Our Lady of the Assumption School, opened in 1919, has been, and continues to be, influenced by the charism of the Sisters of the Good Samaritan and the Rule of St Benedict, leading us to live our lives as people of God.

MISSION

As a faith community

we commit our talents and skills

to quality teaching and learning

in a caring environment

which integrates

faith, life and culture.

OUR LADY OF THE ASSUMPTION

"After her life on earth had ended, Mary was reunited with Her Son. Because she was the mother of God she had been kept holy always by a singular gift of God. It was fitting, then, that she who gave bodily birth to Jesus should be with Him bodily in heaven as she adores Him in the glory of His risen body.

As early as around the year 500, the Eastern Church celebrated on August 15 the feast of Mary's "Dormition", her "falling asleep" in the Lord. Thus many centuries of belief and devotion were crowned when the doctrine of The Assumption was formally defined by Pope Pius XII on 1 November 1950.

Like all the special graces and privileges bestowed on Mary through the merits of Christ's redeeming love, The Assumption does not separate Mary from the rest of the redeemed People of God, but unites her more intimately with each one of us. Mary, in The Assumption, has not been separated from us. Instead Mary remains a sign of sure hope that each one of us is called to share as she has in the fullness of Christ's glory."
SISTERS OF THE GOOD SAMARITAN
The spirituality of the Good Samaritan Sisters is a spirituality of the twenty-first century.

It is a spirituality which has something to contribute to the real issues confronting our modern world and people’s search for meaning.

It is a spirituality concerned with seeking God, prayer, relationships, stewardship of the planet and the common good.

It is spirituality for a way of life rather than a set of religious observances.

It’s a spirituality which gives a framework to help all members of the Good Sam family to seek God in work and prayer, in welcoming strangers as loved neighbours, and in their care of the earth.

The key sources for this spirituality are the Scriptures, especially the Gospel parable of the Good Samaritan, and the Rule of Benedict.

RULE OF ST BENEDICT

Blessed are you, people of Stability – You have helped us recognise that we are part of a community which is committed to continually seeking out God in all we do.

Blessed are you, people of Conversion – You have shown us through daily practice of prayer, work, study, and through relationships with other people, how to deepen our relationship with God.

Blessed are you, people of Community – You have shown us the importance of being able to look together in one direction to the love of Christ and the guidance of the gospel.

Blessed are you, people of Obedience – You have shown us the importance of listening. Listening to the word of God and listening to others who have heard the word of God speaking to them.
**Blessed are you, people of Work** – You have shown us the importance of a balance between work, prayer and relaxation to strengthen and refresh our body and soul.

**Blessed are you, people of Prayer** – You have shown us God’s presence in our lives.

**Blessed are you, people of Hospitality** – You have shown us how to accept each other’s differences.

**Blessed are you, people of Humility** – You have shown us that God is the centre of our lives.

**Blessed are you, people of Peace** – You have shown us how to be at peace with what we have been given, what we are called to do, with one another and with ourselves.

**Blessed are you, people of Compassion** – You have shown us that compassion is a work of justice that respects another’s dignity and calls for a response in word and action.

**SCHOOL PRAYER**

Mary our Mother,

Help us on our journey.

Our Lady of the Assumption School is named in your honour, so please,

watch over us and guide us as you did the child Jesus.

We pray that our school be blessed with peace and justice for all

So that we may be people who bring Christ to the world
Through the way we act and believe.

We ask you this

through Jesus Christ, Our Lord. Amen.

**Our Students and Community**

Teaching and learning in Religious Education at Our Lady of the Assumption school is responsive to the needs and religious backgrounds of students and the contemporary contexts for learning in the Religion classroom.

The religious community of Our Lady of the Assumption can be viewed below:

Our Lady of the Assumption school ensures that all who seek to share and celebrate our Catholic Christian heritage feel welcome and respected in their own faith journeys both through participation in our religion classes and celebrations and in opportunities to expand their knowledge of and commitment to their own faith traditions.

Teachers and those responsible for leadership in Religious Education in the school constantly seek to incorporate flexibility in Religious Education classes to ensure that an inclusive and ecumenical spirit pervades all Religious Education and prayer celebrations.

At each year level at OLA school, teachers engage in collaborative planning to develop a year level plan that responds to the diverse needs of all students. Each year, one Pupil Free
Day at the beginning of the year is dedicated to planning in RE with the APRE and SIT Team members. We also schedule a staff meeting each term for planning and utilise the expertise of the EORE to assist us when available. (See Staff Handbook – Religious Education.)

Our Vision for Religious Education

OLA 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 OLA 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 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.

More information on BCE’s vision for Religious Education can be found here.
OLA VISION STATEMENT

As the faith community of Our Lady of the Assumption School we commit to developing an authentic Catholic School which:

- is founded on the person of Jesus Christ and enlivened by Gospel values;
- promotes the teachings of Jesus and the living out of the values handed down to us by our Catholic faith;
- provides each individual with an experience of belonging to this community, leading to the enhancement of self-esteem and the encouragement of generous service;
- develops the full potential of each person and ensures a balance between individual and societal needs;
- provides a challenging curriculum which links faith, life and culture;
- promotes our school as a place of quality learning and excellence;
- promotes an active partnership between home, parish, school and community.

The Contemporary Contexts Religious Education

At Our Lady of the Assumption School, 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.

Societal Context

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

As a consequence, our school is continually challenged to engage families in Religious Education in rich and relevant ways. At OLA, 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. A brief synopsis of each unit is available to parents on the school portal.


**Ecclesial Context**

At OLA, 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 whole school and year level masses and Mini Vinnie’s activities 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.

**Educational Context**

OLA 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 OLA, we seek to nurture and develop the faith of individuals in ways that are mindful of their cultural and religious identity. Examples include working with our local St Vincent de Paul chapter to provide care packages and foodstuffs for the poor and marginalized each year.
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 rigour and assessment and reporting modes used in other learning areas. The religious life of OLA school 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 in OLA school 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 LIFE, which enables them to express their learning in rich and relevant ways and connect with individuals and communities in a global context. (See example units)

- **Our Beliefs about learners and learning in the Religion Classroom**

  Foundational to the shared work of teachers at OLA 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, to respond 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, the interests, religious backgrounds and learning needs of students at OLA 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 so as 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; e.g. an individualized LIFE page
• 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.

For more information about the Contexts for Learning in the Archdiocese of Brisbane, see here.
Our Curriculum Structure and Organisation
For Religious Education

- A Catholic View of Learning

At OLA, 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 OLA, it is characterised by inclusion, holistic and relational learning, and action in community. When planning an RE unit of work, teachers include differentiated learning and assessment for students with special needs.

Catholic Perspective on Epistemology

A Catholic perspective on epistemology orients a curriculum towards rationality; holistic knowing; knowing and living; wisdom as the fruit of knowing and life-long and life-wide learning.

The Catholic tradition views the acquisition of knowledge as a lifelong and life-wide enterprise. Reflective self-directed learning and teaching provides Sabbath spaces for teachers and students to interiorise knowledge. At OLA some examples include Alice’s prayer garden, the Mary and child statue and the chapel we use for year level masses and Children’s Prayer Circle.

Catholic Understanding of Cosmology

Cosmology relates to how we understand our place in the universe and the choices we make to live within the integrity of creation. Through the elements of stewardship and sacramentality, Catholic Christians are called to respond to questions like: ‘What is our place in the universe?’ ‘How do we live within the integrity of creation?’ This understanding is supported at OLA through such projects as Year level fruit and vegetable gardens, composting bin, recycling of paper and food scraps, the production and sale of Worm juice and involvement in social justice and sustainability projects that arise within the school, parish or archdiocesan context.

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 OLA 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). At OLA, such an approach is supported by providing the opportunity for all staff members to attend professional development in any or all of these areas.

Further information about a Catholic View about Learning and Teaching can be found here.

- **Our Model for Religious Education**

At OLA, 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. (See appendix of RLOS)

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

Teaching ‘about’ the Tradition

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

Powerful Pedagogies

The delivery of excellence in teaching and learning (DELT) is a core goal of Brisbane Catholic Education Office. Our school supports that goal through its involvement in formation of staff in such powerful pedagogies as Visible Learning.

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

Focusing on learners and their learning

While some students at this school come from families strongly connected to their local parish community and are literate in the Catholic Christian tradition, a growing number of our students enter the religion classroom with low levels of religious affiliation and at best a tentative familiarity with public expressions of Catholic life.
Using a reconceptualist approach, our religion teachers acknowledge the reality of students’ lives, identifies learners’ levels of thinking and builds on the attributes each student brings to the religion classroom. It incorporates a powerful questioning pedagogy, within the context of a community of thinking, that stimulates and supports genuine, active and authentic student engagement.

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

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

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

- Timetabling of Religious Education at OLA

As is evident in its practices and instructions to teachers in the Staff Manual, this school strongly supports the mandated minimum of 2.5 hours per week of religion teaching from P-6. This equates to 92 - 100 hours per year, based on 37 - 40 available teaching weeks per year. Liturgy, prayer, hymn practice and other religious practices are not included in this provision. The effective timetabling of religion classes is given high priority within the life of the school by the timetable provided in the appendix.

- Design Principles for Religious Education at OLA

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.

Catholic Christian Worldview
In alignment with the content of the Religion Curriculum P-12, Religious Education at OLA 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 OLA reflects the philosophy, content, focus, structure, academic rigour and assessment and reporting modes used in all other learning areas.
**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. By adopting the Planning Template for Religious Education from BCE, these pedagogical directions have been adopted by OLA school.

Further, at OLA 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. When planning, teachers are directed by the scope and sequence, not only of the current year level, but of those the year before and after. There is also a clear focus on the line of sight in year level planning: Year Level Description, Achievement Standard and Content Descriptions as evidenced in the planning template used for RE.

**Alignment**

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*.

**High Quality Teaching in RE at OLA**

The teaching and learning identified in this Religious Education Program is consistent with whole school approaches to teaching and learning across the curriculum at OLA

- **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. 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 OLA, 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.

**Teachers as Professional Learners**

Religious educators at OLA engage in ongoing professional learning focused on enhancing individual and collaborative practices as well as the capacity to improve student learning. Each year this school engages in the ongoing process of Consistency of Teacher Judgment, a key strategy for implementing the *Religion Curriculum P-12* and monitoring its effect on students’ learning.

Regardless of whether RE is part of the formal CTJ process, consistency of teacher judgment at each year level occurs at OLA when teachers of RE moderate in preparation for reporting.

**Powerful Whole School Pedagogies at OLA**

As stated previously, OLA supports the BCEO goal of Delivering Excellence in Teaching and Learning (DELT). At this school we are engaged in Visible Learning. As outlined in the Staff Manual, these processes are led by the Principal, APRE and the school RE Implementation Team.

**Reporting Student Progress and Achievement**

Student achievement is recognised and celebrated within our school community in a variety of ways including at informal meetings; one on one feedback to students; parent-teacher nights; celebrations of learning; publication of works; exhibitions etc. The Student Reporting System (SRS) is Brisbane Catholic Education’s online student reporting tool. SRS facilitates the reporting of student achievement to parents and caregivers by allowing teachers and administrators to create, proofread, edit, verify and publish student reports. As has been noted previously and is evident in the school’s Religion Planning Template, Religious Education is taught and assessed with rigour and is flexible to enable each student to achieve and demonstrate what they have learned. Religious Education is reported at this school twice yearly on report cards and also through formal and informal parent/ teacher/ student meetings.

Further, as part of the school’s commitment to DELT, data walls, effective feedback and walk throughs have become part of the teaching and learning of RE. Students are becoming familiar with articulating responses to questions around their progress and achievement.

**Resourcing Religious Education**

Resourcing of RE at OLA takes many forms, from a dedicated budget to purchase materials (CD’s, cloths, candles, classroom requests) library, Resource-Link; internet; Bibles; online resources, LIFE and other ways to provide meaningful and relevant resources for students.
High Quality Assessment

At OLA, 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 OLA, 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 OLA are encouraged to use a range and balance of assessment tools. This 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 at OLA include:

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**Making Judgements**

Teachers at OLA 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.

**Feedback to Students**

At OLA student self-assessment is regarded as vital to success at school. It involves teachers:

- sharing with students the success criteria for each assessment activity
- 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, Correction Criteria Matrices and Annotations provide feedback.
Peer feedback occurs when students offer each other advice about their work which incorporates 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.

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 their students about how they learn to shape future teaching and learning.
Monitoring and Evaluation in RE at OLA

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

**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.

**Moderation**

The moderation of assessment tasks occurs on a number of informal and formal levels at OLA.

- 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.
- Teaching teams meet on formal planning days each term to evaluate units of work and moderate samples of assessment ‘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.

**Reporting**

Reporting occurs formally, in terms of reports issued, twice a year.

**Evaluating Student Achievement**

At OLA school, planning and evaluating the effectiveness of assessment processes occurs when:

- teachers meeting to plan a new unit of work review the previous unit, including assessment tasks and student performance.
- The APRE uses the BI tool to evaluate the awarding of standards across year levels and at individual class levels. This leads to discussions such as diversity of assessment; depth in tasks to extend students; assessing students with special needs.
RELIgIOUS LIFE OF THE SCHOOL

Religious Identity and Culture

Jesus Christ is central to understanding Christianity. Knowledge and skills of staff and students in dance, drama, digital technologies, music and visual arts are utilised to effectively communicate and promote elements of the religious identity and culture of the school. The school is called to be a real and living expression of the Church’s pastoral mission in the world. A true test of the school’s authentic identity and culture is the extent to which the Church is present in the school and the school is present in the Church.

The curriculum (i.e. all the activities and experiences that promote students’ learning and development as whole persons) is also an expression of the school’s religious identity and culture. All areas of learning contribute to the religious identity and culture of the school. It cannot be left to the classroom religion program to be the only learning area that contributes to the school’s religious identity and culture.

The three elements of the Religious Identity and Culture are:

- ethos and charism
- authentic Christian community
- sense of the sacred

Ethos and Charism

The ethos and charism of the school express the assumptions, beliefs and values that the Catholic Christian community shares. They are reflected in what is done, how it is done and who is doing it. A school communicates its distinctive identity through its ethos and charism, which find expression in its religious values, culture, rituals and practices.

Christ is the foundation of the whole educational enterprise in a Catholic or ecumenical school. The fact that in their own individual ways all members of the school community share this Christian vision, makes the school “Catholic”; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal (The Catholic School, 1977, n.34).

Examples at OLA include:

- School prayer at assembly each Friday morning
- Rosary during May
- Feast of the Assumption mass
- Commitment to promoting the social and emotional well-being of each student.
- Publicly recognising the commitment of role-holders within the community: celebrating staff birthdays, World Teachers Day, recognition of the involvement of parents in discos, excursions, camps, fairs.

- Easter liturgy
- Carols night
- School masses
- Charity auction
- Biggest Morning Tea
- Children’s prayer circle
- Staff prayer
- Yr 6 Prayer ministry

**Sense of the Sacred**

A physical environment that uses the intellect, art, design and space to engage the senses contributes to the religious identity and culture of a community. The aesthetic, social and physical environment is a powerful means by which a school community creates, values and reflects a sense of the sacred.

Attending to the aesthetic aspects of the school setting can make a significant contribution to the religious and spiritual formation of young people. As the school seeks to foster what is good, beautiful and true, it communicates its beliefs and its faith through its total environment. The various areas of the curriculum, especially the humanities, make explicit this aesthetic dimension.

Above all, a Catholic school is to be a place that affirms life in all its beauty and diversity, ensuring that the creative energies and output of students and staff are valued. Through its aesthetic character the school proclaims its understanding of the link between the faith it proclaims and the community it serves.

Examples at OLA include:

- Prayer Garden
- Purchase of resources to support the teaching of RE
- Use of creative and visual arts to enrich the religious life of the school at assemblies and special occasions such as Easter and Christmas.
- Opportunity for staff to attend professional development that enhances their own spirituality
- Provision of Retreat experiences for children in the upper grades
- Chapel on school grounds set up for Year level masses
**Authentic Christian Community**

The Catholic school aspires to be an authentic Christian community that builds quality relationships modelled on the vision and values of Jesus. An authentic Christian school community supports the dignity of each person, practises Christian hospitality and proclaims its values through word and action.

Catholic schools must be seen as meeting places for those who wish to express Christian values in education.

*The Catholic school, far more than any other, must be a community whose aim is the transmission of values for living. Its work is seen as promoting a faith-relationship with Christ in whom all values find fulfilment. But faith is principally assimilated through contact with people whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community* (The Catholic School, 1977, n.53).

The writings of St Paul provide sound guidance to the early Christians in building and sustaining authentic communities based on the values of Christ. Paul’s letters identify a variety of characteristics that mark an authentic Christian community and have a contemporary relevance for building community in Catholic schools:

- **building peaceful relationships**
  “So then, let us always seek the ways which lead to peace and the ways in which we can support one another” (Romans 14:19).

- **caring for the marginalised**
  “If one part is hurt, all the parts share its pain” (1 Corinthians 12:26a).

- **rejoicing in the achievements of one another**
  “If one part is honoured, all the parts share its joy” (1 Corinthians 12:26b).

- **seeking and offering forgiveness**
  “Be kind and compassionate to one another, forgiving each other, just as in Christ, God forgave you” (Ephesians 4:32).

- **supporting and encouraging one another**
  “Therefore encourage one another and build each other up” (1 Thessalonians 5:11).

The Catholic School on the Threshold of the Third Millennium (1997) reminds us that the Second Vatican Council affirmed the community dimension of the Catholic school. The Catholic school is more than just a place for academic learning; it seeks to be a place of complete formation through a strong sense of interpersonal relationships.

Examples at OLA include:

- Integration and support of refugee families into the OLA community
- Integration and support of children with special needs
- Behaviour Support policies and practices in the light of the vision and values of Jesus.
- Welcoming, encouraging and supporting the participation of families in the life of the school
- Building a culture of care and concern across the school - parent support group, Construction Club, Walking Club, Friendship Club, Robotics Club, Parent Liaison for each class
- Building partnerships with the parish through a parish representative on the School Board, promotion of parish events, regular meetings with the PP and associate priest

Prayer and Worship

Prayer cannot be reduced to the spontaneous outpouring of interior impulse: in order to pray, one must have the will to pray. Nor is it enough to know what the Scriptures reveal about prayer: one must also learn how to pray. Through a living transmission within the believing and praying Church, the Holy Spirit teaches the children of God how to pray (Catechism of the Catholic Church, 1994, n.2650).

Prayer
Prayer is the raising of one’s mind and heart to God or the requesting of good things from God. To pray is to respond to the wonder and mystery of life. In the Christian tradition prayer fosters a personal and living relationship with God as Trinity.

Worship
Worship is described as the adoration of God that may be expressed through praise, thanksgiving, self-offering, sorrow and petition. Worship of God is described as private when it occurs anywhere and at any time. Liturgy is public worship centred on Christ. Worship can be expressed through bodily gestures or postures, in rites and ceremonies (The Essential Catholic Handbook, 2004, p.267).

Prayer and worship as integral to the life of all Catholic and ecumenical schools and have the potential to nourish the spiritual growth of all members of the school community. Prayer and worship provide the context and the resources for individuals and groups to celebrate their life and identity as members of the school and to nurture their relationship in faith with God and with one another. Staff require ongoing support and formation in understanding prayer and worship in the Catholic and broader Christian tradition and in developing the knowledge and skills needed to promote experiences of prayer and worship with students. Teachers also draw upon student understanding and skills about genre, purpose, context and meaning in assisting them to write appropriate texts for prayer and worship experiences. In particular, knowledge and skills related to The Arts (e.g. dance, drama, media arts, music and visual arts) enhance the quality of prayer and worship experiences.

The life of faith is expressed in acts of religion. The teacher will assist students to open their hearts in confidence to Father, Son, and Holy Spirit through personal and liturgical prayer (The Religious Dimension of Education in a Catholic School, n.83).

Prayer and worship create a sense of purpose and identity within the school community by
drawing its members into an understanding of their shared humanity, linking them with the Church throughout the world and sending them out to share the good news.

Three elements of prayer and worship are:

- Christian prayer
- Celebrating liturgy and sacraments
- Ritualising everyday life.

Christian Prayer

Prayer, as the raising of the mind and heart to God or the requesting of good things from God, contributes to the faith growth of individuals and the building of Christian community. Schools draw on the richness of the Catholic tradition, the wider Christian tradition and their own particular charism to nurture the prayer life of the school.

There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray “in the name” of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God (Catechism of the Catholic Church, 1994, n.2664).

The Church invites the faithful to regular prayer: daily prayers; the Liturgy of the Hours; Sunday Eucharist; and the feasts of the Liturgical Year. The Catechism of the Catholic Church identifies three expressions of prayer: vocal prayer, meditative prayer, and contemplative prayer.

In vocal prayer a person, or a group, gives voice in an external way to the interior prayer of the heart following Jesus’ example of prayer to God. Meditative prayer is a prayerful quest engaging thought, imagination, emotion and desire. This may include readings, reflection, journaling, silence and stillness. At the heart of contemplative prayer is the simple act of being with God; recognising in stillness and silence God’s indwelling presence.

Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus (1 Thessalonians 5:17-18).

Examples at OLA include:

- Daily classroom prayer that is a mix of traditional, individual and class written, and meditation.
- Whole school prayer every Monday and Friday morning
- Staff prayer Wednesday mornings
- Prayer Circle for children Tuesday morning before school
Liturgy/Mass at least once per team for each year level
Whole school masses

Celebration of Liturgy and Sacraments

Liturgy and sacraments are part of the formal, public prayer and worship of the Church. The Church encourages full, conscious and active participation in liturgy. Schools celebrate the Liturgy of the Church through celebration of the sacraments, Liturgy of the Word and Liturgy of the Hours.

Liturgy
The original meaning of the word “liturgy” was a public work or service on behalf of the people. In Christian understanding the word liturgy refers to the participation of the people of God in “the work of God” (John 17:4). The New Testament understanding of “liturgy” includes celebration of divine worship, proclamation of the gospel and acts of charity (Catechism of the Catholic Church, nn.1069- 1070). Therefore, a school community’s celebration of liturgy both reflects and influences what it proclaims, who it is and what it does.

Sacraments
Sacraments are signs of grace, instituted by Christ and entrusted to the Church through which the life of God is bestowed. There are seven sacraments in the Catholic Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. The purpose of the sacraments is to sanctify, to build up the Body of Christ and to give worship to God. Sacraments are signs and they also instruct. Sacraments pre-suppose faith and nourish and express faith (Code of Canon Law, 1983, 1123-1131).

Schools form their members for conscious and active participation in the liturgy and sacraments. Conscious and active participation in liturgy and sacraments is in itself formative. Formation includes opportunities for instruction about the nature, purpose and structure of liturgical celebrations and of appropriate ways of participation. Such formation assists community members to understand that liturgy also leads to action in the world.

Celebration of the liturgical life of the Church includes opportunities for celebration of the sacraments, Liturgies of the Word and the Liturgy of the Hours. To enable fully conscious and active participation in liturgy, it is important that schools reflect on the nature of their communities and the age and background of participants when selecting the appropriate form of liturgical celebration.

Careful preparation and planning are essential to good liturgy. The more students are familiarised with the words, actions and gestures, symbols, structures and environments of liturgies, the more they are able to come to a more conscious and active participation.

Examples at OLA include:

- Class/ Year levels plan elements of their masses/ liturgies
- Negotiating with clergy about the particular expectation each has about school celebrations
- Inviting students, staff and parents to participate in the ministry of reading during our liturgies
- Choir leads the singing of sacred songs at assembly each Friday morning
- Formation of teaching staff to be Special Ministers at masses
- Advertising of Parish dates for the training of altar servers through the school newsletter
- Supporting families through sacramental preparation
- Promoting and supporting the Rite of Christian Initiation of Adults (RCIA) in local parishes

**Ritualising Everyday Life**

In Christian communities, rituals combine words, actions and symbols to make meaning of the mystery of life in the light of the gospel. Christians believe that all creation is good and is infused with the presence of God. School communities affirm the sacredness of everyday life by recognising and celebrating God in the created world, in relationships with others and in events and experiences.

_No theological principle or focus is more characteristic of Catholicism or more central to its identity than the principle of sacramentality. This principle reflects the central Catholic conviction that God mediates Godself to us and we encounter God’s presence and grace coming to meet us through the ordinary of life - through our minds and bodies, through our works and efforts, in the depth of our own being and through our relationships with others, through the events and experiences that come our way, through all forms of human art and creativity, through nature and the whole created order, through everything and anything of life_ (Groome, 1996, p.112).

As well as the celebration of formal liturgies and prayer, school communities celebrate prayer rituals to mark the everyday patterns of life, rites of passage and moments of grief and loss, joy and celebration. These prayer rituals have a recognisable structure and may use elements and symbols similar to those of the prayer and liturgy of the Catholic tradition. However, they provide opportunities for increased freedom and flexibility in their design and celebration; they can be led by community members; draw on themes and experiences identified by students and the community; and incorporate secular elements. Catholic and ecumenical schools draw on their religious character and liturgies to inform and enhance rituals and celebrations that have a predominantly secular character.

Examples at OLA include:

- Ritualising rites of passage eg: transition to secondary school, induction to student leadership, celebrating births, engagements, weddings
- Recognising opportunities to prayerfully support staff and community members
- Including prayer rituals in each classroom every day
- Incorporating rituals of reconciliation and forgiveness into classroom practice, linked to the school behaviour support policy.
Social Action and Justice

Three major themes run through scripture and social teaching at Our Lady of the Assumption School. A core theme is that each human person is made in the image and likeness of God and has an inalienable human dignity and worth. Derived from this core theme are two further themes: the rights and duties that are proper to human persons, and the freedom and responsibility that underpin these rights and duties.

Themes of Catholic social teaching
Ten themes of Social Justice give expression to the human worth and dignity of each individual made in the image and likeness of God. These are:

- Respect for the human person;
- Preferential option for the poor;
- Political and economic rights;
- Promotion of the common good;
- Subsidiarity;
- Political participation;
- Economic justice;
- Stewardship;
- Global solidarity;
- Promotion of peace.

As a Catholic school, OLA has an understanding of justice as having emerged from the Biblical tradition and that this rich Biblical understanding portrays a just society as one marked by the fullness of love, compassion and peace. The OLA school community seeks to promote, reconcile and rebuild right relationships with God and with one another. Social action brings into sharp focus Jesus’ vision for the coming of the Kingdom of God where sinfulness, brokenness and injustice are transformed and peace and harmony are restored. At OLA we are conscious that applying social justice requires empathy (the capacity to stand in the shoes of another) and solidarity (the capacity to walk with another).

Three elements of Social Action and Justice are

- Justice in the Local Community
- Action for Justice
- Reflecting on Acting for Justice

Justice in the Local Community

The school practises justice within its own community through policies, structures and practices that are consistent with the themes of Catholic social teaching. Respect for the dignity of the human person underlies Catholic social justice themes.

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching.
**Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us. This teaching rests on one basic principle: individual human beings are the foundation, the cause and the end of every social institution** (Mother and Teacher, 1961, n.219).

A just school is faithful to Catholic social teaching when its policies, structures and practices promote the dignity of all members of the community. Of central importance is the establishment of positive relationships and decision-making processes that respect the dignity of individuals and promote the common good. These are reflected in significant areas of school life such as enrolment procedures, decisions about curriculum, school fees and levies, academic reporting and behaviour support.

The practice of justice within a school community needs to respect the principle of subsidiarity. This principle holds that decisions are best made and enacted at the lowest appropriate level. Within a Catholic or ecumenical school this means that all those affected by policies, practices and decisions are appropriately engaged in processes of developing and implementing them. Therefore, a school community develops policies, structures and practices that promote participation and inclusion.

*The “principle of subsidiarity” must be respected: “A community of a higher order should not interfere with the life of a community of a lower order, taking over its functions.” In case of need it should, rather, support the smaller community and help to coordinate its activity with activities in the rest of society for the sake of the common good* (The Hundredth Year, 1991, n. 48).

Examples at OLA include:

- ‘Kool Kids’ resilience program
- Volunteer ‘Code of Conduct’ emphasising confidentiality
- ‘Parent Support Group’ for parents of children with special needs.
- Year level moderation of assessment.
- ‘Play is the Way’ program for social emotional well-being.

**Action for Justice**

The Christian vocation entails action for justice, peace and ecological stewardship. This is based on the dream of Jesus to establish the Kingdom of God. School communities act for justice when they demonstrate a commitment to the poor and marginalised, actively work for peace and practise stewardship of the earth.

*A consistent theme of Catholic social teaching is the option or love of preference for the poor. Today, this preference has to be expressed in worldwide dimensions, embracing the immense numbers of the hungry, the needy, the homeless, those without medical care, and those without hope* (On Social
The school seeks to look beyond itself and engage with activities that promote consciousness of issues of poverty in the world. Poverty takes many forms and is not just restricted to the hungry and homeless. A Christian understanding of poverty encompasses a poverty of spirit as well as material poverty. Thus, the poor might include those who are marginalised by the dominant culture, those who lack emotional support or those who suffer discrimination because of their difference.

Within a Christian world view, peace in the world begins with a conversion of heart in the individual.

Examples at OLA include:

- Mission Concert
- Lenten initiatives such as Water Walk, Second hand book stall, Cupcakes for Caritas, etc
- Mini Vinnie’s personal hygiene packs for the homeless and abused
- Christmas hampers
- Staff Pastoral Care account

**Reflecting on Action for Justice**

Christian action for justice requires critical reflection and prayerful discernment in the light of the gospel and Catholic social teaching. School communities consciously plan for and implement these reflective elements into their justice initiatives through an action-reflection process. The process of reflection is an integral part of lifelong learning. In an everyday sense, reflection is a ‘looking back’ on experiences so as to learn from them. Therefore reflection is a means of constructing knowledge about oneself, one’s community and about the world. In a Catholic school context, students are supported to engage in a process of critical reflection by analysing, reconsidering and questioning their experiences in the light of the gospel and Catholic social teaching.

*For these reasons the Church must incorporate into all levels of her educational system the teaching of social justice and the Biblical and ethical principles that support it* (Economic Justice for All, 1985, n.342).

Reflection on action for justice leads to a richer and deeper understanding of how such experiences respond to the challenge of the gospel and social teaching of the Church.

Service learning, related to the age and stage of student development, assists students to reflect upon the rights and duties that are proper to human persons and the freedom and responsibility that underpin these rights and duties to become reflective, self-directed learners.

Examples at OLA include:

Social Emotional well-being of students promoted through 'Play is the Way'.
Parenting tips from Michael Gross published in the newsletter weekly.
Constant reference to the school rules at assemblies and in the classroom to ensure we are upholding the dignity of each individual.

**Evangelisation and Faith Formation**

*Evangelisation means bringing the Good News to all* which is evident when a school community invites all of its members into a conversation motivated and inspired by the good news of Jesus Christ. OLA School invites our school community to move towards commitment to, and involvement in, a Christian community. This encompasses and includes our Christian community’s experience of the life, death and resurrection of Jesus. OLA’s community is immersed in the shared beliefs, language, symbols, liturgy and activities of the Catholic Christian tradition. We nurture both those who are already actively engaged with a faith tradition and those who are yet to engage in a journey of explicit, active faith. Evangelisation and faith formation are focused in an explicit way on the call to hear the gospel of Jesus Christ, to respond to it in daily life and to deepen personal understanding and faith.

Three elements of evangelisation and faith formation are:

- living the gospel
- spiritual formation
- witness to the wider community

**Living the Gospel**

Living the gospel of Jesus Christ is a call to openness that invites each person to experience a change of heart through engaging in the world as an active Christian. A school fosters this call in its individual members by creating an environment that encourages and invites them to discipleship and ministry.

*The Catholic school loses its purpose without constant reference to the gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Christ and thus creates in the school community an atmosphere permeated with the gospel spirit of freedom and love* (The Catholic School, 1977, n.55).

A Catholic school assists its members to live the gospel of Jesus Christ when it helps them to develop a personal relationship with Jesus; use scripture as a guide and inspiration for living; and create an environment where the attitudes and actions of Jesus provide a model and standard for the community.

*It is imperative therefore that the Church proclaim the Gospel to the young in ways that they can understand, ways that can enable them to grasp the hand of Christ who never ceases to reach out to them, especially in their dark times* (The Church in Oceania, 2001, n.44).

In living the gospel of Jesus Christ, the Catholic school seeks to be a place that recognises
the sacramentality of everyday moments in the school day and the everyday lives of its members. The school seeks to model a culture of hope and joy that provides a powerful expression of the good news of Jesus.

Examples at OLA include:

- Whole school prayer at Monday and Friday assemblies
- Sacred songs practise at Friday assembly
- Public recognition of student achievements and birthdays at assembly

**Witness to the Wider Community**

Christians are called to give witness to the beliefs and values of the Catholic Christian tradition and proclaim the good news of Jesus Christ. The Catholic school, as part of the evangelising mission of the Church, witnesses to the wider community through its physical presence and authentic proclamation of the gospel in word and action.

In responding to the call in Matthew’s Gospel (28:19) to “therefore, go and make disciples of all nations”, the Archbishop of Brisbane, Mark Coleridge (2013) proclaimed:

*More clearly and urgently than ever Jesus is saying this to the Church now - not just to some in the Church but to the whole Church, including young people. Young people are not just the missionaries of the future; they are the missionaries of now. Just as Jesus called the rich young man to follow him, he is calling young people now. Just as St Paul chose the young Timothy to be one of the leaders of his missionary team (Acts 16:1-3), so young people are being chosen now.*

The Greek word for witness, *martus*, gave us the English word ‘martyr’, meaning one who voluntarily suffers for the sake of their faith or in defence of some virtue. In Christianity, the word ‘witness’ means that the believer gives testimony to their faith in Jesus Christ and his gospel in all their thoughts, words and deeds, even at the cost of personal sacrifice, indifference or hostility on the part of others.

Catholic and ecumenical school communities are called to be counter-cultural in witnessing to Christian beliefs and values. Such witness will at times challenge the dominant social culture and come at some cost to the school community. In seeking to witness to the broader community, schools face the challenge of relating to those who do not necessarily share the understandings and life-patterns of Christians. Christian witness challenges school communities to negotiate the tension of maintaining Christian integrity while engaging respectfully with the reality of people’s lives and the different stages of their journeys in faith.

The school, by its very physical presence within the local community, can provide a positive witness to gospel values. The care and maintenance of facilities, the presence of religious iconography and symbols, the conduct of students and staff and the school’s capacity to make connections with local agencies all contribute to its evangelising witness.
Examples at OLA include:

- Supporting parents through the parish RCIA program
- Communicating to the school community information about parish events eg: mass times, Sacramental program dates, youth initiatives
- Inviting clergy to participate in classroom visits and significant school events.

**Spiritual Formation**

Spiritual formation in a Catholic school occurs within the context of the Catholic Christian faith tradition. Such formation is orientated to the spiritual growth of each individual and the spiritual flourishing of the school community. Spiritual formation is sensitive to the faith background and life journey of individuals within the community. School communities recognise moments and opportunities for formation and find ways to nurture the spirituality of each individual in ways that respect their religious background and their informed conscience.

Christian spirituality is [grounded] in the life of the Triune God, focused on Jesus Christ, situated in the Church, and ever responsive to the Holy Spirit. It is also visionary, sacramental, relational and transformational (McBrien, 1981, p.1058).

Spiritual formation contributes to the journey of a person towards wholeness. At the heart of Christian spirituality is the image of the Triune God, understood as a community of love. For the Christian, spirituality centres on loving relationships and the building of Christian community. Catholic Christian spirituality has a rich heritage, reflecting a variety of spiritual traditions from diverse historical periods, cultures and faith communities that continue to be relevant to the search for meaning today.

Spiritual formation in an Archdiocesan school invites students to see the realities of our world in new and life-giving ways. It calls them to recognise the presence of God in daily life. Catholic school communities create experiences which assist students to live in healthy relationships, sensitive to the needs and gifts of others, based on the belief that to be human and to be Christian is to live in community. Such spiritual formation is transformational, leading to a richer connection with the presence of the Spirit who heals, reconciles, renews, gives life, bestows peace, sustains hope, brings joy and creates unity.

Examples at OLA include:
- Children’s Prayer Circle every Tuesday
- Staff prayer every Wednesday
- Professional Development opportunities for staff to enhance their personal spirituality
- Yr 6 Leadership Camp at the beginning of each year.
- Whole school involvement in celebrations such as Easter, Christmas carols, Feast Day celebrations, etc.
- Year 5 Camp