

Sts Peter and Paul's Bulimba



Religious Education Program 2022

Documents that have influenced the current Religious Education Program

A number of sources of feedback have influenced the current format of the RE Program at Sts Peter and Paul's School. These include:

- Recommendations from the Leuven Enhancing Catholic Identity report 2014
- Recommendations from the Religious Education Program Validation 2015
- Recommendations from External Review 2019 / 2021

A summary of these recommendations are found here: [Recommendations for Improvement](#)

The school has responded to these recommendations in a number of ways that are evidenced in this document and examples given throughout. These improvements have been supported through Annual Plan Goal Setting each year under the heading of Catholic Identity.

Major improvements to the Religious Education program and achievements since the 2015 Validation can be found here: [Response to recommendations and strengths of the improved Religious Education program](#)

The 2022 Sts Peter and Paul's Religious Education Program honours the work of APRE who had been in the role since validation in 2015 – Brendan Schostakowski, Jake Knowles and Sarah Esbensen – and has involved staff and student consultation.



Criteria 1 – Students and Community

Feelings of empowerment, optimism and achievement are contagious. At Saints Peter and Paul's, we provide an environment that enables children to flourish.

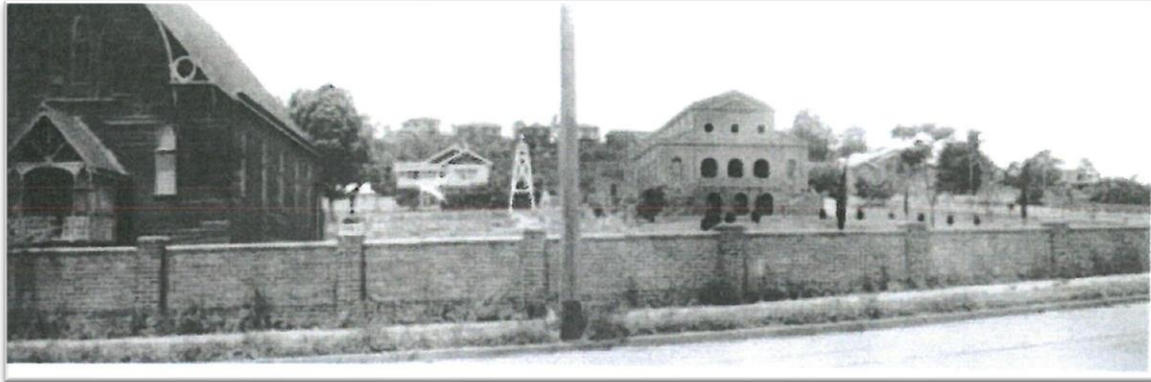
Situated in the heart of the parish of Bulimba, Saints Peter and Paul's is a thriving co-educational school community of approximately 670 students. We offer a well-balanced Catholic education from Prep to Year Six.



Many parents speak of the unique nurturing environment that exists within the Saints Peter and Paul's School informed by our school values of Faith, Compassion, Community and Excellence. These values are evident in the following ways:

- The Catholic faith provides the framework for our learning and teaching, ways of working and communicating with others.
- Values and actions that display community and compassion such as generosity of spirit, nurturing diversity and respect for ourselves, others and the environment are presented within the spiritual context of the Catholic faith.
- Our school is grounded in the Good Samaritan charism – offering care and compassion to those around us in need.
- Each child is encouraged to achieve their personal best across all aspects of the curriculum. Excellence means offering opportunities that encourages each child to flourish and reach their potential.
- Excellence in teaching is one of the key ways we meet our children's needs. We offer differentiated teaching and learning strategies to build continuous improvement and cater for the learning development of every child. We use leading research to enhance our teacher training and development.
- A strong sense of community partnership is a hallmark of our school culture. The members of our parent community are energetic, talented, and supportive. Parents are an integral part of our school community, whether it is working on the School Board consulting on the school's strategic plan; contributing through our active Parents and Friends' Association; or volunteering within the school in classrooms, sporting fields, Tuck-shop or at school events. Their contribution and generosity are valued.
- Our school has a deep commitment to our children and their personal development and happiness – as we live our school motto and 'Learn Together for Life'.

A rich school history grounded in the Good Samaritan Charism



Sts Peter and Paul's School draws on over 100 years of service to Sts Peter and Paul's Parish, providing a high quality Catholic primary education for the 21st century. Sts Peter and Paul's School opened on 7 February 1916 with an enrolment of 200 students. It was founded by the Sisters of the Good Samaritan, who moved from Sydney at the invitation from Archbishop Duhig to provide a Catholic Education for the children of Bulimba and surrounding area.

Staff at Sts Peter and Paul's in its first year included Mother Mary Bernard (Superior), Sr Mary Catherine (Teacher-In-Charge), Srs Mary Ignatius and Mary Patrick Francis (class teachers), Sr Mary Gabriel (infant school-teacher), and Sr Mary Adrian (music teacher). In 1916 the Sisters of the Good Samaritan began an association with Sts Peter and Paul's that continues to the present day with a number of the Sisters still active in a volunteer capacity within the school and parish.



The Sisters of the Good Samaritan remain active throughout Australia, in Japan, the Philippines, and Kiribati. In these countries they meet a range of pastoral needs: teaching, caring for the poor and the needy, and working with local people to spread God's word - living the mission of their founder, Archbishop John Bede Polding, who began the order in Sydney in 1817.



Sts Peter and Paul's School opened its doors one year after the appointment of Bulimba's first parish priest, Fr Arthur O'Keeffe, in 1915, and the same year as the founding of Sts Peter and Paul's Parish. The school, together with its grounds, cost £7000. Prior to its opening, classes were conducted underneath the parish's original small wooden church and in the church sacristy. In those early days the parish included the districts of Norman Park and Cannon Hill, and was one of the early parishes south of the Brisbane River (the others were St Mary's in South Brisbane and St Joseph's at Kangaroo Point).



From its inception Sts Peter and Paul's Parish grew quickly, and plans were soon put in place for a new church. The foundation stone for this church, which remains the centre of life and worship for the parish, was laid on 9 May 1916.

In its early history Sts Peter and Paul's School grew slowly but steadily. The southern wing of "A" block was added in 1926. The number of students attending the school steadied through the years of the Great Depression and the Second World War. However, the post-war boom, the growing local community, and changing education practices had their impact. In 1962 the first of three new buildings were built. The building, "B" block, housed four new classrooms. A third classroom block, "C" block, was added in 1970 and in 1984 the Administration Building was opened.



In 1990 the school added a pre-school building, catering for up to 50 preschoolers. It was opened in 1998 and in 1999 a refurbishment program for earlier classrooms was begun. In 2001 the Good Samaritan building, comprising six classrooms, student facilities, canteen and undercroft was completed. This building was dedicated as the Good Samaritan Building in honour of the leadership given by the Sisters.

In 2002 the original 1916 school building was replaced with a modern resource centre (library), including various teaching areas, resource preparation spaces, offices and staff facilities. This building is called the Fr Lee Building to honour the memory and service of Fr Bryan Lee, Parish Priest 1968 - 2002.

A new hall, the Good Samaritan Hall, opened in 2011. This hall includes many facilities that enable it to be used as a multi-purpose learning centre, particularly for teaching various aspects of the Arts as well as sport.

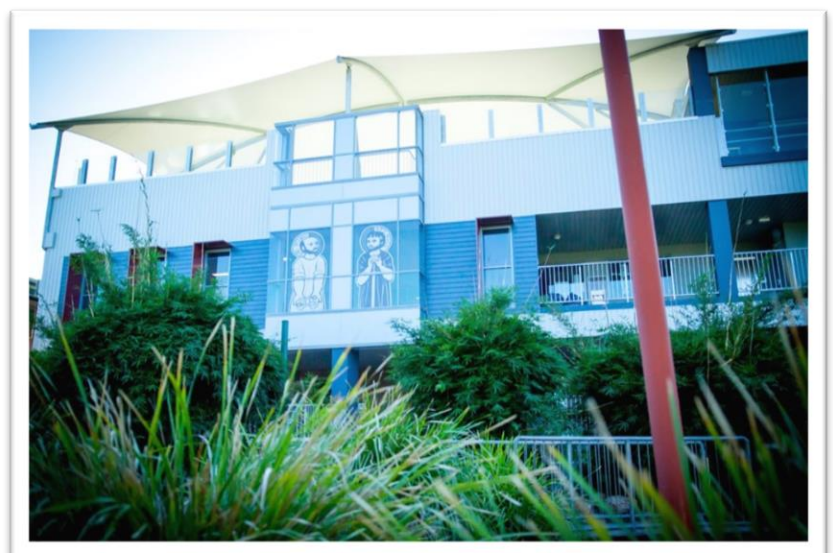


In 2016 a new three storey building was constructed to cater for the growing demand for places within the school. This building contains Prep and Year 3 and 4 classrooms, a generous staffroom and staff facilities. These staff facilities cater for the entire staff and also include planning rooms, offices for support staff and PLL. The building features a beautiful rooftop play space and function area. Classrooms and other learning areas within this building allow for optimal use of technology

and flexible seating and teaching spaces – reflecting the latest research in classroom design and practice.

Sts Peter and Paul's School now offers some of the most modern and spacious teaching facilities of any Catholic school in Brisbane. The school has twenty-five classes, comprising more than 670 students and is surrounded by attractive grounds. It has become a centre of contemporary learning and teaching and preparing our young children to learn the skills for life.

Together, Sts Peter and Paul's church and school form a vital part of the Catholic Church's mission of proclaiming God's good news to all. They work in partnership with parents and parishioners to ensure that every opportunity for the finest education, built on the Catholic faith, is available to all who seek it.



Our School Vision and Mission

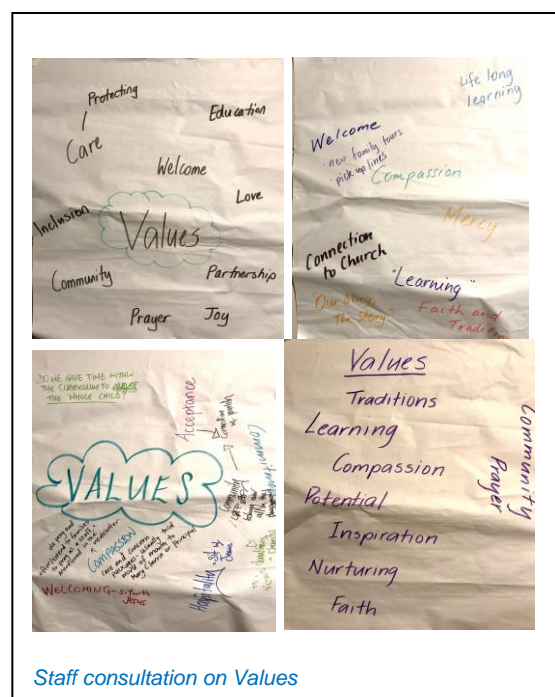
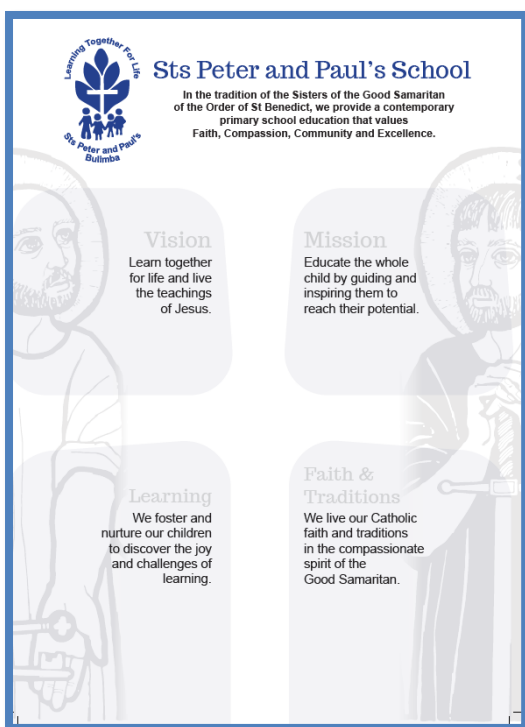
School Motto: *Learning Together for Life*

The Saints Peter and Paul's community embraces a holistic education that encourages a life-long love of learning for our children, staff and parents. Our school is a faith community wherein each child reaches their full potential through the love of God, themselves and others.



School Vision and Mission Statement renewal

In 2019 the school staff, students and community were consulted on a developing a renewed Vision and Mission Statement. This was further refined in 2021 with a redefining of the School Values in consultation with the whole school community. The resulting School Vision, Mission and Values statements acknowledge both the history and charism of the school while offering a contemporary statement of what is important to our school community today and into the future.



School Vision

Learn together for life and live the teachings of Jesus.

School Mission

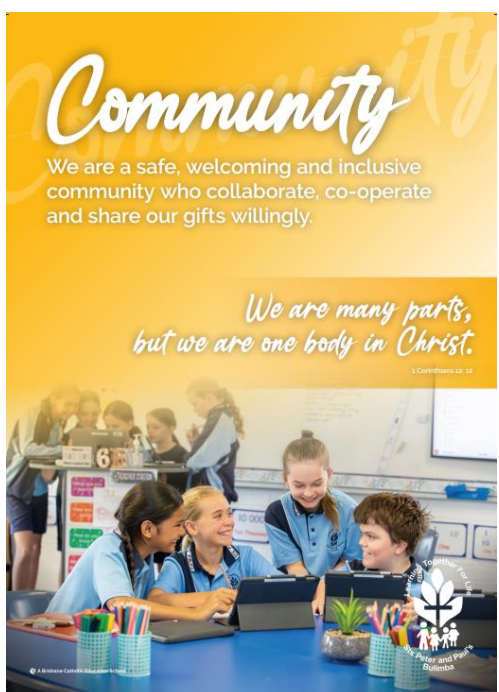
We educate the whole child by guiding and inspiring them to reach their potential.

We foster and nurture our children to discover the joy and challenges of learning.

We live our Catholic Faith and traditions in the compassionate spirit of the Good Samaritan.

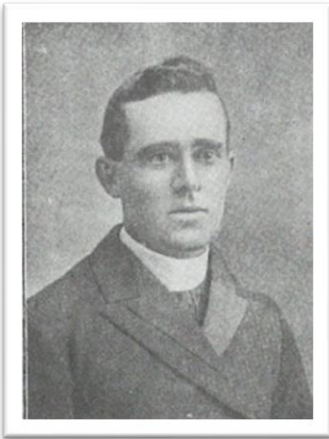
Values

In the tradition of the Sisters of the Good Samaritan of the Order of St Benedict, we provide a contemporary primary school education that values Faith, Compassion Community and Excellence. Each of the Values named by the school are supported by a scripture reference and an elaborating sentence. Students are guided to understand these values through a [variety of lessons](#) and activities delivered by classroom teachers at the start of each year. For each school term, a particular focus is placed on one of these school values at Assemblies and in classroom prayer. These values are displayed prominently throughout the school through various visual mediums, on our website and in social media.



School House Patrons – Connecting History and Values

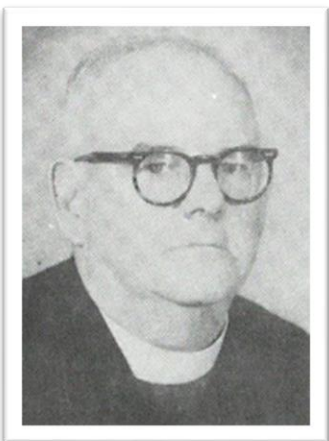
The four house colours at the school link to our school history and Values. They are named for four previous Parish Priests who made significant contributions to our school and parish community and through their work are models of our school values. Information on our Patrons were refined and communicated to the school community during the 2021 Feast Day celebrations.



O'Keeffe – Named for Fr Arthur O'Keeffe – the first Parish Priest of Bulimba 1916 – 1929. He represents the school value of **Faith**. Fr O'Keeffe welcomed the Sisters of the Good Samaritan to the parish to establish our school. He oversaw the building of the existing brick church to replace the initial wooden one. He also oversaw the building of Lourdes Hill convent and College, and churches in the Cannon Hill and Norman Park area to cater for this rapidly growing Catholic community. The faith of the Catholic community in Bulimba was strengthened and supported significantly by his work. Fr O'Keeffe is remembered for his great determination and commitment in supporting faith and learning in the Bulimba community.



O'Brien – Named for Fr John O'Brien – Parish Priest 1936 – 1951. He represents the school value of **Community**. Fr O'Brien inherited a significant debt from the previous building projects that helped establish the Church and School. At risk of the Parish closing due to debt, he instigated a program of community events to help pay down the debt. He had the goal of increasing a sense of community and hope amongst those in the Parish after the hardships of the Depression. After significantly reducing debt, he turned his fundraising efforts towards further developing the school facilities and supporting charitable causes in the community. The legacy established under Fr O'Brien of a strong community spirit in our school and parish continues to this day.



Concannon – Named for Fr James Concannon – Parish priest from 1951 – 1963. He represents the school value of **Compassion**. Fr Concannon recognized the many needs of the Bulimba community, which at the time was quite an underprivileged area. He was tireless in his charitable work and outreach and encouraged many charitable societies to flourish in the Parish and school. These included the St Vincent De Paul Society and outreach committees such as the 'Care and Concern' group. Both these groups continue to be very active today in caring for the needs of those in the Sts Peter and Paul's community and beyond ensuring his legacy of a compassion lives on.



Ryan – Named for Fr Sylvester Ryan – Parish Priest from 1963 – 1968. He represents the school value of **Excellence**. Fr Ryan was keen to continue the work of Fr Concannon in providing outreach to those in the community. He was also motivated to continue to improve the facilities within the school and parish. Through the establishment of a planned giving program Fr Ryan was able to raise funds to build new Parish offices and hall which could be used by both school and parish for community events and gatherings, and support the activities of charitable organisations within the parish. He also used funds raised to establish new playgrounds and an oval for the school and the purchase of various school resources to support excellence in learning and teaching. Both the Parish Hall and School Oval are in constant use to this day and stand as a legacy to his commitment to improving our School and Parish.



School Prayer & School Song

Our School Prayer and School Song are reflective of our charism and values. These are prayed and sung at Assembly each week and are often included in classroom daily prayer. The School prayer is taught to every student from Prep. The School Song was written for the 90-year celebrations for the school. Students and staff contributed to the words and then in 2016 actions were created for the song by the Year 6 leaders.

School Prayer

Bless our school, Sts Peter and Paul's.
Let this be a place where we learn together for life.
May the love of God and others live here.
Let our school be a place
where we always care for one another.
Amen.

School Song

Verse 1:

To learn respect to love each other
To know the right from wrong
To share our dreams to love our God
Together we'll grow strong

**This is our school unlike another
This is Sts Peter and Paul's
With Parents and Teachers
Together we'll learn it all**

Verse 2:

We follow the way of the Good Samaritan
Through all our joys and strife
Let this be a place, Bulimba Saints
Where we learn together for life



Our Students and Community

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

Demographics



The community of Sts Peter and Paul's is a strong Catholic community which is supportive and involved in the local Catholic Parish. Families at this school are primarily from middle to upper income Professional backgrounds where education is valued. Through engagement and participation in the "Enhancing Catholic School Identity Project" in 2014 the school collected data to inform the Catholic Identity of its school population at the time. This survey has not been repeated since, but data from this report has helped shape the Religious Education Program. Recommendations from this report have been implemented in subsequent years to strengthen Catholic Identity within the school through setting and fulfilling strategic goals in annual improvement plans. These are detailed later in this report.

Please refer to [Enhancing Catholic School Identity Leuven Report](#) for more information.

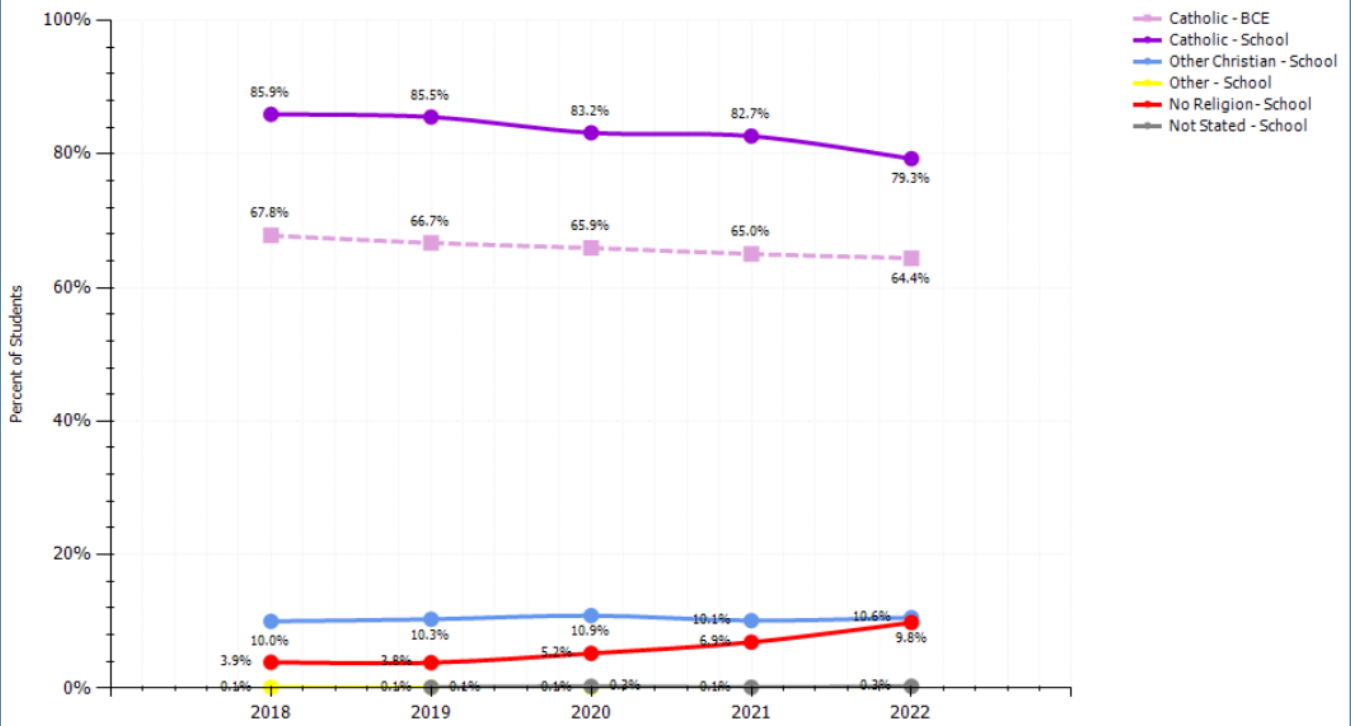
The BI Tool also shows the Catholic Identity of Sts Peter and Paul's School. (See data below for 2022.) The enrolment trend at the school follows the general trend in Brisbane Catholic Schools of a decreasing number of families that identify as Catholic; however, the data reveals the school community continues to identify strongly as Catholic in comparison to the BCE average. Parents identifying as Catholic has remained consistent in recent years – and again above BCE Average. (See data below). Covid restrictions in recent years have also had an impact on Mass attendance and involvement in Parish life of the school's Catholic families. Initiatives, such as regular children lead 'Family Masses' are in place at both the school and Parish level to encourage families to return to more regular Mass attendance and Parish involvement.

Our staff religious profile has also remained consistently high and above BCE Average. Classroom Teaching staff who teach Religious Education are all Catholic and 89% are fully accredited to teach

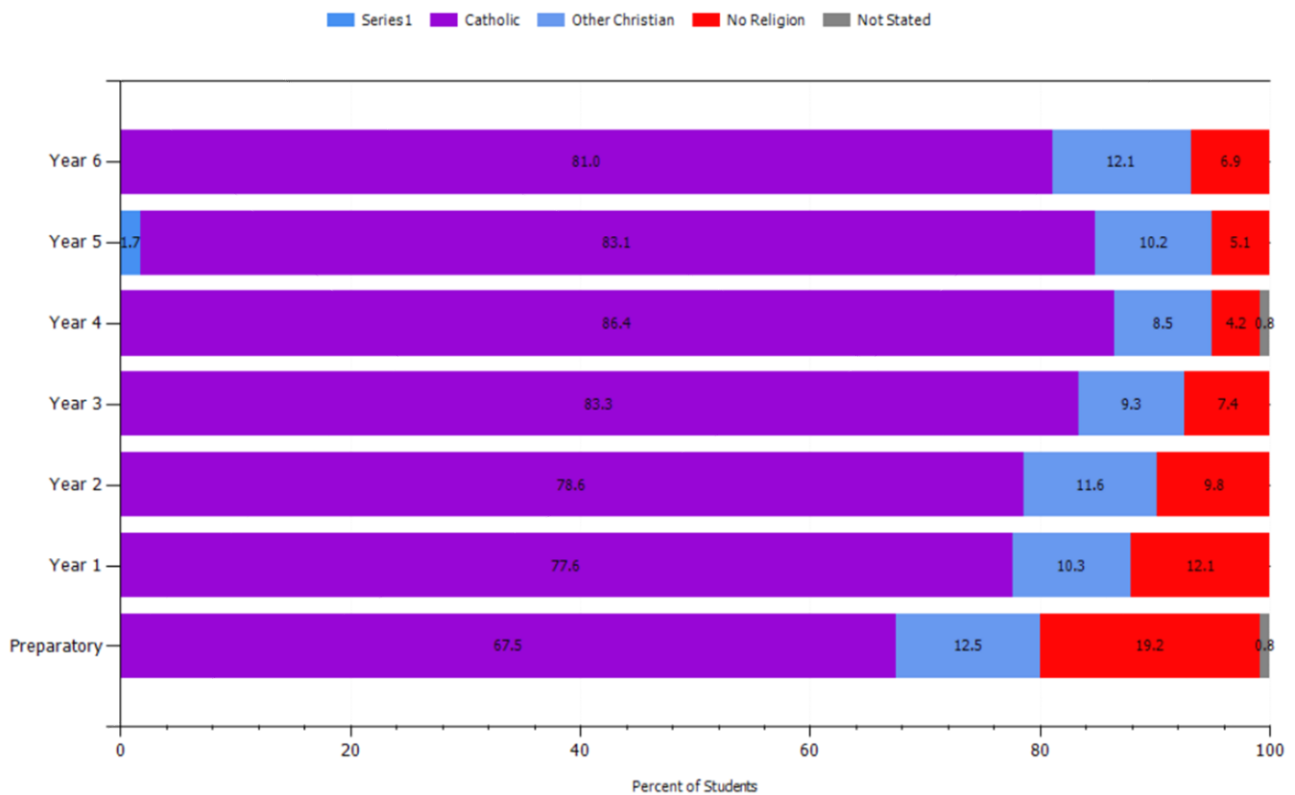


Religious Education, with 24 of the 28 classroom teachers fully accredited to teach Religion with the remaining holding Interim Accreditation to Teach Religion.

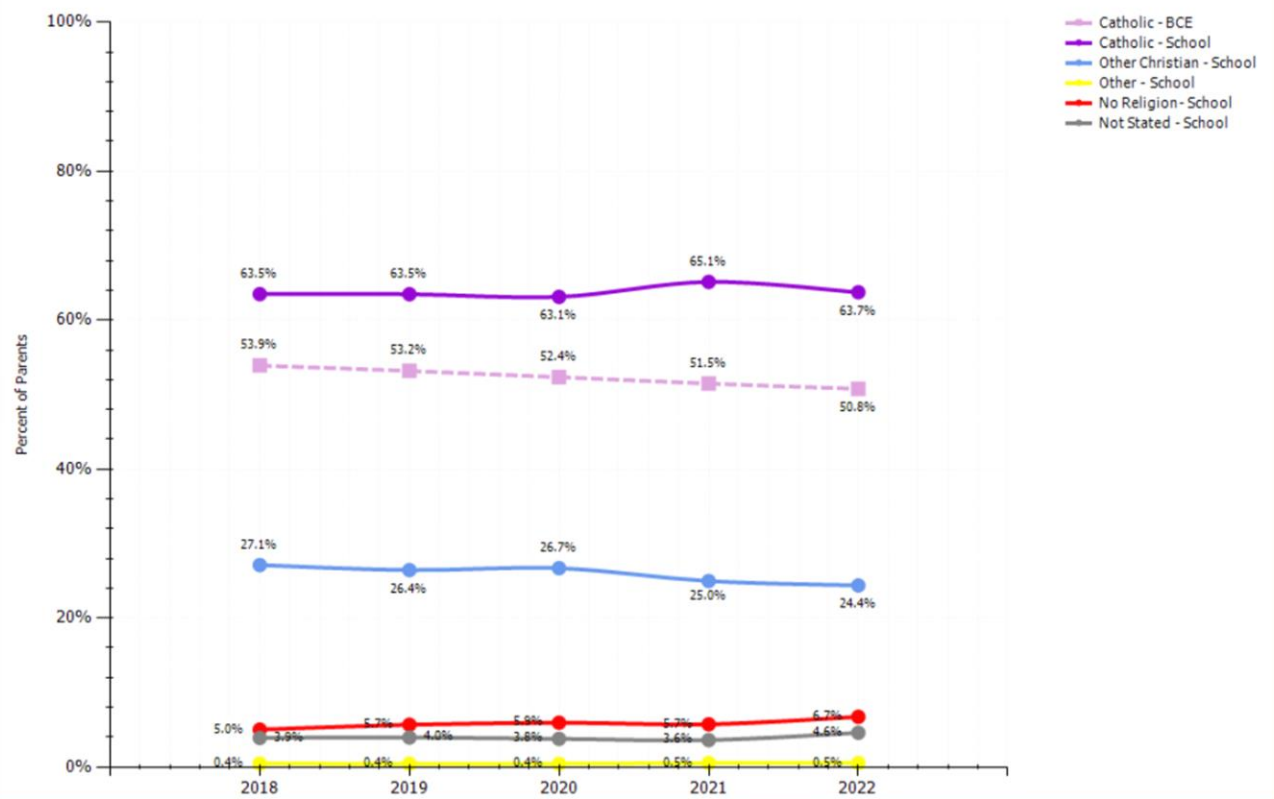
> Student Religious Profile



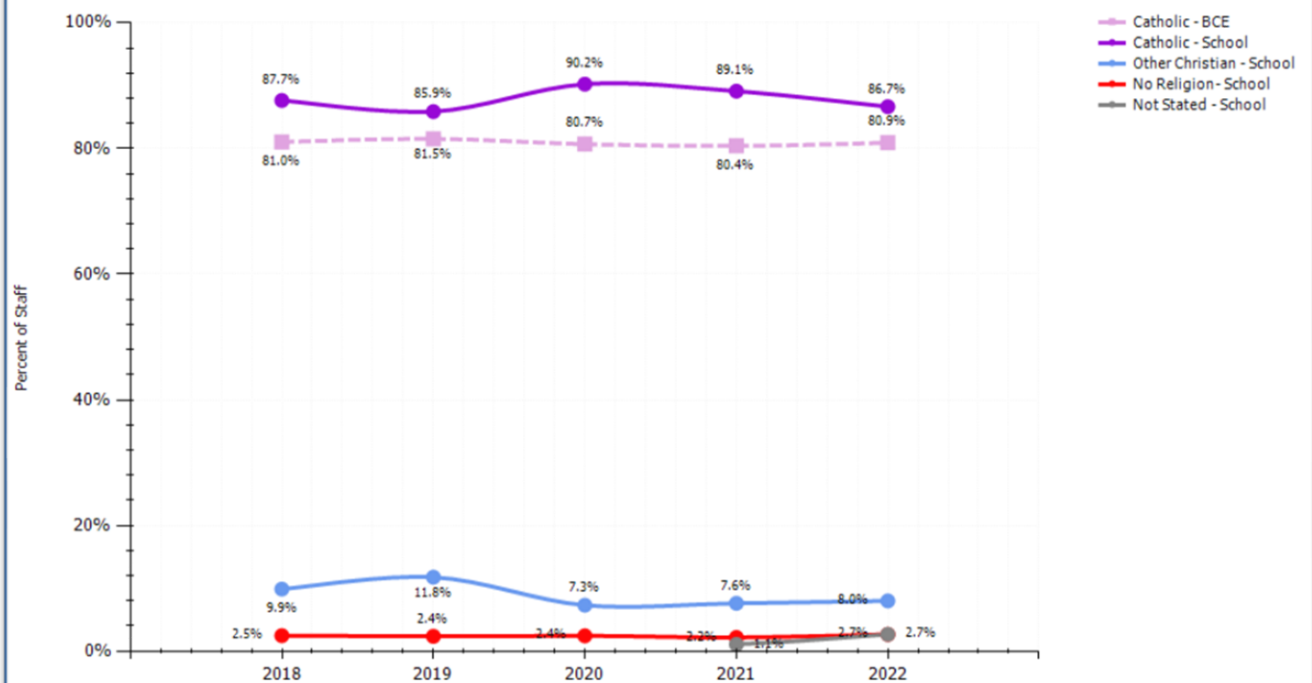
Student Religious Profile - By Year Level - 2022



> Parent Religious Profile



> Staff Religious Profile



While it is recognized that our students come from predominantly Catholic backgrounds, every effort is made at Sts Peter and Paul's to ensure that all who seek to share and celebrate our Catholic Christian heritage (parents, guardians, students and staff) feel welcome and respected in their own faith journeys. Teachers and those responsible for leadership in Religious Education in the school enter into dialogue with those of differing faith backgrounds in Religious Education classes to ensure that an inclusive and ecumenical spirit pervades all Religious Education and prayer celebrations.

At each year level, teachers engage in collaborative planning with the APRE to develop plans that respond to the reality of our students and families and their diverse needs. As can be seen in the *Who are our Learners?* section of unit plans, students of differing faith backgrounds are identified so that teachers can be inclusive and enter into dialogue with them during Religious Education lessons. They are encouraged to share ideas and experiences from their own faith experiences and are made to feel welcome in celebrations. Discussion in Religious Education lessons offers opportunities for all students, to expand their knowledge of and commitment to their own faith traditions and learn of the traditions of others.



An example of 'Who are our Learners' statement - Year 2 Unit



Number of Catholics / Non-Catholics:

88 identify as Catholic, 10 identify as Anglican, 13 as no religion, 1 as other Christian and 1 as Eastern Orthodox.

2 Blue	2 Green	2 Red	2 Yellow
No Religion: CB, ZD, MA, RS, JA, DP Anglican: GH, MH, CK	No Religion: MA, JS Anglican: OT, HM, MB	Anglican: AB, HD No Religion: HC, MP	No Religion: PB, AR, LR Eastern Orthodox: SM Anglican: AC, WP Other Christian: OO

In response to SRS data in Religion we will continue to cater for high achievers and challenge students in their thinking. Looking closely at the verbs in the Achievement Standard and providing opportunities to students to explain their thinking will show the above students. Moderation within the year level of students work samples will also help to identify those students who are above the standard.

In response to 'spiritual characteristics of learners' we will continue to allow students to have their voice heard and use prior experience to make connections in their learning. They are characteristically developing a conscience for thoughts and matters.

[Link to Who are our Learners information 2022](#)

Our Vision for Religious Education

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

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



The School's Vision for Religious Education is also informed by the Good Samaritan Charism of the school. Through promoting opportunities to link curriculum content with Religious Life of the School initiatives – especially those focused on compassionate responses to Social Justice issues - students are encouraged to act on their learning and live the Faith in meaningful ways.

The *Vision for Religious Education* subsequently aligns with the **goal for learning and teaching** as articulated in the [Brisbane Catholic Education \(BCE\) Learning and Teaching Framework \(2012\)](#):

As a Catholic Christian community, we educate all to live the gospel of Jesus Christ as successful, creative and confident, active and informed learners empowered to shape and enrich our world.

The *Vision for Religious Education* at Sts Peter and Paul's 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 Sts Peter and Paul'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.

Examination of the sample units of work attached, for example, will reveal how, in units of work, teachers and students seek to integrate the two dimensions of religious education, so that religious literacy and faith formation can complement each other as students seek to find meaning in their place and time. The integration of both dimensions in the daily life of the school includes prayer in every classroom to start the day and the timetabling of the mandatory hours of classroom-based engagement with the religion curriculum at the school. (Please refer to [sample units](#), scope and sequence and [timetabling in RE.](#))

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

More information on BCE's vision for Religious Education can be found [here](#).

The Contemporary Contexts Religious Education

At Sts Peter and Paul'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*, *Ecclesia/ Context*, *Educational Context* and *Digital Context*.

Societal Context

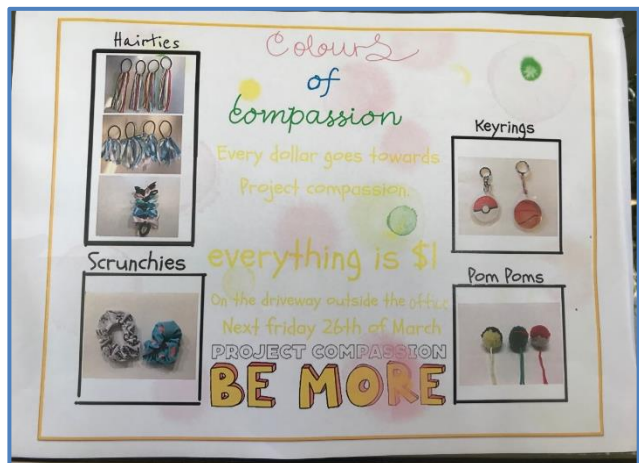
Like all Catholic and ecumenical schools of the Archdiocese of Brisbane, Sts Peter and Paul's operates in a complex and ever-changing environment. Contemporary students are immersed in a global world and from an early age are exposed to a range of values represented through diverse media.

As a consequence, our school is continually challenged to engage families in Religious Education in rich and relevant ways. At Sts Peter and Paul'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.

This is evidenced by examples of community involvement including:

- ◆ Project Compassion for Caritas
- ◆ Participation in Annual Bulimba RSL Anzac Day Parade and prayer service
- ◆ Involvement with *Rosies Friends on the Street* food drive and sleepout experience
- ◆ Hosting World Day of Prayer and promoting Catholic Missions through a 'Socktober' event during Missions Month in October.
- ◆ Supporting the St Vincent de Paul society Winter Appeal, Christmas Hamper Appeal and Staff Giving Tree
- ◆ Collecting Crayons and stationery items for less privileged schools in the Logan area

- ♦ Participation in Harmony Day 'dance experience' with students from St Paul's Primary at Woodridge and the reciprocal "Books for Buddies" program where books were donated from our community to their Library.
- ♦ Writing letters of support and hope to Asylum Seekers in extended hotel quarantine
- ♦ Coloured clothes/ crazy hair days to raise funds and awareness of Good Samaritan school in Kiribati
- ♦ Donation of surplus books from our library to schools in Papua New Guinea
- ♦ Participation in the Indigenous Literacy Project through book swaps and donations as part of Book Week celebrations.



Ecclesial Context

Sts Peter and Paul's is a Catholic community with a high percentage of Catholic families and a number of these actively engaged in the formal life of the Church. This is indicated in data from the BI Tool, the Enhancing Catholic School Identity Project, and Parish census. While Covid restrictions of the past three years have impacted Mass attendance, a number of children and families still attend Mass and Children's Liturgy each weekend. However, the data indicates that an increasing number of students and their families are less engaged with the formal life of the Church than in the past. Consequently, for some students, the culture and language of religion is underdeveloped.



Sts Peter and Paul's school works with the parish community to provide the introductory and developmental understanding and experience of Church for students and their families. This is supported when the school is a place where students and their families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community.

In this community, such activities include:

- Family Masses held every term (Families are invited specifically to this Mass where students are invited to take an active role in welcoming, leading the readings, singing and offertory. This celebration is followed by morning tea)
- Senior students assisting with Sunday Children's' Liturgies (Year 6 students are rostered to assist with the Children's Sunday morning Liturgies)
- Lenten Prayer Assemblies raising awareness of Project Compassion. (The Catholic Identity Committee made up of Year 6 students, presents a story from the resources from Caritas Australia highlighting an area of need in the world)
 - Parent and school support for the Parish Sacramental Program
 - Reconciliation liturgies (Year 5 and 6 students experience the Sacrament of Reconciliation with Fr Kevin once a Semester)
 - Class liturgies and Masses (Every Semester each year level celebrates a liturgy- Prep to Year 3, or a Mass –Years 4- 6)
 - Classes attend and sometimes lead 9.00am Thursday Parish Mass once a term
 - Whole school Masses or Liturgies to celebrate the Beginning of the School Year, Holy Week and Easter, ANZAC Day, Sts Peter and Paul's Feast Day Mass, Catholic Education Week Mass, and End of School Year Mass of Thanksgiving.
 - Support for charitable organisations such as Catholic Missions, Caritas, The Good Samaritan Foundation, the St Vincent de Paul Society, Canteen (Teen cancer) and Rosies Friends on the Street through various student lead projects throughout the year (supported by APRE).



- The Staff Giving Tree to support Sts Vincent De Paul (Where donations of toys and treats are donated for underprivileged children at Christmas time)

These activities 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.

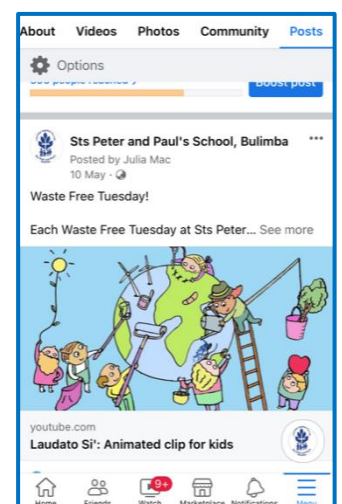


Educational Context

Sts Peter and Paul's school, along with each Archdiocesan school, seeks transformation of the whole person so that those in the school community are empowered to live the gospel of Jesus Christ in their everyday lives. In the Catholic Christian tradition, education is a work of love and service. At Sts Peter and Paul's, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity.

Examples include:

- Year 6 Servant Leadership Program: Each Year 6 student is commissioned as a Servant Leader. Students join one of four committees, in which they rotate throughout the year to serve the school community. This is accomplished through obligations of weekly service and through designing student lead projects and initiatives to care for the environment, consider the health and wellbeing of others and respond to opportunities to act for social justice.
- Care and Concern Committee. This is a joint initiative between the Parish and School staff who work at a high level of confidentiality in assisting Parish and School families who need some form of assistance for various reasons.
- Sustainability and stewardship initiatives:
 - Recycling - students and staff are encouraged to recycle paper products through the use of boxes placed in each classroom and in other rooms throughout the school.
 - Waste free lunches once a week – every Tuesday students are asked to pack a lunch in a container which doesn't require the lunch to be wrapped.
 - Gardening and composting projects conducted by the Prep classes and supported by Year 6 Leaders and P & F.
 - Installation of LED lights throughout the school – (P & F Sponsored)
 - Containers for change project – recycling drink containers – money donated to Caritas.



- Outreach to the poor and marginalized:
 - Project Compassion for Caritas – Promoted throughout Lent at assemblies, in classroom teaching and through student lead projects supported by APRE
 - Winter and Christmas appeals for Sts Vincent De Paul coordinated by students and supported by APRE
 - Grocery drive for Rosies and Homelessness experience coordinated by APRE - During Term 3, students are asked to bring along various items which are donated to Rosies Friends on the Street to help this organization with their outreach to the homeless on the streets of Brisbane. The Year 6 Catholic Identity Committee organises this campaign with weekly ~~posts~~ at the school assembly and in the school newsletter. The campaign concludes with a 'Homelessness Experience' for Year 5 and 6 students where Rosies volunteers engage the students in activities about Homelessness, they talk about their work and the students have a 'sleep out' experience – to see what it is like to sleep 'in the rough'.
 - Crayon and stationery collection for underprivileged students in the Logan area
 - Fund raising activities to assist the Good Samaritan Kindergarten at Kiribati in the Philippines.

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



Digital Context

Religious Education at Sts Peter and Paul'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 the provision and use of one-to-one iPads in Years 4 to 6 and a bank of iPads in each classroom in the Early Years, Prep to Year 3. In addition, each classroom has access to Apple TV, a digital viewer or TV and a variety of educational apps. This enables teachers to use technology to deliver the



curriculum in an engaging, multi-modal manner and allows students to express their learning in rich and relevant ways - connecting with individuals and communities in a global context. Digital tools are used flexibly across all year levels to collaborate and share ideas about learning, and creatively demonstrate their understanding of the Religious Education curriculum. Digital tools also support a differentiated delivery of the curriculum, where knowledge and understanding can be expressed through multiple mediums (video, voice to text, images, diagrams, digital mind-maps and sketches) – and not simply through traditional pencil and paper methods. At Sts Peter and Paul's no student is disadvantaged in regard to accessing digital technologies for their learning. Families who may be struggling financially are assisted by the school. Students are therefore treated equally and equitably regarding their ability to access digital technologies.



Our Beliefs about learners and learning in the Religion Classroom

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

At Sts Peter and Paul's:

- Every learner is created in the image and likeness of God and, inspired by the Spirit, responds with passion and creativity to life" (BCE Learning and Teaching Framework 2012).
- Every learner is **included**, and their spirituality is acknowledged and encouraged. We are child centred in our approach – engaging learners and inspiring passion and creativity.
- Every learner is an **active participant** provided with opportunities to make meaningful connections between the Catholic Christian Tradition and their personal life. They develop their knowledge and understanding of the Gospel values to follow the teachings of Jesus.
- Every learner is a **lifelong learner** to actively participate in society for the betterment of the global community. They make connections between expectations and consequences of choices.
- Every learner is **unique** and through their stewardship, offer their time and talent for all to share and grow.
- Every learner is **valued** and with collaborative decision making can achieve success to benefit all.
- Every learner is **richly diverse** in experience and with the guidance of the Spirit contributes in service to others.

At a class and individual student level, at Sts Peter and Paul's, the religious backgrounds and the learning needs of students and their interests, inform the development of work units. Data retrieved from the BI Tool, eMinerva, Parish Census and other sources is 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 – offering ‘enablers’ and ‘extenders’ in a differentiated curriculum
- providing students with additional time and support; and drawing from content at different levels along the Prep to Year 10 sequence.
- Offering diversity of demonstration of learning in assessment tasks as appropriate, and ensuring they are reflective of the [BCE Principles of Assessment](#).

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

At Sts Peter and Paul's our vision for Religious Education is reflected in the design and delivery of the school program. See [examples of units of work that demonstrate differentiation in delivery](#).

Collaborative planning in Religious Education

Collaborative Planning occurs twice a term with teachers in weeks 3 and 9. They meet during their year level PPC time with APRE, PLL, TL and STIE as appropriate to plan short cycles of learning in Religious Education. Units follow the school's Religious Education Scope and Sequence and reflect the suggested BCE alignment of core texts with Achievement Standard statements and content descriptors. Consistent school wide unit plan templates are used which reflect the BCE Model of Pedagogy. Planning sessions follow the process of:

- Reflecting on the teaching and learning that has occurred in previous units and evaluating these units
- Reflecting on previous experiences and development of learners that can be built on in the next unit
- Engaging with the Line-of-Sight documents and School Scope and Sequence
- Developing engaging learning activities that are responsive to the differentiated needs of learners with clear learning intentions and success criteria
- Looking at ways to connect classroom learning with the Religious Life of the School
- Developing effective assessment tasks that align with the [BCE Principles of Assessment](#) to determine the impact of teaching
- Identifying further Professional Development, support or resources required to teach units well. The APRE is consulted on how this support and resources can be provided

All units are uploaded to a central planning file on the Portal by Week 2 each term for access by all appropriate year level staff and members of Administration.

Communication to parents / Wider Community

At Sts Peter and Paul's school, every effort is made to ensure parents are informed and engaged in the religious education and Religious Life of the school. A variety of communication is provided to inform parents and guardians of the content being taught and how the learning is being assessed and to promote ways that parents and guardians can engage with the Religious Life of the School.

Examples include:

- A dedicated section of the school website where the [Religious Education Scope and Sequence is published](#), presented in a simplified form
- Content for Religious Education to be taught for the year is outlined at Parent Information evenings in Term 1 ([See example PowerPoint for Parent Information evenings](#))
- Unit outlines are sent home by teachers each term ([Example of term overview](#))
- Class Blogs are regularly updated to offer insights into what is being taught and assessed. ([See examples of Blog Post](#))
- Years 4-6 One note files published on class Teams allows parents to see in detail what is being taught, assessed and what the assessment criteria are for assignments
- A Celebration of Learning occurs twice a year where parents and guardians are invited to come into classes to view portfolios and samples of work. Learning conversations are lead by the students
- Portfolios of annotated student work are sent home each semester to parents supporting the summative Report Card results and comments
- Newsletter items promote the Religious Life of the School including special days or events, upcoming class or whole school Masses and Liturgies, current social justice initiatives or to and highlight learning from different year levels ([Newsletter example link](#)).
- Social Media (Facebook / Twitter) regularly feature learning in Religious Education and promotes or reports on Religious Life of the School events ([Example of Facebook Page posts](#))
- Front office foyer displays often feature student responses from Religious Education lessons.



Impact of system initiatives

The teaching and assessing of Religious Education in BCE and at Sts Peter and Paul's have been influenced by a number of system initiative including the Enhancing Catholic Schools Identity Leuven Project and pedagogical approaches promoted by educational leaders such as Hattie, Dillon and Sharrat. These approaches include Visible Learning, Effective feedback, Use of Data to inform teaching and learning, Short Cycle Planning, and Excellence in Learning and Teaching (ELT). The NCCD process has also reinforced the need to provide differentiation in teaching and learning and support where required to ensure all learners have the opportunity to succeed.

In 2014 the school engaged in the Enhancing Catholic Schools Identity Leuven Project. Through engagement with this project, we were informed of areas of strength and those that required more focus. This data, including report recommendations, enable us to continually improve our Catholic Christian practices and move towards a Recontextualised Catholic Community. Information regarding improvements to the Religious Education program to meet the Enhancing Catholic Schools Identity Leuven Project recommendations since 2014 can be found here: [Response to Enhancing Catholic Schools Identity Leuven Project recommendations](#).

The [Religious Education Planning process and template](#) used by the school, reflects the BCE Model of Pedagogy and Visible Learning practices as outlined in the *Collaborative planning* section above. A focus on responding to data has prompted a regular practice of looking at eMinerva, SRS and anecdotal data to tailor teaching and learning to suit the needs and backgrounds of our students- setting them up for success to progress their learning. In the '*Who are our learner?*' section in unit plans, teachers reflect on all the data available to them including information about developmental characteristics. These statements respond to this data and direct how the Learning Intentions and Success Criteria will cater for the needs of the learners at this point in time. Students are taught to be self-directed learners who seek feedback against Success Criteria from self, peers and teachers to direct next steps and improve learning outcomes.

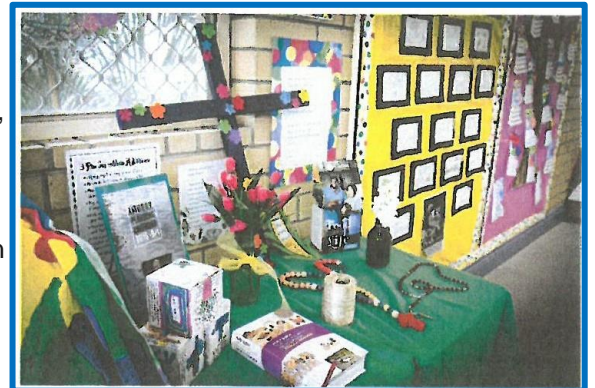
Opportunities for staff to receive feedback on their pedagogical practices to improve educational outcomes for all students include: Review and Response, Teacher collaboration and moderation, planning feedback from the APRE, Feedback on Assessment and Judgements at CTJ meetings ([See example EORE Feedback](#)) and Leadership Team Learning Walks.



Section 2 – Curriculum Structure and Organisation

A Catholic View of Learning

At Sts Peter and Paul'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. 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.**



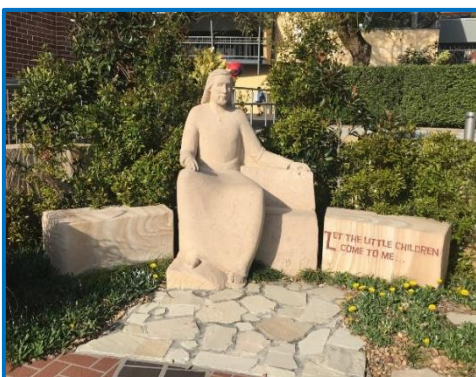
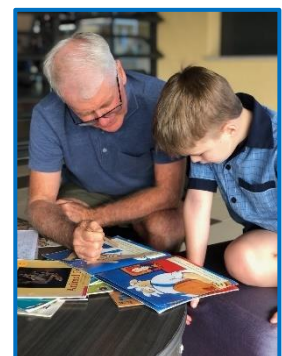
Catholic view of Christian Anthropology

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. One of our named school values of Excellence recognizes that we support and nurture all in our community to flourish and achieve their full potential. At Sts Peter and Paul's, this is characterised by inclusion, holistic and relational learning, and action in community. For example, when planning an RE unit of work teachers develop differentiated learning and assessment for particular students with various learning needs. This is achieved through the provision of 'enablers' and 'extenders' to provide adjustments for students with additional needs. ([See example of differentiated unit enablers and extenders](#)).

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 opportunities for teachers and students to internalise knowledge.



Through reflection of our Catholic Identity recommendations Sts Peter and Paul's will continue to review the opportunity to create Sacred or "Sabbath" Spaces within school and Church grounds for personal reflection opportunities. This is important in the context of a large busy, inner-city school. At Sts Peter and Paul's some current examples include the sanctuary space in the Church, Our Lady's statue and bell area near the Church, the sandstone structures behind the Parish Hall and the statue of Jesus and Good Samaritan Mural on the front

drive. A potential opportunity for 2022 is a 'Pray and Play' space in the Prep playground to honour our focus on St Peter. This 'play and pray space' is planned to include a mural and fishing boat inspired play equipment.



Catholic Understanding of Cosmology

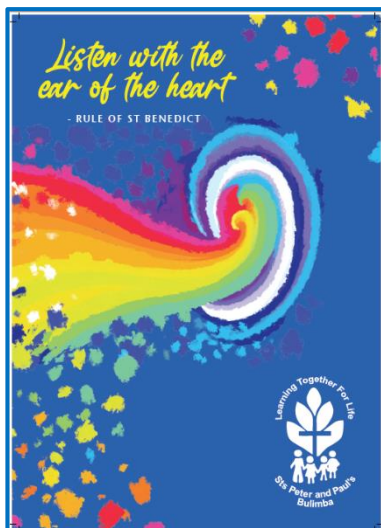
Cosmology relates to how we understand our place in the universe and the choices we make. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: *'What is our place in the universe?' 'How do we live within the integrity of creation?'* This understanding is supported at Sts Peter and Paul's through continued engagement and involvement with the Parish and wider communities through the [Parish sacramental program](#) as well as social justice and sustainability projects such as Caritas "Project Compassion", Vincent de Paul Winter appeal, Rosies Grocery drive and homelessness experience, and various environmentally sustainable practices enacted within the community.

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 Sts Peter and Paul'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 all in the community is valued at Sts Peter and Paul's. We respect and encourage each person on their spiritual journey, and this is supported on different levels. In response to the ECSIP recommendations, a formation program for the staff and students has been developed to bring greater focus to the three charisms that inform the community of Sts Peter and Paul's School – that of the Sisters of the Good Samaritan in the Order of St Benedict; the model of St Peter and the model of St Paul. In 2021 a tri-cycle of school liturgical themes was established where one of these charisms receive greater focus each year to help deepen the students and staff understanding of the school's charism stories. The school liturgical theme and staff and student formation opportunities are reflective each year of this tri-cycle focus. Over the course of Primary School, a student would revisit these foundational charism stories at least twice.



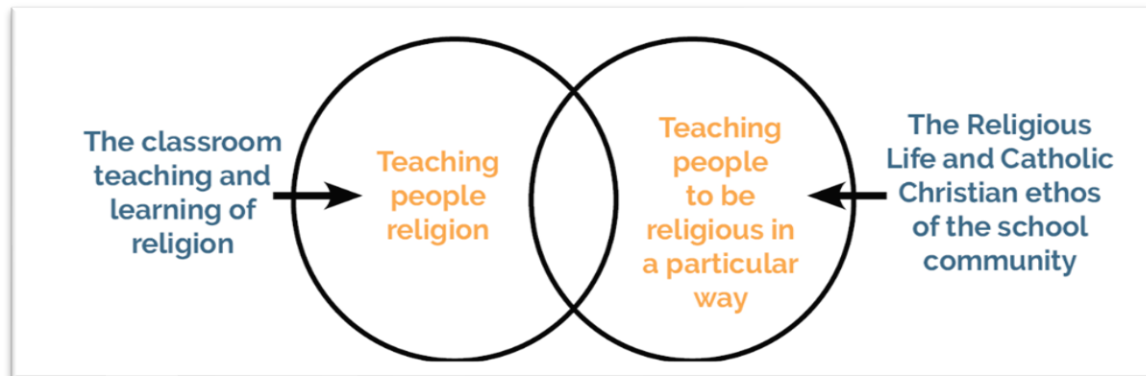
To complement this tri-cycle formation focus, teachers at Sts Peter and Paul's are engaged in a variety of formation opportunities each year, such as:

- A yearly Spirituality Professional Learning Day in January
- Professional development in Benedictine Spirituality which includes reflective practices such as Lectio Divina, Visio Divina and Christian Meditation
- Involvement in the Leuven Enhancing Catholic School Identity Project
- Leading and participating in weekly staff prayer
- Supporting Beginning Career Teachers to attend formation opportunities
- Supported study options for those teachers requiring accreditation to teach Religious Education
- Staff training in leading student formation days and retreats – focusing on Year 5 and 6 students as they step up to the Servant Leadership Program
- A variety of professional development opportunities are offered at staff meetings and twilights to enhance spiritual formation including those offered through BCE formation modules, workshops and spirituality twilights. [The Staff and Student Formation plans can be found here.](#)



Our Model for Religious Education

At Sts Peter and Paul's we draw upon the Catholic Christian tradition in ways that are mindful of local contexts and the ecumenical and multi-faith realities of contemporary culture. Since 2008, the distinct and complementary nature of both dimensions of Religious Education has been conceptualised in the following *Model for Religious Education*:



The Sts Peter and Paul's school community seeks to understand and utilise the distinctiveness and complementarity of these two dimensions of Religious Education in the holistic education and the formation of our students. Teachers seek to make connections between the Teaching of Religion and the Religious Life of the School in the units of work they design and deliver. Explicit connections are identified to RLOS elaborations in unit plans. ([See example of RLOS in unit plan](#)). It is through helping students make connections between the content they are learning in Religious Education Units and the authentic demonstration of Gospel values and faith in action through the Religious Life of the School events, that lead students to a deeper understanding of what it means to 'practice Faith' through a Catholic-Christian lens.



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 of this celebration and recognition of religious diversity include [National Sorry Day reflections and liturgies](#), a study of different religious celebrations from around the world in HASS, the focused teaching of [Judaism](#) in Religious Education and staff professional learning opportunities in Judaism such as visiting the Brisbane Synagogue.



This school recognises that the BCE [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 Sts Peter and Paul'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

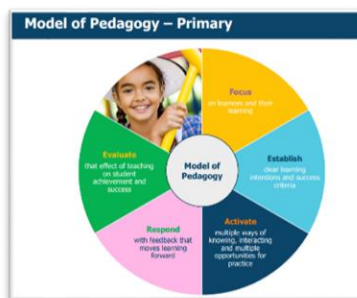
In a Reconceptualist approach, teachers avoid using presumptive language and do not start with assumptions about students' faith development based upon their particular religious affiliation. At Sts Peter and Paul's teachers are required to use language that is invitational and educational to better 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. Teachers know the learners in their class and those that come from different religious backgrounds. Conversations in the Religious Education lessons are in a spirit of 'dialogue' with these different faith practices – sharing knowledge and experiences and encouraging a sense of inclusion and respect for others and their beliefs.



Powerful Pedagogies



Over the past eight years the school has put considerable efforts into embedding Effective and Expected Visible Learning practices and the BCE Model of Pedagogy. High Yield Strategies such as: Review and Response, Data Walls and Learning Walks are employed to monitor and provide collegial support for improving Teaching and Learning.

When teachers are planning, they use a consistent planning template which reflects BCEs Effective and Expected practices and the BCE Model of Pedagogy. These frameworks 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.



Beyond Religious Education, teachers also embed *Catholic Perspectives* as relevant in all other curriculum areas. They are supported in identifying these perspectives through accessing supporting links and information embedded in the BCE version of the Australian Curriculum.



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, have a tentative familiarity with public expressions of Catholic life.

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

Example enquiry questions from a Year 3 unit:

Unit Overview – Religion Curriculum		Year level: 3	Term: 2/2022
Unit Title		Duration of Unit	
God's relationship with the Old Testament People		6 Weeks	
Unit Outline			
In this unit, students will explore the theme of Church Community through investigating God's relationship with people in the Old Testament, particularly Jacob. Students will develop an understanding of key moments in Jacob's life, and that God's never left him. Furthermore, students will come to an understanding of God's presence never leaving any individual or generation, and God can choose anyone that is ready to respond to His call.			
Key Inquiry Questions			
Questions that may assist students create meaning from the text:			
Why might there be stories in the Bible of siblings who fight and argue with each other?			
What can we learn about the strengths and weaknesses of the characters in these stories?			
Why might God still try to communicate with Jacob, after everything he has done?			
What can we learn about God through the stories of Jacob and Esau?			
What could this reveal about God's relationship with us?			
What hope could these stories bring for our lives (e.g. family life, relationship with God)?			

Establishing clear learning intentions and success criteria

At Sts Peter and Paul's, the starting place for the classroom religion program is the Religion Curriculum P-12. Religion teachers use the curriculum to co-create with students and make clear and visible the learning intentions and success criteria for all learners. Please refer to [units of work](#) for examples of learning intentions and success criteria embedded throughout the units.

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.

Teachers are encouraged to collaboratively reflect on the effectiveness of their planning, the strategies employed and the achievement of their Learning Intentions to inform the teaching and learning in subsequent unit cycles.

Time allocations and Timetabling of Religious Education

As is evident in its practices and instructions to teachers, this school strongly supports the mandated minimum of 2.5 hours per week of religion teaching from P-6. This equates to 97.5 - 100 hours per year, based on 39 - 40 available teaching weeks per year. Liturgy, prayer, hymn practice and other religious practices are not included in this provision. The effective timetabling of Religious Education and Religious Life of the School elements are given high priority within the life of the school, as is evidenced in instructions about the teaching of [RE in the Staff Handbook \(p.11- 14, 64\)](#), [planning templates](#), and by the [example class timetables](#) showing how both prayer, Liturgy and teaching of RE are catered for in the week.

The school's Religious Education scope and sequence, templates and planning documentation ensures that all four strands in the Religious Education curriculum are covered so that the Achievement Standard is met by students. The planning templates incorporate links to RLOS opportunities to be embedded throughout unit – beyond simply recognising significant religious or liturgical events. For example, units that reference Social Justice such as Year 6 unit on Jesus' New Law involving Corporal and Spiritual Works of Mercy would link to the school's involvement with the work of Caritas and Rosies.

Design Principles for Religious Education at Sts Peter and Paul's

The *Religion Curriculum P-12* has been developed around four design principles: embracing a *Catholic Christian Worldview*; modelling a *Seamless Curriculum*; setting a clear *Pedagogical Direction*; and strengthening *Alignment*. These principles have been put into practice at Sts Peter and Paul's.

Catholic Christian Worldview

In alignment with the content of the *Religion Curriculum P-12*, Religious Education at Sts Peter and Paul'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. Further information about how Sts Peter and Paul's community experience their unique 'Catholic Identity' can be found in the [Enhancing Catholic Identity Leuven Report](#).

Seamless Curriculum

The *Religion Curriculum* at Sts Peter and Paul's reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas. Knowledge and skills are built upon in a consistent manner from Prep to Year 6. See: [Scope and sequence](#), [example assessment tasks](#) and the [copy of the schools report card](#).


Pedagogical Direction

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

The *Religion Curriculum P-12* promotes inquiry learning, a learner centred pedagogical approach to learning and teaching, that aligns closely with the directions taken in the Australian Curriculum.

These pedagogical directions are expected when planning for the Religion curriculum at Sts Peter and Paul's school as evidenced in [example units](#).

Example of inquiry questions used in a Year 1 unit.



Unit Overview – Religion Curriculum

Year level: 1

Term: 2

Cycle:1

Unit Title	Duration of Unit
The Presence of God in the lives of Old Testament Characters - Noah	3-4 weeks
Unit Outline	
Students listen and respond to the ‘recreation story’ of Noah. They identify where God is present in this story and what the people of Israel might have learned about God from this story and what action they should take in response to this story. The students also identify where God is present in their lives and what action they can take in response to God’s presence in their lives. They see how they can be like Noah and be caretakers of all of creation (both nature and humanity / each other) too.	
Key Inquiry Questions	
Where is God Present in this story and how do you know?	
How did Noah respond?	
What did the people of Israel and us know about God from this story?	

At Sts Peter and Paul's, continuity in the Religion Curriculum is ensured within and between year levels. A Scope and Sequence document is developed that explicitly outlines how the Achievement Standard will be taught and assessed in each year level and how related core texts, content descriptors, mandated prayers and RLOS elaborations are connected in these units. ([See 2022 Religion Scope and Sequence Documents.](#)) When planning units of work based on this scope and sequence, Teachers refer to the Achievement Standard Statements, not only of the current year level, but of those the year before and after, to inform the "Who are our learners?" statements. It is important for teachers to understand the prior knowledge that students may bring to the learning and where they are going next in their learning – identifying concepts that are important to emphasise because they will be built on in subsequent years. There is also a clear focus on using the [Line of Sight](#) document in year level planning to ensure Deep and Surface learnings are given appropriate emphasis. ([See example unit showing evidence of Model of Pedagogy](#))

Example taken from a Year 5 Unit on the work of the Holy Spirit in the lives of believers:

Year 5 Achievement Standard: Students explain the action 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, symbols and actions of the Catholic Rite of Confirmation.

Relevant Prior Curriculum – What should the learners already know?	Curriculum Working Towards – Where are my learners heading?
By the end of Year 3 , students explain ways in which the Sacraments of Initiation (Baptism, Confirmation , Eucharist) welcome and strengthen members of the Church community. By the end of Year 4 , students identify and explain some Scriptural passages that express God as Father, Son and Holy Spirit .	By the end of Year 6 , students explain the action of the Holy Spirit in the lives of believers.

Alignment

The content of the strands and sub-strands of the *Religion Curriculum P-12* closely aligns with components and elements of the *Religious Life of the School P-12*. Specific RLOS elaborations, as relevant, are identified within Religious Education units, in addition to the significant RLOS events and celebrations that occur at that time. By drawing attention to the RLOS practices within the school that connect to the content being taught, students form a more holistic understanding of the Catholic Faith and how Catholics live this Faith.

Example of RLOS Elaborations incorporated into a Year 5 Unit on influence of the Holy Spirit in the lives of believers:

Curriculum To Be Taught	
Links to the Religious Life of the School	
<ul style="list-style-type: none">• ANZAC Day• Mother's Day• Sacrament of First Communion• Mary - Month of May• Sts. Peter and Pauls Feast Day	<p>RLOS Elaborations:</p> <ul style="list-style-type: none">• Supporting students and families engaged in the sacramental preparation and celebration through recognition and prayer (Praying for those who are making their sacrament of Communion T2 and Confirmation in T3) PWL 3.2• Locating and using resources provided by Catholic agencies o promote student reflection on issues of justice, peace and ecological sustainability. SJR2.6• Promoting resources and activities of Catholic Justice and peace agencies for prayer and action (Caritas, Catholic Mission, St Vincent De Paul) SJA 1.5



Section 3: High Quality Teaching in RE at Sts Peter and Paul's

The teaching and learning identified in this Religious Education Program is consistent with wholeschool approaches to teaching and learning across the curriculum at Sts Peter and Paul's.

Professional Learning and Accreditation

Accreditation to Teach Religion in a Catholic or Ecumenical School

All teachers of religion in Archdiocesan schools are required to be accredited to teach religion. Currently, at Sts Peter and Paul's, all teachers have Accreditation to Teach in a Catholic school and all teachers of religion also have either interim or full Accreditation to Teach Religion in a Catholic school. The four teachers with Interim Accreditation, include early career teachers and experienced Catholic teachers who have come from another Diocese or are returning to full time work after extended leave. They are currently or in the next 12 months, undertaking further Tertiary study in Religious Education to gain full Accreditation to teach Religion. ([See current Accreditation report](#))

Maintenance of Accreditation

As part of their professional learning, all staff are required to maintain their accreditation status by engaging in the required number of hours (5 in 'Teach RE' and for classroom teachers 5 in 'Teach in a Catholic School' every year) to maintain accreditation to Teach and to Teach RE. The school provides adequate opportunities on Professional Learning days and Staff Meetings or Twilights each year for teachers to maintain accreditation hours. Teachers are expected to find other opportunities in their own time to complete the requirements if they cannot attend this offered Professional Learning. These additional PD opportunities are advertised by the APRE or can be found by individuals in iLearn. ([See Staff Formation Plan](#) and [Staff Handbook](#) regarding Accreditation)

Teachers as Professional Learners

Religious educators at Sts Peter and Paul's engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. ([See iLearn list of school-based PD](#))



Powerful Whole School Pedagogies at Sts Peter and Paul's

As stated previously, Sts Peter and Paul's follows the BCE Model of Pedagogy and Effective and Expected practices. Again, the RE Planning template clearly reveals and employs the key strategies, processes and requirements of the Powerful Pedagogies drawn on at our school in order to ensure that Religious Education contains the same academic rigour and assessment practices as other curriculum areas. As outlined in the Staff Handbook and [Planning Policy](#), these processes are lead by the APRE and PLL with STIE and TL joining planning as appropriate.

Meaningful, flexible and relevant learning experiences informed by enquiry approach for all students.

Using a variety of effective resources including human, students are engaged in relevant learning experiences underpinned by an enquiry approach. Teaching is responsive to student data and learning needs. Learning and assessment opportunities are differentiated through the use of enablers and extenders and a variety of assessment items that give learners options in their responses to tasks. Learning and assessment experiences are relevant to the school and parish context and their validity aligns with the BCE Principles of Assessment. [See example units.](#)

Resourcing Religious Education

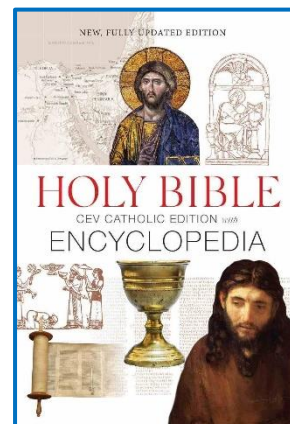


Religious Education at Sts Peter and Paul's is well resourced. A Religious Resources audit conducted in 2020 in response to the re-release of the BCE Curriculum and the realigned Core Texts, prompted the purchase of a number of resources to support the teaching of specific units and related core scriptures. Religious Education Resources available to teachers are wide ranging including class sets of modern CEV Bibles. Some sets include encyclopedic information to assist with teachers unpacking the



Worlds behind the Text with students. Other resources include multiple copies of Big Books that relate to Core Texts – especially useful in teaching scripture in the Early Years. The purchase of 'Religious Toys' such as Omni-people, puppets, dress ups and play sets of 'Baby Moses', 'Noah's Ark' and 'Jesus Calls the Twelve' assist students to engage with a deeper understanding of

the Scriptures through play. Other resources include teacher reference and planning materials such as Maurice Ryan's *Learning Links* series. The Religious Music collection has also been updated since 2020, broadening the available repertoire of music teachers can draw on for prayer and liturgy. Through the purchase of licenses, these resources have been uploaded to the school's Portal for easy access of all staff ([RE Music Files](#)).



To support the teaching of Judaism, the school has purchased artefacts to create two 'Jewish Kits'. These kits have a lower school and upper school focus that specifically relate to relevant areas of the curriculum for these two age groups. As well, each class has a special Prayer Box which includes practical items to help teachers promote a vibrant prayer life in the classroom, hence strengthening the prayer life of the school. This kit includes items such as: a CEV Bible, Liturgical seasons Prayer Cloths, Hand Crucifix, LED Candle, a copy of the School Prayer, and Grace or Thanksgiving prayer dice. Teachers are also offered a copy each year of Liturgy Brisbane's *Praying with Young People* resource to assist with daily prayer.

The APRE regularly updates files on the School Portal with resources they have found online to assist teachers with [the teaching of RE](#) or with the [RLOS](#). Teachers also utilise the school library, Resource-Link, online resources, SPIRE and other ways to provide meaningful and relevant resources for students.

High Quality Assessment

At Sts Peter and Paul's, assessing student learning is an integral part of the school classroom. It improves learning and informs teaching. It is the process through which teachers identify, gather and interpret information about student achievement and learning in order to improve, enhance and plan for further learning.

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

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

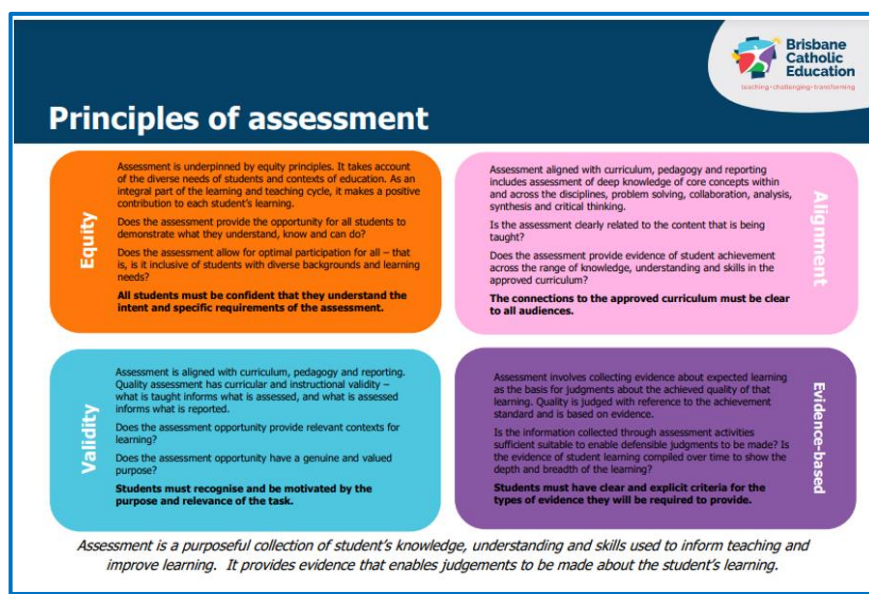
At Sts Peter and Paul's, it is believed that evidence of achievement should reflect the knowledge, deep understanding and skills described in the relevant achievement standards and reflected in the success criteria.

Knowledge describes the information, facts and principles specific to a learning area.

Deep Understanding relates to the concepts underpinning and connecting knowledge in a field/discipline and is related to a student's ability to appropriately select and apply knowledge to solve problems in a particular learning area.

Skills describe the way of working specific to a field/discipline, and are therefore focused on specific techniques, strategies or processes in a learning area.

As stated above, Teachers are supported by APRE and PLL at collaborative planning to check that the proposed Assessment Tasks reflect the BCE Principles of Assessment. Following this model, assessment tasks should be: Equitable to cater for the diverse needs of students; Aligned with the Achievement Standard content; have Validity through providing relevant contexts for learning and have a genuine and valued purpose; and be Evidenced-based in the collection of information from which an assessment judgement can be successfully made.



Tools for Assessment

Teachers at Sts Peter and Paul's are encouraged to use a range and balance of assessment tools that allow teachers to cater for all learners and learning situations, to measure the impact of their teaching and plan for further learning and teaching. Assessment revolves around three core practices, namely:

- Teacher observation: observing students and monitoring their progress as they work;
- Student/Teacher consultation: interacting with students either formally or informally.
- Focused analysis: teachers examining in detail student responses to tasks or activities.

Sts Peter and Paul's staff make use of BCE Strategies that Maximise Learning and A-Z Strategies to source possible ideas for formative and summative assessment in Religious Education. As detailed in the Digital Contexts in Section 1, the access to digital tools such as iPads and various learning applications over the past five years have revolutionized the ways that students are able to demonstrate their knowledge and understanding. Through the use of Digital technology such as video and speech to text, students with differing abilities are more able to access and produce quality assessment in Religious Education without being limited by their literacy abilities.

Examples of Assessment tools used at Sts Peter and Paul's:

Assessment tools	Questioning	Reflective tools	Teacher Observation
Writing Analysis Success Criteria Research projects Annotated work samples Written tests Extended response Group discussion Oral presentation Portfolios Graphic organisers – digital or hard copy Concept maps Video – clips / iMovie Digital Books – Book Creator Presentations – PowerPoint /keynote The Arts – e.g., Dramatic or artwork response with Artist Statement Various Applications on iPad Interview and scribe ideas during 'purposeful play'	Think Pair Share Wait time Effective questioning Question Matrix Bloom's Taxonomy Enquiry and dialogue	Blogging Reflective journal Podcasting Reflective questions and prompts Learning logs Thinking skills Self and peer assessment – 'e.g., two stars and a wish'	Anecdotal records Checklists Video or photographic evidence of learning

Making Judgements

Teachers at Sts Peter and Paul's use jointly constructed Success Criteria to make judgements and provide quality feedback to students. Feedback is also provided through conferencing using Success Criteria. [See sample annotated assessment and criteria sheets](#). Further information on making judgements appears below under the heading Consistency of Teacher Judgement.

Moderation

The moderation of assessment tasks occurs on a number of informal and formal levels at Sts Peter and Paul's.

A degree of moderation occurs during the planning process for units of work: teachers agree on the focus for the unit and the Achievement Standard statements, Knowledge, Understanding and Skills to be taught and assessed. They also identify the tools for assessment that will be used, and the differentiation opportunities that will be offered to ensure all students are assessed on the content to a similar standard. Teachers also create a Success Criteria matrix for consistent correction and those who may have previously taught this content post prior examples of annotated assessments to the shared planning portal. This assists teachers to apply the same correction standards to student work. (See appendix for an example of annotated work for CTJ)

Teachers meet during their PPC time or Staff meetings allocated for moderation with a sample of assessment tasks from their class to establish equity in marking through discussion and annotation.

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

The school then participates in inter-school moderation in October where staff share with other teachers at their year level, annotated samples of work. These samples are in turn moderated by our EO-RE and feedback is provided to teachers on the suitability of the tasks and the accuracy of their judgements in reference to the Achievement Standards.

Feedback to Students

At Sts Peter and Paul's student self-assessment is regarded as vital to successful learning. It involves teachers:

- Sharing / jointly constructing with students the success criteria for each assessment task
- ensuring that students understand the success criteria
- explicitly teaching students how to apply those criteria to their own work
- providing students with feedback to help them improve
- helping students to set learning targets to achieve that improvement.

As noted above, Success Criteria Matrices and Annotations or conferences provide feedback to students on learning.

Peer feedback occurs when students offer each other advice about their work which with reference to:

- what has been done well in relation to the success criteria
- what still needs to be done in order to achieve the success criteria
- advice on how to achieve that improvement.

Bump-it-up walls or WAGOLLs (What a good one looks like) on display in the classrooms assist students with self and peer assessment of how they are going against Success Criteria and where they need to improve.

Teachers who engage students in self-assessment see the responsibility for learning shifting from them to the students, see an increase in student motivation and are able to use the feedback from the students about their progress and learning styles to shape future teaching and learning.

Moderation for Consistency of Teacher Judgement in Religion

Each year Sts Peter and Paul's engages in the ongoing process of intraschool and interschool moderation as a key strategy for implementing the *Religion Curriculum P-12* and monitoring its effect on students' learning. Each year our school outlines the procedures and processes for inter and intra school moderation, as required by Religious Education Services and indicated on BCE's Learning and Teaching portal. As stated above, Intraschool moderation occurs a number of times throughout the year at various planning and staff meeting times – sometimes with year level colleagues and sometime across year levels. Interschool Consistency of Teacher Judgment occurs once a year in Term 4. In 2021, Sts Peter and Paul's met with the staffs of St Martin's, Carina and St Oliver Plunkett, Cannon Hill. Interschool CTJ meetings are supported by our Cluster's EO-RE to help confirm teacher judgements and provide feedback on assessment.



Reporting Student Progress and Achievement

Whole School Processes

Religious Education is not taught in isolation: it is a curriculum area similar to all other curriculum areas in the school. It is taught, assessed, reported and evaluated in the same way as other subject areas.

As has been noted previously and is evident in the school's Religion Planning Template, Religious Education is taught and assessed with rigour and with differentiation in mind - to enable each student to achieve and demonstrate what they have learned.

Student achievement in religious Education 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; academic Awards evenings (Year 6); publications of work; displays in the school and



communicating about learning through class Blogs or TEAMS sites.

Religious Education is reported formally each [Semester through Report Cards](#). The Student Reporting System (SRS) is Brisbane Catholic Education's online student reporting tool. SRS facilitates the reporting of student achievement to parents and caregivers. This formal report includes an Overall Achievement rating based on a five-point scale (A-E), an Effort rating based on a four-point scale (C, G, S, R) and a written comment – including a Religious Education statement.

The following link shows the school's [reporting processes](#) from the School Website. [Example of RE Comment in the end of semester report card.](#)



Further, Effective and Expected Practices and the three High Yield Strategies which includes Use of Data, Review and Response and Learning Walks have become part of the teaching, learning and evaluation of RE. Through consistent pedagogical focus on Learning Dispositions, Learning Intentions, Success Criteria, and quality feedback, students are becoming more confident with articulating responses to the three questions around their progress and achievement: What are you learning? How are you going with that learning and how do you know? What are you doing next?



Section 4 - Monitoring and Evaluation

Evaluating Student Achievement

At Sts Peter and Paul's school, planning and evaluating the effectiveness of assessment processes occurs when:



- Teachers meet to plan a new unit of work and review the previous unit, including assessment tasks and student performance. This information is recoded on plans and informs adjustments to this plan the following year. This review process also informs the next unit to be planned – identifying the success or otherwise of the teaching, learning and assessment strategies for this particular group of learners.
- Teachers, PLL and APRE use the student data compiled from the BI tool and teacher observations and assessments at planning time to evaluate the awarding of standards across year levels and at individual class levels. This leads to discussions on topics such as diversity of assessment; depth in tasks to extend students and assessing students with special needs.
- The Administration Team (Principal, PLL, APRE, APA) use the BI tool to evaluate learning and teaching of Religion and other curriculum areas. This leads to whole school discussions and professional learning on assessment.

Processes for Monitoring Planning

There is a clear process at Sts Peter and Paul's for monitoring planning to ensure programs are rigorous and reflective of quality teaching and learning for all students.

- The Sts Peter and Paul's [Planning Policy](#) 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.
- As previously stated, collaborative planning occurs twice a term supported by APRE and PLL to plan and review short cycles of learning in all subjects including Religious Education.
- The APRE will meet following collaborative planning with particular staff responsible for completing the Religious Education Unit for that term to ensure the staff understand the content, have identified appropriate assessment opportunities aligned with the Principles of Assessment and are incorporating quality resources and strategies for teaching and learning.
- Completed units of work are posted on the school portal by Week 2 of each term, enabling oversight by the APRE/ PLL / Principal.
- APRE and PLL review the completed planning documents and [provide written and verbal feedback to teachers identifying areas for improvement](#). Support is offered to staff if required at this time in adjusting the plans to better cater for all learners.
- Internal Moderation processes enable timely evaluation of planning and the recording of this evaluation on the 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.

Year 2 Term 2 Religion Feedback	
Religion: Some great planning here – minor adjustments	
Focus	Response to Data: <input type="checkbox"/> Percentage of Catholics: <input type="checkbox"/> Covenant/ Saints: Please add the initials for the non-Catholics and the religion / non-religious belief they associate with so you know who these learners are in your class. Teachings: No Data here General Capabilities: <input type="checkbox"/> Relevant Prior Curriculum: <input type="checkbox"/> Curriculum Works: <input type="checkbox"/> Toward: <input type="checkbox"/> In "Teachings" unit - these are not completed
Establish	Learning intentions: <input type="checkbox"/> Success Criteria: <input type="checkbox"/>
Activate	Strategies that maximise impact: <input type="checkbox"/> Responsive cycles of learning and teaching: <input type="checkbox"/> Differentiation: <input type="checkbox"/>
Respond	Variety of Feedback: <input type="checkbox"/> Lots of opportunities throughout units to gauge feedback of how the kids are travelling with the concepts. Just make these explicit feedback spots – especially good for beginning teachers to know this. Assessment: <input type="checkbox"/> Formative could be used as summative if short on time – you repeat the formative a number of times in most units. E.g. prayer card in Saints / Parable reflection in "Teachings"
Evaluate	Evaluate impact of teaching on student achievement and success: <input type="checkbox"/>
Teacher	Identified (top of unit): <input type="checkbox"/>
Theological/ World of texts Background	Embedded where relevant: <input type="checkbox"/> Really well done in Covenant: Done throughout in "Teachings"
RLOS Elaborations	Covenant / Teachings – were there any RLOS elaborations links that were relevant?

Monitoring the Religious Life of the School

At Sts Peter and Paul'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 are addressed in units of work as recorded in the [unit plans](#) and the [Scope and Sequence](#) documents 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 and Pastoral associate to review and plan liturgical celebrations and prayer rituals in the school
- APRE meets with the staff Catholic Identity Team to plan and evaluate RLOS events such as Feast Day Celebrations, Socktober, and participation in the St Vincent De Paul Christmas appeal.
- The Leadership Team evaluates and reviews opportunities in the school's annual Liturgical Calendar
- The Leadership Team discusses and reviews the school's Social Justice and Outreach program
- The APRE develops and then communicates the year's Liturgical prayer and Outreach calendar with the community ([See RLOS Calendar](#))
- APRE meets with EORE to discuss Religious Life of the School elements and plans staff and student formation opportunities ([See Staff and Student Formation Plan](#))
- The Leadership Team reflect on External Review and ECSIP recommendations to write and review strategic goals for the school in the area of Catholic Identity. ([See Strategic and Annual Plans](#))
- Teams of staff evaluate and review the Religious Education and Evangelisation Element of the School through Internal and External School Reviews.
- The APRE communicates and guides the community to act on the Enhancing Catholic School Identity (Leuven) Recommendations 2016-present ([See Response to Leuven Report](#))
- The school reviewed its Vision, Mission and Values statement, as done in 2019 – 2021
- The school renewed its understanding and commitment to the charism of its founding religious institutes through the establishment of a Tri-cycle Liturgical theme and charism focus in the school in 2021.
- School policies and procedures are reviewed in light of the school's charism and mission statement



Section 5 – Goals for improvement

The Sts Peter and Paul's Religious Education Program has made great improvements since the previous Validation in 2015. Many of the goals for improvement identified in the Validation document, Leuven report and External Reviews have been actioned as is evident throughout this document. Work still needs to be done however, in embedding practices that have been established, strengthening the Visible Catholic Identity of the school, and supporting the ongoing professional development of teachers to the benefit of our students. Through staff consultation, self-identified goals for improvement in the Religious Education Program at Sts Peter and Paul's include:

Learning, teaching and assessing in Religious Education:

- Continuing Teacher Professional development on Differentiation in the Religion classroom, Principles of Assessment, and teaching Scripture, Prayer Practices and Worlds of the Text. Sharing ideas internally across different year level teams and externally across our cluster of local schools.
- Strengthening staff understanding of the Religious Life of the School Elaborations and how these can be embedded and highlighted in units of work in Religious Education. Conduct an RLOS Elaboration Audit to identify gaps and areas for improvement in RLOS of the school.
- Revisiting RSE and Catholic Perspectives to strengthen staff understanding of this content – so they can be properly embedded in other Australian Curriculum units.
- Supporting the induction and formation of graduate and new to BCE teachers so that they can confidently engage with the requirements of the BCE Religious Education Curriculum
- Continue prioritizing the funding of resources to support quality teaching, learning and assessing in Religious Education

Charism and Religious Life of the School:

- Strengthening the role of the Catholic Identity Staff Committee to support the APRE in RLOS initiatives. Collaboratively planning RLOS events for the year – incorporating and valuing Teacher and Student Voice
- Greater focus on diversity and understanding of Aboriginal and Torres Strait Islander cultures – including the establishment of a Reconciliation Action Plan (School Strategic Goal for 2022/2023)
- As part of the School Master Planning process, continuing funding for the Religious Mural / Artwork / iconography program to support the visible Catholic identity of the school
- Strengthening student, staff and community formation opportunities – e.g., Promoting BCE retreats and formation twilights, student formation programs, engaging with Staff Formation Modules, and engagement of Guest Speakers such as Maurice Ryan
- (Re) Establishment of stronger partnerships with outside organisations that can support and strengthen our Charism and school Mission – e.g., Catholic Charities (such as Catholic Missions), Rosies, Good Samaritan Sisters Missions programs such as Kiribati Kindy, BCE Aboriginal and Torres Strait Islander EO; Lourdes Hill College / Iona College, Emmanuel City Mission, St Paul's Woodridge.
- Strengthening opportunities for “action” rather than simply “charity” in Social Justice initiatives – following the See, Judge, Act model.

Panel Report

School: Saints Peter and Paul's Catholic School, Bulimba
Date: Tuesday 10th November 2015



Preamble

Saints Peter and Paul's Catholic School, Bulimba participated in the Religious Education Validation (REV) process on Tuesday 10th November 2015 at the O'Shea Professional Development Centre. This draft report summarises the feedback provided by the peer validation panel. A final report will be issued to the school through the Office of the Executive Director within fifteen (15) working days from the date of this report.

The panel was chaired by Beth Nolen, Education Officer Religious Education, Brisbane Catholic Education.

The members of the panel were:

Jane Marrison, St Augustine's Parish Primary School, Currumbin Waters Kathryn Todarello, St Augustine's Parish Primary School, Currumbin Waters Angela Sampson, St Augustine's Parish Primary School, Currumbin Waters Neal Collins, Our Lady of the Assumption Catholic Primary School, Enoggera Carly Coxon, Our Lady of the Assumption Catholic Primary School, Enoggera

Recommendation of the Validation Panel

The panel recommends that the *Religious Education Program* be fully validated for a period of five (5) years from 30 June 2015.

- D The panel recommends that the *Religious Education Program* be granted interim validation pending adjustments recommended in this report.
- D The panel recommends that the *Religious Education Program* not be validated at this time. (See concerns outlined in this report.)

Areas for Commendation by the Validation Panel

The panel highly commends the school community on the following strengths of Saints Peter and Paul's Catholic School's *Religious Education Program*.

Students and Community

The school's Religious Education Program is responsive to the needs and religious backgrounds of students and the contemporary contexts for learning in the Religion classroom. (REV Guidelines for Schools, 2015, p.4)

The recommendations from the Catholic Identity Project (Leuven) are being integrated into Saints Peter and Paul's *Religious Education Program*, including the Vision for Religious Education.

The panel commends the school's innovative practice of creating Sabbath spaces for students to have quiet time / prayer time in response to the challenge of the shortage of land in the local environment.

The panel further commends the ways in which the school has endeavored to make the learning visible for parents by strategically and intentionally communicating what students in each year level will be learning in Religious Education.

The school is commended on its initiatives to engage the school community with the local Parish. These initiatives include involvement of students in the local Parish Mass and leadership opportunities for year six students to create further connections with the Parish.

Outreach opportunities for social justice are highly evident in the Religious Education Program of the school.

Curriculum Structure and Organisation

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

(REV Guidelines for Schools, 2015, p. 6).

There is evidence of deep commitment to professional learning opportunities and the faith development of all staff, as evidenced by the priority given at the start of each year to a faith development day.

The panel commends the way in which the school has developed a document outlining the religious life of the school, and the use of this document to monitor and inform the Religion Program for the school.

High Quality Learning and Teaching

The school's Religious Education Program is consistent with whole school approaches to learning and teaching across the curriculum. It identifies how these approaches are developed, communicated, supported and reviewed. *(REV Guidelines for Schools, 2015, p. 8).*

There is clear evidence of the integration of visible learning strategies into all learning and teaching in the school, through the development of shared language and concepts about being a successful learner. This was evident through the development of school posters depicting key language about what learners do to be successful; walls of reflection and changing assessment language from 'comment' to 'feedback' for ongoing learning.

The panel commends the way in which planning documentation and assessment is now located in a central place on the school portal, so it is visible and accessible to all staff.

There is evidence of an embedded process of consistently asking staff what their professional needs are, so learning opportunities for teachers are continually responsive to ongoing needs to improve learning and teaching in Religious Education.

A purposeful and relevant connection is made between learning in the Religion classroom and the religious life of the school.

The academic rigor of Religious Education in the school is evident through the alignment of achievement standards, learning intentions, and success criteria with assessment opportunities, and appropriate pedagogy.

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.

(REV Guidelines for Schools, 2015, p. 10).

There is evidence of the confidence of staff to use a variety of tools including the 'BI tool', to monitor and inform teaching and learning and respond appropriately.

Recommended Areas for Further Development in Response to the Requirements of Validation

The school community will "regularly monitor and review the school's Religious Education Program and its delivery" *(Archdiocesan Religious Education Curriculum, 2013, p.17)* to ensure high quality learning and teaching and to meet the needs of the school community.

For the further development and ongoing refinement of Saints Peter and Paul's Catholic School's *Religious Education Program*, the panel recommends that the school community address the following:

Students and Community

With regard to the requirement that the school Religious Education Program is responsive to the needs and religious backgrounds of students, it is recommended that the school continue to unpack the Leuven data to gain rich insights into the strengths and challenges of Catholic Identity in the school.

It is recommended that the school identify further ways to develop the 'class context' in units of work so that the religious and learning needs of students are documented and addressed. This would also support the wider journey of teaching and learning in the school, where the principles and practices of visible learning are so strongly evident.

High Quality Learning and Teaching

With regard to the requirement that the school Religious Education Program is consistent with whole school approaches to learning and teaching across the curriculum, and identifies how these approaches are developed, communicated, supported and reviewed, it is recommended that:

- the school further develop their scope and sequence document to show how elements of the achievement standard (and some content descriptions) are revisited through relevant blocks of tightly focussed teaching and learning
- professional learning and resourcing for teachers continue in the area of Judaism including how this sub-strand links to the teaching of Scripture using the 'three worlds of the text' framework
- staff engage with the 'four principles of quality assessment' as this is a key resource to further support their understanding of assessment, and the importance of ensuring assessment is valid, equitable, aligned and evidence based.



Beth Nolen
Chair, Validation Panel



Kerry Rush
Principal Education Officer- Religious Education