

Faith Story & Witness

Welcoming staff to our Catholic school story...



CATHOLIC EDUCATION
OFFICE OF WESTERN AUSTRALIA



CATHOLIC EDUCATION

OFFICE OF WESTERN AUSTRALIA

RELIGIOUS EDUCATION & FAITH FORMATION TEAM

*Vocation
is that nourishing sense
that we are meant to be doing
what we are doing;
that our work is of inherent value
to others and to us.
The origin of that sense of purpose,
of mission,
is outside ourselves
yet it is intimately connected
to who we are as individuals,
to our own particular gifts, talents,
and sources of contentment.
The notion of vocation
is inherently tied up
with our relationship with God.*

Thomas Landy - Adapted





A Walk through Faith Story and Witness

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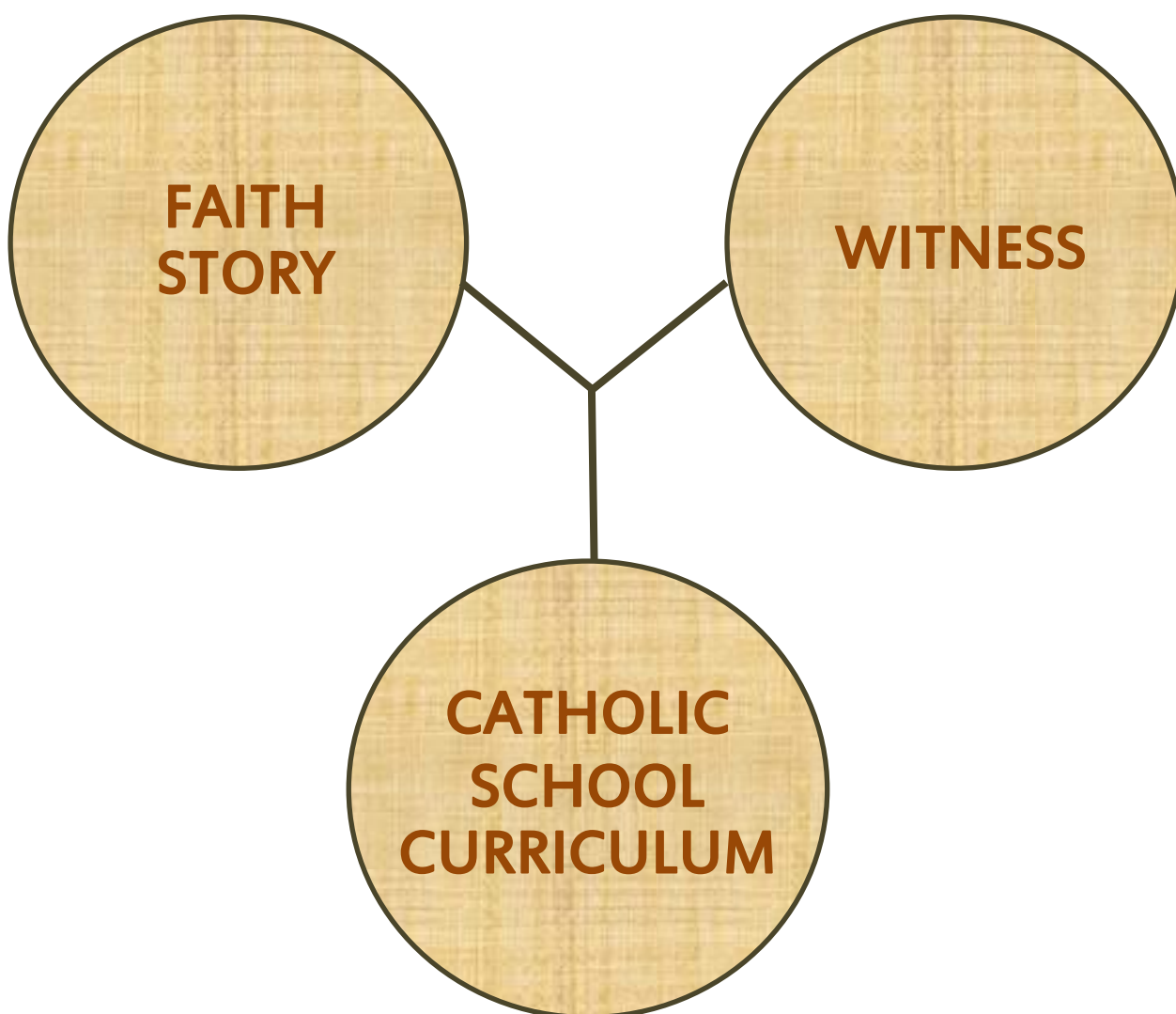
What is Faith Story and Witness?

Faith Story and Witness is an Accreditation requirement for all staff employed in Catholic Schools in Western Australia.

Faith Story and Witness involves the inculturation of staff into a particular Catholic school. It is over and above school induction programs.

Faith Story and Witness highlights:

- a) *the faith story of the school in which the staff work*
- b) *the role staff have as witnesses of evangelisation*
- c) *the Catholic nature of the school curriculum.*



Who is Faith Story and Witness for?

All staff on appointment to a Catholic school on or after 1 January 2005. Faith Story and Witness is undertaken when staff are appointed to a Catholic school. When staff move to another school, Faith Story and Witness needs to be undertaken again to ensure that staff become familiar with that particular school.

In exceptional circumstances, some staff may be exempted from this requirement by the Principal.

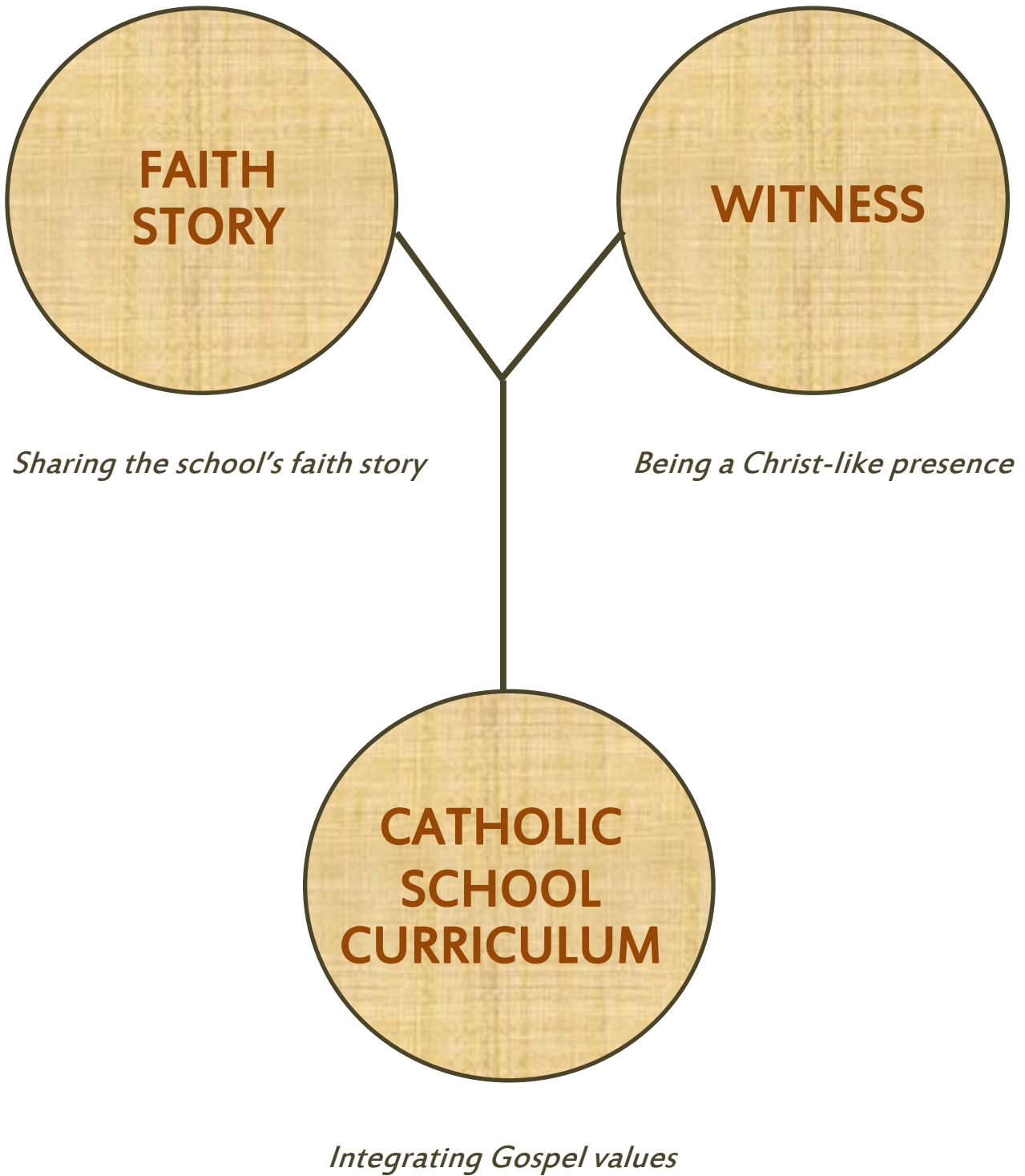
What is required?

Faith Story and Witness is conducted over six hours within the staff member's first year in a school. In covering the six hours, the number of sessions will be determined by the school.

Procedures

- 1. Principals are responsible for the program, however, delivery can be by other staff or external facilitators.*
- 2. Schools will develop their own program for Faith Story and Witness. Many schools already conduct programs which carry the Faith Story and Witness component e.g. programs conducted by the Christian Brothers, the Sisters of Mercy and the Marist Brothers.*
- 3. Support from the CEO is available and includes:*
 - † these guidelines*
 - † facilitator training*
 - † consultation support from the Religious Education and Faith Formation Team*
 - † resource support through the Catholic Library.*
- 4. Principals certify that Faith Story and Witness has been completed by staff.*

CATHOLIC IDENTITY



Key Principles for Faith Story and Witness

To provide staff with:

A CHRIST CENTRED FOCUS

- † An understanding of Jesus and his message*
- † a deepening relationship with Jesus*
- † learning is embedded in the values of Jesus and his gospel*
- † personal transformation*

A VISION OF CATHOLIC IDENTITY

- † the richness of the Catholic Tradition*
- † the Catholic identity of the school*
- † participants' commitment to and support of Catholic ethos*
- † a sense of Christian vocation*

ADULT FORMATION

- † personal experience and wisdom are honoured, affirmed and shared*
- † participants are actively involved in the learning process*
- † a variety of learning styles and reflective processes are supported*
- † participants are "accepted where they are" in their faith and life journey*
- † everyone is involved in integrating faith, life and culture*

Best Practice for Adult Learning

Preparation

- † Relevant to staff's related interests and experience*
- † Addresses various needs of participants*
- † Provides enough flexibility to accommodate the needs of individual staff members*

Facilitation

- † Engages staff through sound knowledge and practice*
- † Provides high quality materials and resources*
- † Locates activities in pleasant and comfortable surroundings*

Implementation

- † Uses a variety of presentation styles*
- † Provides opportunities for active engagement*
- † Contains both structured and unstructured time with participants able to reflect upon implications for their professional practice*
- † Makes optimal use of time available*
- † Demonstrates a clear relationship between each core component and how it is lived today*
- † Builds knowledge and ownership*

Inculturation

- † Develops staff cohesiveness and mutual respect*
- † Creates a feeling of excitement, empowerment and ownership*
- † Encourages a shared understanding of the story, the capacity to witness and a sense of mission*
- † Translates into practical ways of contributing to the Catholic identity of the school*

Considerations for Facilitation

- † *Choosing a time in the year relevant to your school*
- † *Deciding allocation of time for the program e.g. 3 x 2 hours or 1 x 6 hours*
- † *Discerning the order in which to present the three components*
- † *Being flexible in choosing helpful content within each core component*
- † *Selecting strategies relevant to your school*
- † *Sharing ownership of the preparation and delivery of this program*
- † *Utilising the program as a catalyst for the inculturation of staff*

Certification

For those requiring Faith Story and Witness Accreditation:

- † *On completion of the three components, a signature list is completed and returned to the Accreditation Officer for entry onto the central data base*
- † *Faith Story and Witness Certificates to be signed and distributed by Principal*
- † *Certificate and Signature List Proformas are available on the Catholic Education Office website www.ceo.wa.edu.au under Professional Development & Research/Faith Story and Witness*

For those seeking Ongoing Renewal:

- † *Staff holding an Accreditation certificate who complete this program gain 6 hours towards the Knowledge Component of Ongoing Renewal*
- † *Faith Story and Witness certificate is to be held by individual staff until Ongoing Renewal has been completed*





FAITH STORY

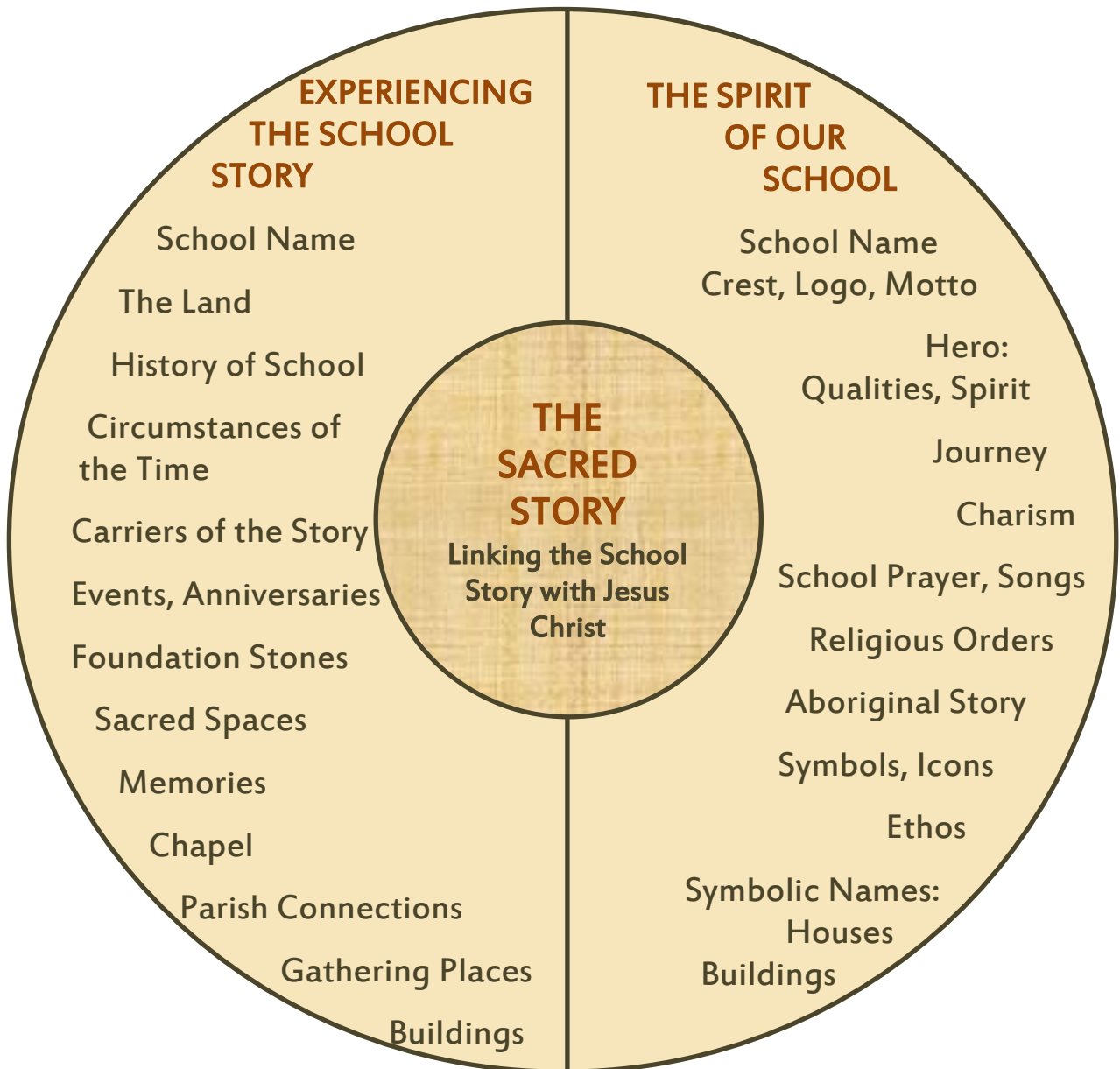
Honouring the school community's foundation, history and faith story in developing a Gospel vision.

OUTCOME

Participants respond to and reflect on the on-going faith story of the school.

One third of participants' time is spent here.

FAITH STORY
Experiencing the School Story
The Spirit of Our School
The Sacred Story



A rich engagement with this component involves selecting at least one aspect from
Experiencing the School Story
The Spirit of our School
The Sacred Story

FACILITATOR'S PREPARATION

You may need to...

- † *Familiarise yourself with the school's:*
 - *Faith story*
 - *Charism*
 - *Heroes*
 - *History*
 - *Symbols*

- † *Identify relevant information/settings at the school e.g. sacred spaces, motto, crest, etc.*

- † *Gather archival resources which speak to the school's faith story*

- † *Identify those who carry the story e.g. religious/staff/former students/parents.*

- † *Note significant and symbolic features of the school environment*

- † *Identify a place where the story is best shared*

Questions to Address

- † *Where will the workshop take place?*
- † *Who will be present?*
- † *What is to be covered in this component?*
- † *What aspects of the school's faith story will be included?*
- † *How will the input be presented? E.g. story, photographs, symbols, etc.*
- † *How will the participants be engaged in the learning?*

POSSIBLE ACTIVITIES

- a. *Conduct a school tour which highlights relevant aspects of the school's faith story e.g. sacred symbols, sacred spaces, names of buildings that carry part of the story.*
- b. *Share input regarding relevant heroes via video, primary documents, and storytelling from the carriers of the story. Ask participants to identify the qualities of the heroes that capture and challenge us today. How did their lives reflect the mission of Jesus?*
- c. *Invite participants to create a storyboard to capture the key elements of the school's faith story*
- d. *Role play by members of the staff as a possible catalyst for participants to understand the school's faith story.*
- e. *Divide the key information regarding the faith story of the school into small sections.*
- f. *Brainstorm participants' understanding of charism.
(Resource Sheet Charism)*
- g. *Use a Y chart to explore with participants what speaks of the charism of the school. What does it look like? What does it sound like? How is it experienced?*
- h. *Use a T chart to compare and contrast the circumstances of the time at the founding of the school with today. Ask participants to identify what is asked of us, as people of faith, today.*
- i. *Read and discuss the Resource Sheet 'Story'.*

'There are varieties of gifts but the same Spirit; there are many different ways of serving but it is always the same Lord: working in all sorts of different ways in different people, it is the same God who is working in all of them. To each is given the manifestation of the Spirit for the common good.' (1Cor 12:4-7)

- † *'In the writings of St Paul the term 'charism' has a double meaning. In the broad sense it designates the gift of Christian life received at baptism. In particular, it is a specific gift received by individuals or groups for the service and building up of the Christian community.'*
- † *The spiritual charisms in Catholic Tradition are often identified with religious orders or communities who embody a particular way of making Christ present to the contemporary world.*
- † *While every charism reveals the Good News of Jesus Christ, each Catholic school community will carry its own unique way of living out and giving witness to the Gospel.*
- † *'The discernment of charisms is always necessary, as its authenticity comes from its connection with the unfolding mission of the Church.'*
(Catechism of the Catholic Church 801)
- † *'Personal spiritual charisms develop when one strives to live daily as Jesus taught. Discovering and following the charism of one's vocation involves personal reflective practices such as reading Scripture, participation in the Sacraments, prayerful discernment on the meaning of one's life and seeking the guidance of the Holy Spirit.'* (The Word Dwells Among Us 3.53)

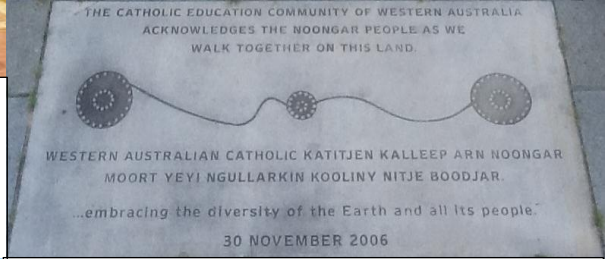
'Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of all, and to the needs of the world.'
(Catechism of the Catholic Church 799)

Teaching in a Catholic School *Belief in Education*



The Catholic Education Centre was opened by Pope John Paul II on 30 November 1986 and is the only building in Australia to have been opened by a Pope. During the official opening His Holiness prayed: "May this centre always be a home of truth and wisdom, of faith and goodwill toward all - may it be of service to the community and work to build your kingdom of justice, light and peace".

After humble beginnings in Western Australia in the 1840s, the Catholic Education system in Western Australia today provides a dynamic, student centred approach to education for approximately 72,000 young people in 159 schools and colleges across the state of Western Australia



The Catholic Education Commission acknowledges the original owners of the land upon which the Catholic Education Office stands. All children are invited to participate in education founded on the Gospel values of Jesus Christ. The aim of catholic Education is to provide every child in their care with the opportunity to grow and flourish.

The Catholic Education Office WA is situated on the hill in West Leederville and has occupied the site since 1986. It was formerly the home to the Sisters of the Good Shepherd who worked to support the social and education needs of women and girls since their beginnings in Perth in 1902.



The Good Shepherd Sisters mode of operation was through prayer, example, kindness and devotion to the moral and social re-education of girls and women placed in their charge who needed protection, support and guidance. Saint Mary Eufrosia Pelletier, the founder of the Good Shepherd Sisters promoted



In 1957 the Sisters removed the beautiful stained glass window on the first floor for ventilation purposes. The damaged window was stored under the chapel for some years, then given to an antique dealer in York. The dealer kept it for 33 years until it was recognised by the Principal at New Norcia College in 1990, who believed it belonged to the Good Shepherd Convent at Leederville. The antique dealer had actually restored the window for sale in 1989. After purchase and repair, the stained glass window was restored to its original place in 1991.



WITNESS

Proclaiming the Gospel by living our faith, loving God and our neighbour selflessly and obeying God's will for our lives. Our witness will attract others and help draw them to Christ.

OUTCOME

Participants have a deeper appreciation of the way in which their lives give witness to the Christian message.

One third of participants' time is spent here.

WITNESS

School Community Witness

Personal Witness



A rich engagement with this component involves selecting at least one aspect from School Community Witness Personal Witness

FACILITATOR'S PREPARATION

You may need to...

- † *Familiarise yourself with :*
 - *An understanding of evangelisation that is defined for the group*
 - *What it means to be a witness in a Catholic school*
 - *Relevant scripture*

- † *Link the school's faith story with examples of witness within the school*

- † *Gather resources that speak to staff witness e.g. mandate Letter, Living the Vision, School's Vision and Mission Statement, Evangelisation Plan*

- † *Note significant people in the school history who have provided witness*

- † *Identify a place where this component is best shared*

Questions to Address

- † *Where will the workshop take place?*
- † *Who will be present?*
- † *What is to be covered in the two hours of this component?*
- † *What aspects of the Witness component will be included?*
- † *How will the input be presented? e.g. story, photographs, symbols, etc.*
- † *How will the participants be engaged in the learning?*

POSSIBLE ACTIVITIES

- a. Brainstorm participants' understanding of Evangelisation and Witness. Explore ways to support evangelization within the school community. (Resource Sheet Evangelisation)*
- b. Consider the use of the 'Jigsaw Strategy' to enable participants to explore their understanding of Witness within the Mandate. (Mandate CECWA 2009-2015 – Part Two: Signs of the Times in the Christian Witness of the Catholic School pp 21-23)*
- c. Invite participants to share their insights regarding staff witness. What areas of witness are done well; what are the areas of challenge? (Resource Sheet Staff Witness to the Good News)*
- d. Prepare examples within literature, music, film and poetry where people's capacity to witness the Good News is highlighted.*
- e. Engage participants in the task of discerning how the faith story of the school is lived out in the community. Consider the use of a mind map to appreciate the impact of the faith story today.*
- f. As a group, identify and discuss a particular Scripture story that nourishes and challenges participants as witnesses of the Good News.*



EVANGELISATION

Resource Sheet

Evangelisation means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new... (Evangelii Nuntiandi 18)

How do we open our own lives to the freedom of the gospel and enable others to be converted to Christ and his Gospel? How do we influence and nurture new Life in the Church within our school community?

EVANGELISATION

- † *Deepens our own faith*
- † *Reaches out and welcomes participation*
- † *Invites those with no affiliation to 'come and see' and to explore the Catholic Tradition*
- † *Transforms our culture in Christ*

GOALS OF EVANGELISATION

- † *To reflect a living faith that can be shared with others*
- † *To foster Gospel values in our society*

METHODS

- † *Build personal relationships, make friends, build community*
- † *Provide a 'wordless witness'*
- † *Use a variety of approaches that acknowledges the differences in people*
- † *Provide growth in holiness for all*

QUESTIONS TO ASK OF OURSELVES

- † *Do I seek a personal relationship with God through prayer, Scripture and the teachings of the Church?*
- † *Am I content with my spiritual life?*
- † *Is there evidence that I am living a life of faith?*
- † *Am I allowing the Holy Spirit to work in my life so that I can see things and people from God's point of view?*

STAFF WITNESS TO THE GOOD NEWS *Resource Sheet*

Christian witness is the first act of evangelisation. Through efforts to be like Christ many daily activities performed by people of good will are acts of Christian witness. Everyone within a Catholic school community is called to more like Christ.

*How do we witness in the school community?
In what areas do we give strong witness?
What areas are challenging?*

<i>Treating all with love and respect</i>	
<i>Building strong, respectful relationships with staff, students, parents</i>	
<i>Encouraging love, trust and truth in the school community</i>	
<i>Involving all with Gospel concerns e.g. social justice, environment, needy, poor</i>	
<i>Praying for community members: Students, families, each other</i>	
<i>Helping students recognise the influence of God in the school and in society</i>	
<i>Helping students understand and live the religious and moral teachings of Christ whenever appropriate opportunities arise</i>	
<i>Showing special concern for students with particular learning difficulties, family personal problems</i>	
<i>Reflecting a spirit of Christian service</i>	
<i>Calling others to use their God-given gifts to make the world a better place</i>	

Drawn from the Decree on Missionary Activity #11,12 Second Vatican Council



CATHOLIC SCHOOL CURRICULUM

CATHOLIC SCHOOL CURRICULUM

Collectively carrying a sense of spirituality and mission into the vocation of shaping the hearts, minds and souls of students.

How the curriculum of the school contributes to the Christian development of the community.

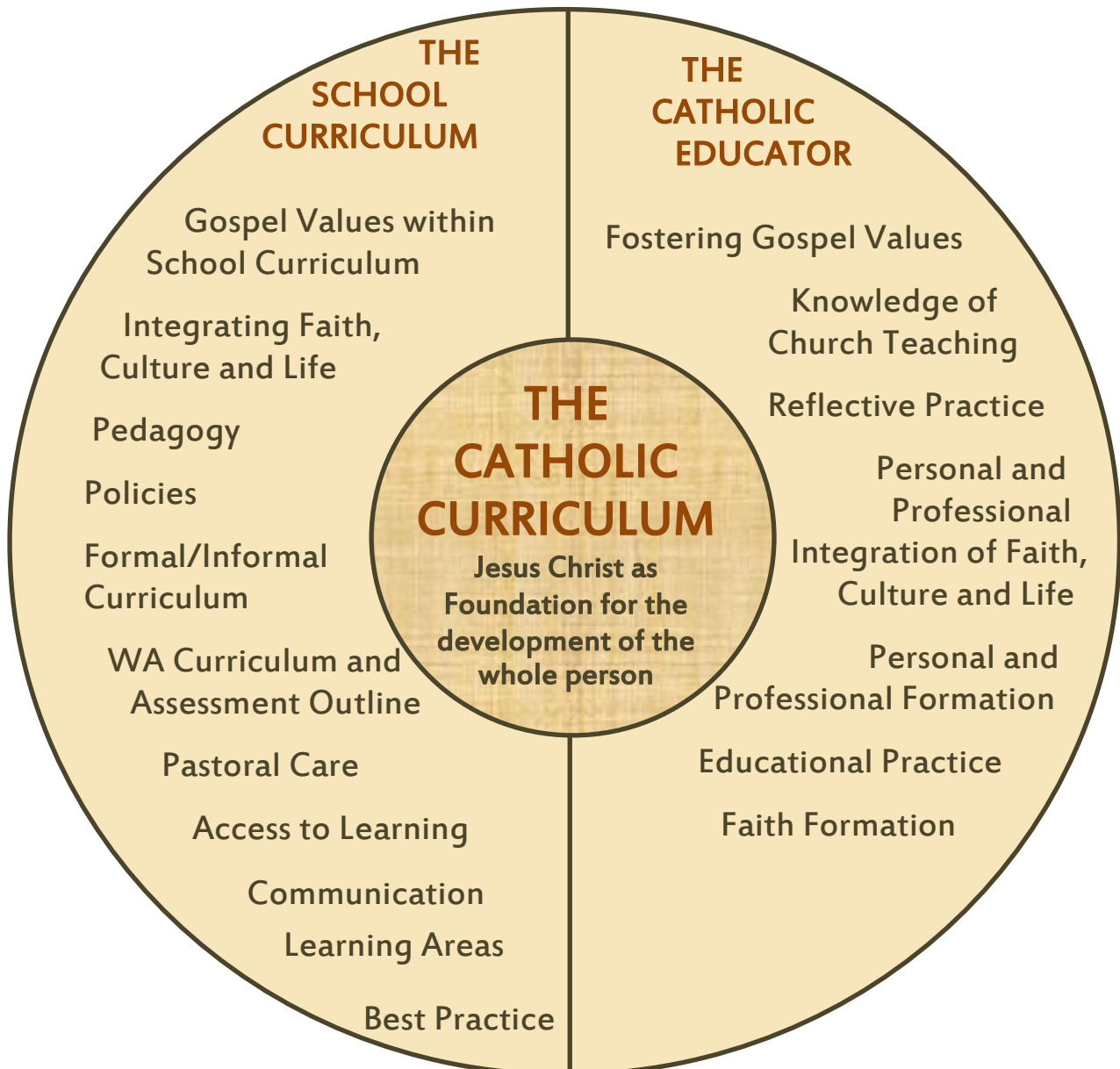
OUTCOME

Participants will develop an understanding of the nature of the curriculum in Catholic schools.

One third of participants' time is spent here.

Catholic School Curriculum

*The School Curriculum
Personal Responsibility
Development of the Whole Person*



*A rich engagement with this component involves selecting at least one aspect from
The School Curriculum
The Catholic Educator
The Catholic Curriculum*

FACILITATOR'S PREPARATION

You may need to...

- † *Familiarise yourself with :*
 - *Christian values embedded in your school's policies etc.*
 - *Justice Education Policy*
 - *Reflective practices encouraged in your school*

- † *Gather support resources e.g. School's Vision and Mission Statement, Curriculum documents, policies, relevant Church documents.*

- † *Identify examples of how, within the school community, a sense of mission is linked with spirituality*

- † *Identify a place where this component is best shared*

Questions to Address

- † *Where will the workshop take place?*
- † *Who will be present?*
- † *What is to be covered in the two hours of this component?*
- † *How will the personal sense of mission of the participants and the vision of the school be linked?*
- † *What aspects of the catholic School Curriculum component will be included?*
- † *How will the input be presented? e.g. story, photographs, symbols, etc.*
- † *How will the participants be engaged in the learning?*

POSSIBLE ACTIVITIES

- a. Gather relevant documents in your school that reflect values held by your school community. Using a jigsaw strategy, identify those key values and share the learning with other group members.*
- b. Ask participants to consider how they integrate faith within their area of expertise. What does it look like? What does it sound like? How is it experienced?*
- c. Provide opportunities to share the stories of participants':*
 - Vision of the values they are hoping to nurture in others within their area of expertise*
 - Experiences of how they have nurtured hope in those within their area of expertise*
- d. In small groups examine the values within Curriculum documents and discuss how they relate to Gospel values.*
- e. Using a Jigsaw strategy, ask pairs to read 'Our Vocation as Educators', and share their responses.*
- f. Invite participants to journal/reflect on why they have said 'yes' to supporting the ethos of Catholic Education.*
- g. Through Think/Pair/Share, ask participants to identify and share experiences within the school which offer staff possibilities of nurturing and deepening a relationship with Jesus.*
- h. Invite participants to read "Teaching Courageously". Through a jigsaw strategy, share how it speaks to the Catholic ethos of the school.*

FURTHER RESOURCES

Acknowledgement of Country (can be given by a Non-Aboriginal person)

A 'Welcome to Country' should always occur as the first item on an agenda. If a Welcome to Country is unable to be conducted by a local aboriginal elder an Acknowledgement of Country should take its place. Where the name of the local Aboriginal language group is known, it should be used. Where it is not known, a general acknowledgement is given.

An Acknowledgement of Country is an act that is respectful and is recognition of traditional Aboriginal protocols. Acknowledging Country and the Traditional Owners or Custodians is one way in which all Australians can show respect for the local Aboriginal people's culture, heritage and ongoing relationship with the Land.

An 'Acknowledgment' might be, for example:

"I would like to begin by acknowledging the traditional custodians and owners of the land we're gathering on today."

"As we take our next step we remember the Aboriginal people who first walked this land"

"I would like to begin by acknowledging the [insert name] people and pay my deepest respect to their Elders, past present and future and acknowledge their ongoing spiritual connection to this Country".

You may wish to establish your own wording to reflect the local context.

STRATEGIES FOR LEARNING

1. JIGSAW

- a. *Set home groups of four*
- b. *Number participants 1-4*
- c. *According to their number, each participant is assigned set material to prepare in order to teach the home group.*
- d. *Participants with the same material move to an 'expert' group. The group determines the key points and how to teach them.*
- e. *After discernment and consensus, the original home group re-gathers and each member teaches their particular aspect of the material.*

2. THINK-PAIR-SHARE

- a. *Participants think silently about a question/topic.*
- b. *Participants pair up and exchange thoughts.*

PAIRS-PAIR

- c. *Pairs share their responses with another pair and/or entire group*

3. ROUND ROBIN

- a. *Oral – in small groups participants take turns in contributing to the shared understanding of the topic.*
- b. *Written – pen and paper is passed around the group generating written responses that add to the collective understanding.*

4. THREE MINUTE REVIEW

- a. *Presenter stops any time during discussion*
- b. *Invites participants to take three minutes to review.*
- c. *Seeks clarifying questions or answers to questions.*

5. BRAINSTORMING

- a. *Gather spontaneous responses around a topic without judgement.*

6. MIND MAP

- a. *A central image/word that represents the topic.*
- b. *Brainstorm key ideas.*
- c. *Main themes radiate like branches from that central image/word.*
- d. *Key words are captured.*
- e. *Linking words are used to show the connections between ideas.*
- f. *Continue until the topic, the space, the time have been fully explored.*

7. PEOPLE SEARCH

- a. *Call on the knowledge and wisdom of participants by finding 'someone who knows' and gather responses.*
- b. *May be an effective ice-breaker or 'between sessions' activity.*

8. CONTENT INPUT

- a. *Interactive lecture style attentive of learning which engages participants.*
- b. *Consider the use of questions, video, music, discussion, shared observations.*

9. REFLECTION AND SILENCE

- a. *Take time to reflect on learning.*
- b. *Develop observations of own experiences.*

10. CONCRETE EXPERIENCES

- a. *Participants are physically involved in the learning.*

11. 'T' CHART

- a. *Useful in highlighting comparisons and contrasts and polarized ideas.*

12. 'Y' CHART

- a. *Includes three observational aspects – What do you see, hear, feel?*
- b. *Pertinent questions might include – what does it look like, sound like, and how is it experienced?*

13. STORYBOARD

- a. *A graphic sequential depiction of a narrative.*
- b. *Participants recall major events of a story.*

14. REFLECTIVE PROCESS FOR TRANSLATING LEARNING

- a. *KWLH Process – Before, During and After Strategy*
What do you know?
What would you like to know?
What have you learnt?
How can you find out more?
- b. *Innovations to KWLH Process*
What did you most appreciate about...?
What were you most challenged by?

15. 3:2:1

- a. *A strategy for the attainment of concepts that can be done individually or in groups.*
- b. *Participants capture or summarise their thinking about a main idea by writing down three ideas about one aspect.*
- c. *Participants capture or summarise their thinking about a main idea by writing down two ideas about another related aspect.*
- d. *Participants capture or summarise their thinking about a main idea by writing down one idea about a further related aspect.*

16. RIP and REVIEW

- a. *Divide participants into groups of four.*
- b. *Hand out sheets with four numbered questions set out in boxes.*
- c. *Each participant then answers all questions on the sheet.*
- d. *Participants then RIP their answer sheets into four and sort them according to the question numbers.*
- e. *The group REVIEW the responses, summarise the responses and present this to the larger group. Participants can move into new groups for the review process.*

Faith, Story and Witness

Gathering Prayer

*Leader God of our lives, as we gather this morning in your name,
we honour the land and the people who have walked on it before us.
May we come to know about _____ through the sharing of our stories,
our faith and the witness we give by serving you.*

All Be with us, God of our sacred stories, as we share our journey with one another.

*Leader Lord Jesus, you told great stories.
They helped people make sense of their lives.
They revealed God in the ordinary things.
They encouraged and challenged people.*

All Be with us, God of our sacred stories, as we share our journey with one another.

*Leader Make us more ready to share our stories
and most importantly, help us to listen to and hear
the story of 'the other', the stranger or the unknown.*

All Be with us, God of our sacred stories, as we share our journey with one another.

Our Stories

We are born into stories. They nurture and sustain us throughout our lives. Our world is stories. No one individual is beginning from scratch when we begin the journey of life; rather, each one of surfaces in the waters of experience where countless generations before us have been creating a story-shaped world.

A reading from Acts : chapter 2 verses 43-47

Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all people. And day by day the Lord added to their number those who were being saved.

The word of the Lord

All Thanks be to God

The Story We Share

© Peter Kearney, Crossover Music (Willow Collection 1992)

*It's a story that's older than you and me,
Deep as a world in the desert must be;
A journey begun in the far off time
When Abraham believed the sign God gave.*

*And the story is mine, the story is yours.
If we open our ears, we can hear.
A story that grows with the passing of years;
Made of our laughter, struggle and fears.
The story we share, the journey to there
Is happening here.*

*It's a story the child and the grandmother share;
A myst'ry to ponder, a journey to make if we dare,
A story to help us grow tall.
A tale of love, the story of us all.*

*It's a story of dying and rising again;
friendship found in the wine and the bread.
'Round a fire that glows at the end of the day
We share the news and sing the blues away.*

*It's the story that's woven strand by strand;
The weaving of lives and the linking of hands;
No need to be lonely, the story we share
Is drawing us, calling us to care.*

*It's the story of God, concerned for the small,
Providing the earth as a mother for all;
Giving pow'r to build up and power to burn.
"Where to now?" is surely our concern.*



STORY

STORY AND THE ACTIONS OF JESUS

'At the Last Supper, Jesus needed to tap into a story that would move him forward into his sufferings with a love and a graciousness deeper than he had ever know. He found that story in the ancient rituals of the Passover meal. In doing those rituals (from the past), he anointed his situation (of the present) with meaning sufficient to allow him to enter the unpredictability (of whatever was to come).'

Frank Andersen – Eucharist: Participating in the Mystery

MY STORY, WITHIN THE SCHOOL STORY, WITHIN GOD'S STORY

'Staff should try to understand the special characteristics of the school they are working in, and the reasons that have inspired them. They should try to so identify themselves with these characteristics that their own work will help toward realizing the specific nature of the school.'

Lay Catholics in Schools: Witnesses to Faith #39

THE STORY OF THE CATHOLIC COMMUNITY

'All who have responsibilities in catholic schools need a clear understanding of what makes a school community 'Catholic'.

- † *Catholic school communities recognize Jesus Christ as their Head*
- † *They are part of his Body, the Church.*
- † *They are called to play their part within the Church as it fulfills its Christian Mission to the World.*
- † *Catholic schools need to be communities of faith.*

Mandate: Catholic Education Commission of Western Australia 2009-2015

*What ongoing truths are embedded in your school story?
How does your school pass on these truths?*



Mary MacKillop's Story

1842 - 1909

On January 15, 1842 Mary MacKillop was born of Scottish parents, Alexander MacKillop and Flora MacDonald in Fitzroy, Victoria. Mary, the eldest of eight children, was well educated by her father who spent some years studying for the priesthood in Rome.

From the age of sixteen, Mary earned her living and supported her family, as a governess, as a clerk, and as a teacher at the Portland school. While acting as a governess to her uncle's children at Penola, Mary met Father Julian Tenison Woods, who, with a parish of 56,000 square kilometres, needed help in the religious education of children in the outback. At the time Mary's family depended on her income so she was not free to follow her dream. However, in 1866, greatly inspired and encouraged by Father Woods, Mary opened the first Saint Joseph's School in a disused stable in Penola.

Young women came to join Mary, and so the Congregation of the Sisters of St Joseph was begun. In 1867, Mary was asked by Bishop Shiel to come to Adelaide to start a school. From there, the Sisters spread, in groups to small outback settlements and large cities around Australia and New Zealand. Mary and these early Sisters had a profound influence on the forming of Catholic Education as we have come to know and experience it today. She also opened orphanages, providences to care for the homeless and destitute and refuges for ex-prisoners and ex-prostitutes who wished to make a fresh start in life.

Throughout her life, Mary met with opposition from people outside the Church and even from some of those within it. In the most difficult of times she consistently refused to attack those who wrongly accused her and undermined her work, but continued in the way she believed God was calling her.

Throughout her life Mary suffered ill health. She died on August 8, 1909 in the convent in Mount Street, North Sydney where her tomb is now enshrined. Since then the Congregation has grown and now numbers about 900, working mainly in Australia and New Zealand but also scattered singly or in small groups around the world.

The "Brown Joeys" may be seen in big city schools, on dusty bush tracks, in modern hospitals, in caravans, working with the homeless, the new migrant, the Aboriginal, the lonely and the unwanted, in direct care and in advocacy.

This great Australian woman inspired great dedication to God's work. In today's world, she stands as an example of great courage and trust in her living out of God's loving and compassionate care of those in need.

Faith Story & Witness

Vocation Quotes from the slide-show

Vocation is that nourishing sense that we are meant to do what we are doing, that our work is of inherent value to others and to us. The origin of that sense of purpose, of mission, lies outside ourselves yet it is intimately connected to who we are as individuals, to our own particular gifts, talents and sources of contentment. The notion of vocation is inherently tied up with our relationship with God.

Thomas Landy

Those who are wise shall shine like the brightness of the sky...like the stars forever and ever.

Daniel 12:3

The greater danger for most of us is not that our aim is too high and we miss it, but that it is too low and we reach it.

Michelangelo

*As human beings,
our greatness lies
not so much in being able
to remake the world...
as in being able
to remake ourselves.
You must be the change you wish to see
in the world.*

Mahatma Gandhi

*Everybody can be great because anybody can serve.
You don't have to have a college degree to serve.
You don't have to make your subject and verb agree to serve.*

You only need a heart full of grace. A soul generated by love.

Martin Luther King Jr

There are two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle.

Albert Einstein

It seems to me that when confronted with the marvels of life and the universe, one must ask why and not just how. The only possible answers are religious...I find a need for God in the universe and in my own life.

Arthur L. Schawlow Professor of Physics at Stanford University, 1981 Nobel Prize in physics

Real heroism is doing your own part, however humble that might be. Indeed, the heroic journey does not require you to become something greater than you are.

It merely requires absolute fidelity to your own authentic path.

Joseph Campbell

*Lives of all great people remind us
We can make our lives sublime
And departing, leave behind us
Footprints on the sands of time.*

Longfellow

To be mindful is to live in the present moment, not to be imprisoned in the past nor anticipating a future that may never happen. When we are fully aware of the present, life is transformed and strain and stress disappear. So much of modern life is a feverish anticipation of future activity and excitement. We have to learn to step back from this into the freedom and possibility of the present.

Bede Griffiths

*Let us not measure the church by the number of its members or by its buildings.
What matters is you, the people, your hearts,
God's grace giving you God's truth and life.
Measure yourselves by the sincerity of heart
with which you follow the truth and light of our
divine Redeemer.*
Oscar Romero

*...love in an action, not just a mind state. It is not
enough to just sit there and send 'metta' –
thoughts of loving kindness. One must get up and
do something.
Put that love into action. Everyone can do it.
Everyone can do their bit.
The only real prison is fear, and the only real
freedom is freedom from fear.*
Aung San Suu Kyi

*I really believe and have experienced
that the more committed you are,
the freer you are.*
Irene McCormack

*I have come that you may have life,
and have it to the full!*
John 10:10

*I pray that you may have the power to
comprehend, with all the saints, what is the
breadth and length and height and depth, and to
know the love of Christ that surpasses knowledge,
so that you may be filled with all the fullness of
God.*
Ephesians 3:18-19

*Lord make me appreciative of the dignity of my
high vocation, and its many responsibilities*
Mother Teresa of Calcutta

*Speak tenderly. Let there be kindness in your
face, in your eyes, in your smile, in the warmth
of your greeting. Always have a cheerful smile.
Don't only give your care, but give your heart as
well.*
Mother Teresa

*Saints are what they are not because their
sanctity makes them admirable to others, but
because the gift of sainthood makes it possible
for them to admire everyone else.*
Thomas Merton

*Love one another, each one always,
in good and bad, not minding how things seem.
We may feel our crosses hard at times –
our courage should rise with them.
In all things, trust in God.*
Mary MacKillop

*This is the true joy in life:
being used for a purpose recognised by yourself
as a mighty one.
Being a force of nature, instead of a feverish,
selfish little clod of ailments and grievances
complaining that the world will not devote itself
to making you happy.*

*I am of the opinion that my life belongs to the
whole community, and as long as I live, it is my
privilege to do for it whatever I can.*

*Life is no "brief candle" to me;
it is a sort of splendid torch
which I have got hold of for the moment,
and I want to make it burn
as brightly as possible
before handing it on
to future generations.*
George Bernard Shaw

*We were born to make manifest the glory that is
within us. It's not just in some of us; it's in
EVERYONE! And as we let our own light shine,
we unconsciously give other people permission
to do the same.*
Nelson Mandela (Quote-Marianne Williamson)

Vocation Quotes

YOU are a CHILD of GOD

*'Before I formed you in the womb I knew you;
before you came to birth I consecrated you;
I have appointed you as prophet to the nations.'*
Jeremiah 1:5

and

*It is Jesus who stirs in you the desire to do
something great with your lives.*
Pope John Paul II

*God has created me
to do him some definite service;
he has committed some work to me
which he has not committed to another.*

*I have my mission –
I may never know it in this life,
but I shall be told it in the next.*

*I have a part in this great work;
I am a link in a chain,
a bond of connection between persons.*

He has not created me for naught.

*I shall do good, I shall do his work;
I shall be an angel of peace,
a preacher of the truth in my own place,
while not intending it,
if I do but keep his commandments
and serve him in my calling.*

Therefore I will trust him.

*Whatever, wherever I am,
I can never be thrown away.*

*I ask not to see,
I ask not to know,
I ask simply to be used.*

Venerable John Henry Newman

*Dear Father,
Shine your light upon me so that I may
see my true vocation. Give me the grace
to hear your word and be an example to
others of your love for us.*

*I pray sincerely for all in Priesthood, and
for all who are listening to your call, that
they may answer you.*

*Thank you for sending your Son Jesus,
Lord of the Harvest; help me to follow His
example. May I freely, courageously and
lovingly respond.*
Amen

Lord Jesus,

*I give you my hands
to do your work.*

*I give you my feet
to go your way.*

*I give you my eyes
to see as you do.*

*I give you my tongue
to speak your words.*

*I give you my mind
that you may think in me.*

*I give you my spirit
that you may pray in me.*

*Above all, I give you my heart
that you may love in me your Father
and all humanity.*

*I give you my whole self
that you may grow in me,
so that it is you, Lord Jesus,
who live and work and pray in me.*

Amen.
(Grail Prayer)

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.

This is what we are about. We plant seeds that one day will grow. We water seeds already planted knowing that they hold future promises. We lay foundations that will need further development. We provide yeast that produces effects beyond our capabilities.

We cannot do everything and there is a sense of liberation in realizing that. That enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for God's grace to enter and do the rest. We are prophets of a future not our own.

Archbishop Oscar Romero

"Make sure you let God's grace work in your souls by accepting whatever he gives you, and giving him whatever he takes from you. True holiness consists in doing God's will with a smile. Give yourself fully to God. He will use you to accomplish great things on the condition that you believe much more in his love than in your own weakness."

Mother Teresa of Calcutta.

"Nothing is more practical than finding God, that is, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evenings, how you spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything."

Fr Pedro Arrupe SJ.

Christian vocation is the renewal of the personal friendship with Jesus Christ, which gives full meaning to one's existence and makes it receptive to the Kingdom of God. The Church lives off this friendship, nourished by the Word and by the Sacraments, holy truths especially entrusted to the ministry of bishops, priests and deacons consecrated by the Sacrament of Holy Orders."

"For this reason the priest's mission is irreplaceable; and although in some areas there is a lack of clergy, it must not be doubted that God continues to call boys, young men and adults to leave everything and dedicate themselves to preaching the Gospel and to pastoral ministry."

"Another special way to follow Christ is the vocation to consecrated life, expressed through an existence of poverty, chastity and obedience, entirely dedicated to God in contemplation and prayer, while serving our brothers and sisters, especially the weakest and poorest."

"Christian marriage is also and to all effects a vocation to sanctity, and the example of saintly parents is the primary condition favouring the growth of religious and priestly vocations."

Pope Benedict XVI

Values alive and well and never far away

How you spend your time and money will give you a reality check



THE MORAL MAZE

HUGH MACKAY

Commentators and polities use the term “values” frequently. I am told that, being a bit older, I have probably lost touch with my true personal values, or they have changed over time. Either way, I apparently need to get back in touch with them. The trouble is, I haven’t a clue what they are. How do we discover or recognise them in ourselves and others?
P.L., South Fremantle.

You are not alone P.L. Many people wrestle with this idea of “values”, so let’s start with the good news. Your values are alive and well, even if no one has ever explained to you what they are.

Your values certainly change and evolve over time, and you might even wake up one day and find that you no longer espouse values you once thought were immutable, but you can never “lose touch with your values”.

They are permanently on duty, because we can’t do without them: our values are the reference points for all the significant choices we make.

So that fashionable term, “values-free”, whether applied to parenting, education, literature or journalism is actually quite meaningless.

Values influence everything we do. They are the ideals we aspire to; the principles we embrace; the beliefs we are prepared to cling to, even when the going gets tough. Values are like the blueprint for our lives; the moral compass that points us to our personal “true north”.

A society’s values are not only its ideals – things like free speech, universal education, public health and safety, egalitarianism or even patriotism – but also the customs and institutions it supports and admires.

The value we attach to the rule of law, for example, can be expressed through such

‘Values are like the blueprint for our lives; the moral compass that points us to our personal “true north”.’

respect for a particular form of legal system that the system itself becomes part of a society’s values. Similarly, our respect for religious institutions that don’t happen to conform to our own beliefs may express the value we place on religious freedom. (Some barbaric societies express their values through cannibalism, virgin sacrifice or war.)

Our values are revealed through our desire for any object or quality that we might value as an end in itself, like happiness or power or home ownership.

We may not like to admit some of our values, especially if we’re consumed by blind ambition, a ruthless competitive

streak or a neurotic desire for other’s approval. But if you look at the things you most fervently desire, the things you really aspire to, you’re seeing the clearest reflection of your values.

We often use “values” in combination with other words, as in “Christian values”, “corporate values” or “material values” as a way of defining the character of the institutions or philosophies they refer to. Christian values, for example, might include humility, compassion, benevolence and forgiveness.

Material values might be expressed through a commitment to the pursuit of wealth and status, an obsession with the stock market or home renovations and the assiduous acquisition of material possessions – all likely to be seen as virtuous activity in a capitalist, consumerist society.

As for trying to discover other people’s values, the best advice is also the oldest; pay no attention to what people say; just concentrate on what they do.

Many arrogant people say they value humility, and some of the most judgemental people in the world pay lip-service to compassion and forgiveness. And how many of us say our relationships are the most important things in our lives, and then neglect them?

Perhaps you can be “out of touch with your values” in the sense of denying them to yourself, P.L. but if you ever need a reality check, just take a look at how you spend your time and money.

Gospel Values Across the Curriculum

The Place of Gospel Values

Educational literature on the Catholic School informs us that an institution 'which does not reproduce the characteristic features of a school cannot be a Catholic School' (17, The Catholic School, n.25).

Likewise, what also makes a school Catholic is the obvious presence of Gospel values in all dimensions of the school. These should be particularly evident in:

- The educational climate;
- The personal development of each student
- The relationship established between the Gospel, Australian culture, school culture and student culture(s);
- The illumination of all knowledge in the light of the faith and the values that inform that faith (Adapted from 17, The Religious Dimension of Education in a Catholic School, n.1).

It is very important to acknowledge the range of Gospel values on which many of our Catholic beliefs and practices are based.

What are the Key Gospel Values

The term 'Gospel Values' is usually taken to include such qualities as:

justice	hope	truth	faith	service
forgiveness	peace	hope	charity	reverence
dignity	endurance	compassion	joy	a sense of wonder
a commitment to community		servant leadership		

Gospel values and motivation are cultivated in all learning areas, indeed, in all of the various activities in the school. Values and themes arise naturally when dealing with topics such as the human person, the family, society and history, and should not be evident solely in Religious Education (The Religious Dimension of Education in a Catholic School, #107 and #64).

Unless all learning areas in the Catholic school consider and actively teach from a religious dimension, the school will more than likely fail in its task of educating students in faith (The Catholic School, #37).

Teachers need to reflect on what values are important and how these are transmitted to students, parents and other staff. In this context, the following principle holds true: 'Knowledge is not [solely] to be considered as a means of material prosperity and success, but as a call to serve and be responsible for others' (The Catholic School, # 56).

Adapted from Towards Wholeness A Catholic Perspective on Personal Development, Health and Physical Education Years 7-10, Catholic Education Commission, New South Wales, 1993

The Orphaned Child of Threadmakers

This is a Sufi story about an orphaned child of threadmakers

Orphaned, the boy was taken into the care of a wandering tribe of weavers. But, for lack of means, the weavers had to sell the orphan to a family of shipbuilders.

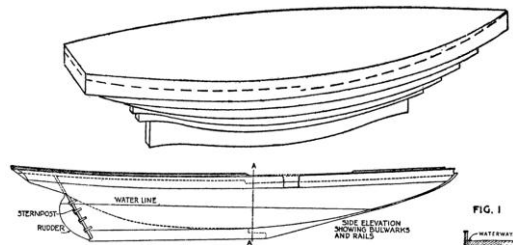
From the shipbuilders, the orphaned son of threadmakers learnt to make masts. He grew up with this family of shipbuilders and was very successful. But years later, while on a business voyage for the mastmakers, he became shipwrecked on a primitive island.

Now, on this island, there dwelt a people who lived in the hope that someday someone would come who might save their treasures from the hostile climate in which they lived.

When they found the young man – once an orphaned spinner, once an abandoned weaver and now a successful mastmaker – they asked, “Are you the one for whom we wait? Are you the one who will save our treasure?”

And at this very moment, the young man understood both his past and his future. He took the experience as a weaver and made cloth. And he took the memory of his experience as a mastmaker and made long, strong poles. Out of all these memories, he fashioned the vision of a tent, the construction of which was to save the people’s treasure.

David Ranson, Lecturer CIS Sydney lecture: *Leading Religious Organisations: Spiritual Issues.*



Hands Prayer



- Reader 1: Christ has no Body now but yours;
No hands, no feet on earth but yours.
Yours are the eyes through which he looks
compassion on the world.
Yours are the feet with which he walks to do good.
Yours are the hands with which he blesses all the world.*
- Reader 2: It helps, now and then, to step back
and take the long view.
The kingdom is not only beyond our efforts;
it is even beyond our vision.*
- Reader 3: We accomplish in our lifetime
only a fraction of the magnificent enterprise that is God's work.
Nothing we do is complete,
which is another way of saying
that the Kingdom always lies beyond us.*
- Reader 4: No Statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes all of the Church's mission.
No set of goals and objectives includes everything.*
- Reader 5: This is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted
knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects far beyond our capabilities.*
- Reader 6: We cannot do everything
and there is a sense of liberation in realising that.
This enables us to do something, and to do it very well.
It may be incomplete but it is a beginning,
a step along the way:
an opportunity for the Lord's grace to enter and do the rest.*
- Reader 7: We may never see the end results,
but that is the difference between
the master builder and the worker.*
- ALL: Christ has no Body now but ours;
no hands, no feet on earth but ours.
Ours are the eyes through which he looks with
compassion on the world.
Ours are the feet with which he walks to do good.
Ours are the hands with which he blesses all the world.*

Grandma's Hands

Grandma, some ninety plus years, sat feebly on the patio bench. She didn't move, just sat with her head down staring at her hands.

When I sat down beside her she didn't acknowledge my presence and the longer I sat I wondered if she was OK.



Finally, not really wanting to disturb her but wanting to check on her at the same time, I asked her if she was OK. She raised her head and looked at me and smiled. 'Yes, I'm fine, thank you for asking,' she said in a clear voice strong.

'I didn't mean to disturb you, grandma, but you were just sitting here staring at your hands and I wanted to make sure you were OK,' I explained to her.

'Have you ever looked at your hands,' she asked. 'I mean really looked at your hands?'

I slowly opened my hands and stared down at them. I turned them over, palms up and then palms down. No, I guess I had never really looked at my hands as I tried to figure out the point she was making.

Grandma smiled and related this story:

'Stop and think for a moment about the hands you have, how they have served you well throughout your years. These hands, though wrinkled shrivelled and weak have been the tools I have used all my life to reach out and grab and embrace life.

'They braced and caught my fall when as a toddler I crashed upon the floor.

'They put food in my mouth and clothes on my back. As a child, my mother taught me to fold them in prayer. They tied my shoes and pulled on my boots. They held my husband and wiped my tears when he went off to war.

'They have been dirty, scraped and raw, swollen and bent. They were uneasy and clumsy when I tried to hold my newborn son. Decorated with my wedding band they showed the world that I was married and loved someone special.

'They wrote my letters to him and trembled and shook when I buried my parents.

'They have held my children and grandchildren, consoled neighbours, and shook in fists of anger when I didn't understand.

'They have covered my face, combed my hair, and washed and cleansed the rest of my body. They have been sticky and wet, bent and broken, dried and raw. And to this day when not much of anything else of me works real well these hands hold me up, lay me down, and again continue to fold in prayer.

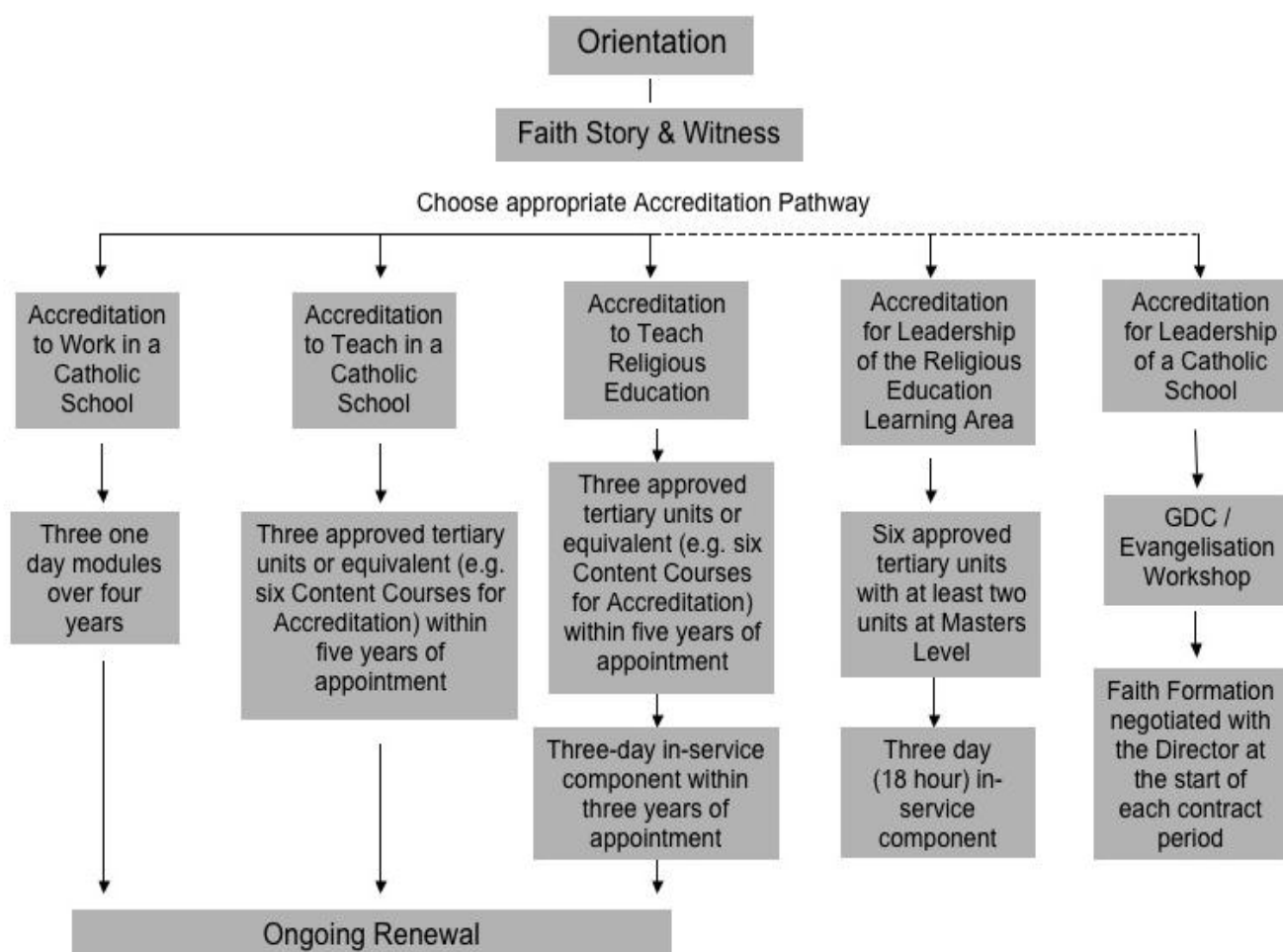
'These hands are the mark of where I've been and the ruggedness of life.

But more importantly it will be these hands that God will reach out and take when he leads me home. And with my hands He will lift me to His side and there I will use these hands to touch the face of God.

I will never look at my hands the same again. But I remember God reached out and took my grandma's hands and led her home. When my hands are hurt or sore or when I stroke the face of my children and husband I think of grandma. I know she has been stroked and caressed and held by the hands of God.

I, too, want to touch the face of God and feel His hands upon my face.

ACCREDITATION PATHWAY



All staff working in Catholic schools or at the Catholic Education Office of Western Australia are required to undertake accreditation.

*Regardless of your role, accreditation begins with two components:
Orientation and Faith Story & Witness*

Following that, there are several distinct pathways:

Accreditation to Work in a Catholic School – for non-teaching staff

Accreditation to Teach in a Catholic School – for teachers who do not teach Religious Education

Accreditation to Teach Religious Education – for all teachers who teach Religious Education

Accreditation for Leadership of the Religious Learning Area – for all Leaders who are responsible for the Religious Education Learning Area

When Accreditation is achieved, Ongoing Renewal is required.

FAITH STORY AND WITNESS

SCHOOL _____

DATE/S _____

ATTENDEE'S NAME	ATTENDEES SIGN EACH BOX WHEN COMPLETE			ONGOING RENEWAL YES/NO
	PART 1 (TWO HOURS)	PART 2 (TWO HOURS)	PART 3 (TWO HOURS)	

PRO FORMA SIGNATURE LIST FOR SCHOOL'S USE

Once all three sessions have been completed, this signature list should be faxed to the Accreditation Administration Officer, Grace Santos on 6380 5350. Those attendees who have completed the sessions towards their Accreditation to Work, Teach in a Catholic School or to Teach Religious Educations will be entered onto a central database.



CATHOLIC EDUCATION
OFFICE OF WESTERN AUSTRALIA
RELIGIOUS EDUCATION & FAITH FORMATION TEAM

Faith Story & Witness

This certificate acknowledges that

has completed the six hour school based Faith Story & Witness program.

*This program satisfies the Accreditation requirements for Faith Story and Witness
or
for those who hold an Accreditation certificate this inservice satisfies six hours
towards the faith formation component of ongoing renewal.*

PRINCIPAL _____

SCHOOL _____

DATE _____

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