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1. **Purpose**

The development of a School Education Brief is for the purpose of:

- Informing the development of a facilities master plan
- Providing demographic information to inform future enrolment patterns, growth of the school, and relationships with other Catholic schools
- Providing a curriculum framework best suited to the college and its students
- Discernment of organisational structures best suited to supporting the proposed curriculum structures
- Providing the systemic vision for ecologically sustainable development and its implications for facility development and student knowledge, attitudes and practice
- Informing the induction and ongoing professional learning priorities for the school leadership, staff and the wider community
2. Community Profile

2.1 History

The Strategic Perspectives study in May 2000 by Brisbane Catholic Education, identified Coomera as an educational growth area. Prior to this publication, Brisbane Catholic Education Centre personnel had already taken the initiative of approaching the Parish of Oxenford to discuss the provision of Catholic schooling in the area. In 1999, Jubilee Primary School, the first Brisbane Catholic Education ecumenical school, involving Anglican, Uniting and Apostolic and Catholic churches, was established at Gaven. Two of the College’s main feeder schools are students from Jubilee Primary School and St. Francis Xavier School. Land for Assisi Catholic College at Billinghurst Crescent was purchased by Brisbane Catholic Education in 1997.

2.2 Governance

The site is administered by Brisbane Catholic Education on behalf of the Archdiocese of Brisbane. The Archdiocese is both the canonical and civil owner of the school site.

The site was purchased with funds allocated for educational purposes.

2.3 Demographics and Socio-economic profile

Enrolment projections

The school is Master Planned as a three stream P – 6 (Early / Junior Years) and a five stream 7 to 12 (Middle / Senior Years) College.

Since opening in 2005 enrolments have increased from 161 student to 1213 (2011) representing a change of 653.4%. It is estimated that enrolments will reach 1450 students in 2015 (with no increase in streams).
Catchment Areas
Enrolment catchment areas according to demographic studies by Brisbane Catholic Education (2011) show core catchment areas below.

School catchment area

The following section provides details of the school’s key catchment area and includes: a map of student addresses; details of student residential suburbs as collected in the March Census; and a list of Statistical Local Areas (SLAs) that make up the key catchment area.

Map of key catchment area of the school

Source: Individual school database
Author: Brisbane Catholic Education
Date created: September 2011
### Socio-economic demographics

For example:

#### Occupation of Assisi Parents

Coupled with industries of employment, occupations are an indicator for schools of the socio-economic characteristics of their key catchment area.

**Most Common Occupation (2011)**

<table>
<thead>
<tr>
<th>Occupation Category</th>
<th>Area #</th>
<th>Area %</th>
<th>Queensland %</th>
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<tr>
<td>Technical and Trades</td>
<td>12,420</td>
<td>16.5</td>
<td>14.9</td>
</tr>
<tr>
<td>Clerical Assistant</td>
<td>11,548</td>
<td>15.4</td>
<td>14.7</td>
</tr>
<tr>
<td>Professionals</td>
<td>11,348</td>
<td>15.2</td>
<td>18.9</td>
</tr>
<tr>
<td>Manager</td>
<td>9,661</td>
<td>12.9</td>
<td>12.0</td>
</tr>
<tr>
<td>Sales</td>
<td>9,135</td>
<td>12.2</td>
<td>9.8</td>
</tr>
<tr>
<td>Labourers</td>
<td>7,467</td>
<td>9.9</td>
<td>10.6</td>
</tr>
<tr>
<td>Community and Personal Services</td>
<td>7,238</td>
<td>9.6</td>
<td>10.0</td>
</tr>
<tr>
<td>Machine Operators</td>
<td>4,813</td>
<td>6.4</td>
<td>7.3</td>
</tr>
<tr>
<td>Inadequately described</td>
<td>1,427</td>
<td>1.9</td>
<td>1.8</td>
</tr>
</tbody>
</table>

*Source: ABS, 2011, Census of Population and Housing*
3. Religious and Cultural Identity

3.1 Values / Spirituality / Charism

Franciscan Values
Franciscan ideals and values are central to our identity, vision, mission now and in the future. These values:

- Challenge secular values such as wealth, image, status and individual gain. Teachers and students are encouraged to value personal dignity and richness of life achieved through integrity of life and the honest pursuit of wisdom and goodness rather than earthly possessions.
- Point beyond mere knowledge to a sense of wonder, to contemplation and eventually to wisdom.
- Mean that all of creation is seen in the context of stewardship. Thus, religious and ethical values are reflected both in the mode of teaching and in the content.
- Are reflected in the role of lifelong learner where unselfish service without prejudice and bias, is expressed through responsible social action.
- Are reflected in right relationships where all persons and creation are brothers and sisters.

Assisi Catholic College embraces the Franciscan values of creating a caring community, showing compassion, reverencing all of creation and making peace.

Francis and Clare acknowledged God as creator and all humankind as made in the Divine image. Nourished by lives of prayer and reflection and focused on the example of Jesus Christ, they offer a model of co-operation, respect, diversity and inclusivity.

Creating a Caring Community

- Respecting each person’s dignity
- Offering hospitality, courtesy, kindness and friendship
- Fostering loving relationships

Showing Compassion

Serving and caring for the weak and oppressed
Working for justice
Taking responsible social action
Offering unselfish service

Reverencing all of Creation

- Fostering a simple lifestyle and responsible stewardship
- Preserving the environment
- Respecting all creatures

Making Peace

- Forgiving others
- Healing and reconciling
- Resolving conflicts
- Promoting non-violence

Education for Justice

Assisi Catholic College has a commitment to social and eco-justice in its relationships, practices and structures as well as in the wider society. Christians are called by Jesus throughout the Gospels to work for social justice. The principles of Catholic Social Teaching are the basis on which Education for Justice will be developed.
for Justice involves teaching and learning processes, which invite students to consider the causes of injustices, the impact of injustices have on all Creation, and ways they can be prevented or stopped. Education for Justice is about developing and forming all members of the community to have the desire and the skills to positively change and transform our world.

Students will be provided with:
- Opportunities across the curriculum to develop skills in analysing, critiquing and challenging injustices and unjust structures that perpetuate injustice, in ways consistent with the Brisbane Catholic Education policy on Justice Education (Appendix One)
- Ongoing opportunities within co-curricular, curricular and pastoral programs to stand in solidarity with those in need, locally and globally (e.g. Community Service Programs, Street Retreats, Mini Vinnies, Justice Groups, Twinning Relationships with Schools and Communities in the Poor Majority World, Majority World Immersion Experiences, etc.)
- Opportunities to be part of the Reconciliation process with Aboriginal and Torres Strait Islander peoples (e.g. Learning Circles)
- Opportunities to develop just and respectful relationships with others within and beyond the College community

Staff will:
- Implement the Brisbane Catholic Education policy on Justice Education
- Develop skills, through appropriate professional development opportunities, in integrating gospel values, social justice and eco-justice into programs
- Ensure that the overall curriculum caters justly for the diverse needs of all students, promotes right relationships and nurtures self esteem
- Implement student community awareness and service programs appropriate to each year level

Leadership Team will:
- Establish processes and structures to ensure that an Education for Justice Strategic Plan is developed and implemented
- Implement a Behaviour Management process that models social justice

College Pastoral Board will:
- Be comprised of people who will demonstrate a commitment to the ethos, philosophy and values expressed and referred to throughout this document, but particularly in the Vision Statement
- Undertake regular in-servicing to further develop their understanding of the ethos, philosophy and values expressed in this document
- Formulate policy and make decisions consistent with the ethos, philosophy and values expressed in this document
- Support the Education for Justice Strategic Plan by ensuring an appropriate allocation of resources

Parents will:
- Support students’ participation in Religious Education classes
- Support students positive participation in liturgies, masses, retreats, reflection days and community service
- Support College’s policies and procedures reflecting Catholic, Christian values

Links between the College and Local Churches
- Catholic sacraments of Initiation will be the responsibility of the St. Mary’s Catholic Community (Baptism, Reconciliation, Eucharist and Confirmation are within the
- The Catholic liturgical cycle will be followed highlighting the links with other churches. In particular, the preparations for Easter and Christmas will be given emphasis.
- The College has an important link to St. Mary's Parish. St. Mary's Worship and Community Centre, a Centacare Child Care and Outside Schools Hours Care Centres are located on site. Strong links and interactions with the Parish community are encouraged.

**Every Classroom**
Classrooms will have a clear Christian symbol as part of the décor e.g. Tau cross, San Damiano cross, sacred space.

**Transition**
The College will give due consideration to the “Rites of Passage” of the students, recognising their growth, religious backgrounds and transitions through the various stages of their schooling.

**Environmental Sustainability**
The development of the site gives due consideration to the principles enshrined in the Earth Charter (Appendix Two).

**Facilities / Physical Environment**
The College will give due consideration to the creation of an outside, sacred, peaceful setting utilising the natural contours. New plantings, where necessary, will exhibit original Australian flora.

**Spiritual Issues**
For the curriculum of all year levels, there is a proposed segment of environmental education, and in religious education a segment of ecological and creation theology.

Steps will be taken to acknowledge and enhance values about creation, the natural environment and Aboriginal heritage.

### 3.2 Religious Life of the School

The Guidelines for the Religious Life of the School (RLOS) assists school communities in the Archdiocese in the development of faith of their members by providing a lens through which their religious life may be viewed and developed. These Guidelines assist school communities to engage in practical ways in implementing the Vision Statement for Catholic Education in the Archdiocese of Brisbane, particularly its call to Teach, Challenge and Transform.

Religious Education in the contemporary Catholic School comprises two distinct but complementary dimensions – teaching people religion and teaching people to be religious.

Teaching people religion is an educational activity focused on the teaching and learning of religion and utilising a range of learning processes and resources. Teaching people to be religious is identified with the religious life of the school and is a faith development activity focused on nurturing the religious, spiritual and faith growth of students. These Guidelines provide four Components for the faith development of students in the religious life of a school: Religious Identity and Culture, Evangelisation and Faith Formation, Prayer and Worship and Social Action and Justice.
The two dimensions are complementary and interrelated. In a Catholic school, teaching people religion and teaching people to be religious draw upon the Catholic Christian tradition in ways that are sensitive to local context and the ecumenical and multi-faith realities of our world.

School communities seek to understand and utilise the distinctiveness of these two dimensions of religious education in the holistic education and formation of students.

As a master planned P – 12 Catholic College, at Assisi we intend
- To strengthen the ideals and values of St. Francis and St. Clare as central to our identity, vision and mission;
- To promote a caring community reflecting the values of peace, love, truth, social and eco-justice;
- To nurture the spirituality and growth in faith of students, staff and parents;
- To strengthen our links with our parishes regarding the spiritual and faith formation of members of our community

3.3 / 3.4 Vision and Mission

Assisi Catholic College is a faith community that seeks peace and justice through education in the Catholic faith, living our Gospel values and being socially and ecologically just.

Our community is called to:
- Embrace the love of God through our families, our faith community and our environment
- Embody the mission of Jesus through the Franciscan spirituality of St. Francis and St. Clare
- Empower all members of our community to make a difference in their world

Our Franciscan values are:
- Creating a Caring Community
- Showing Compassion
- Reverencing all of Creation
- Making Peace

Jesus, Communion, Mission

Our faith and mission goals are closely aligned to the Archdiocesan Synod priorities of Jesus Communion Mission and connects well with the revised Vision Statement for Catholic Education in the Archdiocese of Brisbane. Such cohesion is important as we continue this vital and life-giving mission of educating our young people who have been baptised into our Catholic faith.

Our Archbishop has expressed his hope that our young people, and those who
minister to them, may “come to know Jesus deeply, experience ecclesial Communion richly, and engage in Mission creatively and energetically.”

**Link to St. Mary’s**
Establishing a P – 12 co-educational college adjacent to St. Mary’s Catholic Community Worship Centre is a relatively new concept for Brisbane Catholic Education. Co-operative arrangements are in place so that the spiritual development of staff, students and families within the Catholic tradition is enhanced.

### 3.5 College Name and Patron Saints

**March 2003**
- The committee ‘brainstormed’ names. They were to be based on the lives of saints or Scripture. The name was to be reflective of the Vision, Ethos and Values of the Brief or the history of the Parish etc., and around which the Catholic Ethos could be built and a particular spirituality developed.
- Twelve names were suggested, voted and reduced. The following names were put forward:
  - Saints Francis and Clare College
  - Franciscan Catholic College
  - Marian Catholic College
  - Saints of Assisi Catholic College
  - St. Francis of Assisi Catholic College
  - Saints Clare and Francis Catholic College
  - St. Clare’s Catholic College
  - San Damiano’s Catholic College
- The names were submitted to the Archbishop for his consideration. The Steering Committee was given the option of two names – St. Clare’s Catholic College OR Assisi Catholic College. As Assisi provided the opportunity to promote both St. Clare and St. Francis as patron saints, this was the nomination by the Committee. It was felt that this would further reinforce the co-educational nature of the College by offering compatible masculine and feminine spiritual role models (see Appendix 4 of the Education Brief for further explanation)
- The Archbishop accepted the name and… the rest is history!!!

**Additional Note**
Assisi is the home of both Francis and Clare. It is a beautiful hilltop town in Umbria, Italy (2 hours north of Rome)

### 3.6 College Motto and Crest (see Front Page of Education Brief)

**San Damiano Cross**
- In 1205, Francis prayed before this Syro-Byzantine crucifix in a dilapidated little church outside Assisi when “Christ spoke to him from the Cross and told Francis to rebuild the church of San Damiano”
- Francis restored the church in 1206
- 1212 Clare moved to San Damiano
- 1225 Francis composed “The Canticle of the Creatures” at San Damiano

_The role of the cross is central to Francis’ conversion journey and to the Franciscan focus on renewing the people of God_
**College Motto**

- **Peace through Justice**: Assisi Catholic College is a faith community which seeks peace and justice through education in the Catholic faith, living our Gospel values and by being socially and ecologically just.
- Peace begins with a personal commitment to each human being to be peaceful. It would be very powerful if all members of our community were constantly reminded of this through the examples of Francis and Clare.

**Sunlight**

- Clare = light
- Clare worked many miracles
- Light of Christ
- Resurrection = new life
- Sunlight of the Gold Coast

**Dove**

- A universal symbol of peace
- Francis inspired his followers to live simply and peacefully and care for the poor
- Francis loved all God’s creatures especially birds – he preached to the birds and other animals

**Wattle**

- Local flora
- Pope John Paul II proclaimed Francis of Assisi the Patron Saint of Ecology in 1979
- Groups such as the World Wildlife Fund recognise Francis’ example of the reverent use of God’s creation

**Water**

- Local Coomera River
- Symbol of water in our Christian story – Baptism, new life
- Water conservation

### 3.7 College Colours and Celebration Days

The College colours are blue, white and wheat (fawn).

- **10 July** - Assisi Day (celebrating Opening and Blessing of Assisi Catholic College by Archbishop John Bathersby DD and Ms Anna Bligh (Minister for Education and the Arts on Sunday 10th July 2005)
  - Assisi Day is held on the last day of Term 3 and has included a Liturgy, Blessing of the Animals, Family Team activities (4 way Tug of War), Telling the Assisi Story (through Liturgy, Pilgrimage), Birthday Cake and Assisi Idol

- **11 August** - Feast Day of St. Clare

- **4 October** - Feast Day of St. Francis

### 3.8 Relationships

Additional links and communication with our feeder primary schools are important for equitable opportunities for students entering the College at the key transition point of Year 7 (2015).
3.9 College Family Teams

The College has 4 Family Teams for pastoral and sporting purposes.

They are:
- Francis (green)
- Clare (yellow)
- Agnes (blue)
- Rufino (red)

See Appendix Seven

3.10 Names of Buildings

Greccio
Greccio is our cluster for Preparatory – Year 1 students. This facility is named after a little hilltop town near Assisi where St. Francis, in 1223, introduced the practice of re-enacting the Christmas story.

Gubbio
Gubbio is the cluster for Year 2 and 3 students. This facility is named after a traditional story recounting the taming of the Gubbio wolf by St. Francis. St. Francis is famous for his love of birds, animals and the environment.

Bonaventure (includes JYTEC)
Bonaventure is the learning precinct for students in Years 4 to 6. It includes classrooms, a laptop computer lab as well as a JYTEC (Junior Years Technology Centre) for design technology and construction, food technology and art. Bonaventure is named after St. Bonaventure who was a Franciscan Friar or Brother who lived at the same time as St. Francis.

San Damiano
San Damiano is a little church on the outskirts of Assisi, where in 1205, while St. Francis was praying in front of a crucifix, it is said that he heard God telling him to “rebuild God’s church”. It provides classrooms for Middle Years students.

Orvieto
Orvieto is a beautiful hillside village overlooking a beautiful valley, a short distance from Assisi where Francis used to go and pray and preach to the villagers. Orvieto has classrooms, science lab and prep rooms and a Middle Years drama studio.

Bertoldi (includes SYTEC)
Bertoldi contains 10 x classrooms, 2 x Art Studios, a Textile Studio, 2 x Senior Science Laboratories, Plant Propagation Courtyard, Graphics Studio, Film and Television facility graphics and systems room plus Industrial Technology and Design workshops and construction courts. It also contains a specific recreational space for Year 12 students.

La Verna
La Verna contains our Hospitality Trade Training Kitchen, Restaurant, Alfresco Dining area plus a Bistro for our Middle and Senior Years students. Students from Assisi and surrounding schools are undertaking Certificate III in Hospitality as well as apprenticeships and traineeships to become chefs. Our restaurant operates every Thursday for morning tea and delicious lunch and other times for booked functions.
Members of the public are invited to book online through the College website if they wish to come for lunch on Thursday

**Cortona**

Cortona includes classrooms, a lecture theatre, a virtual library, meeting rooms, conference facilities and a caretaker’s unit. For Francis, Cortona was a place he visited a number of times for solitude and reflection.

**Perugia**

Is named after a medieval city not far from Assisi. During the time of St. Francis, Perugia and Assisi were often at war with each other. This building houses an auditorium / stage and courts for students to participate in sport. It is where full College assemblies are held and plays a part in bringing together students from different educational precincts.

**Spoleto**

Spoleto is the name of a small town between Perugia and Assisi. This is where the Precinct Assemblies are held for Middle and Senior Years students. It also houses a drama / music room and the Uniform Shop.

**Chiara**

Chiara is Italian for Clare. It also means “light” so our library or iCentre is named after St. Clare as well as having significance as a place of ‘enlightenment’.

**Piazza / OSHCare**

Piazza houses our OSHCare (Outside School Hours and Vacation Care). It also includes an upstairs studio for choir, dance and music. The Tuckshop feeds our students in Preparatory – Year 6.

**Sostegno**

Sostegno is Italian for “care” and is our Student Services Centre which includes Learning Support, Enrichment Programs, Counselling Services, Careers and Vocational Educational staff as well as our Campus Minister.

**MYTEC**

MYTEC is the Middle Years Technology Centre which brings together those subjects that have a strong technology base. It includes an ITD workshop, Technology Media lab, Science lab, Hospitality Kitchen and Art Studio. These subjects are connected through rich tasks so that students studying different electives can combine their learning and work in teams. MYTEC has won an international design award for a facility that enables contemporary learning for students in the Middle Years.

**Lake Trasimeno**

Lake Trasimeno is in reality a retardation pond which collects water which can be used to water the College’s green spaces. However, the College also has a dual reticulation system so all of our College water is recycled and used for irrigation and for all facilities at the College. Consequently, Lake Trasimeno is used as a biosphere and Assisi science students use the lake to test water quality and record the various species of water life that live in the lake. Lake Trasimeno is named after Lake Trasimeno, the largest lake of peninsular Italy. Francis used to stay on an island in the lake for spiritual reflection. The Senior Students sit around the lake on the sandstone blocks at lunch times.
3.11 Franciscan Five

Every day, activity at the College ceases for 5 minutes (12.35pm – 12:40pm daily) when everyone (staff and students) is quiet and still. All are encouraged to use this time for “being” rather than “doing” and allows for contemplation in the Franciscan tradition.
4. Educational Context

“A Catholic school is not simply a place where lessons are taught; it is a centre that has an operative educational philosophy, attentive to the needs of today’s youth and illuminated by the gospel message.”

The Religious Dimension of Education in a Catholic School n.22

4.1 Brisbane Catholic Education Beliefs about Learning and Teaching

As a Catholic community the college will advocate for all to live the gospel of Jesus Christ as

- successful,
- creative and confident,
- active and informed learners,
empowered to shape and enrich our world.

All phases of schooling are informed through Brisbane Catholic Education’s Learning and Teaching Framework, Religion Curriculum, and Strategic Renewal Framework.

The Religion Curriculum P-12 and support materials are the source for all planning, learning and teaching of Religion in Brisbane Catholic Education schools.

The Melbourne Declaration of Educational Goals for Young Australians identifies the important role education plays in building a democratic, equitable and just society. The document promotes two goals:

1. Promote equity and excellence for all
2. Provide opportunities for all young Australians to become successful learners, confident and creative individuals, active and informed citizens.

The Australian Curriculum is the source of all curriculum planning, assessment and reporting for all learning areas covered by the Australian Curriculum. Learning areas not covered by the Australian Curriculum are sourced from the relevant state statutory body.

4.2 Learning and teaching within the school community

Assisi Catholic College believes in a quality, rounded and relevant education for the 21st century. It will be holistic in scope, open to all, with a commitment to excellence in teaching and learning in a caring and pastoral environment, so that each student will achieve his or her full potential, spiritually, intellectually, vocationally, physically, emotionally and culturally. Through a sense of cura-personalis – care for the person – the personal giftedness of each individual will be celebrated and all members of the community called to place their gifts at the service of others.

The College continues to refine practices which reflect how our educational philosophies, resources, structures and organisation can be integrated, shared and used in common in the overall P – 12 concept. Our contemporary models of schooling and facilities cater for more individual, teacher-supported independent learning, community-based programs, flexible spaces and innovative learning technologies.
Vision for Learning
Learning at Assisi will be
- Personalised
- Shared
- Non-linear
- Multi-modal and will occur
- Anywhere and anytime

Learning and Teaching in the college community embraces the school’s vision and mission statement.

The college has four phases of learning, defined through developmental stages, curriculum selection and pedagogical strategies and then recognized through facility access and uniform change.

1. Early Years: Preparatory – Year 3 (4 – 9 years of age)
2. Junior Years: Years 4 – 6 (9 – 12 years of age)
3. Middle Years: Years 7 – 9 (12 – 15 years of age)
4. Senior Years: Years 10 – 12 (15 – 18 years of age)

Even though there are four phases of learning, Assisi Catholic College is a P – 12 College characterized by continuity and connectedness across all phases of learning. The campus is characterized by P – 12 activities, P – 12 curriculum, P – 12 community and a P – 12 culture.

Dimensions of Learning

*Dimensions of Learning* is the theoretical framework used at Assisi Catholic College to understand and improve the process of learning.

Dimensions of Learning recognises that there are five key aspects to the learning process. These are represented by five *Dimensions*:
- Positive Attitudes and Perceptions
- Acquiring and Integrating Knowledge
- Extending and Refining Knowledge
- Using Knowledge Meaningfully
- Productive Habits and Values

While these *Dimensions* represent separate parts of the total learning process, they work together in successful learning experiences for students. All learning takes place against the backdrop of the students’ *attitudes and perceptions* (*Dimension 1*) and their use of *productive habits and values* (*Dimension 5*). *Dimensions* 1 and 5 are always factors in the learning process. When *positive attitudes and perceptions* are in place and *productive habits and values* are being used, learners can more effectively do the thinking required in the other three dimensions, that is, *acquiring and integrating knowledge* (*Dimension 2*), *extending and refining knowledge* (*Dimension 3*), and *using knowledge meaningfully* (*Dimension 4*).

**Dimension 1 - Positive Attitudes and Perceptions**

Attitudes and perceptions affect students’ ability to learn. For example, if students view the classroom as an unsafe and disorderly place, they will likely learn little there. Similarly, if students have negative attitudes about classroom tasks, they will probably put little effort into those tasks. A key element of effective teaching, then, is helping students to establish positive attitudes and perceptions about the classroom and about learning. Our work habits program supports and reinforces this dimension.
Dimension 2 - Acquiring and Integrating Knowledge
Helping students acquire and integrate new knowledge is another important aspect of learning. When students are learning new information, they must be guided in relating the new knowledge to what they already know, organizing that information, and then making important aspects of it part of their long-term memory. When students are acquiring new skills and processes, they must learn a model (or set of steps), then shape the skill or process to make it efficient and effective for them, and, finally, internalize or practice the skill or process so they can perform it easily.

Dimension 3 - Extending and Refining Knowledge
Learning does not stop with acquiring and integrating knowledge. Learners develop in-depth understanding through the process of extending and refining their knowledge (e.g., by making new distinctions, clearing up misconceptions, and reaching conclusions.) They rigorously analyse what they have learned by applying reasoning processes that will help them extend and refine the information. Some of the common reasoning processes used by learners to extend and refine their knowledge are the following:
- Comparing
- Classifying
- Abstracting
- Inductive reasoning
- Deductive reasoning
- Constructing support
- Analysing errors
- Analysing perspectives
- Evaluating

Dimension 4 - Using Knowledge Meaningfully
The most effective learning occurs when we use knowledge to perform meaningful tasks. For example, we might initially learn about a musical instrument by talking to a friend or reading a magazine article about them. We really learn about it, however, when we are trying to decide what musical instrument to buy. Making sure that students have the opportunity to use knowledge meaningfully is one of the most important parts of planning a unit of instruction. In the Dimensions of Learning model, there are six reasoning processes around which tasks can be constructed to encourage the meaningful use of knowledge:
- Decision making
- Problem solving
- Invention
- Investigation
- Experimental inquiry
- Systems analysis

Dimension 5 - Productive Habits and Values
The most effective learners have developed powerful habits of mind that enable them to think critically, creatively, ethically, responsibly, and regulate their behaviour. Assisi Habits and Values provide a framework for developing in our students intelligent behaviour based on a set of values.
At Assisi Catholic College, we:
- Help students understand habits of mind and Franciscan values
- Help students identify and develop strategies related to the habits of mind and Franciscan values
- Create a culture in the classroom and the school that encourages the development and use of the habits of mind and Franciscan values
- Provide positive reinforcement to students who exhibit the habits of mind and Franciscan values
- Organise class masses to connect Assisi to St. Mary’s Parish

The five key areas of our Assisi habits and values are:
- Being responsible
- Being persistent
- Being prepared
- Being respectful
- Being your own person

By planning curriculum and units of work using the Dimensions of Learning, and by structuring our work in the classroom according to this framework, students have the best possible opportunity and encouragement to develop these necessary life-long learning skills.

*The College Student Manual that is issued to all students in Years 7 – 12 reinforces Dimensions of Learning and provides a consistent and shared approach to the teaching of a range of skills and processes.*

**Impact of School Design**
Learning and teaching for each phase takes place in distinctive clusters
- Early Years in Greccio and Gubbio
- Junior Years in Bonaventure
- Middle Years in San Damiano, MYTEC and Orvieto
- Senior Years in Bertoldi, Cortona and La Verna
- All students access Chiara and Sostegno

Each cluster is self-contained with pupil amenities and recreational space. Students also access specialist services within their cluster and in other clusters (one of the many benefits of a P – 12 campus).

**Technology**
As a contemporary learning facility, students from P – 12 have 1:1 access to digital devices (from 2013)
- Early Years: iPads / MacBooks are supplied by the College
- Junior Years: iPads / MacBook Airs supplied and maintained by parents
- Middle Years: Combination of Apple devices supplied and managed by parents or College
- Senior Years: Combination of Apple devices supplied and managed by parents or College
5. Learning and Teaching Profile

5.1 Learning and Teaching of Religion

The goal of Religious Education is to form students who are literate in the Catholic and broader Christian tradition so that they might participate critically and effectively in faith contexts and the wider society. The Brisbane Catholic Education Religion Curriculum P-12 and resources are the source for all planning of Religious Education in Brisbane Catholic Education Schools.

The Religion Curriculum P-12 reflects the inquiry-based approach to learning that aligns closely with current developments in the Australian Curriculum, and our college implements this approach. The Religion Curriculum specifies religious knowledge, deep understandings and skills under four strands and selected sub-strands for each year level. Core content from the Religion Curriculum is taught across each year level, and teachers may choose to follow particular detours to further explore associated topics of interest for students.

The classroom teaching and learning of Religion reflects the philosophy, structure, academic rigor and assessment and reporting modes used in other curriculum areas. The content reflects a Catholic Christian worldview that integrates faith, life and culture, and a wide range of learning strategies are systematically introduced throughout the years of schooling.

As outlined earlier in ‘The Religious Life of the School’, teaching people to be religious in a particular way involves another dimension of Religious Education in contemporary Catholic schools. All classes engage in daily prayer, regular liturgy, and sacramental celebrations. Sacred spaces are established in all classes for prayer and reflection. Weekly prayer celebrations provide an opportunity for whole school participation. Franciscan Five is a daily ritual.

Only committed Catholic teachers are to be teachers of Religious Education. All staff are given a minimum time, in accordance with Brisbane Catholic Education guidelines, to gain formal accreditation to teach. Those who teach Religious Education are required to gain further accreditation as per Brisbane Catholic Education guidelines for teaching Religious Education in a school administered by Brisbane Catholic Education. Those not fully accredited are given interim accreditation until they gain their formal accreditation.

5.2 Approaches to contemporary learning and teaching

The curriculum, the medium through which the teaching ministry occurs, is the totality of the school experience. As such, curriculum is dynamic and adaptable to the specific needs of different schools and communities. In particular, it is responsive to social and technological change and meets student needs that arise from such change. Furthermore, the curriculum gives due regard to the integrity of the various Learning Areas, and is responsive to the needs of learners at the various stages of development, along with the needs of the wider community. Whole school approaches to curriculum development and delivery ensure alignment between the varying elements of the curriculum: pedagogy, assessment and reporting, and lead to the creation of supportive learning environments. Similarly connections between the knowledge, skills, values, attitudes and understandings inherent in each discrete Learning Area are also forged.
In Australia, the Australian Curriculum is organised around four phases of learning using ages as a determinant:

- 5 – 8 years   Prep – Year 2
- 8 – 12 years  Years 3 - 6/7
- 12 – 15 years Years 7/8 – 10
- 16 – 18 years  Years 11 – 12

The College is organised around the following phases of learning:

5.3 Early Years (Preparatory – Year 3)

In this phase of schooling, students have a natural curiosity about their world and their desire to make sense of it provides a platform to construct and review their learning through interactions with others, experimentation, scaffolding, explicit teaching, practice and play in the classroom and beyond. All students in these early years will have the opportunity to develop their sensory, cognitive and affective appreciation of the world around them through exploratory and creative learning.

Early Years pedagogy

- enable children to use their skills and understandings as capable learners
- enable children to have ownership of learning (locus of control/agency)
- provide opportunities for choice, play-based learning
- provide opportunities for learning associated with the factors for success in schooling; these factors are identified as social and emotional competence, health and wellbeing, language development and communication, cognitive development and approach to learning

Teachers provide opportunities for families and colleagues to dialogue and make connections between their priorities, understandings and values and the explicit learning that occurs when play is skilfully and deliberately scaffolded.

Design of Early Years Centres (Greccio, Gubbio)

Collaboration and connectivity with other learners:

Two large flexible learning clusters allow for groups of learners to communicate, collaborate together. Ease of access allows free flow of movement as well as groups to gather for celebrations and reflection

In the Early Years consideration is given to:

- creating a welcoming, safe, educational environment
- providing appropriate and accessible places for student displays
- wet areas internal and easily supervised
- heights of sinks to suit child size
- areas to promote parent interaction, involvement and communication
- learning areas containing mat space, table space, creative area, drama/presentation area, quiet area, storage and teacher space
- adequate storage space for a variety of materials and mobile storage spaces
- storage for students' belongings
- provision of sound field system
- appropriate ICT infrastructure to accommodate fixed and portable devices, including electronic white boards with seamless and wireless network and internet access
- office spaces for school officers and parent interview rooms
5.4 Junior Years (Years 4 – 6)

In the phase of schooling, students are moving from concrete to abstract thinking. Students increasingly look for and value learning they perceive as relevant, consistent with personal goals, and/or leading to important outcomes. Students often begin to question established conventions, practices and values. Their interests extend well beyond their own communities and they develop concerns about wider issues. All students in this phase will have the opportunity for a broad education drawing from each of the eight learning areas outlined in the Melbourne Declaration. The Australian Curriculum across these years of schooling provides core or common learning opportunities, while also providing opportunities for students to deepen their learning.

Pedagogy of Junior Years

The pedagogy that best supports these children’s learning:

- matures as the students require less scaffolding, modelling, immersing and guiding and achieve greater independence in their learning
- needs to match developmental age of child as they move from learning explicit skills about co-operation with others to learning how to adjust in a pre-adolescent environment
- requires adaptability in spaces which pre-determine the scope of many activities i.e. limited available spaces forces more fixed place / desk learning modes while greater space allows for increased flexibility, variation in learning modes and increase in practical application of learning through the use of a combination of such areas as desk, floor, wet areas and outdoor areas
- requires a different approach according to the various learning areas and consequently different forms of classroom physical layouts to facilitate groups, individual and whole class work as well as explicit teaching spaces structured around tasks
- requires the teacher’s ability to negotiate tasks and be flexible – different for different students (suit individual expression)

Design of Junior Years Centre (Bonaventure)

This centre has design aspects that:

- include general learning areas for each class in Junior Year level. Additionally in JYTEC there are several large spaces to facilitate collaborative teaching and structured learning activities where similar student groups can work across and within their year level or as individual groups to engage in the technology process of designing, making and appraising
- provide a large space which is principally open allowing maximum flexibility flooring; the open feel is maintained, with some internal walls; acoustic treatment of the large space
- are based on an indoor courtyard / outdoor concept allowing for movement of individual and small groups to work inside and adjacent to the classroom for project development work and / or individual activities
- maximise natural light and air while attenuating noise within the room
- have adequate display space internal and external to classrooms
- provide lockable storage space for teachers within learning areas and specialist facilities
- incorporate a variety of styles of furniture for adaptable layouts
- provide for maximisation of electrical recharge points for digital devices both indoors and outdoors
- are able to facilitate data projectors / smart boards, speakers and wireless connectivity
- have the capacity to specialise in some way so that portions of the space can be
used for such activities as:
- projection and performance
- tele-conferencing with partner schools/classrooms through Skype etc.
- quiet space
- various styles of group work - talking, planning, producing
- office spaces for specialist teachers (Italian, Music) and school officers

## 5.5 Middle Years (Years 7 – 9)

In the phase of schooling, students have a clearer sense of their strengths, interests and goals. They begin to see themselves as active players in community life and are often concerned about major social and environmental issues and the ethical implications of human activity and knowledge. All students in this phase will have the opportunity to build on and deepen prior learning, to broaden learning, including through vocationally-oriented pathways and national trade cadetships, and to sustain student engagement and improve achievement. The Australian curriculum across these years of schooling provides learning opportunities in English, mathematics, science, history, and health and physical education to all students and will provide learning opportunities for other learning areas according to student needs and interests.

Students in Year 7 – 9 will study a wide range of core subjects and a range of elective, specialist subjects throughout this three year period. These elective subjects will be studied for an entire semester each over the three years.

<table>
<thead>
<tr>
<th>Year Long Core Subjects</th>
<th>Elective Specialist Subjects</th>
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<tbody>
<tr>
<td>Religious Education</td>
<td>Business</td>
</tr>
<tr>
<td>Core Physical Education</td>
<td>Design Technology</td>
</tr>
<tr>
<td>English</td>
<td>Drama</td>
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<tr>
<td>History</td>
<td>Food Technology</td>
</tr>
<tr>
<td>Mathematics</td>
<td>Futsal ★</td>
</tr>
<tr>
<td>Science</td>
<td>Graphics</td>
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<tr>
<td></td>
<td>Health &amp; Physical Education</td>
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<tr>
<td></td>
<td>Italian</td>
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<td></td>
<td>Music</td>
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<td></td>
<td>Textiles</td>
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<td></td>
<td>Visual Art</td>
</tr>
</tbody>
</table>

★ Assisi Catholic College is a High Performance Centre for Futsal

Themes:
Year 7 – Working Together
Year 8 – Building Community
Year 9 – Called to Serve through Peace and Justice

In the Middle Years consideration is given to:
- Providing students with relevant support in managing the personal, social, physical and intellectual demands of this significant period of growth and development
- Using evidence such as that outlined in the National Middle Schooling research to develop a responsive curriculum
- Leading teachers to embrace the philosophy of Middle Years teaching
- Establishing physical representation of the College’s religious identity, in symbols and icons.
- Teaming teachers within the Middle Years classes to ensure greater consistency
in knowledge of and relationships with students

- Location of Middle Years pastoral coordinators, integrated with Middle Years learning areas and kiosk / vista areas
- Flexible spaces that support individual, small group and whole class work
- Appropriate ICT infrastructure to accommodate fixed and portable devices
- The school renewal plan is explicit in how the school will ensure linkages are developed for cross phase planning (to Junior Years and Senior Years)
- Developing student leadership skills and identity (different uniform to Early / Junior Years)
- Focusing on student engagement through joy and fun in learning

Design of Middles Years Facilities

These facilities have design aspects that:

- are based on the Learning Street Model and have transparently interconnected spaces to maximise opportunities for integration, project based work and inquiry model of learning (especially in MYTEC – Middle Years Technology Centre – which has won an International Design Award)
- have an indoor / outdoor concept allowing for movement of individual and small groups to work inside and adjacent to the classroom for project development work and / or individual activities
- maximise natural light and air while attenuating noise within the room
- have adequate display space internal and external to classrooms
- a variety of styles of furniture for adaptable layouts
- maximisation of electrical recharge points for laptops both indoors and outdoors
- be able to facilitate data projectors / smart boards, speakers and wireless connectivity
- Facilitate learner centred interaction
- Promote deep knowledge and problem solving
- Encourage collaborative partnerships
- Allow teams of teachers and students to synergise
- Assist working in flexible learning spaces
- Provide learning friendly, welcoming, warm, happy environments
- Accommodate students of differing learning styles
- Promote lifelong learning
- Encourage independent and interdependent learning
- Ensure safe learning environments
- Provide quiet and withdrawal spaces
- Promote a connected curriculum
- Provide display areas for students’ work
- Celebrate students achievement in a variety of styles and settings
- Office spaces for Pastoral Co-ordinators for ease of student access to support personnel

5.6 Senior Years (Years 10 – 12)

In this phase of schooling, many young people are in part-time employment or will take up part-time jobs while undertaking their senior years of schooling. Students make informed choices about pathways through school and beyond. These choices are informed by previous success and enjoyment, future options for training, learning or employment, and the setting in which the learning is to occur. The Australian curriculum across these years provides more opportunities for specialisation in learning, including within the regular school program and through accredited vocational education and training.
Significant transition points requiring particular monitoring are the entry and exit of this stage of student development. The possible transition from Year 10 to Years 11 / 12 is facilitated by providing a Year 10 – 12 precinct configuration for the Senior Years. Rites of passage from school to work or tertiary studies are also significant.

Considerations for the senior years include:
- Career education
- Flexible timetables
- Freedom and responsibility parameters for Year 11 and 12 students
- Uniform, senior area etc. while maintaining a sense of college community
- School-based or system endorsed courses including work placement, careers education, vocational and enterprise education and training, and school based apprenticeships / traineeships
- Individualised programs either within or beyond the mainstream curriculum (e.g. work placement, university enrichment courses, TAFE cooperative programs, accelerated learning programs)
- Range of pathways are available for students in the post compulsory years of schooling and beyond

Students in Years 11 and 12 will study six subjects from an offering of Authority (OP) and Authority registered (non OP / vocational) subjects. Students may choose an OP or non OP / vocational education pathway or a combination of subjects from both pathway courses. All students must study a Religion, Mathematics and English subject, together with three other elective subjects from the list below. In order to obtain eligibility for a Queensland Certificate of Education (QCE), students must study subjects in accordance with the guidelines set out by the Queensland Studies Authority.

### Authority Subjects (OP Subjects)
- Study of Religion
- English
- Mathematics A
- Mathematics B
- Biology
- Business Communication & Technology
- Chemistry
- Drama
- Film Television & New Media
- Graphics
- Italian
- Legal Studies
- Modern History
- Mathematics C
- Physical Education
- Physics
- Technology Studies
- Visual Art

### Authority Registered Subjects (non OP / Vocational subjects)
- Religion and Ethics
- English Communication
- Pre-Vocational Mathematics
- Futsal
- Creative Arts – Visual Arts
- Creative Arts – Media
- Recreational Pursuits

Vocational Education Pathway Subjects:
- Certificate III Hospitality (TTC) – RTO: Icon Training
- Certificate III in Childcare Services – RTO: My Other Mum
- TAFE in Schools Program Courses

TTC → Trade Training Centre Course

* Mrs. Jane Foxe (Careers and Vocational Education Co-ordinator) is the 2012 Australian Career Teacher of the Year
In the Senior Years consideration is given to:

- Facilities that reflect a focus on Vocational Education and Training (VET) programs together with academic programs with flexible timetables, greater freedom and responsibility, part-time campus attendance
- The flexible nature of onsite and offsite education thereby creating a need for a common gathering space to encourage learning and social interactions as a seniors group when students are on-site
- Facility design that allows for supervision and transparency into buildings as students develop independent study and project work time across flexible school hours with early starts, working through break times and after school tutorials
- Recognition of the need for and facilitation of dispersed technology and accessibility.

**Design of Senior Years’ Facilities**

Learning spaces for the Senior Years should:

- be clustered to ensure developmentally similar student groups can work across year levels or as small groups
- have general learning areas for each senior year level that incorporate access to library resources anywhere, anytime
- be adaptable in terms of creation of different size spaces (operable walls) to facilitate whole of year level educational activities (e.g. lectures) as well as large group seating for block exams
- have an indoor / outdoor concept allowing for movement of individual and small groups to work inside and adjacent to the classroom for group consultations and assignments: talking, planning, producing and / or individual activities
- maximise natural light and air while attenuating noise
- have adequate display space internal and external to classrooms
- recreational spaces with recharge points, electronic visual display panels
- flexible furniture for adaptable layouts
- maximisation of electrical recharge points for laptops both indoors and outdoors
- be able to facilitate data projectors / smart boards / Apple TVs, speakers and wireless connectivity
- accommodate staff study-preparation

**Senior Years Specialist Spaces**

- 2 Art Studios / Kiln and Art Courtyard
- 1 Textile Studio
- 2 Physics / Chemistry / Biology Laboratories and Plant Propagation Courtyard
- 5 Industrial Technology and Design spaces (Graphics Studio, Project Development space, Systems Room, Construction Workshop and Courtyard Construction spaces)
- Hospitality Trade Training Centre (includes a Student Bistro / Coffee Shop / Restaurant
- Lecture Theatre / Conference / Exam Centre
- Learning Common for student initiated enterprise projects

5.7 **Chiara iCentre**

The College library began its life in a room in the Administration Building when the College opened in 2005. In 2008, on completion of a purpose-built centre, the library collection was re-located and the new building named Chiara.

Chiara means 'light' and is also another name for St Clare.
Chiara was officially opened on 17 July 2009 by Senator Joe Ludwig, Senator for Queensland and Blessed by Most Rev John A. Bathersby DD, Archbishop of Brisbane.

In 2011, the Chiara library and information services was re-branded the Chiara iCentre incorporating library, information and IT services for staff, students and the wider community of Assisi Catholic College.

**Vision and Mission**

The Chiara iCentre supports the vision and mission of the College to Embrace, Embody and Empower. As the hub of the College Community, Chiara provides the resources, services and programs that enhance and support the curriculum to empower students to develop the skills for independent and lifelong learning and embrace peace and justice to make a difference in our world. To achieve this aim, we seek to provide an environment in which we:

- Foster co-operative partnerships with other members of the College Community
- Support the implementation of the College curriculum through the provision of resources, programs and services
- Support academic, spiritual, artistic and recreational needs
- Implement a program to develop, master and extend research and study skills and encourage competency in users of information so that they become independent life-long learners
- Stimulate a love of reading, learning and inquiry
- Foster discovery, innovation and scholarship

★ 2011 Australian Teacher Librarian of the Year was won by Mrs. Maureen Twomey – Assisi Catholic College iCentre Coordinator.

**Design of Chiara iCentre**

- students are able to be easily monitored through high degrees of transparency
- the learning space facilitates the possibilities for inquiry based and student led learning
- The administration and storage of resources is located in a central facility. Oliver, information management system facilitates the decentralised use of resources
- In a school of 21st century learners, our iCentre provides anywhere / anytime access to information using a range of wireless devices in both informal and informal settings
- access to recharging point external to classrooms / in seating areas
- access to recharging point internal to classrooms
- adaptable learning spaces with mobile furniture
- access to informal learning / gathering / meeting spaces to suit the agility of mobile learning paradigm
Information and Learning Technology

Vision for ICT at Assisi Catholic College

EMBRACE learning and teaching in the 21st Century by being open, enthusiastic and inspired by the possibilities and opportunities provided by digital technologies

EMBODY contemporary digital learning pedagogies through a focus on:
- Student centred learning
- Shared learning
- Multi-modal learning
- Non-linear learning
- Anywhere/anytime learning

EMPOWER all learners to be critical, creative and safe users of digital technologies

A significant aspect of the curriculum of the contemporary school is the access that students have to technology as a learning resource.

The impact of technology on the Key Learning Areas within the Australian Curriculum is a vital area of curriculum pedagogy that is taken into account when planning. Importantly, the design of a school organisation and facilities supports various technologies developments and transitional phases across Assisi Catholic College and takes into consideration curriculum, pedagogy and organisational aspects.

Information Technology

Information Technology is seen as vital and integral to the teaching and learning processes used within the College community.

Information Technology is used in a generic sense to embrace the totality of available technologies including products and processes that have been developed to meet the needs of individuals and society.

Learning Technology is concerned with the use of computers and related technologies in learning. This focus addresses the educational application of computers to enhance and extend learning and teaching. (Computers in Learning Policy, Department of Education, 1995).

- The use of technology by teachers and students of the College supports and enhances the achievement of educational goals across the P – 12 curriculum
- The integration of technology facilitates the achievement of many desired educational outcomes including self-directed learning, cooperative learning, increased motivation, access to global resources, problem solving ability and information literacy skills
- The differing levels of competency of the teachers and students in implementing technology across the curriculum is acknowledged and addressed
- Planning, management and resourcing of Assisi Catholic College is stream-lined and developed in a systematic manner through thorough planning
- The College has developed an ICLT Strategic Plan to accommodate Information Technology and Learning Technology developments and strategies for use in our site and classrooms
- To achieve the potential of technology for enhancing student learning outcomes, Assisi Catholic College:
  - Recognises the key role of the teacher
5.8 Student Wellbeing

A Student Service Centre (Sostegno) is a one-stop place to meet student needs. Its location is central to student traffic flow for Junior, Middle and Senior years.

The Student Services Centre is not branded for one cohort of students over another, hence the capacity to facilitate both accelerated and learning support and guidance means a more holistic approach achieved through the services provided by counsellors, learning support and inclusive teachers, school officers, Campus Minister, Careers and Vocational Education Co-ordinator.

Design of Student Support Services
- 2 x meeting rooms (up to 7 people) to be used for parent meetings, IEP meetings, Traineeship and Apprenticeship sign ups, wrap around meetings with outside agencies
- 2 x resource rooms – connected to a foyer with learning support, VET, Careers / Counselling resources
- outside courtyard / space
- professional offices for counsellors, learning support personnel, VET / Careers Co-ordinator and Campus Minister
- amenities for staff (tea / coffee making facilities, fridge, etc.) and disabled toilet facilities for physically impaired students

5.9 Environmental Sustainability and Development

Stewardship is a key element of the spirituality of the Archdiocese of Brisbane and is embedded in the Brisbane Catholic Education Strategic Renewal Framework. Care for the environment in which the College is located is a critical strategy motivated by this ministry of stewardship.

Aesthetic features will include provision for the physical, the sacred and the spiritual, the creative, the cognitive, the practical and the relational aspects of schooling.

- The built environment will reflect the principles enshrined in the Earth Charter as well as the better use of sun, wind, water, lighting, power and recycling throughout the College facilities and learning environment – actions which contribute to a self-sustaining school. Short term and long term advantages/disadvantages will determine decisions. The minimal expectation will be that examples or models will be included to demonstrate an integrated, teaching and educative resource.

Special consideration was and will continue to be given to:
- Cooling and lighting
- Use of light
- Sun safe provisions
- Water
- Air flow and quality

- Outside environmental considerations contributing to curriculum support and
learning will be a feature e.g. use of space in close proximity to classroom such as a pergola for outside learning/activities. Other considerations may include native gardens and trees, food bearing and flowering plants, forest areas, pond life, water experiments, the plant hierarchy, plant propagation and development, conservation and recycling management, natural shade areas, weather station, physical education development, amphitheatre.

Listed below is an array of environmental sustainability features at Assisi Catholic College.

**Water**
A dual system of reticulated water is used for toilet facilities and for garden / permaculture programs. Class A+

Lake Trasimeno (retardation pond) is used as a biosphere for curriculum activities and provides a local symbol of Assisi's active care for creation

**Energy**
In addition the use of the most energy efficient lighting systems is expected to maintain a low ecological footprint and minimise long term maintenance costs for the College.

Data from Planet Savers indicates that in relation to our energy use, our carbon footprint is well below the Australian average compared with similar sized campuses.

*The management of thermal loading through effective design, building orientation and fittings such as shading, insulation and planting have minimised the use of air conditioning for the College. Considered design for energy saving will lower on going recurrent energy costs maintenance costs.*

**Waste**
Planning for secure waste bins and a community health and wellbeing program which seeks to minimise wrappings will in turn minimise scavenger wildlife and animals and encourage more native wildlife on the school site, e.g. Ibis and Crows to be replaced by honey eating native birds because of lack of access to food scraps. These waste bins may be themed according to recycling materials as part of a whole of school approach to managing waste systems.

*Plans allow the future possibility of a recycling station, school garden projects (permaculture), composting, worm farms and rainwater tanks for watering.*

**Greening and Biodiversity**
A vegetation / landscaping plan ensures native timbers and bushes are maximised and introduced species minimised to ensure increased bio-diversity of bird and insect life.

*Accompanied by casual eating areas and ICT enabled comfortable learning spaces means that students enjoy a variety of outdoor*
recreational spaces that are aesthetically pleasing.

Health and wellbeing
The College undertakes a wide ranging process of consultation and education with students, parents and tuckshop and bistro staff regarding nutrition and diet so that the cafeteria menus are driven from best practice, particularly as articulated in Queensland Government Tuck-shop Guidelines.

The College is currently exploring a School Garden Program which would further enhance both curriculum and a whole of school approach to health and well-being that involves modelling habits and practices as well as being a service to students.

Bistro styled food and beverage service – as part of the development of a healthier eating focus within the College and with linkages to hospitality, permaculture or school gardens and composting, the College can model behaviours and food menu design and influence student choices for healthier options than pre-packaged and highly processed food.

The bistro is located adjacent to casual eating areas with wireless connectivity.

Transport
Master planning for a lockable bike bay for student bikes is important to partner with local government plans for integrated bikeways across the community.

Bus information is provide on Parent Portal and College website.

5.10 Professional Learning
Professional development needs are identified and activities planned by the staff and administration of the College through working partnerships. These are aligned with the College Vision and Mission Statements and College Renewal processes established by Brisbane Catholic Education, the Queensland Studies Authority and the Australian Curriculum Assessment and Reporting Authority (ACARA) are facilitated locally. Particular attention is given to the induction of staff as the College continues to grow in staff numbers. This education brief is regularly updated by the College Board through the Principal and provides a valuable educational vision and resource.

5.11 Co-curricular Activities
In providing opportunities for our students to develop holistically, a broad range of co-curricular activities are initiated and conducted at Assisi Catholic College and within our wider faith and local communities, where appropriate. The College undertakes to:
- Provide opportunities for Preparatory – Year 12 students to participate in a diverse range of co-curricular activities / programs, appropriate to them
- Share College facilities equitably, as appropriate, for all students
- Identify facilities and opportunities in the wider community that are available for co-curricular activities
- Provide activities that are systematically planned through Years P – 12 to ensure a balanced co-curricular program to maximise participation for students
• Provide community access to and usage of College facilities and resources that are appropriately provided and managed

The College has 2 ovals (Primo and Secondo) which accommodate an eight lane athletics track, outdoor courts (Corti) for tennis and basketball, 3 multi-purpose undercover sports centres, 2 of which have pulastic surfaces to accommodate national and international Futsal competitions. Students also have access to a number of outdoor recreational spaces appropriately furnished for the students.
6. Organisational Profile

6.1 General Facilities Structure

The educational facilities are broadly clustered into four precincts, those for Early, Junior, Middle and Senior students. The travel distances for students within clusters are minimised. The travel distances for staff within the college precinct are minimised. Students in the Junior, Middle and Senior Years undertake their learning in double storey buildings.

The movement of students to and from vehicles though car parking and roadways is safe and efficient, students do not cross road ways for pedestrian travel between the College’s facilities including sporting facilities.

Implications for master facilities planning

The school is master planned as a three stream P – 6 facility and a five stream Year 7 to 12 facility.

- the Master Plan facilitates through design, social and management aspects of schooling so eating, gathering, play and learning are part of each educational phases

Safety, Security and Supervision

- the school’s design provides for easily supervised play areas
- student toilet facilities, embedded within learning pods are easily supervised from classrooms or play areas and present as open and transparent to minimise opportunities for bullying while still allowing for discretion and privacy for each child
- children on foot or bike are separated from car or bus traffic; fencing separates students and vehicular traffic in strategic zones
- school boundaries are evident to the public and to school users for security reasons
- evacuation areas in case of fire or other invasive issues are obvious and accessible to teachers, students and parents
- car parking provides for staff, parents and visitors
- nominated drop off and pick up points for children are effective and safe
- school design provides for lighting for after-hours activities at the school; positioning of major facilities of admin and OSHCare, Uniform Shop, Auditorium for College Assemblies are close to car parking and access paths also assist in this matter
- the shared facilities of Chiara iCentre, Sostegno and multi-purpose spaces are key facilities shared by all and are to be central to the schools site
- administration is a key welcoming facility from the front for parents access from the car park but also acts as a first aid area and student reception from other angles
- an on-site Caretaker provides security for College premises outside school hours and monitors the use of College facilities by contractors

Accessibility

In catering for parents and students with disabilities consideration is provided through:

- building code provisions (lift access to Level 1 in most recent blocks)
- wheelchair accessibility to rooms
- space for wheel chairs in specialist teaching areas
• reserved car parks in main car park as well as car park in Livingstone Street and Betty Street

See Appendix 10 for plan of Assisi Catholic College

### 6.2 College Leadership Structure

Assisi Catholic College is from the beginning, considered as one educational entity (P – 12) and always presents to the public as such.

However over the course of thirteen years of schooling on one site due consideration is given to the need to provide for distinct learning environments to reflect the stages of student development. At Assisi Catholic College, students will move through four stages: Early Years (P – 3), Junior Years (Years 4 – 6); Middle Years (Years 7 – 9) and Senior Years (Years 10 – 12).

Each phase of learning or educational precinct is differentiated by the following:
- Subtle changes in student uniform
- Physical location on site
- Design of built environment
- Oversight by specific member(s) of the leadership team and
- Most importantly – Approaches to curriculum and pedagogy.

**Leadership Structure**

The leadership structure reflects the P – 12 identity of the college as well as a site with four distinct educational precincts.

- 1 x Principal (P – 12)
- 2 x P – 12 Heads (1 with special responsibilities for Early and Junior Years and 1 with special responsibilities for Middle and Senior Years)
- 1 x Assistant to the Principal Religious Education (P – 12) with special responsibility for the religious life of the College
- 4 x Assistant to the Principal Administration (P – 12). Each has special responsibilities for either Early Years or Junior Years or Middle Years or Senior Years in matters relating to general organisation, curriculum and student wellbeing.

A Business Manager and Assistant Business Manager are responsible for the financial and administrative requirements of the College through the Principal.

A number of Positions of Added Responsibility (PARs) provide a structure of distributed Middle Leadership at the College.

These Middle Leadership positions are P – 12 positions or relate to particular phases of learning, the areas of curriculum or pastoral leadership.

**Human Resource Implications**

- A commitment by the Leadership Team to work collaboratively P – 12 as a team is necessary and is a positive feature of Assisi Catholic College
- The location of the Leadership Team, Pastoral and Counselling personnel, teaching and support staff align policy and practices which respond to the development needs of students
- All staff consciously and actively support the Vision and Mission of Assisi Catholic College as well as the P – 12 philosophy expressed in this education brief. Other Brisbane Catholic Education policies and guidelines also apply
• The Principal leads the staff and community in the implementation of the BCE Strategic Renewal Framework document. The Principal is accountable for the establishment of a collaboratively developed School Renewal Plan in accordance with BCE requirements
• Some staff bring a specific focus to teaching and learning principles and practices in Early, Junior, Middle and Senior Phases of schooling. Some may teach across phases where such arrangements are appropriate.
• Enrolment procedures follow policy and practices established for the management and administration of Archdiocesan Catholic Schools and in line with the Board enrolment policy. This includes ascertainment processes for the enrolment of students with special needs.

Implications for master facilities planning
• separate student and public entry to administration
• public reception communicates the College’s ethos and spirituality and enables ready access to people and information
• administration building is welcoming and obvious to a visitor to the College
• student administration is required to handle issues ranging from sick bay to student attendance issues and distribution of information
• confidentiality within offices of college administrators is to be considered
• it should be possible to move between the student and public receptions without affecting privacy or general work flow of staff
• pathways to and from the administration building are well signed and have a natural flow to the next facility without encouraging short cuts.
• to ensure connectivity between staff meal and recreational, facilities are centralised. However some co-ordinators are located throughout learning spaces
• staff area includes privacy from students and shower/toilet areas for staff in support of pre and after school coaching activities.
• pastoral and academic co-ordinators rooms for Middle Years and Senior Years staff are located where the students cluster
• a meeting room for all other staff
• a common meals area
• information communication & learning technology infrastructure networked is accessible to all staff
• opportunities to participate in professional learning activities relevant to their needs as a whole staff group or smaller focus groups.

6.3 Staff

Our Assisi Catholic College staff community promotes educational continuity while meeting particular student and developmental needs within each phase through:
• Physical meeting spaces for staff, pastoral and academic co-ordinators, counsellors, Career and VET Co-ordinator, Campus Minister
• A common staff room for all staff
• A common room area where all staff can meet / gather, both indoor and outdoor spaces
• P – 12 approaches to staff meetings – a rotation of whole staff, precinct and team meetings
• An understanding of P – 12 education and its implications for learning and teaching
• Information and Communication Technology infrastructure networked to be accessible to all staff across the campus
• Opportunities to participate in professional development activities relevant to their needs
• Support teachers and teachers with specialist skills, expertise, interests are ‘shared’ across P – 12. Specialist work areas are provided

6.4 Students
Assisi Catholic College promotes educational continuity, while recognising the various stages of student development. Our College:
• Considers the “Rites of Passage” of the students, recognising their growth and transitions through the various phases of their schooling
• Recognises the contribution that is offered by all students in all year levels (e.g. sporting and cultural activities, student representative processes and student leadership)
• Promotes collaborative partnerships with Assisi Catholic College, with Leadership, other agencies and with the broader community

6.5 Parent Community
Assisi Catholic College has a strong community orientation. The vision is for our facilities to be used by the community. The community will also have access to equipment and facilities for adult learning opportunities. The Business Manager consults with the Principal and the Pastoral Board to determine appropriate uses.

College Pastoral Board
The College Pastoral Board’s responsibilities entail policy, planning, communication, budget, curriculum and staffing considerations and works in partnership with the Parents and Friends Association.

The College Pastoral Board will comprise of people from a cross section of the College community who are committed to the ethos, philosophy and values expressed in this document.

Parents and Friends Association
The Parents and Friends Association is representative of an involved and effective parent body within the College.

6.6 Resourcing
The school is financially supported by the total Brisbane Catholic Education community of schools. This is an important consideration to ensure financial viability. Support for the school covers many aspects and is sourced from a number of areas. Financial Support can be split between capital and recurrent as follows:

Capital
The majority of capital facilities development costs will be covered through the Government Capital Grants Block Grant Authority (BGA) program. This program is administered through the Queensland Catholic Education Commission (QCEC). The BGA program supports funding for all school buildings together with basic additional allocations for landscaping, furniture and equipment (including ICT infrastructure). The balance will have to be funded by the school by way of Archdiocesan Development Fund (ADF) long term loan arrangements.

Whilst additional financial capital funding is available through Brisbane Catholic Education for ICT related items, the school will have to fund from fees and levy income and its Parent and Friends Association additional developmental costs associated landscaping, sports equipment & ovals and general grounds and welfare facilities.
Recurrent
Significant recurrent financial support for the school will come from Brisbane Catholic Education.

The school has established a tuition fee and levy structure that will ensure the long term financial viability of the school.

All resource management is managed by the principal.

The school is staffed according to the Brisbane Catholic Education staffing formula.

The school’s Strategic Renewal Plan will account for resource allocations and for the equitable disbursement of funds across all phases of learning.

The identification of non-funded projects are made with a view to establishing funding targets for the initial P&F committee. The Parents and Friends Association are the prime source of local funds for additional physical resources.
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Appendix 1

Justice Education

Policy

Catholic schools in the Archdiocese of Brisbane will integrate justice education into all areas of the curriculum.

Introduction

A commitment to justice is fundamental to the Catholic Christian tradition. It finds its origin in scripture and is developed through the moral and ethical teaching of the Church. Catholic schools as an integral element of the Church’s mission must then be committed to justice both within classroom teaching and learning activities and in the other structures and activities of the school. An appropriate and effective model of justice education must be implemented within the school.

Rationale

The Gospel of Jesus is a call to “be just as your heavenly Father is just” (Matthew 5:48). The standard by which entry into God’s kingdom will be judged is love for one another (Matthew 25:34), together with a willingness to share freely and to restore what rightfully belongs to others (Luke 19:8-9). Jesus proclaims that his role is to set people free (Luke 4:16-21). The just person strives to establish right relationships.

Justice in action requires that people work for fair treatment of all, an equitable distribution of natural resources and collectively produced wealth, and the restoration of that which has been unfairly removed. This approach to justice is in accord with the long tradition of the Church’s social teaching, which is a rich resource of principles and applications of justice in the world.

In Catholic education, people witness to Christ’s call to be just when, as individuals and community, they act fairly, share freely, and willingly repair any harm that has been done.

The call to justice is a call to apply the command of love within the structures, institutions and systems of society and the world (Education for Justice and Peace, QCEC, 1987). Catholic education is committed to promoting just practices as well as holistic teaching and learning which encompass the principles of justice.

Justice education is to be integrated into all areas of the curriculum.

Consequences

• The curriculum content of school programs, both classroom programs and those beyond the classroom, will be regularly reviewed and updated to incorporate justice education
• Staff will be in-serviced regarding the principles of justice and the social teaching of the Church, the implications of this Policy in teaching and learning, and the application of the Policy across the curriculum.
• Schools, as part of their regular review and evaluation of plans, policies and programs will evaluate their witness to justice regarding matters of equity of access, sharing of resources and staffing.
Appendix 2

The Earth Charter

Preamble

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we
live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.

The Earth Charter

Principles

1. RESPECT AND CARE FOR THE COMMUNITY OF LIFE
   1. Respect Earth and life in all its diversity.
   2. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
   3. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.
   2. Care for the community of life with understanding, compassion, and love.
   3. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
   4. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.
   3. Build democratic societies that are just, participatory, sustainable, and peaceful.
      a) Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
      b) Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.
      a) Recognize that the freedom of action of each generation is qualified by the needs of future generations.
      b) Transmit to future generation’s values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.

In order to fulfil these four broad commitments, it is necessary to:

2. ECOLOGICAL INTEGRITY
   5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.
      a) Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
      b) Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
      c) Promote the recovery of endangered species and ecosystems.
      d) Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
      e) Manage the use of renewable resources such as water, soil, forest products, and
marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.

f) Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.
   a) Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
   b) Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.
   c) Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
   d) Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
   e) Avoid military activities damaging to the environment.

7. • Adopt patterns of production, consumption, and reproduction that safeguard Earth’s regenerative capacities, human rights, and community well-being.
   • Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
   • Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
   • Promote the development, adoption, and equitable transfer of environmentally sound technologies.
   • Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
   • Ensure universal access to health care that fosters reproductive health and responsible reproduction.
   • Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

8. • Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
   • Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
   • Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.
   • Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

3. SOCIAL AND ECONOMIC JUSTICE

9. • Eradicate poverty as an ethical, social, and environmental imperative.
   • Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.
   • Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.
   • Recognize the ignored, protect the vulnerable, serve those who suffer, and enable
them to develop their capacities and to pursue their aspirations.

10. • Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
• Promote the equitable distribution of wealth within nations and among nations.
• Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.
• Ensure that all trade supports sustainable resource use, environmental protection, and progressive labour standards.
• Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11. • Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.
• Secure the human rights of women and girls and end all violence against them.
• Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.

12. • Strengthen families and ensure the safety and loving nurture of all family members.
• Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.
• Eliminate discrimination in all its forms, such as that based on race, colour, sex, sexual orientation, religion, language, and national, ethnic or social origin.
• Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
• Honour and support the young people of our communities, enabling them to fulfil their essential role in creating sustainable societies.
• Protect and restore outstanding places of cultural and spiritual significance.

4. DEMOCRACY, NON-VIOLENCE AND PEACE
13. • Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.
• Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
• Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
• Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
• Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
• Eliminate corruption in all public and private institutions.
• Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

14. • Integrate into formal education and life-long learning the knowledge, values, and
skills needed for a sustainable way of life
• Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
• Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
• Enhance the role of the mass media in raising awareness of ecological and social challenges.

15. • Recognize the importance of moral and spiritual education for sustainable living.
• Treat all living beings with respect and consideration.
• Prevent cruelty to animals kept in human societies and protect them from suffering.
• Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
• Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

16. • Promote a culture of tolerance, non-violence, and peace.
• Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
• Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
• Demilitarize national security systems to the level of a non-provocative defence posture, and convert military resources to peaceful purposes, including ecological restoration.
• Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
• Ensure that the use of orbital and outer space supports environmental protection and peace.
• Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.

The Way Forward

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfil this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision.

We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.
In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfil their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.
Appendix 3

Local Covenant

Part 1

Declaration of Intent

We the members of:
- St. Mary’s Catholic Community, Oxenford
- Gold Coast North Anglican Church
- Apostolic Church (Australia) – Gaven
- Uniting Church in Australia Coomera – Helensvale Linked Congregations

Reaffirm our belief that the visible unity in the life and mission of all Christ’s People is the will of God.

We also believe that we are being blessed in our generation to witness the quickening of the Spirit in drawing the Churches together in a common search for unity.

We affirm our faith in Jesus Christ as Lord and Saviour according to the Scriptures, and acknowledge our calling to serve His mission in the world.

We give thanks for all we have in common, but we recognise that our differences can be a hindrance to that mission.

We recognise one another as Communities of Faith, Hope and Love, committed to following Jesus Christ and pledged to serve His Kingdom.

We therefore make a commitment to each other in this local covenant, not knowing what form unity may eventually take, but believing that, by taking the steps to which we now commit ourselves, we shall be led to grow evermore deeply in that unity which is Christ’s will for all His people.

Part 2

We pledge ourselves to:
- Join in prayer and worship;
- Support each other in growing appreciation of and respect for our own tradition, and each others, for the enrichment of the life of the wider Church;
- Explore together our Christian convictions and their practical application;
- Co-operate in Christian education and training;
- Share in God’s mission.

Part 3

We agree to explore such further steps as will be necessary to make more clearly visible the unity of all Christian people in this local area;

We agree to continue to develop methods of decision making in common;

We agree, within the fellowship of this Declaration of Intent, to respect the rights and conscience of individuals.
Signed this 20th day of May, 2001

Reverend Gerard Hefferan
Parish Priest, St. Mary's Catholic Community
Oxenford Parish

Reverend Gary Smith
Priest in Charge – Gold Coast North
Anglican Church

Pastor Brian Sadik
Apostolic Church (Australia) – Gaven

Reverend Evan Stenlake
Minister – Uniting Church in Australia
Coomera – Helensvale Linked Congregations
Appendix 4

Patron Saints

St. Francis of Assisi (1182 – 1226)

Francis Bernadone, the son of a prosperous cloth merchant, was born in 1182 in a small mountain city of Assisi, Italy. Loved by his parents and given the material privileges of the wealthy, he grew up idealistic, self-confident and a leader among his teenage companions. He could always be counted on for joining in the fun and revelry that occurred nightly in the streets of Assisi.

Soon, however, it became apparent that God was calling Francis to a way of life different from that of his companions. With hopes of knighthood dashed after becoming ill as a prisoner of war in neighbouring Perugia, Francis looked for direction in his life. Gradually he began to withdraw from his friends to spend time in quiet places asking God “What do you want me to do?” After a time it became clear to Francis that his life was to be lived as one of God’s “poor ones” – sharing all that he had with the lepers who were so numerous outside the city. Through his life of service and prayer, he came to know God in an intimate way. Often he would spend long periods of time praying in mountain caves only to return even more dedicated to his beloved poor.

Never intending to gather followers, Francis was surprised that soon his comrades from Assisi and the men and women from all over Europe were asking to join him. The followers of Francis, both lay and religious dedicate themselves to being poor, living according to the Gospel of Jesus, relating to all persons as brothers and sisters and recognising God’s presence within themselves and in all creation.

Saint for a New Millennium

Of all the saints who lived in the second millennium since Christ’s birth, Francis may have been the most influential in both the Christian and non-Christian worlds. In 1993, Time Magazine ranked Francis first among ten greatest people of the second millennium.

He certainly points the way for all Christians in the third millennium, identifying the Gospel-based values and actions needed if the Good News of Jesus Christ is to have its full impact.

Francis Changed our Image of God

Francis of Assisi has influenced the way many Catholics think about God and respond to God, the way they see themselves and respond to others and the way they see the world that God has created and entrusted to the human family.

In Francis’ day, many people had images of God the Father as judge and punisher of sin. Without denying those images, Francis lived out other biblical images, inviting people to think of God the Father as a generous and loving Creator; to see God the Son as living proof of God’s love and closeness to the human family, to appreciate God the Spirit as the One who makes us holy, preparing us for our eternal home.

Francis Changed How We See the World

“Praised be you, my Lord, with all your creatures, especially, Sir Brother Sun, who is the day and through you give us light,” prayed Francis in the Canticle of the Creatures, recognised by many Christians and non-Christians as the charter for a respectful use of the world God has entrusted to
Pope John Paul II proclaimed Francis of Assisi the patron of ecology in 1979 and groups such as World Wildlife Fund have held major meetings in Assisi, recognising Francis’ reverent use of God’s Creation.

**Francis Influences Other Christians**

Roman Catholics do not have a monopoly on seeing Francis as a powerful example of what Good News can look like if only we have the courage to live it out boldly and consistently. Many Orthodox and Protestant Christians regard Francis as one of their own, sometimes making a place for him in their liturgical calendars or placing their works of compassion like soup kitchens or shelters for the homeless under his patronage. Each year thousands of Christians visit in Assisi the various places associated with Francis’ life.

**St. Clare of Assisi (1193 – 1253)**

Born to one of the most noble and influential families in Assisi, Chiara Offreduccio di Favarone was prepared by her mother for a life of generosity and service.

As a teenager whose home adjoined the public square of the Cathedral of San Rufino in Assisi, Clare often heard Francis, the young radical preacher, greet his listeners with “peace and good” *Pax et Bonum* in the name of Jesus and learned his devotion to the lepers on the outskirts of the city. Moved by her love for God and attracted to Francis’ love for the Gospel message, she arranged secretly to join him in his life of prayer and service. Founding her own community of “poor ladies”, she was the first woman to write her own rule of life for religious women. This rule guaranteed her and her Sisters the “privilege of poverty” – the right to never own anything of their own.

Clare’s life served as a model of feminine leadership. As abbess, she considered herself not above her Sisters but an equal among them, listening to them and including them in decision making. She mentored her Franciscan male counterparts in their resolution of conflicts. Completely devoted to the ideals of Francis, she is remembered as Francis’ most faithful follower and co-founder of the Franciscan movement. Therefore, we look both to Francis and Clare to teach us Franciscan values.

**Yesterday**

The Poor Clares were founded in Assisi within the Umbrian Valley of Italy in the year 1212, when Clare was inspired to live the Gospel ideals of poverty, simplicity, love and joy, through the example of the life of Saint Francis of Assisi.

Other women, inspired by the same Spirit, soon joined Clare. Today there are Poor Clares in most countries of the world, seeking to live the same Gospel life in the footsteps of Francis and Clare. Even during the time of Francis and Clare, there were reports of Franciscan Friars and Poor Clares in Ireland. During the following eight centuries these convents survived persecutions, wars and innumerable hardships. In the 1800s the Poor Clares responded to a request from the Archbishop of Dublin to undertake the care of an orphanage for girls.

During 1883, at the invitation of the Franciscan Friars, six Irish Poor Clares left Ireland to travel to Australia to help in educating the poor in the Eastern Suburbs of Sydney.

**Today**

Today the Poor Clares through their life of prayer, minister the Good News in various ways
including Spiritual Direction, Pastoral Care in various dimensions, Social Work, Counselling and Catechetics.

Conscious of their Franciscan heritage the Poor Clares seek to make prayer our whole way of living.

Their life of Prayer is the work of the Holy Spirit in the depths of their being, forming them in the image of Christ. Pondering the word of God, they allow the spirit of love to take possession of their being. In this way they become a source of fruitfulness in the church and the world.

It is from this reality that their ministry takes life and enables them to go out in warmth and compassion to all people, especially the lonely and isolated.

**Tomorrow**

In the new Millennium, together with the whole Church, the Poor Clares are facing the tremendous issues in the world today. Reading the sign of the times, the Sisters recognise the need for a radical re-appraisal of living the Gospel life – just as Francis and Clare did in their time.

Responding to the challenges of these times, the Sisters propose to establish ways to bring vitality to the faithful expression of the Charism based on our living of Poverty, Contemplation, Sisterhood and Mission.

One way in which the Sisters have responded to this challenge is in embracing the hermitage lifestyle. One that allows a deeper contemplative living.
Appendix 5

The Steering Committee for Assisi Catholic College, Upper Coomera

Since February 2002, the following persons from Coomera and adjacent localities have attended meetings to write, critique and review the Education Brief. Other responsibilities, such as naming the college, motto and logo, uniforms, draft policy and Board information were undertaken before the opening day in 2005.

Brian Blaney   Co-ordinator, Brisbane Catholic Education
Angie Bolton
Jane Foxe   (from December 2002)
Lynton Foulkes
Gloria Green
Michele Heath   (from July 2003)
Fr. Gerry Hefferan
Terry Howard
Neil Johnson
Charles Kretschmer
Michael Laidler
Barbara Monteath
Damian Nelson
Jim Slingsby   (to October 2002)
Mark Sly
Carolyn Stewart
Maria van Rooy   (from July 2003)
Pam Wain

Members of Foundation Pastoral Board for Assisi Catholic College

Steve Cheney              Parent
Jane Foxe   Teacher
Michele Heath              Staff
Fr. Gerry Hefferan  Parish Priest, St. Mary’s Parish, Oxenford – Coomera
Fr. Adrian Sharp  Parish Priest, St. Mary’s Parish, Coomera – from 2008
Dora Luxton  Foundation Principal – from 2004
Shaun McKeogh  Parent
Paula Riddell  Parent
Karen Vowell  P & F President
Ron Watyluk  Parent
Wayne Wilden  Head of Campus
Michael Laidler  Head of Campus – from 2008
Tonya Van Der Velde  Parent
Members of Pastoral Board for
Assisi Catholic College
(updated 2015)

Patrick Crotty (Chair) Parent – from 2009
Dora Luxton Foundation Principal – from 2004
Francis Kerrigan Community Representative – from 2009
Matthew Malt Parent – from 2009
Terry Howard Parish Representative – from 2012
Lee-Ann Bell Staff Representative – from 2013
Peter Hurley P – 12 Head (Middle / Senior Years) – from 2011
Bernadette Judd P – 12 Head (Early / Junior Years) – from 2014
Adolfo Salvatore Parent – from 2009 until 2014
Appendix 6

College Song

Verse 1
Franciscan hearts and hands
We walk together as friends
To inspire and achieve
In giving, we receive

Bridge
Ready to shine, ready to strive, ready with God in our life
Ready to shine, ready to strive, ready with God in our life

Chorus
The spirit of Assisi lives in me
To be the very best I can be

Verse 2
With Francis and Clare by our side
Their shining light will guide
Peace and justice for all
Together we stand tall

Bridge
Ready to shine, ready to strive, ready with God in our life
Ready to shine, ready to strive, ready with God in our life

Chorus
The spirit of Assisi lives in me
To be the very best I can be
College Prayer

Lord, make me an instrument of your peace;
Where there is hatred...let me sow love;
   When there is injury...pardon;
   Where there is doubt...faith;
   Where there is despair...hope;
   Where there is darkness...light;
   And where there is sadness...joy.

Grant that I may not so much seek
   To be consoled as to console;
   To be understood, as to understand;
   To be loved as to love;
   For it is in giving that we receive,
   It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life.

St. Francis and St. Clare, pray for us that we may be active examples of the peace and justice of Christ.
   Pray that we may embrace compassion.
   Pray that we may break down the walls that separate us.
   Pray that we may be united in bonds of love, and work to accomplish the kingdom of God.

Amen

The Story behind the Peace Prayer of St. Francis

The Peace Prayer of St. Francis is a famous prayer which first appeared around the year 1915 A.D. and which embodies the spirit of St. Francis of Assisi’s simplicity and poverty.

According to Father Kajetan Esser, OFM, the author of the critical edition of St. Francis’s Writings, the Peace Prayer of St. Francis is most certainly not one of the writings of St. Francis. This prayer, according to Father Schulz, first appeared during the First World War. It was found written on the observe of a holy card of St. Francis, which was found in a Normal Almanac. The prayer bore no name; but in the English speaking world, on account of this holy card, it came to be called the Peace Prayer of St. Francis.
<table>
<thead>
<tr>
<th>Francis</th>
<th>Clare</th>
<th>Agnes</th>
<th>Rufino</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Patron</strong></td>
<td>St Francis of Assisi (1181-1226)</td>
<td>St Clare of Assisi (1194-1253)</td>
<td>St Rufino (3rd Century)</td>
</tr>
<tr>
<td></td>
<td>Son of Pietro Bernadone, a rich cloth merchant. Though he had a good education and became part of his father's business, he also had a somewhat misnamed youth. Captured during a conflict between Assisi and Perugia, he spent over a year as a prisoner of war. During this time he had a conversion experience, including a message from Christ calling him to leave this worldly life. He took the Gospels as the rule of his life, Jesus Christ as his literal example. He dressed in rough clothes, begged for his sustenance, and preached purity and peace. He visited hospitals, served the sick, preached in the streets, and took all men and women as siblings. He began to attract followers in 1209, and with papal blessing, founded the Franciscans based on a simple statement by Jesus: &quot;Leave all and follow me.&quot; While in meditation on Mount Alvernia in September 1224, Francis received the stigmata, which periodically bled during the remaining two years of his life. Francis died on October 4, 1226 at the age of 45.</td>
<td>StAgnes (1197-1253)</td>
<td>Daughter of Count Favorino Soli and Blessed Hortulana. She was raised in a series of castles in and around Assisi, Italy. Younger sister of Saint Clare of Assisi, and her first follower, leaving home two weeks after Clare to join the Benedictines at San Angelo di Panzo at age fifteen. The family tried to bring Agnes back by force, dragging her from the monastery, but her body became so heavy that several knights could not budge her. Her uncle Monaldo tried to beat her, but was temporarily paralyzed. The family then left Agnes and Clare in peace. From the outset of her religious life, Agnes was distinguished for such an eminent degree of virtue that her companions declared she seemed to have discovered a new road to perfection known only to herself. In 1221 a group of Benedictine nuns in Montecelio asked to become Poor Clares, and Saint Francis assigned Agnes as their abbes. Agnes wrote about how much she missed Clare and the other nuns at San Damiano, and after establishing other Poor Clare monasteries in northern Italy, Agnes was recalled in 1253 when Clare was dying. Agnes followed Clare in death three months later.</td>
</tr>
<tr>
<td><strong>Colour</strong></td>
<td>Green</td>
<td>Yellow</td>
<td>Blue</td>
</tr>
<tr>
<td><strong>Foundation Year</strong></td>
<td>2005</td>
<td>2005</td>
<td>2005</td>
</tr>
<tr>
<td><strong>Family Team Day</strong></td>
<td>4 October</td>
<td>11 August</td>
<td>16 November</td>
</tr>
<tr>
<td><strong>Feast of St. Francis of Assisi</strong></td>
<td>Feast of St. Clare of Assisi</td>
<td>Memorial of St. Agnes</td>
<td>Memorial of St. Rufino</td>
</tr>
<tr>
<td><strong>Values</strong></td>
<td>Peacemaking, Respecting all Creation, Dedication to the Gospel</td>
<td>Contemplation, Compassion, Faith in God</td>
<td>Kindness, Virtue, Loyalty</td>
</tr>
<tr>
<td><strong>Symbol</strong></td>
<td>Dove</td>
<td>Light</td>
<td>Water</td>
</tr>
</tbody>
</table>
Appendix 8

Quotations of St. Francis of Assisi

*All powerful, most holy, Almighty and supreme God, we thank You for Yourself.*  The Little Flowers

*But the Blessed Christ never hardens the heart of the faithful but rather softens it.*  The Little Flowers

*It is holy and good...for us always and everywhere to give thanks to God.*  The Letter to the Rulers of the Peoples

*Those people are truly peacemakers who, regardless of what they suffer in this world, preserve peace of spirit and body.*  The Admonitions

*...do not forget God or swerve from His commandments because of cares and anxieties of this world.*  The Letter to the Rulers of the Peoples

*We are all creatures of one family.*

*The Lord gives you peace.*

*...for it is in giving that we receive.*

*May you find every blessing you desire and may whatever you ask for be granted to you.*

*Where there is charity and wisdom, there is neither fear nor ignorance.*  The Little Flowers

*It is wrong for anyone to be anxious to receive more from one's neighbour that one is willing to give to God.*  The Admonitions

*Those who are weighed down by sickness and the others who are wearied because of them, bear it in peace.*  The Little Flowers

*What a person is before God that he/she is and no more.*  The Admonitions

*Preach the gospel at all times...when necessary use words.*

*Where there is rest and mediation, there is neither anxiety nor restlessness.*  The Admonitions

*...hold back nothing of yourselves for yourselves so that He who gives Himself totally to you, may receive you totally.*  The Letter to the Entire Order

*With God there is no favouritism, the Holy Spirit rests equally upon the poor and simple.*  Remembrance of the Desire of a Soul

*May he turn His countenance and give peace to you.*  The Blessing for Brother Leo

*And each one should confidently make known his/her need to the other.*  The Earlier Rule

*Anyone who cannot or will not love his/her neighbour should at least do him/her good and no do him/her any harm.*  The First Version of the Letter to the Faithful

*I have done what is mine to do.  May Christ teach you what is yours to do.*  Remembrance of the
Desire of a Soul

_Courtesy is a sister of charity; it extinguishes hatred and keeps love alive._ The Little Flowers

_And the Lord led me among the lepers…and what had seemed bitter to me was tuned into sweetness._ The Testament of St. Francis

_Where there is patience and humility, there is neither anger nor disturbance._ The Admonitions

_Praised by You, my Lord, through Sister Water, who is very useful and humble and precious and chaste._ The Canticle of Brother Sun

_May we make our way to You, Most High._ The Letter to the Entire Order

_…enlighten the darkness of my heart…that I may carry out Your holy and true command._ The Prayer before the Crucifix

_Let us begin today for until now we have done nothing…in the light of all that can be accomplished._ Bonaventure’s Life of Francis

_We are brothers/sisters to Him when we do the will of the Father who is in heaven._ The First Version of the letter to the Faithful

_You are refreshment._ The Praises for God

_In this world there is nothing of the Most High that we cannot possess and contemplate with our eyes._ The Little Flowers

_Where there is a heart full of mercy and discernment, there is neither excess nor hardness of heart._ The Admonitions

_Praised by You, my Lord, through Brother Wind…through who You give sustenance to Your creatures._ The Canticle of Brother Sun

_You are gladness._ The Praises of God

_Try to realise the dignity God has conferred on you. He created…your body in the image of His beloved Son._ The Admonitions

_God gives Himself into our hands…have we forgotten we must fall into his hands?_ The Letter to all Clerics

_…putting aside every care to serve, love, afore the Lord God…for that is what He wants above all else._ The Earlier Rule

_Perfect joy is having patience and not becoming upset when things go wrong._

_A person’s knowledge is revealed by their actions and supported by their deeds._ Bonaventure’s Life of Francis

_May the Lord bless you and keep you._ The Blessing for Brother Leo

_Praised be You, my Lord, through Sister Mother Earth, who sustains and governs us._ The Canticle of Brother Sun

_In whatever way it seems best to you to please the Lord God and to follow His footprints…do this._
with the blessing of God. The Letter to Brother Leo

You are all our riches to sufficiency. The Praises of God

For what else are the servants of God but His minstrels, whose work it is to lift up people's hearts.

Quotations of St. Clare of Assisi

May the Lord be with always, and wherever you are, may you be with Him always. The Blessing attributed to St. Clare

Praise the Lord by your very life, to offer the Lord your reasonable service. The Third Letter to Blessed Agnes of Prague

…transform your entire being into the image of the Godhead Itself through contemplation. The Third Letter to Blessed Agnes of Prague

What you hold, may you always hold. The Second Letter to Blessed Agnes of Prague

Place your mind before the mirror of eternity. The Third Letter to Blessed Agnes of Prague

Go forth without fear, for you will have a good escort on your journey. For He who created you love you.

What you do, may you always do and never abandon. The Second Letter to Blessed Agnes of Prague

And each one should confidently make known his/her need to the other. The Rule of St. Clare

Among the other gifts that we have received and do daily receive there is our vocation, for which we owe the greatest thanks. The Letter to the Entire Order

May you go forward securely, joyfully and swiftly on the path of prudent happiness. The Second Letter to Blessed Agnes of Prague

Believe nothing, agree to nothing which would lead you to take back what you have given. The Second Letter to Blessed Agnes of Prague

Let us pray to God for each other, for, by sharing each other's burden of charity in this way, we shall easily fulfil the law of Christ. The Testament of St. Clare

What you hold, may you always hold,
What you do, may you always do and never abandon,
But with swift pace, light step, unswerving feet,
So that even your steps stir up no dust,
May you go forward securely, joyfully and swiftly,
On the path of prudent happiness,
Not believing anything
That would dissuade you from this resolution
Or that would place a stumbling block for you on the way,
So that you may offer your vows to the Most High
In the pursuit of that perfection
To which the Spirit of the lord has called you. The Second Letter to Blessed Agnes of Prague

The Blessing of St. Clare

May Almighty God bless you.
May God look upon you with the eyes of mercy and give you peace.
May God pour forth graces on you abundantly; and in heaven may God place you among the saints.

Amen
St. Francis  

St. Clare
Appendix 10

And so the Dream Continues

Experiences:
P-12 Curriculum

- Continuity and Connectedness
- Australian Curriculum
- Dimensions of Learning (DOL)
- 1:1 Digital Learning Devices
- Digital Literacy and Digital Citizenship
- Developing a Networked School Community
- I Centre vs Library
- Career Education Program
- Multiple pathways for students
- Assisi Habits and Values
- Specialist Student Services – Student Wellbeing

Learnings:
P-12 Curriculum

- Limited research/understanding of “real” P-12 model of schooling
- 4 Phases of schooling → smooth transition for Australian Curriculum and Year 7 to “Secondary”
- NAPLAN/ MySchool outcomes
- Ensuring National Curriculum and National Testing do not dampen creativity, collaboration and innovation
- Tracking student learning achievements and intervention
- High priority for supporting staff in e-learning pedagogy
Experiences:
P-12 Community

- “Gentle” Student Community – Family Teams P-12; Year 7-12 Vertical Pastoral Care structure; Junior, Middle, Senior Student Leadership structures
- P – 12 Staff community: meetings, celebrations, assemblies, liturgies, common staff room, cross precinct teaching
- Strong parent community: P & F, Pastoral Board, committees, Class Contacts, Helping Hands
- Community Links: St. Mary’s Parish, St. Mary’s Child Care Centre, Outside School Hours Care (Centacare), Gold Coast Institute of TAFE (GCIT), Icon Training Company
- Leadership Structure: Principal, 2 P-12 Heads, 4 APAs, 2 APREs

Learnings:
P-12 Community

- Challenges of BEING P-12 not a co-located Primary/Secondary school
- Maintaining ‘community spirit’ as the College grows
- Achieving a work/life balance for students and staff in a digital age with danger of over-commitment and burnout because of the 24/7 technology availability
- Continuing to refine Senior/Middle Leadership structure
**Experiences:**

**P-12 Culture**

- Clearly a Catholic School with Franciscan values – peace, social and eco-justice, compassion, inclusion, welcoming community, care for creation, reverencing all God’s creation, restorative justice, P-12 Assisi Habits and Values
- Clearly a Catholic School with Franciscan identity and practices: St. Francis and St. Clare of Assisi as patron saints; Peace Prayer is College Prayer; Franciscan Five; Names of buildings (Greccio, Gubbio, Bonaventure, San Damiano, Orvieto, Perugia, Spoleto, Cortona, La Verna; Tuo and other symbols – San Damiano Cross; Sandstone statue of St Francis; Franciscans Schools Australia/International; Blessing of the Animals; Franciscan Pilgrimage: biennial trip to Assisi and Rome

**Learnings:**

**P-12 Culture**

- Orientation processes are crucial – importance of telling and retelling “Our Story” every year to staff, students and parents
- Opportunities each year for new and continuing staff to “shape the Vision/Mission”
- Ensuring all decisions are grounded by College Vision and Mission
- Franciscan identity and practices continually reinforced
- Strategic planning and renewal processes are continuous
And so the Dream continues

We plant the seeds that one day will grow
We water the seeds already planted
Knowing that they hold future promise
We lay foundations that will need further development
We provide yeast that produces the effects far beyond our capabilities
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 to the rest

Oscar Romero
Appendix 11

Chronology of Facilities Construction

2005
- Administration Block (Stage 1)
- Greccio
- Piazza
- San Damiano (Stage 1)
- MYTEC
- Primo Oval (Stage 1)
- Maintenance Shed (Stage 1)

2006
- Piazza (Stage 1 OSH Care)

2007
- Gubbio
- Perugia (Stage 1)
- Administration (Stage 2)
- Orvieto (Stage 1)
- Corti Multipurpose Courts
- Maintenance Shed (Stage 2)

2008
- Piazza (Stage 2 – OSH Care)
- Administration Block (Stage 3)
- San Damiano (Stage 2)
- Chiara Library
- Bonaventure

2010
- Orvieto (Stage 2)
- Sostegno
- Bertoldi (Stage 1)
- Spoleto (Stage 1)
- La Verna Trade Training Centre
- Primo Oval (Stage 2)
- Perugia Auditorium (Stage 2)

2011 / 2012
- Bertoldi (Stage 2)
- Cortona
- Caretaker’s Residence

2012
- Secondo Oval

2013
- Spoleto (Stage 2)

2014
- Pope Francis Centre Complex