



STATEMENT OF FAITH & MISSION



CATHOLIC PARISH SCHOOLS DIOCESE OF WILCANNIA-FORBES



The Statement of Faith Journey

The journey of developing a Diocesan Vision & Mission Statement began in 2009 as a response to the pastoral letter from the NSW and ACT Bishops "Catholic Schools at a Crossroads".

The development process was collaborative with our priests, teachers, parish and school representatives and Catholic Education Office staff engaged in dialogue to renew our understanding of the identity of the Catholic Parish School and its significance for the twenty first century. Following these Days in the Diocese, a representative team undertook the tasks of discerning the collected materials, searching for appropriate scripture and referring to current Church documents to assist in the articulation of your school and parish understanding of the Catholic identity of our schools.

The Diocese of Wilcannia-Forbes acknowledges the vision of Bishop Christopher Toohey who saw the need for a renewed Statement of Faith that would express more clearly what it means for our schools to be truly Catholic in our current times.

We gratefully acknowledge the following individuals and groups who contributed to the development, revision and completion of this document:

- The members of the Diocesan Schools Board
- Mrs Mary Kenyon, Mr Vincent Connor, the Administrators and staff members at the Catholic Education Office
- The Statement of Faith and Mission Writing Team – Ms Kathleen Hughes, Dr Peter Mudge, Fr Paul Clark, Ms Carolyn Matthews, Mrs Leonie Burton, Mr Chris Kupkee, Mrs Rachel Hayes, Mrs Prue Horan, Mrs Donna Pavey, Miss Therese Newell and Mrs Kath Nadin
- Katherine Hayes and Jessy-Lee Byrnes who contributed to the development of the promotional DVD
- The crucial contribution of parish priests, teachers, school staff members and parishioners throughout the Diocese of Wilcannia-Forbes who gathered initially in 2009 to formulate statements about the Catholic ethos and Catholic schools which form the basis of this Mission Statement.
- Mrs Helen Smith for proofreading

The following pages are a testament to their hard work and expertise.

Whilst this began as discernment and articulation of a Diocese of Wilcannia- Forbes Statement of Faith it has value for all Catholic schools.

Catholic School's Week 2012 is an ideal opportunity for us to recommit to our Catholic Identity through the lens of the five Hallmarks of the Catholic School.

Congratulations to all those involved in this 'journey' and best wishes for its implementation.

Vince Connor
Director of Schools

DIOCESAN STATEMENT OF FAITH

Statement of Faith for Catholic Schools

Diocese of Wilcannia-Forbes

'The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor'

Luke 4:18; based on Isaiah 61:1

Summary Statement

Faith, Learning and Transformation in Jesus Christ

Statement of Faith

Our schools are communities of faith, learning and transformation founded upon the person of Jesus Christ, the Way, the Truth and the Life, where the gospel is proclaimed and lived within the communion and the rich Tradition of the Catholic Church.



STATEMENT OF FAITH FOR CATHOLIC SCHOOLS

Diocese of Wilcannia-Forbes

'The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor' (Luke 4:18; based on Isaiah 61:1)

We are the people of western NSW

Called to the mission of Jesus in Western NSW, and with respect for the traditional ancestors of this land and the generations that have gone before us, Catholic Schools of the Diocese of Wilcannia-Forbes continue to provide excellent opportunities for the education of our children. Though separated by distance our parish schools **are connected through our Catholic faith** and by the deep appreciation of the beauty of the natural environment that surrounds us.

We are partners in learning

In active partnership with parents, our parish schools **offer quality teaching and learning, which enables the education of the whole person.** It is in this partnership that our schools are called to a strengthening of their Catholic identity by a renewed evangelisation through God's grace and the work of the Holy Spirit. In this way we are drawn into a deeper and more intimate relationship with God, and so participate more sensitively in the mission of Jesus Christ.

We engage with the challenges of today

Given the moral and ethical contradictions in our world today, and the apparent loss of traditional family structures and parish connections, **we hold fast to the message of faith,** a gift from God, that provides the foundation for Catholic education. Linked in mission and purpose, Catholic schools in our parishes are resilient in spirit. Forming authentic communities of faith, they find their justification, inspiration and measure in the person of Jesus Christ, the Son of God.

We are Communion

Our parish schools are committed to a communion and intimacy with Jesus Christ, for He alone can lead us to the love of the Father, in the Holy Spirit. In essence, **our schools are part of our parish Eucharistic communities** which educate in communion with the whole Church. They are places of prayer, prophetic imagination and zeal, justice, Christian witness, discipleship, hope and love.



DIOCESAN MISSION STATEMENT – OUR MISSION & OUR PRACTICE

1. Each Catholic School is inspired by an Intimate Relationship with God¹

“Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind;” and “Love your neighbor as yourself.”
(Luke 10:27)

| OUR MISSION | OUR PRACTICE |
|---|--|
| <p>1. Each school will:</p> <ul style="list-style-type: none"> • Proclaim and live out Jesus’ life, message and mission • Celebrate liturgy and sacraments, and practise Catholic forms of prayer • Cultivate the acquisition of values and the discovery of divine truth • Educate the whole child – physical, moral, psychological, spiritual – by inviting them to move beyond information through spiritual formation towards transformation | <p>1. Each school will:</p> <ul style="list-style-type: none"> • Support students in actively living their faith and spirituality within an Australian context • Celebrate the liturgy and sacraments, and enable traditions and Catholic forms of prayer to be understood and practised within the school community • Constantly enrich and strengthen the religious dimension and Catholic ethos of the whole school in light of the Gospel • Invite each child through their school programs to move beyond information towards spiritual formation, truth, wisdom and transformation • Educate each child to reach their full potential |



2. Each Catholic School is founded on a Christian View of what it is to be Human

"...it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20)

| OUR MISSION | OUR PRACTICE |
|--|---|
| <p>2. Each school will:</p> <ul style="list-style-type: none"> • Promote the continual transformation of teachers and students as images of Christ • Promote human rights, human dignity, cultural respect, social justice and peace • Nurture relationships within a pastoral care framework • Cultivate opportunities for professional and leadership development • Foster the development and practice of quality teaching and learning that respects the human dignity of each person. • Foster the development of students as authentic learners for life | <p>2. Each school will:</p> <ul style="list-style-type: none"> • Encourage the transformation of all into the image of Christ through its religious culture • Maintain the active and visible promotion of human rights, social justice and peace • Strive to be inclusive and accessible, regardless of culture, gender, disability or socioeconomic status. • Develop a school community that respects the dignity of each person • Offer and participate in Catholic programs of professional development, pastoral care and leadership management • Articulate Christian values, especially justice, peace and the dignity of each person in all school organisations, policies and procedures • Actively promote the theory and practice of quality teaching across the curriculum |



3. Each Catholic School is Animated by Communion and is itself a real Community

“So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet.” (John 13: 14)

| OUR MISSION | OUR PRACTICE |
|---|---|
| <p>3. Each school will:</p> <ul style="list-style-type: none"> • Foster communion and intimacy with Jesus through promoting and contributing to the Eucharistic community of the Church • Encourage a unifying spirit of trust, openness and cooperation between parents and the wider community • Support the pastoral care of all according to the spirit of the Gospel • Cultivate an environment that respects and builds upon the values of Christian family life while being inclusive of all • Develop just and compassionate service for the benefit of all, especially for the poor and marginalised | <p>3. Each school will:</p> <ul style="list-style-type: none"> • Be part of the Eucharistic community of the parish • Promote faith, respect, trust, justice, and teamwork through personal commitment to a life of faith and practice • Promote a strong sense of Catholic community among students, parents, staff, pastors and parish • Encourage pastors, parents, staff and community members to participate in planning policy development and decision making • Participate in pastoral care initiatives and practices that address current needs • Reflect in their enrolments the cultural and economic diversity of the local community • Offer financial support to families of students unable to meet the full cost of a child’s education |



4. Each Catholic School is imbued with a Catholic World View throughout its Curriculum

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.” (Luke 4: 18)

| OUR MISSION | OUR PRACTICE |
|--|---|
| <p>4. Each school will:</p> <ul style="list-style-type: none"> • Offer a Catholic curriculum that integrates life, faith and culture • Provide a broad and balanced curriculum that is illuminated by the presence of Christ and the light of faith • Encourage the development of religious literacy related to the beliefs and practices of all • Develop the full potential of persons who are responsible, inner-directed and capable of making decisions based on a Catholic worldview • Promote the implementation of contemporary and authentic pedagogies and practices | <p>4. Each school will:</p> <ul style="list-style-type: none"> • Foster a curriculum inspired by a Catholic worldview • Teach religious education and other key learning areas that are clearly linked to the Sacred Scriptures and Catholic tradition, applied to world situations, and lived out daily • Develop quality teaching and learning programs and assessment tasks that nurture students’ life-long ability to learn, think critically, question creatively, and communicate effectively • Provide programs that enable all students to achieve high standards of learning • Offer programs that help students develop their full potential in relation to self-confidence, hope, respect, faith, compassion and love • Promote religious literacy across the curriculum • Encourage students to participate as active citizens in their local and global communities • Integrate information and communication technologies throughout the curriculum where appropriate |



5. Each Catholic School is Sustained by Witness to the Gospel

"I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing." (John 15:5)

OUR MISSION

5. Each school will:

- Recognise the presence of Christ within the original ancestors of this land as well as all cultures and traditions
- Be an authentic community of faith that embraces prayer, prophetic imagination, zeal, justice, witness, **discipleship**, faith, hope and love
- Form committed and reflective world citizens who love God and neighbour
- Develop a school environment that sustains the education of the whole person through the use of head, heart and hands

OUR PRACTICE

5. Each school will:

- Develop an insightful appreciation of Australian indigenous culture and education
- Actively promote justice and personal integrity
- Encourage staff and students to identify and challenge the kingdoms of this world (e.g. power, status, greed) in light of the Kingdom of God
- Promote an understanding of other cultures and traditions and encourage their inclusion and participation in the life of the school and local community
- Implement programs and policies which promote equity within the school community
- Cultivate an environment that educates the whole person and allows all students to reach their full potential
- Be committed to work for the **common good**



Glossary of Terms

This brief glossary of terms is designed to help promote a deeper understanding of the document and to encourage further conversations between colleagues.

Common Good – In a Catholic rather than secular context, the common good refers to the benefit or welfare of the whole community, as the proper object of a just law, and is distinguished from individual good, which looks only to the good of a single person (Hardon, 2010).

Communion(communio)andintimacywithJesusChrist– Both are common and intertwined themes in the Scriptures and Church documents. *Communion/communio* is mentioned some 1300 times in Church documents (The Holy See, 2010) and refers to the unifying love of Christ, the love of his community for each other, within the embrace or communion of the Holy Trinity. Pope John Paul II (1992) reflects in this regard: ‘This mystery of Trinitarian, Christological and Ecclesial [Church] communion is revealed in John’s [Gospel] text, which tells of the Redeemer’s priestly prayer at the Last Supper. That evening Jesus said to the Father: “I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be one in us, that the world may believe that you sent me” (John 17:20-21). “I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me” (John 17:23).

Its related theme of *intimacy with Jesus Christ*, a phrase cited some 439 times in Church documents, refers to an encounter with the person of Jesus Christ leading to a profound relationship with and transformation in Christ. As Pope John Paul II has also written: ‘To strive for holiness, to follow Jesus on the demanding way of the Gospel, is a fundamental aspect of every Christian life — as you well know. What is holiness if not entering into a deep relationship with God, Trinity of love, and growing in intimacy with Christ, Son of God incarnate?



And does not true self-discipline contribute to strengthening the person’s interior being as well as their integral growth?’ (1997, n.2).

Countercultural – In a religious and spiritual context, ‘countercultural’ describes a culture that has ideas and ways of behaving that are consciously and deliberately very different from the cultural values of the larger society that it is part of (Encarta Dictionary, 2010). Brueggemann (1983, passim) refers to this as an opposition between society as the ‘dominant culture’ and the Church, religious organizations and others as the ‘alternative culture’. For example, the Church challenges society’s and the media’s dominant cultural values of power, success, money, control and manipulation with the alternative culture’s Gospel stances of powerlessness, humility, love, service and openness to divine providence. See also *prophet* and *prophetic* imagination.

Discipleship / disciple – commitment to a pattern of life for one who is learning to live according to the Gospel of Jesus Christ. In the New Testament ‘disciple’ describes any follower of Jesus’ teaching (Matthew 10:1). During his public ministry it referred as well to his twelve disciples, but in the Acts of the Apostles they are always referred to as Apostles (Acts 1:26). (Latin *discipulus*, pupil, follower.) Discipleship implies a radical encounter with Christ. Gittins (2008, pp.3-16) asserts: ‘Radical (from *radix*, root) discipleship must be thorough-going, committed, and deeply rooted; that is, it must become a way of life...[he describes a discipleship characterized by the dynamics of] experiencing a call or encounter...undergoing displacement or disturbance... [and] sending or co-mission’. In the words of Pope John Paul II, discipleship is synonymous with an ‘encounter with Christ [that] radically changes a person’s life, spurs [them] to *metanoia* or a profound conversion of mind and heart, and established a *communio* of life which becomes discipleship’ (2000, n.1). Further on he describes authentic discipleship in terms of: ‘going with’ Christ, ‘walking behind’ Christ, turning one’s back on the past and making a clean break with it in the form of a change of mind and life, and finally: ‘the Cross, sign of love and total self-giving, is therefore the emblem of

the disciples called to be configured to the glorious Christ’ (2000, nn.2,3,5).

Divine truth and wisdom – God as Holy Trinity and God’s revelation represent both Truth and Wisdom. In more specific senses, ‘truth’ denotes that which is opposed to falsehood; it also refers to ‘the truth of the Gospel’ (Galatians 2:5) and Christ who is ‘the Way, the Truth and the Life’ (John 14:6). The same can be said of ‘wisdom’ which can refer to: a gift from God for those who ask it (Job 28:12f; 1 Corinthians 1:17-21). Elsewhere Christ is described as ‘the power of God and the wisdom of God’ (1 Corinthians 1:24) (Biblos, 2010). Pope Benedict XVI teaches: ‘Wisdom likes to dwell in the midst of human beings, because in them she recognises the image and likeness of the Creator’ (2007). His predecessor Pope John Paul II asserts: ‘...the Church supports every authentic quest of the human mind and sincerely esteems the patrimony of wisdom built up and transmitted by the various cultures. It expresses the inexhaustible creativity of the human spirit, directed towards the fullness of truth by the Spirit of God’ (1998b, n.3).

Eucharistic community of the Church – In a beautiful and profound summary of the meaning and spirituality of the Eucharist for the Church community, the preparatory statement for the *50th International Eucharistic Congress, Dublin 2012* states: ‘In the Eucharist we are invited to a personal act of encounter with the Lord. That encounter opens the path for new relationships and the Eucharist assumes its particular social mission’. The statement then proceeds to elucidate the centrality of the Eucharist in the life and mission of the Church in terms of the following central themes, all communal in nature: *communio* with Christ, communion with one another; the centrality of Eucharist to the ordained ministry; links between Eucharist and Christian marriage; links with religious life; Reconciliation; Christian solidarity; the world of suffering; Ecumenism; the Faithful Departed; and the Communion of Saints (2010, passim). In this way it reinforces the many ways in which the Eucharist is ‘the source and summit of the Christian life’ (Constitution on the Sacred Liturgy, n.10; refer also to the excellent (Synod



of Bishops, 2004) Lineamenta: The Eucharist – Source and Summit of the Life and Mission of the Church).

Faith – The Vatican II Constitution *Dei Verbum* describes faith as that act and way of life whereby a person freely commits their entire self to God by making the full submission of their intellect and will to God who reveals (cf.n.5). Pope John Paul II writes in connection with this quote: ‘Thus faith is not only the intellect’s adherence to the truth revealed, but also a submission of the will and a gift of self to God revealing himself. It is a stance that involves one’s entire existence’ (1998c, n.3).

Information, transition from this to spiritual formation and transformation – Catholic pedagogy encourages the life-long transition of teachers and students from information through spiritual formation and towards person/communal transformation. Elsewhere this is referred to as the integration of head, heart and hands (Groome, 1998, p.2), and a movement from transmission through to transaction (relationships) and onwards toward transformation (Miller, J.P., 2007, pp.3-15). Whatever the language employed, each transition is based on encounter with Christ, is at the service of the Church and wider community, and witnesses Christ’s Gospel to the world. This pedagogy (model of teaching and learning) is directly linked to every other term in this glossary and ideally should be linked to every aspect of school life.

Kingdom (Reign) of God / kingdoms of this world – The acceptance of God’s large and inclusive Kingdom implies the relinquishing or rejection of our own smaller kingdoms. Entering or being overtaken by the Kingdom of God implies accepting the call to conversion and the boundless mercy of God. The Kingdom belongs to those who accept it with a humble heart and receive it like a small child (CCCC, n.107). The Kingdom is characterized by righteousness, peace and joy in the Holy Spirit (Romans 14:17).

This stands in stark contrast to entrapment by the kingdoms of this world which include consumerism, materialism, greed and manipulation (power, success, money and control). In the final analysis, God’s Kingdom or Reign refers to the way God



would want the world to be and the lives God would like us to lead, based on the virtues and challenges articulated in the Scriptures – particularly in light of the Beatitudes, the Golden Rule, and story of the Final Judgement, and the gifts and fruits of the Holy Spirit (Rohr, 1996, passim).

Leadership, qualities of – The three major tasks of Christian leadership according to Jacobsen and his contributors are: defining reality, servanthood, and saying thanks (being grateful) (2009, pp.17-180). Tony Kelly adds that Catholic leadership will be effective to the extent that it ‘leads to conversion, in each of its religious, moral, intellectual and psychological aspects’ (in Duncan and Riley, p.1). In relation to leadership formation for the future, Patrick Duignan adds: ‘Our intent in our leadership formation program is to graduate educational leaders who are “authentic”. Authentic leaders *take action* to bring change, to move us closer to the ideal of authenticity. They raise themselves and others to higher levels of motivation and morality. They infuse their leadership practices with a higher purpose and meaning. They are able to identify and articulate this higher ideal in order to help elevate the human spirit of those with whom they engage’ (Duncan and Riley, p.183).

Mission of Jesus Christ – The term literally denotes “sending” by Jesus Christ based on the message of the Gospel. ‘Mission’ covers a variety of meanings, all somehow expressing the idea of a going forth from one person to others in order to effect some beneficial change in their favor. At the highest level are the divine missions of the Trinity: the visible mission of the Second Person, sent by the Father in the person of Jesus Christ, and the invisible mission of the Holy Spirit, sent by the Father and the Son. Christ then sent the Apostles to make *disciples* of all nations. Their mission was to preach the Gospel, baptise, and teach the people “to observe all the commands I gave you” (Matthew 28:19-20). Mission, therefore, is the purpose of vocation (one’s calling). All who are called to follow Christ are sent by Christ, in the person of his Church, to extend the *Kingdom/Reign* of God. (Latin *missio*, a sending) (Hardon, 2010).

New (Renewed) Evangelisation – ‘New evangelisation’ is evangelisation ‘new in its ardour, new in its methods, and new in its means of expression’ (Pope John Paul II). It is addressed to baptised people who correspond to one or more of the following categories: have lost a living sense of faith; no longer consider themselves members of the Church; live lives ‘far removed from Christ and his Gospel’; live simple lives of sincere religious faith rooted in popular devotion but who know little even of its fundamental principles; often highly educated Catholics whose religious formation has progressed little since childhood; have, for a variety of reasons, including a reticence to live in contemporary society as believers, failed to give explicit and courageous witness in their lives to the faith of Jesus Christ (based on: Congregation for the Clergy, 1997, nn.25-26; Catholic Education Commission, 2010).

Pastoral care – As Wilkie Au writes (in Sheldrake, 2005, p.477): ‘Pastoral care encompasses the wider range of activities [within the school and community] designed to embody the loving care of God for people in need. [In a Christian context] the word ‘pastoral’ stems from the biblical understanding of God as a shepherd whose care is faithful and reliable (Ezekiel 34:1-31; Psalm 23:1-4). Christ is the good shepherd who was sent to the lost sheep of Israel (Matthew 10:6; 15:24; see Luke 15:3-7) and the one who lays down his life for his sheep (John 10:11-16; see Hebrews 13:20; 1 Peter 2:25).’

Prophet – The word ‘prophet’ is derived from the biblical term *nabi*, meaning one who spoke, acted, or wrote under the extra-ordinary influence of God to make known the divine counsels and will. Yet commonly associated with this primary function to proclaim the word of God, a prophet also prophesied by foretelling future events. His role, then, was to both proclaim and to make the proclamation credible in light of the prophet’s encounter with and mission from God. As Brueggemann notes, prophets typically speak a ‘new word’ in Israelite or other societies ‘that is experienced as disruption or sometimes as transformation’ of ‘business as usual’. Authentic prophets can ‘see’ the future precisely because they can clearly ‘see the present’. They ‘know in deep and intimate



ways about the character of God and so can anticipate God's constancy, which will be decisive in the future as in the past'. As is the case of Amos, Isaiah and Jeremiah, Jesus and contemporary figures, the prophets speak God's voice of truth and creative hope in societies paralysed by fear or shut down in pride or failure (Brueggemann, 2002, pp.158-162).

Prophetic Imagination / Prophetic religious dimension

– 'Prophetic imagination' is a term employed by scripture scholar Walter Brueggemann. It refers to the task of developing an alternative stance or culture to the dominant culture that surrounds us [God's Kingdom versus the kingdoms of this world, justice versus greed, etc – see above]. Or as Brueggemann states: 'The task of prophetic ministry is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us' (1983, p.13). Elsewhere he notes that it is the dominant consciousness of society that leads people to despair about the power to new life. It is the task of prophetic imagination and ministry to bring people to engage the promise of hope and newness that is at work in our relationship with God in Jesus Christ (pp.62-63). Finally, it is the prophetic imagination and consciousness that allows us to penetrate the numbness and the culture of death (John Paul II) in which we are caught, and that allows us to penetrate despair so that new futures can be hoped for, believed in and embraced (e.g. for justice and distribution of resources to triumph in the face of war, poverty and greed) (pp.110-111).

Quality teaching and learning – Quality teaching and learning is a research-based approach developed by Ladwig, Gore and others, which focuses on the centrality of student learning and teacher teaching in relation to three dimensions (each containing six elements) of evidence-based, team-observed, coded and discussed classroom practice. These three dimensions are intellectual quality, quality learning environment, and significance. *Intellectual quality* refers to pedagogy focused on producing deep understanding of important, substantive concepts, skills and ideas. Such pedagogy treats knowledge as something that requires



active construction and requires students to engage in higher-order thinking and to communicate substantively about what they are learning. Quality learning environment refers to pedagogy that creates classrooms where students and teachers work productively in an environment clearly focused on learning. Such pedagogy sets high and explicit expectations and develops positive relationships between teachers and students and among students. *Significance* refers to pedagogy that helps make learning more meaningful and important to students. Such pedagogy draws clear connections with students' prior knowledge and identities, with contexts outside of the classroom, and with multiple ways of knowing or cultural perspectives (Ladwig et al, 2003).

Religious literacy, Catholic – Catholic religious literacy is described as students knowing '...the core teachings of our faith, our Scriptures, history and tradition...and how these are to be lived in the world'. It is aimed at enhancing students' religious knowledge and understanding, its application to life and demonstration. The goal of developing religious literacy should be situated within the broader goals of new (renewed) evangelisation and the formation of Christian disciples (Catholic Education Commission, 2010).

Social justice and peace – Biblical justice leading to peace and human dignity is the constant and permanent determination to give everyone his or her rightful due. It is a habitual inclination of the will and therefore always recognises each one's rights, under all circumstances. Pope Benedict XVI bases some recent principles of justice on the Pauline affirmation: 'The justice of God has been manifested through faith in Jesus Christ' (Romans 3:21-22). He notes: 'At the heart of the wisdom of Israel, we find a profound link between faith in God who "lifts the needy from the ash heap" (Psalm 113:7) and justice towards one's neighbour'. He concludes that 'the justice of Christ' derives from grace, from the loving act of God, and that divine justice is profoundly different from its human counterpart. Justice requires humility and openness before God's grace and is manifested in a life full of faith, hope and charity towards self, others and our broken world.

Spirituality – a Catholic spirituality is based on an encounter with and a living relationship with Jesus Christ within the *communion* of the Persons of the Holy Trinity. McBrien defines Catholic Christian spirituality as a stance which assumes a spiritual dimension that translates into a way of life responsive to the Holy Trinity and to the presence of the Spirit of the Risen Christ within the person as a member of the Body of Christ. As such, it is a spirituality that is visionary, sacramental, relational, and transformational (1981, p.1093).

Spirituality includes many aspects, but particularly an appreciation and living out of the much-neglected Sabbath dimension of spirituality. As Pope John Paul II has noted in his document on the Sabbath, *Dies Domini*, the Sabbath does not equate with 'doing nothing' or 'inactivity' but with the casting of the divine and human gaze of joyous delight on all that work or labour has accomplished through God's grace: 'This is a "contemplative" gaze which does not look to new accomplishments but enjoys the beauty of what has already been achieved. It is a gaze which God casts upon all things, but in a special way upon [humanity], the crown of creation' (1998a, n.11).

Sources and Further Reading

The Scripture quotations contained herein are from the New Revised Standard Version Bible, copyright© 1989, Division of Christian Education of the National Council of Churches of Christ in the USA. Used by permission. All rights reserved.

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St Ignatius' Parish Primary School

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St Augustine's Parish Primary School

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Narromine 2821
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St Patrick's Parish Primary School

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*Faith, Learning & Transformation
in Jesus Christ*

