

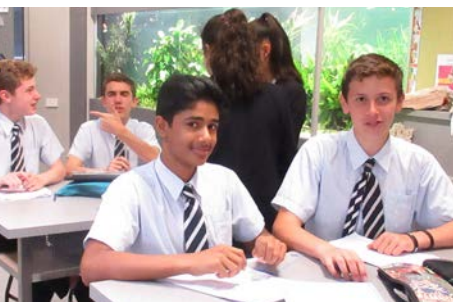


ROSEBANK COLLEGE

A GOOD SAMARITAN CATHOLIC CO-EDUCATIONAL COLLEGE



MISSION FRAMEWORK



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Foreword

In 2009 Stephen Bevens, a missionary priest and theologian, wrote “The Mission has a Church” a phrase that has entered into the way many Catholics now think about what “mission” is and what “mission” is about. God’s activity in creation goes beyond the organization and community of the Church. God acts throughout all creation, in the world we live in, and in the worlds beyond our own. So in this way the “mission” of God finds an expression in the life of the Church. Within the community of the Church are other communities that are also empowered by the mission of God. Rosebank as a Good Samaritan Benedictine school is a living part of the mission. In this way we can say that the Mission has a Church and the Mission has a school.

A mission framework attempts to capture and position all College priorities and activities in context both internally and externally and to ground them in the rich Good Samaritan Benedictine tradition from which the College grew. At its core, and at the core of every Benedictine community, is the invocation from our founder and spiritual guide, St Benedict – ‘Listen’.

Listening invites us to engage in a process of reflection, leading to study in order to understand, which in turn compels us to go out and act.

The Mission Framework at Rosebank College encompasses four core domains of community activity:

- *Being a Learner* (Teaching and Learning) as expressed through the learning framework
- *Being in Community* (Well-being) as expressed through the Pastoral Care framework
- *Being Active* (Embodiment and Activity) expressed through the Co-Curricular framework
- *Being in the World* (Ministry) expressed through the Liturgical and Ministry framework

Stewardship of the four core domains is expressed through **four** enabling services echoing the wisdom of the Rule of Benedict:

- *Governance Services* – stewardship of identity and ethos: echoing the role of leadership, authority and obedience in the Community (RB 1-3);
- *Administrative Services* – stewardship of time: echoing the ordering of the day for the Opus Dei (RB 18, 19, 48);
- *Financial Services* – stewardship of physical resources: echoing the role of the Cellarer for the wise and prudent use of the goods of the community (RB 31, 32, 34);
- *Staff Services* – stewardship of personnel: echoing the care of the community and the role of the Prior (RB 35, 57, 65).

Therefore, we intend to establish a school for the Lord’s service. In drawing up its regulations, we hope to set down nothing harsh, nothing burdensome. (Rule of St Benedict)

Tom Galea, Principal
Dr Paul O’Shea, Dean of Mission



ROSEBANK COLLEGE MISSION



Introduction

The Mission has a Church ... the Mission has a school ... Rosebank

The word "Mission" derives from the Latin *missio*, meaning "to send out". In Christian theology "Mission" refers to God expressing God's own self in the creation of this universe, of sending Christ, as the expression of God's love into creation, and of Christ sending out his followers into the world to transform and heal it.

One can say Rosebank "exists by mission as a fire exists by burning". From the very beginning of the universe, some 13.8 billion years ago, the journey to the creation of life was set in motion and is expressed in the intuitive sense of the holy, in the articulation of human creativity, and in the sacred texts of Jews and Christians. Mission demands not only the commitment and dedication of disciples but also the awe and wonder of poets and artists. Mission is discovered in the lived reality of humanity in its fullness.

Standing in the tradition of Israel's prophets, Jesus quotes from Isaiah:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.' ... Then he began to say to them 'Today this scripture has been fulfilled in your hearing.' (Luke 4.18-21).

The early Christian community took this Mission with great seriousness. The Mission is for all humanity; indeed it is for all creation.

Benedict of Nursia articulated a vision of Mission for a monastic community that opened with the words "Listen carefully, my child, to my instructions, and attend to them with the ear of your heart. This is advice from one who loves you; welcome it and faithfully put it into practice". – Rule of St Benedict (hereafter RB Prologue) Jesus Christ is the beginning of the Rule and its end. Benedict encouraged his disciples to "prefer nothing whatever to Christ". (RB 72)

John Bede Polding found a similar inspiration in the Parable of the Good Samaritan. (Luke 10:25-37) It was Jesus' final challenge to the lawyer, that rang in Polding's mind, and which continues to inform the direction of Rosebank's place in the Mission of God in the world: "Go and do the same". (Luke 10.37) It is from the lawyer's question "Who is



my neighbour?" (Luke 10.29) that core questions concerning mission emerge.

Rosebank stands within this tradition as an embodied co-sharer in the Catholic Benedictine Good Samaritan expression of the Christian tradition. The College community recognizes that:

- God in Creation is the ground and source of all Mission
- Rosebank is an expression of the Mission within the framework of Good Samaritan Benedictine Education
- Ministry is the living out of the Mission heeding Christ's call to be neighbour

Faithfully listening to the promptings of the Spirit, the Sisters of the Good Samaritan created Good Samaritan Education (GSE) in 2011 to continue the work, begun in 1857, in a new and contemporary context. The vision of GSE is:

- challenged by the Parable of the Good Samaritan
- guided by the Rule of St Benedict
- inspired by the Sisters of the Good Samaritan

The mission of GSE is to sustain and nurture communities of learning and

faith in the Catholic tradition. These communities are formed by essential values drawn from the Gospel and expressed in the Rule of Benedict – love of neighbor, prayer, stability, conversation, obedience, discipline, humility, stewardship, hospitality, community, justice and peace. (GSE 2018, *Philosophy of Education, Appendix 2*)

As a GSE member college, Rosebank works with the Good Samaritan Education Mission Team in a spirit of collaborative ministry in the "multi-targeted and multi-layered formation at every level of governance, leadership and staffing" of the College. From this flows the imperative to continue shaping Rosebank as a place "of encounter, listening and communication, where students experience fundamental values in an essential way".

Therefore our work within Mission will promote *an overcoming of individualistic self-promotion, that fosters solidarity instead of competition, assistance of the weak instead of their marginalisation, responsible participation instead of indifference ... creating a place of both communion and community.* (GSE 2017, *Formation for Mission 2018-2020*)

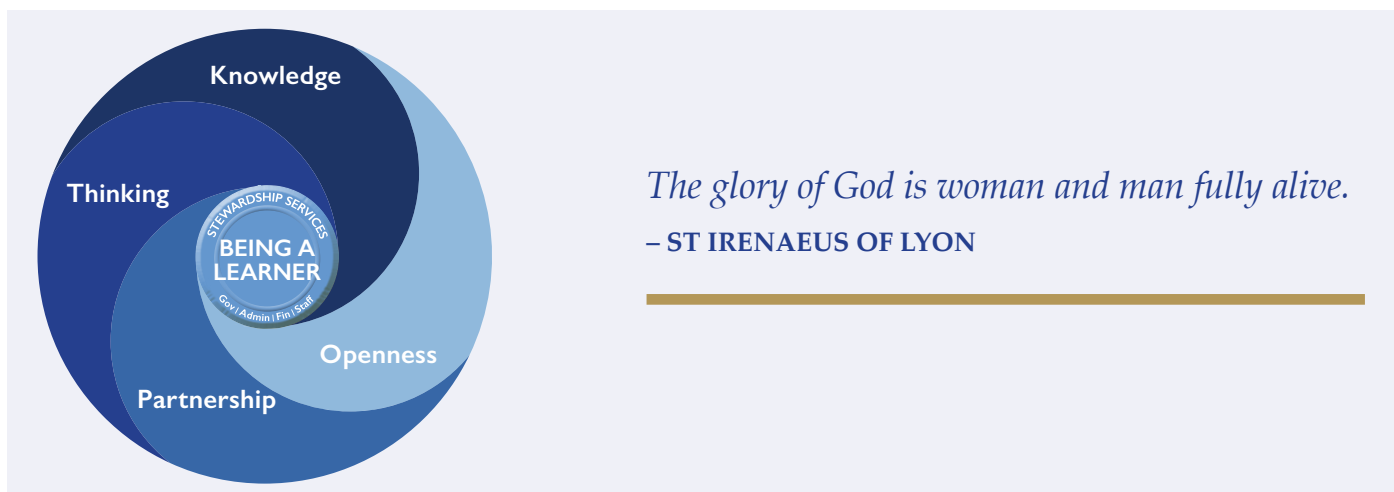


Being a Learner

Human beings, by our very nature are inquisitive creatures; we long “to know”.

Being a Learner is expressed through the perspectives of:

Knowledge	Thinking	Partnership	Openness
<p>Transforming Knowledge:</p> <ul style="list-style-type: none"> The <i>meaningful use of knowledge</i> in authentic learning experiences in order to make grounded and realistic application of knowledge to life situations; Learners applying <i>past knowledge to new contexts</i>, challenging perceptions and frames of reference; Responding to, and making <i>critical and creative responses</i> to complex challenges; Learners discovering “<i>voice and choice</i>”, engaging in experimentation and risk taking in all learning experiences. 	<p>Knowledge for Life:</p> <ul style="list-style-type: none"> <i>Knowledge acquired</i> through information gathering, sensing and retrieving using all modes of human capability for the refinement of effective research skills; The <i>integration</i> of information, development of multi-modal skills across all literacies and the extension and refinement, analysis and evaluation of information and knowledge; The <i>development</i> of the faculties of memory, imagination, inquiry, reasoning, problem-solving and critical reasoning that appropriately challenges assumptions; Discernment and <i>pondering</i> of information and knowledge through the matrices of self-awareness, discernment and mentoring, wonder and awe. 	<p>Collaboration:</p> <ul style="list-style-type: none"> Learners as <i>collaborators and team workers</i> in the construction and shaping of learning experiences; <i>Learners as resources</i> for others in communicating about learning and developing skills in order to build meaningful interpersonal relationships; <i>Displaying knowledge and understanding of self</i> and others, empathy and cooperative social behavior, resolving conflict through open and honest dialogue; The development of <i>effective communication</i> skills used in collaborative engagement with digital and online technologies. 	<p>Attitudes and Perceptions:</p> <ul style="list-style-type: none"> <i>Fostering a growth mindset</i> for all learners in the creation of effective, safe and supportive learning environments that value and respond to diversity and are open to conversion, and openness to change; Building of <i>positive learning relationships</i> between all members of the learning community that are fair and respectful, and mindful of choices for feedback and language; <i>Preparedness</i> for learning and employment of positive and effective habits for learning in and outside the classroom; Learners <i>perceiving</i> tasks and activities as valuable, demanding meaningful response, and growing in self-awareness of their preferred learning style, examining and challenging personal histories and responses to environments and situations.



The glory of God is woman and man fully alive.
 – ST IRENAEUS OF LYON

Stewardship Services

Stewardship of “Being a Learner” is enabled through:

Governance

Doing all things possible to provide direction that support, sustain and nurture the learning community “showing equal love to everyone and applying the same discipline to all according to their merits” (RB 2):

- Creation and provision of effective leadership and protocols that actively engages and listens with all members of the College;
- Demonstrates clear and transparent leadership for the promotion of “best practice” teaching;
- Supports those tasked to deliver the curriculum and exercises prudent oversight;
- Discerns with the College Board future directions in learning and management of curriculum.

Administrative

Doing all things possible to create the best learning environment for “this school of the Lord’s service” (RB Prologue) ensuring balance across all aspects of learning (RB 38):

- Creation and provision of timetables, rosters and appropriate rooming;
- Induction of new students and staff;
- Ensuring appropriate staffing of the teaching and learning needs of the College;
- Coordination of subject selection, examination and assessment blocks; compliance issues.

Financial

Doing all things possible to create the best resourced environment for “this school of the Lord’s service” working to use well the goods of the community (RB 32):

- Creation, provision and enabling of budgets;
- Supporting the Dean of Learning with regard to the pedagogic needs in classrooms;
- Supporting the Pastoral Care of the students and the Professional Development of all staff;
- Engagement in the ongoing work of maintenance of the College plant.

Staff

Doing all things possible to create the best community for “this school of the Lord’s service” helping all members in their service of one another (RB 35):

- Creation and provision of opportunities for professional development and supervision of pedagogy;
- Maintaining a focus on staff well-being with implications for effective learning; overseeing staff accreditation;
- Induction of student-teachers through practicums;
- Ongoing dialogue with the Deans to build a needs based structure for all staff.




Being in Community

The human person is designed for community, for relationships and social interaction.

Being in Community is expressed through the perspectives of:

Conversatio	Encounter	Communio	Wholeness
<p>Positive habits of thinking and living:</p> <ul style="list-style-type: none"> • Building an open and <i>inquiring mindset</i> that encourages creative and critical thinking and application to life situations; • Growing in awareness of the <i>differences of others</i> and learning to value them as a way of developing personal and community growth; • Developing a <i>heart and mind</i> centred attitude of gratitude, wonder and awe for self and others; • Identifying <i>positive and wholesome ambitions</i> in an environment that nurtures community, autonomy and cooperative and service-focused participation. 	<p>Engagement with the world:</p> <ul style="list-style-type: none"> • Cultivating the ability to be <i>present in the moment</i>, actively immersed and engaged in energised focus in activities that encourage creativity, personal and community fulfillment; • Using the opportunities offered to <i>learn, inquire and study</i> creative moments and opportunities that will equip learners with skills for life; • <i>Discerning practices and strategies</i> that will optimise spiritual, psychological and physical well-being within Catholic Christian and Good Samaritan Benedictine culture; • Developing and sustaining <i>a culture of resilience</i> that accepts and values all experiences – positive and negative – as opportunities for personal and community growth. 	<p>Building a community:</p> <ul style="list-style-type: none"> • Building of <i>Christ-centred relationships</i> within the Catholic Christian and Good Samaritan Benedictine culture through the practices of mindfulness, heartfulness, and the liturgical and sacramental life of the Church; • Teaching <i>social and emotional intelligence</i> through cultivation of strong and nourishing relationships; • Promoting a sense of <i>community and belonging</i> in family, House, College, and acknowledging, respecting and valuing the diversity of the local and national Australian community; • Encouraging a culture of <i>reflective self-examination</i> with humble acknowledgment of the need to seek and give forgiveness, personal moral and social responsibility, and realistic and hopeful confidence in the future. 	<p>Discovering a meaning-full and purpose-full life as the way to authentic happiness:</p> <ul style="list-style-type: none"> • <i>Celebrating and commemorating</i> life through ritual and symbol in Catholic Christian culture through the lens of the Good Samaritan Benedictine tradition in formal and informal settings; • Allowing the individual time and opportunity to grow in understanding of their <i>ethical and moral responsibilities</i> through mentoring, guided reflection, teaching and learning in a variety of media; • Creating opportunities for <i>active stewardship</i> and service in the College community and outside that include time for reflective and critical study and conversation; • Enculturating an <i>inclusive, compassionate and honest environment</i> that values, respects and cherishes the physical, moral, spiritual and psychological life of all members of the community.



You can't be truly human without being part of a people. No one is saved alone. God enters into our complex web of human relations.

– POPE FRANCIS

Stewardship Services

Stewardship of “Being in Community” is enabled through:

Governance

To encourage and support all members of the community, “that they will ... rejoice in the increase of a good flock”(RB 2):

- Provision of effective leadership and protocols that actively supports well-being in the College;
- Demonstrates transparent leadership for the Pastoral Care of all community members;
- Supports those tasked with responsibility for Pastoral Care with mentoring and oversight;
- Discerns the future directions of the College in the area of well-being.

Administrative

To ensure life of community is balanced with “nothing harsh and nothing burdensome” (RB Prologue):

- Creation and provision of Middle and Senior School spheres of operation including, the vertical House structure;
- Engage with Deans of Learning, Pastoral Care and Mission for the integration of formation and Pastoral Care programs;
- Facilitate, tracking and rostering of a range of well-being activities, such as Reflection Days, Immersions, Camps, Community days and compliance related matters;
- International Benedictine Short Stay Exchange Programs.

Financial

To provide for the needs of the community and the neglect of no one (RB 31):

- Creation and provision of budgets and comfortable facilities for the creation of meeting spaces;
- Engagement with the Deans of Learning, Pastoral Care and Mission for Student well-being;
- Working with Dean of Staff Services on aspects of staff well-being;
- Creation of adequate and effective outdoor learning and recreational spaces designed and resourced for student well-being.

Staff

To build up a Christ-centred, life-giving community (RB 1):

- Creation and provision of formation and welfare programs to build up a professional and healthy staff;
- Maintaining and implementing processes of self-review through the Rosebank Planning and Performance Review;
- Engagement with the Dean of Mission in the development of programs for Good Samaritan Benedictine formation of the staff;
- Creating a culture of reflection and self-improvement through the appraisal of Middle Management and Assistants.

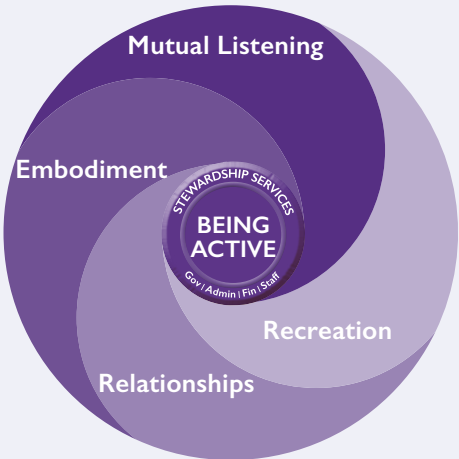


Being Active

Human being incarcerated, we live to exist through our bodies.

Being Active is expressed through the perspectives of:

Mutual Listening	Embodiment	Relationships	Recreation
<p>Ethical and moral contexts in a changing world:</p> <ul style="list-style-type: none"> Offering the <i>Catholic Christian culture</i> expressed in the Good Samaritan Benedictine tradition as a positive, life-affirming and meaningful way of being authentically human; of learning to see the sacred in the other and affirm the sanctity of human life; Engaging intelligent, educated and meaningful dialogue on ethical, moral, environmental and social issues confronting individuals and the community based on mutual listening, understanding and respect; Learning to see each human person as a whole entity, created in the image and likeness of God, possessed of an inalienable dignity, goodness and wholeness/holiness, with gifts and talents for the building up of the community; Providing an integrated and positive culture that provides intellectual, emotional, physical and spiritual development in an active life, health and well-being of the individual and the community. 	<p>Being Physical:</p> <ul style="list-style-type: none"> Recognising the <i>inherent value</i> of all types of physical activity, in communion with intellectual, creative and spiritual pursuits, and seeking to find balance in the life of the individual and community; Inviting all members of the community to come together for the enjoyment and experience of “play” performed for no external goal or reward and which assists in healthy physical, mental, psychological and spiritual well-being; Valuing ethical, social and moral responsibility (include social); Incorporating the five areas of health related fitness – cardio-vascular endurance, muscular strength, muscular endurance, flexibility and body composition – that build stamina and resilience. 	<p>Connections:</p> <ul style="list-style-type: none"> Working to develop a culture of positive team building and collaboration in all sport and cultural activities that places the priority on the benefit and well-being of all members of the team, the enjoyment of the game and activity for those playing and engaged, and those taking pleasure in the game or activity through active and respectful watching; Strengthening an inclusive sporting and cultural focii that is open to all members of the community without reservation, while acknowledging different skills and abilities and degrees of participation; Developing attitudes of honesty and pride in work, and creating a culture of healthy competition, team work, collaboration, and acknowledgment of achievement; Providing opportunities for individuals and the community to expand their appreciation of learning and understanding outside the formal curricula and assessment. 	<p>Re-creation “Holy Leisure”:</p> <ul style="list-style-type: none"> Recognising the <i>value of time spent alone and with others</i> in non-quantifiable or assessed activity as an authentic expression of human creativity; Encouraging the creation and development of activities and teams engaged in refreshing and invigorating exploration of new skills, ideas, actions; Encouraging individuals and the community to build a positive and life-affirming use of leisure time and come to value the importance of a balanced and healthy life-style within the community through responsible stewardship of time and resources; Promoting healthy and constructive attitudes and life-style choices that enhance physical, psychological and spiritual well-being for the individual and community.



Together with a culture of work, there must be a culture of leisure as gratification ... people who work must take the time to relax, to be with their families, to enjoy themselves, read, listen to music, play a sport.

– POPE FRANCIS

Stewardship Services

Stewardship of “Being Active” is enabled through:

Governance

To ensure that all members of the community are treated with respect, dignity and equality according to their abilities and gifts (RB2):

- Creation and provision of protocols that actively support healthy and ethical Christian living;
- Demonstrates transparent leadership for the physical well-being of all community members;
- Supports those with responsibility for physical development with mentoring and oversight;
- Discerns the future directions in the area of physical well-being.

Administrative

Ensuring that “nothing is to be preferred to the work of God” (RB 43):

- Creation and provision of activity selection and risk assessment for the Co-Curricular program;
- Manage logistics for all-school events;
- Remaining aware of relevant compliance issues;
- Facilitate with Deans of Learning, Mission and Pastoral Care local, national and international experiences.

Financial

Ensuring that “no one may be disquieted in the house of God” (RB 31):

- Creation and provision of budgets, maintenance and readiness of College resources and programs;
- Support of the College Co-Curricular staff and programs;
- Creation and maintenance of outdoor space for Co-Curricular activities;
- Provision of financial support for the execution of Co-Curricular programs.

Staff

Doing all things possible to ensure that the whole community will “see how God’s love shows us the way of life” (RB Prologue):

- Exercising care for the Good Samaritan Benedictine ethos and heritage to help discern an applicant’s request to join the community;
- Encouraging staff commitment to full and active participation in the life of the school in all aspects including Ministry and Mission (RB 58);
- Creation and provision of procedures for the ongoing formation within the Good Samaritan Benedictine tradition ongoing academic professional development; tracking and compliance.



Being in the World

The human person is inherently good, reaching out to be with others.

Being in the World (Ministry) is expressed through the perspectives of:

The Work of God

Gathered for Prayer and Celebration:

- Offering opportunities for the **individual and the community to gather for prayer** in the Liturgical life of the Catholic Christian tradition, with a central place given to Eucharist and other sacramental liturgies;
- Developing a **culture of prayer** that invites the community to deepen its appreciation of the Good Samaritan Benedictine tradition as a part of the universal church family;
- Providing and supporting **conversion and transformation** for all members of the community through regular opportunities for mentored and guided seeking of the meaning and purpose of life;
- Encouraging the development of **positive and reflective modes of prayer**, reflection and heartfulness – meditation and, especially, *Lectio Divina* as well as encourage respect and appreciation for prayer forms from other traditions.

Formation

Formed for service:

- Encouraging faithfulness in following the Gospel call to **“go and do likewise”** through deepening the community’s understanding and appreciation of the Catholic Christian imperative to be neighbor to and actively seek out our neighbours;
- Offering a variety of experiences for individuals and the community to study and reflect on the **challenge of Christ** to be compassionate, merciful, hospitable and loving in the practicalities of daily life;
- Promoting across the formal curriculum **integration of the values of the Gospel** as articulated in the Good Samaritan Benedictine tradition;
- Seeking new ways of responding to the call to show a **“preferential option for the poor”** in the social justice teaching of the Catholic Church.

Belonging and Identity

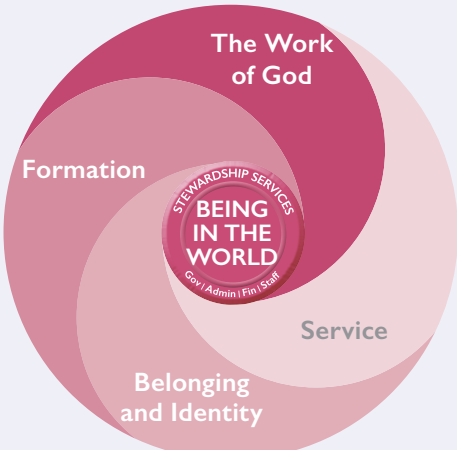
Encountering the Other:

- **Becoming justice seeking neighbours** through active engagement with Catholic Social and Environmental Teaching;
- Promoting opportunities to members of the community **to participate in local and international immersion experiences**;
- Building a sustainable and credible natural and built environment that honours and respects the heritage of the College and allows for **creative stewardship of its resources**;
- Belonging to the **Good Samaritan Benedictine family** which shapes our contemporary theology of the person of Jesus, Church and Sacraments.

Service

Serving neighbours

- **Building a culture of justice and peace** through practical ministry to the poor and disadvantaged in the local community, working with responsible and appropriate agencies, with a preference for Catholic Social Justice Agencies;
- **Challenging the community** to reach out to our neighbours through participation in experiences offered by the College in conjunction with Good Samaritan Education Mission Team, other Catholic agencies and community action groups;
- **Developing and maintaining relationships with communities of special need** who place upon the wider community, greater demands and which is challenged to grow more deeply into becoming a mature neighbour;
- Providing individuals and the community with **skills for discernment** and shared decision making in their service, so as to better meet the needs of those they serve.



If therefore in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God. And if by the will of Christ some are made teachers, pastors ... all share a true equality with regard to the dignity and to the activity common to all ... for the building up of the Body of Christ.

– LUMEN GENTIUM 32

Stewardship Services

Stewardship of “Being in the World” is enabled through:

Governance

Recognising that “they have undertaken the care of souls for whom they must give an account” (RB 2):

- Creation and provision of protocols that actively support and encourage the growth of the liturgical and public religious life of the Community;
- Undertake “formation of the formators” through Good Samaritan Education and other agencies;
- Liaise with members of the community to seek opportunities for expanding ministry and immersion options;
- Maintain, develop and revue the work of the College Ministry Team.

Administrative

Recognising that “the divine presence is everywhere” (RB 19):

- Creation and provision of systems for the management of Outreach and Immersion programs;
- Logistical support for the celebration of the Liturgical life of the College across the whole community;
- Assisting in the formation and management of staff to facilitate events such as the Senior Retreat, Reflection Days, GSE programs and Catechists;
- Providing space in the calendar for groups and events.

Financial

Ensuring the community “be so constructed that within it all necessities ... are contained” (RB 66):

- Creation and provision of budgets for iconography and art in the College;
- Financial support for the provision of Liturgical, Outreach and Immersion resources;
- Supporting role in the ongoing plans for the Chapel development and sacred space programs about the College;
- Supporting the Deans in their respective roles.

Staff

Ensuring the community grows in its knowledge and appreciation of the Good Samaritan Benedictine mission and “none of the members can offer the excuse of ignorance” (RB 66):

- Maintaining faithfulness to the Good Samaritan Benedictine tradition in its understanding of community and service;
- Creation and provision of formation for staff through GSE and other formation agencies;
- Promote a suite of professional learning opportunities to promote best practice and quality teaching to diverse range of learners in accord with the Benedictine values espoused by the College;
- Engagement in collegial discussion with the College Ministry Team.



Enabling Services

The Enabling Services that Empower the Mission of the College:

The College has identified four core services that enable its Mission. These work in partnership to ensure the four core activities of the College remain as its clear focus, that its ethos is nurtured, and that stewardship of human and material resources is efficient and effective.

Governance Services

Stewardship of vision

Echoing the role of leadership, authority and obedience in the Community (RB 1-3) – demonstrating stewardship in nurturing and discerning what is best for the College community, working to create, sustain and develop the necessary structures for good and effective governance of the College through the College Board, the College Principal and the College Leadership Team.

Administrative Services

Stewardship of time

Echoing the ordering of the day for the Opus Dei (RB 18, 19, 48) – demonstrating stewardship in working to create, sustain and develop the functions that ensure the organizational structures of the College are created, maintained, developed and communicated to all stakeholders for each of the key perspectives.

Financial Services

Stewardship of physical resources

Echoing the role of the Cellarer (RB 31, 32, 34) for the wise and prudent use of the goods of the community – demonstrating stewardship in working to create, sustain and develop the financial stability and viability of the College and meet the practical needs of the College through provision of contemporary, effective and functional infrastructure essential to creating a positive setting for each of the key perspectives.

Staff Services

Stewardship of personnel

Echoing the care of the community and the role of the Prior (RB 35, 57, 65) – demonstrating stewardship in working to create, sustain and develop staff well-being, culture and morale, professional and compliance requirements, and development of the teaching vocation in order to promote a co-responsible, academically critical and healthy work environment so that the needs of students and families are served in the best possible way in each of the key perspectives.



Appendices

Appendix I

Good Samaritan Education – Philosophy of Education (2018) (Draft)

Catholic education in the Good Samaritan Benedictine tradition is committed to developing students who will engage with today's world as grounded, hope-filled young people who are equipped to lead wisely, to listen deeply and to treat their neighbours and their environment with justice, love and the compassion of Christ.

All who are part of Good Samaritan Education share an understanding that the universe is graced and all creation is inherently dignified and worthy of reverence (Genesis 1-2). In Jesus the Christ, God has become one with us in our humanity. We believe that our lived experience is the meeting place with the Divine, where we are invited to listen, to hear the Good News that we have been loved into life.

It is in our lived experience that God as Creator, Word and Spirit is encountered in the other, in our world and in all creation. It is where we are challenged to hear both the cry of the earth and the cry of the poor (Laudato Sí, n49). As an ecclesial community sharing in God's mission (John 15:15), we are called to respond to those cries with wisdom, joy, creativity and hope. Our Benedictine legacy also requires us to steward the earth and its resources with care.

Education in the Good Samaritan Benedictine tradition is focussed on developing learning communities that assist students, staff and families to:

- Realise their inherent dignity, worth and potential
- Deepen their appreciation of goodness, truth, beauty and the diversity of human cultures
- Grow in their ability to relate respectfully and reverently to each other and to the world
- Develop their capacity to recognise and challenge attitudes that exclude the vulnerable
- Nurture their inner life by developing resilience and habits of compassionate reflection

- Work for creation and for the common good (cf Gaudium et Spes Vatican Council II)

Because Good Samaritan Education (GSE) was established by the Sisters of the Good Samaritan of the Order of St Benedict, we share a vision of Catholic education that:

Is impelled by the Parable of the Good Samaritan (Luke 10: 29-37)

- To be neighbour, especially to the excluded and disenfranchised
- To respect all persons and all creation as sacred vessels of the altar (RB31:10)
- To stand with and be a voice for those who are voiceless
- To seek peace through justice

Is guided by the Rule of St Benedict (RB)

- To create safe, welcoming communities where everyone has a place (RB53; RB4)
- To value community that challenges and nurtures, where the strong have something to strive for and the weak have nothing to run from (RB64:9)
- To cultivate a love of learning and beauty so that in all things, God may be glorified (RB57:9)
- To seek wisdom through prayerful discernment, listening with the ear of the heart (Prologue I)

Is inspired by the Sisters of the Good Samaritan

- To exercise leadership with particular attention to the voice and experience of women
- To recognise need and respond generously and creatively
- To be nourished and challenged by the Gospel
- To be informed by contemporary educational theory and pedagogy
- To foster talents and abilities so that all students are fully engaged in their learning



Appendix 2

The Location of Mission in the context of Creation and the Christian Story

The sacred text of Jews and Christians opens with the phrase “In the beginning ...” (Genesis 1.1) The language of poetry and metaphor both conceal and reveal the enormity of a reality that science now suggests is aged in the realm of fourteen billion years.

From almost any world view, but particularly from a theistic world view, the reality of creation speaks of relationship between Creator and created. What the Creator speaks is done. Genesis uses the language of “goodness” to explain this relationship. “And God saw what had been made and it was good”. This inherent goodness establishes the fundamental principle that has guided much of ethical and theological discourse; namely stewardship and responsible care and use of the planet and its resources.

Humanity’s ability to wonder, inquire and seek to know their environment points back to that moment when the evolutionary process reached the point of consciousness. From self-awareness grew recognition of being in and being a part of creation and therefore in relationship with someone as well as being in relationship with something.

Authors of ancient texts wrote of order and chaos, beauty and truth, good and evil, the predictable and unpredictable. In the Torah the creation stories state the work of creation as fundamentally good. The archetypes of Adam and Eve introduced humanity to creation, understood as an ongoing reality in which human presence and activity are integral and essential. From this grew an appreciation of human relationships in families and common-purpose communities

defined and given meaning through the inherent creativity and goodness of work in its many forms.

As understanding matured, patterns in creation were identified and along with it came the search for meaning or the perpetual asking “why?” Australia’s First People, the oldest continuing human culture on the planet for at least 80,000 years, gave voice to this through many cultural expressions, commonly referred to as “The Dreaming”. Aboriginal Australia is diverse and rich in culture, tradition and ceremony, showing profound respect for the created world and, in turn, allowing the land to shape and form the many different people who held custody of the land for thousands of years.

Karl Jaspers’ phrase “the Axial Age” describes the period of 500 years between the 8th and 3rd centuries BCE when, without any apparent cross-cultural contact, there emerged different ways of thinking in China, Persia, Israel and Greece. Central to these phenomena was an intense development of ethical principles, the concepts of justice, the rule of law, personal and collective responsibility and the beginnings of universalism that would later find expression in the language of human rights. This desire to know, coupled with a profound sense of the reality of the Creator seeking and inviting engagement, was increasingly expressed in formal communal ritual with a parallel growth of a class of people within the community who became the custodians of identity and purpose. Hinduism, Buddhism and Judaism grew from this age, building on the traditions that went before them. Organised religion offered answers to the “why questions”.





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