



**ROSEBANK  
COLLEGE**  
A GOOD SAMARITAN BENEDICTINE  
CATHOLIC CO-EDUCATIONAL COLLEGE

# Mission Framework



## Contents:

3	<b>Foreword</b>
4	<b>Introduction</b>
5	<b>Being a Learner</b>
6	<b>Being in Community</b>
7	<b>Being Active</b>
8	<b>Being in the World</b>
9	<b>Enabling Services</b>
10	<b>Appendices</b>

## Acknowledgement of Country:

*Rosebank College acknowledges the traditional custodians of the land upon which we learn and teach - the Wangal People of the Eora Nation. We pay respect to Elders past, present and emerging. We recognise the ongoing connection to land, culture and language of Australia's First Peoples and we commit ourselves to work for reconciliation, justice and peace with all Aboriginal and Torres Strait Islander peoples.*



# Foreword

In 2009 Stephen Bevans, 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 organisation 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** (Wellbeing) as expressed through the Pastoral Care Framework;
- **Being Active** (Embodiment and Activity) expressed through the PACE 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.*

**Iris Nastasi**

Principal

**Paul O’Shea**

Dean of Ministry



# Introduction



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



The word “Mission” derives from the Latin *missio*, from the verb “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”. 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).*

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). 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 recognises 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 neighbour, prayer, stability, conversation, obedience, discipline, humility, stewardship, hospitality, community, justice and peace. (GSE 2019, *Philosophy of Education, Appendix II*)

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*)





# 1. 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

### TRANSFORMING KNOWLEDGE:

- The *meaningful use of knowledge* in authentic learning experiences in order to make grounded and realistic application of knowledge to life situations;



- Learners applying *past knowledge to new contexts*, challenging perceptions and frames of reference;
- Responding to, and making *critical and creative responses* to complex challenges;
- Learners discovering ‘*voice and choice*’, engaging in experimentation and taking risks in all learning experiences.

## Thinking

### KNOWLEDGE FOR LIFE:

- *Knowledge acquired* through information gathering, sensing and retrieving, using all modes of human capability for the refinement of effective research skills;
- The *integration of information*, development of multimodal skills across all literacies and the extension and refinement, analysis and evaluation of information and knowledge;
- The *development of the faculties of memory, imagination, inquiry, reasoning, problem-solving and critical reasoning* that appropriately challenges assumptions;
- Discernment and *pondering of information and knowledge* through the matrices of self-awareness, discernment, mentoring, wonder and awe.



## Partnership

### COLLABORATION:

- Learners as *collaborators and team workers* in the construction and shaping of learning experiences;
- *Learners as resources* for others in communicating about learning and developing skills in order to build meaningful interpersonal relationships;
- *Displaying knowledge and understanding of self and others*, empathy and cooperative social behaviour;
- *Resolving conflict* through open and honest dialogue;
- The development of *effective communication skills* used in collaborative engagement with digital and online technologies.



## Openness

### ATTITUDES AND PERCEPTIONS:

- *Fostering a growth mindset* 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 *positive learning relationships* between all members of the learning community that are fair and respectful, and mindful of choices for feedback and language;
- *Preparedness* for learning and employment of positive and effective habits for learning in and outside the classroom;
- Learners *perceiving tasks and activities as valuable*, demanding meaningful responses, and growing in self-awareness of their preferred learning style.

# 2. 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

### POSITIVE HABITS OF THINKING AND LIVING:

- Building an open and *inquiring mindset* that encourages creative and critical thinking and application to life situations;
- Growing in awareness of the *differences of others* and learning to value them as a way of developing personal and community growth;



- Developing a *heart and mind* centred attitude of gratitude, wonder and awe for self and others;
- Identifying *positive and wholesome ambitions* in an environment that nurtures community, autonomy and cooperative and service-focused participation.

## Encounter

### ENGAGEMENT WITH THE WORLD:

- Cultivating the ability to be *present in the moment*, actively immersed and engaged in energised focus in activities that encourage creativity, and personal and community fulfilment;
- Using the opportunities offered to *learn, inquire and study* and discover opportunities that will equip learners with skills for life;
- *Discerning practices and strategies* that will optimise spiritual, psychological and physical well-being within Catholic Christian and Good Samaritan Benedictine culture;
- Developing and sustaining a *culture of resilience* that accepts and values all experiences – positive and negative – as opportunities for personal and community growth.

## Communio

### BUILDING A COMMUNITY:

- Building of *Christ-centred relationships* 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 *social and emotional intelligence* through cultivation of strong and nourishing relationships;
- Promoting a sense of *community and belonging* in family, House and College, and acknowledging, respecting and valuing the diversity of the local and national Australian community;
- Encouraging a culture of *reflective self-examination* with humble acknowledgment of the need to seek and give forgiveness, personal moral and social responsibility, and realistic and hopeful confidence in the future.

## Wholeness

### DISCOVERING A MEANING-FULL AND PURPOSE-FULL LIFE AS THE WAY TO AUTHENTIC HAPPINESS:

- *Celebrating and commemorating 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 *ethical and moral responsibilities* through mentoring, guided reflection, teaching and learning in a variety of media;
- Creating opportunities for *active stewardship* and service, both within and outside the College community, that include time for reflective and critical study and conversation.



# 3. Being Active



*Human beings - imago Dei - we live to exist through our bodies.*

Being Active is expressed through the perspectives of:

## Mutual Understanding

### ETHICAL AND MORAL CONTEXTS IN A CHANGING WORLD:

- Offering the *Catholic Christian culture* 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.



## Embodiment

### BEING PHYSICAL:

- Recognising the *inherent value* 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 – that build stamina and resilience.

## Relationships

### CONNECTIONS:

- Working to develop a culture of *positive team building and collaboration* in all physical and cultural engagement 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 focus* 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, teamwork, 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.

## Recreation

### RE-CREATION "HOLY LEISURE":

- Recognising the *value of time spent alone and with others* 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 lifestyle within the community through responsible stewardship of time and resources;
  - Promoting *healthy and constructive* attitudes and lifestyle choices that enhance physical, psychological and spiritual well-being for the individual and community.



# 4. 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 sound formation for all members of the community through regular opportunities for retreats, reflection days, and mentored and guided seeking of the meaning and purpose of life;
- Encouraging the development of *positive and reflective modes of prayer with oases of silent reflection and heartfulness* – meditation and, especially, *Lectio Divina*.

## 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 neighbour 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 greater demands upon the wider community 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.





# 5. 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

#### **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 Rosebank Board, Rosebank’s Principal and the College Leadership Team.

#### **STEWARDSHIP IS ENABLED THROUGH:**

Doing all things possible to provide direction that supports, sustains and nurtures 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 engage with and listen to all members of the College;
- Demonstration of clear and transparent leadership for the promotion of ‘best practice’ teaching;
- Support for those tasked to deliver the curriculum and exercise of prudent oversight;
- Discernment with the College Board of future directions in learning and management of curriculum.

### Administrative

#### **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 organisational structures of the College are created, maintained, developed and communicated to all stakeholders for each of the key perspectives.

#### **STEWARDSHIP IS ENABLED THROUGH:**

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

#### **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 Rosebank 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.

#### **STEWARDSHIP IS ENABLED THROUGH:**

- Creation, provision and enabling of budgets;
- Support for the Dean of Learning with regard to the pedagogic needs in classrooms;
- Support for 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

#### **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 wellbeing, 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.

#### **STEWARDSHIP IS ENABLED THROUGH:**

- Creation and provision of opportunities for professional development; ongoing innovation of practice and overseeing staff accreditation;
- Maintaining a focus on staff wellbeing with implications for effective teaching and learning;
- Induction of Pre-Service Teachers through Professional Experiences;
- Ongoing dialogue with the Deans to build a needs-based structure for all staff.

# Appendices

## Appendix I

---

### **Good Samaritan Education – Philosophy of Education (2019)**

*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 neighbour 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.

We encounter God as Creator, Word and Spirit in our relationships with others, the Earth and all creation. We hear both the cry of the Earth and the cry of the poor (*Laudato Si'*, 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 focused on developing learning communities that assist students, staff and families to:

- grow in their knowledge and relationship with the Divine
- 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 (*Gaudium et Spes*)

Because Good Samaritan Education 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 (RB 31.10)
- to stand with and be a voice for those who are voiceless
- to seek peace through justice

### **Guided by the Rule of St Benedict (RB)**

- to create safe, welcoming communities where everyone has a place (RB 53; RB 4)
- to value community that challenges and nurtures, where the strong have something to strive for and the weak have nothing to run from (RB 64.9)
- to cultivate a love of learning and beauty so that in all things God may be glorified (RB 57.9)
- to seek wisdom through prayerful discernment, listening with the ear of the heart (RB Prologue 1)

### **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

# Appendices

## Appendix II

---

### **Good Samaritan Education – Schools of Welcome**

As a community of faith, Good Samaritan Education understands that the universe is graced and all creation is inherently dignified and worthy of reverence. We are all enriched and strengthened in our diversity. We strive to become more fully human, to grow together, be more kind, more just, more flexible and more integrated (*For Everything a Season* – Joan Chittister)

We are educational communities of welcome, inviting all into communion with God and with one another. We cherish all people and stand humbly in solidarity with those who have been excluded or are vulnerable, especially First Nations Australians, people of all genders and sexualities, people with disabilities, refugees, and those from all cultural and ethnic backgrounds.

We share a vision of Catholic Education that is impelled by the parable of the Good Samaritan, guided by the Rule of Benedict and inspired by the Sisters of the Good Samaritan.

Seeking God together is the foundation of the Benedictine charism. In our schools, we constantly strive to include everyone, listen to everyone and respect the dignity of all. We grow communities that challenge and nurture – so arranged that the strong have something to yearn for and the weak have nothing to run from (RB 64.19).

The legacy of the Sisters of the Good Samaritan is one of radical inclusivity and of service without borders. With the mission of the Sisters as our inspiration, we aim to serve our communities with open hearts, recognising Christ in all.

The parable of the Good Samaritan impels us to reach out and honour the humanity of all. *It shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours (Pope Francis, Fratelli Tutti 67).* Service is at the heart of who we are. We commit to work tirelessly to include, lift and honour all in a spirit of service and responsiveness. We aim to embrace the needs of all in a spirit of care and closeness. In the person whose voice is not heard and whose needs are ignored, we see Christ.







# ROSEBANK COLLEGE

[rosebank.nsw.edu.au](http://rosebank.nsw.edu.au)

1A Harris Road  
Five Dock NSW 2046

