



St Bernardine's School  
Regents Park



# Religious Education Program

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“It takes a village to raise a child”



# School History

## A Brief Background

### Indigenous History

The Logan City area was at the intersection of two major language groups, the Yugambeh and the Jaggera. The area experienced the pressures of white settlement at a relatively early stage and today, the territorial boundaries for each language group are not known precisely. To the south and east of the Logan River were the people who spoke the Yugambeh language. Their eastern border was the sea and the southern border was the Tweed River. Their territory seems to have extended partly beyond the Logan River, particularly in the Upper Logan near Tamrookum and Rathdowney, but the exact boundary is not clear. Studies by their modern descendants indicate that there were eight family groups within the Yugambeh. Of these, the one which lived closest to the present-day Logan City area, in which Regents Park is a suburb, was the Gugingin. John Allen (Bullumm) of the neighbouring Wangerriburra clan said the Gugingin lived along the banks of the Logan in the Jimboomba area. A map drawn by John Lane shows the Logan tribe (Gugingin) slightly west of the Logan River around the Chambers Flat-Park Ridge area, possibly extending into Greenbank. The Gugingin were expert makers of nets, using fine cone-shaped nets to trap fish and larger nets 15 metres wide to trap kangaroos. Like other families in the region, they moved throughout their territory according to the season.

### St Bernardine's Parish and School History

Prior to 1970, the Regents Park Parish was part of the Beaudesert Parish. In late 1970, Monsignor Steele, whilst visiting parishioners Jim and Margaret Smith, acquired a piece of their land on which he insisted on paying \$10, which ultimately ended up on the collection plate the following Sunday. This is the site in which Our Lady of the Assumption Church, Park Ridge remains today. The land which the St Bernardine's Church and School now stand upon was also acquired by Monsignor Steele. The Archdiocesan authorities at the time thought it was a 'foolish' idea at the time to purchase land in Regents Park and refused to provide the necessary funds. Monsignor Steele was so convinced that this land was essential for the future, he cashed in an insurance policy of his own and bought the land.

In 1976, the Park Ridge Church and this land was transferred to the Sunnybank Parish. Fr Tom Hegarty administered Park Ridge as a separate entity and the Church was serviced by several parishes, including Sunnybank, Acacia Ridge and Beaudesert. In the later part of 1980, approval was given for the establishment of Browns Plains as a separate parish. Fr John Nee was appointed as the first Parish Priest of Browns Plains on 7 September 1980. The first Mass was celebrated on Monday 8 September 1980 in the Park Ridge Church. Masses were held in a Kindergarten on Estramina Rd from October 1980 until January 1982.

The name St Bernardine came from an article in the Catholic Leader, on the weekend the first Browns Plains Mass was celebrated (September 1980). This article was written on the fifth centenary of his birth and spoke of St Bernardine's creation of credit unions for the poor to resist the exorbitant interest rates of usurers. St Bernardine also created his own symbol, which he carried when he was preaching. It is IHS – the first three letters of the Greek spelling of 'Jesus'. Due to similar challenges being faced by the new Parish regarding funding and building and St Bernardine's down to earth approach and his symbol, which would become the parish and school symbol, it was a perfect choice for the Parish Patron.

Fr John Hegarty supported the parishioners wish to open a Catholic school in conjunction with the Parish development, if they were able to secure 25 enrolments in Year 1. The Parish had to fund the building of the school rooms as it was too late to receive support from the Catholic Education Office for the 1982 school year. CEO declared that if the Parish could get the school "up and running" for the 1982 school year, they would support an application for a Government Capital Grant to build ready for the 1983 school year. The first building built had the dual purpose of classrooms during the week and was the Church on weekends. Mr Harry Newman was the first Principal appointed in 1982. The Sisters of Mercy were approached regarding the possibility of sisters coming to the Parish. Sr Joan Mulildorff was appointed as part of the school staff and Sr Margaret Endicott was appointed as a parish worker.

St Bernardine's school opened in 1982 with Years 1, 2 and 3. The school continued to grow rapidly and by 1984 there was a crisis in terms of insufficient buildings. A second building was built by purely volunteer parishioner labour (with the exception of the slab) in time for the start of the 1984 school year. At this time, due to the financial demands, it was decided to stop the growth of the school at two-streams and to enable other aspects of the Parish to be consolidated. By 1989, it was proposed by the Parish and School to become a three-stream school. In 1990, the decision to go ahead with permanent buildings for a three-stream school occurred.

In 2011, with the continued growth of the school, the proposal was put to the Parish and Brisbane Catholic Education to become a four-stream school. This was accepted and the first four-stream classes began in 2012.

#### St Bernardine's Parish Priests:

Fr John Nee  
Fr Frank O'Dea  
Fr John Fitz-herbert  
Fr Francis Ngyuen  
Fr Tony Girvan  
Fr John Panamthottam  
Fr John Conway (Current)  
Fr John Nguyen (Current)

#### St Bernardine's School Principals:

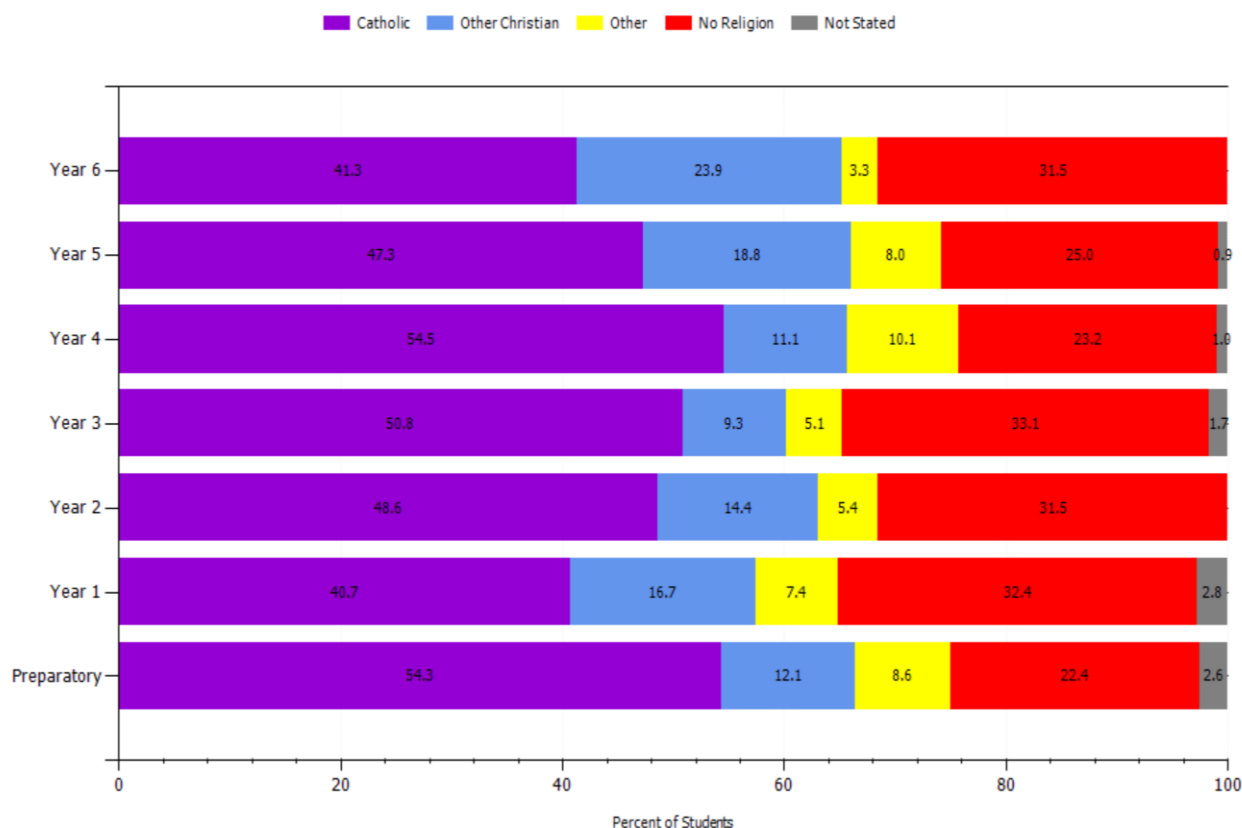
Mr Harry Newman (1982-1984)  
Mr Terry Giesler (1985-1996)  
Mr Richard Grajczonek (1996-2003)  
Mr Mike Aspland (2004-2015)  
Mr Nick Gallen (2016- current)

## Students & Community

St Bernardine's Catholic Parish School is a P-6 primary school situated in Logan City in the suburb of Regents Park. It was opened in 1982. The school works closely with the wider Parish by meeting weekly with the Parish Priest, supporting the Sacramental program and celebrating Eucharist with the Parish weekly.

### Statistical Information

Student Religious Profile - By Year Level - 2020



- 754 enrolments;
- 45 of these enrolments are either on a Personalised Learning Plan or an Individualised Learning Plan;
- 48.3% are Catholic, 15.0% are Other Christian, 6.9% are Other Religions, 28.5% are No Religion, 1.3% are Not Stated;
- 4 members on the Leadership Team
- 42 Teaching Staff
- 24 School Officers
- 1 Support Teacher Inclusive Education (full-time), 1 x Support Teacher Inclusive Education (part-time)
- 7 Learning Engagement Teachers (full-time)
- 1 English as a Second Language Teacher (4 days per week)
- 1 School Officer - Wellbeing (5 days per week)
- 1 Guidance Counselor (5 days a week)

### The Religious Education program at St. Bernardine's School responds to the needs and religious backgrounds of students through:

- Teacher planning of tasks that recognise and respect the range of experience and understanding that students bring with them, including: multicultural backgrounds, gender, family background and social context.

**Our vision for Religious Education is to form students who can articulate their faith and live it in an open and authentic way. At St. Bernardine's School, this is reflected in the design and delivery of the school program through:**

- Our Religious Education scope and sequence;
- A whole-school values program that is embedded in school assemblies, playground reward systems and classroom and prayer experiences;
- Visible Learning principles;
- Collaborative Teacher Planning for 2 hours per term for each year level (including APRE and PLL) through the process of:
  - Reflecting on the teaching and learning that has occurred in previous learning cycles and evaluating the learning cycles taught;
  - Engaging with the school scope and sequence (based on year level descriptions, achievement standards, deep and surface learnings and content descriptions);
  - Developing inquiry learning cycles;
  - Seeking ways to connect classroom learning with the religious life of the school;
  - Identifying tools to gather evidence about student prior knowledge;
  - Developing effective assessment tasks that determine the impact of teaching;
  - Developing learning intentions and success criteria for each learning experience;
  - Discussing effective, research-supported pedagogical practices and resources at year level meetings each week;
  - Discussing opportunities to implement effective learning experiences using digital technologies (e.g. computers, websites, iPads, apps)

**The contemporary contexts shape the design and delivery of Religious Education at St. Bernardine's through:**

- The *Societal* Context:
  - Developing student understanding of the way in which their classroom Religion practices can impact their lives within a community now (school – school values program) and into the future (society) – see also 'Vision for Learning'
- The *Ecclesial* Context:
  - Promoting that the connection between the school and Parish (regular visits from the parish priest, weekly Eucharist, participation in the sacramental program, St. Vincent de Paul appeal, Caritas, Catholic Missions)
- The *Educational* Context:
  - A Visible Learning approach to curriculum implementation – providing all students with the learning intention and success criteria for each classroom Religious Education experience;
  - Providing effective learning opportunities that promote collaboration between students and teachers and cooperative learning amongst students based on research-supported pedagogical practices;
  - Whole class, small group and individualised activities;
- The *Digital* Context:
  - The use of ICLTs as a teaching tool – interactive whiteboards, interactive televisions, iPads, laptops;
  - The use of ICLTs as a learning tool – interactive whiteboards, interactive televisions, iPads, laptops;
  - The use of ICLTs (iPads and computer pods) for students to communicate learning through assessment tasks – iMovie, Skitch, Movie Maker, etc.



**The Religious Education program at St. Bernardine's School facilitates the implementation of BCE's Strengthening Catholic Identity and Deliver Excellence in Learning and Teaching Strategies through:**

- A Visible Learning approach to curriculum implementation – providing all students with the learning intention and success criteria for each classroom Religious Education experience;
- Providing learning opportunities that promote collaboration between students and teachers and cooperative learning amongst students;
- Whole class, small group and individualised activities
- A working committee for RSE was developed and supported a school wide implementation of RSE
- Catholic perspectives embedded in the planning and teaching of English

**The parents/wider school community are informed about what children are learning in religion classes through:**

- The use of ICLTs to communicate the Religious Education Program and learning experiences with the wider school community (via the school website, Facebook, Twitter, weekly year level newsletters, SeeSaw and the school app
- Student Learning Portfolios (each term);
- Class assembly presentations;
- School 'Showcase Evenings'

**The school's beliefs about learners and learning (through our Vision for Learning – see next page) shape the design and delivery of Religious Education through:**

- The development of a growth mindset;
- The development of persistent and resilient learners;
- The development of faith-driven learning environments

**As a community we are committed to developing and implementing sustainability practices that connect with our Franciscan Charism:**

- As a staff, we have developed a vision for sustainability within our community.
- Recycling program (can and bottles, dental products, bread clips) initiated and supported by the P and F and Year 6 Leadership Committees
- Year 6 Leadership Committee designed and implemented a student vegetable garden – they continue to tend to the garden with year level help.
- Sustainability practices including compost and electricity (air conditioner and light) expectations are clearly evident within classrooms.

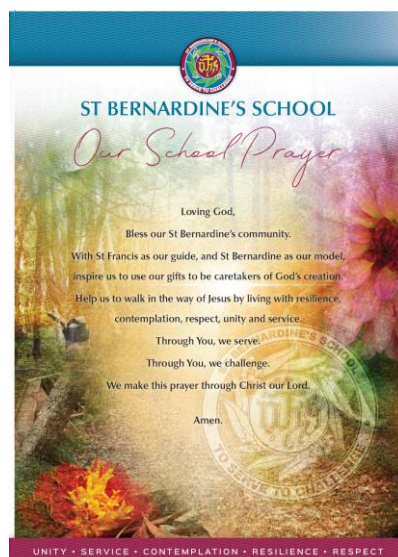


# St. Bernardine's Vision for Learning

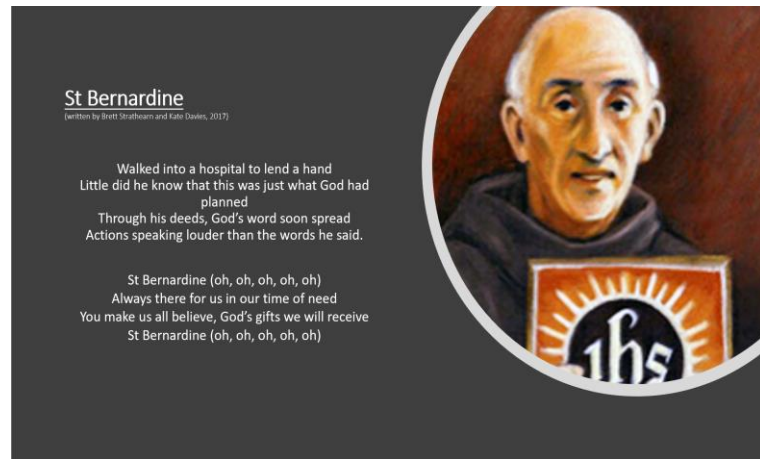


As a school we have developed a cohesive tie (in the form of key messages and symbols) across the school to strengthen the Franciscan Charism within the school by:

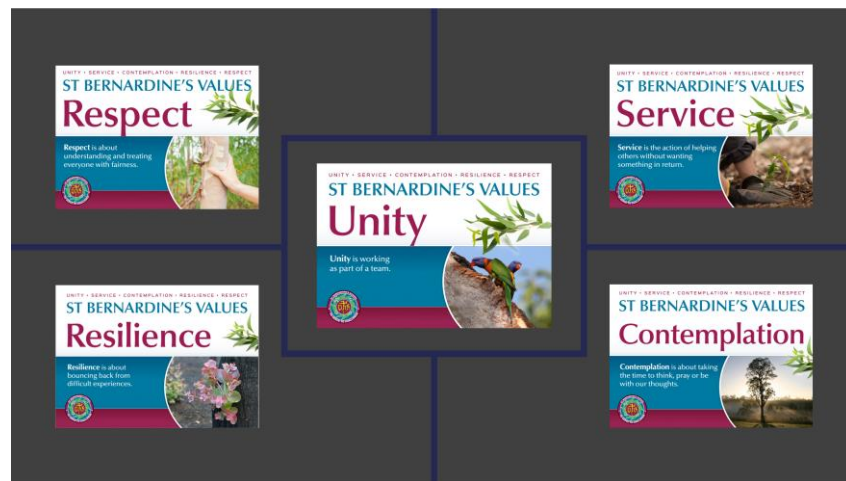
- Collaboratively designed and embedded into our community our School Prayer;



- Collaboratively designed and embedded into our community, our School Song;



- A whole-school values program that is enacted, articulated and evident by all who are part of or encounter our community;



- As a school we acknowledge our students with our Saint Awards:

St Francis Award – for consistently demonstrating the values of Respect, Resilience, Unity, Service and Contemplation.

St Clare Award – for consistently demonstrating our SERVE behaviour expectations.

St Bonaventure Award – for consistently demonstrating growth in learning.

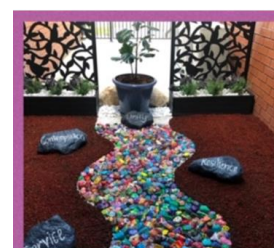


Each term, teachers will be asked to nominate the recipients of these awards based on the term and which student has demonstrated either of the above consistently.

- Each building within the school has a name of significant in connection with our Franciscan Charism:

Building Name	Meaning
San Damiano (Year 1 and Year 2)	The San Damiano Cross is the large cross that St Francis of Assisi was praying before when he received the inspiration to rebuild the church.
Padova (Year 3 and Year 4)	Padova is the Italian name for Padua. The Church of St Francis is situated high on a hill in Padova and it is decorated with pillars of St Francis' story. St Anthony of Padua became a follower of St Francis of Assisi
Aquila (Year 5 and Year 6)	The Basilica of St Bernardine is in Aquila. Aquila also means "eagle" in Italian and these are the children who are looking over everyone.
Assisi (Prep)	The birth place of St Francis and St Clare
La Verna (Library)	St Francis often visited La Verna for times of contemplation.
Piazza (Undercover Area)	Italian for meeting place
Jimbelung (Year 1 and 2 play area)	Yugumbir word for friendship
Jagera (Year 3 and 4 play area)	The Logan River was a dividing boundary for tribes. On the northern side (closest to Ipswich and Brisbane City) was Jagera tribe and on the southern side (closest to Greenbank) was Gugingin tribe
Gugingin (Year 5 and 6 play area)	

- Each week the community of St Bernardine's participates in sacred signing. This time is used to reflect on the significant names that are used within our school context to provide meaning and purpose. It is also a time to join together and to listen and celebrate the word of God through Music.
- Within the school areas have been created as sacred spaces for students to use during reflection and meditation practices. (ie – the creation of Unity Garden)





## Curriculum Structure & Organisation

### Overview

At St. Bernardine's, we educate all students to live the gospel of Jesus Christ. We plan learning experiences that provide opportunities for our learners to be successful, creative and confident, active and informed learners empowered to shape and enrich our world.

We invite students to partake in a shared experiences of the Christian Tradition. The Religious Education curriculum, inspires those it reaches and consequently exemplifies the Catholic school's responsibility "to do everything in its power to aid the Church to fulfil its catechetical mission (Sacred Congregation for Catholic Education, 1977, 52) by forming "students who can articulate their faith and live it in an open and authentic way" (Archdiocese of Brisbane, 2014).

Religious Education curriculum reveals some insight into the distinct but complementary objectives of teaching religion and teaching people to be religious in a particular way. These aims are expressed in the explicit teaching and learning and the spiritual and liturgical experiences that are interwoven throughout the Religious Education curriculum. At St Bernardine's the implementation of effective pedagogical tools, methods and frameworks are central to the delivery of Religious Education. Teachers are equipped with a repertoire of pedagogical strategies that meet the developmental and learning needs of all students for whom they have responsibility and rich assessment experiences, judged against explicit standards, are used to ensure learning is achieved.

Inquiry learning cycles incorporate components of the curriculum, organised under content strands: Sacred Texts, Beliefs, Church and Christian Life. These strands are interrelated, taught in an integrated way, and in ways that are appropriate to specific local contexts. This delivers a meeting of culture and faith, which happens through the person, and can be seen in the classroom and school grounds.

For teachers at St. Bernardine's, the aims of the Religious Education curriculum are framed within the broad understanding that Religious Education continues a long way beyond the school grounds, just as the influence of curriculum extends far beyond the curriculum framework boundaries. As a community we value the experience of the person, the process of faith formation is reflected in the Religious Education aim of developing the whole person.

As a community, we work collaboratively with the Parish and our families, to provide evangelisation, catechesis and opportunities for faith development that are coordinated with Religious Education (Congregation for Catholic Education, 1988, 70). Engagement with our Parish is an important factor in faith development and the connection we have with our Parish complements Religious Education beyond the curriculum.

## The Religious Education program at St. Bernardine's School articulates a Catholic view of learning and teaching by:

- Developing an inclusive scope and sequence of curriculum implementation to ensure a rich Religious Education experience. The collaboratively developed Scope and Sequence details each year level's:
  - Achievement Standard;
  - Deep learning;
  - Surface Learning;
  - Content Descriptions;
  - Core Texts;
  - Complementary Texts;
  - Explicit Prayers;
  - Religious Life of the School connections;
- Planning engaging learning cycles and religious experiences (using line of sight), based on the Model of Religious Education (reconceptualist approach) in which staff teach Religion (learning cycles) and teach students to be religious in a particular way (explicit prayers, daily classroom prayer, liturgy participation and hosting, mass participation and hosting);
- Ensuring teachers have relevant background and content knowledge, engaging students in the learning process students through the three worlds of the text;
- Planning and implementing learning cycles that encompass a variety of ability levels;
- Scheduling the implementation of the Religious Education program through teacher timetables - 2.5 hours per week – see an example below:

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8:35 – 8:45	Library 8.40 – 9.15	Roll, Prayer, Calendar	Roll, Prayer, Calendar	Roll, Prayer, Calendar	Non-contact
8.45 – 9.45	Reading Workshops Big Book- Prediction & Visualisation	Reading Workshops Big Book – Reading strategies	Reading Workshops Big Book – Spelling Rule	Writing	
9.45-9.50		Brain Break	Brain Break	Brain Break	Brain Break
9:50-10:40		Writing	Maths Workshops	Maths Workshops	Reading Workshops Big book – Main Idea / Inferencing
10:40-11:35	LUNCH BREAK				
11:35-11:50	Number Facts	Number Facts	Number Facts	Number Facts	Number Facts
11:50-12:30	Maths	Maths	Writing Grammar Lesson	Unit	Editing Writing
12:30-1:30	Writing	Non - contact	Religion Computer Lab	Reading Workshops Big Book - Retell	Maths
1:30-2:00	SNACK BREAK				
2:00:-2:10	Meditation / Silent Reading				
2:10-2:55	Religion	Unit	Hand Writing Assembly	Religion	Unit / Art

- Planning and implementing assessments tasks at a formative and summative level, allowing teachers to evaluate their impact on student learning - see example learning cycle below:

CYCLE 4: Jesus in the Gospels		Year Level: Prep
Unit Learning Intention		Duration: 4 Weeks (12 W1-4)
Listen and respond to stories of and about Jesus in the Gospels.		✓ I can listen to and respond to stories that tell of Jesus' praying and teaching others to pray.
INQUIRY QUESTION: What do the Gospels tell us about Jesus?		Assessment FOR Learning
Tuning In	<ul style="list-style-type: none"> <li>Who did Jesus pray to?</li> <li>What did it look like?</li> <li>Why do believers pray?</li> <li>Who do believers pray to?</li> <li>How do believers pray?</li> <li>Amen, Sign of the Cross</li> <li>Symbols, Lighting a candle, stillness, songs &amp; actions</li> </ul>	Assessment AS Learning
Reflection	Look at the Lord's Prayer - unpack the meaning behind the words.	Reflection question
What do the Gospels tell us about Jesus?	What do the Gospels tell us about Jesus?	Assessment OF Learning
Communicating	Assessment: Write a class prayer to talk to God (Thank you for... Please help...)	Students will create a prayer of thanks.
Reflection	<ul style="list-style-type: none"> <li>Revisit 'Tuning In' questions</li> <li>Introduce Inquiry Question</li> <li>Who is Jesus?</li> <li>What are the Gospels</li> <li>Where do we find the Gospels?</li> </ul>	Learning Area Vocabulary
What do the Gospels tell us about Jesus?		Bible, Gospels, Prayer, pray, Jesus, teacher, believers

- Allowing multiple opportunities for students to contribute to the religious life the school (hosting weekly Mass for the Parish, sharing prayers before school each day with the school community)
  - The images below are of the religious life of the school in action: St Bernardine's Day, Grandparents Day, Reconciliation Day, Parish Connections, Unity Garden and Saint Awards afternoon tea.



# High-Quality Teaching

<p>Overview</p>	<p>St. Bernardine's is proud to be a Visible Learning School. We aim to EXCEED student potential by seeing learning through the eyes of each student and empowering them to see themselves as their own teachers. Visible learning works hand-in-hand with our school Religious Education experience, ensuring that each student receives a year's growth in their learning each year.</p> <p>Visible Learning is based on the research of Dr. John Hattie who has spent more than 4 decades researching what works best in education to enhance achievement. His research has involved hundreds of millions of students.</p> <p>Within our learning environments, the students develop and use a language of learning specific to Religious Education, to ensure they can talk about their learning with teachers and peers as they strive to enhance their level of achievement.</p>
<p>Implementation</p>	<p>In order to ensure that students experience rich, purposeful Religious Education, on-going professional development is provided to teaching staff, ensuring they meet accreditation requirements to teach in a Catholic school and to teach Religion. These experiences are focused around the school's Strategic Renewal framework and the targets set within it. Evidence of professional development is available on iLearn.</p> <p>Most teaching staff are currently accredited to teach Religious Education at St. Bernardine's, with the school pro-actively sending staff who are not yet fully accredited (including new graduates) to REAP. Those teaching staff and Graduate teachers are supported by an accredited companion teacher (LET) who collaboratively work with teachers to continue and support their growth.</p> <p><b>The Religious Education program at St. Bernardine's is built around a whole-school Scope and Sequence. The collaboratively developed Scope and Sequence details each year level's:</b></p> <ul style="list-style-type: none"> <li>• Achievement Standard;</li> <li>• Deep learning;</li> <li>• Surface Learning;</li> <li>• Content Descriptions;</li> <li>• Core Texts;</li> <li>• Complementary Texts;</li> <li>• Explicit Prayers;</li> <li>• Religious Life of the School;</li> </ul> <p><b>All teachers from each year level are released once per term to collaboratively plan units of work (in consultation with the APRE and Curriculum Support Teacher) based on the Scope and Sequence, including:</b></p> <ul style="list-style-type: none"> <li>• Clear learning intentions from the Achievement Standard             <ul style="list-style-type: none"> <li>◦ Mandated Prayers;</li> <li>◦ Mandated Scripture;</li> <li>◦ Appropriate content using the curriculum Content Descriptions;</li> <li>◦ Purposefully planned opportunities to participate in and learn about the religious life of the school</li> </ul> </li> <li>• Criteria for success in Religious Education for that term;</li> <li>• A teaching and learning sequence (that incorporates powerful pedagogies such as effective feedback and student goal-setting);</li> <li>• Effective assessment opportunities (see unit planning examples for evidence of effective assessment tasks):</li> </ul>



- Formative assessment opportunities (for classroom learning) using assessment-capable learner criteria sheets – allowing each student to assess their learning progress and identify knowledge gaps – guiding their learning in future learning experiences;
- Summative Assessment opportunities – allowing students to identify and celebrate their learning growth in Religious Education and for teachers to identify their impact on student learning:



**All teachers from each year level ensure consistency of teacher judgement about student achievement through:**

- Internal moderation – once per term at a staff meeting (see image below);



- External moderation – CTJ day (see images below);



- Weekly year level meetings – to discuss pedagogical practices and student assessment samples

**In addition to our formative and summative assessment practices, progress and student achievement are reported through:**

- Student report cards – using SRS (once per semester);
- Student learning portfolios (once per term);
- Parent-teacher or parent-teacher-student Interviews in Term 2;
- Showcase evenings in Term 1 and 3



**Meaningful and relevant learning experiences are provided through:**

- Collaborative meetings between teachers to discuss their learners' strengths and areas for development;
- The implementation of purposeful ICLTs in lessons and assessment tasks;
- The resourcing of religious education in the classroom and within the wider school community (big books, bibles for students, apps, music and religious symbols and liturgical materials – prayer boxes, etc).

# Monitoring & Evaluation

<b>Overview</b>	<p>As a Visible Learning School, we believe that learning should be focused and purposeful. To this end, assessment and data collection are vital practices in each classroom as a way of monitoring learning growth and evaluating our teaching. It allows teachers to identify the gaps in their student's knowledge and plan future learning experiences aimed at filling the gaps and moving beyond.</p> <p>We recognise that our students are a key component of this process in that by identifying their gaps, they can focus their learning and work to achieve individually set goals, based on their assessment data.</p>
<b>Implementation</b>	<p>The Religious Education program at St. Bernardine's allows opportunities for teachers to:</p> <ul style="list-style-type: none"> <li>• Monitor the learning growth of students;</li> <li>• Evaluate the effectiveness of their teaching;</li> </ul> <p><b>Monitoring the Learning Growth of Students</b></p> <p>In Religious Education, teachers monitor the learning growth of students through:</p> <ul style="list-style-type: none"> <li>• Classroom observations;</li> <li>• Anecdotal records;</li> <li>• Formative assessments - using assessment-capable learner criteria sheets – allowing each student to assess their learning progress and identify knowledge gaps – guiding their learning in future learning experiences;</li> <li>• Summative assessments - allowing students to identify and celebrate their learning growth and for teachers to identify their impact on student learning;</li> </ul> <p><b>Evaluating the Effectiveness of Teaching</b></p> <p>In Religious Education, teachers evaluate the effectiveness of their teaching by:</p> <ul style="list-style-type: none"> <li>• Reflecting on the learning growth of each student by comparing their formative and summative assessment results;</li> <li>• Making notes of successes and areas for improvement during Professional Development Curriculum days – informing future planning;</li> <li>• Collecting photographs and videos as evidence of teaching and learning;</li> <li>• Monitoring data trends in religious education using the BI Tool and using this data to inform future planning</li> </ul> <p>Staff are provided with multiple opportunities to evaluate and discuss their successes and areas for improvement during:</p> <ul style="list-style-type: none"> <li>• Year level Professional Development Curriculum days (once per term);</li> <li>• Year level meetings (once per week);</li> <li>• Allocated staff meetings for intra-school moderation (once per term);</li> <li>• CTJ inter-school moderation (once per year);</li> <li>• Curriculum meetings (once per fortnight);</li> <li>• Consultations with the APRE, Primary Learning Leader, STIE and the Learning Engagement Teacher.</li> </ul>

<b>Monitoring the Religious Life of the School</b>
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<p>St. Bernardine's contributes to a number of Catholic charities throughout each year including Caritas, Catholic Missions and St. Vincent de Paul. This takes place through free dress days (allowing all students to be made aware of the importance of the charity and their opportunity to contribute through donations and proactive 'within-school' activities) and the collections of goods. Our Year 6 Faith Leadership Committee support these initiatives. As leaders, the members of the committee are responsible for the faith formation of students and the wellbeing of the students and support.</p>
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<p>Specific year levels host Mother's Day, Father's Day and Grandparent's Day prayer celebrations which connects the school with the wider parish community in a meaningful way. Each class also attends or hosts at least one Mass each term, creating a connection with the classroom learning about Eucharist and prayer with the opportunity to participate in the ritual. Additionally, each class hosts 1-2 school assemblies each year, sharing their religious learning with the school community as well as sharing morning prayer with the whole school for one week each year.</p>
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<p>A staff 'Strong Catholic Identity Committee' is formed each year and meet twice a term to reflect on the Religious Life of the School.</p>
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