



# St Ann's School Redbank Plains

## Religious Education Program



## OUR STORY

### Vision, Mission & Values

Developed in consultation with staff, parents, BCEO and the wider community, our vision, mission and values is foundation to all that we do at St Ann's School.

Our vision resonates with all that we do at St Ann's School. Being a Christ centred community, our students, families and staff are called to be who they are dreamed to be. Contributing to a more just and caring world calls us all to respond to the example of Jesus Christ by helping others.

### Our Brief History

St Ann's School is a co-educational Prep to Year 6 Catholic Primary School situated in Redbank Plains. The school opened in 2020 with 96 enrolments from Prep to Year 3 and 17 staff members. During the years that followed, the school community has grown quickly with a new grade being added every year. Now in 2023, St Ann's has over 360 enrolments from Prep to Year 6 and 40 staff members. During the school's time of being opened, the school community has grown and formed in a world of lock-downs and Covid. Despite this, the Catholic Identity has continued to grow and strengthen.

### History of Catholic Education in Redbank Plains

In 1868 a Catholic School was commenced by John Carroll under the patronage of Fr H Brun. The school came under the supervision of the Board of General Education as a Non-Vested School in 1870. In 1872 the parent body applied for State School status despite strong objection from Fr Brun. This was granted and Mr John Carroll remained as principal. A new Catholic School was built.

In 1873 a community meeting held by the new Parish Priest, Fr Horan, decided to close the Catholic School. At this meeting a resolution was passed, condemning the new Education Bill.

In June 1874 Fr Horan opened a new Non-Vested School at Redbank Plains. He welcomed the Sisters of St Joseph who lived in a room attached to the school and ran the school. The Sisters withdrew from the Archdiocese in 1877. The churches at Redbank Plains and Redbank seem to have disappeared after the Goodna Church was built. There are no records as to when the school ceased operation. The Mother Parish was Ipswich and in 1892 the subsequent administration of the Parish fell under the Goodna Parish.

This connection to the school's early history is reflected in the selection of the first School House teams being Carroll and MacKillop. Carroll acknowledges John Carroll who was a prominent figure in Redbank Plains as a Principal in the first schools. MacKillop acknowledges St Mary MacKillop who founded the Josephites and ran the Catholic Schools in Redbank plains for a duration of time.



## St Ann, Grandmother of Jesus

The story of St Ann's School centres around the teachings of Jesus Christ. Underpinning our school values of faith, hope, love and courage, we are called to live our lives guided by Jesus Christ. It is believed that everyone, no matter how young, can do small things with great love.

The school community is inspired by the life of our patron saint, St Ann, whose simple story encourages all to live lives of great faith while being a humble servant of God. Our school mission of being welcoming and nurturing reflects the characteristics of St Ann, as Grandmother of Jesus.

### What do we know about St Ann?

St Ann lived a long time ago so not very much is known about her historical life. Ann is the name that the church has traditionally given to the mother of Mary, grandmother of Jesus. Ann means *grace* and grace means a gift from God. St Ann's Hebrew name would have been Hannah. (Sometimes it is spelled Anne or even Anna.)

According to tradition, St Ann was married to St Joachim and they grew older without having any children. St Ann prayed to God for a child and one day an angel was sent to her to tell her that she would have a baby. Ann and Joachim must have been very happy that what they had hoped for had come true. They had a baby girl and named her Miriam. This is the Hebrew name for Mary.

Mary grew up to be the mother of Jesus, so St Ann and St Joachim were Jesus' grandparents. Even though Ann's story is very old and we don't know that much about her, we can still understand that Ann had to be patient, as she waited for her baby, and she would have been a faithful and trusting woman, praying to God for a much wanted child. We can also look to her child, Mary, to imagine what her qualities would be as a devoted mother and grandmother- nurturing a faith-filled child and grandchild.

Each year Catholics celebrate the lives of St Ann and St Joachim on July 26. St Ann is the patron saint of mothers, carpenters, homemakers, miners, seamstresses, those against poverty.



## Indigenous Connections

St Ann's School is situated on the land belonging to the Traditional Owners from the Clans that identify as being part of the Yagara/Yugara Language Group (the Jagera, Yuggera and Ugarapul People). This connection to the First Nations heritage is reflected throughout the recontextualised understanding of Catholic Identity through the naming of office rooms, symbolism at prayer celebrations, Religious Life of the School events and direct connection to student and staff formation. By connecting with the local sacred site of White Rock Conservation Estate, students and staff experience the interconnectedness of sacredness between the Traditional Owners and Christian Spirituality. This connection then flows into the selection of the St Ann's school mascot being Stann, a green tree frog, who is the totem for the Ugarapul People.



## Deadly Time

Every Friday afternoon at St Ann's School is Deadly Time. This is a time for every student, teacher and support staff to come together to interact in a positive way to build strong relationships. Students will generally gather in their house teams and work on building connections with other students and teachers throughout the school.



## The St Ann's Way

St Ann's Way The St Ann's Way encompasses our ways of interacting and being with one another. It supports our way of being a welcoming community who live in harmony with each other. The St Ann's Way is embedded in all aspects of school life; our Catholic Identity, the Religious Life of the School, Teaching and Learning, Student Behaviour Support Processes and Procedures and Our Connections with each other and the community. The St Ann's Way is discussed regularly with our students and the wider school community, it identifies who we are, and it helps us stand with pride as a welcoming Catholic school in Redbank Plains.

Our school mascot, Stann, supports and guides our students to follow the St Ann's Way in a way that is encouraging and engaging.

Stann encourages students to demonstrate positive behaviours for learning. There are 4 key areas that we focus on:

- 1) Be Responsible
- 2) Be Respectful
- 3) Be Safe
- 4) Be Faith Filled

As a new school community, it was important to include being faith filled as part of our behaviours at St Ann's School. This is an outward sign that Jesus Christ is at the centre of all we do.



	Learning	Playing	Gathering	Moving
We are responsible	<ul style="list-style-type: none"> <li>Whole body listening</li> <li>Be organised</li> <li>Care for belongings</li> <li>Set, know and work towards goals</li> <li>On task behaviour</li> </ul>	<ul style="list-style-type: none"> <li>Own your actions</li> <li>Games have rules</li> </ul>	<ul style="list-style-type: none"> <li>Show self-control</li> <li>Whole body listening</li> <li>Keep a tidy space</li> </ul>	<ul style="list-style-type: none"> <li>Walk between areas</li> <li>Respond promptly when required</li> <li>Use toilets - 'In, Do, Wash, Out'</li> </ul>
We are respectful	<ul style="list-style-type: none"> <li>Take turns</li> <li>Listen to others</li> <li>Value differences</li> <li>Use manners</li> <li>Care for our learning environments</li> </ul>	<ul style="list-style-type: none"> <li>Include others in games</li> <li>Speak in a friendly way</li> <li>Use manners</li> <li>Care for our school environments</li> </ul>	<ul style="list-style-type: none"> <li>Participate appropriately</li> <li>Be calm and patient</li> <li>Use manners</li> <li>Care for our environments</li> </ul>	<ul style="list-style-type: none"> <li>Greet others</li> <li>Use manners</li> <li>Respect the privacy of others</li> <li>Care for our environments</li> </ul>
We are safe	<ul style="list-style-type: none"> <li>Safe hands and feet</li> <li>Use equipment correctly</li> <li>Follow instructions</li> <li>Report any issues straight away</li> </ul>	<ul style="list-style-type: none"> <li>Safe hands and feet</li> <li>Stay in the correct area</li> <li>Wear a hat</li> <li>Use equipment correctly</li> <li>Report any issues straight away</li> </ul>	<ul style="list-style-type: none"> <li>Safe hands and feet</li> <li>Enter and leave calmly and carefully</li> <li>Sit when eating</li> <li>Report any issues straight away</li> </ul>	<ul style="list-style-type: none"> <li>Safe hands and feet</li> <li>Move safely</li> <li>Report any issues straight away</li> </ul>
We are faith filled	<ul style="list-style-type: none"> <li>Learn from mistakes</li> <li>Recognise the good in others</li> </ul>	<ul style="list-style-type: none"> <li>Encourage and include others</li> <li>Play fairly</li> </ul>	<ul style="list-style-type: none"> <li>Participate in prayer rituals</li> <li>Acknowledge our faith</li> </ul>	<ul style="list-style-type: none"> <li>Be calm and patient</li> <li>Consider others</li> </ul>



## Re-imagining the Catholic Christian Tradition at St Ann's School

St Ann's School has the privilege of bringing the Catholic Christian tradition to a community that is growing very quickly. With families coming from many different faith backgrounds, educating the community on the symbols and rituals has been a focus as a way of expressing the Catholic faith. Focus has also been placed on establishing Religious literacy especially around prayer, traditions and rituals that connect to the Religious Life of the School and Religion Curriculum.

### *St Ann's Cross*

The St Ann's Cross has been embedded in all areas of our school life as the symbol of our faith. These crosses have been handmade by a local craftswoman from camphor laurel, a tree commonly associated with St Mary of the Cross MacKillop. This connection to the woman who was fundamental in providing education for all children resonates with our mission at Redbank Plains. We are continuing her legacy with our diverse community as we build a community of faith, hope, love and courage.

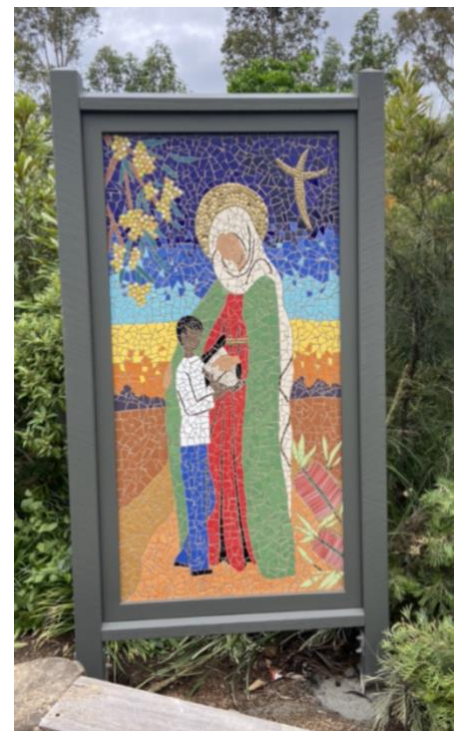
The St Ann's Cross features in every room in the school as well as our prayer spaces. A small hand-sized version of the cross is given to each staff member as part of our new staff formation and is a symbol of welcome to the community. This also connects staff to the school as part of the special journey we are on in this place and time. The students and families have come to understand the significance of the St Ann's Cross to our community and demonstrate respect and reverence for this important symbol of our faith.



### *Images of St Ann*



St Ann's is often shown in pictures wearing traditional clothing and reading a book with a small girl, Mary. She is also seen in the colours red and green. At St Ann's School we have been challenged to re-imagine who St Ann was and what she might look like. Our contemporary images of St Ann maintain some of the traditional symbolism while reflecting the context of our school community. Environmental features, multicultural elements and modern clothing allows the viewer to connect on a personal level with the image.



## St Ann's School Prayer

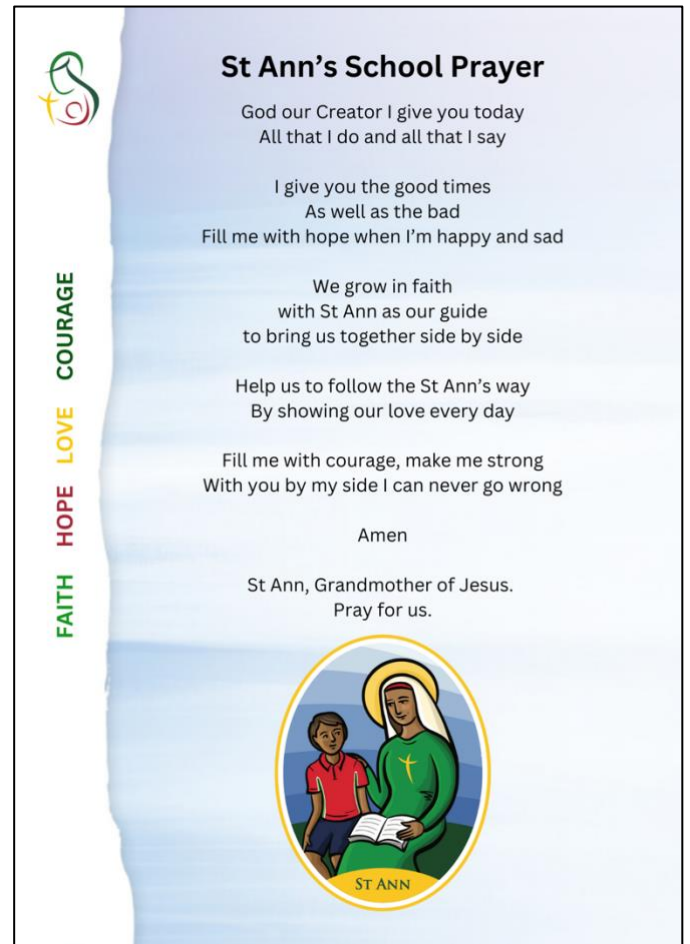
An important ritual at the begin of every day is praying the St Ann's School prayer as a whole school. While we have always had a simple school prayer, in 2022 a committee of staff met to realign the prayer to reflect the school's vision, mission and values. This prayer was officially launched in 2023 with Archbishop Mark Coleridge presenting it to our school community at St Stephen's Cathedral. This prayer is said with accompanying actions to ensure engagement and connection with the words.

## House Teams

In our foundation years, St Ann's School has 2 house teams, MacKillop and Carroll. These names were selected to remember and honour those who have been pivotal in establishing education in the Redbank Plains area. Inspired by their hard work and dedication, we are continuing their legacy many decades later.

**MacKillop (orange)**

**Carroll (purple)**



**St Ann's School Prayer**

God our Creator I give you today  
All that I do and all that I say

I give you the good times  
As well as the bad  
Fill me with hope when I'm happy and sad

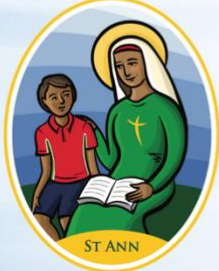
We grow in faith  
with St Ann as our guide  
to bring us together side by side

Help us to follow the St Ann's way  
By showing our love every day

Fill me with courage, make me strong  
With you by my side I can never go wrong

Amen

St Ann, Grandmother of Jesus.  
Pray for us.



ST ANN

FAITH HOPE LOVE COURAGE



**OUR STUDENTS & COMMUNITY**

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

**Religious & Cultural Demographics:**

St Ann's School is a multicultural community that is religiously diverse. With 43.7% identifying as Catholic, our families have a variety of faith backgrounds including other Christian faiths, Sikhism, Hinduism, just to name a few. Families support the Catholic vision, mission and values of St Ann's and see value in the Religious Life of the school.

Religion
Catholic
No Religion
Other Christian
Anglican
Pentecostal
Hinduism
Sikhism
Not Stated
Latter Day Saints
Uniting Church
Churches of Christ
Buddhism
Eastern Orthodox
Australian Aboriginal Traditional Religions
Other Protestant
Lutheran
Jehovah's Witnesses
Oriental Orthodox
Salvation Army
Chinese Religions
Islam
Presbyterian and Reformed

**Student Catholic Percentage**

Student Religious Profile - By Year Level - 2023

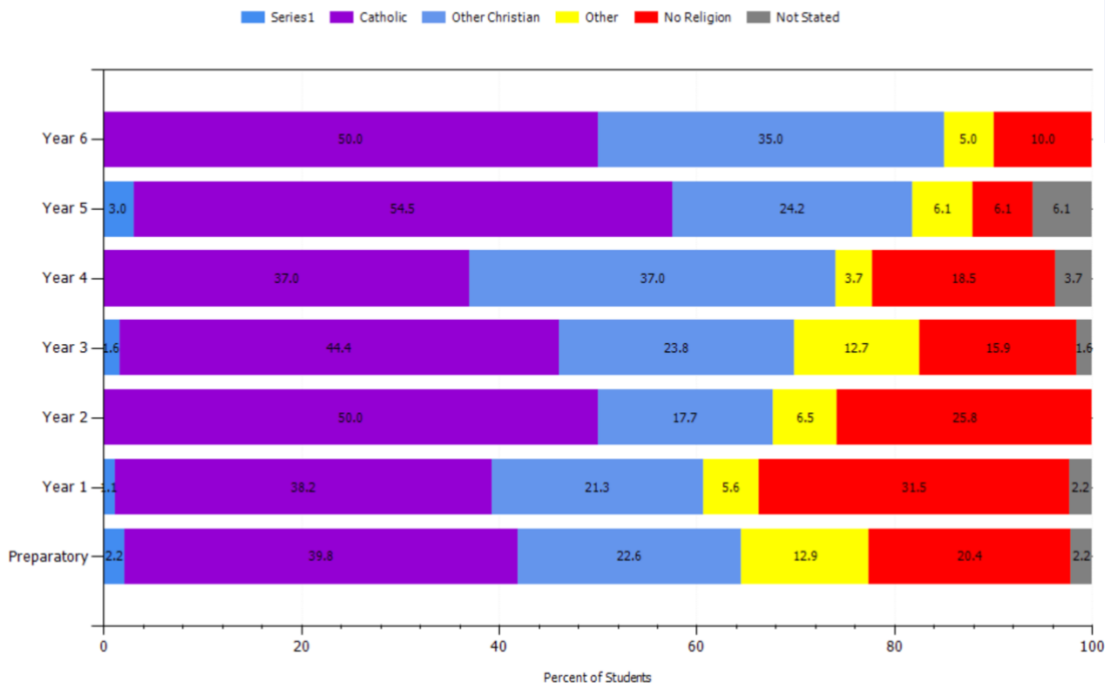
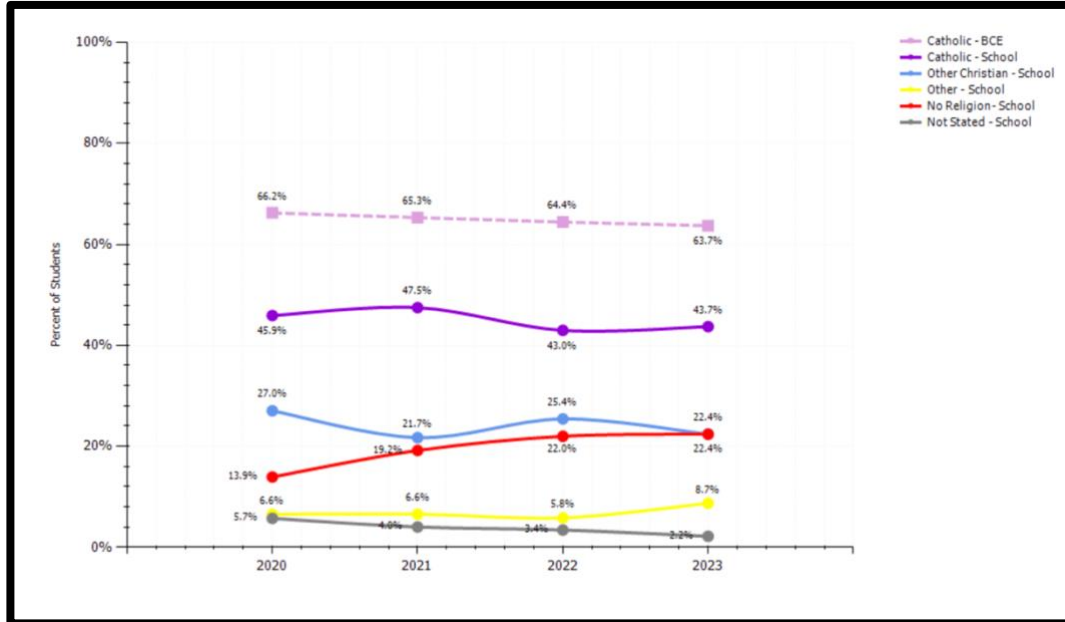




Figure 1: Religious Profile (Power BI, SPIRE)

- Students Catholic in 2020 was 45.9%. In 2023 it is 43.7% compared to BCE 63.7%



St Ann's School has strived to introduce and build the communities understanding of Catholic Identity by:

- Ensuring the school community is one of welcome and presence for students, staff and their families.
- Actively inviting families to participate in liturgical celebrations at both class level and whole school.
- Inviting students to actively participate in engaging, meaningful and age-appropriate prayer liturgies and celebrations.
- Establishing an understanding of sacredness with prayer symbols throughout the school's prayer spaces.
- Ensuring Religion Curriculum planning provides the background knowledge for students and unpacks concepts to develop and strengthen Religious Literacy.

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 and in the school magazine, every effort is made at St Ann's School to ensure that all who seek to share and celebrate our Catholic Christian heritage (parent, 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 Ann's School, 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.

## OUR VISION FOR RELIGIOUS EDUCATION

St Ann'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.

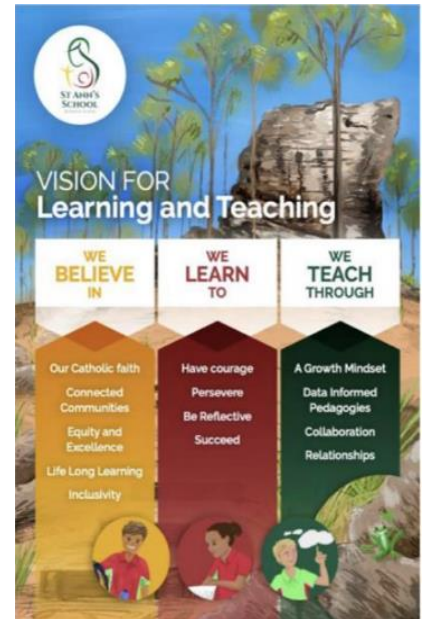
Religious Education at St Ann's School seeks to develop the religious literacy of students in light of the Catholic Christian tradition, so that they might participate critically and authentically in contemporary culture.

In this 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.

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](#).

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St Ann's School Religion Scope and Sequence: Year 3, 2023

**Year 3 Achievement Standard**

By the end of Year 3, students express their ideas about God's relationship with people as individuals and communities. They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in texts including key stories from the Torah; images of God used by the human authors of Old Testament scriptures; and prayers attributed to the saints. They express their ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events about order and harmony in God's creation. Students communicate ideas about the life and teaching of Jesus. They locate and use information about the cultural contexts in which the Gospels were written and the text types used by the human authors of New Testament to communicate their ideas including the Christian belief that Jesus is the Messiah.

Students recognise how the Scriptures provide a foundation for living a moral life. They identify respect for basic human rights and acknowledgement of responsibilities, in particular for the poor and disadvantaged. Students demonstrate an understanding of the significance of the Sacraments of Initiation (Baptism, Confirmation, Eucharist) welcome and strengthen members of the Church community. They describe significant people, events and features of a parish and diocese, past and present including the collaboration of clergy, religious and laity. They identify prayers of thanksgiving and prayers of praise including Glory to the Father (Glory Be) and demonstrate understanding of the significance of these forms of prayer for Christians. They participate respectfully in a variety of prayer experiences including prayers of thanksgiving, praise and the Glory Be and meditative prayer practices with mindful listening and guided meditation.

Inquiry Question / Focus	Learning Cycle	Deep Learning	Surface Learning	Content Descriptions	Core Text	Complementary Text	Explicit Prayer	Religious Life of the School
How can we live peacefully with others?	Term 1 4 weeks	Recognise how the scriptures provide a foundation for living a moral life.	Identify respect for basic human rights as a foundation for living a moral life.	<p><b>CLM6</b> <b>RELIGIOUS KNOWLEDGE &amp; DEEP UNDERSTANDING</b> The Scriptures provide a foundation for moral living, specifically the Decalogue, Beatitudes and the Fruits of the Spirit. The Decalogue (Ten Commandments) is a guide for making moral decisions. Jesus' teaching in the Beatitudes provides a basis for Christian morality. It does not abolish the Decalogue but fulfils it, making clearer what is required of one who loves God. The Fruits of the Spirit enable Christians to live a moral life.</p> <p><b>SKILLS</b></p> <ul style="list-style-type: none"> <li>Identify the audience and purpose of the Beatitudes (Matthew 5:3-11; Luke 6:20-26)</li> <li>Identify the connection between the Decalogue (Ten Commandments) and Jesus' teaching in the Beatitudes</li> <li>Draw connections between scriptural foundations for moral living, specifically the Decalogue, Beatitudes and the Fruits of the Spirit, and personal experience.</li> </ul>	The Beatitudes Matthew 5:3-11 Luke 6:20-26	The Ten Commandments Exodus 20:1-17 Deuteronomy 5:3-22 God's agreement with Moses and the promise of the commandments - Exodus 19:8-9; Exodus 20:1-17; Romans 13:8-10; The Fruits of the Spirit - Galatians 5:22-23	Establishing class prayer practices Introduce St Ann's School Prayer	First Day of School Prayer
What do we know about God, Jesus & Prayer?	Term 2 2 weeks	Express ideas about God's relationship with people as individuals and communities.	Participate respectfully in a variety of prayer experiences, including prayers of thanksgiving and praise and the Glory Be and meditative prayer practices with mindful listening and guided meditation.	<p><b>CU3B</b> <b>RELIGIOUS KNOWLEDGE &amp; DEEP UNDERSTANDING</b> Meditative prayer uses silence and stillness to assist believers to listen and talk to God. There is a range of practices including guided meditation and mindful breathing that help believers prepare the body and the mind for meditative prayer and engage in the 'work of meditation'.</p> <p><b>SKILLS</b></p> <ul style="list-style-type: none"> <li>Participate respectfully in meditative prayer</li> <li>Identify and use practices that assist to prepare for and engage in meditative prayer.</li> </ul>		St Ann's School Prayer Ash Wednesday Prayer Ceremony	Meditative prayer practices, including guided meditation and mindful listening Project Compassion	Start of the Year Prayer Presentation of Covenants Ash Wednesday Project Compassion
Who do you say Jesus is?	Term 3 4 weeks	Communicate ideas about the life and teachings of Jesus Messiah.	Identify and use information about the Christian belief that Jesus is the Messiah.	<p><b>BE1B</b> <b>RELIGIOUS KNOWLEDGE &amp; DEEP UNDERSTANDING</b> Christians believe that Jesus is the Messiah and this is revealed through his presence and in his words, deeds and encounters with others.</p> <p><b>SKILLS</b></p> <ul style="list-style-type: none"> <li>Identify some scriptural texts in which Jesus is called 'Messiah', including the birth of Jesus the Messiah (Matthew 1:17-2:12)</li> <li>Communicate an understanding of the term 'Messiah' from Scripture.</li> </ul> <p><b>STN7</b> <b>RELIGIOUS KNOWLEDGE &amp; DEEP UNDERSTANDING</b> A knowledge of the cultural contexts of the Gospels assists the reader to better understand the life and teaching of Jesus. (STN7)</p>	Promises of the Messiah Isaiah 9:1-7; Isaiah 11:1; Isaiah 60:1-2; Isaiah 35:4-6 The birth of Jesus the Messiah - Matthew 1:17-2:12 The purpose of Jesus' Mission Mark 1:1-15; Matthew 22:41-46; Mark 12:13-17; Jesus before the High Priest; Matthew 26:57-68; Luke 22:53-54 What should I do with Jesus who is called the Messiah? - Matthew 22:21-22	John's words about the Messiah - Matthew 12:15-16 Who do you say that I am? - Matthew 16:13-20 The Messiah is the son of David - Matthew 22:41-46; Mark 12:13-17; Jesus before the High Priest; Matthew 26:57-68; Luke 22:53-54 What should I do with Jesus who is called the Messiah? - Matthew 22:21-22	Listen Reflections Holy Week Reflections	Lent Project Compassion Holy Week

## CONTEMPORARY CONTEXTS FOR RELIGIOUS EDUCATION

At St Ann's School 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 Ann's School 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 Ann's School, 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.



ST ANN'S SCHOOL REDBANK PLAINS

RELIGION CURRICULUM SCOPE & SEQUENCE SUMMARY 2023

	TERM 1	TERM 2	TERM 3	TERM 4
<b>PREP</b>	Students explore our school theme 'Hearts of Courage' and each class will develop a class covenant. Prayer is an important part of the Religious Life of the school and in Prep the students are learning ways to pray at school. Students will also explore ways they can show 'The Golden Rule' ('Love one another as I have loved you.') as taught by Jesus.  Students listen and respond to stories about Jesus' death and resurrection.	Students recognise Jesus' teaching about love, compassion and forgiveness that challenged people about the way they were living.  Students identify connections between some New Testament stories and their personal experience including The Good Samaritan (Luke 10: 25-37 ), the Greatest Commandment (Matthew 22:36-39; Mark 12:28-31) and The Ten Lepers (Luke 17:11-18).  Students respectfully participate in a variety of prayer experiences.	Students will be making comparisons between their life and what it was like in Jesus' time. Students will listen and view stories of and about Jesus' Jewish life in the Gospels and other texts. They will learn about St Ann, Jesus' Grandmother.  Students will share 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 will listen and respond to some Old Testament stories.	Students learn about the Catholic church and how believers celebrate within the church.  Students listen and respond to Old Testament stories. They will share feelings and thoughts about the events, characters and messages in some familiar Old Testament stories. Students will learn about the birth of Jesus.
<b>YEAR 1</b>	Students explore who God and Jesus are and the importance of prayer in the lives of believers.  Students recognise the significance of Prayer in Jesus' life and participate with respect in a variety of personal and communal prayer.  Students make connections to their personal experience when explaining ways of living in accordance with God's plan for creation. They will explore the question: 'How do we work together at St Ann's to be a safe and loving Community?'	Students identify the nature of Jesus' mission and ministry.  Students identify some similarities and differences between Gospel accounts of significant events, places and characters in the life of Jesus.  Students identify words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action.	Students make connections to their personal experience when explaining ways of living in accordance with God's plan for creation.  Students explain how to respect the dignity and natural rights of all people, to care for all creation by responsibly using God's gift of freedom to make choices.  Students describe some aspects of Jewish daily life at the time of Jesus and they describe God's presence and action in the lives of individuals and communities.	Students recognise ways in which believers past and present honour Mary, the Mother of Jesus including praying the Hail Mary.  Students participate with respect in a variety of personal and communal prayer experiences including Grace and the Hail Mary and meditative prayer practices especially closing eyes and praying with beads and music.  Students explain how people can responsibly use God's gift of freedom to make choices to show respect for the dignity and natural rights of all people.
<b>YEAR 2</b>	Students recognise ways in which believers nurture their relationship with God, with others and with all of creation. Students suggest ways to pursue peace and justice out of respect for human life and creation and recognise the sacredness of God and all creation, including human life.  Students make connections between Jesus' teachings and actions and the way members of the Church community live today.  Students make connections between Jesus' healing ministry and the Church community's celebration of the Sacrament of Penance.	Students identify aspects of God's nature as revealed in the Bible and discuss ideas about God's relationship with the Jewish people as described in some Old Testament stories.  Students analyse the teachings and actions of Jesus depicted in New Testament texts that reveal aspects of God's nature.  Students recognise choices that harm an individual and their loving relationships with God, others, and all creation. They recognise ways in which believers nurture their relationship with God, with others and with all of creation.	Students recognise ways in which believers nurture their relationship with God, with others and with all of creation. Students recognise that prayer and the wisdom of the saints help the believer to nurture their relationship with God, others, and all creation.  Students make connections between Jesus' teachings and actions and the way members of the Church community live today. They pose questions about the life and times of Jesus and use sources provided to answer these questions.	Students recognise the sacredness of God and all creation including human life. They identify ways in which humans respond to the call to be co-creators and stewards of God's creation.  Students recognise ways in which believers nurture their relationship with God, with others and with all of creation.  Students participate with respect in a variety of personal and communal prayer experiences especially prayers for forgiveness including acts of contrition and Penitential Act.
<b>YEAR 3</b>	Students recognise how the scriptures provide a foundation for living a moral life.  Students express ideas about God's relationship with people as individuals and communities.  Students communicate ideas about the life and teachings of Jesus and locate and use New Testament texts.	Students identify an acknowledgement of responsibility, in particular for the poor and disadvantaged, as a foundation for living a moral life.  Students demonstrate an understanding of the significance of the Sacraments of Initiation (Baptism, Confirmation, Eucharist) welcome and strengthen the members of the Church community.  Students express ideas about God's relationship with people as individuals and communities.	Students express ideas about God's relationship with people as individuals and communities. They understand that Jewish people have a special relationship with God. This relationship is revealed through the stories, people and events recorded in the Torah, or written law.  Students communicate ideas about the life and teachings of Jesus and investigate Old Testament scripture.	Students describe significant people, events and features of a parish or diocese, past and present, including the collaboration of clergy, religious and laity.  Students express ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in texts including prayers attributed to the Saints.

Reviewed 30 October 2023

	SCHOOL	SCHOOL	SCHOOL	SCHOOL
<b>YEAR 4</b>	Students explain how free choices result in actions that affect the individual and their community and what the Ten Commandments tell believers about living a moral life.  Students explain how freedom to choose impact relationships with God and others and how to heal these relationships.  Students demonstrate an understanding of the significance of various prayer forms for Christian communities and what can be learnt about prayer from the psalms.	Students recognise the Holy Trinity, God as the Father, The Son and the Holy Spirit, in scripture and artwork.  Students use meditation and mandalas in Christian prayer and investigate how to interpret stories from the Old Testament.  Students connect ideas from different texts and experiences of the Jewish community in first century Palestine including the Decalogue and the wisdom of St Paul.	Students demonstrate an understanding about how the Sacrament of Penance and Anointing of the Sick continues Jesus' mission and ministry in the life of the community.  Students explain how free choices result in actions that affect the individual and their community.  Students connect ideas from different texts and experiences of the early Church communities in Australia (c. 1788 CE – c. 1850 CE) and contemporary Christian communities.	Students discuss and create different types of prayer, including Prayers of Blessing, Petition, Intercession and Litanies.  Students discuss community at St Ann's School and how we can relate it to the community in the time of Jesus.
<b>YEAR 5</b>	Students describe some key considerations in the formation of conscience for Christians.  Students explore some features of Gospel texts that provide evidence of how the writers have shaped their Gospels for a particular community in a particular time and place.  Students communicate an understanding of how the faith of people strengthens the faith of the community of believers.	Students explain the action of the Holy Spirit in the lives of believers.  Students examine Mary's role as mother of Jesus and mother of the Church. They participate respectfully in meditative prayer practices experiences including praying with Rosary Beads.  Students describe the significance of personal and communal prayer and worship. They describe the significance of the Eucharist, Psalms and Sabbath rituals and prayers for the lives of believers.	Students describe the significance of the wisdom writings of the Saints, including St Mary of the Cross for communities of believers.  Students locate and record information about how pioneering Catholics in Australia (c. 1850 CE – c. 1900 CE) contributed to the preservation of faith and the shaping of contemporary communities including Indigenous communities.  Students analyse the words, symbols and actions of the Catholic Rite of Confirmation.	Students use features of Gospel texts to show how the Gospel writers shaped their Gospels.  Students examine Mary's role as mother of Jesus and mother of the Church.  Students analyse the elements and features of some Marian prayers (including the Hail Mary, the Rosary and the Litany of the Mary of Nazareth) to describe the role of Marian prayer in the lives of believers past and present.
<b>YEAR 6</b>	Students examine the Spiritual and Corporal works of mercy which are foundational to the Church's teaching about concern for the common good.  Students investigate the messages of Old Testament prophets and how their message of faith was influenced by their time and place.  Students reflect on who might be prophets in the world today and how, as leaders, they can be a voice of challenge to the school community.	Students explore different titles and images of Jesus and will explain how scriptural texts describe Jesus' relationship with God and humanity. They will select and use evidence from the Bible.  Students explore and explain how the Holy Spirit played an inspirational role in the formation of the New Testament. Students will investigate the Church's liturgical year and the celebration of Eucharist.	Students will explain the wisdom of Australia Catholic Christians and analyse how these people have helped believers understand the Holy Spirit.  Students will explore Judaism and look at the commemoration of High Holy Days by Jewish believers.  Students identify and describe the many ways in which faith is lived in the lives of believers past and present. They will analyse the key messages and contexts of some Old Testament Prophets.	Students will identify and describe the wisdom of Australia Catholic Christians and analyse how these people have helped believers understand the Holy Spirit.  Students explore the belief in a virtue freely gifted by God and analyse a variety of texts from the New Testament.

## Our Ecclesial Context

At St Ann's School, 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, a variety of experiences are incorporated to enable our school to promote knowledge, deep understanding and skills about the Catholic and broader Christian tradition within the broader evangelising mission of the Church. Such experiences include:

- Whole school liturgies (observant of the liturgical year)
- Class prayer celebrations/ liturgies/ Mass
- Connected staff and student formation plan
- Increasing iconography within the school
- Invitations for families to participate in prayer celebrations/ liturgies/ Mass
- Developing connection between the parish and school
- Alignment of St Ann's mascot, Stann, to our local First Nations People



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

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

- Inviting the school community to attend class prayer celebrations/ Mass liturgies
- Attend our special school celebrations for Mothers' Day, Fathers Day and Grandparents Day
- Open classrooms: Mother's Day, Father's Day and Grandparents Day
- Prayer and liturgical experiences: Ash



Wednesday, Holy Week, Easter, St Ann's Feast Day, Beginning of the Year Prayer Liturgy, End of Year Liturgy

- Celebrate Parish events: Multicultural Mass, Community Welcome Day
- Classroom sacred spaces: sacred tables and symbols, classroom prayer rituals
- Weekly staff prayer roster
- School fundraisers: CARITAS Project Compassion, SVDP Winner Appeal & Christmas Hampers, Catholic Mission Socktober, Archbishop's Annual Appeal
- Informing parents of the Religious Education program during the enrolment process: Prep Orientation day, Parent Information Nights at the beginning of each year, Weekly Classroom Blogs and APRE's fortnightly newsletter updates, school prayer visible in learning areas
- During 'Wellbeing Week', the APRE and School Chaplain guides Christian Meditation to highlight spiritual wellbeing.



### Sacramental Program

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

These programs are communicated to families in the school newsletter, email and school portal.



### Our Educational Context

St Ann'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 Ann's School, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity. Examples include:

- Ongoing professional development for staff focusing on developing a rigorous approach to Religion Curriculum planning, teaching, assessment and reporting of Religion.
- St Ann's School Annual Goals focusing on building a strong Catholic Identity.
- Exploring and implementing innovative and creative pedagogies to improve the teaching and learning of religion curriculum.
- The Catholic perspective is combined into learning where appropriate.
- Formal planning meetings occur with the classroom teachers and APRE each term.
- Provision for professional learning for all staff is maintained.
- Articulation of the religious life of St Ann's School within whole school and unit planning.
- Quality assessment and reporting processes are adhered to.
- Communication with the wider community about Religious Education program is shared.
- Intra-school and inter-school moderation of Religion assessment.



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



FAITH, HOPE, LOVE, COURAGE



Reviewed October 2023

## Our Digital Context

At St Ann's School we seek to engage students in the critical, creative, and responsible use of digital tools which is an important component of digital learning. We recognise that students enter our classrooms with confidence and creativity in using digital technologies, and this impacts on the types of learning experiences that can be successfully implemented. Therefore, St Ann's School supports students and their families in connecting the school and wider community in a global context. This is evidenced by:

- The use of iPads from Prep to Year 6. Year 3 upwards having 1-1 access to devices.
- Online resources: BibleGateway commentary, FreeBibleImages.com, Sketches School, use of Microsoft suite (OneNote, Sway, Forms, PowerPoint)
- Use of technological resources (reference, online primary sources, applications)
- Music: One License, School Portal music access, Religious Education Sway channel
- ICLT use policy
- Engagement with digital skills during learning where appropriate
- BCE Resources: Light A Candle site, Ways to Pray Calendar
- Parent Portal: Class blogs, sharing of student work in RE
- Data projectors and Apple TV available in every room within the school.



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

## Our Beliefs about learners and learning in the Religion Classroom

Foundational to the shared work of teachers at St Ann's School 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.

At a class and individual student level, at St Ann's School, 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, Guidance Counsellor, in order to make adjustments and develop appropriate learning and teaching strategies to enable success.

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

### **Collaborative Planning**

Teaching staff at St Ann's School are required to plan collaboratively in year level teams with the APRE. This planning takes place during scheduled planning sessions 2 times per term. The planning and development of short-cycles of planning in Religious Education therefore takes the following format(s).

Refer to Staff Handbook for more information.

The planning process assists teachers in implementing a curriculum that ensures mandatory requirements are met and continuity and comprehensive coverage throughout the school occurs across P-6.

Evidence shown by:

- Teachers engage in planning with APRE to review and plan the Religion Curriculum.
- St Ann's School Religious Education planning document used from Prep to Year 6 to ensure consistency and continuity. These are structured on the BCE model of pedagogy also available for planning in Religious Education.
- Each learning cycle of work is an ongoing document and teachers are encouraged to continue to make adjustments and add additional resources.
- St Ann's School Religious Education learning cycles and planners are renewed with year level staff and the APRE to ensure mandatory requirements in planning for teaching, learning, assessment and reporting of the Religion curriculum are regularly audited and monitored.
- Evaluation and reflection of learning cycles occur regularly.
- All RE planning documents are required to be accessible on the Staff Portal SharePoint located in the Learning and Teaching folder via a OneNote link.
- Resources are updated and sourced to support classroom learning of Religious Education.



- The Support Teacher – Inclusive Education attends classrooms to offer additional suggestions for students with special needs and collection of NCCD data.

### Planning for Individual Success

St Ann's School plans for the interests, religious backgrounds and learning needs of individual students. Teachers interpret the curriculum flexibly to meet the needs of students and strive to personalise learning as evidenced in learning cycles by:

- Adjustments made for so they are able to engage in Religious Education.
- Providing alternatives through which students can demonstrate their learning.
- Providing students with additional time and support if required.

<b>Summary of Task</b>
<b>Assessment</b> Students draw pictures depicting what life was like in the time of Jesus and pictures of life in our time. They describe some aspects of Jewish daily life at the time of Jesus.
Conduct an interview (by referring to the completed worksheet) and have students describe some aspects of Jewish daily life. Highlighted questions to establish students who are achieving above the expected year level. <ul style="list-style-type: none"> <li>What was the clothes/ food/ houses/ transport like in Jesus' time?</li> <li>How are they the same/ what is different today?</li> <li>Deep Learning: Ask why questions to encourage students to elaborate and provide more detail.</li> </ul>
<b>Achievement Standard: Year 1 Religious Education</b>
By the end of Year 1, students make connections to their personal experience when explaining ways of living in accordance with God's plan for creation. They identify how people live safely and happily in community and in loving relationship with God. They explain how to respect the dignity and natural rights of all people, to care for all creation by responsibly using God's gift of freedom to make choices. Students relate stories from some Old Testament texts that describe God's presence and action in the lives of individuals and communities. They identify words, actions and symbols used in the Sacraments of Baptism and Eucharist to communicate God's presence and action.
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 recognise some ways in which believers past and present honour Mary, Mother of Jesus, including praying the Hail Mary. Students recognise the significance of prayer in Jesus' life and in the lives of believers and participate with respect in a variety of personal and communal prayer experiences including Grace and the Hail Mary and meditative prayer practices especially closing eyes, praying with beads and music.

Year 1 Assessment Rubric


A	B	C	D	E
<b>Religion Knowledge/ Understanding &amp; Skills &amp; Processing</b>				
Considered & purposeful description of some aspects of Jewish daily life at the time of Jesus.	Effective description of some aspects of Jewish daily life at the time of Jesus.	Sound description of some aspects of Jewish daily life at the time of Jesus.	Guided description of some aspects of Jewish daily life at the time of Jesus.	Directed description of some aspects of Jewish daily life at the time of Jesus.

Standard Elaboration Definitions:

<b>Considered</b> Thought about deliberately with a purpose. <b>Purposeful</b> – intention focused and clearly linked to the goals of the task.	<b>Effective</b> – meeting the assigned purpose in a considered and or efficient manner to produce a desired or intended result	<b>Partial</b> – Attempted; incomplete evidence provided. <b>Guided</b> – visual or verbal prompts support independent action	<b>Fragmented</b> – disjointed, incomplete, isolated. <b>Directed</b> – following the instructions of the facilitator. <b>Expression</b> – to show, reveal, represent or put into words
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Dimension	Description
<b>understanding</b>	the concepts underpinning and connecting knowledge in a learning area, related to a student's ability to appropriately select and apply knowledge to solve problems in that learning area
<b>skills</b>	the specific techniques, strategies and processes in a learning area


Term	Description
identification; identify	establish or indicate who or what someone or something is
description; descriptive; describe	give an account of characteristics or features




William

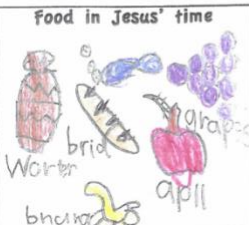

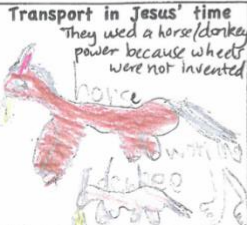
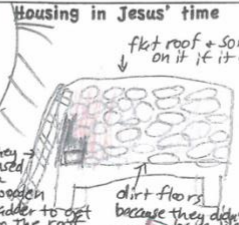




Jesus Life and Mine

What is the same and what is different?



Term 3



<p><b>Food in Jesus' time</b></p>  <p>bread, water, grapes, apple, banana</p>	<p><b>Clothes in Jesus' time</b></p>  <p>tunic, belt, sandals, mint</p>	<p><b>Transport in Jesus' time</b></p> <p>They used a horse/donkey power because wheels were not invented</p>  <p>donkey, horse, cart</p>	<p><b>Housing in Jesus' time</b></p> <p>They put the animals inside the house at night to stay in Jesus' time</p>  <p>flat roof + sometimes slept on it if it was too hot dirt floor because they didn't have tiles They used a wooden ladder to get to the roof</p>
<p><b>Food I eat</b></p>  <p>bread, banana, apple, grapes</p>	<p><b>Clothes I wear</b></p>  <p>t-shirt, shorts, sandals</p>	<p><b>Transport I use</b></p>  <p>car, bus, horse</p>	<p><b>Home I live in</b></p>  <p>pointy roofs, glass windows, lots of rooms, carpet + tiles on the floor</p>

In Jesus' time, shops and machine weren't invented to make sweet food like lollies, food like Mac Donald's + pizza.

We don't put all our animals in our homes just our pets.

## Communication to Parents/Wider Community

Parent communication is an integral part of fostering positive relationships with students and families. Effective communication is necessary to enhance the partnership between children, home and school. At St Ann's School, every effort is made to ensure parents are informed and engaged in the religious education of students. We work in partnership with parents to ensure that every child is given the ability to explore their capabilities and potential. Our foundations between parents and school have commenced to enable excellence in all areas to occur. Parents/ carers, Grandparents and extended family are invited and encouraged to engage meaningfully in the life of the school for the betterment of all students and the community.

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

Other communication involves:

- All school events communicated to families through fortnightly newsletter, school portal and calendar and emailed to parents/ carers allowing for significant time to plan and prepare for the events.
- End of Semester reports sent to families with the option for a parent-teacher interview to take place.
- Portfolio of student work samples provided for families every semester on upon request.
- Religious Education Program and overview of the scope and sequence available for the wider community via the School website.
- Religious Education Program communicated with families through the school newsletter.
- Dedicated section of the school newsletter for reporting on Religious Education at St Ann's School.
- Term Overviews sent to families and updates of teaching and learning in class blogs.
- Significant events and learning opportunities shared with the school community via newsletter, Facebook and Instagram.
- Parent/ carers committees: St Ann's School Board, Reconciliation Action Plan Committee

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

St Ann's School has undertaken to be a part of the Delivering Excellence in Learning Teaching pillar of Brisbane Catholic Education and currently is beginning to roll out this initiative in Religious Education and other curriculum areas. The RE Planning Template used by the school incorporates key elements of these initiatives.

St Ann's School incorporates the Explicit Improvement Agenda into planning for Religious Education. While at St Ann's, the Explicit Improvement Agenda is focused on increased literacy and numeracy achievement, its impact is evident in:

- A growth mindset in Religious Education.
- A common language across all learning areas.
- The expectation of Learning Intentions and Success Criteria to be articulated.
- Use of effective feedback during and after task completion.
- Clear and related learning wall.

## Our Curriculum Structure and Organisation For Religious Education

### A Catholic View of Learning

At St Ann's School, 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 Ann's School, it is characterised by inclusion, holistic and relational learning, and action in community. At St Ann's School this is evidenced by:

- Our vision for learning articulating that children are created in God's image.
- Our outreach to the marginalised in and beyond our community.
- Making Jesus present through sharing the Gospels and staff witness.
- Positive, professional and faith filled teachers of Religion.
- 

### 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 enterprise. Opportunities to internalise this knowledge are evident during:

- Prayer opportunities and spaces within the school and classrooms.
- Scope and Sequence plans indicating planning for prayer and reflection.
- Core prayers being explicitly taught.
- Reflection through liturgies from the Religious Life of the School is provided.
- Weekly staff prayer opportunities.



### 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 of cosmology is evident at St Ann's School through:

- A strong calling to stewardship by respecting creation and our First nations People.
- Social Justice Group and action/ justice programs that support those in need.
- Responsible use of resources by teachers and students.
- Through PB4L a strong focus on right relationship content at the beginning of each year in all classes.

### 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 Ann's School 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 Ann's School, such an approach is supported by:

- Supporting staff attendance in the REAP program.
- Providing formation throughout the year during professional development days and staff meetings.
- Inviting prayer and participation from members at staff meetings.
- Visible signs of faith through out the school.

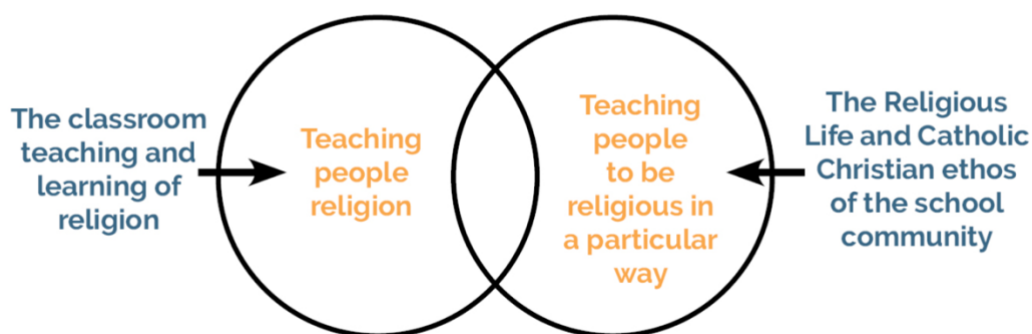
Further information about a **Catholic View about Learning and Teaching** can be found [here](#).



## Our Model for Religious Education

At St Ann's School, 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.



This 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.

Some evidence includes:

- Planning for the religious diversity in our classrooms using data from eMinerva and the BI Tool.
- Explicit teaching from Year Level Descriptions and Achievement Standards outlined in the BCE Religious Education Curriculum.
- Planning for the Religious Life of the School activities within and as a result of learning.
- Acknowledgement of Country/ Welcome to Country at all prayer and religious events.
- Prominence of classroom sacred spaces.

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.

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

The classroom learning and teaching of religion in the Archdiocese of Brisbane has been characterised by a reconceptualist approach. This operates from an educational framework rather than from a catechetical or 'shared Christian praxis' framework. This means that at St Ann's School, 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 Ann's School, 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

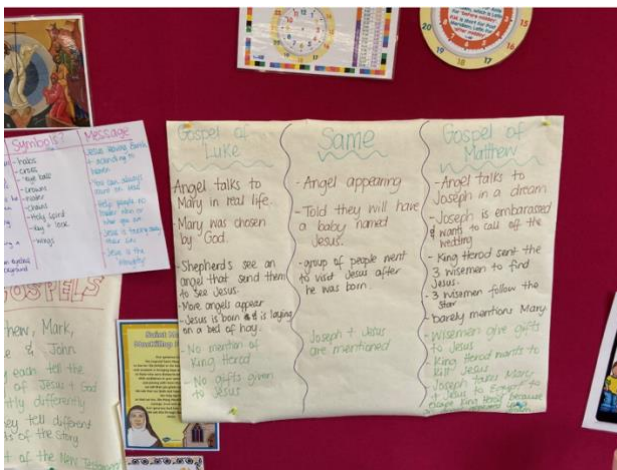
A reconceptualist classroom is not simply a place for transferring facts and knowledge. At this school, a reconceptualist approach to teaching religion entails "exploring the meaning of one's own religious life in relation to both those who share that life and those who do not" (Scott, 1984, p.334). 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

Excellent learning and teaching (ELT) is a core goal of Brisbane Catholic Education Office. By using the BCE Model of Pedagogy and the Religious Education planning document, our school implements the 5 powerful pedagogies of:

1. Focusing on learners' data and experiences
2. Establishing clear learning intentions and success criteria for all students
3. Activation of multiple ways of knowing and expression of learning
4. Feedback that is effective
5. Evaluating learning with learners as activators of their own learning and resources for others.

The role of the teacher is to be a witness (to a lived Christian faith), a specialist (in the particularity of Catholic faith) and a moderator (of dialogue concerning the religions and life-philosophies of the persons in the classroom).



## 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. Examples of such questioning includes:

- *How is faith strengthened through the Eucharist for the community of believers?*
- *How is prayer significant to people of faith?*
- *How can the Psalms of the Old Testament be used today?*
- *Why is the Church important for believers?*
- *What does the Bible tell us about Jesus?*

Tuning In (Exploring, Familiarising)	Finding Out (Investigating)	Sorting Out (Applying)	Communicating (Creating)	Evaluation & Reflection
<ul style="list-style-type: none"> <li>• What is the topic?</li> <li>• Why should we study this topic?</li> <li>• Frame manageable questions.</li> <li>• What do I already know about this topic? I think I know.</li> <li>• How is this relevant to me?</li> </ul>	<ul style="list-style-type: none"> <li>• Identify possible sources of information.</li> <li>• Identify skills necessary for the investigation.</li> <li>• How did it happen?</li> <li>• Who was there and what were the facts?</li> </ul>	<ul style="list-style-type: none"> <li>• What do we want to find out?</li> <li>• How can we do this best?</li> <li>• How will we gather the information?</li> <li>• Does what I knew before still apply?</li> <li>• Does my first idea still make sense?</li> </ul>	<ul style="list-style-type: none"> <li>• Extend and challenge students' understandings.</li> <li>• Offer more information.</li> <li>• Is there something else I need to deepen my knowledge understandings?</li> <li>• What difference does this make to me?</li> </ul>	<ul style="list-style-type: none"> <li>• <u>So</u> what have I learnt?</li> <li>• If I know this, how can I connect it with my world?</li> </ul>

## Establishing clear learning intentions and success criteria

At St Ann's School, 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. Learning Intentions and Success Criteria are clearly evident in all Religion Curriculum planning documents and used during Religious Education lessons.

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 in the Religion Curriculum planning documents, 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 assessing learning of the unit in subsequent years.

### **Time Allocation and Effective Timetabling of Religious Education**

Teachers follow the mandated requirement of BCE that a minimum of 2.5 hours per week of Religious Education is provided. Liturgy, prayer, sacred time and other religious life of the school practices are not included in this provision. The effective timetabling of religion classes is given high priority within the life of the school. Each teacher of Religious Education is responsible for developing learning experiences to reflect the high priority Religious Education has within the life of St Ann's School.

### **Design Principles for Religious Education**

St Ann's School has developed the Religion Curriculum around the four design principles of the *Religion Curriculum P-12*. These are: embracing a *Catholic Christian Worldview*; modelling a *Seamless Curriculum*; setting a clear *Pedagogical Direction*; and strengthening *Alignment*.

### **Catholic Christian Worldview**

In alignment with the content of the *Religion Curriculum P-12, Religious Education at St Ann's School* 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.

### **Seamless Curriculum**

The *Religion Curriculum* at St Ann's School reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas.

### **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. At St Ann's School, the Religious Education planning document directly aligns these pedagogical directions.

Further, at St Ann's School, 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.

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 document used for RE.



## 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.

## High Quality Teaching in RE

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 Ann's School.

## 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 Ann's School, all teachers have Accreditation to Teach (AT) in a Catholic school and all teachers of Religion (AR) 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 (5 AT and 5 AR every year) to maintain accreditation to Teach and to Teach RE. The school provides Professional Development opportunities focusing on AT and AR each year. Teachers are expected to find other opportunities in their own time to complete the requirements.

## Professional Learning

Religious educators at St Ann's School engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. Examples of professional learning include:

- School based Professional Learning days/ sessions/ workshops
- Scripture Twilights specifically focusing on teaching concepts in Religion (assessment, pedagogy, scripture, etc)
- REAP Program
- BCE System lead Professional Learning

## Powerful Whole School Pedagogies

As stated previously, St Ann's School supports the BCEO goal of Excellence in Teaching and Learning (ELT). At this school we are engaged in:

- Focusing on learners' data and experiences
- Establishing clear learning intentions and success criteria for all students
- Activation of multiple ways of knowing and expression of learning
- Feedback that is effective
- Evaluating learning with learners as activators of their own learning and resources for others.
- Clear moderation processes used in Religious Education

Again, the Religious Education planning document 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.

## Effective Assessment

At St Ann's School, 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.

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

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

During the planning process, teachers engage in 'assessment led' design planning which focuses on closely aligning assessment to the achievement standard at the beginning of planning. Assessment is an essential tool to monitor and evaluate the effectiveness of the Religious Education program and student learning.

Assessment is seen as a tool:

- For learning,
- Of learning, and
- as learning.

At St Ann's School, 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 Ann's School are encouraged to use a range and balance of assessment **tools** allows 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.

Utilising a variety of assessment tools includes criteria for success, research projects, annotated work samples, assessment rubric, group discussion, portfolios, multimodal tasks, concept maps, role play.

Utilising a variety of reflective tools includes reflective questions and prompts, peer/ teacher feedback, two stars and a wish, traffic lights, learning logs.

## **Making Judgements**

Teachers at St Ann's School use such approaches as Criteria for Correction Matrices and Quality Annotations to make judgements and provide quality feedback to students. This can also be achieved through conferencing.

## **Moderation**

The moderation of assessment tasks occurs on a number of informal and formal levels at St Ann's School. Examples of this include:

- 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. The creation of a standards matrix or rubrics for correction also assists teachers to apply the same correction standards to student work.
- At a given year level teachers meet at the end of a unit with sample assessment tasks from their class and attempt to establish equity in marking through discussion and annotation.
- A formal intra-school moderation occurs in August where teachers bring to a staff meeting annotated samples of work "at standard" and "above standard".
- The school participates in inter-school moderation in Term 3 where staff share with other teachers at their year level annotated samples of work.

Alignment with standard elaborations, language is unpacked with teachers

## **Feedback to Students**

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

- Sharing with students the learning intention and 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.

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.

### **Consistency of Teacher Judgement**

Consistency of Teacher judgement occurs through a number of processes at St Ann'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 document which requires learning intentions, success criteria, line of sight with the Achievement Standard, commonality of standard in assessment tasks and the development of correction criteria and rubrics.

Each year St Ann's School engages in the ongoing process of Consistency of Teacher Judgment, a key strategy for implementing the Religion Curriculum P-12 and monitoring its effect on students' learning.

- Internal moderation is available with the APRE who assists in the design and implementation of assessment tasks.
- Assessment tasks moderated at CTJ to seek alignment with collaborative networks.
- Moderation occurs at each year level when teachers of Religious Education collaborate and moderate with the APRE regarding learning achievements for reporting.

### **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. The St Ann's School Staff Handbook (p 45) outlines general processes for assessment, reporting and evaluating.

Student achievement is recognised and celebrated within our school community in a variety of ways including at informal meetings; reporting to parents using the SRS reporting tool; one on one feedback to students; parent-teacher nights; awards presentation; celebrations of learning and publication of works in newsletter, class blogs and social media.

A school's Student Reporting Tool 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 document, Religious Education is taught and assessed with rigour and is flexible to enable each student to achieve and demonstrate what they have learned.

## **Reporting**

St Ann's School report four times a year to the community. In Term 1 and 3 Interim Behaviour Report (Based on the St Ann's Way and the Learning Behaviours) is provided to parents whereas in Term 2 and 4 a Full Academic Report is provided.

Parent-teacher interviews take place after each semester report with portfolios of student work samples presented and sent home each semester. Comments are not provided with reports however it is expected that there are no surprises for parents around report time. Teachers ensure regular contact with parents/caregivers around student learning is maintained.

## **Meaningful, Relevant Learning Experiences**

St Ann's School identifies and articulates quality resources to provide meaningful and relevant learning experiences for all students. Evidenced by:

- RE budget used to purchase resources that support quality learning and teaching.
- Teachers are encouraged, and suggestions made, for the acquisition of resources through the school RE budget.
- Priority given to professional development for teaching staff.
- Strategies utilised by teachers when utilising scripture, such as the Three Worlds of the Text.
- Explore Religious Education
- Through Oliver, the Religious Education resources are readily access by teachers.
- Use of electronic resources including BCE online resources/ Spire, BCE Resource Link, St Ann's School portal, BibleGateway
- Hands on resources to ensure students can conceptualise their understanding including; bible, scripture props, playdough/ clay.

## **Monitoring and Evaluation in RE**

Processes used at St Ann's School for monitoring and evaluating student achievement and development for the whole school, year level, class and individual planning are implemented in the same capacity as other learning areas.

### [Processes for Monitoring Student Achievement](#)

## Evaluating Student Achievement

At St Ann's School, planning and evaluating the effectiveness of assessment processes occurs when teachers meet to plan a new cycle of learning. A review is conducted, and adjustments are made to ensure:

- Teachers meeting to plan a new learning cycle 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 plan is used.
- A close alignment between achievement standard, success criteria and assessment, formative and summative
- Assessment tasks demonstrate students' depth of knowledge, understanding and skills.
- The Leadership Team 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 Leadership Team 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 and professional learning on assessment. (See attached example outline of a twilight on reporting and feedback)

## Processes for Monitoring Planning

As our school engages further with its chosen powerful pedagogies, 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 (APRE, PLL, STIE, STEY, etc.) to partake in and monitor planning.

There is a whole-school planning checklist which outlines the requirements for planning in all curriculum areas, including the requirement for annotating and noting success and challenges in the teaching of the unit for when it is taught next time before planning begins for the next unit.

- Teachers plan with the APRE/ PLL who is then able to monitor the planning.
- Completed units of work are posted on the school portal, enabling oversight by the APRE/APRE.
- Internal Moderation processes enable evaluation of planning and the recording of this evaluation on the scope and sequence plans and learning documents 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 Ann'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 learning cycles are recorded in the planning documents 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 to review and plan liturgical celebrations and prayer rituals in the school
- The Leadership Team evaluates and reviews the school's annual Prayer and Ritual calendar
- The Leadership Team discusses and reviews the school's social justice and outreach initiatives
- Teaching staff evaluate and review the Religious Education and Evangelisation Element of the School Renewal Process, both internal and external
- The APRE and School Chaplain co-ordinate the year's Religious Life of the School calendar
- The school reviews its vision and mission statement
- School policies and procedures are reviewed in light of the school's story and vision and mission statement

