consists of 38.7% Catholic students, 84% Catholic Staff and 37.5% Catholic parent body. We have an indigenous population of 6.35% and currently 6.67% of our students are verified. At our school we celebrate the richness in our diversity. In accordance with the Brisbane Catholic Education Guidelines, we aim to build foundations for learning to help those in need within their school and local community."



As can be seen in attached documents, such as the sample units of work reports in the school newsletter and images on the school website, every effort is made at St Mary's to ensure that all who seek to share and celebrate our Catholic Christian heritage (parents, students, staff) feel welcome and respected in their own faith journeys both through participation in our religion classes and celebrations and in opportunities to expand their knowledge of and commitment to their own faith traditions.

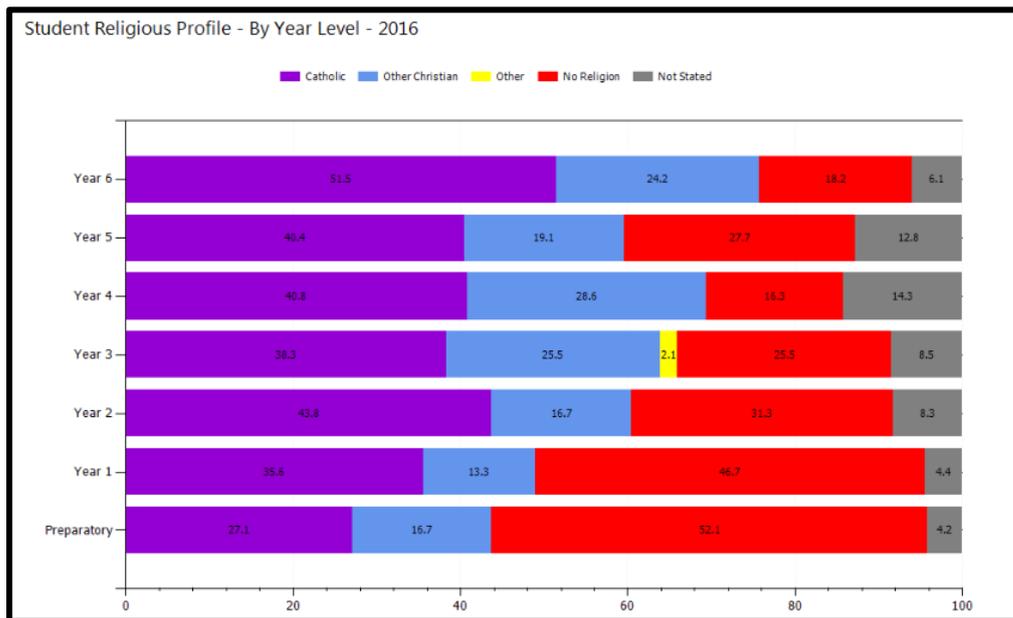
Teachers and those responsible for leadership in Religious Education in the school constantly seek to respond to the reality of students' lives by incorporating flexibility in Religious Education classes to ensure that an inclusive and ecumenical spirit pervades all Religious Education and prayer celebrations.

At each year level at St Mary's, teachers engage in collaborative planning to develop a year level plan that responds to the reality of our students and families and their diverse needs.

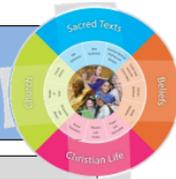


Time is allocated for teachers to meet with the Assistant Principal Religious Education each term to plan and evaluate the Religion units. All planning is a team approach and involves both teachers of the year level. At times the ST:IE is also involved to ensure the activities are adjusted to the needs of the students in the class. The Curriculum Support Teacher checks each unit each term ensuring that the units are planned using a consistent approach and include all essential components.

St Mary’s takes into consideration the demographics of the students, their families and the local community.



**Religion Planning**
**YEAR 3**
**2016**

**St Mary's**
**Duration 4 weeks**


**Fertile Question / Topic**

**Church and Parish**

What makes a Church?

What is the story of Our Lady of the Valley Parish?

**Class Context– Who are my learners?**

<ul style="list-style-type: none"> <li>Class Needs</li> <li>Individualised Learning Needs</li> <li>Catholics/non-Catholics – other faiths – practising/non-practising</li> <li>Students with Disabilities [e.g. ASD – ADHD -abstract concepts may need further unpacking – visuals etc...]</li> <li>Adjustment for Learners</li> <li>Differentiated Learning</li> </ul>	<p>Catholics/non-Catholics – other faiths – practising/non-practising of all Year 3 students</p> <p>42.9% <u>Catholic</u></p> <p>32.6% <u>Christian</u></p> <p>12.2% No Religion</p> <p>14.3% Not Stated</p> <p>ESL 1 student</p> <p>ASD 1 student</p>
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## Evidence:

- ❖ Information about the religious background of students is acknowledged and considered when planning, this is evident in each class's Religion Unit.
- ❖ Information is shared in the school newsletter, and on the school website, to ensure all members of our community are invited to share and celebrate our Catholic traditions with respect to other's faith journeys.
- ❖ Teachers share with parents what they are covering in Religion at the beginning of the year. This information is also shared in the school newsletter at the beginning each term. Each week a year level writes a piece for the school newsletter "What's Happening in RE?"
- ❖ Each year level is responsible for a display in the school foyer and the library once a term, sharing the Religious Life of their classrooms.
- ❖ See Appendix 10 – Email sent to staff regarding planning.

### WHAT'S HAPPENING IN R.E. IN THE CLASSROOMS AT ST. MARY'S

In Year 2 this term, we are learning how to be carers of God's creation. By reading the Creation story we now have an appreciation for all the small and big things in the world, that God took the time to create, including us. We are grateful for all the things God has given us and we understand the important role that we all play in caring for the world God gave us. Through guided meditation, we are taking the time to talk to God in our own special ways and are identifying symbols which assist us to pray. We look forward to sharing our new knowledge with you at our liturgy at the end of the term.



### 2016 World Day of Prayer

This Friday Pope Francis has called on the Catholic community to join together in the 2016 World Day of Prayer. The theme for this special day is "Receive children, receive me". This theme comes from the words of Mark's gospel:

*"14 When Jesus saw this, he was angry. He said to his disciples, "Let the little children come to me. Don't keep them away. God's kingdom belongs to people like them."*

St Mary's will be participating in the special day. All classes will spend some time at St Patrick's Church with a focus on prayer for children around the world.

### 2016 Project Compassion

This term we are raising funds for Project Compassion, to date we have raised approximately \$200. This \$200 could provide a two-day training workshop for 10 villagers on their legal rights in India.

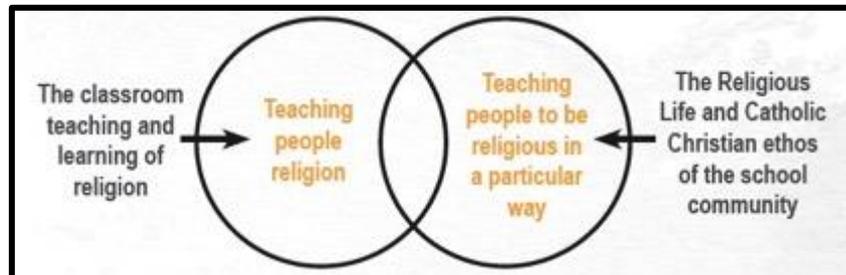
### FREE DRESS DAY



Next Wednesday, 9<sup>th</sup> March we will hold a gold coin donation day to raise funds for Project Compassion. On this day students can wear free dress. Purple is the liturgical colour for the season of Lent and we would ask that they incorporate some purple into their clothes.

## A Shared Vision for Religious Education

St Mary's school shares and promotes the Vision for Religious Education articulated by Brisbane Catholic Education and the wider church. This vision includes the two dimensions of formation - namely, of students' religious literacy and their personal faith:



*The schools and colleges of the Archdiocese of Brisbane aspire 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.*

The *Vision for Religious Education* also appropriately aligns with the **goal for learning and teaching** as articulated in the Brisbane Catholic Education (BCE) *Learning and Teaching Framework* (2012):

*As a Catholic Christian community we educate all to live the gospel of Jesus Christ as successful, creative and confident, active and informed learners empowered to shape and enrich our world.*

The *Vision for Religious Education* challenges students to be a religious voice in the world. The Vision gives greater prominence and a renewed orientation to the critical interpretation and evaluation of culture. Through vibrant and engaging Religious Education, students become active constructors of culture rather than passive consumers.

Religious Education at St Mary's seeks to develop the religious literacy of students in light of the Catholic Christian tradition, so that they might participate critically and authentically in contemporary culture.



In our school, religious literacy includes ways of talking, acting, creating, communicating, critiquing, evaluating, participating, ritualising, theologising, worshipping, reading, reflecting, and writing with others in a variety of religious and secular contexts. Examination of the sample units of work attached, for example, will reveal how, in all units of work, teachers and students seek to integrate the two dimensions of religious education, so that religious literacy and faith formation can complement each other as students seek to find meaning in their place and time. The integration of both dimensions in the daily life of the school includes prayer in every classroom to start the day and the timetabling of the mandatory hours of classroom based engagement with the religion curriculum at the school.

**Evidence:**

- ❖ The Vision for Religious Education can be found on the St Mary's School website.
- ❖ The Vision for Religious Education is used as the starting point for curriculum planning.
- ❖ See Appendix 5 – Year 1 Religion Unit of work.
- ❖ See Appendix 6 – Year 3 Religion Unit of work.
- ❖ See Appendix 7 – Year 6 Religion Unit of work.
- ❖ See Appendix 2 – Scope and Sequence documents for evidence of RLOS within the unit of work.

Jesus Christ is always the centre of this Vision. Through engagement with both dimensions of Religious Education, students are challenged to be cultural agents in light of the Gospel; authentic witnesses to the mission of Jesus Christ in the world today.

More information on BCE's vision for Religious Education can be found [here](#).





# St. Mary's

Catholic Primary School

## Vision Statement

St Mary's is a community where we grow in love, Christian faith and knowledge of self, others and the world, and where learning occurs in a positive and nurturing environment.

## Mission Statement

At St Mary's:

We strive to touch the hearts and minds of all in our learning community.

We reach out to challenge and transform the life of every child in our care through what we teach, learn and contribute each day and by living out Gospel values.

We acknowledge the importance of the environment in which our students live and their uniqueness as country kids.



## **VALUES WE CELEBRATE**

### **PARTNERSHIP - GOSPEL VALUES - LEARNING AND GROWTH**

#### **PARTNERSHIP**

- Parish links
- Community involvement
- Parent inclusion
- Good communication
- Openness to others and their ideas

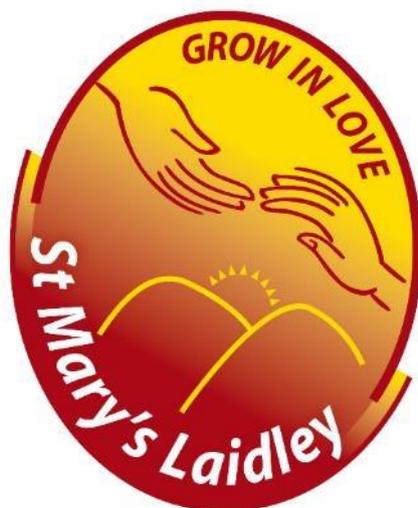
#### **GOSPEL VALUES**

- Respect for self, others, property and diversity
- Christian values
- Catholic traditions
- Each individual is valued, nurtured, encouraged and challenged
- Forgiveness is practised by all
- A welcoming and peaceful atmosphere
- Effective discipline based on justice for all
- Child friendly
- Courteous and well-mannered children
- Virtues are taught and practised

#### **LEARNING AND GROWTH**

- A focus on lifelong learning skills which are life-giving and engage the whole person
- Up to date teaching practices, resources and technology
- Learning is exciting, varied and age appropriate (child-centred)
- Skills for resilience and adapting to change are taught

## SCHOOL EMBLEM



**Hands:** The hand of God reaches out to show He cares. The other hand represents the staff, students and parents reaching up so that together we may “**Grow in Love**”.

**Mountains:** Reflect the location of the school within the Lockyer Valley.

### **The Contemporary Contexts Religious Education**

At St Mary's recognition is given to the four contexts identified as having a significant impact on Religious Education in contemporary Catholic and ecumenical schools. They are the *Societal Context*, *Ecclesial Context*, *Educational Context* and *Digital Context*.

#### ***Our Societal Context***

Like all Catholic and ecumenical schools of the Archdiocese of Brisbane, St Mary's operates in a complex and ever-changing environment. Contemporary students are immersed in a global world and from an early age are exposed to a range of values represented through diverse media.

As a consequence, our school is continually challenged to engage families in Religious Education in rich and relevant ways. At St Mary's, Religious Education seeks to reflect a Catholic Christian worldview that integrates faith, life and culture. At the same time, it seeks to embrace an ecumenical perspective and reflect the multi-faith context and reality of this school.

## Evidence:

- ❖ Appendix 1 – School overview outlining the synopsis of each unit.
- ❖ Appendix 11 – Example of the synopsis of units in the school newsletter.
- ❖ Parents are informed during the enrolment process, Prep Orientation day, parent information evening at the beginning of each year, through the newsletter, school behaviour expectations etc....
- ❖ The school acknowledges the Aboriginal culture at the beginning of each assembly and significant events.
- ❖ Students are immersed in global world issues through teaching around the work of Caritas, Catholic Mission and St Vincent de Paul.
- ❖ Students and families are involved in raising awareness and funds for Caritas, St Vincent de Paul, Catholic Mission and other charitable works.

## ***Our Ecclesial Context***

At St Mary's, as is the case with many Catholic schools in the Archdiocese, an increasing number of students and their families are less engaged with the formal life of the Church than in the past. Consequently, for many students, the culture and language of religion is underdeveloped.

This school, along with many Archdiocesan schools, increasingly provides the introductory and developmental understanding and experience of Church for students and their families. This is supported when the school is a place where students and their families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community. In this community, such activities include School Masses and Liturgies, Rural Connect Program, Caritas and Catholic Mission activities, Fundraising for Indigenous groups such as Bangarra Dance Theatre, Orange Skye Laundry, St Vincent de Paul drives etc...., thus enabling our school to promote knowledge, deeper understanding and skills about our Catholic and broader Christian tradition within the broader evangelising mission of the Church. Staff work through the Religious Life of the School and through the Mission and Justice sub-strand, to make St Mary's a place where students and their families encounter the mission and outreach of the Church.



**Evidence:**

- ❖ The school community is invited to attend school and year level Masses/liturgies.
- ❖ Prayer is presented by different classes at the beginning of each school assembly.
- ❖ Family participation in parish Sacramental program.
- ❖ The school promotes parish activities through the school newsletter and website.
- ❖ Whole school Masses occur on the first Friday of each month.
- ❖ Class liturgies occur each semester.
- ❖ School Masses or a Liturgy of the Word is celebrated for significant events such as the beginning and end of the school year, Ash Wednesday, St Patrick's Day, Holy Week, ANZAC Day, Mother's Day, Father's Day, Catholic Education Week, St Mary's Feast Day, Grandparents Day, and Year 6 Graduation.
- ❖ Each classroom has a sacred space featuring evidence of the liturgical year and special feasts.
- ❖ The staff has weekly staff prayer on a Wednesday morning.
- ❖ There are visual sacred icons and imagery throughout the school.
- ❖ Story theme each year is linked to many varied activities throughout the year.



## Our Educational Context

St Mary's school, along with each Archdiocesan school, seeks transformation of the whole person so that those in the school community are empowered to live the gospel of Jesus Christ in their everyday lives. In the Catholic Christian tradition, education is a work of love and service. At St Mary's, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity. Examples include the expansive Sustainability Gardens, initiation of the Rural Connect Project, participation in Caritas Projects, Mission Month, fundraising for Indigenous groups such as Bangarra Dance Theatre, staff On the Streets Experience and the annual St Vincent de Paul Christmas appeal.

Religious Education in the Archdiocese of Brisbane, including this school, builds on best practice of the broader educational community. The classroom learning and teaching of religion reflects the philosophy, content, structure, academic rigour and assessment and reporting modes used in other learning areas. The religious life of St Mary's forms and skills students to negotiate the tension of maintaining Christian integrity when confronted with the complexities of life in contemporary society.

### Evidence:

- ❖ Quality planning for learning and teaching.
- ❖ Making links to other curriculum areas where possible.
- ❖ Quality assessment and reporting.
- ❖ Reflecting on the model of pedagogy during planning.
- ❖ Articulating intentional links between the RLOS and classroom teaching of Religion.
- ❖ Upskilling of staff by providing professional development opportunities.



## Our Digital Context

Religious Education at St Mary's seeks to engage students in the critical, creative, and responsible use of digital tools which is an important component of digital citizenship. It includes provision and use of iPads, laptops, Information Technology Lab, Interactive Whiteboards, digital microscopes and document cameras.

This enables students to express their learning in rich and relevant ways and connect with individuals and communities in a global context.

### Evidence:

- ❖ Sets of iPads are available for classroom use.
- ❖ Sets of laptops are available for classroom use.
- ❖ Access to the IT Lab for all classes.
- ❖ Digital cameras available for classroom use.
- ❖ Use of data projectors in all classrooms.
- ❖ Teachers and students use Bible Gateway and other appropriate online Bible tools.
- ❖ Technology is used for meditation.
- ❖ You Tube accessed for reflective video clips and Bible Stories.
- ❖ Teachers use the Ways to Pray Calendar to access activities to support the Religious Life of the School.
- ❖ Teachers use BCE Learning Bytes and other digital resources including ResourceLink.





At St Mary's at a class and individual student level, at the interests, religious backgrounds and learning needs of students inform the development of work units. Data retrieved from the BI Tool, Census Application and other sources has been used to inform planning decisions for learning. Teachers use this information to interpret the curriculum flexibly to meet the individual learning needs of students and to personalise their learning by:

- adjusting the way in which students are taught and the means through which they demonstrate their learning;
- using the extended general capabilities learning continua from the Australian Curriculum to adjust the focus of learning or to emphasise specific aspects such as higher order cognitive skills;
- providing students with opportunities to work with content in more depth or breadth;
- providing students with additional time and support, and drawing from content at different levels along the Prep to Year 10 sequence.
- use of the requirement for diversity in assessment tasks required in the planning template.
- consultation with specialist staff-e.g. STIEs, Speech Therapists, Indigenous Support workers in order to make adjustments and develop appropriate learning and teaching strategies to enable success.

**Evidence:**

- ❖ Appendix 5,6 and 7 - units of work that show differentiated learning, the use of General Capabilities, RLOS and Cross Curricula Priorities.
- ❖ Adjusting the ways in which students are taught and assessed with consideration to whole class and individual needs.
- ❖ Religion curriculum is planned collaboratively including all appropriate key stakeholders to address the differentiated needs of each learner (APRE, PLL, Class Teachers, ST:IE, GC, parents).
- ❖ Adjusting the ways in which students are taught and the means through which they demonstrate their learning, including the provision for multiple opportunities.
- ❖ Specific attention and support for students on IEPs.
- ❖ Providing students with additional time and support.
- ❖ Providing students with opportunities to work with content in more depth and breadth.
- ❖ Making adjustments for learning intentions and success criteria when planning units of Religion to enable all students the ability to demonstrate their learning.
- ❖ Use of BI tool data and data walls.

For more information about the Contexts for Learning in the Archdiocese of Brisbane, see [here](#).

## **Collaborative Planning**

St Mary's school has a population of 280 students, with two classes at each year level. The planning and development of units of work in Religious Education therefore takes the following format:

- Year level teachers are released each week for non-contact at the same time to allow for extra time for collaborative planning and resourcing;
- Teachers use the school's Religious Education Template and post completed planning and timetables onto the school's portal.
- Teachers meet with the APRE and/or the CST before and after school for support with planning, assessing and resourcing;
- Units are reviewed at their completion and feedback is used to make the necessary changes to make the unit more effective;

Each term teaching staff are given time to plan within each year level. At the beginning of the year the Scope and Sequence charts are prepared and the RLOS calendar of events set out (in consultation with the Parish Priest). School staff collaborate to gather the necessary resources to support the learning and teaching in the classroom.

Teachers at St Mary's plan units of work according to the Achievement Standard for their year level. Mandated scripture texts and learning experiences are aligned with the RE Curriculum. Teachers use the line of sight documents and achievement standard and learning progressions to create their learning intentions, success criteria and activities.

### **Evidence:**

- ❖ Religion curriculum is planned collaboratively to address the differentiated needs of each learner.
- ❖ Specific attention and support for students on IEPs.
- ❖ Making adjustments for learning intentions and success criteria when planning units of Religion to enable all students to demonstrate their learning.
- ❖ A planning template is used to ensure consistency.
- ❖ Teachers plan in consultation with the APRE and CST.
- ❖ Teachers use Brisbane Catholic Education and ACARA documents when planning.
- ❖ Teachers access the Brisbane Catholic Education Religious Education Portal.

## **Communication to Parents/Wider Community**

At St Mary's school, every effort is made to ensure parents are informed and engaged in the religious education of students. At the beginning of each year during the Parent Night the class teachers discuss with parents/care givers the overview of Religion for the year, key areas of focus, school and class expectations, links to the Religious Life of the School and assessment procedures. Parents are also kept informed through the school newsletter, the school website and emails. There is also a dedicated section of the school website where the scope and sequence is published and unit outlines are provided.

### **Evidence:**

- ❖ Appendix 12 - APRE input in school newsletter outlines aspects of the Religious Education curriculum to inform parents – synopsis of the units being taught.
- ❖ The wider community has access to the newsletter through the school website and copies are available at parish masses.
- ❖ Displays in the school foyer and in the school library.

## **Impact of System and/or Religious Institute Initiatives**

St Mary's School has undertaken to be a part of the Learn Collaborative as a focus for Delivering Excellence in Learning and Teaching. St Mary's currently is implementing and developing this initiative in Religious Education and other curriculum areas. The RE Planning Template used by the school incorporates key elements of these initiatives.

St Mary's DELT journey has focused primarily on making learning visible for all students and on the implementation of the high yield strategies to improve the progress of Literacy for each student.

While the purpose of the Learning Collaborative is for a renewed and collective focus on effective and expected practices for the teaching of Literacy, along with a focus on effective monitoring processes and tools, we believe that the knowledge and skills acquired on the DELT journey will be applicable to other learning areas, including Religious Education, and will have a positive impact on student learning.

The Principal and the members of the Visible Learning Team have attended a number of core professional learning opportunities, including the Learning Collaborative orientation led by Dr Lyn Sharratt (Putting Faces on the Data). The staff has begun engaging with processes, practices and tools to identify evidence of school and student learning and networked closely with Education Officers and other schools within our cluster, to utilize the skills and expertise of those on staff as well as strengthen moderating processes and professional dialogue. St Mary's has begun to embed the High Yield Strategies of data walls, review and response and learning walks and talks, use BCE's effective and expected practices for the teaching of literacy and a range of classroom targeted professional learning that is relevant to our school's focus and student needs as a result of the analysis. Teachers are attentive to the minimum hours per day of the explicit teaching of Religion and are attentive to the literacy demands of this subject.

Teachers co-plan the literacy experiences in English and other areas regularly with the support of the CST, APRE and ST:IE. Their planning documents reflect BCE's Model of Pedagogy, the Gradual Release of Responsibility and teach language, literature and literacy within the context of the Australian Curriculum using a range of quality literature. As teachers plan using the Model of Pedagogy, Learning Progressions and Line of Sight documents, they achieve teacher clarity and clear Learning Intentions and Success Criteria to communicate to their students. Embedding Learning Intentions and Success Criteria has created the foundations required to provide task specific feedback and guided students to become assessment-capable learners.

**Evidence:**

- ❖ Appendix 4 – Religion Planning template which is used by all class teachers.
- ❖ Appendix 9 - Feedback Sheet to teachers.
- ❖ Appendix 8 – Success Criteria Sheet with feedback.
- ❖ Appendix 13 – Visible Learning Questions used in each classroom.
- ❖ Asking of the following questions: What am I learning? (Learning Intention) How am I doing? (Success Criteria) How so I know? (Feedback) How can I improve? (Goal Setting) Where do I go if I get stuck? (Strategy/Resource, Person).
- ❖ Displaying of Learning Intentions and Success Criteria so learners know the expectations.
- ❖ Teachers use fertile questions to launch learning with an inquiry approach.
- ❖ Where possible appropriate technology is used.
- ❖ During planning teachers make adjustments for those students who need support and those who need extension.
- ❖ Teachers use tangible stimulus objects to promote discussion and engage the students' natural curiosity e.g. using an age appropriate Bible, objects used in Sacraments etc....

## Element 2

### Our Curriculum Structure and Organisation For Religious Education

#### **A Catholic View of Learning**

At St Mary's, a Catholic view about Learning and Teaching is reflected in both dimensions of Religious Education, namely, the classroom teaching and learning of Religion and the Religious Life of the School. Teaching and learning in Religious Education is intentionally developed on the foundation of a Catholic theology and philosophy of curriculum. Four core themes are central: **Anthropology, Epistemology, Cosmology and the Catholic Christian Tradition.**

#### **Catholic View of Christian Anthropology**

A Catholic view of Christian anthropology is centred on the person of Jesus. It recognises each person is created in the image of God. It emphasises Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. At St Mary's, it is characterised by inclusion, holistic and relational learning, and action in community.

#### **Evidence:**

- ❖ Activities are differentiated so that all students can actively participate.
- ❖ Appendix 14 - St Mary's Behaviour Policy.
- ❖ School prayer theme each year encourages the students to all come together with a shared set of values.
- ❖ Virtues program.



## Catholic Perspective on Epistemology

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

The Catholic tradition views the acquisition of knowledge as a lifelong and life-wide enterprise. Reflective self-directed learning and teaching provides Sabbath spaces for teachers and students to interiorise knowledge.

### Evidence:

- ❖ Every classroom has a sacred space.
- ❖ There is a labyrinth in the school grounds.
- ❖ Teaching at St Mary's encourages students to question and form their knowledge.
- ❖ Reflective practices are included throughout the Religion unit.
- ❖ Students participate in Meditation in the classroom.
- ❖ Activities are differentiated to give all students the opportunity to participate and learn.
- ❖ Whole school participates in Holy Week activities. These activities make a connection between Holy Week and the school prayer theme. The day culminates with the Stations of the Cross presented by the Year 6 students.
- ❖ Celebration of our school Feast Day.



## Catholic Understanding of Cosmology

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: *'What is our place in the universe?'* *'How do we live within the integrity of creation?'* This understanding is supported at St Mary's in a variety of ways including the students' responsibility for the Sustainability Garden, the awareness of others and their context by supporting the Rural Connect Project, supporting Reduce, Recycle and Renew and living out the Respect school rule.



## Catholic Christian Story and Tradition

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

Ongoing spiritual formation for religious educators is as important as professional and theological



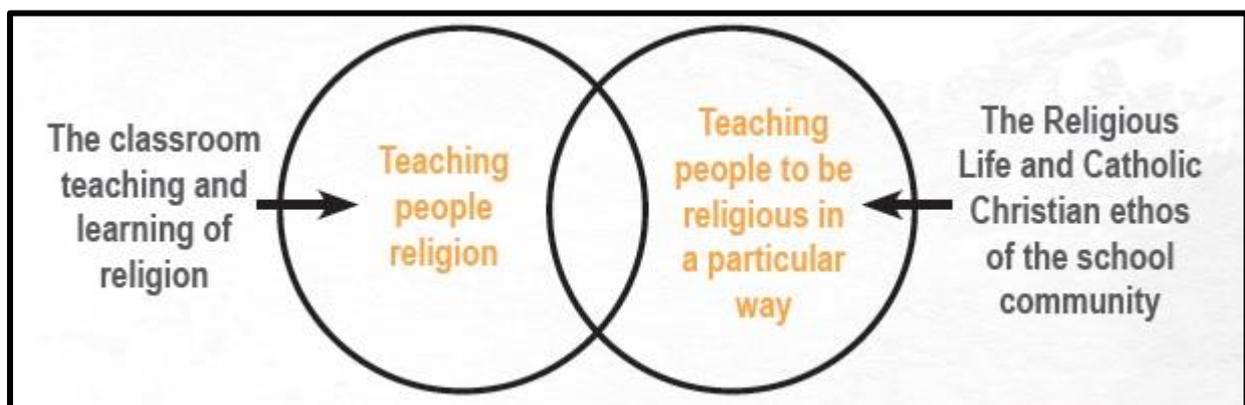
learning. A person-centred understanding of spiritual formation begins with honouring and exploring the personal narrative of each individual's experience of My Story through an approach that engages the head, the heart and the hands (experience, knowledge, practice and application). At St Mary's, such an approach is supported by staff being involved in Catching Fire and a range of Professional learning opportunities.

Further information about a **Catholic View about Learning and Teaching** can be found [here](#).

### **Our Model for Religious Education**

At St Mary's, as in all schools and colleges of the Archdiocese of Brisbane, teaching people religion and teaching people to be religious draws upon the Catholic Christian tradition in ways that are mindful of local contexts and the ecumenical and multi-faith realities of contemporary culture.

Since 2008, the distinct and complementary nature of both dimensions of Religious Education has been conceptualised in the following *Model for Religious Education*.



The St Mary's school community seeks to understand and utilise the distinctiveness and complementarity of these two dimensions of Religious Education in the holistic education and the formation of our students.

Our school programs, activities and experiences for the classroom learning and teaching of Religion and the Religious Life of the School are responsive to religious diversity, while being faithful to the Catholic Christian identity of the school. As teachers plan for Religion at St Mary’s they incorporate the Religious Life of the School document, General Capabilities and Cross Curricula Priorities into their unit. Activities are then created to ensure the elements of both teaching people religion and teaching people to be religious in a particular way are included.

Religious Life of the School	General Capabilities	Cross-Curricular Priorities
<p><b>Religious Identity and Culture</b> Ethos and charism (ICE) <b>Embedding Ethos and Charism</b></p> <ul style="list-style-type: none"> <li>Promoting elements associated with the ethos and charism of the school (particular values, key scripture passages, sayings of concepts) ICE1.1</li> </ul> <p><b>Authentic Christian community (ICC)</b> <b>Building Quality Relationships</b></p> <ul style="list-style-type: none"> <li>Acknowledging connections with the wider church community by partnering with the parish and local church through prayer, liturgy, social events and outreach. ICC2.6</li> </ul>	<p><b>Literacy</b> <b>Comprehending texts through listening, reading and viewing</b> <b>Navigate, read and view learning area texts</b></p> <ul style="list-style-type: none"> <li>navigate, read and <a href="#">view texts</a> with illustrations and simple graphics</li> </ul> <p><b>Listen and respond to learning area texts</b></p> <ul style="list-style-type: none"> <li><a href="#">listen</a> for information about topics being learned in spoken and audio <a href="#">texts</a></li> </ul> <p><b>Numeracy</b> <b>Recognising and using patterns and relationships</b> <b>Recognise and use patterns and relationships</b></p> <ul style="list-style-type: none"> <li>describe and continue patterns</li> </ul> <p><b>Information and communication technology (ICT) capability</b></p>	<p><b>Asia and Australia’s engagement with Asia in a multi-faith context</b> <b>Asia and its diversity</b></p> <ul style="list-style-type: none"> <li>O1.1 The peoples and countries of Asia are diverse in ethnic background, traditions, cultures, belief systems and religions</li> </ul> <p><b>Achievements and contributions of the peoples of Asia</b></p> <ul style="list-style-type: none"> <li>O1.3 The peoples and countries of Asia have contributed and continue to contribute to world history and human endeavour.</li> </ul>

St Mary’s recognises that the *Vision for Religious Education* and the *Model for Religious Education* take a big picture view; for while both take place within the physical and temporal context of this Catholic school, they presuppose a broader context and length of time not available to a school: a whole lifetime.

### Religious Life of the School

The Religious Life of the School P-12 document assists our school community in the development of faith by providing a lens through which the religious life of our school can be viewed and developed. The document provides practical ways to implement the *Vision Statement for Catholic Education in the*

*Archdiocese of Brisbane*, particularly its call to *Teach, Challenge and Transform*. The Religious Life of the School document focuses on four inter-related components, each with three elements:

- Religious Identity and Culture
  - Ethos and Charism
  - Authentic Christian Community
  - Sense of the Sacred
- Prayer and Worship
  - Christian Prayer
  - Celebrating liturgy and sacraments
  - Ritualising Everyday Life
- Evangelisation and Faith Formation
  - Living the Gospel
  - Faith Formation
  - Witness to the Wider Community
- Social Action and Justice
  - Justice in the School Community
  - Action for Justice
  - Reflection on Action for Justice



## Religious Identity and Culture

### Evidence:

- ❖ St Mary's embeds, communicates and lives the Mercy Charism to build an authentic Christian community in which a sense of the sacred is evident.
- ❖ Symbols are displayed in the office area and throughout the school.
- ❖ A formal acknowledgement of the traditional owners of the land is embedded in school celebrations.
- ❖ Prayers are incorporated in the life of the school: weekly staff prayer, Assembly prayer, classroom morning prayer, rosary, meditation, Stations of the Cross etc....
- ❖ St Mary's celebrates days/seasons of religious significance: Holy Week, Easter, Feast of St Patrick, Feast of St Mary through a whole school prayer liturgy or Mass.
- ❖ The school's vision and mission statement is displayed throughout the school.
- ❖ As a community we welcome, encourage and support participation of families in the life of the school: biennial fete, welcome barbeque, parent information nights, open classrooms, Catholic Education Week Celebration, Grandparents Day etc....



## Prayer and Worship

At St Mary's prayer is an integral part of school life and we undertake to further develop the faith of individuals in ways that are sensitive to their cultural and religious identities. Christian prayer contributes to the faith growth of individuals and the building of a Christian community.

### Evidence:

- ❖ Students are invited to regular prayer.
- ❖ Teachers schedule time for prayer every day.
- ❖ Monthly Mass.
- ❖ At St Mary's students experience a variety of formal and informal expressions of prayer, appropriate to their age and development.
- ❖ Prayers are taught in accordance with the Scope and Sequence for each year level.
- ❖ Students are immersed in diverse experiences of prayer e.g. meditation, Lectio Divina, Litanies etc....
- ❖ Each classroom has established well maintained sacred spaces.
- ❖ School prayer at assemblies each week.
- ❖ Professional development for staff in the area of Prayer.
- ❖ Staff prayer.
- ❖ Personal prayer experiences.
- ❖ School celebrations such as, Mother's Day, Father's Day, ANZAC Day which incorporate prayers.
- ❖ Parents are invited to be involved in prayer at St Mary's.
- ❖ The school theme is developed each year to include prayer, scripture texts, hymns and other resources.
- ❖ Labyrinth prayer space in the school grounds.



### Evangelisation and Faith Formation

St Mary's fosters the call to live the gospel through such ways as:

- Reflecting the life and message of Jesus Christ through routines and practices e.g. hospitality.

- Establishing policies and practices that promote inclusion and a sense of belonging to a Christian community.
- Presentation of the Gospel message in engaging, thought provoking ways.

**Evidence:**

- ❖ Provision of faith formation experiences for students, staff and parents.
- ❖ Provision of opportunities to express spiritual awareness through the creative arts.
- ❖ Building collaborative relationships with the parish e.g. supporting the Sacramental Program, coming together for liturgical celebrations.
- ❖ Participation in local community events such as ANZAC Day.



**Social Action and Justice**

St Mary's practises justice within our own community. The Mercy tradition of recognising the needs of others is embedded into the fabric of our school.

Outreach to local community organisations such as St Vincent de Paul are important as witness to the Mercy traditions.

Social justice activities have included the Rural Connect Project, fundraising for Caritas, recognising Mission Month, participation in the BCE initiative 'Act of Kindness' and supporting organisations such as Orange Sky Laundry.

**Evidence:**

- ❖ Identifying, implementing and promoting policies, structures and practices that respect the rights and dignity of all members of the school community.
- ❖ Christian stewardship is applied to the purchase and use of resources and the care for the environment.
- ❖ Establish just processes of discernment and critical judgement when making decisions.
- ❖ Implementation of policies and practices within the school.
- ❖ Students are engaged in a wide range of justice projects such as: St Vincent de Paul Appeal, Caritas etc....



## **The Reconceptualist Approach to Teaching and Learning in Religious Education**

Since 2008, the classroom learning and teaching of religion in the Archdiocese of Brisbane has been characterised by a reconceptualist approach. In short, it operates from an educational framework rather than from a catechetical or 'shared Christian praxis' framework. This means that at St Mary's, the classroom religion program becomes a primary arena for dealing with the critical religious issues and concerns of life. There are three key considerations for teachers using this approach: the *Avoidance of Presumptive Language*, *Teaching 'about' the Tradition and Powerful Pedagogies*.

### **Avoidance of Presumptive Language**

In a reconceptualist approach, teachers avoid using presumptive language and do not start with assumptions about students' faith development based upon their particular religious affiliation. At St Mary's teachers are required to use language that is invitational and educational to better engage students in the religion classroom. Students who can readily identify themselves as Catholics are affirmed by this approach. Further, when using non-presumptive language, teachers provide students with the freedom to respond in ways that do not assume a programmed response.

### **Teaching 'about' the Tradition**

A reconceptualist classroom is not simply a place for transferring facts and knowledge. At this school, a reconceptualist approach to teaching religion entails "exploring the meaning of one's own religious life in relation to both those who share that life and those who do not" (Scott, 1984, p.334). This educational focus requires a critical appreciation of one's own religious tradition and an empathetic understanding of the religious beliefs and practices of others.



### **Powerful Pedagogies**

The delivery of excellence in teaching and learning (DELT) is a core goal of Brisbane Catholic Education Office. As noted above, our school supports that goal through its involvement in formation of staff in such powerful pedagogies as:

- Gradual Release of Responsibility
- Inquiry Learning
- Collaborative Learning
- Learning Intentions and Success Criteria
- High expectations

An examination of the sample units and the Template for Planning in RE we use, demonstrates our support for the five practices which provide a common language for planning and reflecting on learning and teaching in the religion classroom: focusing on learners and their learning; establishing clear learning intentions and success criteria; activating multiple ways of knowing, interacting and opportunities to construct knowledge; responding with feedback to move learning forward; and evaluating learning with students as activators of their own learning and resources for others.

### **Focusing on learners and their learning**

While some students at this school come from families strongly connected to their local parish community and are literate in the Catholic Christian tradition, a growing number of our students enter the religion classroom with low levels of religious affiliation and at best a tentative familiarity with public expressions of Catholic life.

Using a reconceptualist approach, our religion teachers acknowledge the reality of students’ lives, identify learners’ levels of thinking and build on the attributes each student brings to the religion classroom. They incorporate a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement.

### **Evidence:**

❖ See Appendix 6 – List of fertile questions used across year levels.

<b>Year 2</b>	<b>How can I build a world of love?</b> BETR4 CHLS3 CLMF5 CLPS6	<b>How does God care for creation? How can I care for creation?</b> STCW3 BEHE2 CLMF4 CLMJ3	<b>How can stories about Jesus tell us about how He lived?</b> STNT6 BEWR3	<b>How can I be a detective to find clues about the history of the Church?</b> CHPG3 CHCH1	<b>What are special ways people can talk to God?</b> CLPS7	<b>Where can I find stories about God and Jesus?</b> STOT4 STOT5 STNT4 STNT5
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## Establishing clear learning intentions and success criteria

At St Mary's, the starting place for the classroom religion program is the Religion Curriculum P-12. Religion teachers use the curriculum to create and make clear and visible the learning intentions and success criteria for all students. Again, this is clearly evident in the sample units of work provided.

### Evidence:

- ❖ See Appendix 5,6,7 – Units of work which incorporate learning intentions and success criteria.
- ❖ See Appendix 5,6,7 – Success Criteria Assessment Sheet.

### Learning Intentions

#### Learning Intentions

By the end these learning experiences, students

- Describe Jesus' relationship with God the Father and with humanity
- Explain the action of the Holy Spirit in the lives of believers
- Identify proclamation of fulfilling God's promises in the Old Testament
- Analyse key messages of New Testament writers and Old Testament Prophets
- Explain the significance of Jesus's New Law
- Describe the spiritual and corporal works of mercy

### Success Criteria

#### AT STANDARD

The student:

- Explains how Jesus New Law connects with the Works of Mercy
- Explains the relationship between Corporal Works of Mercy and Catholic Social Teaching
- Includes key messages from Old Testament prophets
- Makes a connection between messages in scriptural texts and Catholic Social Justice in Nauru

#### ABOVE STANDARD

The student:

- Provides evidence of a deep understanding of what it means to lead justly
- Articulates a personal viewpoint about the importance of education and its availability for all children

Feedback:

In these units of work, the rigour of our school's approach to learning and teaching in the religion classroom, drawn from the Knowledge and Deep Understanding and Skills of the P-12 Religion Curriculum document, takes account of the capabilities and readiness of students, while at the same time ensuring a classroom that engages and challenges students.

Further, as indicated on the Planning Template, time is made available to assist teachers to collaboratively reflect on the effectiveness of their planning, the strategies employed and the achievement of students within a learning and teaching cycle so as to inform the teaching and assessment throughout the unit in subsequent years.

**Time Allocation and Effective Timetabling of Religious Education at St Mary’s**  
 St Mary’s strongly supports the mandated minimum of 2.5 hours per week of religion teaching from P-6. This equates to 92-100 hours per year, based on 37-40 available teaching weeks per year. Liturgy, prayer, hymn practice and other religious practices are not included in this provision. The effective timetabling of religion classes is given high priority within the life of the school, as is evidenced in the timetables and teachers’ work plans provided in the Appendix.

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:35 – 8:40	Morning Organisation	Morning Organisation	Morning Organisation	Morning Organisation	Morning Organisation
8:40 – 9:40	Prayer Religion	Prayer Religion	Prayer Religion	English – Writing	English (Including Spelling Test And Show and Share)
9:40	Focus teaching of concepts/ shared reading of Big Book... Lifecycle/reports	Reading Rotations with parents	Reading Rotations with parents		
10:00 – 10:40	Observation of Sunflower plants in diary	5 rotations across 2 days	5 rotations across 2 days	Handwriting	
10:40 – 11:20	Lunch	Lunch	Lunch	Lunch	Lunch
11:20 – 12:00	Follow up lunchtime friendship development Homework Organisation, Weekly Spelling intro	Follow up lunchtime friendship dev. Whole Class Maths	Follow up lunchtime friendship development Maths	Silent Reading Maths	Silent Reading Maths
12:00 – 12:40	Maths Number focus	PE	Visual Arts	PE	
12:40 – 1:20	Maths cont.	Library	Maths	Maths	
1:20 – 1:40	Afternoon Tea	Afternoon Tea	Afternoon Tea	Lunch Time	Lunch Time
1:40-2:40	Science	Religion	Catch up time	HASS	Assembly
2:40 – 2:50	Pack up/Review Day	Pack up/Review Day	Pack up/Review Day		

**Design Principles for Religious Education at St Mary’s**

The *Religion Curriculum P-12* has been developed around four design principles: embracing a *Catholic Christian Worldview*; modelling a *Seamless Curriculum*; setting a clear *Pedagogical Direction*; and strengthening *Alignment*. These principles have been put into practice at St Mary's.

### **Catholic Christian Worldview**

In alignment with the content of the *Religion Curriculum P-12, Religious Education at St Mary's* unambiguously reflects a Catholic Christian worldview that integrates faith, life and culture. Where possible, content embraces an ecumenical perspective and is responsive to the multi-faith context and reality of contemporary religion classrooms. The attached sample units provide evidence of this alignment.

### **Seamless Curriculum**

The *Religion Curriculum at St Mary's* reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas. See for example, the assessment tasks in the sample units provided and the copy of the schools' report card in the Appendix.

#### **Evidence:**

- ❖ Appendix 5,6,7 – Religion Units of Work
- ❖ Appendix 14 – School Report Card

### **Pedagogical Direction, including Line of sight**

The pedagogical direction of the *Religion Curriculum P-12* is consistent with the *BCE Model of Pedagogy (2012)* and draws significantly on John Hattie's research, *Visible Learning (2009)*, and the visible learning and teaching story outlined in *Visible Learning for Teachers (2012)*.

The *Religion Curriculum P-12* promotes inquiry learning, a learner centred pedagogical approach to learning and teaching, that aligns closely with the directions taken in the Australian Curriculum.

By adopting the Planning Template for Religious Education from BCE, these pedagogical directions have been adopted by St Mary's school.

Further continuity in the Religion Curriculum is ensured within and between year levels, building on where students' learning in Religion is situated and leading on to where the students are heading in their learning. During planning teachers are instructed to refer to the scope and sequence, not only of the current year level, but of those the year before and after. There is also a clear focus on the line of sight in year level planning: Year Level Description, Achievement Standard and Content Descriptions as evidences in the planning template used for RE.

**Evidence:**

- ❖ Appendix 3 – St Mary’s Line of Sight Documents.

YEAR Prep – SCOPE AND SEQUENCE – 2016 YEARLY OVERVIEW RELIGIOUS EDUCATION					
Year Level Description	Achievement Standard				
In Prep, students learn about some Old Testament and New Testament stories that tell of a God of love, the creator of all, the goodness of God’s creation, God’s special relationship with all of creation and God’s plan that people help each other to live safely and happily together, for the good of all.	By the end of Prep, students communicate clearly their ideas, feelings and thoughts about God, the goodness of God’s creation and God’s plan that people help each other to live safely and happily together, for the good of all. They identify connections between some Old Testament stories and their personal experience, including experiences of the goodness of creation. They listen and respond to stories of and about Jesus in the Gospels that tell of Jesus’ life as a Jew, his mother Mary, his friends and family, of Jesus praying and teaching others to pray, and of his suffering, death and resurrection. They recognise Jesus’ teachings about love, compassion and forgiveness that challenged people about the way they were living. They relate examples of people having the freedom to choose between good and bad, right and wrong.				
Students listen to, read and view stories of and about Jesus in the Gospels that tell of Jesus’ life as a Jew, his mother Mary, his friends and family, of Jesus praying and teaching others to pray, of his teachings about love, compassion and forgiveness that challenged people about the way they were living, and of his suffering, death and resurrection. They learn that Christians believe God created people with the freedom to choose between good and bad, right and wrong. They explore examples of times, from familiar texts and their personal experience, when people make these choices.	Students understand that prayer helps believers to follow the teachings of Jesus; to live according to God’s plan. They recognise ways in which believers pray, either alone or with others, using word, music, action, silence, images, symbols and nature and participate with respect in a variety of these prayer experiences, including meditation, the Sign of the Cross and Amen. They describe ways in which believers pray together during special celebrations and rituals that mark important times in the life of believers and in the Church year. They learn about the Church building as a sacred place for believers and the Bible as a sacred book for believers.				
	<b>Unit</b> 9 Weeks	<b>Unit</b> 9 weeks	<b>Unit</b> 10 weeks	<b>Unit</b> 6 weeks	<b>Unit</b> 5 weeks
<b>TOPIC/FOCUS/INQUIRY</b>	Jesus’ Life Who is Jesus?	God Created the World Why is the world a great place to live?	Stories with a Message How can we show love?	Prayer How does prayer help people in their lives?	The Church What happens in Church?
<b>CORE CONTENT</b>	Beliefs Trinity: God, Jesus the Christ, Spirit Religious Knowledge and Deep Understanding Christians believe that Jesus suffered, died and rose again.  Skills Listen and respond to the Easter story in the Gospels, including Mark 16:1-8	Beliefs Trinity: God, Jesus the Christ Spirit Religious Knowledge and Deep Understanding There is one God, the source of truth and love, who is creator of all. God’s presence is revealed in the goodness of creation.  Skills Listen and respond to the two	Christian Life Moral Formation Religious Knowledge and Deep Understanding Jesus taught key messages about love, compassion and forgiveness, including the parable of the Good Samaritan (Luke 10:29-37). Jesus taught that love of God and others is the greatest commandment. Christians are called to follow the teachings of	Christian Life Prayer and Spirituality Religious Knowledge and Deep Understanding Jesus prayed regularly and taught others how to pray. Prayer involves both talking and listening to God, either alone or with others. Believers pray with the help of word, music, action, silence, images, symbols and nature.	Church Liturgy and Sacraments Religious Knowledge and Deep Understanding The Church has important ways of praying together through celebrations and rituals, marking special times in the life of believers (e.g. baptism, Eucharist) and in the Church year (the liturgical seasons).

**Alignment- Scope and Sequence**

The content of the strands and sub-strands of the *Religion Curriculum P-12* closely aligns with the components and elements of the *Religious Life of the School P-12*. This is evidenced in the attached Scope and Sequence Tables for each year level which indicate where that alignment occurs in each unit of work. The Scope and Sequence tables for each year level include the Core Content to covered, Mandated Scripture references, explicit teaching of prayer, supplementary scripture texts, Cross Curricula Priorities, General Capabilities, Religious Life of the School references and a review/evaluation section.

**Evidence:**

- ❖ Appendix 2 - St Mary’s Religious Education Scope and Sequence document.

<u>St Mary’s Religious Education Overview</u>					
<b>Prep</b>	<b>Who is Jesus?</b> BETR2 BEWR1 STNT2	<b>Why is the world a great place to live?</b> BETR1 STOT1 STOT2 STOW1	<b>How can we show love?</b> CLMF1 CLMF2 CLMJ1	<b>How does prayer help people in their lives?</b> CLPS1 CLPS2 STNT1	<b>What happens in Church?</b> CHLS1 CHPG1
<b>Unit description</b>	In this unit students will learn about the story of Jesus’ life and identify significant events. Students will identify similarities and differences between Jesus’ life and their own.	In this unit students identify connections between some Old Testament stories and their personal experience, including experience of the goodness of creation. Students communicate clearly their ideas, feelings and thoughts about God, the goodness of God’s creation and God’s plan that people help each other to live safely and happily together.	In this unit students learn that Christians believe God created people with the freedom to choose between good and bad, right and wrong. They explore examples of times, from familiar texts and their personal experience, when people make these choices.	In this unit students understand that prayer helps believers follow the teachings of Jesus; to live according to God’s plan. They learn about ways in which believers pray, either alone or with others, including the Sign of the Cross and Amen.	In this unit students describe ways in which believers pray together during special celebrations and rituals that mark important times in the life of believers and in the Church year. They learn about the Church building as a sacred place for believers and the Bible as a sacred book for believers.

## **Element 3**

### **High Quality Teaching in RE at St Mary's**

The teaching and learning identified in this Religious Education Program is consistent with whole school approaches to teaching and learning across the curriculum at St Mary's. Teachers plan and teach quality lessons that incorporate mandated scripture texts – teaching scripture using the Worlds of the Text model and explicit teaching of prayer.

#### **Evidence:**

- ❖ The use of the Worlds of the Text model.

#### **Accreditation Requirements**

##### ***Accreditation to Teach Religion in a Catholic or Ecumenical School***

All teachers of religion in Archdiocesan schools are required to be accredited to teach religion. This includes teachers of religion in the senior secondary years engaged in Study of Religion, Religion and Ethics and Certificate III in Christian Ministry and Theology. Currently, at St Mary's, all teachers have either full Accreditation or interim Accreditation to Teach in a Catholic school and all teachers of Religion also have accreditation to Teach Religion in a Catholic school.

##### ***Maintenance of Accreditation***

As part of their professional learning, all staff are required to maintain their accreditation status by engaging in the required number of hours (25 and 25 every five years) to maintain accreditation to Teach and to Teach RE. The school provides some opportunities for Professional Learning days each year and teachers are expected to find other opportunities in their own time to complete the requirements.

##### **Professional Learning**

Religious educators at St Mary's engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning.

### **Powerful Whole School Pedagogies at St Mary's**

As stated previously, St Mary's supports the BCEO goal of Delivering Excellence in Teaching and Learning (DELT). At this school we are engaged in implementing the three High Yield strategies and the use of Visible Learning Strategies to progress the learning of each and every student.

Again, the RE Planning template clearly reveals and employs the key strategies, processes and requirements of the Powerful Pedagogies drawn on at our school in order to ensure that Religious Education contains the same academic rigour and assessment practices as other curriculum areas.

These processes are led by the APRE, the school RE Implementation Team and the Curriculum Support Teacher.

### **Effective Assessment**

At St Mary's assessing student learning is an integral part of the school classroom. It is designed to improve learning and inform teaching. It is the process through which teachers identify, gather and interpret information about student achievement and learning in order to improve, enhance and plan for further learning.

Teachers at all year levels, as part of their planning, and teaching, employ the five key strategies for formative assessment, namely:

1. Clarifying, sharing and understanding learning intentions and criteria for success
2. Engineering effective classroom discussions, activities and learning tasks that elicit evidence of learning
3. Providing feedback that moves learning forward
4. Activating learners as instructional resources for one another (peer feedback)
5. Activating learners as the owners of their own learning (self-assessment)

At St Mary's, it is believed that evidence of achievement should reflect the knowledge, deep understanding and skills described in the relevant achievement standards and reflected in the success criteria.

**Knowledge** describes the information, facts and principles specific to a learning area.

**Deep Understanding** relates to the concepts underpinning and connecting knowledge in a field/discipline and is related to a student’s ability to appropriately select and apply knowledge to solve problems in a particular learning area.

**Skills** describe the way of working specific to a field/discipline, and are therefore focused on specific techniques, strategies or processes in a learning area.

### Tools for Assessment

Teachers at St Mary’s are encouraged to use a range and balance of assessment **tools** which allow them to cater for all learners and learning situations, to measure the impact of their teaching and plan for further learning and teaching. Assessment revolves around three core practices, namely,

- Teacher observation: observing students and monitoring their progress as they work;
- Student/Teacher consultation: interacting with students either formally or informally.
- Focused analysis: teachers examining in detail student responses to tasks or activities.

Examples of Assessment tools used at St Mary’s:

<b>Assessment Tools</b>	<b>Questioning</b>	<b>Reflective Tools</b>	<b>Teacher Observations</b>
Running Records Success Criteria Research projects Annotated work samples Written tests Multiple choice tests Extended Response Group Discussion Oral Presentation Written Responses Portfolios Graphic Organisers Concept Maps	Think Pair Share Wait Time Effective Questioning Asking Questions Question Matrix Bloom’s Taxonomy	Blogging Voice Thread Reflective Journal Podcasting Reflective questions and prompts Learning Logs Thinking Skills Peer Feedback Two Stars and a Wish Plus, Minus, Interesting Traffic Lights De Bono’s Thinking Hats	Anecdotal records Checklists

## **Making Judgements**

Teachers at St Mary's use a variety of assessment opportunities and success criteria to make judgements and provide quality feedback to students. This can also be achieved through conferencing. Sample annotated assessment and criteria sheets are provided in the appendix. Further information on making judgements appears below under the heading Consistency of Teacher Judgement.

### **Evidence:**

- ❖ See Appendix 5,6,7 – Success Criteria Sheet
- ❖ See Appendix 16 – Annotated Assessment Task

## **Moderation**

The moderation of assessment tasks occurs on a number of informal and formal levels at St Mary's:

- A degree of moderation occurs during the planning process for units of work: teachers agree on the line of sight between the Achievement Standard, Knowledge, Understanding and Skills, and diverse assessment tasks which are similar in standard. (See appendix for an example)
- Across year levels teachers discuss assessment tasks and attempt to establish equity in marking through discussion and annotation.
- A formal intraschool moderation occurs where teachers bring to a staff meeting annotated samples of work “at standard” and “above standard”.
- The school participates in interschool moderation in October where staff share with other teachers at their year level annotated samples of work.

## **Feedback to Students**

At St Mary's student self-assessment is regarded as vital to success at school. It involves teachers:

- sharing with students the success criteria for each assessment activity
- ensuring that students understand the success criteria
- explicitly teaching students how to apply those criteria to their own work
- providing students with feedback to help them improve
- helping students to set learning targets to achieve that improvement.

As noted above, success criteria assessment task sheets provide feedback. These alongside annotated work samples, help to provide authentic feedback in relation to the curriculum Achievement Standard. Teachers at St Mary's use

feedback as an integral part of the Visible Learning pedagogy. Feedback is provided both formally and informally to students.

Peer feedback occurs when students offer each other advice about their work which incorporates reference to:

- what has been done well in relation to the success criteria
- what still needs to be done in order to achieve the success criteria
- advice on how to achieve that improvement

Teachers who engage students in self-assessment see the responsibility for learning shifting from them to the students, see an increase in student motivation and are able to use the feedback from their students about how they learn to shape future teaching and learning.

**Evidence:**

- ❖ Appendix 5,6,7 - Criteria sheets related to the Achievement Standard.
- ❖ Appendix 8 Student Success Criteria Sheet with feedback.

### **Consistency of Teacher Judgement**

Consistency of Teacher Judgement occurs through a number of processes at St Mary's school. At the planning stage, consistency in teaching and learning, which assists consistency of teacher judgement, occurs through collaborative planning, use of a common planning template which requires learning intentions, success criteria, line of sight with the Achievement Standard, commonality of standard in assessment tasks and the development of success criteria task sheets.

Each year St Mary's engages in the ongoing process of Consistency of Teacher Judgement, which at present includes Religious Education – a key strategy for implementing the *Religion Curriculum P-12* and monitoring its effect on students' learning.

Teachers are informed of the procedures and processes for internal moderation and external moderation as required by Religious Education Services and indicated on the Learning and Teaching portal. Moderation occurs with a group of schools in the South West Cluster.

**Evidence:**

- ❖ Unit plans that include multiple assessment opportunities related to the Achievement Standard.
- ❖ Lesson activities using the Worlds of the Text to analyse scripture.
- ❖ CTJ assessment task based on the Worlds of the Text.

## **Reporting Student Learning**

### **Whole School Processes**

Religious Education is not taught in isolation: it is a curriculum area similar to all other curriculum areas in the school. It is taught, assessed, reported and evaluated in the same way as other subject areas.

Student achievement is recognised and celebrated within our school community in a variety of ways including at informal meetings; one on one feedback to students; parent-teacher nights; celebrations of learning; publication of works; exhibitions etc. The Student Reporting System (SRS) is Brisbane Catholic Education's online student reporting tool.

SRS facilitates the reporting of student achievement to parents and caregivers by allowing teachers and administrators to create, proofread, edit, verify and publish student reports. As has been noted previously and is evident in the school's Religion Planning Template, Religious Education is taught and assessed with rigour and is flexible to enable each student to achieve and demonstrate what they have learned.

Further, as part of the school's commitment to DELT, Data Walls, Review and Response and Learning Walks and Talks have become part of the teaching and learning of Religion. Students are becoming familiar with articulating responses to the questions around their progress and achievement:

- What am I learning? (Learning Intention)
- How am I doing? (Success Criteria)
- How do I know? (Feedback)
- How can I improve? (Goal Setting)
- Where do I go if I get stuck? (Strategy/Resource, Person)

## **Reporting**

Reporting occurs formally, in terms of reports issued, twice a year. The school's reporting processes are as follows:

- Parent-Teacher Interviews Term 1 and Term 3 – these include a Parent-Teacher reporting sheet.
- Semester 1 and 2 report, which involves an overall achievement for Religion over the semester, effort achievement and comment.

### **Evidence:**

- ❖ See Appendix 17 - Parent Teacher Dialogue Sheet.
- ❖ See Appendix 15 – Student report card.

## **Meaningful, Relevant Learning Experiences**

As a Learning Area, Religious Education is allocated funds at the beginning of each year. St Mary's places a high value on quality resources to be used to enhance the learning experiences of all students. The APRE works with the staff and students, regularly discussing necessary resources and updating current stocks. ResourceLink provides teachers with easy access to a large number of valuable and useful resources.

St Mary's teachers consider the needs of the students in their class when planning. They consider the demographics of the class to ensure they are aware of and acknowledge the student's prior experiences, knowledge and needs. At the end of each year during transition meetings, teachers meet with each other to discuss the needs of students so as to gain an insight into their class for the following year.

**Evidence:**

- ❖ Religious Education budget to purchase new resources such as Children's Lectionary, prayer theme resources
- ❖ Use of current resources to support the learning experience



## Element 4

### Monitoring and Evaluation in RE at St Mary's

Processes are used at St Mary's for monitoring and evaluating student achievement and development for the whole school, year level, class and individual planning.

#### **Processes for Monitoring Student Achievement**

##### **Evaluating Student Achievement**

At St Mary's school, planning and evaluating the effectiveness of assessment processes occurs when:

- ❖ teachers meet to plan a new unit of work, review the previous unit, including assessment tasks and student performance and annotate the unit for the information of teachers the next time the unit is used.
- ❖ the APRE/CST/Principal uses the BI tool to evaluate the awarding of standards across year levels and at individual class levels. This leads to discussions and professional learning opportunities such as diversity of assessment, depth in tasks to extend students, assessing students with special needs.
- ❖ the CST and the APRE also use the BI tool to evaluate learning and teaching of religion and other curriculum areas in the school. This leads to whole school discussions.

##### **Evidence:**

- ❖ Teacher participation in professional learning about assessment and reporting to improve consistency of practice.
- ❖ Teachers access the BI tool to examine overall student achievement in Religious Education.



## Processes for Monitoring Planning

As our school engages further with the model of pedagogy, more formal methods of monitoring planning will be developed. As stated previously, the size of the school and the release time made available to staff for planning impact on the degree of collaborative planning and the availability of specialist teachers such as the CST, APRE, STIE, GO to partake in and monitor planning. As indicated at various points in this document, the school currently employs the following processes:

- There is a whole-school planning checklist which outlines the requirements for planning in Religion, including the requirement for annotating and noting success and challenges in the teaching of the unit for when it is taught next time and before planning begins for the next unit.
- Teachers plan with the APRE/CST/ST:IE who is then able to monitor the planning.
- Completed units of work are posted on the school portal.
- Teachers are required to show their planning to the APRE.
- Internal moderation processes enable evaluation of planning and the recording of this evaluation on the scope and sequence charts/unit plans on the portal.
- Participation in CTJ and review of the CTJ reports enable a critique of the school's planning processes and procedures.



## Processes for Monitoring the Religious Life of the School

At St Mary's school, both formal and informal processes are used to monitor how well the components of the RLOS are being addressed and taught.

Formally, this occurs when the codified elements of each component being addressed in units of work are recorded in the Unit Plans and the Scope and Sequence Tables for each year level. (See the examples in the Appendix)

This monitoring also occurs as part of the ongoing formal and informal school renewal processes – for example, when:

- The Principal and the APRE meet with the Parish Priest to review and plan liturgical celebrations and prayer rituals in the school.
- Teams of staff evaluate and review the Religious Education and Evangelisation Element of the School Renewal Process, both internal and external.
- The APRE plans and develops the year's prayer calendar.
- The school undertakes to review its mission statement /motto.
- School policies and procedures are reviewed in light of the school's charism and mission statement.
- The school undertakes to renew its understanding and commitment to the charism of Mercy.

### Evidence:

- ❖ Annual school renewal of components helps to evaluate the religious life of the school and to provide future direction.
- ❖ Term and yearly overview of religious events occurring within the parish and school community.
- ❖ Appendix 18 - Roster of Masses and liturgical celebrations.
- ❖ Involvement in social justice programs such as Caritas – Project Compassion and St Vincent de Paul Christmas Appeal.



Appendixes

1. School overview outlining the synopsis of each unit – E1 P16
2. Scope and Sequence document – E1 P12
3. St Mary's Line of Sight Documents E2 P39

4. Religion Planning template - E1 P24
5. Year 1 Religion Unit of work – E1 P12, P21 E2 P36, P38, E3 P43, P44
6. Year 3 Religion Unit of work – E1 P12, P21 E2 P36, P38 E3 P43, P44
7. Year 6 Religion Unit of work – E1 P12, P21 E2 P36, P38 E3 P43, P44
8. Success Criteria Sheet with feedback – E1 P24, E3 P44
9. Feedback Sheet to teachers E1 P24
10. Email to staff regarding planning -E1 P10
11. Example of the synopsis of units in the school newsletter – E1 P16
12. APRE input in school newsletter outlines aspects of the Religious Education curriculum to inform parents – synopsis of the units being taught. E1 P23
13. Visible Learning Questions used in each classroom E1 P24
14. St Mary's Behaviour Policy – E2 P25, P38
15. School Report Card – E3 P46
16. Annotated Assessment Task - E3 P43
17. Parent Teacher Reporting Sheet- E3 P46
18. Roster of Masses and liturgical celebrations E4 P50

E1 refers to Element 1 E2 refers to Element 2 E3 refers to Element 3 E4 refers to Element 4
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