

RELIGIOUS EDUCATION PROGRAM

Our Lady of the Angels' Catholic Primary School



Our Vision

Our Lady of the Angels' Catholic Primary School is a welcoming, supportive community, where a love of life and learning is nurtured and celebrated within the Catholic Tradition.

Shine with Life
Learn with Love
Grow with God

Our Mission Statement

As a Catholic community,
inspired by the lives of Nano Nagle and St. Francis,
we empower and celebrate all as lifelong learners and leaders.

We embrace joy, service and respect by shining with life,
learning with love and growing with God.



The land on which OLA was built was first inhabited by the Turrbal People.

It was later farmed by German Settlers, before being purchased by Archbishop Duhig.

In 1937 the Franciscan Friars built the first church named St Paschals'.

In 1950 a second church was built.

Also that year, the first school was opened by the Presentation Sisters and named Our Lady of the Angels'.

The current church of St Paschal was built in 1961.

Our Lady of the Angels' Catholic Primary School, together with Brisbane Catholic Education embrace a

Vision for Religious Education

that emphasises the complementary nature of the two dimensions of Religious Education and articulates aspirations for students in terms of their religious literacy and faith formation.

At Our Lady of the Angels' Catholic Primary School we 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 goal for learning and teaching as articulated in the Brisbane Catholic Education (BCE) *Learning and Teaching Framework* (2020)

'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.' (p.10)

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. In this way, students are challenged to live the gospel of Jesus Christ in their everyday lives. Pope John Paul II (1984) reminds Catholic schools to:

Develop your culture with wisdom. Ask culture what values it promotes, what destiny it offers, what place it makes for the poor and the disinherited, how it conceives of sharing, forgiveness, love.

Religious Education 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. Students become religiously literate as they develop the knowledge, skills and dispositions to interpret and use language confidently in and for faith contexts and the wider society.

Religious literacy should not be confused with religious knowledge. The Vision describes students who can articulate their faith and live it in an open and authentic way. Religious literacy encompasses a set of ongoing activities and interactions among people. These include ways of talking, acting, creating, communicating, critiquing, evaluating, participating, worshipping, reflecting, and writing with others in a variety of religious and secular contexts.

For religious educators, this Vision is framed within a broad and expansive understanding of life that goes a long way beyond education as an end in itself.

Jesus Christ is the centre of this Vision. While knowledge and understanding of religious concepts is important, the truths and beliefs to which a student adheres must have some consequence in their life. Effective Religious Education requires teachers to be more than sources of knowledge and students are encouraged to be more than consumers of the tradition.

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

In testament to our beliefs and tradition we join as a community to sing our school songs:

“One Heart One Song”

Shine, learn and grow together
(Together we grow)
Share, love and walk in faith
(Our faith is strong)

*Humble beginnings, have brought us here today
We are the future, let us celebrate*

(Chorus)

Our Lady of the Angels
(z) Every day embracing something new
Our Lady of the Angels
The life inside us
God’s Grace will guide us
Clear the path and let our light shine through

Standing on this sacred land
(the Turrbal clans)
Nano Nagle lights the way
(she’s with us today)
Holy Mary mother to us all
(our hearts in her hands)

*Francis of Assisi, caring for the world
(z)Follow in their footsteps, every boy and girl*

(Repeat Chorus)

Shine with life
Learn with Love
Grow with God
Jesus lives.
Everyday
Within us all
One heart, one song

(Repeat Chorus X 2)

(NOTE: Drop the word ‘through’ at the end of the first repeated chorus)

“Here At OLA”

We come together as God’s own family.
We live and celebrate in peace and harmony.
Something special’s living here it’s part of you and me,
Standing strong at Wavell Heights for all the world to see.

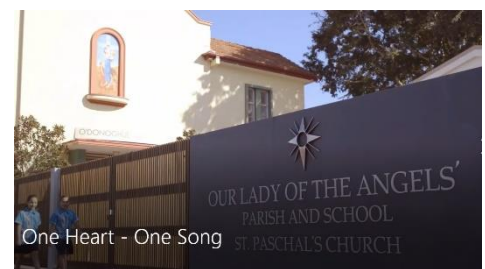
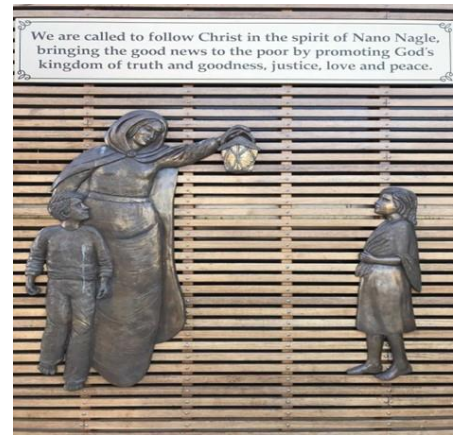
*CHORUS: We love to live, we love to learn,
We try to open up our hearts and let God’s Spirit burn,
‘Cos we want to shine every single day,
We want to grow in love together and let God perfect our ways
Here at OLA.*

We serve with kindness and Jesus shows the way.
We respect each other in all we do and say.
We play and pray together each and every day,
Growing and discovering here at OLA.

CHORUS

There’s beauty all around us from the mountains to the bay.
Our Lady of the Angels guides us on our way.
The Presentation spirit is with us every day
As we learn to let our lanterns shine here at OLA.

CHORUS



Prayer Cards for Charisms

St Francis and Nano Nagle



The Nano Nagle Prayer

Lord God,
You raise up people from age
to age to speak anew Your
word to us and to show us your ways.
Such is Nano Nagle.
In days when courage is needed,
You give us this woman of strength
to walk before us with conviction.
In days of great change,
You present us with a prophet
whose faith is firm.
As the light of her lantern brought
hope into the lives saddened by poverty
and oppression, so may she inspire us to
compassionate action for those
in need around us.
We ask this in Jesus' name.
Amen



Peace Prayer of St Francis of Assisi

Lord make me an instrument of your peace
Where there is hatred,
Let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, Joy.
O Divine Master grant that I may not so much
seek to be consoled as to console;
To be understood, as to understand;
To be loved as to love.
For it is in giving that we receive,
it is in pardoning that we are pardoned.
And it is in dying that we are born to eternal life.
Amen

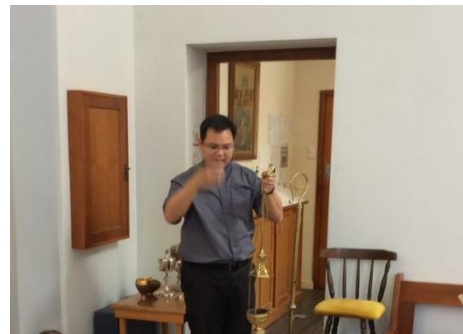
Our Lady of the Angels' Community

Profile of Our Lady of the Angels' School

Our Lady of the Angels' Catholic Primary School (OLA) is a Prep- Year 6 school, with 630 students currently enrolled. Located in the suburb of Wavell Heights on the north-side of Brisbane, we have a large cross-cultural mix, and respond to that by involving all parents in our school community.

Our dedicated staff includes: the Leadership Team (Principal, APRE, APA, PLL), classroom teachers, specialist teachers, support teachers, guidance counsellor and school officers.

OLA offers contemporary teaching and learning practices, new communication technologies and a variety of extra-curricular activities. We offer our students a faith inspired education that encourages personal growth based on Catholic social teaching. We encourage students to develop a knowledge of other cultures, languages as well as environmental and social issues. We encourage our students to be active participants in all aspects of the religious life of the school. Our Mission Statement proclaims that we offer an education that seeks to empower and celebrate all as lifelong learners and leaders who are inspired by the lives of Nano Nagle and St Francis. As a Catholic school, we strive to deepen the understanding of, and nurture a deep relationship with God, through an extensive Religious Education program and community worship opportunities based on Catholic teaching and traditions.



Inviting Clergy into classrooms

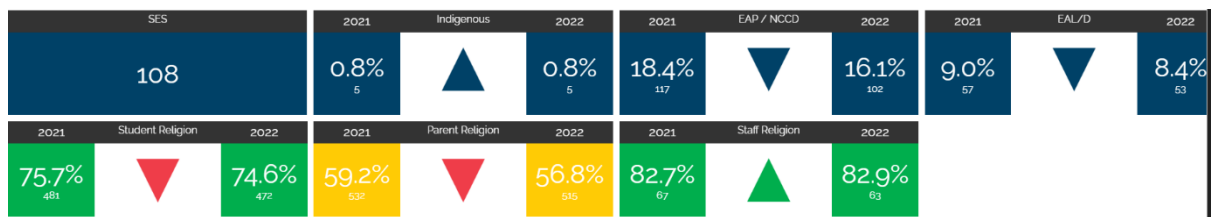


Catholic Social Teachings and Prayer spaces

Demographic Profile of the OLA community

Wavell Heights is an established residential area, with most development occurring post-war. The socio-economic status of the community indicates that the majority of families are financially stable (SES 2022 = 108). There are a limited number of families who are exempt from paying school fees. Families experiencing financial difficulties are encouraged to access and seek support from the parish conference of St Vincent de Paul Society.

At OLA our current enrolment figures indicate 8.4% EALD (approximately 53 students) and 0.8% (approximately 5 students) Aboriginal or Torres Strait Islander. Regardless of their cultural background, the majority of our community identify as being Australian.



While the majority of our students are Catholic, at OLA our Religious Education program acknowledges and identifies the significance of other religions within our world. We seek to facilitate an inclusive environment where students embrace diversity, respect and solidarity by welcoming students of all faiths and from all backgrounds. Students from other religious backgrounds are encouraged to share their celebrations, symbolism and beliefs. This is initiated by classroom teachers, through incidental rather than explicit learning opportunities. As a Catholic primary school informed by contemporary understanding “we go out to encounter other cultures, other religions, we grow, and we begin that beautiful adventure called dialogue” (Pope Francis).

Although 74.4% of students identify as Catholic, we do not assume that each of these students comes to school with high religious literacy. As such it is essential that all staff explicitly articulate and model religious literacy to ensure that each student understands key terms, rituals and traditions that are a part of everyday life in a Catholic community. There are occasions when staff identify the need to address an aspect of religious literacy and skills which need to be explicitly taught and modelled (Example: Making the Sign of the Cross slowly and reverently to enter into prayer in silence and stillness). Targeted teaching opportunities are then identified for class or whole school level implementation to further build and promote the Catholic identity of our school.

Beliefs about Learning and our Learners'

“Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.” Luke 9: 48



The Brisbane Catholic Education Learning and Teaching Framework is designed to support teachers in their planning and teaching in our schools. It aims to inspire and guide us as educators building on our values and beliefs as a Catholic Christian community. This framework is central to our beliefs about learning and teaching. As members of a Christian community, we at OLA strive to **“Shine with Life; Learn with Love; Grow with God”** by showing love

and respect for ourselves and for each other.

Our beliefs about learning unify and inform us when implementing proactive practices and interactions with others in a safe and supportive environment.

Personal and Social Capabilities are identified within the Australian Curriculum as an essential element required of all young Australians to become successful learners, confident and creative individuals and active and informed citizens. Enhancement of these capabilities inform staff in their decision making regarding the teaching of social skills, guided by sacred texts.

At OLA we believe that effective learning and teaching is based on the principles of consistency, equity, engagement and empowerment.

At OLA we believe quality learning outcomes value:

- School as pivotal in promoting intellectual, physical, social, emotional, moral, spiritual and aesthetic development and well-being of young Australians [Alice Springs (Mparntwe Declaration)]
- A safe and supportive classroom environment where students, parents and teachers communicate effectively to develop positive relationships
- Learning opportunities are offered to engage and empower students by providing authentic and timely feedback, promoting a positive growth mindset
- High expectations for learning and teaching, encouraging all to achieve to the best of their potential with appropriate amounts of stretch and challenge
- Positive approaches to develop student self-discipline using our PB4L SHINE Matrix
- **Using the OLA Attributes of Learning:** Readiness, Resilience and Rigour as our common language in all areas of school life



All members of our OLA school community are supported in developing responsibility for their growth as a person. As a way of life Jesus is our mentor, and we are reflected in the image of God to all those people around us.

“Then God said, “Let us make humankind in our image, according to our likeness” Gen 1: 26

We are His representatives, and our actions should reflect these values. Jesus made the comment that we are part of his family and the way we treat ourselves and others should be reflective of the way we would treat Jesus.

“Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” Matt 25:40

At OLA it is our shared understanding that the teaching and learning of Religious Education provides an opportunity to empower each individual to articulate their faith and to interact in a society that embraces social and cultural diversity. We embrace an explicit common language to articulate the Catholic social teaching of the dignity of the person and a shared commitment to the common good.

We believe that all students in P-6 have skills that are built on throughout their schooling. We envisage that all our learners articulate a religious literacy which is developed and fostered by:

- Engaging with sacred texts and other religious literature
- Achieving success in learning and seeing the value in learning
- Developing critical thinkers who are passionate about actively contributing to their community
- Ensuring learning is meaningful for each individual and is connected to real life
- Committing to faith-based learning as life-long
- Using traditional and new communication technologies to interact and share ideas
- Providing opportunities for differentiated instruction and catering for a variety of learning styles

At OLA we believe that teaching of Religious Education:

- is progressive and consistent across the whole school
- is explicitly planned and taught
- is based on a shared understanding that staff are teachers of Religious Education and models of faith
- is based on a shared understanding that community members are also teachers of religious literacy
- draws upon a flexible, evolving and dynamic repertoire of contemporary pedagogical practices
- is inspired by passionate and engaging teachers
- shares a common understanding and language of a contextualised curriculum, founded in faith development, tradition and catechesis

In essence Religious Education involves preparing students for effective participation in present and future life, with an explicit Catholic understanding and perspective.

Our Lady of the Angels' PB4L Matrix

	In the Classroom/ Learning	Sacred Time & Assembly	Playground	Transitions & Toilets	Online
S Sound Principles	Move quietly Respect equipment and property Hands and feet to self Ask permission to leave the classroom	Walk quietly Right place, right time, right action Follow Staff directions	Walk on hard surfaces Use equipment safely Play in correct area Respond promptly to school bell	Walk at all times Be at the right place at the right time Sit and wait patiently	Be a safe digital citizen Charge devices
H Healthy Habits	Use good posture Keep learning spaces clean and tidy Maintain hand hygiene	Enter and exit quietly and calmly Use whole body listening Show self control	Be sun safe Hands and feet to self Use equipment safely Sit while eating Eat own food	Wash hands Put paper towel in the bin Keep hydrated	Know who you are communicating with Keep personal information and login details safe
I Inspired to Act	Seek and give feedback Stay on task Use time wisely Share learning	Listen and participate reverently Be inspired to act like Jesus	Look after the environment Put rubbish in the bin	Put rubbish in the bin Place only toilet paper in toilet	Investigate with ICT Be Creative Generate solution to challenges/problems
N Nurture Relationships	Respect everyone's right to learn Listen when others are talking Wait your turn	Allow yourself and others to listen, engage and pray	Follow the rules of the game Include others Respect Staff on duty Use manners when speaking and listening Share spaces and equipment	Use manners Follow Staff directions Allow others privacy	Use only kind and appropriate words Share your skills and collaborate
E Engage in Learning	Listen and respond appropriately Use whole body listening Set learning goals and aim high Have a Growth Mindset Follow OLA's	Respond respectfully Participate and celebrate joyfully	Follow P5-5 when playing Be a good sport	Be on time Be ready	Be respectful Stay on task Locate information

At OLA we acknowledge that every person has the right to feel safe, and the responsibility to ensure that all others feel safe and secure.

Our behaviour management procedure is informed by Catholic social teachings regard the promotion of dignity of the person, common good, solidarity, subsidiarity and participation. All

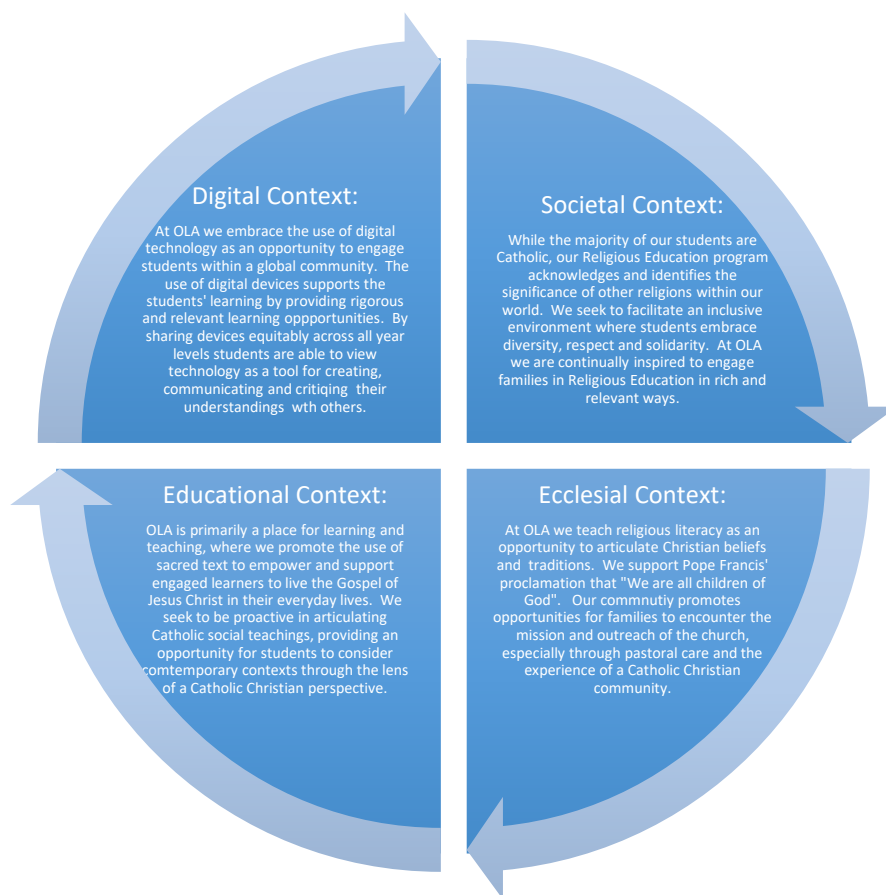
elements of the PB4L Matrix are consistently reflected on and reinforced throughout the year, promoting an environment of inclusion, encouragement and community.

Communication to Wider Community

Communication to the wider community about the teaching of Religious Education is an important priority at OLA. Our school website enables parents and the wider community to have access to concise information about Religious Education at our school. Every effort is made to ensure that parents are well informed and that there are opportunities to engage in the Religious Education of their child through:

- Communication between school and parish through newsletters
- Parent Portal and OLA website information
- Learning opportunities shared on class blogs
- Sharing of information and events at assembly, sacred time & parent information sessions

Contemporary Contexts of Religious Education at OLA





Sacred Times

Strengthening Catholic Identity

Catholic social teachings are embedded as an explicit understanding within the context of the Religious Education curriculum and across other subject areas of the Australian Curriculum. We prioritise the consistent approach to unpacking of these each semester and have opportunities at Sacred times to further deepen whole school knowledge and understanding.

Catholic Social Teachings are taught with a whole school approach following the Liturgical Years.

Sacred Time Liturgies, Assembly Notices and Newsletter Articles make regular reference to Catholic Social Teaching to enhance a common language and understanding between all community members.

Liturgical Year:	Semester One:	Semester Two:
A	Common Good	Solidarity
B	Preferential Option for the Poor	Dignity of the Human Person
C	Subsidiarity and Participation	Kinship with Creation

Catholic social teaching is also taught through the personal and social capabilities of the curriculum (ethical understandings, critical thinking) and the Religious Life of the School (RLOS). As with all curriculum planning it is essential to embrace a collaborative model whereby staff are encouraged to provide rigorous learning opportunities to enhance the learning and relevance of Catholic social teaching within the context of a contemporary, ever changing world

Dialogue schools Project

The BCE Dialogue Schools Project is one of the key strategies in the Strong Catholic Identity Strategy for Brisbane Catholic Education. It is a joint project in partnership with the Theology Faculty of the Catholic University of Leuven, all five of the Queensland dioceses and the dioceses of Victoria, SA, WA and individual dioceses in the remaining states.

OLA began strengthening Catholic Identity through the Dialogue Schools Program in 2020 and we continue into the future.

The three questions framing the dialogue schools project are:

1. How is Catholic Identity lived and shaped in the school?
2. How would the school like to see its Catholic Identity expressed?
3. What potential is present in the school to realise its preferred Catholic Identity?

OLA Strategic Plan

Catholic Identity

Goal: Integrate data and recommendations from Dialogue Schools Project and BCE Listens Survey to enhance strong Catholic identity across the community.

Strategies:

- Professional Learning for all staff to analyse and interpret data
- Action plan for implementing recommendations from Dialogue Schools Project and BCE Listens survey
- Staff and student formation plan for OLA

Success measures:

- Action plans will be compiled in consultation with key stakeholders
- Evidence of working toward and/or achieving the goals as identified in the action plan
- Commitment to Staff and student formation identified and articulated in budgeting and calendar events

At OLA it is believed that by building and maintaining working relationships with other Catholic organisations we are better able to articulate and represent Catholic perspectives as being foundational and instrumental in sharing identify, mission and values, while informing decision making within our community.

Staff formation is another essential component for strengthening Catholic identity within our school context. Staff are involved in a wide variety of faith formation opportunities including whole school professional development, REAP, Spiritual Formation Modules and Post Graduate Religious Education and Theology scholarships. This priority is embraced at a school leadership level as education, together with opportunities for reflection and contemplation are believed to be foundational for leading others in faith formation.

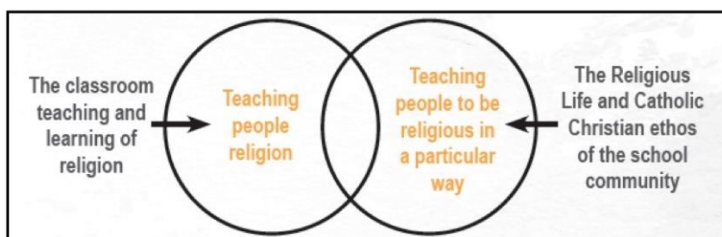
High Quality Learning and Teaching

Curriculum Structure and Organisation

The school's Religious Education curriculum articulates a Catholic view of learning and teaching and is structured around the Model for Religious Education.

Model for Religious Education

At Our Lady of the Angels' Catholic Primary School the Religious Education program is structured around the Model for Religious Education. This model outlines the distinct and complementary nature of both dimensions of Religious Education:



Catholic View about Learning and Teaching

The BCE Learning and Teaching Framework (2020) articulates some key messages that are foundational to understanding how the Religion Curriculum P-12 has been designed and is intended to be delivered in schools. Schools intentionally develop their Religious Education program on the foundation of a Catholic theology and philosophy of curriculum.

At OLA four core themes are central to the Religious Education Program:

- Anthropology – Who are we and what is our destiny?
- Epistemology – What do we know and how do we know it? How are my actions informed by wisdom and lifelong learning?
- Cosmology – What is our place in the universe? How am I called to be a steward of God’s creation? Where do I find God and experience sacramentality?
- Catholic Christian Tradition – How are my actions and words continuing the story of Christian faith?

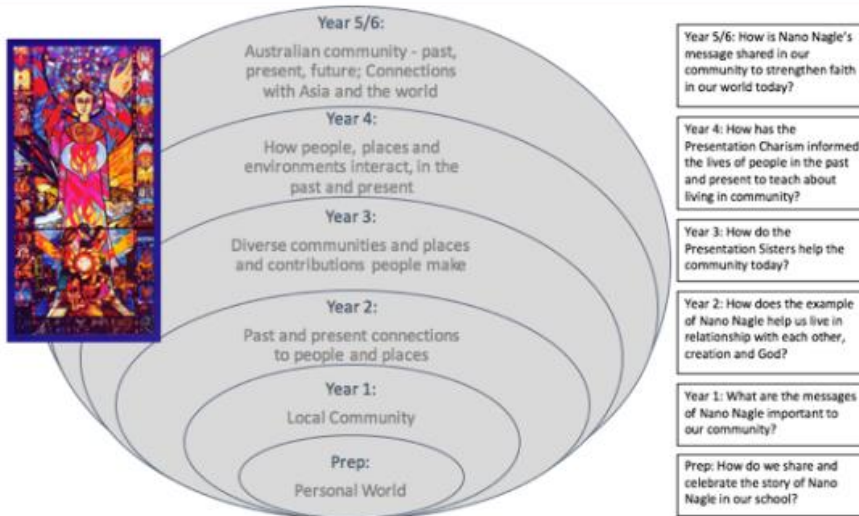
At OLA the Catholic view about learning and teaching is reflected through both dimensions of Religious Education. There are whole school approaches in place which make intentional connections with the planning, teaching, assessment and reporting of the Religion Curriculum, the Religious Life of the School and the Religious life of our classrooms.



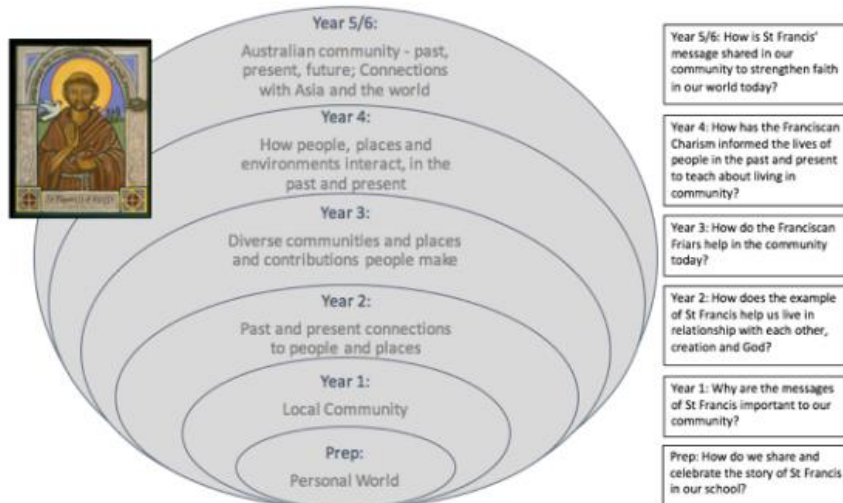
RAP Connection with Ngutana lui

At OLA students are immersed in the Religion Curriculum P-12 (teaching people religion) and Religious Life of the School celebrations and practices (teaching people to be religious in a particular way). The story of Our Lady, St Francis, St Paschal and Nano Nagle provide the school with a local lens through which teaching and learning of religion and how to be religious in a particular way take place.

SCOPE AND SEQUENCE: LEARNING ABOUT NANO NAGLE AND THE PRESENTATION CHARISM



SCOPE AND SEQUENCE: LEARNING ABOUT ST FRANCIS AND THE FRANCISCAN CHARISM



Collaborative Planning in Religious Education

All curriculum planning at OLA is collaborative, using contemporary pedagogical practices to support the effective and expected practice models and strategies to maximise impact. Content is covered over shorter learning cycles, to ensure targeted and specific instruction. Such models of planning display an increased response to student needs as well as allowing for a deeper level of understanding to be reached for our learners.

- Year level teaching teams meet with additional teaching staff (APRE, APA, PLL, STIE,) as needed, to identify learning intentions and success criteria for all subject areas. Staff are informed by the Line of Sight documents and Year Level Scope and Sequence to identify focus inquiries relevant to the church calendar, school Charism, local and international events and needs and interests of the students. Collegial discussions focus direction on **‘how** students can best learn the content’ rather than **‘what** students will learn’. Professional dialogue is focussed on learning and is informed by data to track progress. At a team level it is decided which deep learning from the achievement standard (Learning Intention) and which content descriptors (Success Criteria) will be covered over a short-term learning cycle (approximately 5 weeks). Once focussed topics, including learning intentions and success criteria are identified, collaborative brainstorming and concept-mapping is used to generate possibilities for classroom learning opportunities, high quality resources and rigorous assessment.

The structure and organisation of the Religious Education Curriculum at OLA is as follows:

Teacher planning time is carefully timetabled and resourced as a priority to develop and improve best practice in planning and teaching with Assistant Principal Religious Education and Primary Learning Leader.

Year level focussed inquiries are planned to incorporate RLOS events, feast days and liturgical celebrations.

Teachers engage in frequent collaborative professional dialogue across their year level in order to monitor and moderate student learning achievement and progress (during team and staff meetings). Teaching staff and the leadership team consider the *deep learnings* identified in the achievement standard for each year level to ensure an authentic range of quality learning evidence is planned for and created. The OLA school planning template is used to ensure consistency of planning and assessment across year levels.

Scope and sequence for all year levels are monitored and evaluated to ensure mandatory requirements for the teaching and learning of Religious Education curriculum, including the balance and integration of all four curriculum strands, which are Sacred Texts, Beliefs, Church and Christian Life.

Whole school overview of RLOS is clearly articulated in the Scope and Sequence documents.

Whole school planning ensures that curriculum progression is developmental across Prep to Year 6 in accordance with the framework of the Australian Curriculum.

Peer teachers are allocated where required to assist teachers in need of further support with Religious Education. Year level colleagues also support each other.

The Education Officer Religious Education (EORE) and APRE are available to assist with continued and ongoing support to ensure the implementation of the school Religious Education program.

Our Lady of the Angels' Catholic Primary School, Waverley Heights Year Five: Scope and Sequence of Religious Education Curriculum					
Year Level Description: The Religion Curriculum P-12 involves four strands: Sacred Texts, Beliefs, Prayer and Christian Life. These strands are interrelated and are taught in an integrated way, and in ways that are appropriate to specific local contexts. In Year 5, students begin to appreciate the significance of community for creating and strengthening the faith of believers, past and present, including the Church in the Australian context (c. 1850 CE – c. 1980 CE), contributed to the preservation of faith and the shaping of religious language, including Indigenous terminology. Students explore the journey of the Holy Spirit in the lives of believers. They learn about the action of the Holy Spirit in the lives of believers as they engage with a variety of texts, including Scriptural references to the Holy Spirit and the words, prayers, and actions of the Catholic Rite of Confirmation. They describe ways in which believers create and act upon interrelated moral choices. Students examine Mary's role as Mother of Jesus and Mother of the Church. They analyse the interests and concerns of some Marian pilgrims including the Holy Mary, the Immaculate Conception and the Immaculate Heart of Mary including the Lichfield, the Palmers, Sabbath (suaire and prayers); and the wedding of the Salina (including St Mary of the Cross Mackillop) for communities of believers. They learn about the significance of Marian pilgrims including the Holy Mary, the Immaculate Conception and the Immaculate Heart of Mary (in which believers praise God and entrust care and petitions to Mary as mother of Jesus and mother of the Church).					
Achievement Standard: By the end of Year 5, students identify ways in which faith is shared and strengthened (connection of believers past and present). They describe ways in which believers live according to Jesus' new commandment of charity (love). They describe the significance of the witness writings of the saints including St Mary of the Cross Mackillop for communities of believers. They discuss and express in formation about how pioneering Catholics in Australia (c. 1850 CE – c. 1980 CE) contributed to the preservation of faith and the shaping of religious language, including Indigenous terminology. Students explore the journey of the Holy Spirit in the lives of believers. They analyse information from a variety of texts (including Scriptural references to the Holy Spirit and the words, prayers, and actions of the Catholic Rite of Confirmation). They describe ways in which believers create and act upon interrelated moral choices. Students examine Mary's role as Mother of Jesus and Mother of the Church. They analyse the interests and concerns of some Marian pilgrims including the Holy Mary, the Immaculate Conception and the Immaculate Heart of Mary including the Lichfield, the Palmers, Sabbath (suaire and prayers); and the wedding of the Salina (including St Mary of the Cross Mackillop) for communities of believers. They learn about the significance of Marian pilgrims including the Holy Mary, the Immaculate Conception and the Immaculate Heart of Mary (in which believers praise God and entrust care and petitions to Mary as mother of Jesus and mother of the Church).					
Scripture Focus: Biblical themes: morality and living authentically, prayer, the action of the Holy Spirit, prayer and call, four portraits of Jesus presented in four Gospels, Bible contexts Bible people: Hannah, Mary, Elizabeth, Joseph, family of Mary and Joseph, Jesus, shepherds, Magi, early church communities Bible text types: Psalms, canticles, legal codes, letters, song, Gospel			Prayer Focus: Personal and communal prayer (Eucharist, psalms, Sabbath (suaire)) Marian prayers (Holy Mary, Library of Mary of Nazareth, Rosary)		
Focus: Faith Shared and Strengthened		Achievement Standard: They describe ways in which believers make and act upon informed moral choices. Students examine Mary's role as Mother of Jesus and Mother of the Church.		Religious Knowledge and Deep Understanding: CLIP9 Conscience is a judgement of reason that, as far as possible, pragmatically engages the good of all. For Christians, conscience is formed by the Word of God and the Christian tradition (1st-3rd-18th, and Jesus' moral teaching (The Beatitudes), Luke 6:20-36; Matthew 5:1-12), modelled in faith and prayer and put into practice. Conscience of Christians is assisted by the gift of Holy Spirit, the witness and action of others and the authoritative teaching of the Church. Moral choice involves both judgement and then acting according to the judgement. - Describe some key considerations in the formation of conscience for Christians. - Develop and explain a reasoned judgement or informed moral choice by applying questions based on some key considerations in the formation of conscience. STNT13 A range of biblical texts (including Genesis, biblical Jesus , biblical prophets, apostolic letters, single biblical communities, online Bible search engines and Gospel parallels) is used to assist in deepening awareness of the Ten Commandments. - Investigate and evaluate the usefulness of a range of biblical tools for deepening awareness of New Testament texts.	
Term 1 Cycle 1		Formation of Conscience Questions that may assist in enabling students to create meaning from the text: - How could each of these texts provide meaning for believers? - What could the world look like if no one had a code for living / way of determining right from wrong? - How do you know whether your actions are right or wrong? - If one of these authors were alive today, what do you think he would write to our school community - a contemporary Christian community?		Method: Scripture and Contemporary Texts The Creation Commandment – Deuteronomy 6:8-9; Leviticus 19:1-3, 9-18 Catholic Scripture Romans 13:8-10 James 2:8 The Beatitudes – Luke 6:20-36; Matthew 5:3-12 The Greatest Commandment – Matthew 22:36-40; Mark 12:28-34; Luke 10:25-28 Parable of the two sons – Matthew 21:28-32 Parable of Unforgiving Servant – Matthew 18:23-35 Genesis 1:1-5 Romans 2:8-15	
				REOS Item 1a Establish classroom prayer space, prayer and ritual, 17 March St Patrick CARITAS Shrine, Tuesday Lent Holy Week Sacrament of Reconciliation	

Reconceptualist Approach

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:

At Our Lady of the Angels' Catholic Primary School teachers avoid the use of presumptive language and do not assume that students come to school with a high level of religious literacy. Teachers plan to use inclusive language to engage and empower all students. *When 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 teaching about the Catholic Christian tradition, staff at OLA display their personal religious beliefs by modelling authentic faith-filled interactions with others. They seek to be witness to faith in actions and words.

Powerful Pedagogies:

Our whole school pedagogies are based on evidence based best-practice and implemented across subject areas, thus ensuring the continuity of learning for all students within the Religious Education program. Visible Learning practices allow for high quality and equitable learning outcomes. These are embedded in our Effective and Expected Practice to ensure consistency of teacher judgement and assessment in Religion. Moderation processes allow for consistent reporting of student progress and achievement.

At OLA our pedagogical practices reflect those that are embedded in the Brisbane Catholic Education *Model of Pedagogy* (2012) and are also consistent with a reconceptualist approach to the teaching of religion.

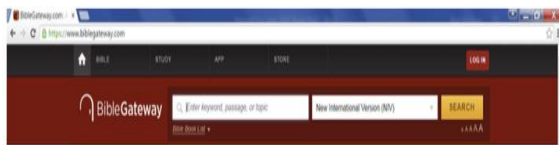


Meaningful, Relevant Religious Education Learning Experiences and Quality Resourcing

At OLA, priority is given through the Religious Education budget for the purchase of resources to support best teaching practice and iconology to reflect the charisms of our school. Teachers are provided with ongoing professional development, with the intention of assisting them to engage students with a broad range of quality Religious Education resources. Informed by current practice, teachers are encouraged to identify resourcing requirements to enrich the Religious Education program and priority is given to funding these needs.

Priority has been given to professional development for all teaching staff so that they may assist students when accessing mandated scripture and comprehending 'Three Worlds of the Text'. A range of quality online resources including *BCE Ways to Pray calendar*, *Bible Gateway* and *At One Altar* are utilised by staff to engage and enhance student learning.

At OLA meaningful, relevant learning experiences are supported by:



- The Religious Education budget to purchase resources to support specific topics within the Religious Education curriculum
- Iconology that reflects the Charisms of Nano Nagle, St Francis, St Paschal and Our Lady including

classroom and outdoor prayer spaces

- The use of Resource Link
- Access to iPads and laptops in every classroom
- Access to digital technology including online resources such as Bible Gateway and At One Altar
- Extensive resources for staff and students available in the school library
- Library budget to purchase recommended picture books to support mandated scripture texts

Time Allocation of Religious Education and Effective Timetabling

At Our Lady of the Angels' Catholic Primary School the timetabling of Religious Education is given high priority and adheres to the mandated minimum time allocation for teaching of religion of 2.5 hours per week.

Year 4 FB&N	Monday	Tuesday	Wednesday	Thursday	Friday
8:35am – 8:55am	Guided Reading	Guided Reading	Guided Reading	Guided Reading	Guided Reading
8:55am – 9:00am	Roll and Morning Prayer	Roll and Morning Prayer	Roll and Morning Prayer	Roll and Morning Prayer	Roll and Morning Prayer
9:00am – 10:00am	English 1.0	English 1.0	English 1.0	English 1.0	English 1.0
10:00am – 10:45am	HASS	Science	Maths	The Arts	Religion
First Break 10:45am – 11:25am					
11:35am – 12:35pm	Maths	Maths	Maths	Specialist lessons	Maths
12:35pm – 1:35pm	HASS	Religion	Religion		HASS
Second Break 1:35pm – 1:55pm					
2:00pm – 2:30pm	Health	Health	Science	Digital Technology	The Arts
2:30pm to 3:00pm		4N French Lesson			

English – 5.5 hours

Religion - 2.5 hours

Figure 1 Example Timetable

This is one example of a class timetable, displaying the timetabling of the teaching and learning of Religious Education as being additional to the religious life of the school.

Time is also strategically allocated to embrace the Religious Life of the School. This includes Sacred Time, assembly, classroom prayer rituals, sacred singing, liturgical celebrations and other religious events.

Year 6 Ministries	Themes
Hospitality	Respect, Connection, Determination
Pastoral	Community, Commitment, Faith
Recreation	Care, Respect, Encourage
Social Justice	Outreach, Equality, Respect

Year 6 Ministries



Teachers as Professional Learners

Professional Development:

At OLA staff are provided with professional development opportunities in Religious Education including curriculum content, pedagogy and current best practice. All teaching staff at OLA engage in professional learning in Religious Education through:

- School based workshops – scripture focussed; exploring our school icons/ Charisms; unit planning; scope and sequence; staff prayer; and Professional Learning Communities (PLC's)
- Timetabling of staff meetings to prioritise RE Professional Development.
- Regular meetings with EORE to assist with implementation of Religion Curriculum.
- Liaise with staff to design scope and sequence for RE program.
- Reflection and evaluation of RE program at staff meetings.
- Opportunities for professional dialogue.
- BCE iLearn initiatives - RE and mission; staff formation; Catholic identity; Catholic social teaching; REAP; Education Officer: RE

- External professional learning – ACU scholarships for post graduate certificates in Religious Education and Masters in Religion.



Sydney Jewish Museum



Visit to Mary MacKillop Centre



Scripture through Art PD



Accreditation Requirements:

Classroom teaching staff at OLA meet the requirements to teach religion in a Catholic school. Staff have either Interim or Full Accreditation to Teach Religion. Part of the strategic plan at OLA is to offer all teaching staff the minimum hours of school-based in-service in Religious Education.

Assessment Practices

Effective Assessment

At OLA all Religious Education planning documentation demonstrates extensive opportunities for student engagement and these are used to inform assessment and reporting. All teaching staff meet each term to monitor student achievement. They design further inquiry and assessment tasks that meet the diverse needs of students and provide multiple opportunities for assessment within Religious Education. This allows for comprehensive formative and summative assessment to take place, recognising that each student has the potential to demonstrate his/her learning progress. Monitoring of self and peer reflection and feedback are embraced during the design, review and evaluation of learning.

Assessing student learning is an essential part of monitoring and evaluating the Religious Education program. At OLA all assessment is informed by the Brisbane Catholic Education Principles of Assessment. This document articulates that assessment must be

- equitable
- valid
- aligned
- and evidence based

ensuring the *'purposeful collection of students' knowledge, understanding and skills'*.

The process of continual monitoring of student learning provides opportunities for teachers and students to reflect, review and reset for further learning.

PRINCIPLES OF ASSESSMENT

Equitable
 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.

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.

Aligned
 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.

Evidence-based
 Assessment involves collecting evidence about expected learning as the basis for judgements about the intended 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 and suitable to make defensible judgements 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 students' knowledge, understanding and skills used to inform teaching and improve learning. It provides evidence that enables judgements to be made about the students' learning.

The process of assessing student learning provides opportunities for teachers and students to evaluate, improve and plan for further learning. Assessment is undertaken for the purpose of:

- Assessment **for** learning - clear learning intentions, success criteria, timely and specific feedback
- Assessment **of** learning - formative observations to enlighten professional judgements
- Assessment **as** learning - success criteria, feedback, student self-assessment and peer-assessment.



Prep Assessment Unit - Jesus' life as a Jew



Year 6 Assessment Unit- Images of Jesus

World behind the Text	World of the Text	World in Front of the Text
Who was the audience of the text when it was written?	Where does the story take place?	What message is the text trying to communicate?
Who could have written this text?	What happens in the text?	



Assessment Year 2

Consistency of Teacher Judgement Processes (Moderation)

At OLA, Consistency of Teacher Judgement (CTJ) is a key strategy for implementing both the Australian Curriculum and the Religious Education Curriculum. Teaching staff understand the intent of CTJ as:

- supporting student learning
- building teacher capacity to engage with the curriculum
- determining and developing appropriate pedagogical practices
- making decisions about student learning progress and achievement.

At OLA, moderation is an ongoing process throughout the year, embedded in the learning and teaching cycle of planning, teaching and assessing student work. Engagement with moderation processes focus on achieving consistency, comparability and consensus about the standard of student work. Moderation conversations promote consistency of teachers' judgements within and across BCE schools in the Archdiocese.

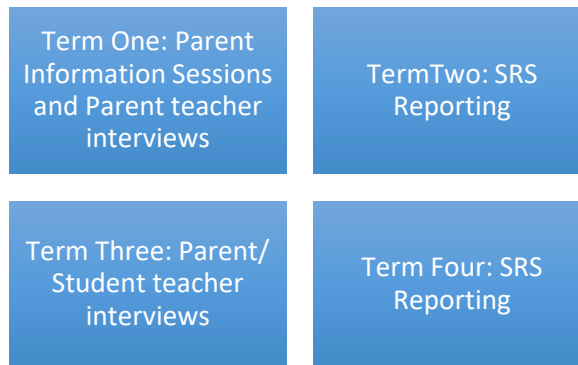
Reporting of Student Learning

To ensure consistency of reporting student progress (against the Achievement Standard) a range of processes are implemented and include:

- learning intentions and success criteria are established at the beginning of each learning cycle

- informal conferencing between teacher and students, including written annotations
- teacher, peer and self evaluations
- feedback is shared (teacher and peer based)
- learning evidence is shared through various means (TEAMS pages)
- three-way interviews are conducted yearly
- individual semester reports are published for each student twice a year.

Reporting Schedule

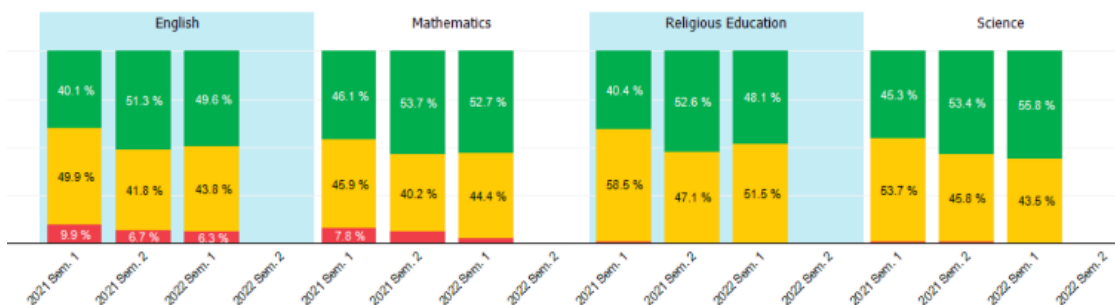


Monitoring and Evaluation:

The school’s Religious Education program outlines how student progress and achievement are monitored to ensure high expectations for each student. It identifies how data is used to evaluate current practice and inform decision making and action related to the classroom teaching of Religion and the religious life of the school.

At OLA the planning and evaluating of the Religious Education program is undertaken throughout the year during allocated professional development days, designated scope and sequence review and planning sessions, staff meetings, as well as during weekly planning sessions in planning and preparation time.

During these planning sessions student learning data from the Business Intelligence tool is used to inform teachers about their learners, which then informs planning, teaching and assessing across each year level. The monitoring and evaluation of our Religious Education program extends to the exchange of professional dialogue and discussions with teaching professionals from other BCE cluster schools, facilitated during formalised moderation processes.



Student Progress and Achievement in Religious Education

Monitoring Planning:

OLA uses a comprehensive variety of processes to monitor and evaluate student achievement and progression. Formal and informal dialogue and discussions occur during the planning and evaluating stages at the beginning and end of a learning cycle. This coincides with year level planning which is formally timetabled at the end of each term. Planning and preparation time is also allocated for year level teams and key staff to meet for evaluation of current planning cycles and developing further learning opportunities. These planning cycles are based on the BCE Model of Pedagogy.

Collaborative planning and review practices allow for the monitoring and evaluating of student achievement and include dialogue between classroom teachers, students, colleagues, teacher-librarian, primary learning leader, leadership team members, support teachers: inclusive education and guidance counsellor.



Monitoring the Religious Life of the School:



Providing a Variety of Experiences



Justice in the School Community



Living the Vision and Mission



Celebrating the Good News

At OLA the monitoring of the Religious Life of the School is undertaken as part of the whole school planning process and is predominately informed by the Strategic Renewal Plan. Liturgical events are clearly stated on the school calendar and outlined within the Religious Education Scope and Sequence. When planning, staff link the liturgical calendar and Presentation and Franciscan Charisms with the Religious Education Curriculum. To further assist staff prayer and spirituality, resources are readily available online from the BCE Spire Pages.

Our Lady of the Angels' RLOS Roster Term 4

Week of Monday:	Staff Prayer and Monday & Tuesday Assembly notes	Parish Mass Wednesday 9am	Sacred Time Friday 8.45am	Religious Life of the School
Week 1 Oct 3	Public Holiday Queen's Birthday	No Mass (Wednesday) Jenny off site	Year Year 1 O & P St Francis Practice Songs for opening (Leadership Team Offsite NSIT Review Panel)	St Francis Feast Day Oct 4 th
Week 2 Oct 10	Leadership Team Monday Assembly will have practice of music for Friday opening Confirmation at St Paschal's (Tues/Thurs)	Year 2 (Wed 2pm) Whole school Practice for Opening	No Sacred Time due to Opening of Cultural Precinct	St Luke Oct 18 th Confirmation Tues Oct 11 th St Paschal's 5.30pm Thurs 13 th Oct St Paschal's 6.30pm Opening of Cultural Precinct Friday Oct 14 2pm
Week 3 Oct 17	Prep Team Note: Prep Orientation Tues 18 th Confirmation at St Gerard's (Wed)	Year 3	Year 6 O&P Catholic Mission Reminder to prepare for next week's Crazy Sock Day	Confirmation Wed Oct 19 th St Gerard's 6.00pm Tuesday 18 th Prep Orientation
Week 4 Oct 24	Year One Team Assembly: Prepare slide for Day for Daniel (Friday) And Catholic Mission (Crazy Sock Day)	Year 5 and Prep F & N	Year 2 F&N Liturgy for World Teachers Day Wear Crazy Socks, Red for Day for Daniel	Socketober - Crazy Sock Day Friday 28 th Oct Day for Daniel - 28 th Oct World Teacher's Day

RLOS Term Calendar



STAFF MEETING SCHEDULE

TERM FOUR, 2022

WEEK	AGENDA
Week One	No Staff Meeting in lieu of Parent/Teacher/Student Interviews
Week Two	Moderation of Religion samples with Beth Nolan
Week Three	Review of PLPs and Tracking Learners in readiness for 2023
Week Four	Reflect Review and Reset (2022) and Annual Plan (2023)
Week Five	Twilight: Annual Plan, EIA and Australian Curriculum English v 9.0 w/ KJ Harvey
Week Six	Class Placements for 2023
Week Seven	Proofreading of Semester Two Reports

Staff Meeting Agenda

The Assistant Principal, Religious Education engages staff by promoting the Religious Life of the School through co-ordinating the timetabling, planning, monitoring and evaluation of:

- Parish Mass and Children's Liturgies.
- Sacramental program by liaising with the parish co-ordinator
- Weekly whole school sacred time
- Wednesday Parish Mass where classes attend
- Assembly, classroom prayer, rituals and prayer spaces
- Daily Franciscan five
- Religious iconography throughout the school
- Arranging visits from special guests including the Archbishop, Presentation Sisters and Franciscan Friars.
- Partnerships with Australian Catholic University.

Concluding Commentary

At Our Lady of the Angels' Catholic Primary School, we are committed to the planning, teaching and assessment of a comprehensive and extensive Religious Education Curriculum. The study of Religious Education is perceived with the same academic rigour as all learning areas identified within the Australian Curriculum.

We embrace the Presentation and Franciscan Traditions to teach and learn, within a Christ-centred learning environment and community. We encourage all to be active participants, embracing Catholic Social Teachings and a contemporary world view to ensure we respond to the needs of all community members. At OLA we are dedicated and committed to a culture of life-long learning and we embrace the personal and collective responsibility for the progress, achievement and well-being of all.