

# Religious Education Program

**ST JOSEPH'S SCHOOL MURGON**

**WALKING TOGETHER IN FAITH**

 St Joseph's Catholic Primary School MURGON  
Nurture • Respect • Faith



A Brisbane Catholic Education School

## Our Story

In 1936, Father James Cullen, the Parish Priest of Murgon and the surrounding district, asked a group of Sisters to teach in a school which he would build in Murgon. Presentation Sisters, Mother Ursula and Mother Patrick Madden came up to see Murgon and the district. Father Cullen told them that as well as teaching the children in the school in Murgon, the Sisters could go to the other towns in the Parish on a Sunday, to take children for Religion lessons after Mass. Mother Ursula and Mother Patrick promised to send some Sisters in 1937, and Father Cullen and his parishioners built a Convent and a school for them. The Convent building was a two storey one, and part of it was set up for the accommodation of boarders.

On 10 January 1937, the Right Reverend James Duhig, Archbishop of Brisbane, blessed and opened the Convent and the school buildings. The first day of school at St Joseph's was 27 February 1937. On that day forty-five children came to the school. There were four Presentation Sisters on the staff – Mother Jarlath Treacy, Mother Patrick Madden, Sister John Cormican and Sister Malachy Mountford. Sister Joseph Halberstaedter came to the school during March. During 1937, sixteen more children came to the school, so by the end of the year there were sixty-one pupils.

In 1937, the only buildings in the school grounds were the presbytery, a wooden Church, the Convent and one school building. In Brisbane, the Presentation Sisters taught children in primary and secondary classes at St Rita's in Clayfield. Some of the girls were boarders. World War II began in 1939 and by February 1942 the Sisters decided it would be safer to take the girls to an inland town. As the Murgon Convent had rooms for boarders, St Rita's pupils were moved up here with some of the Sisters who taught them. As there was not enough room in the convent itself, some boarders were accommodated in a house on the corner of Angel Avenue and Gore Street. This house was only removed in the mid 1980s.

These secondary classes taught at St Joseph's kept the name of St Rita's College for 1942 and most of 1943. However, once there was a secondary school at St Joseph's,

children from Murgon and the surrounding district became pupils. During 1943 it was realised that even when St Rita's pupils moved back to Brisbane there would still be enough pupils to attend, so by the end of 1943 the secondary part of the school was registered as Rosary College. From 1964 to 1970, children from Rosary College were able to attend the Murgon State High School for Home

Craft, Art and Manual Arts courses.

In December 1970, as a result of small numbers of pupils, together with a shortage of teachers, Rosary College was closed. The boarding school was closed at the same time. The beginning of 1987 saw the coming of the Marist Brothers to the school community. Brother Cletus Drew was principal and also taught Year 7. Brother Paul Turner taught Year 6. In 2012, our 75th year, St Joseph's School had an enrolment of 165 students from Prep to Year 7, with over one third being Aboriginal and Torres Strait Islander children.

In 2025, St Joseph's School has an enrolment of approximately 106 students from Prep to Year 6, with over 70% identifying as Aboriginal and/or Torres Strait Islander and 49% from a Catholic background. Students attend school from Murgon, Cherbourg, Wondai, Goomeri and surrounding areas.

Whilst now a Marist School, we continue to acknowledge the charisms of Saint Marcellin Champagnat, Blessed Edmund Rice and Venerable Nano Nagle while infusing the Aboriginal and Torres Strait Islander Spirituality.

## School Vision and Mission and School Prayer



## Our Students and Community

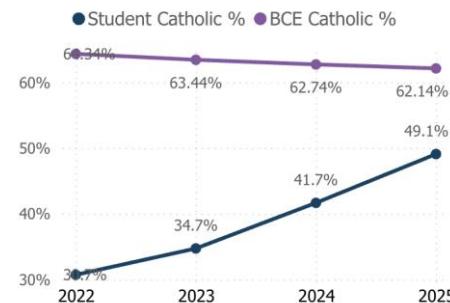
Teaching and learning in Religious Education at St Joseph's is responsive to the needs and religious backgrounds of students and the contemporary contexts for learning in the Religion classroom.



## Faith and Family Demographics

The community of St Joseph's is represented by a variety of faith and cultural backgrounds.

Student Catholic %



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

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

At each year level at St Joseph's teachers engage in collaborative planning to develop a year level plan that responds to the reality of our students and families and their diverse needs. They are supported by the Assistant Principal: Religious Education, Primary Learning Leader, Support Teacher for Inclusive Education and Brisbane Catholic Education office staff.

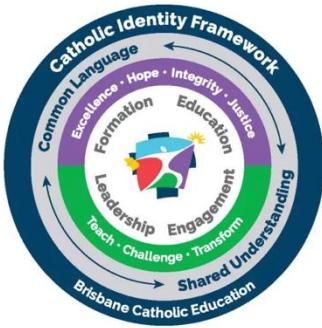
# Our Vision for Religious Education

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

The schools and colleges of the Archdiocese of Brisbane aspire to educate and form students who are challenged to live the gospel of Jesus Christ and who are literate in the Catholic and broader Christian tradition so that they might participate critically and authentically in faith contexts and wider society.

The Vision for Religious Education appropriately aligns with the Brisbane Catholic Education - Education Strategy and Catholic Identity Framework.





Each of the elements supports staff, students and families to enhance our identity through the Catholic Tradition.

- Formation**
  - Liturgical life • Prayer • Catholic Social Teaching • Laudato Si' • Spiritual wisdom • Theological reflection.
- Education**
  - Religious Education Curriculum • Catholic Social Teaching across the curriculum • Iconography • Faith and culture • Enhancing Catholic School Identity.
- Engagement**
  - Christian Ministry • Faith expression and service • Archdiocesan • Parish
  - Student Voice • Retreats • Pilgrimages • Gospel and Mission.
- Leadership**
  - Religious literacy • Accreditation • Qualifications • Authentic witness.

Our Catholic Identity Framework is directly aligned to the Vision and Mission of Brisbane Catholic Education.

#### Our Vision

We are a faith-filled learning community creating a better future.

#### Our Mission

##### Teach

Animating Jesus and the vision of the Gospel.

##### Challenge

Striving for excellence; embracing change; offering a holistic education.

##### Transform

Responding to the challenges of our time by exercising a preferential option for the vulnerable, inspired by the Holy Spirit to engage in Jesus' Mission in our world to transform society.

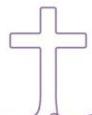
#### Our Values

**Excellence** - inspired by our Catholic tradition, strive for excellence.

**Integrity** - as witnesses to the Good News of Jesus Christ, act ethically.

**Justice** - as people of faith, foster respectful relationships, advocating for and empathising with those at the margins.

**Hope** - empowered by the Spirit, embrace the future with confidence.



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

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

In this school, religious literacy includes ways of talking, acting, creating, communicating, critiquing, evaluating, participating, ritualising, theologising, worshipping, reading, reflecting, and writing with others in a variety of religious and secular contexts.

Our approach to Religious Education is evident in the sample units of work, which reflect a commitment to integrating both dimensions—faith formation and religious literacy—through intentional and thoughtful pedagogy.

Religious literacy and faith formation are not separate aims—they enrich one another as students seek meaning within their particular place and time.

The integration of both dimensions in the daily life of the school includes:

- Whole school daily prayer and gathering each morning
- Prayer in every classroom each day
- The timetabling of the mandatory hours of classroom-based engagement with the religion curriculum at the school.
- Active participation in the religious life and spiritual ethos of the school

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

# **The Contemporary Contexts for Religious Education at St Joseph's School**

## ***Our Societal Context***

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

Our Societal Context, like all Catholic and ecumenical schools of the Archdiocese of Brisbane, St Joseph's operates in a complex and ever-changing environment.

Contemporary students are immersed in a global world and from an early age are exposed to a range of values represented through diverse media.

As a consequence, our school is continually challenged to engage families in Religious Education in rich and relevant ways. At St Joseph's Religious Education seeks to reflect a Catholic Christian worldview that integrates faith, life, and culture. At the same time, it seeks to embrace an ecumenical perspective and reflect the multi-faith context and reality of this school. St Joseph's is a place where students and families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community, founded on the charisms of Saint Marcellin Champagnat, Blessed Edmund Rice, Venerable Nano Nagle, and celebration of Aboriginal and Torres Strait Islander spirituality and culture. Our multicultural nature provides a platform for students to appreciate the diversity of culture, religions and beliefs and provides them with the opportunity to develop tolerance and understanding of others.

St Joseph's actively responds to the societal context by:

- Promoting inclusivity through our supported enrolment process
- Reflecting a Catholic Christian worldview that embraces various faiths, life experiences, and cultures through the teaching of Religion
- Capturing student voice through regular student voice meetings

- Daily whole school morning prayer and coming together
- Welcome to Country by First Nations staff members or visitors at liturgies.
- Acknowledgement of Country at all school gatherings and liturgies.
- Informing parents of the Religious Education Program.
- Informing parents during the enrolment process.
- Parent Information Welcome Mornings.
- Class information letters (term letters, newsletter updates, social media posts).
- The school website
- Use of data collected through Power BI about the religious and cultural backgrounds of families to inform and develop units of work and naming this in our planning.
- Engagement with Marist Mission, Catholic Mission, Caritas and St Vincent de Paul resources to inform students about global needs
- Engaging students with global and local initiatives by raising funds and awareness through
  - Caritas, St Vincent de Paul, Catholic Mission,
  - Castra and Ny Ku Byun Retirement Home visits.
  - Positive Behaviour for Learning embedded.
  - Cultural celebrations.
  - Open Days and Orientation Days.
  - School liturgical celebrations and Masses.
- Acknowledgment of school and Marist values by the presentation of awards at assemblies or liturgies.
- Immersion Programs with Brisbane and interstate secondary schools (including St Rita's College, Marist College, Eastwood, St Peter Claver, Riverview, St Teresa's College, Noosaville and Carmel College, Thornlands.)
- Fundraising initiatives for local families in need.



- Secular celebrations: Anzac and Remembrance Day Services, Mothers' Day, Fathers' Day, Grandparents' Day.
- Prayers at staff meetings that embrace and celebrate the fusion of our local culture, charisms and the Catholic Christian faith.
- Discussions with students regarding different family traditions and cultural celebrations at home.

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

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

This school, along with many Archdiocesan schools, increasingly provides the introductory and developmental understanding and experience of Church for students and their families. This is supported when the school is a place where students and their families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community.

In this community, we engage in regular activities that enable our school to promote knowledge, deep understanding and skills about the Catholic and broader Christian tradition within the broader evangelising mission of the Church.

The school becomes a place of encounter with the Church's mission and outreach, especially through pastoral care and the lived experience of Catholic Christian community.

We celebrate the Ecclesial Context by participating in Community (whole school and classroom) activities including:

- School involvement in Parish masses – leading readings and prayers once per term (invitational)
- School Masses and Liturgies of the Word celebrated for significant events such

as beginning of school year Mass, Ash Wednesday, Easter, ANZAC Day, Mother's/Father's Day, Pentecost, Catholic Education Week, Marcellin and St Joseph Feast Days , Graduation, conclusion of school year liturgy

- Whole school morning gathering for School Prayer.
- Prayer assemblies (led by each class once per term).
- Involvement in Parish Sacramental Program
- Classroom, office and staffroom sacred spaces – classroom prayer rituals (liturgical cloth & candles etc)
- Visible sacred icons and imagery throughout the school
- Weekly staff prayer where a broad range of prayer experiences prepared by staff



- Student reflections showcasing their experiences and participation in the religious life of the school, including displays such as Catholic education prayer flags, Holy Week observances, and ANZAC Day commemorations messages
- Marist Association members on staff — care and concern for families in need.
- Marist Association video link formation sessions available for all staff.
- Planning and delivery of Religion Curriculum.
- Social justice and service initiatives.
- Pastoral Care programs and PB4L.
- Parish Priest's visible presence in school grounds, supporting religion lessons.
- Open classrooms to enable sharing of student learning – Shrove Tuesday Celebration of Learning, Grandparents' Day.
- Promotion of parish activities and Sacramental program.
- Making information about the school Religious Education program available to

parents through:

- Class term newsletters
- School newsletter sharing
- Facebook posts
- Throughout the enrolment and orientation process for Prep – at interview, during school tours, open day and orientation days.

Through these practices, St Joseph's supports students in developing knowledge, deep understanding, and skills in the Catholic and broader Christian traditions—contributing meaningfully to the broader evangelising mission of the Church.

## Our Educational Context

St Joseph's, along with each Archdiocesan school, seeks transformation of the whole person so that those in the school community are empowered to live the gospel of Jesus Christ in their everyday lives. In the Catholic Christian tradition, education is a work of love and service. At St Joseph's 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 this school, builds on best practice of the broader educational community. The classroom learning and teaching of religion reflects the philosophy, content, structure, academic rigor and assessment and reporting modes used in other learning areas. The religious life of St Joseph's forms and skills students to negotiate the tension of maintaining Christian integrity when confronted with the complexities of life in contemporary society.

St Joseph's promotes high-quality teaching and learning in Religious Education through:

- Thoughtful planning that uses a Reconceptualising Approach and an Inquiry Process, with formal assessment and reporting of content.
- Planning with the end in mind by designing high-quality assessment tasks that align with achievement standards, content descriptors, and targeted skills.
- Beginning each day with Morning Prayer.
- Welcoming and respecting students from diverse faith backgrounds and non-religious students—within the teaching of religion.
- Starting each school year with a Religious Education unit focused on the story of St Joseph's, inviting students to share their own faith journey and background.
- Connecting Religious Education to community initiatives such as Project Compassion and St Vincent de Paul.
- Teaching and experiencing the Sacraments - linking this to recontextualised approach (students who have made a particular sacrament to share their experiences with the school)



- Teaching about the key religious events, including Lent, Easter, Advent, and Christmas.
- Using the Three Worlds of the text process to teach scripture
- Implementing contemporary teaching styles to link Religious Education with other Learning Areas.
- Providing relevant Professional Development for teachers to allow them to gain a deeper understanding of the Religious Education Curriculum.
- Developing a rigorous approach to the planning, teaching, and assessment of the Religion Curriculum.
- Ongoing communication with Religious Education Officers that ensures ongoing support for planning, access to relevant religious information and professional learning—especially valuable for teachers who are either non-Catholic or new to teaching Religion.
- Incorporating digital technologies into teaching and learning in Religious Education.
- Articulating intentional links between the religious life of the school and classroom teaching of Religion.
- Communicating the importance of Religious Education through the school website, school newsletter and school assembly presentations
- Learning about the local Aboriginal and Torres Strait Islander cultural history, community, school and parish.
- Exploring and implementing innovative and creative pedagogies to improve the teaching and learning of religion (i.e. digital technologies) and to maintain relevance for learners.
- Articulating intentional links between the RLOS, Religion curriculum planning and teaching.
- 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, Marian prayers for the Month of Mary (May) and Month of Rosary (October), assembly prayers, staff prayer.
- Responding to contemporary issues in meaningful, prayerful and active ways.

- Allowing the Marist Charism and Aboriginal and Torres Strait Islander Spirituality to impact on our schoolwide practices.
- Ensuring every student has equitable access to the curriculum with appropriate support where required.

## Our Digital Context

Religious Education in St Joseph's seeks to engage students in the critical, creative, and responsible use of digital tools which is an important component of digital citizenship. It includes provision and use of one to one iPads. This enables them to express their learning in rich and relevant ways and connect with individuals and communities in a global context.

At St Joseph's we demonstrate this through:

- Providing one to one iPads (P-6) for learning and assessment.
- Use of AppleTV (smart TVs or projectors) in all classrooms/library.
- Use of appropriate online Bible tools by students and staff. E.g. Bible Gateway, Bible atlas, Free Bible Images, research
- Responding online: padlet, video responses, book creator, OneNote, TEAMS, photo responses
- Teacher use of the BCE sites to support classroom learning of RE and RLOS, e.g. Ways to Pray Calendar, Light a Prayer Candle Website, Learning Bytes, Planning of RE, Resource Link, Judaism.
- Teacher use of online sites and tools to enhance teaching and learning of RE and RLOS e.g. YouTube, Liturgy Planning, Together at One Altar, Nazareth Village, Weekly Parables, Archdiocese of Brisbane, Wordle.
- Professional development for teaching and support staff to improve their skills in using ICT.
- Student use of technology to demonstrate learning – both individually and collaboratively
- Communicating between school and home via email and the school Facebook page.

- Facebook page - promoting religious and spiritual formation and Religious Life of the School
- Capturing photos of student involvement and learning.
- Using Power Points and contemporary music to enhance lessons and masses.

# Our Beliefs about Learners and Learning in the Religion Classroom

Foundational to the shared work of teachers at St Joseph's are the beliefs they have of the learners they serve. The BCE Learning and Teaching Framework and Education Strategy explicitly articulates the beliefs and the responses that flow from these beliefs within schools in the Archdiocese.

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

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

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

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

# Collaborative Planning

St Joseph's school has a population of 106 students, with one of each the following classes:

- Prep
- Year 1/2
- Year 3
- Year 4
- Year 5
- Year 6

The planning and development of units of work in Religious Education is carried out by individual classroom teachers for their group of students and is supported by the APRE, PLL and STIE. This is also informed by their yearly overview.

Teachers are provided with additional release time each week to effectively plan.

Teachers are provided with a common school planning template for Religious Education that is the same for all year levels and accessed via the school portal. Planning is uploaded to the school portal Curriculum folder for that year and year level. These are quality assured by the APRE each term. Teachers also use a common school assessment task template to clearly articulate assessment. These are also uploaded to the school portal. Teachers are provided with opportunities for intra and inter-school moderation for student assessment in Religious Education. This is supported by the standard elaborations.

## Communication with Parents

At St Joseph's school, every effort is made to ensure parents are informed and engaged in the religious education of students. Ways this is enacted include:

- Term curriculum letters highlight what is being covered as part of the teaching of Religious Education in classrooms.
- At the beginning of each school year, a themed display is created to reflect the school's annual religious focus.
- Sharing assembly schedule for each year level
- Showcasing the Religious Life of the School Events in the school newsletter, on the school website and school social media platforms.
- Invitations to join classes for Masses, Liturgies and Prayer Assemblies.
- Classroom displays of learning intention and success criteria.
- Parent teacher interviews to discuss students learning in RE, both formal and informal.
- Ensuring that St Joseph's Religion Program is an evolving document, which is continually reviewed and renewed.
- Collaboratively working with teachers each year to renew the school RE Scope and Sequence document.
- Implementing the BCE Learning and Teaching Framework and Model of Pedagogy, and incorporating the RE Scope and Sequence and RE line of sight documents in planning.
- Making adjustments (curriculum, instructional, communication/language, social/emotional, health/safety, environmental) to suit individual needs which are recorded in planning documents.
- Storing all units of work on the Staff Portal to be quality assured by the Leadership Team each term.
- Implementing a comprehensive and consistent School Unit Planning Template that has been designed to provide teachers with an effective planning tool, that is consistent across all learning areas.

- Information regarding the Religious Education program is communicated to the Parish Priest to keep him informed of the teaching and learning of Religious Education within the school.
- Parish Priest is invited to classrooms to join in class prayer and to support Religious Education lessons, together with joining staff for staff prayer and formation experiences.
- Display of Liturgical Season and Religious Life of the School Events in School Office Foyer and APRE office window – including themed displays.



# Impact of System and Religious Institute Initiatives

St Joseph's continues ensure compliance and excellence in planning, teaching and assessing. This means being responsive to evidence-based practices and being guided by Brisbane Catholic Education's driving documents including:

- Curriculum Compass
- Growing and Thriving
- Education Strategy
- Model of Pedagogy
- Catholic Identity Framework

We are also informed by the professional learning and work outlined in:

- Brisbane Catholic Education's Strategic Plan
- St Joseph's Strategic Plan
- St Joseph's Annual Improvement Plan
- St Joseph's Explicit Improvement Agenda

At St Joseph's we plan with the Line of Sight, Learning Progressions and Religion Curriculum. Teachers plan short learning cycles for Religion and in their unit plans they include:

- Achievement Standard
- Content Descriptors
- Deep and Surface Learnings
- Core and Complementary text

The learning sequence is comprehensive includes whole part whole teaching, differentiation for students and formative and summative assessment.

# Our Curriculum Structure and Organisation For Religious Education

## A Catholic View of Learning

At St Joseph's a Catholic view about Learning and Teaching is reflected in both dimensions of Religious Education, namely, the classroom teaching and learning of Religion and the Religious life of the school. We promote life-long and holistic learning; the gaining of wisdom (not just information); the connection between rationality and beliefs and the essential integration of knowing and living in the Catholic/Christian tradition. We believe in a curriculum that develops understanding of stewardship and sacramentality, allowing students to be co-creators and experience God in their everyday world. Our heritage allows us to hold these beliefs, which are evident in the messages of Nano Nagle, Marcellin Champagnat and Edmund Rice and in connection with God, as we strive to reach out to others.

At St Joseph's we demonstrate this through:

- Teachers covering all mandatory requirements in their planning, teaching, assessment and reporting of the Religion Curriculum.
- Creating year level units to reflect events and activities that enhance The Religious Life of the School, appropriate to student learning and assessment of achievement standards.
- A year level overview that is evaluated annually and adapted as required.-
- Timetabling Religion for 2.5 hrs per week, with Leadership Team monitoring.
- Daily class and school prayer times, focusing on faith development.
- Connecting Prayer Assemblies, liturgies, classroom teaching of Religion and The Religious Life of the School, with scripture, symbols, rituals, music and content.
- Engaging with the residents of local aged care facilities and Kindergartens by providing entertainment and assisting them with activities.

Teaching and learning in Religious Education is intentionally developed on the foundation of a Catholic theology and philosophy of curriculum. Four core themes are

central: **Anthropology, Epistemology, Cosmology and the Catholic Christian Tradition.**

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

A Catholic view of Christian anthropology is centred on the person of Jesus. It recognises each person is created in the image of God. It emphasises Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. At St Joseph's it is characterised 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 life-long and life-wide learning. The Catholic tradition views the acquisition of knowledge as a lifelong and life wide enterprise. Reflective self-directed learning and teaching provides Sabbath spaces for teachers and students to interiorise knowledge.

At St Joseph's our students are nurtured with the process of becoming life-long learners. Our school values of Nurture, Respect and Faith focuses on working together as a community to ensure that our school is a place where Gospel values are nurtured, and individuals learn and grow in a happy and secure environment. Our Religious Education curriculum provides opportunities for children to ask their own questions and allow this curiosity to build their capacity as learners and their wonder as part of their spiritual formation.

This perspective is also evidenced by the strong connections made with the rich stories of people within our school family. The inclusion of families in all school celebrations, also enables the Catholic Perspective on Epistemology to be real and present within our community.

### **Catholic Understanding of Cosmology**

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: 'What is our place in the universe?' 'How do we live within the integrity of creation?' This understanding is supported at St Joseph's through formation experiences inspired by *Laudato Si*, and lived out through initiatives like our

environmental leadership group and care for our Bush Tucker Garden. These opportunities allow students to engage in meaningful acts of care for creation that reflects their learning and engagement with the themes of creation and cosmology throughout the school. At St Joseph's, we help our young people connect deeply with their faith and appreciate their role in sustaining the integrity of the world around them.



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

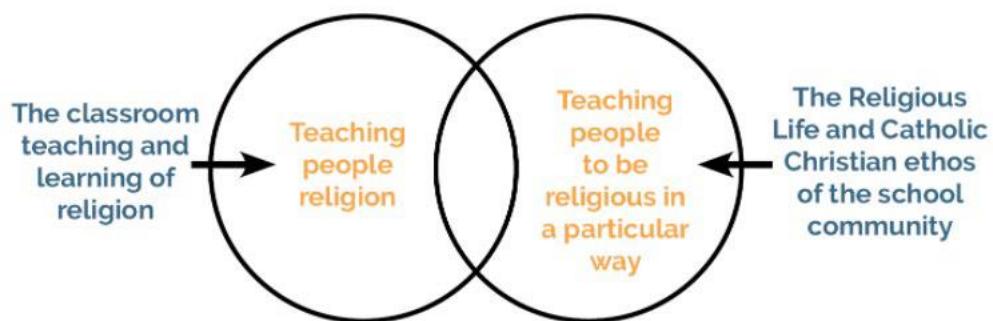
From the very beginning of Christianity, the Christian community has been engaged in teaching. The transformative process of learning and teaching is captured in the Vision of Brisbane Catholic Education to Teach, Challenge and Transform. This Vision is realised at St Joseph's through everyday witness;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

Ongoing spiritual formation for religious educators is as important as professional and theological learning. A person-centred understanding of spiritual formation begins with honouring and exploring the personal narrative of each individual's experience of My Story through an approach that engages the head, the heart and the hands (experience, knowledge, practice and application).

# Our Model for Religious Education

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

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



This school community seeks to understand and utilise the distinctiveness and complementarity of these two dimensions of Religious Education in the holistic education and the formation of our students.

Our school programs, activities and experiences for the classroom learning and teaching of religion and the religious life of the school are responsive to religious diversity, while being faithful to the Catholic Christian identity of the school. Some examples include:

- RE units of work that identify content from the Religion Curriculum P-12 and the Religious Life of the School, providing time for contemplation and critical reflection on the integration of faith and life.
- Prayer Assemblies and liturgies each term making connections between the classroom teaching of Religion and Religious Life of the School, through the choice of scripture, symbols, ritual, music, themes and content.
- Whole school prayer opportunities, including the School Prayer and School Song.
- Units of work that show classroom learning about Catholic social teaching and student engagement and critical reflection on social justice initiatives.
- Year 6 Faith Group announcements at assembly regarding social justice initiatives.
- Classroom and Community Sacred Spaces reflecting liturgical seasons and classroom teaching focus.
- Prayer.
- Marist personnel and prayer resources.

- Parish Priest visible in classrooms and school setting.

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

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

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

## **Avoidance of Presumptive Language**

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

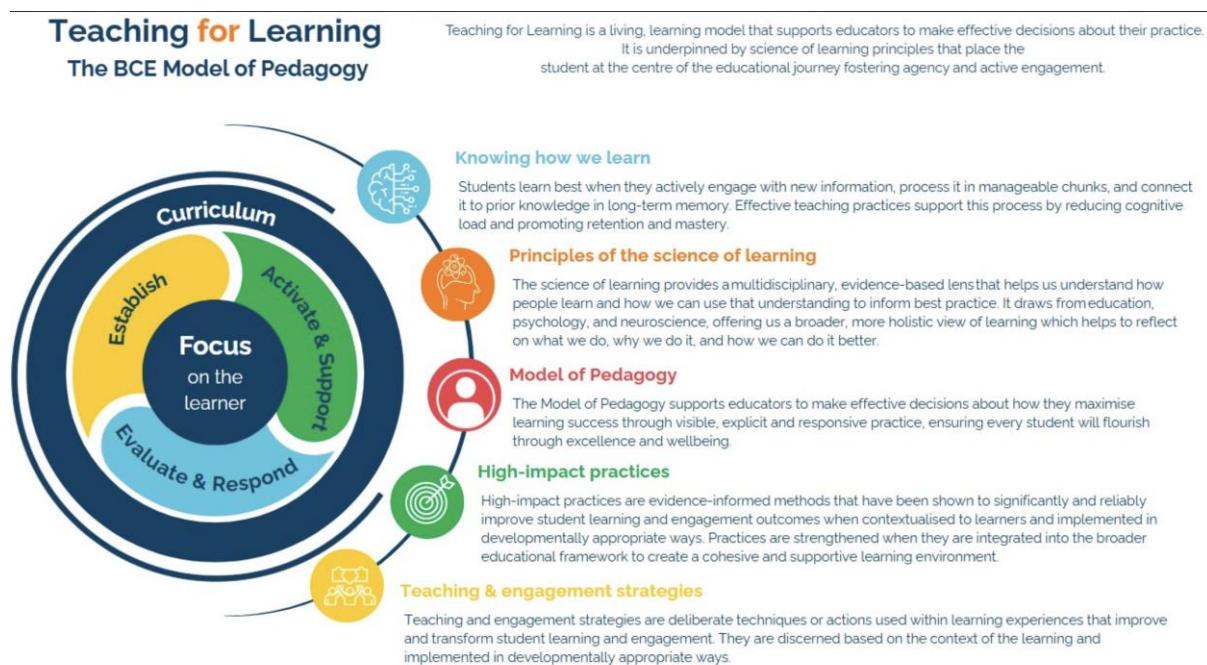
## **Teaching ‘about’ the Tradition**

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

## Powerful Pedagogies

The delivery of excellence in teaching and learning is a core goal of Brisbane Catholic Education Office. Our school supports this goal through its involvement in formation of staff in high quality professional learning on evidence-based practices, use of data and High Impact Pedagogies.

At St Joseph's powerful pedagogies are used to engage students with the richest resources of the Christian tradition. In the teaching of Religious Education, the BCE Model of Pedagogy, five practices of Focus, Establish, Activate, Respond and Evaluate are consistently embedded to ensure there is a common language for planning and reflecting on learning and teaching in the Religion classroom.



Teachers establish clear learning intentions and success criteria; activating multiple ways of knowing, interacting and opportunities to construct knowledge, teachers respond with feedback to move learning forward; and evaluate learning with students as activators of their own learning and act as resources for others

An examination of the sample units and the Template for Planning in RE we use, demonstrates our support for the five practices which provide a common language for planning and reflecting on learning and teaching in the religion classroom: focusing on

learners and their learning; establishing clear learning intentions and success criteria; activating multiple ways of knowing, interacting and opportunities to construct knowledge; responding with feedback to move learning forward; and evaluating learning with students as activators of their own learning and resources for others.

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

Using a reconceptualist approach, our religion teachers acknowledge the reality of students' lives, identifies learners' levels of thinking and builds on the attributes each student brings to the religion classroom. It incorporates a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement.

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

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

Further a quality assurance document and review, together with support 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.

 <p><b>clear learning intentions and success criteria</b></p> <p><b>COMMIT</b></p>	<p><b>Learning Intention:</b> We are learning to:</p> <ul style="list-style-type: none"> <li>○ explain the action of the Holy Spirit in the lives of believers</li> <li>○ analyse the actions from a variety of texts, including New Testament texts and the wisdom of Australian Catholic Christians</li> <li>○ identify and describe many ways in which faith is lived out in the lives of believers past and present, including Catholic Christians in Australia</li> <li>○ demonstrate an understanding of the term 'communion of saints'</li> </ul> <p><b>Success Criteria:</b> We can:</p> <ul style="list-style-type: none"> <li>○ The wisdom of Australian Catholic Christians, including lay people and <b>religious orders</b> (c.1900 CE to the present), helps people to work and move on from the Holy Spirit in the land (e.g. concerns for the community, the environment, work of mercy, charitable works, developing new ways of living)</li> <li>○ Analyse and explain how some Australian Catholic Christians help people understand the work and movement of the Holy Spirit in the land through diverse expressions of wisdom (e.g. Khoa Do - film; George Meng <b>Mass</b> - art, music, writing)</li> <li>○ Communicate an understanding of the term 'communion of saints'</li> <li>○ Sequence some key people and events (religious and secular) that contributed to the development of Australia as a nation (c.1900 CE to present)</li> <li>○ Locate information about the contribution or significance of Catholics to the shaping of the Church in Australia (c.1900 CE to present)</li> </ul>
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<b>Assessment</b> Assessment Title: <b>Project A: Faith in Action</b> Assessment Description: In this creative summative assessment, students will work collaboratively in groups to create a short skit that brings to life the key messages of the Old Testament prophet of Jonah. Technique: <b>Multi-modal</b> Conditions: • Small group work (3 max); equal contribution • Students will work collaboratively with CT and having scripture read aloud, including information about the context. Option to also contribute with the writing of a skit.	<b>Today</b> Weeks 1-2 Weeks 3-4
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#### Year 6 Religion: Faith in Action: Past and Present

<b>Student</b> Teacher: Miss Reilly	<b>What is My Task?</b> Part 1 – Faith in Action Graphic Part 1 is a short project that shows how Catholic faith is lived out by believers in the past and present. Students will also demonstrate how the Church and Catholic organisations respond to the needs of the people in the past and present. Part 1 will create a visual project that shows how Catholic faith is lived out by believers in the past and present. The graphic should include: • How the Church responded to the need in the past. • How the Church responds to the need in the present. Students will write a short reflection describing how faith is lived out by the Marist community. Using the interview with Br. Tony and additional research, students will: • Describe the Marist vision and values. • Explain the Marist mission and gifts of the Holy Spirit. • Share the Marist vision and gifts of the Holy Spirit. • Share the Marist mission and gifts of the Holy Spirit. • Share the Marist vision and gifts of the Holy Spirit. Students will include quotes, symbols, or short paragraphs to express their understanding.
<b>Assessment Technique:</b> Multimedia Presentation and Written Reflection <b>Mode:</b> Visual Graphic + Written Description	
<b>Conditions:</b> • Use of symbols, images, and short captions to support understanding • Students will demonstrate an understanding of the needs now and in the past. • To reduce literacy demands – voice to text option available or conference/interview with CT and SO, responses recorded.	
<b>Assessment Title:</b> Faith in Action – Celebrating the High Holy Days <b>Assessment Description:</b> Students will research the High Holy Days and present their findings in a short presentation that explores the meaning, rituals, and significance of the High Holy Days. They will choose one High Holy Day (Shabbat, Yom Kippur or Pesach) and create a short presentation that explores its meaning, rituals, and significance. The task encourages students to demonstrate an understanding of the High Holy Days and their significance.	
<b>Technique:</b> Multimedia Presentation <b>Mode:</b> Visual Graphic + Written Description <b>Conditions:</b> Students may work individually or in pairs to create a visual presentation that includes: • Visuals for presenting, sequencing, and creating the presentation • One visual for presentation and reflecting	
<b>Assessment</b> Assessment Title: <b>Project A: Faith in Action</b> Assessment Description: Students will work collaboratively in groups to create a short skit that brings to life the key messages of the Old Testament prophet of Jonah. Technique: <b>Multi-modal</b> Conditions: • Small group work (3 max); equal contribution • Students will work collaboratively with CT and having scripture read aloud, including information about the context. Option to also contribute with the writing of a skit.	
<b>Today</b> Weeks 9-10 Weeks 10-12 – processing	

<b>Faith</b> Trust and belief in God, shown through actions, prayer, and choices.	<b>Spirit</b> The part of a person that connects with God; also refers to the Holy Spirit.
<b>Holy Spirit</b> The third part of the Trinity; God's presence that guides, comforts, and inspires believers.	<b>Fruits of the Spirit</b> Qualities that grow in people who follow the Holy Spirit, like love, joy, peace, and self-control.
<b>Gifts of the Spirit</b> Special abilities given by the Holy Spirit to help people serve others and live faithfully (e.g. wisdom, courage).	<b>Mission</b> A purpose given by God, often to help others or share faith.
<b>Values</b> Important beliefs that guide how people live and treat others.	<b>Service</b> Helping others without expecting anything in return.
<b>Community</b> A group of people who share beliefs and support each other.	<b>Tradition</b> Practices and beliefs passed down through generations.
<b>Organization</b> A group of people working together for a purpose, like helping others or sharing faith.	<b>Reflection</b> Thinking about a purpose given by God, often to help others or share faith.

#### Assessment strategies

- Complete in class under supervised conditions.
- Complete work in class – your teacher will observe you and may use annotations or notes to record the development of your response.
- Participate in a discussion or conference with your teacher who will ask you questions about your response (if required).
- Acknowledge all sources used.
- Submit your work by uploading video to your teacher.

Links to resources:  
<https://open.congregration.org.au/the-holy-catholic-church-and-social-justice-in-australia.html#102401000>

Links to resources:  
<https://www.materchristi.org.au/what-we-do/more/100>

Links to resources:  
<a href="https://www.mater

# Time Allocation and Effective Timetabling of Religious Education

As is evident in its practices and instructions to teachers in Curriculum Compass and our Whole School Curriculum Delivery Plan, St Joseph's strongly supports the mandated minimum of 2.5 hours per week of religion teaching from Prep to Year 6. This equates to 92 - 100 hours per year, based on 37 - 40 available teaching weeks per year. Liturgy, prayer, hymn practice and other religious practices are not included in this provision. The effective timetabling of religion classes is given high priority within the life of the school, as is evidenced in instructions about when RE is to be taught and by the timetables and teacher's work plans.

Day/ Time	Monday	Tuesday	Wednesday	Thursday	Friday		
<i>Roll, prayer, circle time.</i>							
8:40- 9:40	Assembly 8.40- 9.20 Smart spelling 9.20-9.40	Religion	Religion (30 minutes) Partner Reading (15 minutes)	Religion	Smart Spelling test and dictation 8.40-9am Maths Talk 9-10am		
9:45- 10:40	Daily Maths Review (10 minutes) 2 groups (Miss Reilly and Mrs. Stanton)				Wellbeing with Dave		
<b>Morning tea</b>							
11.10- 11.20	Silent Reading			Partner Reading (15 minutes)	Arts		
11.20- 11.30	Spelling Rotations			Daily English Review (10 minutes)			
11.30- 12.25	Daily English Review (10 minutes)			English			
12.25- 1.10	English	English	English	HASS (Weeks 1-5)			
HASS (Weeks 1-5)		HASS (Weeks 1-5)		HASS (Weeks 1-5)			
Science (weeks 6-10)		Science (weeks 6-10)		Science (weeks 6-10)			
<b>Lunch</b>							
1.40- 2.00	Interactive Writing (10 minutes) Focussed Reading groups (10 minutes)			Spelling Rotations Free Writing (20 minutes)	Music (45mins)		
2.00- 3.00	Technology	PE	HEALTH	Technology (30 mins)			
				Marist Missionaries Tokens, Assembly prep, cleanest eating area.			
				Wakka Wakka (45mins)			

# 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 St Joseph's.

## **Catholic Christian Worldview**

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

## **Seamless Curriculum**

The *Religion Curriculum at St Joseph's* reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas. Examples of assessment task sheets can be found on the school portal and results are shared with families via The Learning Dashboard.

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

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

The *Religion Curriculum P-12* promotes inquiry learning, a learner centred pedagogical approach to learning and teaching, that aligns closely with the directions taken in the Australian Curriculum. By adopting the Planning Template for Religious Education from BCE, these pedagogical directions have been adopted by St Joseph's school and align with the templates used for all other learning areas (which also align with Curriculum

Compass and resources from QCAA). Further, at St Joseph's continuity in the Religion Curriculum is ensured within and between year levels, building on where students' learning in Religion is situated and leading onto where the students are heading in their learning. The quality assurance planning document includes instructions regarding referring to the yearly overviews, not only of the current year level, but of those they year before and after. There is also a clear focus on the **line of sight** in year level planning: Year Level Description, Achievement Standard and Content Descriptions as evidenced in the planning template used for RE.

## Alignment- Scope and Sequence / Yearly Overviews

The content of the strands and sub-strands of the *Religion Curriculum P-12* closely aligns with the components and elements of the *Religious Life of the School P-12*. This is evidenced in the Yearly Overviews for each year level which indicate where that alignment occurs in each unit of work. These can be found on the school portal.

Below is an Example from Brisbane Catholic Education.

## St Joseph's Year 3 Year Level Overview

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

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

Time	Term 1 Wk1-4	Term 1 Wk5-8	Term 1 Wk9-12 to Term 2 - Wk2	Term 2 Wk1-4	Term 2 Wk5-10	Term 3 Wk1-4	Term 3 Wk5-9	Term 4 Wk1-5	Term 4 Wk6-9
Unit Title and Supporting Illustration of Practice			<a href="#">Life and teachings of Jesus and Jesus as Messiah</a>	<a href="#">God's Relationship with people</a>	<a href="#">Images of God</a>		<a href="#">The story of Church and Diocese</a>		
Learning Cycle	1	2	3	4	5	6	7	8	9
Deep Learning	Express ideas about God's relationship with people as individuals and communities	Recognise how the scriptures provide a foundation for living a moral life	Communicate ideas about the life and teachings of Jesus	Express ideas about God's relationship with people as individuals and communities	Communicate ideas about the life and teachings of Jesus	Demonstrate an understanding of the significance of the Church community.	Express ideas about God's relationship with people as individuals and communities	Communicate ideas about the life and teachings of Jesus	
Surface Learning	Express ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events about order and harmony in God's creation	Identify an acknowledgement of responsibility, in particular for the poor and disadvantaged, as part of living a moral life.	Identify respect for basic human rights as a foundation for living a moral life.	Discuss ideas about the Christian belief that Jesus is the Messiah	Express ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in the text including key stories from the Torah.	Express ideas about God's presence and action in daily life experiences by selecting and using information, ideas and events in the text including image of God by human authors in the OT	Locate information about cultural contexts in which the Gospels were written.	Locate information about text types by human authors of the New Testament	Describe significant people, events and features of a parish and diocese, past and present, including the collaboration of clergy, religious and laity
Content Descriptions	BEH3 STCW4	CLMF6 CLM04	BETR5 STNT7	BEWR4	STOT6	STNT7	STNT8	CHPG4 CHC12	CLMF6 CLHS4
Core Text	Use school specific saints as additional	The Beatitudes Matthew 5:3-11 Luke 6:20-26	Promise of the Messiah – Isaiah 9:6-7a	The birth of Jacob and Esau	"I will never forget you"	Scripture that Jesus would have known and reflected on	The Lord's Supper	Song of Angels (Gloria)	The birth of Jesus the Messiah

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	examples of understanding God's relationship with communities and deepen understanding of harmony		Isaiah 11:1-5 Isaiah 6:1-2 Isaiah 45:1-6 The birth of Jesus the Messiah Matthew 1:17-2:12 The purpose of John's Gospel John 20:30-31	Genesis 25:19-28 Esau sells his birthright Genesis 25:29-34 God's Promise to Jacob Genesis 28:10-22	Isaiah 49:15-16 God as Potter Isaiah 64:8 God Speaks to Moses on the mountain Exodus 19:16-19	Isaiah 61:1-2 A Letter from Paul about a Key Event <a href="#">to Jesus' Life</a> 1 Cor 11:23-26		1 Cor 11:23-26 The Baptism of Gentiles Acts of the Apostles 10:44-48	Our Father Matthew 6:9-15 and Luke 11:2-4	Matthew 1:17-2:12
Explicit Prayer									Prayers of Thanksgiving Prayers of Praise	Glory Be Meditative Prayer <a href="#">Practices</a> – <a href="#">including</a> Guided Meditation, Mindful Listening
Evidence of Learning				<a href="#">God's Relationship with people</a>						
<a href="#">Religious Life of the School</a>	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship	Religious Identity and Culture Social Action and Justice Evangelisation and Faith Formation Prayer and Worship
<a href="#">General Capabilities</a>	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability	Critical and Creative Thinking Digital Literacy Ethical Understanding Intercultural Understanding Literacy Numeracy Personal and Social capability
<a href="#">Cross-Curricular Priorities</a>	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability	Aboriginal and Torres Strait Islander Histories and Cultures Asia and Australia's Engagement with Asia Sustainability

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# High Quality Teaching in Religious Education

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

## Accreditation Requirements

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

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

### Maintenance of Accreditation

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

### Professional Learning

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



## **Powerful Whole School Pedagogies**

As stated previously, St Joseph's supports the BCEO goal of being a faith-filled learning community creating a better future. At this school we are engaged in delivering excellent learning and teaching in line with our annual improvement plan and explicit improvement agenda. These are shaped based on the Education Strategy and Model of Pedagogy from Brisbane Catholic Education.

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

These processes are led by the APRE and school leadership team, including the Primary Learning Leader and Support Teacher for Inclusive Education.

## **Effective Assessment**

At St Joseph's assessing student learning is an integral part of the school classroom and is guided by Brisbane Catholic Education's Curriculum Compass (as outlined below). 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.

Schools apply appropriate assessment practices in context. This may take the form of a formal and publicly available assessment policy, and/or it may appear as part of a Staff Handbook or Whole School Curriculum overview.

School Assessment Practices reflect and enable the principle and attributes of assessment:

- aligned with curriculum and pedagogy
- equitable for all students
- evidence-based, using established standards/continua to make defensible and comparable judgments about students' learning
- ongoing, with a range and balance of evidence compiled over time to reflect the depth and breadth of students' learning
- transparent, to enhance professional and public confidence in the processes used, the information obtained and the decisions made
- informative of where students are in their learning Therefore, a school designs processes and practices to continuously refine and consider:
- the assessment's purpose

- the assessment modes
- the prior knowledge and experience of learners
- design of the task notification (universal design for learning)
- the scheduling of assessment
- the role of feedback
- the submission of tasks
- mechanisms in place for ensuring academic integrity
- Quality Assurance processes when marking

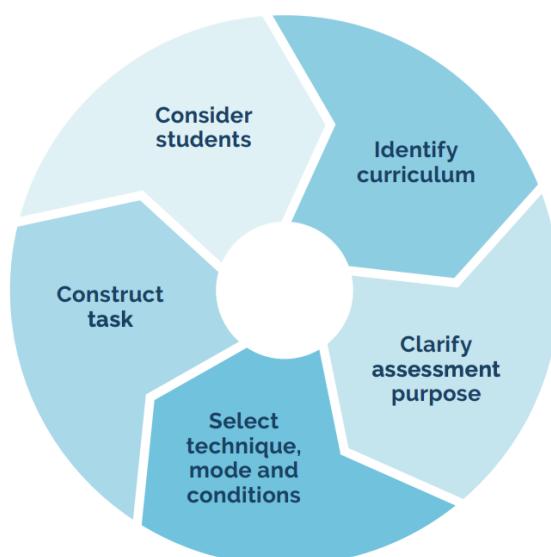
These assessment practices inform teachers, students and families and should be supported by regular and established reflection on school-based processes.

Assessment Design Requirements for assessing student work (P-10) Assessment:

- improves teaching by providing information on what students know and can do
- helps students progress in their learning by giving them feedback to inform their next steps in learning
- provides meaningful information on students' strengths, learning needs and achievements Building and clarifying understanding about assessment literacy supports the processes integral to quality teaching, learning, assessment and reporting.

Assessment-literate teachers:

- Have the skills and knowledge required to measure and support student learning through assessment (DeLuca et al., 2016)
- Interrogate the expectations of the curriculum and consider their students' needs and interests before making assessment decisions. This is achieved when teachers:



## **Gather evidence of student progress to inform teaching and to make judgments about achievement**

Include summative assessment within year level/band planning to ensure sufficient evidence will be gathered against all elements of the achievement standards within all learning areas/subjects. Within year level/band planning, schools ensure full, effective coverage of the relevant achievement standard.

This involves collecting sufficient evidence of student learning to support the making of judgments against a five-point scale. Effective coverage is determined through the consideration of:

- emphasis – identifying which aspects of the achievement standard will be the focus, including opportunities for demonstrating specific elements and multiple opportunities to demonstrate some elements of the achievement standard
- assessment approach – deciding whether summative assessment tasks or specific monitoring strategies will be used to assess different aspects of the standard
- assessment instruments – maintaining a balanced range of assessment methods that are appropriate to the age and stage of learners

## **Principles of Assessment**

Use the principles of assessment to design age and stage appropriate assessment that enables all students to demonstrate the knowledge, understanding and skills in the achievement standard (including the use of modified supports as required). There are foundational beliefs about assessment practices.

Principles of quality assessment should be:

- aligned with curriculum and pedagogy
- equitable for all students
- evidence-informed, using established standards/continua to make defensible and comparable judgments about students' learning

- ongoing, with a range and balance of evidence compiled over time to reflect the depth and breadth of students' learning
- transparent, to enhance professional and public confidence in the processes used, the information obtained and the decisions made
- informative of where students are in their learning

Teachers design and implement quality assessment that is:

- valid – alignment of curriculum, teaching, learning and assessment
- accessible – each student is provided opportunities to demonstrate the extent of what they know and can do
- reliable – ensuring that assessment results are consistent, dependable and repeatable

Assessment can be categorised into three categories:

- Assessment for learning is **formative** assessment that involves teachers using evidence about students' knowledge, understanding and skills to inform their teaching and to provide feedback to students about their progress. It occurs throughout the teaching and learning cycle to clarify and make visible student learning and understanding.
- Assessment as learning is **formative** assessment that occurs when students are their own assessors. Students monitor their own learning, ask questions and use a range of strategies to decide what they know and can do, and how they can improve in their learning
- Assessment of learning is **summative** assessment and assists teachers in using evidence of student learning to assess achievement against curriculum standards and objectives. It usually occurs at defined key points during or at the end of a learning and teaching cycle, unit of work, term or semester. It is feedback to teachers about the impact of their teaching on each student's learning progress and achievement, informs the next learning and teaching cycle, and is the basis for twice yearly reporting judgements to students, parents/carers.

Teachers design and implement quality monitoring strategies and formative assessment that:

- are reflected in year level/band planning
- assess specific aspects of the achievement standard that are more suitable for monitoring within the learning process by collecting evidence through:
  - observations
  - multimodal demonstrations
  - checklists
  - journaling
- are applied to aspects of the achievement standard that are challenging to expand using a five-point scale or where concepts and skills span multiple years, bands, or subjects
- confirm judgments made during summative assessments or to inform an overall level of achievement for twice yearly reporting

Teachers design and implement quality summative assessment that:

- interrelates understandings and skills from the achievement standard's structure
- allows students to demonstrate:
  - application of essential knowledge
  - depth of conceptual understanding
  - sophistication of skills
- provides opportunities for a full range of performance against the achievement standard
- ensures inclusivity by tailoring supports and making necessary adjustments that enable access for all students
- are captured as part of a folio of student learning evidence

## Formative and Summative Assessment

Ensure expectations of summative assessment tasks are made clear to students (appropriate to their age and stage), including how they will be assessed against the applicable achievement standard on a five-point scale.

Formative assessment is undertaken throughout the teaching and learning process to determine progress on achieving learning outcomes/objectives. Formative assessment provides the basis for feedback that is used to adjust teaching and learning and can help teachers to differentiate instruction.

Summative assessment is undertaken at defined key points of the teaching and learning process to indicate standards achieved and inform reporting. Summative assessment provides sufficient evidence of learning to make defensible and comparable judgments about the quality of student responses against predetermined standards.



Schools create and/or adopt summative assessments in which:

- task details are made clear through the use of a task sheet and marking guide
- task details and marking guides are presented and used in age-appropriate ways
- tasks sheets specify the assessment conventions (requirements of the response)
  - the QCAA task template is recommended for this purpose
- marking guides are used to make judgements on a five-point scale
- relevant standard elaborations are used to develop task-specific marking guides for assessment tasks
- marking guides/rubrics are used to:
  - support teachers and students in knowing how judgments are made in relation to the quality of responses
  - make consistent and comparable judgments, on a five-point scale, about the evidence of learning in a folio of student work across a year/band of learning

When making task details clear to students, teachers provide:

- a description of the assessment's focus in relation to content and context
- adjustments for individual needs

A marking guide supports the reliability of an assessment task and helps teachers make consistent and comparable judgments. When developing and using a marking guide/rubric, teachers outline the assessable elements within the learning area or subject. Teachers are guided by the Religious Education Standard Elaborations to ensure Curriculum Alignment. Common assessment techniques, modes and conditions include, but are not limited to:

Techniques	Modes	Conditions
<ul style="list-style-type: none"><li>• project</li><li>• extended response</li><li>• investigation</li><li>• performance or practical</li><li>• observation</li><li>• supervised test</li></ul>	<ul style="list-style-type: none"><li>• written</li><li>• spoken/signed</li><li>• multimodal</li><li>• combination</li></ul>	<ul style="list-style-type: none"><li>• time</li><li>• individual or group response</li><li>• access to and use of technology</li><li>• equipment or resources</li><li>• use of stimulus materials</li></ul>

# Moderation processes and making judgements

Use a whole-school approach to moderation to align curriculum, pedagogy, assessment and reporting; and to ensure consistent judgments and accurate reporting against the achievement standards.

Schools implement moderation processes to:

- develop consistency in their understanding of curriculum standards
- develop and apply consistent and precise language of student learning and assessment
- build a shared understanding of standards through dialogue and the collaborative development of assessment
- develop confidence to make reliable and valid judgments about the extent of student progress and achievement
- evaluate and improve their teaching practice while collaborating with colleagues

Teachers support moderation within the planning process when they:

- develop clarity of curriculum intent (cognitions) through planning discussions
- determine and record the evidence of learning that is to be collected through the learning cycle in alignment with the achievement standards
- use the QCAA standards elaborations and BCE RE standards elaborations as a tool to determine the extent of knowledge, understanding and skills that students will demonstrate (including collective understanding of qualifiers)

Teachers support moderation within the teaching and learning process when they:

- provide the learning opportunities required for students to develop and apply the agreed upon knowledge, understanding and skills across degrees of quality
- collect evidence of learning and assess against the achievement standards

Teachers engage in moderation and make judgments when they:

- use the agreed upon body of evidence against the BCE RE standards elaborations to assist in making judgments

- use school processes and protocols to moderate student samples based upon agreed criteria that align with the achievement standards

Moderation within and between schools occurs when teachers engage in focused professional conversations to analyse the quality of student work against the achievement standards. They do so to improve the consistency of their decisions, and to ensure their judgments are as valid, reliable and fair as possible.

There are three models of moderation:

- Calibration – The calibration moderation model is based on benchmarking to support teachers to make consistent and reliable judgments. Taking the time to participate in a calibration process before marking can strengthen assessment practices and develop a shared understanding of the achievement standards.
- Expert – The expert moderation model typically uses the expertise of an experienced teacher, subject expert, curriculum expert or school leader. In this moderation model, teachers submit a selection of student responses representing A–E or equivalent standards, and the expert provides feedback to confirm or question the teacher’s judgments.
- Consensus – The consensus moderation model aims to reach common understandings of the achievement standard through structured professional conversations. Consensus professional conversations that involve taking the time to share and compare judgments about qualities in student work, can deepen shared understandings about quality assessment practices, achievement standards and making reliable judgments with colleagues.

Schools may choose to use one or a combination of these models.

## Consistency of Teacher Judgement

Consistency of Teacher judgement occurs through a number of processes at St Joseph's school. At the planning stage, consistency in teaching and learning, which assists consistency of teacher judgement, occurs through collaborative planning, use of a common planning template which requires learning intentions, success criteria, line of sight with the Achievement Standard, commonality of standard in assessment tasks and the development of correction criteria and rubrics. Regardless of whether RE is part of the formal CTJ process, consistency of teacher judgment at each year level occurs at St Joseph's when teachers of RE meet in planning sessions with APRE/PLL and/or with PLL and APRE for reporting moderation. Intra-school moderation with colleagues across year levels and inter-school moderation also occurs as needed.

Each year this school engages in the ongoing process of Consistency of Teacher Judgment, which at present includes religious education- a key strategy for implementing the Religion Curriculum P-12 and monitoring its effect on students' learning.

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External moderation occurs on CTJ day with teachers from other schools, often in our cluster, such as, Gayndah, Childers, Nanango and/or Kingaroy where teachers bring a sample of work reflecting a C and A or B standard and professional discuss their marking choices against the curriculum. We use one of the moderation methods (as outlined by QCAA) listed in the above Moderation section.

# Reporting Student Learning

## Whole School Processes

Religious Education is not taught in isolation: it is a curriculum area like all other curriculum areas in the school. It is taught, assessed, reported and evaluated in the same way as other subject areas. Curriculum Compass and this document outline processes for Assessment.

Student achievement is recognised and celebrated within our school community in a variety of ways including at informal meetings; one on one feedback to students; parent-teacher nights; celebrations of learning; publication of works; exhibitions etc.

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

## Reporting

Reporting occurs formally, in terms of reports issued, twice a year via The Learning Dashboard. Students are assessed on a five-point scale (A-E) for achievement, using the RE Standard Elaborations.

# Meaningful, Relevant Learning Experiences

At St Joseph's:

The APRE is released full time to work with and support teachers by:

- Collaboratively planning with teachers every fortnight
- Resourcing classrooms with relevant and teaching and learning materials
- Providing teachers with online resources for teaching of Religion
- Using the illustrations of practice to support teachers who require examples of thorough Religious Curriculum plans.

## Monitoring and Evaluation in RE

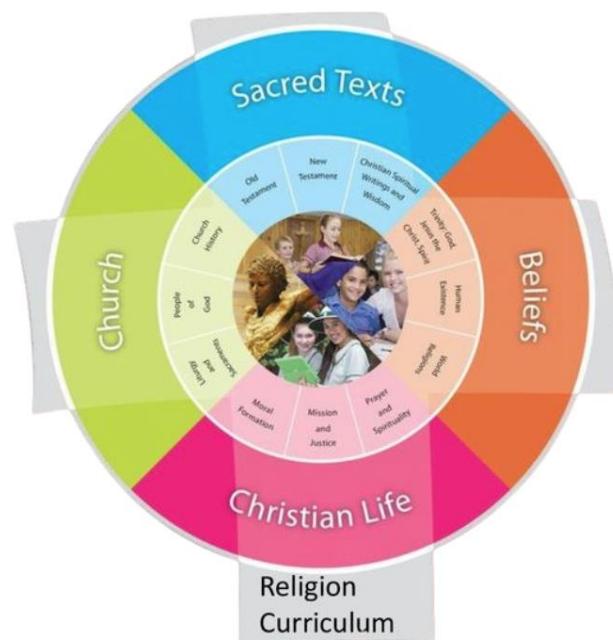
Processes used at St Joseph's for monitoring and evaluating student achievement and development for the whole school, year level, class and individual planning.

## Processes for Monitoring Student Achievement

## Evaluating Student Achievement

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

- teachers meeting to plan a new unit of work review the previous unit, including assessment tasks and student performance and annotate the unit for the information of teachers the next time the unit is used. (See attached example, which refers to assessment tasks)
- the APRE/PLL/Principal uses the BI tool and PowerBI to evaluate the awarding of standards across year levels and at individual class levels. This leads to discussions and professional learning opportunities such as diversity of assessment; depth in tasks to extend students; assessing students with special needs.
- the APRE and the PLL also use the BI tool to evaluate learning and teaching of Religion and other curriculum areas in the school. This leads to whole school discussions and professional learning on assessment. Processes can be reviewed in the school data plan and Explicit Improvement Agenda.



## Processes for Monitoring Planning

As our school engages further with its chosen high impact pedagogies, more formal methods of monitoring planning will be developed. As stated previously, the size of the school and the release time made available to staff for planning impact on the degree of collaborative planning and the availability of specialist teachers such as the (APRE, PLL, STIE) to partake in and monitor planning.

As indicated at various points in this document, the school currently employs the following processes:

- There is a whole-school planning quality assurance document and curriculum delivery plan which outlines the requirements for planning in all curriculum areas, including the requirement for annotating and noting success and challenges in the teaching of the unit for when it is taught next time before planning begins for the next unit.
- Teachers plan with the APRE/PLL/STIE who is then able to monitor the planning.
- Completed units of work are shared on the school portal and quality assured by APRE
- Internal Moderation processes enable evaluation of planning and the recording of this evaluation on the yearly overviews and unit plans on the portal
- Participation in CTJ and review of the CTJ reports enable a critique of the school's planning processes and procedures.

### St Joseph's Murgon - Quality assurance

Curriculum and assessment plans

A curriculum and assessment plan (CAP) provides an overview of the teaching, learning and assessment within a learning area/subject for each year level/band (multiple year levels/bands in multi-age contexts).

This curriculum and assessment plan has been compiled to support teachers and school leaders to refine and strengthen the quality of a CAP before implementing it with students.

If the CAP satisfies the areas identified below, mark the box in the 'Yes' column. If 'No', write a comment offering advice on how to improve.

Checking for quality	English	Maths	Science	HASS	Technologies	HPE
 The curriculum and assessment plan: <ul style="list-style-type: none"><li>considers the context and cohort, including available resources and sector priorities</li><li>identifies learning and assessment contexts that are relevant, engaging and provide a reasonable challenge to students</li></ul>						

Checking for quality	English	Maths	Science	HASS	Technologies	HPE
 reflects the intent of the rationale and aims <ul style="list-style-type: none"><li>- key considerations</li></ul>  considers the context description <ul style="list-style-type: none"><li>- identifies the achievement standard to be assessed in each unit</li><li>- describes the content descriptions to be taught in each unit</li><li>- considers alignment between the identified achievement standard and content descriptions in each unit</li><li>- ensures coverage of the achievement standard</li><li>- embeds relevant general capabilities</li><li>- embeds cross-curriculum priorities, where applicable</li><li>- identifies links to other learning areas/subjects, where applicable</li><li>- aligns assessment tasks to the unit descriptions</li><li>- identifies for each assessment task<ul style="list-style-type: none"><li>- purpose</li><li>- technique, mode and conditions</li><li>- timing of the assessment</li></ul></li><li>- considers reporting procedures and timeliness</li><li>- identifies range and nature of appropriate assessment techniques, modes and conditions</li></ul>						

Checking for quality	English	Maths	Science	HASS	Technologies	HPE
 provides opportunities for students to demonstrate the depth and breadth of their learning <ul style="list-style-type: none"><li>- includes a rubric based on QCAA standard assessment</li><li>- considers the scope and sequence of units across the year level/band, including<ul style="list-style-type: none"><li>- meaningful grouping of content within and/or across units</li><li>- opportunities for practice</li></ul></li></ul>						
 considers prior and future learning across the year level/band <ul style="list-style-type: none"><li>- includes moderation details, including<ul style="list-style-type: none"><li>- when moderation will occur</li><li>- how it will be conducted</li></ul></li></ul>						

# Processes for Monitoring the Religious Life of the School

At St Joseph's school, both formal and informal process are used to monitor how well the components of the RLOS are being addressed and taught. Formally, this occurs when the codified elements of each component being addressed in units of work are recorded in the Unit Plans and Yearly Overviews for each year level.

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

- The APRE meets with the Parish Priest/Ministers/Pastoral Workers to review and plan liturgical celebrations and prayer rituals in the school
- The Leadership Team evaluates and reviews the school's annual Formation Plan
- The leadership team discusses and reviews the school's Social Justice and Outreach program(s)
- Teams of staff evaluate and review the Religious Education and Evangelisation Element of the School Renewal Process, both internal and external
- The school community undertakes the Enhancing Catholic School Identity (Leuven) and Tell Them From Me Questionnaire and Recommendations
- The school undertakes to review its mission statement/prayer policy/school prayer/motto
- School policies and procedures are reviewed in light of the school's charism and mission statement
- The school undertakes to renew its understanding and commitment to the charism of its founding religious institutes.