



Christ the King
Catholic Primary School

Side by side we grow

Christ the King Catholic
Primary School
Deception Bay
Religious Education
Program

Last updated: May 2026

School Prayer

Christ our King,

As we walk with You under the rainbow,
Help us to accept our daily challenge to make Jesus real.

Dare us to seek knowledge,
Dare us to show compassion and forgiveness,
Dare us to be caretakers of our environment,
Dare us to be welcoming, encouraging and to give of
ourselves with a generous spirit.

Bless our Bayside community as side by side we grow.

We ask this through Christ Our Lord,

Amen



Side by side we grow

Our Parish Story

The establishment of the Parish as we have it today was officially finalised on 3 March 1987, when Archbishop Francis Rush approved Blessed Eugene de Mazenod as the name of the new Parish.

In 1987 the areas of Burpengary, Deception Bay, Moorina, Morayfield South, Morayfield West, Narangba, and Upper Caboolture South were amalgamated to create this new Parish. No record of the short life of this Parish would be complete without paying tribute to what came before and the commitment of faith which ultimately supported the establishment of our community. Our present and future are intricately linked with the spiritual foundations laid in the past.

DECEPTION BAY

On 5 January 1974 the Parish of the Holy Trinity was formed incorporating the areas of Kippa Ring, Deception Bay, Rothwell, Burpengary, and Kallangur. Fr Des McQuaid was Parish Priest having come from Indooroopilly Parish where he was the Administrator. He lived in Kippa Ring and wasted no time in organising a census of all Catholic people in Deception Bay and inviting them to the first Mass celebrated on Sunday, 20 January 1974 at 6 p.m. in St Matthews Anglican Church, Deception Bay.

In 1976, the Franciscan Missionaries of Mary established a convent in Deception Bay which was blessed in the following year and dedicated to Our Lady Star of the Sea.

The foundation community comprised of Srs Irene Lavelle, Suzanne Smith and Therese Lafrance. Others who lived in the community through the years until they departed in 1987 were Mary Cudmore, Antionette Anderiesz, Linda Price, Brenda Brennan and Chris Bartlett.

After 3½ years of vibrant growth in the community a Church-Hall at Deception Bay was officially opened and blessed by Archbishop Rush on 5 June 1977.

In 1979 faith, prayer and lots of hard toil were rewarded with the opening of Christ the King Primary School and Mrs Althea Mitchell was appointed the foundation Principal. Father John Pointing was appointed Parish Priest in 1981.

BURPENGARY

For the most, Burpengary Catholics saw themselves as part of St Peter's Parish, Caboolture. A Parish steeped in both Catholic and national history which celebrated its centenary in 1994.

With the support of Fr Brian Taylor, the Parish Priest of Caboolture, Masses were first conducted in the Burpengary area in parishioners' homes, in Burpengary State School and later in the Community Hall.

NARANGBA

The Parish of Our Lady of the Way, Petrie, established in 1964 took in the area of Narangba. Many of today's parishioners participated in the development and growth of the Petrie Parish. Fr Leo Skelly was Parish Priest when Narangba separated from the Petrie Parish.

(Taken from steugeneparish.org.au)



Our School Story

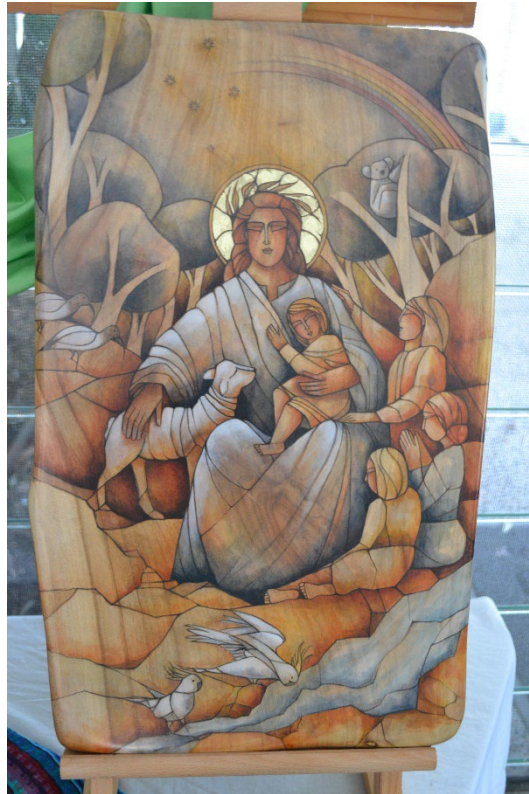


Christ The King School was opened in May 1979 with Fr. Des McQuaid (parish priest), Althea Mitchell (Principal), Carol Zemek (teacher) and twenty-three children. In 1987, the Franciscan Missionaries of Mary moved out of the parish and the Oblate priests took over in the parish from Fr. Ponting. Today Fr Nadeem OMI is the Parish priest of the St Eugene Parish.

Christ The King Primary School provides an exceptional Catholic education to students in Prep to Year 6. With an enrolment of around three hundred and sixty students, we are a vibrant community and pride ourselves on truly knowing our students and families.

In 2026 our school consists of 15 classes, from Prep through to Year 6. Our staff of dedicated teachers and school officers provide vigorous and engaging teaching and learning activities to ensure all children have the opportunity to reach their potential and are provided with learning experiences that meet their learning, spiritual and physical needs. Our teaching and learning vision, jointly constructed by staff encompasses all this in the simple phrase, "Side by side we grow."

The leafy green, bayside surrounds and gardens of the school are the perfect environment to support the students in learning about God's creation and His loving relationship with us as His people. In addition to this it allows for education around sustainability and stewardship for the Earth as well as providing fertile ground for academic and real-world learning.



Our School Story – Artwork

In 2017, it was decided that community needed to have a more modern and contemporary image of Christ the King, in order for the children and community to connect with our school's name. Commissioning an art piece became part of our strategic plan in enhancing our Catholic Identity, input was sort from the student, staff, and families of the school, so that a piece could be designed by the community, for the community.

In 2018 the school connected with Dianne Minaar, a local artist who used wooden panels to create religious iconography. The wood and the idea of having a solid object rather than just an image in a frame was an important aspect; the parish community had a strong Filipino contingent and they would often hold processions with statues of Mary, the Learning Tree Vision was also being embedded in the school community and as a result the use of trees, leaves and wood were used to connect our Catholic Identity to our Learning Vision.

A scripture reference, (Acts 2;26) was chosen in consultation with the parish, this scripture, in its longer form tells of the foundations of our Catholic beliefs however it was the element of hope that we truly wanted to inspire the piece and so this became the scriptural focus for the school which later evolved into the four values and their corresponding scripture references.



©Dianne Minnaar. SACRILEGIOUS IMAGES www.sacreligiousimages.com

The Story of Christ the King

THE IMAGE OF CHRIST THE KING BY DIANNE MINNAAR TELLS THE STORY OF CHRIST THE KING

Wood

The image, painted on a piece of Camphor Laurel reminds us of Christ's sacrifice on his cross. We are reminded of God's great love for all of us; that Jesus gave up his life for us so that we 'may have life and live it to the full'. Christ is seated centrally in the image, just as he is central to the life and identity of our school. All that we do in the religious life of the school comes back to Jesus Christ as the pillar of our Catholic faith.

Rainbow

The rainbow is also prominent in the sky. The rainbow is the symbol of Christ the King; biblically it reminds us of God's covenant and promise to all people.

"When I see the rainbow in the sky, I will always remember the promise that I have made to every living creature."
(Genesis 9:15)

Contextually it reminds us of the beauty in diversity and unity. Every colour of the world is represented in the rainbow and together they all work together to make this beautiful visual rarity that brings such joy to anyone who witnesses it. We are reminded that 'Side by side we grow.'



"Because of this, my heart will be glad, my words will be joyful, and I will live in hope." (Acts 2:26)

Flora and Fauna

Jesus' head is encircled by a crown of Eucalypt leaves, gathered around him are the cockatoos drinking from the stream, native birds and koala. These speak to us of our local school environment; surrounded by beautiful native trees, visited by cockatoos, koalas, ducks, and a multitude of other animals. We are reminded of our responsibility to care for creation both in Genesis and in Pope Francis' encyclical "Laudato si'. As the community of Christ the King we are called to be stewards of the earth and care for creation.

"Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost."

Stars

In the sky we see the Southern Cross, one of the most recognisable constellations in the Southern Hemisphere. The stars remind us firstly, that Christ the King is king of the universe, of the wondrous creation we are, as part of this universe and our cosmic relationship to each other, the universe and our God.

"You are the source of life, praised by the stars that fill the heavens." Nehemiah 9:6

The stars also call us to remember that we are each wondrous in our own way and we are called to shine but also to draw others up so their light can shine forth.

"People, animals, birds, and fish are each made of flesh, but none of them are alike. Everything in the heavens has a body, and so does everything on earth. But each one is very different from all the others. The sun isn't like the moon, the moon isn't like the stars, and each star is different." (Corinthians 15:14)

Jesus Christ

Finally, we come back to Jesus Christ in the centre of the image. The children gather around him, Christ's garments flow around them again with skin of different hues and shades—gathering them in. The Jesus of the Christ the King image is relatable and welcoming. He provides a safe and stable place for all people regardless of culture, religion, wealth and background - just as we strive to do as a school community.

The story of Christ the King is further enhanced by the saints and religious figures we draw tradition and guidance from.

St Francis of Assisi

The Franciscan Missionaries of Mary arrived in Deception Bay to help with the pastoral needs of the young parish in 1976. We are inspired by St Francis' call to see God in every aspect of creation, to care for the poor and to live out the gospel.

St Eugene De Mazenod

The Oblates took over the parish in 1987 and continue to be a strong part of our Catholic identity at Christ the King. We remember St Eugene's call to Dare to follow God, to Trust in God and to show Humility in our work with God's people.

Mary, Mother of God

Mary is an important part of our school story. Firstly she was the mother of Jesus Christ. His first teacher. She understands what it is like to be fully human and yet she lived an exemplary life. She experienced both great joy, great anxiety and great sorrow throughout her life. She demonstrates the incredible strength provided to her through her relationship with God. She teaches us how to love; to love our fellow humans, to love our children and to love God.





Christ the King

Catholic Primary School **DECEPTION BAY**

Side by side we grow

Vision

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

Mission

At Christ the King we provide an inclusive, respectful, and safe environment for students to be taught, challenged, and enriched in their learning and growth.



Our Values

To be people of

Hope

Because of this my heart will be glad, my words will be joyful, and I will live in hope.

Acts 2:26

To be people of

Compassion

As God's chosen ones, holy and beloved, clothe yourselves with compassion.

Colossians 3:12

To be people of

Justice

Learn to live right, see that justice is done... help those in need.

Isaiah 1:17

To be people of

Courage

Christ now gives us courage and confidence so that we can come to God by faith.

Ephesians 3:12



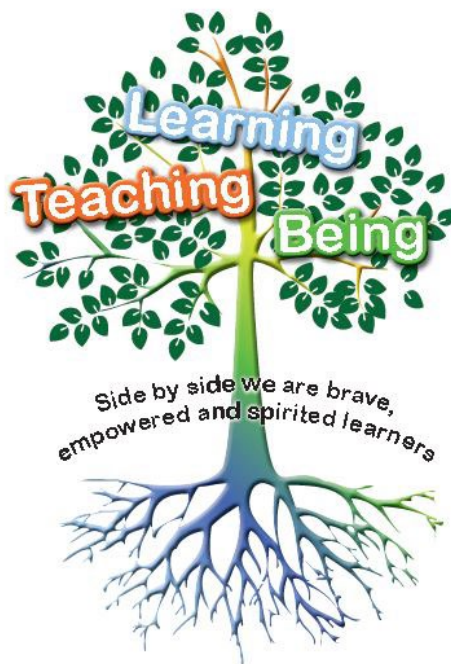
Our Motto

'Side by Side We Grow'

This represents: Our Community, Togetherness, Partnership in Education
Our commitment to each other and to growth.

Our Symbols

Learning Vision Tree



This Learning Vision was officially launched midway through 2013, utilising the 'Tree' symbol and the focus words; 'Learning, Teaching, Being', together with the motto - "Side by side, we are brave empowered and spirited learners". This launch was accompanied by the creation of a school book entitled, 'The Rainbow Tree', written by Mrs Tracey Parkinson.

Logo



Christ the King

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DECEPTION BAY

Side by side we grow

The cross in represents: Our Christian belief - our Faith

Our school emblem the rainbow represents:

- The seven gifts of the Spirit - Wisdom, Knowledge, Courage, Understanding, Reverence, Right Judgement, Awe
- The seven Sacraments - Baptism, Confirmation, Penance, Eucharist, Marriage, Holy Orders, Anointing of the Sick.
- The sign of a new beginning - "where people are encouraged to learn from their mistakes." (taken from our Mission Statement)

The colours represent:-

- **Red** the colour of love and strength. It is the colour that is powerful. This colour reminds us that God gives us the power to live a wonderful life.
- **Orange** is made up of red and yellow. It is the colour of honesty. This colour reminds us to always be truthful.
- **Yellow** the colour of the sun. The colour of faithfulness. This colour reminds us to always have hope in God.
- **Green** is the colour of trees, leaves, nature and of growing. The colour of life itself. It reminds us of the wonder of God in our environment.
- **Blue**, the colour of water and the sky. This colour reminds us that God made the water and sky for us.
- **Indigo** is a mixture of blue and green. It is a colour that is cool and calm. This colour reminds us that God always seeks for peace and happiness throughout the world.
- **Violet or Purple**, the colour of forgiveness, reminds us that God always forgives and wants us to forgive.

The four green leaves represent: our Learning Vision, "Learning, Teaching, Being" and our four Gospel values, Hope, Justice, Compassion and Courage.

School Songs

In November 2004 we celebrated our 25th birthday as a school. At a Mass to mark this very special occasion our new school song was launched. 'The Rainbow Song' was written especially for our school by Andrew Chinn. Andrew returned in 2021, and worked with all students and staff to create a second song for our school, Side by Side.

Rainbow Song

*Red and orange, yellow and green
Blue and indigo and violet and me
Side by side together we grow
Underneath Gods beautiful rainbow*

*Red is for your Spirit of love
Seven gifts from God above
Orange for the warmth of the sun
Shining down on everyone*

*Yellow is the colour of faith
The light of Christ in everyday
Green is for the life you give
A call to grow, a way to live*

*Blue is for the sky and sea
Gifts from God, for you and me
Indigo is in between
A colour of God's gentle peace*

*Violet calls us all to forgive
Together we grow, together we live
Side by side and hand in hand
Together we grow, together we can.*

(Andrew Chinn, 2004 for CTK)

Side By Side We Grow

By Andrew Chinn and the community of Christ the King, Deception Bay, QLD

Called to be, people of hope

We walk together, Side by Side we grow

Together we stand, with one heart we sing

Hope for the world, Christ the King

People of courage, we live in faith

With love in our hearts we show God's way

Around this cross, united as one

Faith in ourself, each other and in God

People of compassion, we are called to grow

By our learning tree, we learn and know

To care for ourselves, each other and God's world

Nurturing each other, grow in God's Word

People of justice, we learn to live right

Help those in need, to shine Christ's light

Like God's rainbow, together we shine

A promise of hope, of peace and new life

© 2021 Andrew Chinn/Butterfly Music

Values and Charisms



Christ the King has participated in two consecutive cycles of the Enhancing Catholic Identity in Schools - Leuven Project. The project identified the need to enhance the Catholic identity of the school, by re-contextualising the Charisms associated with the school. Sarah McDonald (APRE) spent many years building the school community's understanding of the history attached to the school. From this project, it was decided to focus on the four charisms associated with the school's history, **St Francis** - as the school was originally opened under the care of the Franciscan missionaries, **Mary Mother of Jesus** - to honour our current connection with the Oblates, **St Eugene** - as the school belongs to the St Eugene parish, and **Christ the King** - the name of the school. Four quotes were decided upon from each of these charisms and four words - **Hope, Courage, Justice and Compassion**, were chosen as the school values. Quotes have been placed around the school and the four values are displayed in the front Virtue Garden of the school.



Our Students and Community

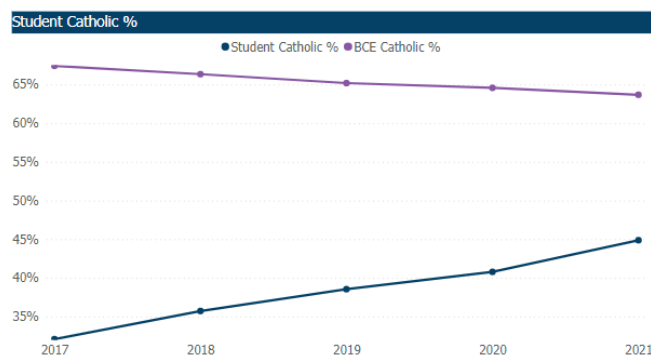
The school's Religious Education Program is responsive to the needs and religious background of students and the contemporary contexts for learning in the Religion classroom.

Faith and Family Demographics

Christ The King is a co-educational school with a current enrolment of approximately 360 students in Prep to Year 6. This is an increase of 130 students since the last Validation completed in 2015.

Our student body draws on catchment areas including Deception Bay, Rothwell, Burpengary East, and Narangba as well as the North Lakes district. We cater for a diverse range of family units and our students come from a variety of socioeconomic backgrounds as the nature of our area changes. Many families identify as being in a low socioeconomic bracket or single income families. The area's SEIFA rating is currently 996 which reflects a tendency towards disadvantage in the area including low income, low education attainment and high unemployment.

According to the 2016 Census data 17.5% of the population of Deception Bay identified as Catholic and 31.5% as having no religion. In 2015, 32.1% of Christ the King students identified as Catholic, 20.1% as Christian and 32.9% as no religion. Students identifying as Catholic has slowly risen to 44.9% in 2021.



Context & Religion							
SES		2020 Indigenous		2021 Indigenous		2020 EAP / NCCD	
88		12.4%	▲	14.4%	26.4%	▼	21.7%
		43		53	96		60
2020 Student Religion		2021 Student Religion		2020 Parent Religion		2021 Parent Religion	
41.1%	▲	45.1%	37.6%	▼	36.6%	70.2%	▼
143		166	152		166	40	
2020 Staff Religion		2021 Staff Religion		2020 Behaviour - Minor		2021 Behaviour - Minor	
				225	▲	395	
2020 Behaviour - Major		2021 Behaviour - Major		2020 Behaviour - Minor		2021 Behaviour - Minor	
				53	▲	119	

Data taken: October, 2021

Our Vision for Religious Education

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

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

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

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

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

Religious Education at Christ the King 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.

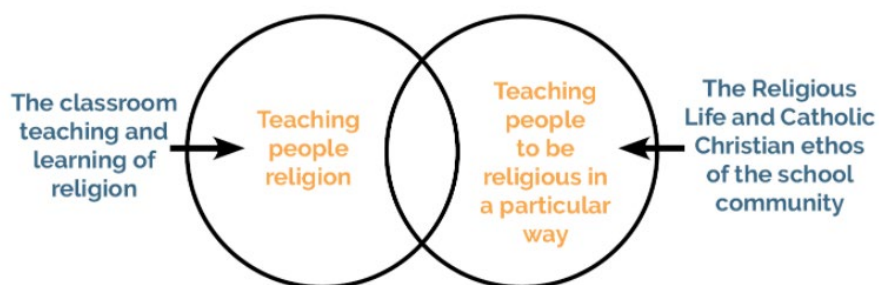
In this school, religious literacy includes ways of talking, acting, creating, communicating, critiquing, evaluating, participating, ritualising, theologising, worshipping, reading, reflecting, and writing with others in a variety of religious and secular contexts. In all units of work, teachers and students seek to integrate the two dimensions of religious education, so that religious literacy and faith formation can complement each other as students seek to find meaning in their place and time. The integration of both dimensions in the daily life of the school includes prayer in every classroom to start the day and the timetabling of the mandatory hours of classroom-based engagement with the religion curriculum at the school.



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

Our vision for Religious Education reflects the diverse backgrounds our students and their families bring to our community as we strive to be a Catholic School in the Third Millennium.

It incorporates the two dimensions of Religious Education; learning about Religion and learning to be religious in a particular way.



Vision Statement:

"We are a faith-filled learning community, creating a better future for all"

As we journey in faith, we never walk alone. Wherever people join us on this path, we are committed to walking alongside them. Whether someone comes to us with little knowledge of Jesus or God, or with a deep and active faith, we are ready to welcome them and share in the journey together. We recognise that parents and caregivers are the first and most important teachers of their children in faith, learning, and life. Therefore, when a child and their family join our community, we understand that we are called to walk not only with the child, but with the whole family.

We aspire to;

- Meet people where they are in terms of knowledge of religion and knowledge about how to be religious.
- Ensure the learning of the Religious Education classroom and the Religious Life of the School are communicated and shared with parents.
- Gift the members of our community with true presence.
- A strong understanding of Catholic social teaching and the drive to bring a moral voice to social justice issues in the community.



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Catholic Primary School DECEPTION BAY

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Our Values

To be people of	To be people of	To be people of	To be people of
<h4>Hope</h4> <p><i>Because of this my heart will be glad, my words will be joyful, and I will live in hope.</i> Acts 2:26</p>	<h4>Compassion</h4> <p><i>As God's chosen ones, holy and beloved, clothe yourselves with compassion.</i> Colossians 3:12</p>	<h4>Justice</h4> <p><i>Learn to live right, see that justice is done, help those in need.</i> Isaiah 1:17</p>	<h4>Courage</h4> <p><i>Christ now gives us courage and confidence so that we can come to God by faith.</i> Ephesians 3:12</p>





**Brisbane Catholic Education**
Leading, challenging, transforming

Learners and Learning in Religion

"Today the religion teacher in a Catholic school faces the task of introducing a religious culture, tradition and world view to students who are largely unfamiliar with the territory. This territory includes religious language, symbols, icons, images, beliefs, practices and traditions. This unfamiliar territory for students needs to be approached in a similar way to teaching a second language"

(Brennan & Ryan, 1996, p.9).

At Christ the King, the above statement has very real significance and relevance in our community. While some families are practising Catholics, we also acknowledge that many families in our community are not. We consciously approach all aspects of Religious Education, including the Religious Life of School with the knowledge that, for our learners and families, many ideas and practices are new. This situation however presents us with a rich and valuable opportunity to introduce many who would not otherwise have any contact with the Church or Christian Catholic beliefs and traditions.

What you will find at CTK:

- We value that parents and care givers are the first educators of their children in faith and traditions.
- A very keen awareness of the avoidance of presumptive language in planning documents, in communication about Religious Education to parents; we do not assume that families are Catholic or attend Mass. Rather when learning about Religion we talk about "Catholics believe..." or "Christians believe...." rather than "We believe..."
- This avoidance of assuming religious literacy extends into our liturgical and religious life of school activities. All parents and family are welcomed with specific emphasis placed on the fact that they do not need to be Catholic to come and participate in class liturgies etc.
- We further teach about the traditions by including a commentary or instruction during assembly prayer, liturgies, and Mass so that everyone can join in and participate.
- An awareness that our students and their families not only learn about Catholic Christian traditions and faith from classroom learning but from the lived faith of our staff. To support our staff in this we offer faith formation activities such as retreat days, professional development, opportunities for liturgical participation in Eucharist and prayer.

Contemporary Contexts of School Religious Education

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

Our Societal Context

“In this way the Catholic school’s public role is clearly perceived. It has not come into being as a private initiative, but as an expression of the reality of the Church, having by its nature a public character. It fulfils a service of public usefulness...decidedly configured in the perspective of the Catholic faith.”

(The Catholic School on the Threshold of the Third Millennium, 1997, n.16).

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

Our school is committed to engaging families in Religious Education in rich and relevant ways. At Christ the King, 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.

Christ the King Primary School celebrates the diverse social and cultural backgrounds our families bring to our community. We also are aware that parents enrol their children in Catholic Schools for a variety of reasons; while many parents want their children to experience Catholic Christian values and traditions, others have other reasons for choosing our school. As a consequence, our school is challenged to engage families in Religious Education in ways that respond to the changing and diverse society we live in.



We respond to this in the following ways.

Celebrate important cultural, Church and community events as a whole school in ways that reflect a Catholic Christian worldview that integrates faith, life, and culture.

- ANZAC day with Catholic prayers and biblical readings as well as secular rituals such as wreath laying, the Ode and Last post.
- Marking important indigenous events such as Sorry Day, NAIDOC Week, and the anniversary of the National Apology in culturally appropriate ways including exploring Christian Indigenous ways of praying and acknowledging spirituality.
- Acknowledging the multicultural aspects of our community by encouraging the sharing of multicultural foods, stories, and cultural traditions to mark special occasions (Harmony Day, NAIDOC week) and incorporating Christian prayer.
- Prayers at staff meetings, assemblies and the 'Catholic Parents' group meetings that embrace and celebrate the fusion of our local culture with the Catholic Christian faith.
- Discussions with students regarding different family traditions and cultural celebrations at home
- Inviting families to share prayer experiences with the class.

Outreach to all aspects of our local and global community regardless of religious and societal backgrounds to breakdown stereotypes and widen the Catholic Christian viewpoint of our school community.

- Working with our local St Vincent De Paul Chapter to provide assistance for those who seek it in the local community
- Enrolment policy that highlights the provision for Catholics and members of our local parish and also welcomes all others who wish to experience Catholic Christian values. (See Enrolment policy)
- Inclusive, non-presumptive language used in the learning and teaching as well as correspondence with parents and caregivers. (See newsletter articles, unit plans, invitations to school liturgical celebrations)
- Discussion of children's personal family and cultural heritage and family customs to build understanding of Catholic Christian traditions and practices.
- Connection with Caritas and Catholic Missions

Our Ecclesial Context

It is from its Catholic identity that the school derives its authenticity and form as a genuine place of real and specific pastoral ministry. The Catholic school participates in the evangelising mission of the Church and is a privileged environment in which Christian education is carried out

(The Catholic School on the Threshold of the Third Millennium, 1997, n.11).

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

This school, along with many Archdiocesan schools, increasingly provides the introductory and developmental understanding and experience of Church for students and their families. This is supported when the school is a place where students and their families encounter the mission and outreach of the Church, especially through pastoral care and the experience of Catholic Christian community. In this community, such activities include St Vincent de Paul Christmas hampers and Caritas fund raising activities during Lent thus enabling our school to promote knowledge, deep understanding and skills about the Catholic and broader Christian tradition within the broader evangelising mission of the Church.

Christ the King is aware that, for many families we provide the introductory and developmental understanding and experience of Church for students and their families. For many in our community our school forms the bridge between the Church and home. It is our aim to invite and draw people into a deeper experience of the Church and into conversation about faith and the Catholic Church.

We respond in the following ways.

Offering the invitation to all to come and see, to participate and be part of our community

- Inviting the school community to attend school and class masses, liturgies and prayer assemblies, Mother's Day and Father's Day Lunches.
- Fortnightly prayer assemblies.
- Staff and family participation in the Parish Sacramental Programs.
- Promoting parish activities such as Lenten Programs, Sacramental Programs, Christ the King feast mass and shared lunch.
- School Masses and Liturgy of the word celebrated for significant events such as Ash Wednesday, Easter, ANZAC Day, Pentecost, Catholic Education Week, Christ the King Feast Day, and End of Year.

To offer an open, non-judgemental space where people can ask questions, learn about and experience elements of the Catholic Christian faith and their traditions

- Classroom, school office, and the Church Sacred Spaces featuring evidence of the Liturgical year
- Visible sacred icons and imagery throughout the school
- Weekly Staff prayer.
- Year level parish mass planned and lead by the class and when possible time with the priest to discuss and answer questions.
- Year level liturgies during Holy Week (Ash Wednesday, Holy Thursday) where parents are invited to experience the liturgy with the students.
- Visible Sacred icons and imagery throughout each classroom such as the Good Shepherd Crosses.
- Classroom prayer



Our Educational Context

In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom

(The Catholic School on the Threshold of the Third Millennium, 1997, n.14).

Christ the King, 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 Christ the King, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity.

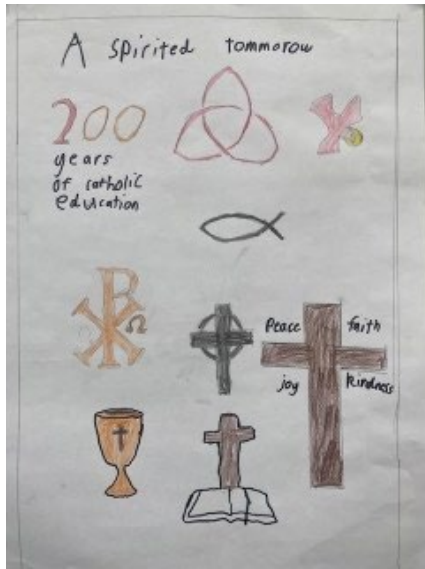
Religious Education in the Archdiocese of Brisbane, including this school, builds on best practice of the broader educational community. The classroom learning and teaching of religion reflects the philosophy, content, structure, academic rigor and assessment and reporting modes used in other learning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

Christ the King seeks to educate all to live the gospel of Jesus Christ by being empowered to shape and enrich our world, to challenge societal norms and become counter-cultural. While the religious life of the school draws upon positive social values such as care for the environment, justice and peace, outreach to the poor and the marginalised and community service. We also seek to ensure these practices are real and relevant in our own school community by upholding justice for students in the way we seek just and equitable ways to assess students in their learning, provide outreach to those who are marginalised and reminding students that we are all on this learning journey together and as such it is our job to support and assist each other with our learning in an academically rigorous way.

We respond in the following ways.

- Sustainability focus: Students recycle their drink containers, paper and cardboard.
- Students take their understanding of creation and stewardship and apply it by caring for the school's grounds and environment (weeding, Clean up Australia Day)
- Continuing professional development of classroom teachers including Catholic Social Teaching, Laudato si' and Environmental Stewardship
- Working with St Vincent De Paul to assist them in helping our community
- Linking classroom teaching of Religion with the Religious Life of the School
- Ensuring every student has equitable access to the curriculum with appropriate support where required

- Quality assessment and reporting (multi- modal) to give all students the opportunity to succeed.



Our Digital Context

These technologies are truly a gift to humanity, and we must endeavour to ensure that the benefits they offer are put at the service of all human individuals and communities, especially those who are most disadvantaged and vulnerable

(Message for the 43rd World Communications Day, 2009)

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

Christ The King is responding to the ever-changing digital landscape within our community. In this sense we truly recognise our mission to engage students in the critical, creative, and responsible use of digital tools and become morally responsible digital citizens.

We recognise that the definitions of “community” have changed to include not just a physical sense of community but also connections between people in digital communities. As our community grows in this area we have responded by seeking to create and reach out to our digital communities and thus share not only students learning but also share elements and experiences from the religious life of the school in rich and relevant ways and connect with individuals and communities in a global context.

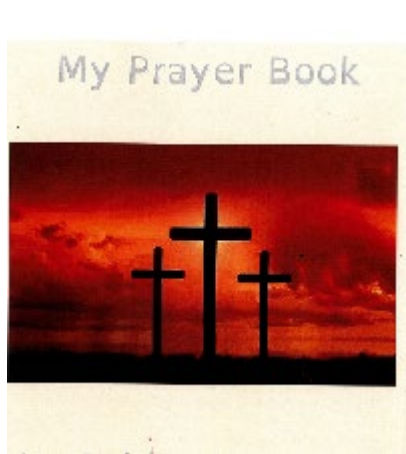
We respond in the following ways;

Engaging our community where they are and moving forward with them as the digital landscape evolves in our community by providing the tools and the education to access the digital communities

- Data projectors in each classroom which allow modelling and guiding of practices online
- Providing assistance to parents in understanding digital technologies and environments such as the BCE Connect app, Booked (Parent teacher interviews and TLD (Academic reports and work)
- Digital communities set up such as school Facebook pages and Twitter accounts administrated and moderated by staff and parents, use of Class Dojo apps, Parent Portal and BCE Connect app to engage with our digital communities
- Students and teachers learn to use software and programs such as Bible Gateway and other online Bible tools to enhance students understanding
- Every student access to an iPad to assist with their learning.

Ensuring our students are responsible digital citizens and understand the implications of the global digital society.

- ICLT user policy completed by each student
- Students demonstrate learning by using digital technology



Prayer of Praise

Father of Creation,
We praise you for our rainforests and the beautiful trees that supply all of us with oxygen, along with the animals that live.



Lord God our Heavenly Father,
We worship you for keeping all of us safe from danger. You are always watching over us, you also keep your people on Earth safe from evil.

Loving God,
We glorify you for all of our blessings here on Earth such as the Earth you have created and all of the unique people and animals.

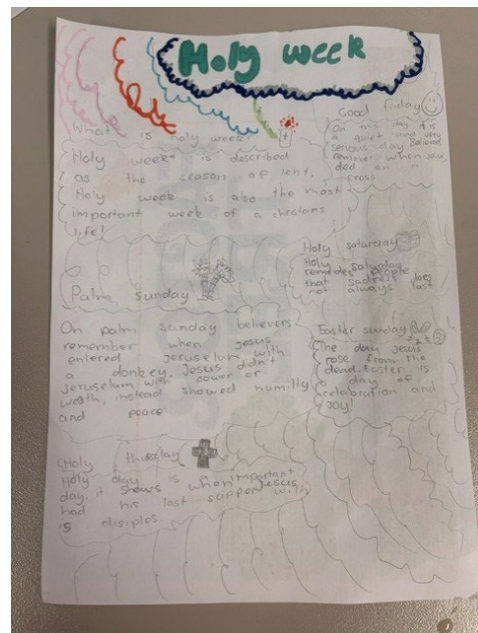
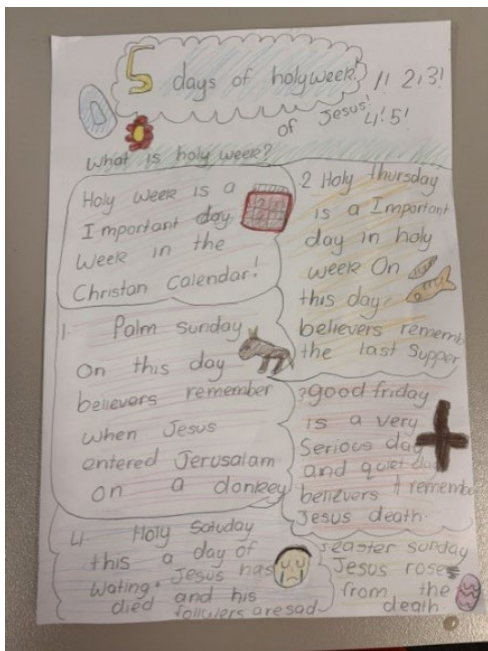
Lord my God,
We adore you for creating all of these loving people that praise you and keep their heads bowed.

You will be praised by all of us with the words Amen.

Praise: A prayer of praise is a prayer in which one offers praise to God for His attributes (for who God is).

Hands of Praise



Learning and Teaching in Religion

At Christ the King, Religion is an academically rigorous subject. Learning and teaching in Religion is conducted with the same high standard and high expectations as other key learning areas in the Australian Curriculum.

Christ the King is committed to ensuring the most effective and productive methods of pedagogy are used across all learning areas. We use the Brisbane Catholic Education Model of Pedagogy to plan learning and teaching activities that will engage learners in an inquiry approach. Fertile questions focus the inquiry, and the Gradual Release of Responsibility Model is used to support the phases of learning throughout the inquiry.

Teaching for Learning The BCE Model of Pedagogy

Teaching for Learning is a living, learning model that supports educators to make effective decisions about their practice. It is underpinned by science of learning principles that place the student at the centre of the educational journey fostering agency and active engagement.



In addition to these planning models, Christ the King incorporates elements of visible learning. This includes fostering growth mindsets within our community, setting learning goals across all key learning areas, and displaying clear Learning Intentions and Success Criteria for Religion in every classroom. Students receive feedback from both teachers and peers to support their growth in understanding and skills in Religion. They are also encouraged to provide feedback to teachers throughout the learning process through strategies such as exit cards, thumbs up/thumbs down, and other formative practices.

Staff also engage with commentaries to develop a sound understanding of scripture before teaching it to students. Students are explicitly introduced to 'The three worlds of the text' to deepen their understanding of life in the times of Early Christians. This looks like:

Examining **the world behind the text**: historical and cultural context for understanding Scripture.

Examining **the world of the text**: insight into the literary features and genre of the writing.

Examining **the world in front of the text**: considers how Scripture has been interpreted over time and how it is understood and used within religious communities today.



OUR BELIEFS ABOUT LEARNERS AND LEARNING IN THE RELIGION CLASSROOM

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

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

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

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

At Christ the King we believe in focusing on the whole person, a whole person created in the image and likeness of God. A whole person who brings to their education a diverse background, skills, talents, and mindsets.

COLLABORATIVE PLANNING

At Christ the King School, the teachers use a reconceptualist approach to the teaching of Religious Education. They identify the students' level of thinking and build on their knowledge. The teachers provide a variety of pedagogy that encourages students to question and appreciate their own religious tradition and to have an empathetic understanding of the practices and beliefs of all religions. Through planning sessions with our APRE we ensure that the teaching and learning of Religious Education is effectively timetabled and meets mandated time allocations and focuses on the learners and their learning. Learning Intentions and success criteria are visibly displayed in the classrooms, so that the students can actively articulate their learning. Assumptions about students' faith development based upon their particular religious affiliation are avoided. The teachers use language that is educational to better engage students. At Christ the King, the Religious Education program teaches the students to learn to live religiously in a community of diverse religions.

Teachers plan with the diverse needs of their learners in mind and incorporate differentiation to meet these needs. Time is available to meet with the APRE, PLL (Primary Learning Leader) and STIE (Support Teacher, Inclusive Education) to ensure the individual needs of learners are met. The use of individualised learning goals and monitoring processes that focus on the individual also assist with this task.

Evidence:

- Planning release schedules and meeting times with APRE, PLL and STIE
- Units of work with pedagogical practices that engage and challenge students
- Where possible year levels meet and plan together with APRE
- Differentiation demonstrated in unit plans
- Planning for the unique and diverse needs of each class.

COMMUNICATION

At Christ the King School, every effort is made to ensure parents are informed about and engaged in their children's religious education. A range of communication methods is used to keep the school community well informed. Each newsletter includes an update from the APRE, while the school's Facebook and Instagram pages, along with class newsletters, are used to communicate special events, liturgies, Masses, and other important information. These platforms also support communication about classroom learning in Religion, with termly and fortnightly outlines included in class newsletters.

Communication is a key aspect of community life at Christ the King. We recognise the importance of providing multiple ways to connect with parents and the wider community, particularly in response to the communication challenges that can arise in our context. Clear and consistent communication about classroom learning in Religion and the religious life of the school plays an important role in supporting student success and strengthening community engagement. It is therefore essential that our communication is welcoming, accessible, encouraging, and framed in non-presumptive language.

Evidence:

- Discussions about when Religion is taught, how Religion is taught and why Religion is taught as an academically rigorous learning area as well as the expectations in terms of participation of the student and family in the religious life of the school are held at multiple times
 - At time of enrolment
 - During Parent Information Nights (held in week 2 of the year as a whole school community)
 - At Prep orientation days
 - At various times throughout the year as the need arises
- Invitations to participate in liturgies, class Mass, assembly prayer are sent out via the newsletter, emails from the class teacher, school Facebook page, BCE Connect app and at fortnightly assemblies.
- Activities in the religious life of the school are explained clearly as are the reasons behind what we are doing at school assemblies, newsletters, social media and apps
- Religious Education Program will be available on the school website

In the wider community

- Communication via school webpage of the learning and activities associated with the Religious Education Program
- Communication of how elements of Catholic Social Teachings are being explored within the school in the classroom and in activities around the school and educating the wider community on these topics.
- Invitations to the wider community to join us in Religious and Cultural celebrations.
- Class newsletters are emailed each term with details of what the students are learning in Religion.
- Parents are invited to participate in class led Mass each Wednesday and assembly prayer.

Our Curriculum Structure and Organisation For Religious Education

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

A CATHOLIC VIEW OF LEARNING

At Christ the King, a Catholic view about Learning and Teaching is reflected in both dimensions of Religious Education, namely, the classroom teaching and learning of Religion and the Religious life of the school. Teaching and learning in Religious Education is intentionally developed on the foundation of a Catholic theology and philosophy of curriculum. Four core themes are central:

Anthropology, Epistemology, Cosmology and the Catholic Christian Tradition.

Catholic View of Christian Anthropology

A Catholic view of Christian anthropology is centred on the person of Jesus. It recognises each person is created in the image of God. It emphasises Jesus as teacher whose Spirit infuses the whole curriculum with a hope-filled vision of life. At Christ the King, it is characterised by inclusion, holistic and relational learning, and action in community.

Catholic Perspective on Epistemology

A Catholic perspective on epistemology orients a curriculum towards rationality; holistic knowing; knowing and living; wisdom as the fruit of knowing and life-long and life-wide learning. The Catholic tradition views the acquisition of knowledge as a lifelong and life wide enterprise. Reflective self-directed learning and teaching provides Sabbath spaces for teachers and students to interiorise knowledge.

Catholic Understanding of Cosmology

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: 'What is our place in the universe?' 'How do we live within the integrity of creation?'

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 Christ the King through everyday witness; and learning and teaching that challenges and transforms the culture and the world in which we live.

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

"Today the religion teacher in a Catholic school faces the task of introducing a religious culture, tradition and world view to students who are largely unfamiliar with the territory. This territory includes religious language, symbols, icons, images, beliefs, practices and traditions. This unfamiliar territory for students needs to be approached in a similar way to teaching a second language."
(Brennan & Ryan, 1996, p.9).

At Christ the King, the above statement has very real significance and relevance in our community. With less than 50% of our student body identifying as Christian, and approximately 40% Catholic we consciously approach all aspects of Religious Education, including the Religious Life of School with the knowledge that, for our learners and families, many ideas and practices are foreign. This situation however presents us with a rich and valuable opportunity to introduce many who would not otherwise have any contact with the Church or Christian Catholic beliefs and traditions.

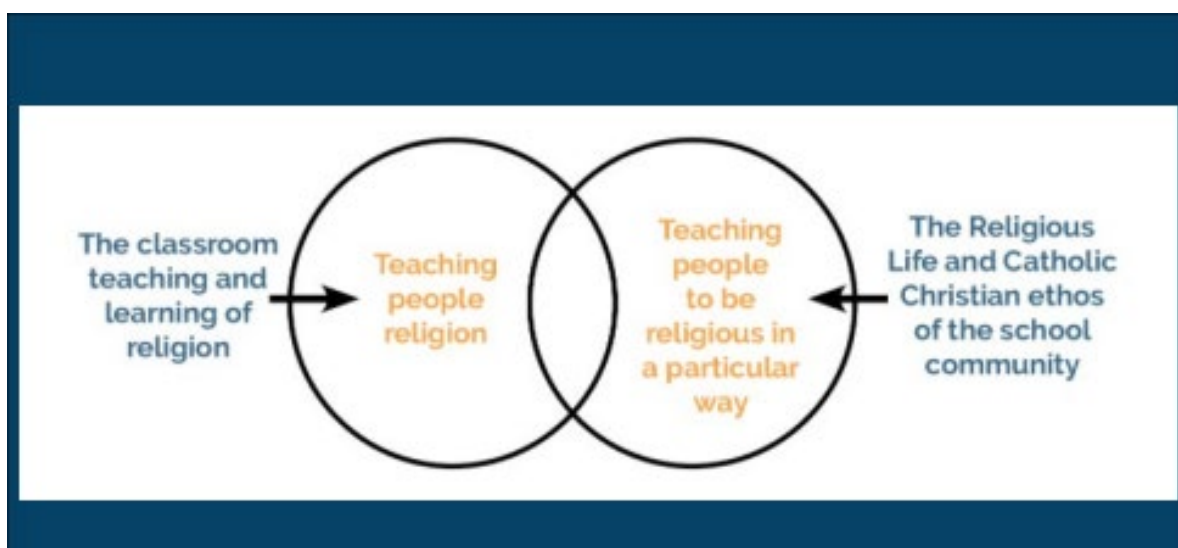
Evidence:

- A very keen awareness of the avoidance or presumptive language in planning documents, in communication about Religious Education to parents.
- This avoidance of assuming religious literacy extends into our liturgical and religious life of school activities. All parents and family are welcomed with specific emphasis placed on the fact that they do not need to be Catholic to come and participate in class liturgies etc.
- We further teach about the traditions by including a commentary or instruction during assembly prayer, liturgies, and Mass.
- An awareness that our students and their families not only learn about Catholic Christian traditions and faith from classroom learning but from the lived faith of our staff. To support our staff in this we offer faith formation activities such as retreat days, professional development, opportunities for liturgical participation in Eucharist and Reconciliation and prayer and meditation opportunities.

OUR MODEL OF RELIGIOUS EDUCATION

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

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



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

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

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

Evidence:

- The interrelated parts of the model of Religious Education are demonstrated in the whole school scope and sequence and the Religious Life of School Overlay

- Unit plans demonstrate the strong links between in class learning about religion and how this is applied through the various activities, liturgies, and celebrations in the Religious Life of the School

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 Christ the King, 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 Christ the King teachers are required to use language that is invitational and educational to better engage students in the religion classroom. Students who can readily identify themselves as Catholics are affirmed by this approach. Further, when using non-presumptive language, teachers provide students with the freedom to respond in ways that do not assume a programmed response.

Teaching 'about' the Tradition

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

Powerful Pedagogies

An examination of the sample units and the Template for Planning in RE we use, demonstrates our support for the five practices which provide a common language for planning and reflecting on learning and teaching in the religion classroom: focusing on learners and their learning; establishing clear learning intentions and success criteria; activating multiple ways of knowing, interacting and opportunities to construct knowledge; responding with feedback to move learning forward; and

evaluating learning with students as activators of their own learning and resources for others.

Focusing on learners and their learning

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

Using a reconceptualist approach, our religion teachers acknowledge the reality of students' lives, identifies learners' levels of thinking and builds on the attributes each student brings to the religion classroom. It incorporates a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement. As evidence, you might include a sample "list" of fertile questions used in various year levels

In order for learning to be meaningful in Religion the students need to connect with it. This connection is brought about by ensuring familiarisation in the early parts of the inquiry, particularly for our students without a background in the Catholic Christian traditions. Meaningfulness is also brought about by a real connection with the religious life of the school and the community.

Evidence:

- Whole school planning
- Professional development in pedagogical techniques such as visible learning, feedback, data walls to track students' progress
- Learning Walk and Talks
- Planning sessions with APRE, where possible in year level groupings to ensure deep connections between religious life of the school, classroom learning in Religion and whole school pedagogical practices
- Unit plans which demonstrate use of high yield strategies in planning and teaching and learning activities
- Use of fertile questions, inquiry model, model of pedagogy and gradual release of responsibility in unit planning
- Activities that address different modes of learning including written, oral, kinaesthetic etc. within unit plans

TIME ALLOCATION AND EFFECTIVE TIMETABLING

At Christ the King, we take a holistic approach to timetabling to maximise learning time across all areas of the curriculum while also supporting students' physical, social, cultural, and spiritual development.

Staff are made aware of expectations regarding time allocations for Religion through the staff induction handbook, which is reviewed annually. As a staff, we also discuss the most effective ways to structure the weekly timetable and consider how students can engage with different learning areas at optimal times throughout the day. These expectations are revisited during leadership meetings with each teacher in the first few weeks of term, when class timetables and planning are presented and reviewed. In addition to the required hours for Religion, teachers are also expected to include time for daily prayer

As reflected in the school's practices and guidance to teachers in the Staff Handbook, Christ the King strongly supports the mandated minimum of 2.5 hours per week of Religion teaching from Prep to Year 6. This equates to approximately 92–100 hours per year, based on 37–40 available teaching weeks. Liturgy, prayer, hymn practice, and other religious practices are not included in this allocation. The effective timetabling of Religion is given high priority within the life of the school, as evidenced by the Staff Handbook, class timetables, and teachers' work plans.

As a small school, we also seek to make the most effective use of non-contact planning and preparation time. Where possible, teachers are released alongside their year level colleagues to support planning, preparation, and collegial collaboration.

Evidence:

- Staff induction handbook which states the expectations in Religion (2.5 hours per week not including daily prayer, meditation and Mass attendance)
- Timetabling of specialist lessons to assist in planning with year groups and buddy teachers
- Class timetables

Design Principles for Religious Education

The Religion Curriculum P-12 has been developed around four design principles: embracing a Catholic Christian Worldview; modelling a Seamless Curriculum; setting a clear Pedagogical Direction; and strengthening Alignment.

These principles have been put into practice at Christ the King.

Catholic Christian Worldview

In alignment with the content of the Religion Curriculum P-12, Religious Education at Christ the King unambiguously reflects a Catholic Christian worldview that integrates faith, life and culture. Where possible, content embraces an ecumenical perspective and is responsive to the multi-faith context and reality of contemporary religion classrooms.

Seamless Curriculum

The Religion Curriculum at Christ the King reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas.

Pedagogical Direction, including Line of sight

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

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

By adopting the Planning Template for Religious Education from BCE, these pedagogical directions have been adopted by Christ the King school.

Further, at Christ the King continuity in the Religion Curriculum is ensured within and between year levels, building on where students' learning in Religion is situated and leading onto where the students are heading in their learning. The Checklist for Planning in the Staff Handbook includes instructions regarding referring to the scope and sequence, not only of the current year level, but of those they year before and after. There is also a clear focus on the line of sight in year level planning: Year Level Description, Achievement Standard and Content Descriptions as evidenced in the planning template used for RE.

Evidence:

- Planning release schedules and meeting times with APRE, PLL and STIE

- Units of work with pedagogical practices that engage and challenge students
- Where possible year levels meet and plan together with APRE
- Differentiation demonstrated in unit plans
- Planning for the unique and diverse needs of each class.

SCOPE AND SEQUENCE

The content of the strands and sub-strands of the Religion Curriculum P-12 closely aligns with the components and elements of the Religious Life of the School P-12. This is evidenced in the attached Scope and Sequence Tables for each year level which indicate where that alignment occurs in each unit of work.

The Scope and Sequence document of Christ the King is a flexible working document that aims to maximise learning outcomes for students across their school and to create meaningful connections between classroom learning, activities in the religious life of the school and wider community.

The year level Scope and Sequence documents demonstrates how we ensure that content descriptors, core texts and all elements of the Achievement Standard are attended to through the year.

This document is constantly evolving as we respond to changes in the community as well as pedagogical recommendations and needs of our students to ensure the curriculum is delivered in an effective, authentic and thorough manner.

Evidence:

- Whole school Scope and Sequences
- RLOS Calendar
- Content descriptor audit grid
- Year level Scope and Sequence with focus areas
- Class planners which demonstrate the actual teaching and learning activities in context

POWERFUL PEDAGOGIES AND MEANINGFUL LEARNING EXPERIENCES

Christ the King is committed to ensuring the most effective and productive methods of pedagogy are used across all learning areas. We use the Brisbane Catholic Education Model of Pedagogy to plan learning and teaching activities that will engage learners in an inquiry approach and have recently moved to include the model more explicitly in our unit planning proforma. Fertile questions help focus on the inquiry and the Gradual Release of Responsibility Model is used to support the phases of learning throughout the inquiry.

In addition to these planning models, Christ the King incorporates elements of visible learning. This includes encouraging growth mindsets in our community, setting learning goals in all key learning areas and having visible success criteria in Religion in all classrooms. Students are provided with feedback about their learning from both teachers and peers to assist them in moving forward in their understanding and skills in Religion. Students are also invited to feedback to teachers regarding their learning as activities progress via exit cards, thumb up/thumbs down and other strategies.

In order for learning to be meaningful in Religion the students need to connect with it. This connection is brought about by ensuring familiarisation in the early parts of the inquiry, particularly for our students without a background in the Catholic Christian traditions. Meaningfulness is also brought about by a real connection with the religious life of the school and the community.

Evidence:

- Whole school planning
- Professional development in pedagogical techniques such as visible learning, feedback, data walls to track students' progress
- Learning Walk and Talks
- Planning sessions with APRE, where possible in year level groupings to ensure deep connections between religious life of the school, classroom learning in Religion and whole school pedagogical practices
- Unit plans which demonstrate use of high yield strategies in planning and teaching and learning activities
- Use of fertile questions, inquiry model, model of pedagogy and gradual release of responsibility in unit planning
- Activities that address different modes of learning including written, oral, kinaesthetic etc. within unit plans

HIGH QUALITY TEACHING IN RE

The school's Religious Education Program outlines the importance of quality first teaching opportunities. All children are entitled to an engaging, productive, and challenging education. This is achieved by ensuring that staff are offered to opportunity to build their professional knowledge in order to increase their capacity and effectiveness as an educator.

ACCREDITATION REQUIREMENTS

Accreditation to Teach Religion in a Catholic or Ecumenical School

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

Maintenance of Accreditation

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

Each year we aim to provide 5 hours each of Professional Development under the categories of Teach and Teach Religion. Professional Development is provided on pupil free days and staff meetings and includes a range of experiences including retreat days every second year as well and professional learning around strands and ideas in the curriculum and staff formation. Staff are also encouraged to outsource any other particular areas they are interested in through Brisbane Catholic Education or external agencies. Currently we have staff members enrolled to complete the CORE course and the Institute of Faith Education course, in order to comply with the accreditation requirements.

Evidence:

- Accreditation spreadsheet
- iLearn teach logs
- Staff meeting minutes/overviews
- Retreat day programs

PROFESSIONAL LEARNING

Religious educators at Christ the King engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning.



EFFECTIVE ASSESSMENT

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

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

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

At Christ the King, it is believed that evidence of achievement should reflect the knowledge, deep understanding and skills described in the relevant achievement standards and reflected in the success criteria.

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

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

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

Tools for Assessment

Teachers at Christ the King are encouraged to use a range and balance of assessment tools allows teachers to cater for all learners and learning situations, to measure the impact of their teaching and plan for further learning and teaching. Assessment revolves around three core practices, namely,

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

Examples of Assessment tools used:

Assessment tools	Questioning	Reflecive tools	Teacher Observation
Running records	Think Pair Share	Blogging	Anecdotal records
Criteria for success	Wait Time	Voice Thread	Checklists
Research projects	Effective Questioning	Reflective journal	
Annotated work Samples	Asking Questions	Podcasting	
Written tests	Question Matrix	Reflective questions and prompts	
Multiple choice tests	Bloom's Taxonomy	Learning logs	
Extended response		Thinking skills	
Group discussion		Peer feedback	
Oral presentation		Two stars and a Wish	
Written tasks		Plus, Minus, interesting	
Portfolios		Traffic lights	
Multi modals		De Bono's Thinking Hats	
Graphic organisers			
Concept maps			
Concept mapping			

Assessment and reporting in the classroom learning of Religion is conducted in keeping with all other reportable learning areas at Christ the King. Both formative and summative assessments are conducted during the learning phase and feedback is provided to students to ensure they are consistently moving towards achieving at or above the achievement standard.

Multiple opportunities are provided throughout the learning experiences for students to demonstrate the achievement standard. Teachers are also encouraged to offer multiple modes of expressing the achievement standard such as orally, written, pictorially, via diagrams and drama and the use of ICT's.

Parents are informed about the academic nature of learning and teaching in Religion at information nights, newsletters and social media. Parents are invited to meet with teachers for parent teacher goal setting interviews in Term One and Term Three and written reporting through The Learning Dashboard is conducted in Term Two and Term Four.

Teachers have participated in professional conversations around ensuring that Religion is assessed as an academic subject and this is reflected in changes in our comments in Religion as well as a gradual change in the data around academic achievement in the subject of Religion.

Evidence:

- Presentations made to staff and parents regarding the academic nature of Religious Education.
- Discussions in staff meetings about BI data regarding Religion.
- Professional development records in formative and summative assessment.
- Report marks in Religion reflect adherence to the Achievement Standard.
- Assessment samples demonstrating multiple modes and opportunities to assess.
- Annotated samples of assessment.
- Feedback mechanisms such as Exit Cards

MAKING JUDGEMENTS

Making Judgements Teachers at Christ the King use such approaches as Criteria for Correction Matrices and Quality Annotations to make judgements and provide quality feedback to students. This can also be achieved through conferencing. Sample annotated assessment and criteria sheets are provided in the appendix. 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 Christ the King. A degree of moderation occurs during the planning process for units of work: teachers agree on the line of sight between the Achievement Standard, Knowledge, Understanding and Skills, and diverse assessment tasks which are similar in standard. The creation of a marking guide, rubric or matrix for assessing also assists teachers to apply the same expectations to student work.

Evidence:

- Year level teachers meet at the end of a unit with sample assessment tasks from their class and attempt to establish equity in marking through discussion and annotation.
- Cross marking occurs at year levels where common tasks allow it.
- A formal intra-school moderation occurs throughout the year where teachers bring to a staff meeting annotated samples of work "at standard" and "above standard".
- The school participates in inter-school moderation in October where staff share with other teachers at their year level annotated samples of work.

CONSISTENCY OF TEACHER JUDGEMENT

Teachers at Christ the King regularly engage in intra-school moderation across year levels. This process is rewarding for all parties as teachers are able to see more clearly what the other year levels achievement standard encompasses while the teacher presenting work is able to evaluate how clearly the task is addressing the achievement standard to an uninformed audience.

In addition to intra-moderation throughout the year classroom teachers participate in interschool moderation on CTJ day each year. Staff utilise this process to the fullest by working towards it all year and reflecting on the outcome and process after the day.

Evidence:

- Attendance at CTJ days
- Staff meeting minutes
- Staff feedback

Element FOUR: Monitoring and Evaluating of Religious Education

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.

PROCESS FOR MONITORING STUDENT ACHIEVEMENT

At Christ the King, Religion is regarded as an academic subject of equal weighting as the other learning areas. As such, staff are regularly encouraged to engage in monitoring and reflecting on student achievement in Religion. Teachers use data from the BI Tool to critically examine results in Religion compared to other similar subjects such as English and Humanities. Staff are also asked to critically reflect on the overall reported achievement standards in Religion as compared to other BCE schools as we work towards moving our students forward in achieving outcomes in Religious Education.

Evidence:

- Staff meetings to discuss BI tool comparisons.
- Staff meetings to discuss the academic rigour of reporting and assessing in Religion.