



RELIGIOUS EDUCATION PROGRAM

ALL SAINTS SCHOOL
ALBANY CREEK



UPDATED 2023

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INTRODUCTION

All Saints Parish School was established in 1989 to provide a quality Catholic education to the students of Albany Creek, Eatons Hill and surrounding areas. It has grown into a medium size school of 607 students. The committed and caring staff work closely with parents to provide a well-rounded education for its students. All Saints Parish School has embraced the Australian Curriculum as well as the latest research in how to improve student learning.

All Saints Parish School has a comprehensive Religious Education program. The faith life of all students is nurtured through opportunities to be involved in prayer and liturgy, as well as being involved in opportunities to support the different charity groups within our community.

All Saints Parish is a relatively new parish, established in 1986. Previously the parish had been part of St Dymphna's, Aspley and the Holy Spirit Parish, Pine Rivers. Some three or four years prior to its founding as a parish, the Brisbane Archdiocese had purchased the parish land in Faheys Road, Albany Creek, with a view to the establishing of a church, school and other parish buildings. The Parish Priest appointed to the parish was Father Ron Mollison.

'Walk in Love' is the school motto. Christ is at the centre of the school and parish logo. Just as Christ "Walked in Love" with those with who he came in contact – the rich, the poor, the sinners, the outcasts, the sick, the foreigners, men, women and children, so too, the students see Christ as their model as they "Walk in Love" within their school community. The wave line at the bottom of the logo represents the water of Albany Creek.

As God's people we Walk in Love through Faith, Learning and Compassion. As people of faith, we are members of a community who celebrate, and act justly to enrich and renew our world. We enact this through prayer, celebration and community. Classroom prayer is a daily practice within the school. On major feast days of the liturgical year, classes assemble to celebrate especially prepared liturgies. Parents, families and friends are invited to join all of the prayer celebrations, liturgies and Masses as a way of enhancing the experience of a vibrant faith community for the students. It also reinforces the strength of the bond between parish and school.

The school is supportive through its pastoral efforts and its Religious Education Curriculum which connects to the parish Sacramental process, which is available to those students who are in Year 3 and above.

Sister Veronica Ekerick was the first principal of All Saints. The Sisters of Mercy charism is evident through the school as Venerable Catherine McAuley is one of our school patrons. Fr. Ron Mollison, the first Parish Priest, made weekly visits to the classrooms and presided at most of the school liturgical celebrations. In 2020, Fr. Josekutty Vadakkal joined the All Saints Parish. He supports Class Masses and our school liturgical celebrations.

We thank God for the seamless and strong relationship that makes All Saints Parish and All Saints Parish School one community of faith.

Element One: Our Students and Community

Teaching and learning in Religious Education at All Saints Parish 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 All Saints Parish School community has a range of socio-economic backgrounds and a greater diversity of cultural backgrounds represented within the school. Our school currently draws from a range of geographical locations, with students coming from Albany Creek, Eatons Hill, Bridgeman Downs, Cashmere, Aspley, Warner, Strathpine, McDowall, Bunya.

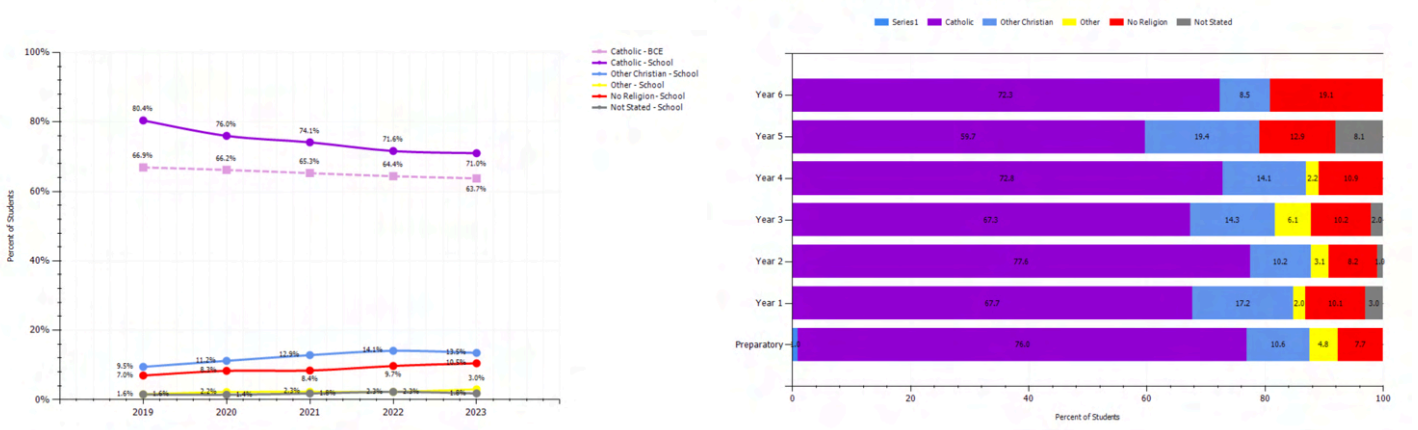
All Saints is a co-educational primary school with a current enrolment of 607 students from Prep to Year Six. While being faithful to its Catholic ethos and traditions, the school accepts enrolments from families who support Catholic Christian values. This includes a number of families who are not Catholic, and others who have no religious affiliation.

All Saints Parish School Religious Profile



Student Religion	Catholic	Other Christian	Not Stated	No Religion	Other
Percentage	71%	13.5%	1.8%	10.5%	3%

Student Religious Profile - By Year Level - 2023





This data reveals the religious diversity amongst All Saints students, which influences and informs whole school planning. We cater for the diversity of the student population of the school through alignment of the Religious Life of the School, the Religious Education Program, an appreciation of the rich Catholic religious tradition, collaborative practices and an empathetic understanding of the religious beliefs and practices of others.

There has been a significant change in the religious groupings evident within the school over recent years. This change has translated into fewer families engaging in children receiving the sacraments and participating in parish life. Parish data would indicate that many do not take an active part in the worshipping community or have a strong connections to Catholic traditions at a parish level. There is, however, strong support of our Catholic Christian ethos evident at All Saints and the Religious Life of our School is valued by many parents with particular support given to student engagement in social justice initiatives.

As can be seen in attached documents, such as the sample units of work, reports in school and term newsletters and images on the school website, every effort is made at All Saints to ensure that all who seek to share and celebrate our Catholic Christian heritage (parents, students, staff and community members) feel welcomed and respected in their own faith journeys both through participation in our Religion Education, 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.

As a school community, we acknowledge the importance of providing opportunities and experiences that will allow families to connect with the Catholic Christian story and have placed emphasis on:

- ✚ Telling our school story each year to staff and students, providing a space for members of our school community to connect to the stories of faith of our school patrons.
- ✚ Focusing on a yearly school theme connected to our Catholic Identity to guide the spiritual life of our school community. This is a constant part of our communication with staff, students, parents/guardians and the wider community.
- ✚ Communication of our Catholic Identity with parents and the wider community through our newsletter and intentional messages on our social media platforms.

- ✚ Ensuring parents are encouraged and welcomed to be part of class, year group and school celebrations.
- ✚ Embedding a beginning of the year unit to the Religion Scope and Sequence, focusing on our school charism. Common messages within this unit are shared within the school community to establish and celebrate school symbols and story to begin the school year. This unit allows a common language to share in prayer, school assemblies and as part of our PB4L and Second Step Program.
- ✚ Involving students in the planning and leading of significant celebrations – weekly assembly, class, year level and whole school prayer and liturgies and social justice initiatives.
- ✚ Working in partnership with the Parish community for Sacramental preparation, Parish Masses and school celebrations.
- ✚ Whole school formation planning for staff and students, evident within the Formation plan. This includes touchstones for each year level once per term to keep the importance of age-appropriate spiritual formation as our focus within the community.
- ✚ Informing parents during enrolment interview and discussing the family’s religion, if not Catholic.
- ✚ Making our school a place of welcome and inclusion in our curriculum, religious life, decision making and the ways we work and learn as a community.

Some unique features of our school include:

- ✚ Our school site has a beautifully designed and developed school environment, with the All Saints Church and Parish Centre on site.
- ✚ The school is well-resourced in the areas of curriculum resources, physical site resources and experienced staff.
- ✚ Religious iconography reflecting Patron Saints is evident within the school grounds.
- ✚ Plans are in place for an outdoor prayer space, including a collaboratively created First Nations Artwork Cross by the community.
- ✚ Our school has a strong connection with the All Saints Catholic Parish, with a rich history of a Parish Priest involvement for 30 years with Fr. Ron Mollison. The school has developed a working relationship with our Parish Priest – Fr. Josekutty Vadakkal.
- ✚ As a result of deep engagement with curriculum initiatives over time, teaching and learning in Religious Education is viewed with the same rigor as other curriculum areas, with processes embedded in the use of inclusive assessment tasks, innovative practices and strategies that are age appropriate for teaching scripture.

VISION FOR RELIGIOUS EDUCATION AT ALL SAINTS

All Saints Parish School is enlivened by the Vision of Brisbane Catholic Education which seeks to:



All Saints 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 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.’

(Religious Education, Archdiocese of Brisbane Curriculum 2013, p.10)

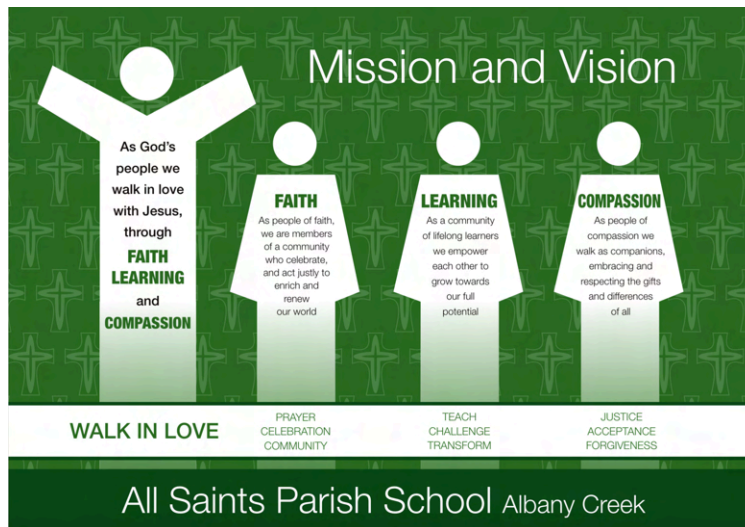
The Vision for Religious Education appropriately aligns with the goal for learning and teaching as articulated in Brisbane Catholic Education Learning and Teaching Framework (2012):

‘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.’

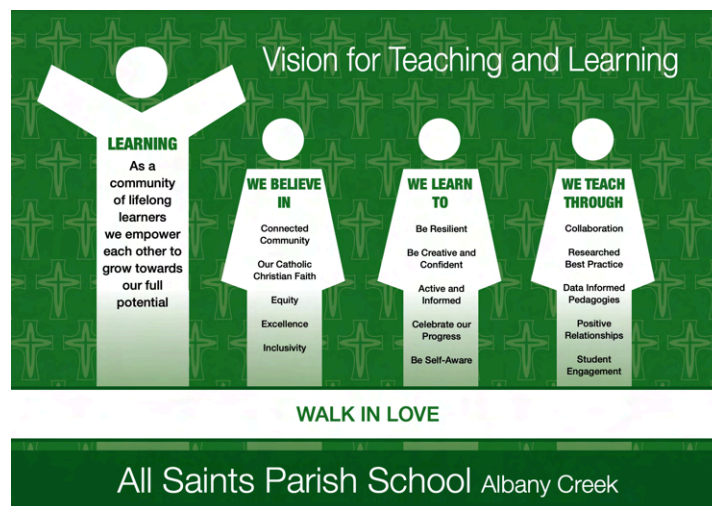


The Vision for Religious Education challenges students to be a religious voice in the world. This vision invites us to engage in dialogue so that young people can be empowered to have a voice and to respond, so they can engage critically and authentically live their faith story. This vision is also lived through vibrant and engaging Religious Education that allows students to become active contributors to culture and to the world.

The All Saints Parish School Religious Education Program aligns with the Brisbane Archdiocese Religious Education Framework. It embraces the Religious Life of the School, through our School Mission Statement which expresses that **as God’s people We Walk in Love with Jesus, through Faith, Learning and Compassion**. As people of Faith, we are members of a community who celebrate, and act justly to enrich and renew our world. As a community of lifelong learners, we empower each other to grow towards our full potential. As people of Compassion, we walk as companions, embracing and respecting the gifts and differences of all. We **Walk in Love** through **prayer, celebration** and **community** as we **teach, challenge** and **transform**, showing **justice, acceptance** and **forgiveness**.



All Saints Parish School’s Religious Education Program aligns with the Brisbane Catholic Education Learning and Teaching framework and the Model of Pedagogy in its approach to planning, teaching, learning and evaluating. We value Christian values and traditions, positive partnerships, quality learning and teaching and the integrity of each learner.





Religious Education at All Saints seeks to develop the religious literacy of students in light of the Catholic Christian tradition, so that they may participate critically and authentically in contemporary culture. The teachings of Jesus Christ are at the heart of everything we do at All Saints. As a Catholic school, in the Mercy tradition, we are inspired by the words of Catherine McAuley, ‘we should be shining lamps, giving light to all around us’. Our vision is to develop students who, as lifelong learners, engage with a curriculum enriched by Gospel values that empower them to make a positive contribution to the community by living out the values of Jesus.

At All Saints, we strive to educate our students to live the Gospel of Jesus Christ as creative, confident, successful and informed learners who feel empowered to share and enrich our world. We do this as we are a Catholic faith community that is challenged to authentically live and give witness to the Gospel of Jesus Christ through the guidance of all of the saints, inspired by the Charism of Catherine McAuley. The stories of our House Patrons – Saint Mary of the Cross MacKillop, St Francis Xavier, along with Catherine McAuley and Fr Ron Mollison also provide examples of how we are called to live.



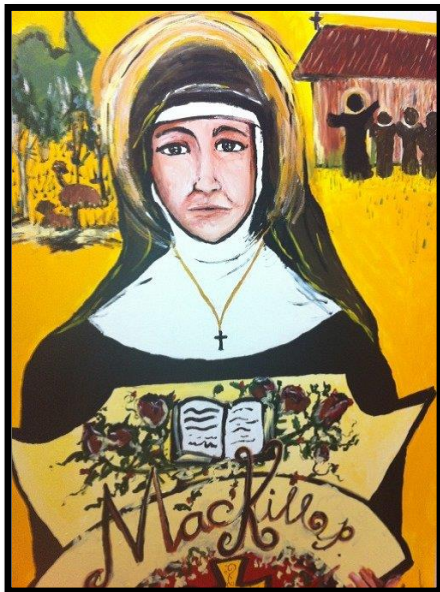
Our School Patrons

St Mary of the Cross MacKillop

1842 – 1909

Mary was born in colonial Melbourne. Owing to her father's inability to provide for the family, Mary took on the work as a governess in a small town. Here she met a remarkable and charismatic priest, Father Julian Tenison Woods. Together they generated the idea of founding a congregation for the education of poor children, especially those in the remote areas of colonial Australia.

Mary opened a little school in Penola, South Australia in 1866, and so began the Sisters of St. Joseph. Mary and her Sisters went to Adelaide and soon her tiny congregation was attracting women to become Sisters. Mary's insistence on central government so that the Sisters would be able to respond to the pastoral needs as they emerged, was bitterly opposed by some bishops and culminated in her excommunication by the bishop of Adelaide. Her absolute commitment to the poor did not endear her Sisters to the more affluent Catholics. The constant harassment from people who should have known better and numerous church inquiries into the Sisters of St. Joseph took a heavy toll on Mary. In the face of such persecution, she never responded with spite but with an unwavering trust in God's providence.



Mary's travels by steamer, coach and buggy to far-flung tiny convents in the vast Australian outback and New Zealand is the stuff of legends. The Sisters of St Joseph became known as the Sisters for the poor and evoked fierce loyalty, especially among country people. These schools were characterized by a basic 'no-frills' education and simple piety. Mary's 'down to earth' approach was very appropriate for children from families who were socially and financially struggling to survive. Some bishops were able to form a diocesan order from the Sisters of St. Joseph and expel Mary's Sisters from their dioceses. Rome eventually declared the two groups separate congregations.

The success of the Sisters of St. Joseph happened at the very time when the Australian colonies were moving to set up a national system of education which was promoted as 'free, secular and compulsory'. The bishops were encouraged by the success of the Sisters of St. Joseph to set up Catholic schools even though the colonial governments had withdrawn financial aid from them.

Worn out from her travels and poor health, Mary died on August 8th 1909. She left a lasting legacy of Catholic education which has contributed so much to Australia and New Zealand Catholic and social life.

Mary MacKillop was canonised on October 17th 2010.

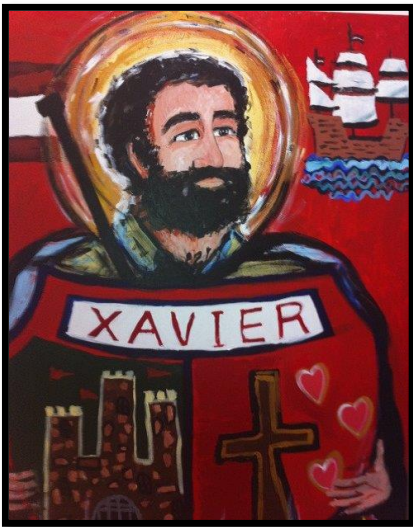
St. Mary of the Cross MacKillop's feast day is August 8th.

Taken from "Stories and Seasons" – Kevin Treston; Creation Enterprises Brisbane 2000

St Francis Xavier

1506-1552

Francis Xavier is one of the patron saints of Australia. He, with St. Therese of Lisieux is patron of missions. Francis was born in the family castle of Xavier near Pamplona in the Basque region of Spain. At the university of Paris he met Ignatius of Loyola. Ignatius gathered around him a like-minded group to form the Society of Jesus or Jesuits in 1534. In 1541, Francis as papal legate, sailed for the Portuguese city of Goa in southern India.



Francis Xavier began his preaching among the native people and among his fellow Europeans. He had remarkable success. His style of evangelization is interesting. Francis first approached the children with stories and songs and then went to the poor and outcasts. During the next decade he converted thousands of the Christian faith, moving from India to Tuticorin, Malacca, the Moluccas and islands near the Philippines before he landed in Japan in 1549. Francis always tried to identify with the local people and learn their customs.

In just over two years in Japan, Francis founded a nucleus church of Christians which later missionaries built upon. During the seventeenth century, the Christian church in Japan was virtually wiped out by savage persecutions. Francis set his heart on the vast closed empire of China. In 1552 he landed on a bleak island of Sancian off the coast of China, became seriously ill and died before he could reach the mainland.

Francis Xavier's ministry met many difficulties such as his struggle to learn native languages, inadequate funds, opposition from Europeans and failing health. However, his amazing energy and courage bore much fruit in laying the foundations of many Christian communities from India to Japan.

When Australia was still considered mission territory, St Francis Xavier was one of our missionary patrons. For this reason, many parishes, cathedrals and schools were named in Xavier's honour, along with a number of Jesuit ministries.

St. Francis Xavier's feast day is December 3rd.

Taken from "Stories and Seasons" – Kevin Treston; Creation Enterprises Brisbane 2000

Catherine McAuley

1778-1841

Catherine McAuley, the founder of the Sisters of Mercy, was born in Dublin. Her family was well connected socially and financially endowed. The penal laws in Ireland had deprived many Irish families of their land and their wealth. The vast majority of Dubliners lived in abject poverty, overcrowded dwellings and appalling sanitary conditions. Catherine learnt from her father about compassionate care of the poor and the value of education. Her father died when she was a young girl and her mother squandered the family fortune. Catherine's family was reduced to poverty and was forced to live with various relatives, most of whom were aggressively anti-Catholic.



Catherine established contacts with some priests in Dublin who encouraged her spiritual and theological development. She assumed more and more the care of Catherine Callahan and her husband who had invited her to stay with them. At their death, Catherine found herself a rich woman after having inherited their wealth. She regarded her inheritance as a bequest for the benefit of the poor. Gradually her work with the poor expanded. With the money from the Callahan's, Catherine built a large house in Baggot Street. Such an enterprise generated a great deal of ridicule. Even her doctor brother, James dubbed the house 'Kitty's Folly'. In 1827, the Baggot Street house opened its doors and soon the sick and those who had been ejected from their homes found refuge there. Baggot Street also offered basic adult education and the opportunities for prayer.

Catherine and her companions adopted a standard form of dress and became known as 'The Ladies of Mercy'. Slowly this group was drawn into a canonical religious congregation, not without serious disquiet on Catherine's part. Catherine had good reason to fear that the Sisters would lose their flexibility in being able to respond to the needs of the poor. The common practice of enclosure for Sisters at this time posed serious problems for accessibility to the marginalized people of society. Catherine also encountered fierce criticism from some of the clergy. In 1831 she was appointed the superior of the first convent at Baggot Street.

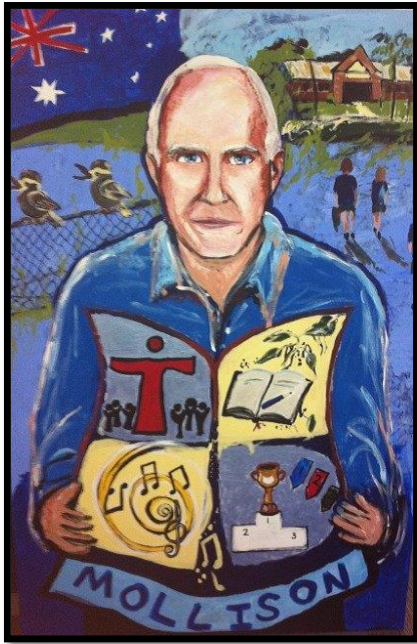
The Sisters of Mercy rapidly expanded their apostolate to all parts of Ireland. The outbreak of cholera in Dublin in 1832 was the first stern test for the Sisters as nurses. Catherine worked on the 'Mercy Rule' which was approved just before her death. Between 1841 and 1862, the Sisters of Mercy had made foundations in England, Canada, New Zealand, Australia, USA and South America.

The Sisters of Mercy are significant to All Saints School because our first Principal was Sister Veronica Ekerick, a Sister of Mercy.

Taken from "Stories and Seasons" – Kevin Treston; Creation Enterprises Brisbane 2000

Father Ron Mollison

Ronald Edmund Mollison was born at Mansfield Hospital, Coorparoo on August 28th 1939 to Robert (Bob) and Eleanor (Nell) Mollison. He was the youngest of four children and his siblings are Robert, Stephen and Eleanor. He attended St. Thomas's Primary School at Camp Hill, and then Villanova College at Coorparoo from 1954 to 1957.



After school, he took an optical apprenticeship with an optometry option, but then decided to enter the Seminary in 1962, with a growing conviction towards becoming a Priest. While still studying, he was ordained as a Deacon at the Seminary in 1968, and would go to parishes on the weekend for practice.

Father Ron was ordained to the Priesthood and celebrated his first Holy Mass on 29th and 30th June 1968. He became Assistant Priest at St Patrick's, Laidley from 1969 to 1971 and ministered to the four churches in the parish. In 1972, he moved to Holy Rosary Parish at Windsor, then in late 1972, to St Pius X's Parish at Salisbury.

From mid-1975, Father Ron was at St Mark's Parish, Inala, until the end of 1977, when he became Chaplain at Greenslopes Repatriation Hospital and Rosemount Rehabilitation Hospital (Windsor) until 1984.

In 1985, he took the role of Secretary to Archbishop Rush and was on staff at St Stephen's Cathedral. He took Saturday evening Mass at the Cathedral, before coming out to Albany Creek, where he became the inaugural Parish Priest on January 4th, 1986. Since 2009, Father Ron has been a Dean, and bears the title of Very Reverend. Fr Ron was the Parish Priest of All Saints Parish for 31 years.

Father Ron has always had an interest in motor racing and 'anything that involves wheels', has helped celebrate Mass in the pit lane at the Gold Coast Indy circuit, visited the Indianapolis Speedway and in the Leyburn Motor Sprints. Other interests have been canoeing, music and art. Family is very important to him.

He is creative and has designed and/or constructed parish items such as candelabra, Christmas crib, Easter cross mechanism, cross/crucifix and Advent wreath holder. His dedication to All Saints Parish has been appreciated with the highest respect and gratitude.

School Prayer

School Prayer

Loving God,

You call all of us at All Saints School to follow in the footsteps of Jesus and to walk in love.

Inspire us to welcome and serve one another with respect, justice and mercy, as Catherine McAuley did.

Guide us as we journey together, growing through faith, learning and compassion.

With the Holy Spirit and all of the Saints we make this prayer through Jesus our Lord.

Amen

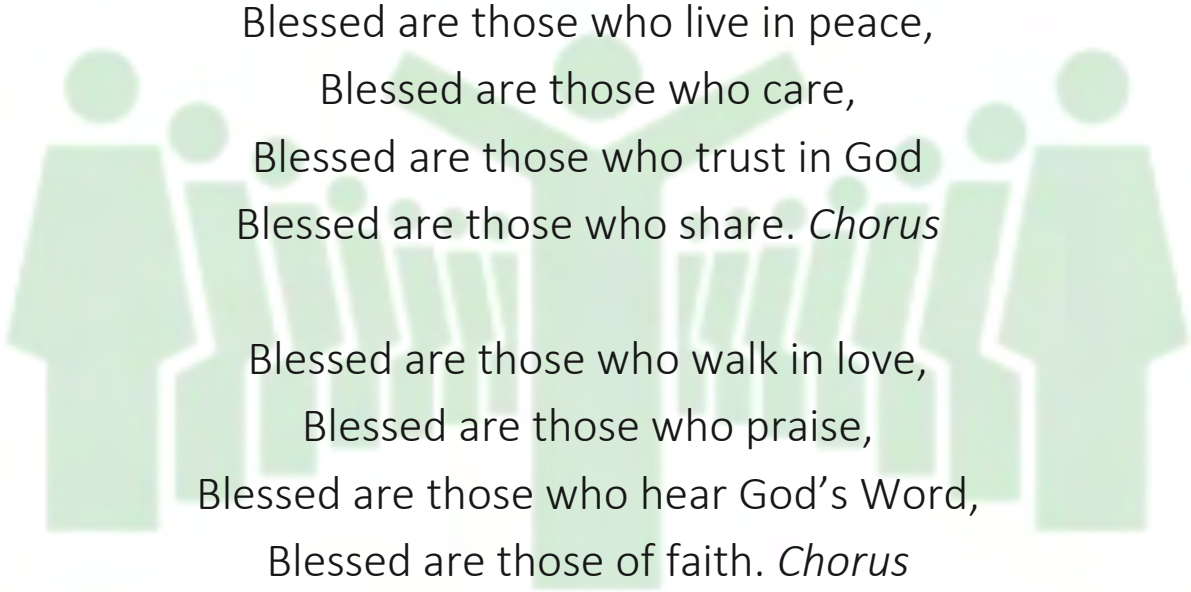
WALK IN LOVE • WALK IN LOVE • WALK IN LOVE • WALK IN LOVE

All Saints Parish School

School Song

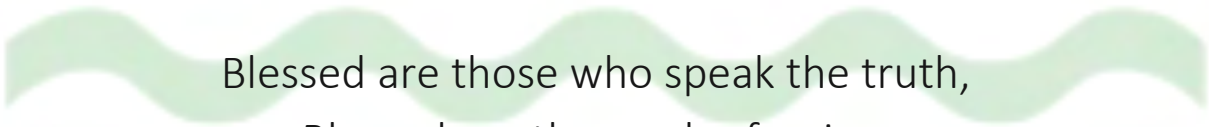
We Are All Saints

*Sing songs of joy for all God's mighty deeds.
Let's rejoice and sing for God has done great things.
If we let God fill our hearts and use us for his will,
We can be... Then we'll see... We are all saints.*



Blessed are those who live in peace,
Blessed are those who care,
Blessed are those who trust in God
Blessed are those who share. *Chorus*

Blessed are those who walk in love,
Blessed are those who praise,
Blessed are those who hear God's Word,
Blessed are those of faith. *Chorus*



Blessed are those who speak the truth,
Blessed are those who forgive,
Blessed are those with joyful hearts,
Blessed are those who give. *Chorus*

© 1997, Michael Mangan, Litmus Productions, Sing Your Joy.

Contemporary Contexts for Religious Education

The All Saints Parish School Religious Education Program identifies and articulates that the four contemporary contexts of Religious Education have a significant impact on Religious Education in our contemporary Catholic school. These include the Societal Context, Ecclesial Context, Educational Context and Digital Context.

Our Societal Context

Like all Catholic and ecumenical schools of the Archdiocese of Brisbane, All Saints Parish 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 result, our school is continually challenged to engage families in Religious Education in rich and relevant ways. At All Saints, 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 our school. All Saints 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 grounded in the life and words of Catherine McAuley and through our values of Faith, Learning and Compassion.

At All Saints, we demonstrate this through:

- ✚ Informing parents of the Religious Education program
 - During the enrolment process
 - During Prep Orientation days
 - At parent information evenings at the beginning of each year
 - Through the school newsletter
 - Through year level information letters (term letters, classroom updates)
- ✚ The ritualistic nature of our weekly assembly processing in our yearly theme, flags, school prayer and school song.
- ✚ Acknowledging Aboriginal and Torres Strait Islander cultures at the beginning of liturgies, school assemblies and class prayer using a spoken Acknowledgement of Country.
- ✚ The collaborative creation of an artwork mural on the school cross with First Nations artists.
- ✚ Beginning the process of developing a Reconciliation Action Plan.



- ✚ Using census information about the religious and cultural backgrounds of families to inform and develop units of work.
- ✚ Using the BCE Listens survey data to inform and develop units of work.
- ✚ Immersing students in a global world through the use of Caritas, Catholic Mission and St Vincent de Paul resources.
- ✚ Raising funds and awareness through Project Compassion, St Vincent de Paul and Catholic Mission.
- ✚ Use of universal symbols when gathering for prayer – language and images that remind us as a community, that we are called to prayer.
- ✚ Positive Behaviour for Learning embedded throughout the school.
- ✚ Secular celebrations: ANZAC and Remembrance Day Services, Mothers’ Day, Fathers’ Day and Grandparents’ Day.
- ✚ Prayers at staff meetings that embrace and celebrate our charism and the Catholic Christian faith.
- ✚ Pastoral care in action through class parent contacts.
- ✚ Plans emerging to name school buildings embracing Our School Story.

Ecclesial Context

At All Saints Parish 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 Catholic Church. Consequently, for many students, the culture and language of our religious story is very reliant on our work at a school level.

Our challenge at All Saints Parish School is to engage an increasing number of students and their families with the tradition, language and culture of the Catholic Church. We seek to provide introductory experiences and developmental understanding of the 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. This is evident in the numerous opportunities presented where students engage in Religious celebrations.

At All Saints, we demonstrate this through:

- ✚ Inviting the school community to attend school and class masses/ liturgies and prayer assemblies.
- ✚ Promoting parish activities, for example, monthly Family Mass, Children’s Liturgy, Lenten programs, Sacramental Process, The Well.

- ✚ Celebrating school Masses and Liturgy of the Word for significant events such as beginning of the school year, Ash Wednesday, Easter, ANZAC Day, Mother’s/Father’s Day, Catholic Education Week, conclusion of school year.
- ✚ Classroom sacred spaces to support class prayer rituals.
- ✚ Class prayer boxes that contain a variety of class prayer resources.
- ✚ Prayer kits and resources for significant events in our school calendar – Lent, Easter Season, Season of Creation, Advent.
- ✚ Weekly staff prayer.
- ✚ Year level school Parish Masses.



Educational Context

All Saints Parish School is a place of learning and teaching, where we seek to support and transform the whole child, so that those in the school community are empowered to live the gospel of Jesus in their everyday lives. In the Catholic Christian tradition, education is a work of love and service. At All Saints, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity.

Religious Education in the Archdiocese of Brisbane, including All Saints, builds on the best practice of the broader educational community. The classroom learning and teaching of religion values the academic expectations in alignment with other learning areas. Staff adhere to the mandatory BCE requirements for the planning, teaching, assessment and reporting of religion. This is collaboratively monitored and supported by the school leadership team. The Religious Life of All Saints is integral in supporting the formation and skills of students within the school and classroom.

At All Saints, we demonstrate this through:

- ✚ Development of a rigorous approach to planning, teaching, monitoring and assessing of the Religion Curriculum with documentation recorded on the school portal with other curriculum planning documentation.
- ✚ Provide collaborative planning times each term to reflect on learning and teaching and plan for future learning.
- ✚ Incorporate a Catholic perspective to other curriculum areas where possible.
- ✚ Priority of professional development for all teaching staff.
- ✚ Exploring and implementing innovative and creative pedagogies to improve the teaching and learning of the Religion Education Curriculum.



- ✚ Exploring meditative prayer practices to help create moments and opportunities for prayer at an individual, class and whole school level – for example Holy Week prayer spaces, staff prayer.
- ✚ Responding to contemporary issues in meaningful, prayerful and active ways.

Digital Context

Religious Education in All Saints seeks to provide opportunities for students to engage with digital tools in a creative and purposeful way, with a particular focus on enabling students to develop knowledge and skills to help them become a responsible digital citizen. We recognize that students enter our learning environment with much experience and confidence in using digital technologies and this impacts on learning and teaching experiences in our classrooms.

Religious Education seeks to engage students in the critical, creative and responsible use of digital tools which is an important component of digital citizenship. This enables them to express their learning in Religious Education in rich and relevant ways through social justice initiatives, connect with individuals and communities in a global context. The ICT General Capability from the Australian Curriculum is infused throughout Religious Education.

At All Saints, we demonstrate this through:

- ✚ Implementing a 1-1 iPad program for all Year 4, 5 and 6 students.
- ✚ Providing access to iPads for classroom use in all year levels, in addition to a computer lab.
- ✚ Using data projectors and Apple TVs in all classrooms. Use of Phonak systems in all classrooms for hearing impaired students to access learning.
- ✚ Teachers and students have access to songs and hymns shared on school Stream for classroom prayer and liturgies.
- ✚ Planning for students to demonstrate their learning using digital technology.
- ✚ Access to a specialised technologies teacher for guidance and support.
- ✚ Teachers and students using Bible Gateway and other appropriate online Bible tools.
- ✚ Teacher use of BCE and online sites to support the teaching and learning of RE and RLOS e.g. Ways to Pray Calendar, Light a Prayer Candle website, Judaism weebly and BCE The Library.
- ✚ Having appropriate ICT user policy completed by all students.



- ✚ Providing professional development for teaching staff to improve their skills in using ICT. The weekly staff news sway includes links to online learning opportunities, when available.
- ✚ RE Planning is organised and stored on the school portal with clear organisation and ability for shared learning.
- ✚ Online spiritual formation opportunities for staff – scripture twilights, BCE mini-spiritual formation opportunities.
- ✚ Assessment tasks that allow students to present their learning in a variety of ways using digital tools and programs.
- ✚ Use of Sway as a tool to organise and provide learning and prayer opportunities.
- ✚ Regular communication with parents using digital platforms – Sway, Facebook, BCE Connect App, Parent Portal.
- ✚ Use of the BI Tool to gather data relevant to the teaching of Religious Education.
- ✚ Accessing and sharing links to Spire online resources to support teachers – Ways to Pray Calendar, Catholic Identity Site, online curriculum resources.



Our beliefs about learners and learning in the Religion Classroom

Foundational to the shared work of teachers at All Saints, are the beliefs they have of the learners they serve. The BCE Learning and Teaching Framework (2019) 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 All Saints, the interests, religious backgrounds and learning needs of students inform the development of units of work. Data retrieved from the BI Tool, Census Application and other sources have been used to inform planning decisions for learning.

At All Saints, we demonstrate this through:

- ✚ Collaboratively planning with the APRE and APTL to adjust the way in which students are taught and the means through which they demonstrate their learning (curriculum, instructional, communication/language, social/emotional needs, health/safety, environmental) to meet individual needs;
- ✚ Using the 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;
- ✚ Links made, where possible, to other curriculum areas;
- ✚ 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 6 sequence;
- ✚ Use of the principles of assessment when planning for assessment of learning;
- ✚ Consultation with specialist staff eg. STIEs, Speech Therapists in order to make adjustments and develop appropriate learning and teaching strategies to enable success for all;
- ✚ Five contexts for learning are used in the Early Years.

This is evidenced in the examples of units of work included that clearly indicate adjustments for learners in the areas of teaching and learning and assessment of Religious Education.

COLLABORATIVE PLANNING

All Saints Parish Primary School has a population of 607, with 25 classes (approx. 4 classes per year level). The planning and development of units of work in Religious Education therefore takes the following format. Year level teams meet as part of the allocated planning time with the Assistant Principal: Learning and Teaching and Assistant Principal: Religious Education and other relevant key staff (Support Teacher: Inclusive Education, Teacher Librarian, Primary Learning Leader) twice per term to develop units of work. Teachers use a school planning template which is accessed from the school portal. When unit plans are completed, they are uploaded to the Curriculum Planning folder on the School Staff Portal. Planning documents are reviewed as part of the monitoring process each term. The Year level Scope and Sequence plans, developed with teaching staff, to ensure mandatory requirements in planning, teaching, learning, assessment and reporting of the Religious Education Curriculum are regularly monitored. These are also a 'living working document' that can be updated each year. Teachers meet regularly (formal and informally) to discuss, review, reflect on, and share student learning, planning processes and pedagogical processes.



COMMUNICATION TO PARENTS / WIDER COMMUNITY

At All Saints Parish School, every effort is made to ensure parents are informed and engaged in the Religious Education of students. This information is shared in a number of ways. Our school website enables parents and the wider community to have access to clear information about the teaching of Religious Education in our school context. Every effort is made to ensure that parents are well informed about the teaching of Religious Education and that there are opportunities to engage in the Religious Education of their child.

At All Saints, we demonstrate this through:

- ✚ Year level RE focus documents are available on the Parent Portal and School website.
- ✚ Classroom teachers share information each term with parents outlining the current RE unit.
- ✚ Sharing of social justice initiatives on Assembly and social media.
- ✚ Showcasing the Religious Life of the School events on social media and Parent Portal.
- ✚ Invitations to join classes masses, assemblies and school masses.
- ✚ Information regarding the Religious Education program is communicated to the Parish Priest and Parish Staff to keep them informed of the teaching and learning of Religious Education within the school.
- ✚ Parish Priest and Parish Staff are invited to engage in and support class learning.
- ✚ Fortnightly school newsletter communicates events, celebrations and anything that pertains to the Religious Life of the School.



Element Two: Curriculum Structure and Organisation for Religious Education

A CATHOLIC VIEW OF LEARNING AND TEACHING

At All Saints Parish 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 recognizes each person is created in the image of God. It emphasizes Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. At All Saints, it is characterized by inclusion, holistic and relational learning, and action in community.

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 lifelong 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.

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?' and 'How do we live within the integrity of creation?'

Humans are co-creators with God and, as stewards, are charged with cultivating and caring for creation. As sacramental people we experience God's presence in our 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.

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 realized at All Saints through everyday witness; and learning and teaching that challenges and transforms the culture and the world in which we live.

At All Saints we value and recognize the personal narrative of each individual's experience, through an approach that engages the head, the heart and the hands. Each person's *My Story* forms the fabric from which faith development and education in the Catholic Christian tradition develops. Each person's experience, knowledge and practice is acknowledged and celebrated.



We recognize the communal experience and narrative of *Our Story*. It speaks of our communal desire to educate the whole child.

God is *The Story*, on which our school values, mission and goals connect our community to our faith story. The Story is real and present; lived out by the words and actions of those in our community.

Through this dynamic interaction between My Story, Our Story and The Story, individuals and communities at All Saints encounter and develop a capacity to engage with a new way of being and seeing, a new language and a living theology. This understanding of spiritual formation is at the heart of the work we do at All Saints Parish School.

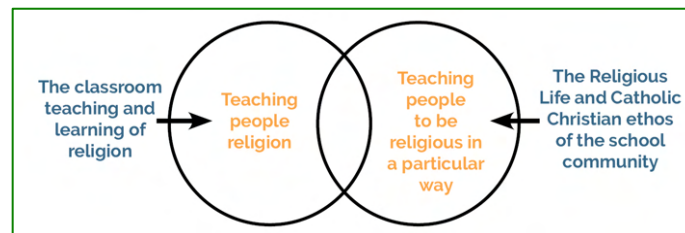
MODEL FOR RELIGIOUS EDUCATION

The All Saints Religious Education Program is structured around the Model for Religious Education. At All Saints, teaching students Religion and to be religious, draws upon the Catholic Christian tradition in ways that are mindful of our local context and the ecumenical and multi-faith realities of our community's contemporary culture.

All Saints Religious Education Program seeks to understand and utilise the distinctive and complementary nature of these two dimensions of Religious Education in the holistic education and the formation of students. 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 and our charisms. All Saints Parish School students extend their classroom learning about Catholic social teaching with active participation and critical reflection on social justice initiatives, ensuring all students have the ability to participate in both dimensions of the model for Religious Education.

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



A RECONCEPTUALIST APPROACH TO TEACHING AND LEARNING IN RELIGIOUS EDUCATION

In a reconceptualist approach, 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: Avoidance of Presumptive Language, Teaching ‘about’ the Tradition and Powerful Pedagogies.

Avoidance of Presumptive Language

In the teaching of Religious Education at All Saints, all efforts are made to avoid the use of presumptive language. In a reconceptualist approach, teachers do not start with assumptions about students’ faith development based upon their particular religious affiliation. The language that is used is invitational and educational to engage students in the Religion classroom, allowing students who can readily identify themselves as Catholics to be affirmed by this approach. By using non-presumptive language, teachers provide students with the freedom to respond in ways that do not assume a programmed response (Brennan and Ryan, 1996).

Teaching ‘about’ the Tradition

When we teach ‘about’ the tradition “it is important to focus on 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). In order to achieve this, teachers need to focus on developing a critical appreciation of one’s own religious tradition along with an empathetic understanding of the religious beliefs and practices of others. In teaching about the Catholic



Christian tradition, teachers need to provide a classroom environment that moves beyond simply being a place for transferring facts and knowledge.

At All Saints, teachers give witness to the values they place on their own personal religious beliefs, through the authenticity of the teaching processes they employ and also by who they are as people of faith. Within the reconceptualist approach, teachers are challenged to build critical distance between themselves and the content they are teaching, to make available space for authentic dialogue, and to allow students the freedom to investigate, to inquire and to use their religious imagination.

Powerful Pedagogies

At All Saints, powerful pedagogies are used to engage students with the richest resources of the Catholic tradition. In the teaching of Religious Education, the BCE Model of Pedagogy (2012), five practices are consistently embedded to ensure there is a common language for planning and reflecting on learning and teaching in the Religion classroom.

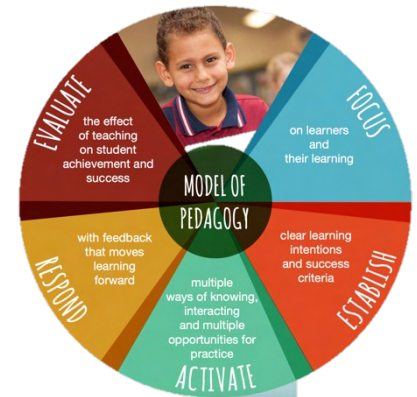
Focus – developing and nurturing a focus on learners and their learning

Establish – clear learning intentions and success criteria

Activate – multiple ways of knowing, interacting and providing opportunities to construct knowledge

Respond – with feedback to enable learning to move forward

Evaluate – learning to enable students to be activators of their own learning, and resources for others.



FOCUSING ON LEARNERS AND THEIR LEARNING

While some students at our school come from families strongly connected to our 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 build 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.

ESTABLISHING CLEAR LEARNING INTENTIONS AND SUCCESS CRITERIA

At All Saints, 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. At the beginning of each school year, staff professional learning provides an opportunity to review the expectations of RE planning and documentation.

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, takes account of the capabilities and readiness of students, while at the same time, ensuring a classroom that engages and challenges students. The existence of links within the planning template to all elements required for planning in Religious Education enables clear alignment, accurate information, and appropriate resourcing to be accessed easily to ensure that the intention of learning is in alignment with the Scope and Sequence unit overview.

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

TIME ALLOCATION AND EFFECTIVE TIMETABLING

The All Saints Parish School's extended leadership team understands the demands on teachers to adequately accommodate for all learning areas. As such, our teachers receive advice and support at many levels. The Principal, APTL, APRE and APA all provide consistent advice to teachers ensuring an awareness of all curriculum requirements. Teachers at All Saints Parish School follow the mandated requirement of Brisbane Catholic Education, which is that a minimum of 2.5 hours per week of Religion teaching is to be provided in primary schools within the Archdiocese of Brisbane. This equates to 92-100 hours per year, based on 37-40 available teaching weeks per year. Each teacher is responsible for developing a timetable that is reflective of the high priority Religion classes have within the life of our school. This information is communicated to teaching staff in the All Saints Staff Handbook and is revisited through the review of weekly timetables from year level teachers. Liturgy, prayer, hymn practice and other religious practices are not included in this provision.



DESIGN PRINCIPLES FOR RELIGIOUS EDUCATION

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 All Saints Parish School.

Embracing a Catholic Christian Worldview

In alignment with the content of the Religion Curriculum P-12, Religious Education at All Saints 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. Dialogue is an important component of the Religious Education program and providing opportunities for deep listening to seek to understand and learn more about the traditions and ideas from others allows students to have a broader Christian worldview when understanding what is being taught as part of the Religious Education program.



Seamless Curriculum

The Religion Curriculum at All Saints reflects the philosophy, content, focus, structure, academic rigour, and assessment and reporting modes used in all other learning areas. As a school, we have placed priority on the use of inclusive practices when assessing learning across all curriculum areas. These practices are seamlessly used within the RE curriculum, providing consistency and clarity with practices throughout the school.

Pedagogical Direction

The pedagogical direction of the Religion Curriculum P-12 is consistent with the BCE Model of Pedagogy (2012) and draws significantly on research. 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. Our curriculum is supported by the [Alice Springs \(Mparntwe\) Education Declaration](#) which sets the national vision and goals for education of all Australians, agreed on by all education ministers in Australia.

The planning template that is used at All Saints has the BCE pedagogical directions infused in it. Further, at All Saints, continuity in the Religion Curriculum is ensured within and between year levels, building on where students' learning in Religion is situated and leading on to where the students are heading in their learning. There is a clear focus on the line of sight in year level planning: Year Level Description, Achievement Standard and Content Descriptors as evidenced in the planning template.

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. This is evidenced in the attached Scope and Sequence for each year level which indicates where that alignment occurs in each unit of work.

The Religious Education Scope and Sequence is a working document that continues to evolve every year. The Scope and Sequence informs how the achievement standards and core content descriptors for each year level are linked to classroom teaching and learning at All Saints Parish School.

All Saints Parish School’s Scope and Sequence clearly outlines the yearly progression of learning in Religious Education for every year level. It includes a focus idea, inquiry questions that are linked to core content descriptors, core and supplementary texts, explicitly taught prayer and the Religious Life of the School. This document is used to inform year level and classroom planning.

All Saints Parish Primary School, Religious Education Scope and Sequence, Prep. Stories of and about God and Jesus						
Year Level Description In Prep, students learn about some Old Testament and New Testament stories that tell of a God of love, the creator of all, the goodness of God's creation, God's special relationship with all of creation and God's plan that people help each other to live safely and happily together, for the good of all. Students listen to, read and view stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew, his mother Mary, his friends and family; of Jesus praying and teaching others to pray; of his teachings about love, compassion and forgiveness that challenged people about the way they were living; and of his suffering, death and resurrection. They learn that Christians believe God created people with the freedom to choose between good and bad, right and wrong. They explore examples of times, from familiar texts and their personal experience, when people make these choices. Students understand that prayer helps believers follow the teachings of Jesus; to live according to God's plan. They learn about ways in which believers pray, either alone or with others, including the Sign of the Cross and Amen. They observe ways in which believers pray together during special celebrations and rituals that mark important times in the life of believers and in the Church year. They learn about the Church building as a sacred place for believers and the Bible as a sacred book for believers.		Achievement Standard By the end of Prep, students communicate their ideas, feelings and thoughts about God, the goodness of God's creation and God's plan that people help each other to live safely and happily together for the good of all. They identify connections between some Old Testament stories and their personal experience including the experience of the goodness of creation. Students listen and respond to stories of and about Jesus in the Gospels that tell of Jesus' life as a Jew; his mother Mary, his family and friends; of Jesus praying and teaching others to pray; and of his suffering, death and resurrection. Students 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 word, music, action, silence, images, symbols and nature. They participate with respect in a variety of these prayer experiences including the Sign of the Cross, and Amen and meditative prayer practices especially silence and stillness and lighting a candle. 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.				
Biblical themes, people & text types Biblical themes: Creation, water, covenant, prayer, hope, being responsive to the needs of all Bible People: Abraham and Sarah, Isaac, Moses, Joseph, David, Jesus, family of Jesus Bible text types: Sacred myths, covenant stories, healing stories, parables, narratives						
	Achievement Standard Deep Learning Surface Learning		Content Descriptors	Core Scripture	Complementary Scripture	Prayer RLOS
Term 1 - Unit 1 I Belong to All Saints School – My Story, Our Story	Recognise ways in which believers pray using word, music, action, silence, images, symbols and nature. Participate with respect in a variety of prayer experiences including the Sign of the Cross, and Amen and meditative prayer practices especially silence and stillness and lighting a candle.	CLPS1 Ways to pray STNT1 The Bible is a sacred teaching CLPS2 Meditative prayer	The story of Jesus teaching his disciples to pray Luke 11:1-4; Matthew 6:1-14	Jesus gave thanks Matthew 15:36 Jesus prays Mark 1:35; Luke 3:21-22 Jesus praised God Matthew 11:25-26	Amen Sign of Cross Silence and stillness Lighting a candle Class prayer School prayer School Theme	ICE1.1 Ethos and charism of the school ICE1.2 Connections between symbols and charism (presentation of Prep school cross on first day of school) PWP2.1 Gestures used in prayer celebrations ICS1.1 Introducing sacred spaces
Term 1 - Unit 2 What is special about All Saints School?	Understand that prayer helps believers to follow the teachings of Jesus to live according to God's plan.	Listen and respond to stories that tell of Jesus' life as a Jew. Listen and respond to stories of Jesus praying and teaching others to pray. Recognise ways in which believers pray either alone or with others.	CLPS1 Ways to pray STNT2 Connections between Scripture and life (New Testament) CHPG1 Community/believers gather in Church to celebrate	The story of Jesus teaching his disciples to pray Luke 11:1-4; Matthew 6:1-14	Jesus gave thanks Matthew 15:36 Jesus prays Mark 1:35; Luke 3:21-22 Jesus praised God Matthew 11:25-26	ICS1.3 Using sacred space daily ICS3.2 Using outdoor areas as sacred space PWP2.6 Culture and climate of prayer PWR2.1-2.5 Using prayer rituals in the class

Element Three:

High Quality Learning and Teaching

The teaching and learning identified in this Religious Education Program is consistent with whole school approaches to teaching and learning across the curriculum at All Saints Parish School.

ACCREDITATION REQUIREMENTS

Teachers, when educating about the Catholic Christian tradition, are witnesses to the faith, and the value they place on their personal religious beliefs is reflected in the authenticity of the teaching processes they employ. To ensure teachers at All Saints Parish School are supported to achieve and deliver a high level of Religious Education, they are supported to maintain full accreditation to teach Religion in a Catholic school, and are given the opportunity to undertake regular professional and faith formation opportunities.

Accreditation to Teach Religion in a Catholic School

All teachers of Religion in Archdiocesan schools are required to be accredited to teach Religion. There are a number of administrative priorities that all schools in the Archdiocese of Brisbane need to address in the delivery of high-quality Religious Education curriculum across Prep – Year 12. At All Saints, teachers have Accreditation to teach in a Catholic school and teachers of Religion have Accreditation to teach Religion in a Catholic School. Staff members who are new to our system and school this year, currently have interim accreditation and are working towards the requirements for full accreditation. Accreditation requirements are clearly communicated to staff members at the beginning of each year to highlight their responsibility to maintain this accreditation. Details of the updated accreditation processes have been shared with staff in a staff meeting, with details shared with all staff members at numerous opportunities for future reference.

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 of professional learning every year to maintain Accreditation to Teach in a Catholic School and to teach Religion in this context (10 hours a year). Regular opportunities are provided to ensure that all teachers have the resources to maintain these hours for teacher accreditation. This accreditation maintenance is supported by the following processes at All Saints:

- ✚ Commitment to provide adequate professional learning each year to support staff to meet their accreditation requirements to both teach in a Catholic School and to teach Religion in a Catholic School.

- † Clear communication to staff at the beginning of the school year about the expectations for accreditation in a Catholic School.
- † Provision of many opportunities, and support, to complete study, such as: REAP or IFE, with ongoing support to enable staff to complete these study requirements.
- † Regular communication with staff, providing links to online learning opportunities included in the APRE section of the Staff News each week.
- † Spiritual formation, goal setting and review of these goals, with options for spiritual formation and PD to meet the requirements to teach Religious Education.

PROFESSIONAL LEARNING

All teaching staff at All Saints engage in ongoing professional learning which focuses on enhancing individual and collaborative practices, as well as the capacity to improve student learning. All Saints teachers have regular access to relevant and engaging professional development to increase their capacity to teach the Religious Education Curriculum. Many of these opportunities for professional development arise from areas of interest and areas of need identified by the teachers themselves.

Professional Development includes a range of experiences and professional learning opportunities during staff meetings, twilights and staff development days, to provide a wide variety of occasions for staff renewal and formation. Staff are also encouraged to seek opportunities within Brisbane Catholic Education or external agencies, to enhance and support their professional development.

POWERFUL PEDAGOGIES

All Saints Parish School has a collaborative approach to teaching and learning, where the Principal, APRE, APTL, APA, STIE, GC, specialist teachers and classroom teachers work together to implement and monitor approaches to teaching and learning.

Teachers at All Saints embrace the guiding principles of Excellent Learning and Teaching strategies to improve outcomes for all students. They follow the BCE Model of Pedagogy and use an inquiry approach to plan and teach Religious Education, incorporating the use of digital tools to engage students.

Inquiry based learning promotes a constructivist approach with the Religion Curriculum and enables deep conceptual understandings and critical thinking skills. Inquiry questions, learning intentions and success criteria for Religion units are made explicit to students and parents and are displayed in classrooms. Effective



and expected practices, applied in the Religious Education classroom, allow for high quality and high equity learning outcomes for students and provide data for reflecting on student progress and achievement as well as teacher effectiveness. The gradual release of responsibility process and context/text model are used to support student access to texts (including Scripture) and construction of texts in Religious Education.

RESOURCING FOR QUALITY LEARNING EXPERIENCES

All Saints Parish School places a high value on quality resources to be used to enhance the learning experiences of all students. Teachers are encouraged to use the BCE RE portal to enhance their teaching of scripture by using the Three Worlds of the Text as well as the Core and Complementary Texts document. The allocation of funds ensures that high quality contemporary resources, including big books, picture books, DVDs, prayer items and liturgical resources are purchased to support various units. Each class is supplied with kits to support prayer and the Religious Life of the School. Teachers are encouraged to use the BCE “The Library Catalogue” app to obtain a broad range of quality Religious Education resources, including learning kits, eBooks and teacher background information. Teachers also use a variety of online resources such as: the RE workspace in the school portal; Bible Gateway, RE Portal, Judaism Weebly, Ways to Pray Calendar; Living Faith Prayers; At One Altar; Flame of Faith; and Caritas Australia. These are used to engage and enhance student learning.



ASSESSMENT PRACTICES

At All Saints, assessment is seen as a critical aspect of the teaching and learning cycle. 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. Emphasis has been placed on teacher professional development in the area of assessment to support the administration and collection of high-quality assessment pieces to demonstrate student learning and achievement in RE. Teachers plan collaboratively using the Brisbane Catholic Education’s Religious Education Curriculum, enabling opportunities for rich dialogue, feedback and clarity in judgement on student achievement demonstrated through work samples. An important part of the assessment cycle has been the annotation of work samples to provide additional information to tell the story of the student’s engagement, progress and achievement in the task.

As part of their planning and teaching, teachers employ the first key strategies for formative assessment, namely,

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

At All Saints, 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.

At All Saints, we ensure that the principles of assessment are aligned to assessment that is undertaken.

Principles of assessment

Equity
 Assessment is underpinned by equity principles. It takes account of the diverse needs of students and contexts of education. As an integral part of the learning and teaching cycle, it makes a positive contribution to each student’s learning.
 Does the assessment provide the opportunity for all students to demonstrate what they understand, know and can do?
 Does the assessment allow for optimal participation for all – that is, is it inclusive of students with diverse backgrounds and learning needs?
All students must be confident that they understand the intent and specific requirements of the assessment.

Alignment
 Assessment aligned with curriculum, pedagogy and reporting includes assessment of deep knowledge of core concepts within and across the disciplines, problem solving, collaboration, analysis, synthesis and critical thinking.
 Is the assessment clearly related to the content that is being taught?
 Does the assessment provide evidence of student achievement across the range of knowledge, understanding and skills in the approved curriculum?
The connections to the approved curriculum must be clear to all audiences.

Validity
 Assessment is aligned with curriculum, pedagogy and reporting. Quality assessment has curricular and instructional validity – what is taught informs what is assessed, and what is assessed informs what is reported.
 Does the assessment opportunity provide relevant contexts for learning?
 Does the assessment opportunity have a genuine and valued purpose?
Students must recognise and be motivated by the purpose and relevance of the task.

Evidence-based
 Assessment involves collecting evidence about expected learning as the basis for judgments about the achieved quality of that learning. Quality is judged with reference to the achievement standard and is based on evidence.
 Is the information collected through assessment activities sufficient suitable to enable defensible judgments to be made? Is the evidence of student learning compiled over time to show the depth and breadth of the learning?
Students must have clear and explicit criteria for the types of evidence they will be required to provide.

Assessment is a purposeful collection of student’s knowledge, understanding and skills used to inform teaching and improve learning. It provides evidence that enables judgements to be made about the student’s learning.

Tools for Assessment

Teachers are encouraged to use a range and balance of assessment tools to cater to the unique learning needs of all students. A variety of assessment tools are used within and across year levels to gather information and to provide opportunities for all students to access the assessment task. The unique learning needs of all children are of great importance in planning for and responding to these tasks.

In Religious Education, a range of information about student learning is gathered through observation, conversations, play, feedback sessions, small group work and independent activities as well as focused analysis where teachers examine in detail, student responses to tasks or activities. A wide variety of modes of presentation are used to gather assessment data, allowing students to demonstrate their learning in age-appropriate ways and in alignment with other curriculum areas. This can include drama, art, music, using digital devices, written and illustrated work, oral presentations.

Assessment tasks are planned in collaboration with all teachers within the year level team and form an integral part of the planning process. Teachers moderate work samples to ensure consistency of judgement in the teaching and assessment of Religious Education.

MODERATION

The moderation of assessment tasks occurs at a number of informal and formal levels at All Saints.

During the process of planning for units of work, the line of sight document is used to help build alignment between the Achievement Standard, Knowledge, Understanding and Skills and the assessment task that is best suited to meet this standard.

A formal intra-school moderation process takes place at the end of Semester 1 and 2, where teachers bring and discuss samples of work 'at standard' and 'above standard' across their year level.

Teachers engage in Consistency of Teacher Judgement inter-school moderation process (determined by school each year) in Term 3 to share annotated samples of work with other teachers at their year level.

FEEDBACK TO STUDENTS

All Saints Parish School teachers provide effective feedback, both formally and informally, as an integral part of our Excellent Learning and Teaching strategies to progress student learning. Criteria sheets and annotated work samples are used to provide authentic feedback in relation to the success criteria and curriculum achievement standards. This allows teachers to work with students to see where they can make improvements to their religious understanding. Individual conferencing and classroom discussions are used as informal feedback opportunities.

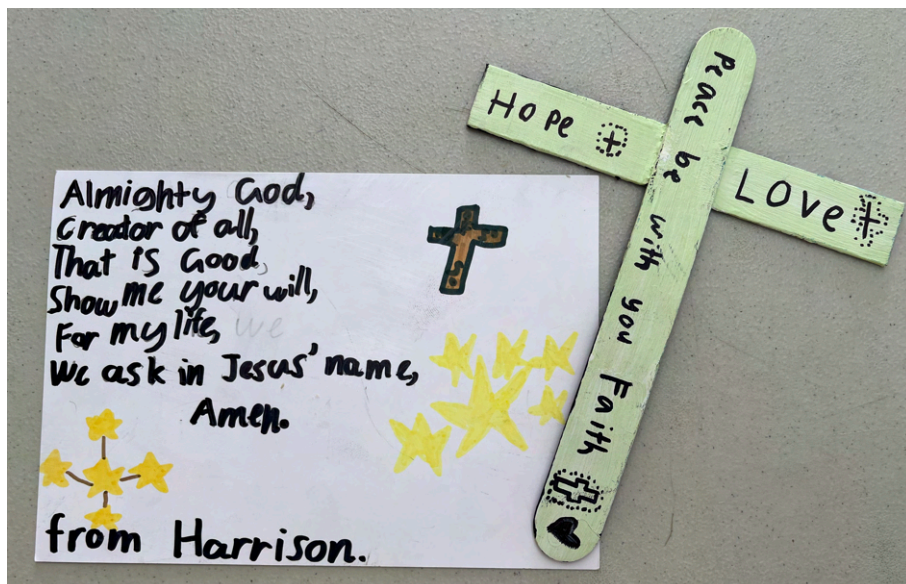
CONSISTENCY OF TEACHER JUDGEMENT

Consistency of teacher judgement occurs through several processes at All Saints Parish School. Consistency in teaching and learning occurs firstly through a process of collaborative planning. The use of a common planning template ensures that language is consistent and that learning intentions, success criteria and the line of sight align with the Achievement Standard and the assessment task. The development of clear criteria enables learners to have a clear understanding of what is expected in their learning. Intra and inter school moderation processes ensure that opportunities exist to moderate student work and to help plan for future student learning.

REPORTING OF STUDENT LEARNING

Religious Education is not taught in isolation: it is a curriculum area similar to all other curriculum areas taught in the school. It is taught, assessed, reported on and evaluated in the same way and with the same rigour as other learning areas. Student learning and progress is reported to parents twice per year in semester reports.

Assessment is developed from the achievement standard and multiple opportunities are provided for students to demonstrate their knowledge and skills in Religion. Feedback on these tasks is provided via informal conferencing with the students, as well as written annotations. The use of criteria sheets/matrix allow teachers to provide feedback to both students and parents in relation to the achievement standard. Formal parent/teacher interviews are offered twice a year, to discuss the students' progress in Religion.



Element Four: Monitoring and Evaluation of Religious Education

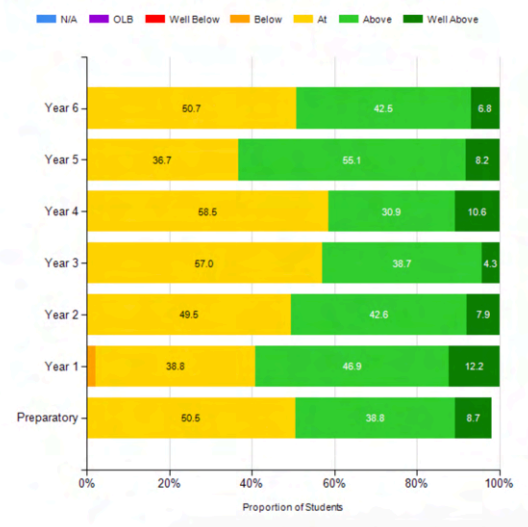
All Saints Religious Education Program outlines how student progress and achievements are monitored to ensure continued improvement for each student. Data is used to inform the teaching and learning and to evaluate practice. Data informs not only the Religious Education curriculum, but the continued development of the Religious Life of the School.

PROCESSES FOR MONITORING STUDENT ACHIEVEMENT

At All Saints Parish School, a whole school approach and a shared responsibility is valued when monitoring and evaluating student achievement and development. The APRE supports teachers in being responsible for monitoring student achievement which occurs through formal and informal discussions with staff (APRE, teaching colleagues, Principal, APTL, APA, STIE and GC), students and parents in regards to student development. Religious Education units reflect multiple opportunities for students to demonstrate their learning in formative and summative assessments to achieve success.

Assessing student learning is an essential part of monitoring and evaluating the Religious Education Program. The process of assessing student learning provides opportunities for teachers and students to evaluate, make improvements and plan for further learning. Assessment is undertaken for the purpose of:

School Results by Year Level - 2022 Semester 2 - Religious Education



- ✚ **Assessment for learning** – includes gathering information about the learners, analysing and interpreting that information and using that information to inform and shape the learning and teaching process.
- ✚ **Assessment of learning** – assists teachers to use evidence of student learning to assess student achievement against goals and standards; and
- ✚ **Assessment as learning** – self-assessment used to support students to develop, practise and become experienced with reflection and critical analysis of their own learning.

Data collected from these assessments (as well as eMinerva student data) is analysed to identify trends, anomalies, inform practice about classroom teaching and learning of Religion and Religious Life of the School, in order to maximise student achievement and development and ensure consistency. Data in the BI tool is accessed by staff to review goals and inform future planning, at the whole school level, as well as at the year/class level and individual level.

PROCESSES FOR MONITORING PLANNING

All Saints Religious Education Scope and Sequence informs Religious Education planning. This document has been designed to be a working document, that is reviewed and refined as necessary. Teachers and the APRE/APTL review the effectiveness of all elements of unit planning to make recommendations for future improvements. The School Leadership Team annually records and reviews whole school goals and action plans for the learning and teaching of Religion and the Religious Life of the School.

Differentiation is recorded in whole class and individual student tracking documents as well as in unit/weekly/daily planning. The monitoring and evaluating process includes professional dialogue with colleagues during the annual inter-school moderation processes. At the conclusion of each unit, year level teachers and the APRE/APTL review the effectiveness of all elements of the planning, and recommendations are noted.

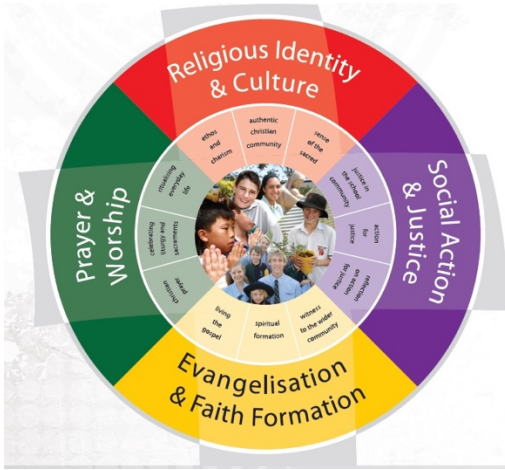
PROCESSES FOR MONITORING THE RELIGIOUS LIFE OF THE SCHOOL

The Religious Life of the School is an integral part of the life of our community. Both formal and informal processes are used to monitor how well the components of the Religious Life of the School are being addressed and taught. Each of the four interrelated components: Religious Identity and Culture; Evangelisation and Faith Formation; Prayer and Worship; and Social Action and Justice, while mutually reinforcing, provides a significant focus. 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 documents for each year level. Plans exist for celebrations and events that highlight the Religious Life of our School, and are clearly planned for and form part of the organisation of the year. This information is available to staff as part of the yearly plan and term calendars. This is communicated to parents in the newsletter, School Portal and social media.

VALIDATION OF SCHOOL RELIGIOUS EDUCATION PROGRAMS

Each Catholic and ecumenical school is required to have a documented Religious Education Program designed in accordance with the Religious Education Curriculum P-12 and approved through an Archdiocesan validation process. Regular monitoring and review of the program and its delivery is aligned with approved cyclical review processes.

Religious Life of the School



The Religious Life of the School, which is reflective of the second dimension of the Religious Education – ‘teaching people to be religious in a particular way’ (Moran, 1991), provides a lens through which our school community at All Saints can develop and enrich its religious life.

At All Saints we have a vibrant and engaging faith life. As a Catholic school we aim to support all students and families in being able to connect and participate in the Catholic Christian tradition. We believe that Catholic schools are distinctive, as we believe that we are a faith community, where the Good News is actively lived out in all parts of our community.

The four interrelated components: Religious Identity and Culture; Evangelisation and Faith Formation; Prayer and Worship and Social Action and Justice provide an important focus for the development of the religious life of our community. They are reflected in the following ways.



SOCIAL ACTION AND JUSTICE AT ALL SAINTS

Social Action and Justice is a key part of life at All Saints School. Scripture and Catholic Social Teachings challenge us and call us to be present to the ‘other’ and to establish right relationships marked by love, compassion and peace. We are called to mission to those within our own school community but also to those in our wider local, national and global community. In the spirit of the Sisters of Mercy we are called into service for the good of our neighbour.

At All Saints, we demonstrate this through:

- ✚ Project Compassion (Caritas) shared at weekly assemblies and in class.
- ✚ St Vincent de Paul Winter Appeal.
- ✚ St Vincent de Paul Christmas Appeal.
- ✚ Anzac Day liturgy and participation from Defence Force families.
- ✚ Catholic Mission Socktober Appeal.
- ✚ Promoting the resources and activities of Catholic Social Justice and Peace agencies for prayer and action through involvement in Caritas, Catholic Mission and St Vincent de Paul.
- ✚ Promotion of Social Justice actions through Facebook.
- ✚ Curriculum planning acknowledges social action and justice in units.
- ✚ Recycling paper boxes around school.
- ✚ School water tanks.
- ✚ Promotion of reconciliation through restorative conversations in line with PB4L processes.
- ✚ Reconciliation Action Plan working group established with RAP document in process of being created through Narragunnawali.



RELIGIOUS IDENTITY AND CULTURE AT ALL SAINTS

Religious Identity and Culture at All Saints is centred on the person of Jesus. Our challenge as a Catholic school is to translate the inspiration of Jesus into the real world. We also draw inspiration from the rich heritage and tradition of the Catholic Church. Here at All Saints the charism of the Sisters of Mercy is also present. Our founding principal Sr Veronica Ekerick is a Sister of Mercy, and together with Sr Deborah Flaherty and Sr Patricia McCormack they contributed greatly to the development of the Mercy ethos and charism at All Saints. The founder of the Sisters of Mercy, Catherine McAuley also serves as inspiration to our community. The elements of compassion, service, faith and conviction are clearly evident in Catherine and the Sisters of Mercy. These virtues are also present in our school community and we work together to foster these virtues in each one of us.

At All Saints, we demonstrate this through:

- ✚ Mercy Charism central to our school story.
- ✚ Aboriginal and Torres Strait Islander Spirituality evident in our school (Cross artwork).
- ✚ 'Walk in Love' school motto named, communicated and lived in community.
- ✚ Celebrating days of religious significance to focus on the school values, mission and ethos.
- ✚ Celebration of Feast days – All Saints Day, St Francis Xavier, St Mary MacKillop, Catherine McAuley, Fr Ron Mollison.
- ✚ Beginning of year School Mass.
- ✚ School house teams connected with school patrons.
- ✚ Learning the stories of the saints and the messages from these (included in first Religion unit of the year).
- ✚ Learning the school story (included in first Religion unit of the year).
- ✚ School iconography – symbols, statues, cross including First Nations Art.
- ✚ Communication through school website, parent portal and social media.
- ✚ Staff development days at the beginning of the year and twilights throughout the year – focus on school charism and story.
- ✚ Staff involvement in school and parish masses as readers and extraordinary ministers of Holy Communion.
- ✚ Year 6 Graduation Award – Christian Leadership Award.



- ✚ School song and school prayer are known and used by students at school assemblies and celebrations.
- ✚ Mothers' Day, Fathers' Day and Grandparents' Day Celebrations.
- ✚ Catholic Education Week celebrated.
- ✚ Holy Week Reflection and Prayer and Easter Celebration.
- ✚ Visiting presenters inform, inspire and educate students and teachers.
- ✚ Catholic Perspectives are infused in learning.
- ✚ Parish Priest is visible around the school.
- ✚ Remembrance Garden.
- ✚ Promotion of school community through open classrooms after assemblies and school gatherings.
- ✚ Connection with other Religious institutions through excursions, such as the Brisbane Jewish Synagogue, St Stephen's Cathedral and Ngutana-Lui.
- ✚ Prep children receive All Saints painted cross on their first day of school.



EVANGELISATION AND FAITH FORMATION AT ALL SAINTS

Evangelisation and Faith Formation occurs at All Saints through both the Religious Life of the School and through the Religious Education Curriculum. Our mission to bring the Good News of Jesus to all is an ongoing mission and is one that involves each member of our community, staff, students, parents and parishioners. We proclaim the Good News through living out the Gospel values and by listening to and reflecting upon the Word of God and allowing it to change our heart by engaging with the world like Jesus did.

At All Saints, we demonstrate this through:

- ✚ Strong links with All Saints Catholic Parish – Opportunities are extended to families to celebrate as a community.
- ✚ Parish Bulletin each week shared with staff through Staff News.
- ✚ Student led and involvement in whole school masses and liturgies held throughout the year.
- ✚ Sacramental process (led by Parish), school supported and information shared with parents.
- ✚ School song and prayer are used with students, staff and parents.
- ✚ Social media highlights feast days, celebrations, prayer and liturgy.
- ✚ Staff News each week informs staff about RE and RLOS News.
- ✚ BCE Catholic Identity Newsletter shared with staff.
- ✚ Staff and student formation plans developed and enacted.
- ✚ Parish Priest and Parish staff support classroom teachers with Religion curriculum needs.
- ✚ Year 6 student servant leadership day, Yr 5 Formation Day and Yr 5/6 BCE formation day.
- ✚ Visiting presenters inform, inspire and educate students and teachers.
- ✚ Students attend and actively participate in Parish Masses.
- ✚ Meeting the pastoral needs of families when needed.



PRAYER AND WORSHIP AT ALL SAINTS

Prayer and Worship allows all in our community to celebrate our lives and identity as members of the Church. Prayer and worship nourishes the spiritual growth of all members and this is a part of our daily practice. It is also crucial that we all engage in a wide variety of prayer experiences that have the ability to nurture our relationship with God and with others. At All Saints this can occur through Mass and liturgy, class prayer, meditation and contemplation, music and individual prayer. We also believe that it is important for our students to know and understand the formal traditions of the Church as this allows them to engage more fully in the life of the Church.



- ✚ School Prayer is visible on wall in The Hub.
- ✚ Information regarding School Patrons is visible on wall in The Hub.
- ✚ The school prayer and song is an important part of our weekly school assemblies.
- ✚ The Term Calendar prioritises school feast days and liturgical celebrations.
- ✚ Staff gather weekly for staff prayer, led by staff members.
- ✚ School masses allow students to lead prayer as part of school celebrations.
- ✚ Prayer focus areas are set up for Lent and Holy Week.
- ✚ Class prayer spaces are well resourced, varied and updated with symbols according to the liturgical season. Class prayer boxes are updated each year.
- ✚ Prayer Sways are sent to classes as class prayer resources.
- ✚ Staff prayer packs support staff in the development of the prayer life in their classroom.
- ✚ Use of The Arts to enhance prayer – movement and drama as part of liturgical celebrations.
- ✚ Induction of Year 6 leaders with pledge, liturgy and badges.
- ✚ Celebrating special days; Beginning of Year Mass, Ash Wednesday Mass, Holy Week Liturgy, Easter Liturgy, ANZAC Liturgy, Mothers' Day prayer assembly, Catholic Education Week Liturgy, Fathers' Day prayer assembly, Grandparents Day prayer assembly, World Day of Prayer for Creation, Year 6 Graduation liturgy and awards, End of Year farewell liturgy.
- ✚ Parents invited to be part of prayer life of classroom and school.

