



**RELIGIOUS EDUCATION PROGRAM**

**2016**

# **ST. BRIGID'S CATHOLIC PRIMARY SCHOOL**

## **OUR HISTORY**

The first church in St Brigid's Parish was built in 1885. The town, and with it the Catholic population, grew so fast that the church became too small and a new one was built and dedicated on 13<sup>th</sup> February, 1910 by His Grace Archbishop Duhig.

Flourishing coal and dairy industries in the 1920s, extending from Tallegalla to Rosevale, provided an excellent basis for establishing a local school. It was the aim of local Parish Priests to have their own parish school, hence the foundation of St Brigid's Catholic Primary School.

The old church, which had been converted into a hall, was made into a school with the addition of verandahs and the Presbytery was altered to become the convent for the Sisters of Mercy. The school was opened on 30<sup>th</sup> January, 1922 by His Grace Archbishop Duhig and was guided by the motto 'In Our God, We Grow'.

The history of St. Brigid's School is entwined with that of the Rosewood Parish and the Sisters of Mercy. The foundation principal, Sister Mary Stephen, began to educate the children of the area, and foster their development of faith and love of God. In the year of foundation, St. Brigid's boasted approximately 125 students in total and was situated on 1.65 acres of land.

With the change in educational requirements came the need for the expansion of buildings. A modern brick structure was completed in February 1989. Furthermore, a modular style building was added in 1991, after a fire destroyed a similar building in 1990.

A Library Resource Centre and another classroom were constructed in 1998. A preschool facility was opened in 2000 and this has now become our Prep learning space. In 2010, a multipurpose hall, Mercy Hall, was erected as part of the Commonwealth government's *Building the Education Revolution (BER)* project.

The Sisters of Mercy have graciously supported St. Brigid's over the many years since founding the school. It was a sad day for Rosewood and St. Brigid's when the Mercy Sisters left the convent in 2011. The work that they did can never be fully realised as they leave behind a legacy of good works that time will never erase.

The St. Brigid's community is blessed by a rich past, is fully engaged in the present and looks forward to the future with confidence and hope.



**Fr. Horan of Ipswich secured land in Rosewood and a timber Church was built in 1885.**



**Second Church blessed and dedicated by Archbishop Duhig in 1910.**



**The old church, which had been converted into a hall, was made into a school with the addition of verandahs in 1922.**



**Modular style buildings were added over time.**



**Mercy Hall was opened in 2010.**



**Sisters of Mercy left in 2011.**

## **OUR PATRON SAINT – ST. BRIGID OF KILDARE C.452-525**

Our school is proud to be named after St. Brigid of Kildare who is an Irish Saint. Brigid is remembered as a very courageous and faithful woman who was renowned for her generosity to the poor and marginalised. During the mid fifth century she was born and became a Christian like her mother, Brocessa, although she was the daughter of Dubhtach, a Leinster Pagan Chieftan, and her mother was a slave. Brigid and the slaves did all the work of the house and the slaves were cruelly treated, but Brigid was kind to her slave companions. She is always remembered for her great charity and kindness to people and animals.

Among the many legends handed down about Brigid's charitable acts is one where she gave away her father's most treasured possession, his sword, to a poor beggar man. Her father was furious, but later became proud of her and began to understand Christian charity.

Legend also has it, that she wove a cross out of reeds while explaining the Passion to a dying pagan. The St. Brigid's cross, made from rushes, is now always associated with her. The centre of the cross represents the eye of God and it is believed that this emblem protects from evil and want. A hand-made St Brigid's cross, made from rushes gathered from the river Shannon (in the same traditional design used by St Brigid), can be found in every classroom at St Brigid's School, Rosewood.

## **SISTERS OF MERCY CHARISM**

St Brigid's Catholic Primary School draws its values from the charism of the Sisters of Mercy, which emphasises a Christ-like attitude of compassion and care for all those they serve in the community. We embrace these values and incorporate them in the religious life of the school, articulating them as: Respect, Community, Care and Compassion.

We acknowledge the legacy of the Sisters and recognise the contributions of the Sisters of Mercy to our school by naming our school hall 'Mercy Hall', celebrating Mercy Day and awarding children who have shown Mercy values at our awards ceremony.



### **SCHOOL LOGO AND MOTTO**

The logo provides a visible articulation of the school, connection to the community, and the school's religious identity.



The visual image is representative of the following:

- Catholic identity – *cross*
- Growth of each individual – *tree*
- Respect and compassion for creation and local environment – *tree*
- Love of learning – *child and book*
- Community and family relationships – *adult and child*

St Brigid's School has adopted the motto, In Our God We Grow, which underpins the ethos and values by which the school community endeavours to live and to work. The motto reflects our values within the St Brigid's community, our spirituality and our religious identity.

### **SCHOOL MISSION STATEMENT**

St. Brigid's Catholic Primary School community commits itself to developing in each individual a familiarity with God through a greater knowledge and love of their Creator.

We offer an Inclusive Curriculum to broaden the horizons of our life-long learners. We aim to establish skills, attitudes and knowledge in our students so that they can contribute in positive ways to an interdependent world.



## **OUR HOUSE SYSTEM**

The school has defined its two houses for pastoral and sporting purposes through acknowledgement of significant parish priests who have contributed to school and parish.

### **O'ROURKE- HOUSE COLOUR RED**

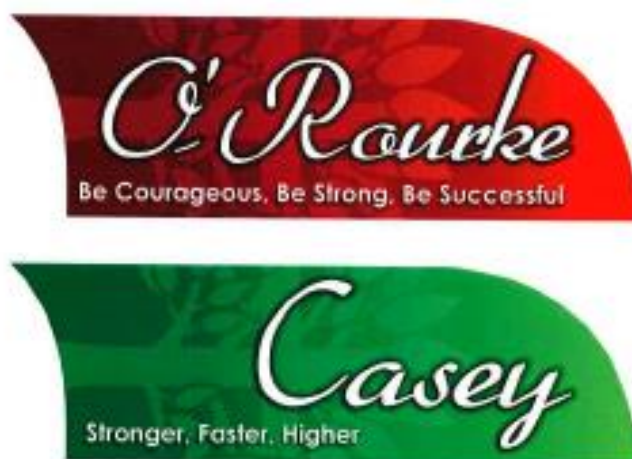


O'Rourke house is named after Fr. Patrick Joseph O'Rourke who was born in Ireland in 1892. He was parish priest of Rosewood from 1927 until 1947. When he passed away he was referred to by Archbishop Duhig as "a noble example of the life of a devoted priest and his interest in those he left behind will continue in the Kingdom of Heaven where he is enjoying his eternal reward."

### **CASEY- HOUSE COLOUR GREEN**

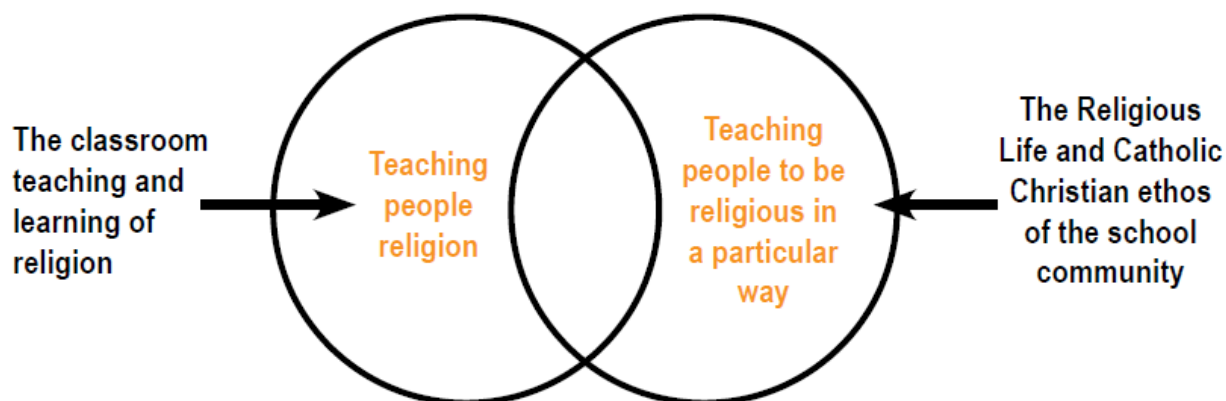


Casey is named after Fr. Charles Michael Casey who was born in Ipswich in 1932. He was appointed as Parish Priest of Rosewood in 1983. Shortly after his arrival he was able to celebrate the Silver Jubilee of his ordination in the presence of his own parishioners, friends and relatives. In 1984 Fr. Casey was appointed Dean of South Country Deanery which embraced the parishes of: Inala, Darra, Goodna, Booval, Esk, Ipswich, North Ipswich, Leichhardt, Rosewood, Boonah, Laidley and Gatton.



## VISION FOR RELIGIOUS EDUCATION

St. Brigid's Primary School, shares and promotes the Vision for Religious Education articulated by Brisbane Catholic Education and the wider Church. This Vision for Religious Education emphasises two dimensions of Religious Education – religious literacy and faith formation.



Model adapted from Gabriel Moran, 1991

The engagement of both dimensions in the daily life of St. Brigid's includes prayer in every classroom to start the day and the timetabling of the mandatory hours of Religious Education lessons.

St. Brigid's is part of the Ipswich Catholic Community and shares the vision of Christ who is welcomed through all. Our mission is for our students to grow and live the life of a Christian, through commitment to the Catholic Faith and to provide opportunities for growth – spirituality, emotionally, physically, academically and socially.

### ***Guidelines for teaching Religious Education:***

- Teach a minimum of 2.5 hours per week of Religious Education.
- Mass, prayer celebrations, prayer, hymn practice and other religious practices are not included in the 2.5 hours.
- Effective timetabling of Religious Education is given a high priority. Timetables must be emailed to the Leadership Team for accountability purposes.
- We use the Religious Education Curriculum as a bases for planning, along with our line of sight and year level scope and sequence documents. Adjustments are made to the line of sight and scope and sequence documents to ensure quality of learning and teaching. These documents can be found on our school portal.
- All units of work are to be written on the Religion template found on the school portal.
- All planning must be uploaded on the school portal each term by week 3.
- All teachers of Religion are required to be accredited to teach Religion and to maintain that accreditation over a 5 year cycle. Some professional development opportunities will be provided by the school, however, teachers will need to seek their own from time to time. All teachers are responsible to track and log their professional development.



## **PRAYER LIFE AT ST. BRIGID'S**

Prayer is an integral part of the life of St. Brigid's School and has the potential to nourish the spiritual growth of students. We offer opportunities for our students to experience prayer throughout the school day. All classrooms have a sacred environment to foster the prayer experiences of our students.

### ***Guidelines for scheduled prayer are listed below:***

- Each teacher will establish and maintain sacred and reflective spaces in classrooms.
- Each day, opportunities are provided for students to experience a variety of prayer forms in the Christian tradition.
- Our school day begins with a gathering ritual, in which we pray to St. Brigid and sing our school song.

<b>St Brigid's School Prayer</b>	<b>School Song</b> <i>Words by A Svanetti 1993, Music by A Chinn 2000</i>
<p>St. Brigid Mary of Ireland ask for us today, the courage to do God's bidding whatever the world may say. The grace to be strong and valiant, the grace to be firm and true the grace to be faithful always to God, His Mother and you. Amen.</p>	<p>Lord, be with us through the day Help us understand the way To follow right and never wrong And make our love grow ever strong</p> <p>St Brigid protect us at work and play And guide our teachers every day To lead us along the right paths This, dear Lord, is what we ask</p> <p>© 2000 Andrew Chinn, Amanda Svanetti</p>

- A thanksgiving Grace is prayed at least once a day.
- Students are taught the formal prayers of the church as specified in the Religious Education Curriculum - <http://www.rec.bne.catholic.edu.au/Appendices/Pages/Appendix-A.aspx>
- Staff prayer is scheduled for staff meetings and before school on Wednesday at 8.10am.





**Guideline to Create a Classroom Sacred Space:**

- A prominent place in the classroom to provide a focus for prayer and a constant reminder of the presence and closeness of God.
- Use different colour cloths for each of the liturgical seasons –  
<http://www.togetheratonealtar.catholic.edu.au/craft/dsp-content.cfm?loadref=35>
- A prayer mat, if class prayer is conducted on the floor of the classroom.
- A Bible.
- St. Brigid's cross / El Salvador cross / Crucifix.
- Candle – represents the light of Christ present during class prayer time.
- Resources – prayer book, biblical pictures, children's Bible stories.
- Optional resources – rain stick, flowers, a variety of interesting objects, shapes, textures from the bush or beach.



## **ELEMENT ONE**

### **OUR STUDENTS AND COMMUNITY**

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

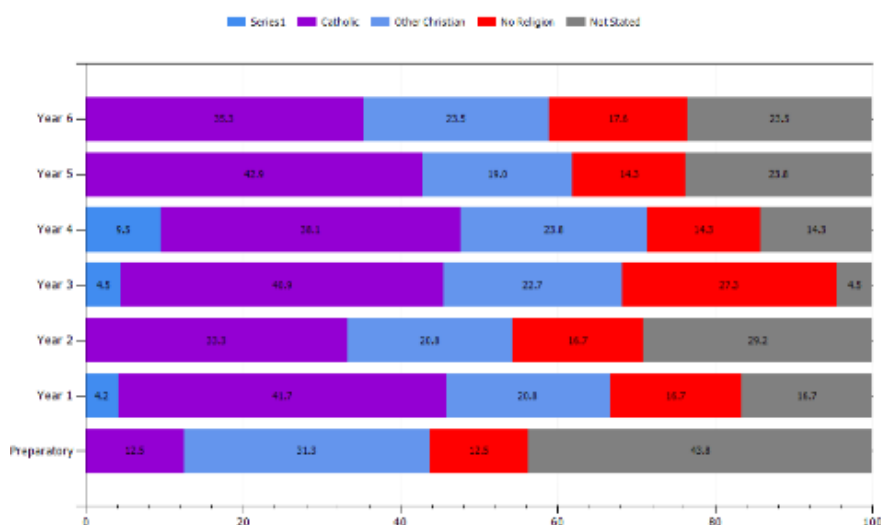
#### ***Faith and Family Demographics***

The community of St. Brigid's has a catchment area that is largely centred on Rosewood, with the majority of students coming from the suburbs of Rosewood and Thagoona. Smaller numbers of students also come from other surrounding suburbs including Ebenezer, Marburg, Tallegalla, Lower Mount Walker, and Lanefield.

Queensland Regional Profiles 2014 data indicate 45.5% of household types in Rosewood are couple families with children. The highest percentages of persons are employed in occupations such as technicians and trade workers; clerical and administrative workers; and machinery operators and drivers. The most common industries of employment are in Public Administration and Safety; Manufacturing; and Mining, with the highest industry subdivision of employment being within Defence.

In Rosewood, the unemployment rate is recorded as 3.4% with 12.9% of families are identified as low-income families, compared to the Greater Brisbane Greater Capital City Statistical Area of 5.7% and 11.2% respectively. Within these numbers, 38.9% of persons are recorded with their highest level of schooling being Year 11 or 12 (or equivalent), lower than both Ipswich and the Greater Brisbane Greater Capital City Statistical Area.

The St Brigid's Primary School community consists of 35.9% Catholic students, 69% Catholic staff and 36.6% Catholic parent body. We have an Indigenous population of 5.36% and currently 6.21% of our students are verified as having a low incidence disability.



**Student  
Religious  
Profile By Year  
Level – 2016**

At St. Brigid's 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.

### **Evidence: E1 – Invitation / Information**

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. Brigid'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. Teachers are encouraged to arrange meetings to meet with the APRE before and after school to plan and resource their Religion units as teacher release for planning fluctuates according to the annual school budget .

### **Evidence: E1 – Email Regarding Planning**

St. Brigid's Religion Program and unit plans (as you can see below) take into consideration the demographics of the students, their families and the local community.



## **RELIGION PLANNING YEAR 5, 2016**

**ST. BRIGID'S, ROSEWOOD**

**DURATION: 9 WEEKS**

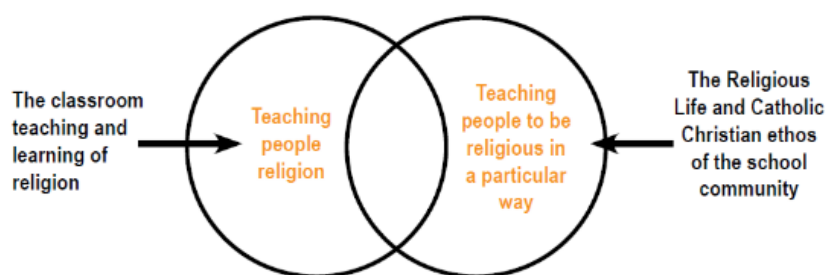


<b>FERTILE QUESTION</b>	
How does the Holy Spirit help Christians in their daily lives?	
<b>CLASS CONTEXT– WHO ARE MY LEARNERS?</b>	
<ul style="list-style-type: none"> <li>• Catholics/non-Catholics – other faiths – practising/non-practising</li> <li>• Individualised Learning Needs</li> </ul>	<p>Year 5 consists of 19 students; consisting of 11 boys and 8 girls. The boys tend to dominate conversation during class discussions but as a whole they are generally happy to contribute their thoughts and ideas.</p> <p>The religious background of the students consists of 42.9% are Catholic, 19% are Christian, 14% are of no religious affiliation and 23.8% have not stated their religion (undisclosed). Of the 42.9% of Catholic students five have received all Sacraments of Initiation.</p> <p>The children work well in groups and enjoy learning with one another. Throughout this unit students will work in groups, in pairs, independently and as a whole class. The students who are achieving below the expected level in literacy will be grouped together in order to work closely with an adult. One student has ADHD and he tends to lose focus during lessons and often requires scaffolding. Graphic organisers, visuals and repeating instructions are done during lessons to assist these students and those who requires extra scaffolding. Three students will need further extension when completing tasks. All students will be given multiple opportunities to demonstrate success.</p>

### **Who are My Learners? – responding to the needs of our community**

## ***Our Vision for Religious Education***

St. Brigid'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:



Model adapted from Gabriel Moran, 1991

*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. Brigid'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.

Teachers and students 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 and song as a whole school to start the day and the timetabling of the mandatory hours (2.5 hours per week) of classroom based engagement with the religion curriculum at the school

### **Evidence:**

- **E1 – Classroom Timetable**
- **E1 – Year 5 Scope and Sequence**
- **E1 - Year 5 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.



**Exploring the two dimensions of faith formation**



### **THE CONTEMPORARY CONTEXTS RELIGIOUS EDUCATION**

At St. Brigid'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. Brigid'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. Brigid'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.

While there is very little cultural diversity at St. Brigid's most students would have an awareness of societal and global differences and commonalities and we ensure we acknowledge this in various ways.

#### **Evidence: E1 – Acknowledging Diversity**





**Naidoc Week Celebrations**



**Acknowledgement of Country**

### ***Our Ecclesial Context***

At St. Brigid's 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 the celebration of Anzac Day, Mother's Day, Father's Day, NAIDOC Week, Catholic Education Week, Grandparents' Day, Mercy Day and Remembrance Day as well as fundraising for Caritas, The Annual Catholic Campaign, Catholic Missions and St. Vincent De Paul. This enables our school to promote knowledge, deep understanding and skills about the Catholic and broader Christian tradition within the broader evangelising mission of the Church.



**Father's Day Breakfast**



**Grandparent's Day**





**Anzac Day**



**Catholic Education Week**

### ***Our Educational Context***

St. Brigid'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. Brigid's, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity. Examples include supporting financial, emotional and daily needs (meal roster, uniforms, and basic necessities) for those families who are experiencing hardship and outreach to the poor and the marginalised in our community through raising money and donations of food items.

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. Brigid's school aims to skill students to negotiate the tension of maintaining Christian integrity when confronted with the complexities of life in contemporary society.



**St. Vincent de Paul Christmas Appeal**

### **SCHOOL FEES PAYMENT**

When your child was enrolled at St Brigid's, you signed an agreement to pay the school fees. We are aware that circumstances in life happen and that home finances change. However, we are very compassionate at these times and are very willing to undertake alternate plans for the time that life is difficult. Most families are wonderful and pay their fees on time and regularly. However, we have some who do not regard the payment of school fees as important. We will be looking at our debtors in earnest this term and this week will send out reminders to families who may be behind. We ask that you make every effort to catch up with your fees. Because we cannot carry heavy debtors, we will then bring in debt collectors on our behalf. Your co-operation in this matter would be appreciated. Enclosed with this newsletter is a copy of our School Fees Policy which is also available on our website.

**Hardship Acknowledgment in Newsletter**

### ***Our Digital Context***

Religious Education in St. Brigid's seeks to engage students in the critical, creative, and responsible use of digital tools as an important component of digital citizenship. It includes provision and use of laptops and iPads, which support teaching and learning in the classroom. This enables them to express their learning in rich and relevant ways. In addition to this teachers enhance their religious knowledge and teaching using the following:

- Data projectors (in all classrooms).
- Bible Gateway, appropriate online Bible tools and You Tube to support the teaching of religion units.
- The Ways to Pray Calendar to support the Religious Life of the School.
- The BCE Learning Bytes & ResourceLink to support Religion units.



1

2

5

6

**Part of a PowerPoint created by Year 5 students for a Religion task**

### **OUR BELIEFS ABOUT LEARNERS AND LEARNING IN THE RELIGION CLASSROOM**

Fundamental to the shared work of teachers at St. Brigid's are the beliefs they have of the learners they serve. The BCE Learning and Teaching Framework (2012) explicitly articulates the beliefs and the responses that flow from these beliefs within schools in the Archdiocese.

Every learner is created in the image and likeness of God and, inspired by the Spirit, responds with passion and creativity to life.

- Every learner seeks to find meaning in life and learning and, in the Catholic Christian Tradition, we find meaning in the person and teachings of Jesus to grow as pilgrim people.
- Every learner is a lifelong learner, with a desire to search for truth and do what is right; accountable for choices and responsible for actions.
- Every learner is in some respect, like all others, like some others, like no other and we respond creatively, flexibly and with a futures orientation to ensure dignity and justice for all.
- Every learner can achieve success in life and learning where diversity is valued and shared wisdom contributes to decision-making that enriches and enlivens our world.
- Every learner brings to the learning experience their own richly diverse life journey to contribute to a community in communion, empowered by the Spirit to be at the service of others.

#### **Evidence: E1 – The Values of St. Brigid’s**

At a class and individual student level, the religious backgrounds and learning needs of students inform the development of work units. Data retrieved from the BI Tool and other sources has been used to inform planning decisions for learning. Teachers use this information to interpret the curriculum flexibly required 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 depth and breadth.
- Providing students with additional time and support; and drawing from content at different levels along the Prep to Year 10 sequence.
- Differentiating assessment tasks to provide for the diversity of the class.
- Consultation with specialist staff- e.g. ST:IEs, Speech Pathologists, Indigenous Support workers in order to make adjustments and develop appropriate learning and teaching strategies to enable success.

#### **Evidence: E1 – Prep, Year 3 & Year 5 Units of Work**

## **COLLABORATIVE PLANNING**

St. Brigid's school has a population of 141 students, with a single stream at each year level. The planning and development of units of work in Religious Education therefore takes the following format:

- Teachers plan their own units of work with support from the APRE.
- All teachers use BCE's recommended RE planning template.
- Teachers use the individual Year Level Line of Sight and Scope and Sequence documents to assist with planning. These are saved on the school's portal for ease of access.
- Teachers use the RLOS calendar of events to assist with their planning.
- All planning is saved on the school portal for ease of access.
- Units are reviewed at their completion and feedback is used to make the necessary changes to make the unit more effective in the future.

## **COMMUNICATION TO PARENTS/WIDER COMMUNITY**

At St Brigid's school, every effort is made to ensure parents are informed and engaged in the Religious Education of students. At St. Brigid's we do this through:

- Parent Information Sessions which allow parents to have a better understanding of their children's Religious Education Program.
- Newsletter articles which include information about what students are learning in their RE lessons in our classrooms.
- The RE Scope and Sequence is published on the school website.
- A calendar of events is included in our weekly newsletter.
- Encouraging parents to participate in surveys from time to time.

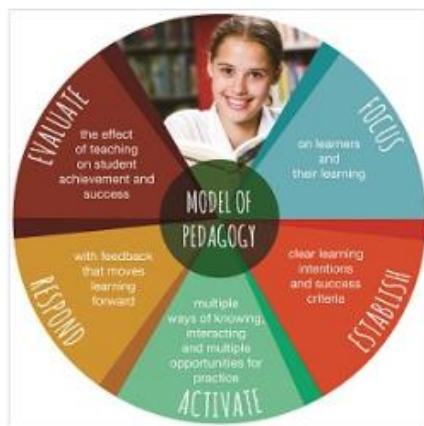
**Evidence: E1 - Communication**

## **IMPACT OF SYSTEM AND/OR RELIGIOUS INSTITUTE INITIATIVES**

St Brigid's is part of the Delivering Excellence in Learning Teaching initiative of Brisbane Catholic Education (DELT) and are in the process of implementing the High Yield Strategies. All teachers have participated in the Professional Learning of DELT and fulfil the Effective and Expected Practices in the teaching and learning of Religious Education.

Our DELT journey has focused primarily on establishing visible evidence of progress in Literacy for each student however, we believe that the skills acquired on the DELT journey are being transferred to all areas of learning, including Religious Education.

St Brigid's staff follow the BCE Model of Pedagogy which brings together the principles and practise of learning and teaching that lead to success for all learners. Together with this, teachers use our Line of Sight and Scope and Sequence documents to achieve clear Learning Intentions and Success Criteria to communicate to their students.



#### Focus on learners and their learning

- Identify progress, prior achievement and development of learners and their learning
- Begin with the approved curriculum
- Identify learners' levels of thinking
- Plan to accelerate the cognitive levels of all students
- Recognise the attributes students bring to the classroom

#### Establish clear learning intentions and success criteria

- Create and make clear and visible the learning intentions
- Use the curriculum to create and make clear and visible the success criteria
- Establish learning goals for all students

#### Activate multiple opportunities

- Establish positive classroom environments
- Evaluate and activate student involvement in ongoing responsive cycles of learning and teaching
- Teach multiple ways of knowing, interacting and opportunities for practice
- Teach explicitly and differentiate to move each student's learning towards the success criteria

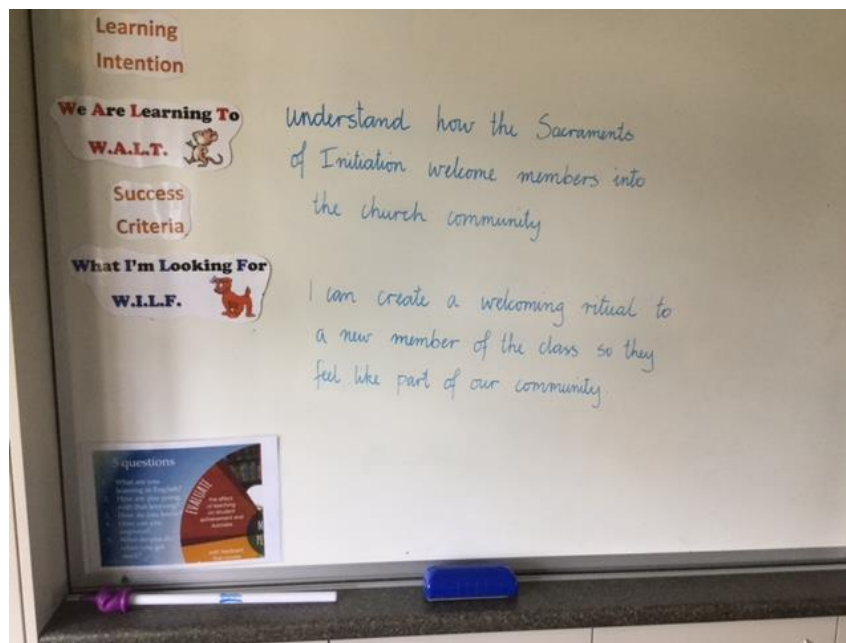
#### Respond with feedback that moves learning forward

- Provide students with progressive feedback about their ongoing progress towards learning intentions and success criteria
- Use different levels of feedback
- Explicitly teach peers how to give accurate and appropriate feedback to one another

#### Evaluate the impact of teaching

- Evaluate the effect of teaching on student achievement and success
- Review the climate of the class
- Evaluate the invitation to learning experienced by students
- Collect students' perspectives on the impact of teaching
- Evaluate from a curriculum perspective

### BCE Model of Pedagogy



Visible Learning Questions are used in each classroom



## ELEMENT TWO

### CURRICULUM STRUCTURE AND ORGANISATION FOR RELIGIOUS EDUCATION

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

At St Brigid's a Catholic view of 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 as 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 Brigid's it is characterised by inclusion, holistic and relational learning, and action in community. This is articulated in our whole school theme by, visiting the elderly at Cabanda, an established Care and Concern group, provision of differentiated activities, so that all students can participate in the curriculum and visit St. Mary's, Ipswich to participate and experience being part of the wider parish.



**Whole School Theme**  
(encourages the students to all come together with a shared set of values)



**Year 1 visit to Cabanda – Rosewood Retirement Village**  
(care and concern for the elderly of our community)

**Evidence: E2 – Care and Concern Letter**



### ***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. At St Brigid's:

- Every classroom has a sacred space
- Teachers encourage students to question and form their knowledge
- Reflective practices are included throughout the religion unit
- Staff have the opportunity to be involved in weekly prayer and reflection
- The whole school participates in Holy Week reflections
- We celebrate our patron saint and mercy charism



**Staff Prayer**



**Mercy Day**

### ***Catholic Understanding of Cosmology***

#### **Stewardship**

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?'* As a school within a rural community with large open spaces of countryside and students from farms, St Brigid's is characteristically a school conscious and caring of God's creation. St Brigid's commitment to the environment is evident in our many water tanks and our focus on a clean environment with our bin family.



**Various water tanks around the school**



**Bin Family**

### **Sacramentality**

Catholic Christians are sacramental people who experience God's presence in their everyday world. In a faith vision of life, God is encountered in community, in the Church and its sacramental life, through nature, human activity and the world at large. At St Brigid's our sacramentality is embedded across the curriculum.

We meet God in our everyday lives and we also meet God in a particular way through our celebration of Eucharist, Liturgies and whole-school morning prayer. St Brigid's has made a clear decision to celebrate Eucharist as a whole school community once a month with a whole school and parish Mass and on special school occasions.



**First Friday mass with the parish**

### ***Catholic Christian Story and Tradition***

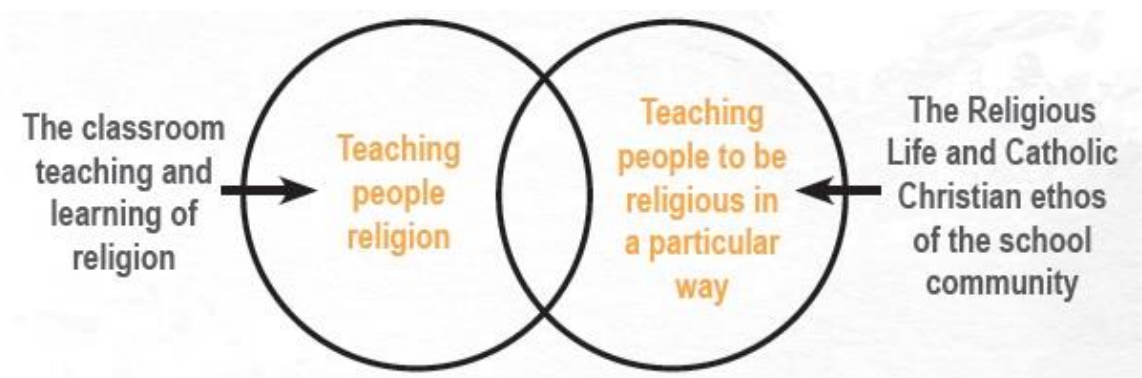
From the very beginning of Christianity, the Christian community has been engaged in teaching. The transformative process of learning and teaching is captured in the Vision of Brisbane Catholic Education to *Teach, Challenge and Transform*. This Vision is realised at St Brigid's through everyday witness; and learning and teaching that challenges and transforms the culture and the world in which we live. St Brigid's is strongly committed to transforming the world of those who are less fortunate than ourselves. Each year the students, teachers and community enthusiastically support those who are less fortunate by raising funds for areas of need.

### **Evidence: E2 – Our Commitment**

## OUR MODEL FOR RELIGIOUS EDUCATION

At St Brigid's, as in all schools and colleges of the Archdiocese of Brisbane, teaching people religion and teaching people to be religious draw 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. Brigid'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. Brigid's, they incorporate the Religious Life of the School document into their unit.

### Evidence: E2 – RLOS Year 6 Scope and Sequence

CURRICULUM CONNECTIONS		
What connections can be made with other Curriculum areas (eg History, Geography, English)?		
Religious Life of the School	General Capabilities	Cross-Curricular Priorities
Religious Identity and Culture <ul style="list-style-type: none"> <li>Ethos and charism (ICE)</li> <li>Authentic Christian community (ICC)</li> <li>Sense of the Sacred (ICS)</li> </ul> Social Action and Justice <ul style="list-style-type: none"> <li>Justice in the school community (SJS)</li> <li>Action for justice (SJA)</li> <li>Reflection on action for Justice (SJR)</li> </ul> Evangelisation and Faith Formation <ul style="list-style-type: none"> <li>Living the Gospel (EFG)</li> <li>Spiritual Formation (EFF)</li> <li>Witness to the wider community (EFW)</li> </ul> Prayer and Worship <ul style="list-style-type: none"> <li>Christian prayer (PWP)</li> </ul>	<ul style="list-style-type: none"> <li>Literacy</li> <li>Numeracy</li> <li>Information and communication technology (ICT) capability</li> <li>Critical and creative thinking</li> <li>Personal and social capability</li> <li>Ethical understanding</li> <li>Intercultural understanding.</li> </ul>	<ul style="list-style-type: none"> <li>Aboriginal and Torres Strait Islander histories, cultures and spiritualities</li> <li>Asia and Australia's engagement with Asia in a multi-faith context</li> <li>Sustainability and ecological stewardship.</li> </ul>

### Example of RLOS connections in planning document

This school recognizes 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 St. Brigid's is based on the Archdiocesan Guidelines to the Religious Life of the School. The Religious Life of the School document is made up of four components: Religious Identity and Culture, Prayer and Worship, Evangelisation and Faith Formation and Social Action and Justice.



Examples of what we do to enhance the religious life of the school at St. Brigid's are the following:

### **Religious Identity and Culture**

At St. Brigid's school we introduce students to a view of the world founded on scripture and ongoing tradition of the Church and embedded in the religious identity and culture of the school. This is expressed in the aesthetic, social and physical environment through:

#### ***Ethos and Charism***

- Celebrating days of religious significance to our school – St. Brigid's feast day, Mercy Day
- Use symbols associated with yearly school theme – for example: light (light of the world), door (door of mercy).
- Publically recognise the commitment of role holders within our school – teachers' and secretaries' day, P&F and School board dinner, acknowledgement in the school newsletter.
- Promote the school's charism and ethos – school newsletters, staff prayer each staff meeting and Wednesday morning.



#### ***Authentic Christian Community***

- Recognise and celebrate the everyday moments – birthdays, birth announcements, staff engagements/weddings, student achievements outside of school.
- Welcome, encourage and support the participation of families in school life – opening and closing masses, First Friday masses and liturgies, ANZAC & Mercy Day celebrations, Grandparents' Day, school assemblies and awards assembly.
- Build a culture of care and concern – School Chaplain organises meals, uniforms, social network groups.
- Celebrate the diversity of the school – NAIDOC week activities.
- Acknowledge connections with the parish – sacramental programs, children's liturgies, parish/school masses.

- School Board develops policies to provide equity for all students.
- Promote a spirit of Christian hospitality – Mother’s and Father’s day breakfast.
- Welcome and orient new families – Prep Handbook, School Information Handbook and school website.

### ***Sense of the Sacred***

- Engage students in prayer and liturgy in a variety of settings - church, outdoor prayer spaces and liturgies.
- Establish and maintain sacred and reflective spaces in classrooms and school foyer.
- Explore ways the creative arts can be used – Easter liturgies, prayer celebrations, professional development opportunities for staff.
- Create an aesthetic environment for liturgy and ritual using a variety of music, symbols, materials and images.
- Support and resource staff to create meaningful prayer spaces – different coloured cloths for prayer tables, St. Brigid’s cross, El Salvador crosses, Indigenous crosses, resources for different prayer styles.

 <p><b>School Theme for the Year</b></p>	<p><b>NEWS FROM THE PARISH</b>  <b>BAPTISM FOR OLDER CHILDREN</b> - Do you have a child who has not been baptised or baptised in another faith tradition and this child is enquiring about becoming Catholic? The parish is offering to assist you if you are supportive of your child's request and able to continue with this support once they have celebrated their baptism or confirmation. If you wish to proceed then contact <b>Bernadette McAndrew at the Parish office on 3281 2133</b> as soon as possible because the process of preparation for your child to celebrate baptism would need to begin very shortly.</p> <p><b>ALTAR SERVERS</b> - Calling all young people who are interested in serving their parish through the ministry of altar serving. We are sure there are children who come along each week to Mass who would like to participate more actively in the celebration of the Mass. Parents - if you have a child who is in year 3 or above please encourage them to put their hand up for this important ministry. Fr Stephen will be conducting training days for all altar servers and the training will be held in the Church which you attend. Children can give their name to a Priest after Mass or phone Bernadette at the Ipswich Catholic Community office on 3281 2133.</p> <p><b>Acknowledging the Parish in the School News</b></p>	 <p><b>Catholic Education Week Liturgy</b></p>
--	--	--

### **Evangelisation and Faith Formation**

Evangelisation means bringing the Good News to all. The Church’s understanding of evangelisation includes both proclamation of the gospel message to all people and its challenge to each individual to inner transformation in response to the gospel proclaimed. This is shown at St. Brigid’s through:

### ***Living the Gospel***

- Plan for prayer and worship in the school that is Christian centred – Mass/Liturgy term calendars and staff prayer roster.
- Create a culture of hope, optimism, joy and inclusion that reflects the life of Jesus Christ by raising money for Caritas, Annual Catholic Campaign, Catholic Missions and providing for the marginalised through St. Vincent de Paul Christmas appeal.
- Mercy Day focuses on the charism, history and connection to the Church and Sisters of Mercy.



**Wacky Wednesday**

**Annual Catholic Campaign**

### ***Witness to the Wider Community***

- Support parents, staff and students seeking to become Catholic – encourage and provide information about parish RCIA programs.
- Develop ways of meeting the pastoral needs of students and families – School Chaplain organises meals, groceries, uniforms, social network groups, home visits.
- Teach students how to be respectful at external events and activities through our virtue program.

### **Evidence: E2 – Monthly Virtue Table**

- Invite clergy to participate in religious education lessons in the classroom and special school assemblies.
- Encourage students to participate and take on roles in the church as altar servers.
- Communicate to the school community through the school newsletter about parish events – mass times, sacramental program information.

### **Prayer and Worship**

Prayer and worship are integral to the life of all Catholic schools and have the potential to nourish the spiritual growth of all members of the school community. Prayer and worship at St. Brigid's helps to create a sense of purpose and identity within the community. At St. Brigid's, we also have a prayer policy on our staff portal for all staff to access.

### ***Christian Prayer***

- Teach and use a variety of traditional prayers in our classrooms - Our Father, Hail Mary, and Rosary.
- Identify different forms of prayer and when to use them - prayers during mass, grace before and after meals.
- APRE prepares a term calendar of liturgical events.
- Provide school prayer book for incoming students – included in the Prep Orientation bag and enrolment package.
- Model and explain gestures used in prayer celebrations – classroom prayer time and modelled during masses.
- Schedule time to allow for the preparation of students to enhance their participation in prayer experiences – whole school hymn practice, liturgy/mass practice.
- Practice prayer and worship across the school – whole school morning prayer and song, First Friday parish mass.
- Establish a culture that values a sense of communal prayer times – whole school morning prayer and song with staff, students and parents.
- Make effective use of music to enhance prayer experiences – class and whole school prayer gatherings.
- Immerse students in diverse experiences of prayer – meditation, traditional prayers, mandalas and silence.



## ***Celebration of Liturgy and Sacraments***

- Negotiate with clergy clear, agreed expectations – APRE/Parish priest meetings once per term.
- Prepare students for full and reverent participation in liturgies – reading practice, whole school hymn practice.
- Identify and provide opportunities for celebration of sacraments – parish sacramental program.
- Support students and families engaged in sacramental preparation – acknowledgement in newsletter, assembly and attending their sacramental mass.

## ***Ritualising Everyday Life***

- Year 6 Leaders' Induction assembly.
- Recognise opportunities to ritualise and prayerfully support members of the community during staff prayer opportunities.
- Recognise and celebrate everyday students' achievements - acknowledgement of sporting, cultural and academic achievements on school assembly.
- Include prayer rituals in the day to day procedures and routines of school life – staff prayer before meetings, prayer before P&F meetings, lighting a candle for prayer.
- School virtue program.
- Invite parental involvement in prayer rituals – newsletter invitations, Mother's and Father's day, Grandparents' day, class parish masses, ANZAC day, Holy Week activities.

Term	Date	Staff / Class	Theme
1	1 <sup>st</sup> February	Staff	St. Brigid's Feast day (written by Clare)
	5 <sup>th</sup> February	Louise & Year 4	Opening School Mass (written by Clare)
	10 <sup>th</sup> February	Parish	Ash Wednesday mass
	19 <sup>th</sup> February	Clara, James, Sharon & Year 6	Leaders Induction Assembly
	4 <sup>th</sup> March	Caroline & Year 5	First Friday Mass
	17 <sup>th</sup> March	Kim & Year 3	St. Patrick's Day Prayer service
	21 <sup>st</sup> March	Danni & Year 2	Palm Sunday liturgy
	22 <sup>nd</sup> March	Caroline & Laura Year 5 & Year 1	Holy Thursday liturgy
	23 <sup>rd</sup> March	Louise & Year 4	Good Friday liturgy
	24 <sup>th</sup> March	James & Julia Year 6 & Prep	Easter Sunday liturgy

Term	Date	Prayer
2	13 <sup>th</sup> April	Clare
	20 <sup>th</sup> April	Danni
	27 <sup>th</sup> April	James
	4 <sup>th</sup> May	Caroline
	11 <sup>th</sup> May	Janelle
	18 <sup>th</sup> May	Laura
	25 <sup>th</sup> May	Julia
	1 <sup>st</sup> June	Sharon
	8 <sup>th</sup> June	Beth
	15 <sup>th</sup> June	Debbie
	22 <sup>nd</sup> June	Louise

**Mass / Liturgy Roster**

**Celebration of Sacraments**

**Staff Prayer Roster**

## **Social Action and Justice**

Each human person is made in the image and likeness of God and has an inalienable human dignity and worth. There are ten themes of Social Justice that give expression to the human worth and dignity of each individual made in the image and likeness of God. These are: Respect for the Human Person; Preferential Option for the Poor; Political and Economic Rights; Promotion of the Common

Good; Subsidiarity; Political Participation; Economic Justice: Stewardship; Global Solidarity and Promotion of Peace. This is shown at St. Brigid's by:

### ***Justice in the School Community***

- Open and supportive communication between members of the school community - student reports, telephone conversations, administration/parent meetings, student diaries, classroom support, staff conversations, review and respond meetings, learning support meetings.
- School chaplaincy program to identify marginalised students and families and support them in the best way we can.
- Focus on praying for justice during Lent, special school assemblies and in the classroom—draw on resources from Caritas.
- Applying Christian Stewardship to the resources and environment of the school.
- Establishing just processes of discernment and critical judgement when making decisions.

### ***Action for Justice***

- Implementing policies and practices within the school that nurture a generosity of spirit- fundraising each term for a cause (Caritas, Annual Catholic Campaign, Catholic Missions, St. Vincent's de Paul) as well as fundraising for families experiencing hardship due to medical circumstances eg. Cancer.
- Reviewing and monitoring the complexity and expense of experiences offered by the school in light of Catholic social teaching – camps, Canberra trip, and class excursions.
- Engage with student initiated and/or local justice projects as part of the curriculum – Year 6 Mini Vinnies.
- Caring for our environment – Bin Family.
- Building relationships between generational groups – Annual Grandparents' Day, visiting Cabanda Aged Care Residence.



**Caritas Fundraiser**

### ***Reflection on Action for Justice***

- During staff meetings, staff review and critique the relevance and adequacy of current actions for justice in the school community.

## **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 Brigid'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 Brigid'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 Delivering Excellent Learning and Teaching (DELT) is a core goal of Brisbane Catholic Education. As noted above, our school supports that initiative through its involvement in the formation of staff in research proven pedagogies:

- The Gradual Release of Responsibility
- Explicit Learning Intentions and Success Criteria
- The Context-Text Model of Language.

An examination of the sample units and the Template for Planning in RE, demonstrates our support of the three practices which provide a common language for planning and reflecting on learning and teaching in the religion classroom: focusing on learners and their learning; 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.



**Data Wall Discussion**

### ***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, identifies learners' levels of thinking and builds on the attributes each student brings to the

religion classroom. It incorporates a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement. This is evident in our fertile questions used across year levels.

PREP	UNIT 1	UNIT 2	UNIT 3	UNIT 4	UNIT 5
	How Can I be a Bucket Filler like Jesus?	What do I See or Hear in Church?	Who Made the World?	Who is Jesus?	Lent and Easter
<b>ACHIEVEMENT STANDARD ASSESSED</b>	<p>They recognise Jesus' teachings about love, compassion and forgiveness that challenged people about the way they were living.</p> <p>They relate examples of people having the freedom to choose between good and bad, right and wrong.</p>	<p>Students understand that prayer helps believers to follow the teachings of Jesus; to live according to God's plan.</p> <p>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 meditative prayer, the Sign of the Cross, and Amen.</p> <p>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.</p>	<p>Students communicate clearly their ideas, feelings and thoughts about God, the goodness of God's creation.</p> <p>They identify connections between some Old Testament stories and their personal experience, including the experience of the goodness of creation.</p>	<p>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.</p>	<p>They listen and respond to stories of and about and of his suffering, death and resurrection.</p>

### Excerpt from the Whole School Scope & Sequence - Prep

#### ***Establishing clear learning intentions and success criteria***

At St Brigid'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.

LEARNING INTENTIONS	
<p><b>Learning Intentions</b> By the end these learning experiences, students</p> <ul style="list-style-type: none"> <li>• <u>will</u> identify and explain the meaning of the different symbols that represent the Holy Spirit in the sacrament of Confirmation and in the Pentecost story.</li> <li>• <u>will</u> make connections between the Gifts of the Holy Spirit and the sacrament of Confirmation and understand how these guide and give strength to believers today.</li> <li>• <u>will</u> analyse information from a variety of texts to explain the action of the Holy Spirit in the lives of believers.</li> </ul>	
SUCCESS CRITERIA	ASSESSMENT
<p><b>Success Criteria</b> How will we know if students have achieved the desired results and met the standard?</p> <p>What will we accept as evidence of student knowledge, understanding and skills?</p>	<p>Consider a range of assessment methods – informal and formal assessments during a unit</p>

### Learning Intentions and Success Criteria from Year 5 Planning document

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.

#### **TIME ALLOCATION AND EFFECTIVE TIMETABLING OF RELIGIOUS EDUCATION AT ST BRIGID'S**

As is evident in its practices and instructions to teachers in the Staff Manual and as evident in classroom timetables, this school strongly supports the mandated minimum of 2.5 hours per week of

religion teaching from P-6. 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.

**Evidence: E2 – Classroom Timetable**

**DESIGN PRINCIPLES FOR RELIGIOUS EDUCATION AT ST BRIGID’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 Brigid’s.

***Catholic Christian Worldview***

In alignment with the content of the *Religion Curriculum P-12*, *Religious Education at St Brigid’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.

**Evidence: E1 – Prep, Year 3 & Year 5 Units of Work**

***Seamless Curriculum***

The Religion Curriculum at St Brigid’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.

**Evidence: E2 – Report Card & Criteria Sheets**

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

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

To ensure that St Brigid’s follows BCE’s required pedagogical directions, our school uses the BCE Planning Template for Religious Education.

Further, at St Brigid’s continuity in the Religion Curriculum is ensured within and between year levels, building on where students’ learning in Religion is situated and leading onto where the students are heading in their learning. The Checklist for Planning in the Staff Handbook includes instructions regarding referring 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 evidenced in the planning template used for Religious Education.

## Evidence: E2 – Whole School Line of Sight

### Alignment- Scope and Sequence

The content of the strands and sub-strands of the *Religion Curriculum* closely aligns with the components and elements of the *Religious Life of the School*. This is evidenced by St Brigid's Scope and Sequence tables for each year level.

### Evidence: E2 – Whole School Scope and Sequence document

PREP	UNIT 1	UNIT 2	UNIT 3	UNIT 4	UNIT 5
	How Can I be a Bucket Filler like Jesus?	What do I See or Hear in Church?	Who Made the World?	Who is Jesus?	Lent and Easter
ACHIEVEMENT STANDARD ASSESSED	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 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 words, music, action, silence, images, symbols and nature, and participate with respect in a variety of these prayer experiences, including meditative prayer, 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.	Students communicate clearly their ideas, feelings and thoughts about God, the goodness of God's creation.  They identify connections between some Old Testament stories and their personal experience, including the experience 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.	They listen and respond to stories of and about Jesus' death and resurrection.
	CUMF1, CUMF2, CUMJ1	CUPJ1, CUPJ2, CHJ1, CHJ2, STJ1	BETJ1, STJ1, STJ2, STJ3	BEWJ1, STJ2	BETJ2
CORE CONTENT	UNIT 1	UNIT 2	UNIT 3	UNIT 4	UNIT 5
	Who is Jesus?	How Does God Talk to People	How To Live The Way God Wants	Why is Prayer Important?	Belonging to the Church
ACHIEVEMENT STANDARD ASSESSED	Students identify the nature of Jesus' mission and ministry, as well as some similarities and differences between Gospel accounts of significant events, places and characters in the life of Jesus. They describe some aspects of Jewish daily life at the time of Jesus.	They relate stories from some Old Testament texts that describe God's presence in the lives of individuals and communities.	Students make connections to personal experience when explaining ways of living in accordance with God's plan for creation: that people live safely and happily in community and in loving relationship with God, with a responsibility to respect the dignity and natural rights of all people, to care for all creation and to responsibly use God's gift of the freedom to choose.	They recognise some ways in which believers past and present honour Mary, Mother of Jesus, including praying the Hail Mary.  They recognise the significance of prayer in Jesus' life and in the life of believers and participate with respect in a variety of personal and communal prayer experiences, including meditative prayer, Grace and the Hail Mary.	They identify words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action.
	BETJ3, BEWJ2, STJ3	CUPJ3, STJ2	BEHJ1, CUMJ3, CUMJ2, STJ3	CUPJ4, CUPJ5	CHJ2, CHJ3
CORE CONTENT					

Excerpt from Whole School Scope and Sequence



## **ELEMENT THREE**

### **HIGH QUALITY TEACHING IN RELIGIOUS EDUCATION AT ST BRIGID'S**

The school's teaching and learning identified in this Religious Education Program is consistent with whole school approaches to teaching and learning across the curriculum at St. Brigid's.

#### **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. Currently, at St Brigid's, all teachers have Accreditation to Teach in a Catholic school and all teachers of religion also have accreditation to teach religion in a Catholic school.

#### **Evidence: E3 – Staff Qualifications**

##### ***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 (10 hours per year or 50 hours over 5 years) to maintain accreditation to teach and to teach Religious Education. St. Brigid's provides some opportunities for Professional Learning days each year and teachers participate in other opportunities in their own time to complete the requirements.

##### ***Professional Learning***

Religious educators at St Brigid's engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. This includes Consistency of Teacher Judgement participation, Twilight and other Professional Learning provided by BCE.

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

As stated previously in relation to the Impact of System Initiatives, St Brigid's supports the BCEO goal of Delivering Excellence in Learning and Teaching (DELT) which focuses on the implementation of Effective and Expected Teaching Practices of all staff.

#### **Effective Assessment**

At St Brigid's assessing student learning is an integral part of the school classroom. It improves learning and informs 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. Feedback forms an essential part of assessment for learning: it is , "a process of seeking and interpreting evidence for use by learners and their teachers to decide where the

learners are in their learning, where they need to go, and how best to get there” (Assessment Reform Group, 2002).

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 Brigid’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 Brigid’s are encouraged to use a range and balance of assessment tools that allow teachers 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 Brigid's include:

Assessment tools	Questioning	Reflective tools	Teacher Observation
Running Records	Think Pair Share	Reflective journal	Anecdotal records
Criteria for success	Wait time	Reflective questions and prompts	Checklists
Research projects	Effective questioning		
Annotated work samples	Asking questions	Learning logs	
Written tests	Question Matrix	Thinking skills	
Multiple choice tests			
Extended response		Peer feedback	
Group discussion		Two Stars and a Wish	
Oral presentation		Plus, minus, interesting	
Written tasks		Traffic Lights	
Portfolios			
Graphic organisers			
Concept maps			
Concept mapping			

## Making Judgements

As part of the Delivering Excellent Learning and Teaching initiative and the accompanying professional learning, St Brigid's staff have incorporated BCE's recommended pedagogical strategies when making judgements:

1. Interpret evidence of children's learning in relation to learning statements by looking at student work, by observing students, and talking to students.
2. Use evidence of student learning to inform decisions about the next steps in student learning.
3. Consider a body of evidence gathered over time in relation to the achievement standards to make overall judgements about how far students have come in relation to achievement standards. (taken from KWeb, Learning and Teaching, <https://kweb.bne.catholic.edu.au/LandT/LearningTeaching/Assessinglearning/Pages/MakingJudgements.aspx>)

Teachers make professional judgements based on the ACARA Achievement Standards and their knowledge of the students.

## Moderation

As a single strand stream school, moderation occurs across the year levels. In the intra-moderation process, different year levels collaborate on their assessment and judgements.

A formal intra-school moderation occurs in Term 3 where teachers bring to a staff meeting annotated samples of work “at standard” and “above standard”.

The school participates in inter-school moderation in October where staff share with other teachers at their year level annotated samples of work.

## Evidence: E3 – Success Criteria Sheet and Annotated Assessment task

## Feedback to Students

At St Brigid’s feedback is a vital component of learning and teaching. Once again, feedback is an important element of the DELT initiative and Visible Learning that St Brigid’s has been actively involved in.

### Levels of feedback

LEVELS	FOCUS OF EACH FEEDBACK LEVEL		FEEDBACK QUESTIONS
1. Task level	How well has the task been performed; is it correct or incorrect?		Where am I going? What are my goals?
2. Process level	What are the strategies needed to perform the task; are there alternative strategies that can be used?		How am I going? What progress is being made towards the goal?
3. Self-regulation level	What is the conditional knowledge and understanding needed to know what you are doing? Self-monitoring, directing the processes and tasks	→	Where to next? What activities need to be undertaken next to progress my learning further?
4. Self level	Personal evaluation and affect about the learning		Not to be provided when associated with learning intention and success criteria.

Levels of feedback: Hattie(2012) Visible Learning for Teachers P116

A typical example of feedback in the classroom includes:

- Explicit learning intentions and success criteria.
- Explicitly teaching students how to apply the criteria to their own work.
- Providing students with feedback to help them improve.
- Helping students to set learning targets to achieve that improvement.

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: E3 – Feedback



**Student-Teacher Feedback**

SUCCESS CRITERIA Mercy Doors – Mary MacKillop			
	Above	At	Below
Mary led past believers during her lifetime	Student selected highly appropriate important events from Mary's lifetime. They drew insightful images depicting Mary following the commandment of love and charity. Student clearly explained how Mary led past believers to follow Jesus's commandment of charity and love.	Student selected appropriate events from Mary's lifetime. They drew appropriate images depicting Mary following the commandment of love and charity. Student provided some insight of how Mary led past believers to follow Jesus's commandment of charity and love.	Student required support to select events from Mary's lifetime. They drew images but were unable to depict Mary following the commandment of love and charity. Student was unable to provide insight of how Mary led past believers to follow Jesus's commandment of charity and love.
Mary's wisdom continues to guide us	Student selected a highly appropriate and insightful images and provided an insightful explanation as to how Mary's wisdom can guide believers today.	Student selected appropriate images and provided an explanation as to how Mary's wisdom can guide believers today.	Student required support to select appropriate images and were unable to provide an explanation as to how Mary's wisdom can guide believers today.
Jesus's commandment of charity and love	Student provided an insightful drawing or image and clearly explained a choice or action within their own life where they have demonstrated the application of Jesus' commandment of love and charity.	Student provided an appropriate drawing or image and explained a choice or action within their own life where they have demonstrated the application of Jesus' commandment of love and charity.	Student was unable to provide an appropriate drawing or image and required support to explain a choice or action within their own life where they have demonstrated the application of Jesus' commandment of love and charity.

(HT) 13/5 Well done Destiny. You selected some insightful quotes and had clear understanding of what they meant. You need to relate the bible passage to a time when you showed love and charity.

**Written Feedback**



## **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.

### ***Reporting***

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

- Parent/Teacher Interviews take place once a year (compulsory). Throughout the year teachers are available for interviews upon request.
- Written Reports are issued twice a year, at the end of Semester 1 and at the end of Semester 2.

### **Evidence: E3 – Example of a St. Brigid's Report Card**

## **MEANINGFUL, RELEVANT LEARNING EXPERIENCES**

St Brigid's has a small Religious Education budget for resources. The APRE supports staff regularly with information about relevant online resources and resources currently owned by the school. BCE's ResourceLink, Religious Education site on Kweb and the Learning Bytes also provides the APRE and teaching staff with resources.

**Religion Resources are  
located in the APRE  
office**



## **ELEMENT FOUR**

### **MONITORING AND EVALUATION IN RELIGIOUS EDUCATION AT ST BRIGID'S**

#### **PROCESSES FOR MONITORING STUDENT ACHIEVEMENT**

St. Brigid's Religious Education Program outlines how student progress and achievement are monitored to ensure high expectations for each student. Data is used to evaluate current practice and inform decision-making and action related to the classroom teaching of Religion and the Religious Life of the School.

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

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

- When planning a new unit of work teachers review the previous unit, including assessment tasks and student performance, and reflect on changes that teachers may need to make the next time the unit is used.
- The APRE and PLL use the BI tool to evaluate learning and teaching of religion and other curriculum areas in the school. This leads to whole school discussions and professional learning on assessment.

#### **PROCESSES FOR MONITORING PLANNING**

St Brigid's has begun to develop more formal methods of monitoring planning. 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 (APRE, PLL) to partake in and monitor planning. As indicated at various points in this document, the school currently employs the following processes:

- Teachers plan with the APRE who is then able to monitor the planning (entirely dependent on school budget)
- Completed units of work are uploaded on the school portal, enabling oversight by the APRE/PLL/Principal.
- Teachers have one on one interviews with the Principal where they are required to show planning.
- 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 Brigid's school, both formal and informal process are used to monitor how well the components of the Religious Life of the School 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.

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

- The APRE meets with the Parish Priest, School Chaplain and Pastoral Workers to review and plan liturgical celebrations and prayer rituals in the school (once a Term).
- The Leadership Team evaluates and reviews the school's annual Prayer and Ritual calendar.
- The Leadership team discusses and reviews the school's chaplaincy program and how it endeavours to reach the marginalised in our community.
- Teams of staff evaluate and review the Religious Education and Evangelisation Element of the School Renewal Process, both internal and external.
- The school undertakes to review its mission statement/prayer policy/school prayer/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 its founding religious institutes.

#### Evidence:

- **E4 – Email from Parish**
- **E4 – School Calendar (reviewed each year)**
- **E4 – Education Brief (undertaken to help give future directions)**
- **E4 – Annual school review of components**

