

# SECTION ONE

## SCHOOL RESOURCES

### CONCRETE SUGGESTIONS FOR TARGETS

This section provides clear suggestions to assist schools in addressing their chosen target. Below, you will find that each target from the self-reflection resource has a correlating action by which each key characteristic (A–D) can be brought to life in your school. It is important to make clear that these suggested actions are merely that – suggestions to assist schools by enriching the lived reality of its Catholic ethos – and it is at the school’s discretion how many of the suggested concrete actions they use.

#### **A. THE SCHOOL IS FOUNDED ON A CATHOLIC UNDERSTANDING OF EDUCATION**

**A1. The school understands all pupils, as human persons made in the image of God, are called to share in God’s love forever by following the example of Christ.**

- i. There is an open atmosphere of welcome and acceptance pervading the school, which can be felt tangibly by visitors and the school community alike.
- ii. There are no factors built into school policy which would positively or negatively discriminate against another individual.
- iii. All school programmes are inclusive in all aspects.
- iv. There is a proactive approach to valuing inclusivity in the school and the necessary resources are made available to facilitate such ethical education through the promotion of social justice, personal integrity and growth.
- v. The school community is strongly challenged by the values of Christ, and responds to this challenge in all its endeavours, which leads it to be an open and welcome Christian environment for all.

**A2. Values inspired by the Gospel, such as dignity, forgiveness, justice and option for the poor, are integral to decision-making within and on behalf of the school.**

- i. The BoM, principal and staff ask challenging questions when making decisions which affect the lives of the children.

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- ii. Inclusion: there is evidence that students from all faiths and world views and all socio-economic backgrounds and cultures are welcome to attend school.
- iii. Respect for others and self: this is promoted at all times through the school code of conduct and pervades the life of the school in all its dealings with people.
- iv. Compassion and forgiveness: they are promoted as core values of our human relationships and important to the resolution of conflict.
- v. Peace, joy and mercy: a felt presence in the school among the whole school community.

### **A3. The school consciously attends to the moral development of the pupils in its policies and planning.**

- i. The BoM and staff consciously educate themselves on contemporary research related to the moral development of four- to thirteen-year-olds, through the staff library, staff input, in-service and personal reading.
- ii. Students receive education and formation in the area of moral development so they can reinforce this aspect of school life.
- iii. Parents receive literature from the school about the importance of ethical and moral development so that they can reflect on how they might support this aspect of school life from the home.
- iv. School rules and policies include reference to the moral development of the students.

### **A4. Pupils of other faiths and world views who are members of the school community are welcomed into the life of the school as the board of management, principal and staff are aware of the importance of ecumenism and inter-religious dialogue and the place of encounter and learning from other traditions in Catholic education.**

- i. Visual displays and art work around the school, on the school website, in school literature, clearly show the school community as welcoming all peoples, beliefs and cultures.

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- ii. The school is committed to learning from the lives of pupils and parents from different cultures, religions and world views.
- iii. All pupils and parents are taught about the founding beliefs and vision of the school and are encouraged to have a healthy respect for this alongside the DES curriculum.
- iv. All pupils are welcome to attend and contribute appropriately to sacramental celebrations and the spiritual life of the school in its many guises.
- v. During religious education lessons pupils of other faiths and none are encouraged to share their views and opinions and healthy dialogue is supported. World religions feature on the school curriculum as the school is committed to learning from the world views, faiths and beliefs of all its pupils.

**A5. All members of the school community – teachers, parents, pupils and staff – are aware of their responsibility to cooperate and collectively work towards the realisation of the common educational project of building up the Kingdom of God and the experience of God’s love.**

- i. Each classroom has a sacred space where pupils and teachers can pray and reflect together.
- ii. The whole school community participates in the Society of Missionary Children initiative, ‘Mission Month of October’.
- iii. At school assemblies students, teachers and staff participate in Christian meditation; i.e. repetition of the sacred word ‘MA-RA-NA-THA’ (‘Come Lord’) silently for three minutes in appropriate posture.
- iv. Representatives from local and national charities are invited to the school to talk to the pupils about their work within the community.

**A6. Excellence in school life is an ideal to which we aspire while acknowledging that it must be understood, written and spoken about not as an absolute measure but as the best that each individual child is capable of attaining.**

- i. All staff and personnel are up to date on all legal requirements and attend all relevant training recommended for the upkeep of excellence within the school.
- ii. Excellence is rewarded in the life of the child in a realistic, age-appropriate and Christian holistic manner.
- iii. The school regularly reviews research, and excellent practice in other schools, with a view to staying open and dynamic, and serving the complex needs of the whole school community.
- iv. The school practises regular self-evaluation through varied means - questionnaires, online surveys, on paper and live feedback from the whole school community.

**A7. The school works in close partnership with other Catholic primary schools in the same geographical area.**

- i. The school invites other local Catholic schools to attend creative and imaginative dramatic, musical, ecological, liturgical and ecumenical events.
- ii. The school works in partnership with the transition year students of local Catholic secondary schools for such projects as homework clubs, prayer/meditation workshops, sacramental preparation, moral development lessons, peace and justice clubs, peer mediation programmes, buddy system, transition from primary to secondary support, sports clubs, etc.
- iii. The school liaises with local secondary schools to provide important information to sixth class pupils for the continuation of their physical, academic, social and spiritual needs.
- iv. The school works in partnership with other primary schools with programmes like Green School, Rainbows programme, sacramental preparation and in the sharing of resources.

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**A8. Education is written and spoken about by the principal and the teachers as something broad and holistic; as embracing the academic, physical, social, spiritual and religious development of the child from a Christian perspective.**

- i. Education from a Christian perspective is clearly thought out, written up and highlighted in school documentation - website, handbooks, homework journals, letters home, school brochure, etc.
- ii. All school policies consider the academic, physical, social and spiritual aspects of the individual where appropriate and relevant, and all personnel are knowledgeable on all four aspects.
- iii. The principal and teachers are trained in speaking about education from a broad Christian perspective and are confident in applying and demonstrating the vision to the practical everyday life of the school.
- iv. The broad and holistic development of the child is taken into consideration while discussing all aspects of school life at staff meetings, parent-teacher meetings, BoM meetings and particularly when making decisions which affect the school community.
- v. Award ceremonies and student award schemes acknowledge all four aspects of the child's development; for example, spiritual awards for volunteering work, kindness and caring shown to others, and time given to prayer and reflection are given equal importance alongside academic awards.

### **B. THE SCHOOL IS A CATHOLIC COMMUNITY**

**B1. *Share the Good News - The National Directory for Catechesis in Ireland* is based on a vision of partnership between home, school and parish, and Catholic pupils are prepared for the sacraments in accordance with this vision. Catholic pupils are prepared for the sacraments through a partnership of home, school and parish.**

- i. The school encourages children and parents to attend local parish events and sacraments.
- ii. Parents/guardians are invited to attend and contribute in a real way to the sacramental preparation meetings.

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- iii. Parents are involved with preparation through journal work with their children.
- iv. The views of parents/guardians are sought by the school and parish and sacramental events are evaluated in light of the needs of the group of children.

### **B2. The school is active and visible in parish and local community events.**

- i. The school could create its own flag, symbolising their mission statement or vision of education. It would be recognised by the local parish/community when the school is in attendance at events.
- ii. School children are actively encouraged to participate in community events with parents - helping the local St Vincent de Paul, Catholic Girl Guides/Scouts, active elderly, etc.
- iii. The school visits premises of services in the parish and community.
- iv. Dance, drama and musical entertainment is provided by the school to contribute locally - nursing homes, local fundraisers, etc.
- v. School choir sings at parish Mass, liturgical celebrations and for sacramental events throughout the year.
- vi. Sacramental children and parents attend regular parish Mass.

### **B3. The contribution of parents to the life of the school is encouraged and welcomed in accordance with the vision of *Share the Good News - The National Directory for Catechesis in Ireland*.**

- i. An inventory of parents open to volunteering within the school could be taken and their skillset used in a practical way throughout the school community; for example, gardening, knitting, sports, clubs, meditation, Bible study, sacramental preparation, historical tours.
- ii. The work life of parents could make an interesting contribution in terms of awareness of voluntary and charity work in the community.
- iii. Parent social evenings take place, not just parent-teacher meetings.
- iv. Spiritual input from parents, sharing their faith stories, cultural differences.

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- v. Career input from parents visiting classes or exhibiting careers would encourage pupils towards responsible stewardship and active Christian responsibility to the community.
- vi. A designated parent-friendly area/room with tea/coffee-making facilities (sponsored by the parent association) for use while they are helping in the school.

**B4. Child safeguarding is a priority in the school as to ensure that there is a safe and caring environment for pupils and employees – supports are provided for individual members of the school community to foster their deeper development.**

- i. The board of management ensures that a health and safety policy is implemented.
- ii. The principal is available to the employees as a support, both academically and professionally.
- iii. The school takes an active interest in its employees and safeguards the health of its members.
- iv. The BoM provides some funds towards fostering the development of its employees.
- v. Best practice in all areas of school life is constantly reviewed in order to protect the employees while ensuring excellence in education.
- vi. The school appoints a designated liaison person to help and support pupils and employees in relation to child safeguarding.
- vii. The name of the designated liaison person (DLP) and a copy of the child safeguarding statement are clearly visible in a public area in the school.

### **B5. The members of staff of the school are confident in articulating its Catholic ethos.**

- i. Members of staff are educated/supported in the articulation of the school's Catholic ethos.
- ii. New members are given a staff handbook containing useful information necessary in articulating the Catholic ethos of the school at the first staff meeting of the year and all staff are familiar with the contents.
- iii. BoM/trustees/diocesan advisor provide funding/training for members of staff in the founding vision of education, and what that means in contemporary society, and in the life of the school community.
- iv. Various forms of communication of the school ethos are available; for example, pamphlets, website, school policies, visual art.
- v. The principal confidently and respectfully articulates the Catholic ethos and takes his/her responsibility seriously as a role model for the staff.
- vi. Non-Catholic staff members are facilitated to engage with the Catholic ethos of the school where they are employed, and to have any queries or questions dealt with in a spirit of mutual respect and inclusivity.

### **B6. There is an active, living link between the school and the local Catholic parish community, which in turn supports the school.**

- i. A committee set up with representatives from the school and parish oversees and coordinates programmes and activities which create a real link between the school and parish and vice versa.
- ii. If the parish has a pastoral council, the school committee could liaise with the council on supporting the school and vice versa.
- iii. The link between the school and the parish is not just sacramental; there is a real link with communities and the Church, as the people of God.



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### **B7. Issues relating to the Catholic identity of the school appear frequently on the agenda for board of management meetings.**

- i. Board members receive in-service/training and literature on the Catholic identity of the school and what that means.
- ii. Challenging decisions and responsibilities are accepted in line with the Catholic identity of the school.
- iii. Spiritual reflections and prayers take place at the opening of board of management meetings.
- iv. BoM seeks advice from Catholic advisors when necessary.

### **B8. Meetings within the school (board of management, staff, parents' association, etc.) usually begin and/or end with prayerful reflection.**

- i. Prayerful reflections acknowledge the liturgical year and Gospel values.
- ii. Reflections should be challenging both educationally and spiritually and relevant to the target audience.
- iii. The trustees of the school could source material for use at meetings and assemblies.
- iv. IT, video/audio clips, symbol, ritual is used creatively.

## C. THE SCHOOL IS AN AGENT OF PERSONAL GROWTH AND SOCIAL TRANSFORMATION

### **C1. All school planning and policy development is clearly linked to and inspired by the school's mission statement.**

- i. One of the in-school management posts of responsibility involves being expert on the school's mission statement and school planning and policy.
- ii. The language and terminology of the school's mission and Catholic vision infuses school planning and policy documents and literature.
- iii. Alongside the DES school self-evaluation requirements, the school has

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additional self-evaluation on the vision and mission of the Catholic components and characteristics of the school.

- iv. Planning and policy is reviewed regularly and if it falls short of the school's mission statement, a process of honest and fair evaluation takes place and new planning and policy is engaged.

### **C2. Visitors to our school experience an atmosphere that reflects the values of justice, forgiveness, integrity and respect for the needs and rights of pupils, parents and members of staff.**

- i. A visitor book in the foyer of the school (designed by the children) reflects comments from visitors on their experience of the school. This is regularly reviewed and contributes to the ongoing reflection and self-evaluation of the school in light of its professed values.
- ii. Staff are given the opportunity to give honest feedback (anonymous if requested) through ballots and surveys on the atmosphere and inherent values of the school as they experience them.
- iii. The BoM visits the school annually during the school's working day and engages with the school community to provide support and positive feedback.
- iv. All staff are aware of the school's values and actively promote them in all their duties.

### **C3. Our pupils, in a spirit of mutual respect and trust, can approach staff and share concerns.**

- i. Comment/worry box somewhere visible in the school which is followed up appropriately in confidence.
- ii. Photographs around the school of pupils sharing, talking and being listened to.
- iii. Statements clearly displayed around the school; for example, 'A problem shared is a problem halved' 'Jesus listened to the children and helped them ... we listen and help ...'
- iv. Staff attend training and in-service in the pastoral care of young children.

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- v. Staff meetings/input provide regular opportunities for staff to upskill in areas such as basic counselling skills, anti-bullying skills, self-harm awareness, eating disorder awareness, suicide awareness, mental health awareness.
- vi. The principal and staff are aware of times when it is necessary to talk to parents and to refer children to their GP, CAMHS or HSE duty social worker.
- vii. Parents and pupils are made aware, in a spirit of mutual respect and trust, of the school's support structures and legal responsibility with regards to the health and surveillance of the children in their care.
- viii. A student council is supported and encouraged.
- ix. Programmes are run in the school; for example, Rainbows.

#### **C4. The school participates in and supports justice and peace initiatives such as Trócaire's Lenten campaign.**

- i. A yearly calendar is drawn up that clearly outlines initiatives which the school will support that year and members of staff take responsibility to coordinate each initiative within the resources of the school.
- ii. Initiatives in the wider community that have the same values of the school are highlighted through the school website, communication, posters in the school and school visits and supported through fundraising, etc.
- iii. The school highlights initiatives at their school assemblies and parent evenings.
- iv. Justice and peace issues are used as impetus for prayerful reflection and meditation and as a means towards greater compassion and empathy for all and help foster a closer relationship with God.

**C5. Pupils receive an age-appropriate introduction to media studies as they learn to critique what they see on their TV and computer screens (e.g. how cartoons and advertisements work; the models of 'success' and 'happiness' being promoted) and are invited to reflect on the uses, influences and dangers of modern means of communication: Internet, Facebook, Twitter, mobile phones.**

- i. Critical reflection is a major part of being a Christian in the school and it is taught in light of the Gospel values through parable stories both from the Bible and new contemporary parables.
- ii. Pupils are challenged to think on their own two feet through drama and role play.
- iii. Educational research is combined with Christian and spiritual insight to give pupils the best skill-based programmes on decision-making, how the brain thinks, and what brings true happiness, which encourage independent, critical reflection based on the example of the life of Jesus Christ and other great spiritual leaders.
- iv. The school website has an Internet safety information blog.
- v. The school advertises any local initiatives/courses that parents would find useful in this area.
- vi. Invite parents to an information night, sharing information from experts on internet safety and cyberbullying and the local Garda Síochána.
- vii. IT etiquette classes are organised for all pupils that are age-appropriate.
- viii. Visits to the school (all classes) from local community personnel dealing with this issue.
- ix. Competitions in the school to promote awareness.

**C6. The school teaches pupils to care for creation by encouraging authentic changes in lifestyle such as 'avoiding the use of plastic and paper, reducing water consumption, separating refuse, cooking only what can reasonably be consumed, showing care for other living beings, using public transport or car-pooling, planting trees, turning off unnecessary lights, or any number of other practices.'**

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- i. All teachers, parents, pupils and staff, try to use less non-biodegradable materials (tinfoil, film, etc.) when bringing their lunch to school.
- ii. Teachers use modern technology (digital platforms/formats) whenever possible to reduce the amount of waste produced by photocopying and printing.
- iii. Pupils plant a tree, flower or shrub and learn to care for it throughout the year.
- iv. Pupils learn how to make their own compost and use it on the grounds of the school.

**C7. As a Catholic school we challenge all members of the school community to live a simpler life, based on sharing the earth as our common home with all people.**

- i. At school assemblies the community reflects on the importance of our responsibility to dutifully care for creation.
- ii. The school encourages members of the school community to walk or cycle to school where possible.
- iii. The school encourages teachers and staff to carpool or use public transport when possible to get to and from work.
- iv. The school provides transport, such as buses, to bring pupils to school community events that are held away from the school campus.

**C8. Pope Francis teaches that a passionate concern for our world cannot be supported without 'a spirituality capable of inspiring us' . In stimulating pupils towards exercising a greater concern for our world, the school community is animated by the Church's rich spiritual heritage.**

- i. Each class participates in Christian meditation such as the Maranatha.
- ii. The principal, members of BoM, teachers, students and staff reflect on the relationship between the Gospel and the founding story of the school.
- iii. Prayer is central to the daily life of the school.
- iv. Liturgical celebrations are prominent features on the school calendar.

### D. RELIGIOUS EDUCATION IS AN INTEGRAL PART OF THE LIFE OF THE SCHOOL

**D1. There is a policy statement in the school on religious education which includes faith formation, prayer, sacramental experiences and awareness of the stewardship of God's creation. This is stated as a developmental, year-by-year policy and integrated with relevant policy documents across other aspects of school life.**

- i. The RE representative liaises with the principal, BoM, chaplain, pupils and parents to ensure the policy on RE is developed and integrated into school life.
- ii. Pupils are encouraged to keep an environmental garden and RE lessons and prayer can take place in this space.
- iii. The RE policy statement is available on the school website and in the school.
- iv. A small committee of representatives from the BoM, pupils, parents, teachers and parish could coordinate and oversee the policy in practice in the school.

**D2. The religious education programme receives its allotted time for each year and the school follows the curriculum and textbooks approved by the Irish Catholic Bishops' Conference.**

- i. RE is timetabled daily.
- ii. The diocesan advisor provides suitable support and training.
- iii. Teachers use the appropriate texts and pupils have a textbook as approved by the Irish Catholic Bishops' Conference.
- iv. Teachers have an input into the programme and supplement it appropriately in response to the needs of the pupils.

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**D3. The principal or the RE representative works with class groupings in planning the work for the year and this is clearly stated and communicated to parents, staff and the local parish as a basis for mutual understanding and a partnership approach.**

- i. The school website is used to communicate to parents the RE content for any given year. Particular attention is given to years that include sacramental preparation.
- ii. There is an understanding among staff which is updated and shared at staff meetings of how the RE programme builds upon and incorporates the material of each successive year.
- iii. The chaplain liaises with the teachers regularly as to the content of the RE programme. This happens, for example, during the chaplain's visit to the class.
- iv. At appropriate times, parents are invited into the school for inputs by the teacher about the content of the RE programme and especially pieces of journal work that they might have an input in.

**D4. The school participates in Catholic Schools Week each year and continues to utilise the resources developed for Catholic Schools Week throughout the school year.**

- i. All resources for Catholic Schools Week are available via [www.catholicschools.ie](http://www.catholicschools.ie) within the 'useful resources' section.

**D5. At the beginning and end of each school day and at other specified times during the day, there is time devoted to prayer and/or reflection.**

- i. Each class begins the school day with a prayer and the school day ends with a prayer.
- ii. Students are invited to write or research the class prayers at the beginning of the day or the class periods.
- iii. School assemblies begin with a prayer.

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- iv. Prayers are especially tailored to the Church calendar; for example, prayers in honour of Mary during the month of May. The Angelus can also be said during the day.
- v. Prayers relevant to the needs of the school or the class are written and said.

**D6. There is a developmental programme in the school on environmental and ecological education, which is inclusive of religious education, as the school promotes 'a new way of thinking about human beings, life, society and our relationship with nature' in accord with Pope Francis' encyclical letter *Laudato Si'*.**

- i. Teachers highlight links between the different parts of the curriculum in regard to ecological matters.
- ii. Class-based material on ecological issues are linked to the sacred space or area of the school used for growing and sowing.
- iii. Particular attention is given to the Gospels and parables of growth and sowing.
- iv. Emphasis is given to the concept of stewardship as evident in the story of creation in the book of Genesis.

**D7. Adult members of the school community participate in opportunities for spiritual support and growth provided in partnership with the diocese and other bodies.**

- i. Yearly input/in-service at the start of the year for all staff.
- ii. Optional retreat for staff members.
- iii. Library of challenging and inspirational books/DVDs/websites in the staffroom - Christian education, story of the founding order, novels and personal development, worldwide projects
- iv. Information is made available to staff on the challenges encountered by teachers working in Christian communities throughout the world.
- v. Support and spiritual guidance is available from a school chaplain.



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**D8. The school makes explicit mention - in its literature, statements and oral communications at key events - that the spiritual development of pupils is a central educational aim.**

- i. All staff are as proficient in speaking about the area of spiritual development as about the area of academic development, through regular in-service and information inputs by the school principal and other trained personnel.
- ii. School personnel are trained in up-to-date, relevant spiritual terminology, to make explicit the real practical advantages of spiritual development to the child, in a way that all parents will understand.
- iii. The central educational aim of the founding intention will be made explicit in all communication - this may entail a few brief sentences which situates the school in its founding origin.

### E. WE ARE CALLED TO BE FOLLOWERS OF CHRIST

**E1. The school has a mission statement clearly rooted in the mission of Christ.**

- i. It is clearly displayed on the school's website, school staff handbook, homework journals and on classroom walls.
- ii. School could have a poster competition among the students to symbolise the mission statement.
- iii. Sets of age/class-appropriate RE lessons could be prepared with clear teaching on the founder of the school and the mission statement and with interesting reflective exercises for students.
- iv. The school mission statement could be read out at the parent council meeting and discussion and reflection could take place as to how the parent body could support and contribute to the mission.
- v. In-service could be provided for all staff on the meaning and significance of the mission statement.

**E2. All members of the school community are cherished and valued as Christ would welcome them.**

- i. There is an open atmosphere of welcome and acceptance pervading the school, which can be felt tangibly by visitors and the school community alike.
- ii. There are no factors built into school policy which would positively or negatively discriminate another individual.
- iii. All school programmes are inclusive in all aspects.
- iv. There is a proactive approach to valuing inclusivity in the school and the necessary resources are made available.
- v. The school community is strongly challenged by the values of Christ, and responds to this challenge in all its endeavours, which leads it to be an open and welcome Christian environment for all.

**E3. At regular school assemblies there is ongoing reflection on the Christian way of life.**

- i. Age-appropriate guided meditations could be prepared for use throughout the school year.
- ii. Christian charities could be invited to special assemblies to speak about being a Christian in action.
- iii. Past pupils who have volunteered overseas could share their experiences, or if they have work which is inspired by their faith life.
- iv. Brief IT/video clips on inspirational worldwide work of the founding order or other schools worldwide could be shown.
- v. Classes could prepare short role plays situating everyday scenarios (bullying, stealing, age-ism, etc.), and highlighting the Christian response in each case.

**E4. Members of staff are provided with opportunities to develop their understanding of Jesus Christ.**

- i. Yearly input/in-service at the start of the year for all staff.
- ii. Optional retreat for staff members.

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- iii. Library of challenging and inspirational books/DVDs/websites in the staffroom - Christian education, story of the founder, novels and personal development, worldwide projects.
- iv. Input at staff meetings on other staff working worldwide, teachers reflecting on being Christian in more difficult challenging countries.
- v. Support and spiritual guidance is available from a school chaplain.

**E5. Children are introduced to and experience a variety of ways of praying, including guided reflections, periods of silence and participation in liturgy.**

- i. Designated prayer room/area in the school.
- ii. Class prayer services/Masses.
- iii. Weekly reflection on Fridays - age-appropriate Examination of Conscience. ('This week how was I around my fellow class mates?') could be done over the intercom for the whole school.
- iv. Weekly or daily two minutes of silence throughout the school. (Bell rings on the intercom, silence is announced and all children and staff stop and meditate.) Students and teachers could be taught basic mindfulness skills for use during this time.
- v. Use of audio/visual clips to stimulate reflection.
- vi. Sharing of reflective ideas with other schools.

**E6. The seasons of the Christian year are highlighted by appropriate and relevant spiritual celebrations to which all in the school community are invited.**

- i. Visual displays throughout the public areas of the school highlighting the Christian year.
- ii. School drama productions, musical celebrations and reflective interludes.
- iii. Projects on display of the practical work being done by Christian organisations throughout the year; for example, St Vincent de Paul, Concern, Trócaire.

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- iv. Confession, Communion and Confirmation preparation and celebration – parents and students supported and challenged by a team of teachers and parents trained in sacramental preparation.

### **E7. There are Christian symbols (such as the crucifix, art works) in each classroom and place of gathering in the school.**

- i. It would be helpful if the Christian symbols were surrounded by reflective photography of the students and parents of the school community and relevant art work; for example, statue of the Divine Mother, photographs of local women contributing to the life of the community, Crucifix, photographs of projects in the community which work to overcome hardship, local VdeP group, bereavement groups.
- ii. Opportunities to teach on the mission statement of the school, through symbol, should be availed of throughout the year.
- iii. The values particular to each founder of each school could be displayed in a powerful present-day reflective manner.

### **E8. Copies of the Bible are available for use in senior classes and the Bible is always treated with respect in the school community.**

- i. Colouring books of the parables and Gospel stories are available for use.
- ii. A large Bible could be displayed at reception and opened daily/weekly on a different passage, highlighted for reflection. Each passage could be reworded in a simpler format for younger students and displayed alongside the original Bible passage, while art work could elucidate the point.
- iii. All children would be taught basic Bible 'etiquette' and respect for the scriptural/holy books of world religions in general.