

**THE CONTINUATION OF THE ETHOS OF NANO NAGLE  
AND THE QUEENSLAND PRESENTATION  
CONGREGATION IN THE DOCUMENTS OF ST  
URSULA'S COLLEGE, YEPPPOON – A CASE STUDY IN  
DOCUMENT ANALYSIS**

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**A thesis submitted in partial fulfillment of the requirements of the degree of Doctor  
of Education, School of Education and Innovation, Faculty of Education and  
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**May 2002**

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## **ABSTRACT**

Throughout Australia there has been a decline in the numbers of members of religious orders and congregations working in Catholic Schools. Although owned and governed by the Congregation of the Queensland Presentation Sisters, St Ursula's College, Yeppoon, is a school that has no direct daily contact with the Congregation. The College, founded in 1918, has enjoyed a long association with the Presentation Congregation, which itself was founded by Nano Nagle in Cork Ireland, in the late eighteenth century. Within the next five to ten years, however, it is very likely that, because of its declining numbers and the ageing of its members, the Congregation will no longer have a governing role in the College.

Through a case study approach using a process of document analysis I address the question: "To what extent do the official public documents of St Ursula's College, Yeppoon, continue the ethos of Nano Nagle and the Queensland Presentation Congregation?" The research shows that in a wide variety of College documents there are many explicit and implicit references to the foundational values and ethos. A process of triangulation demonstrates the continuation of ethos from Nano Nagle to the Queensland Presentation Congregation and thence to St Ursula's College, Yeppoon.

I also propose a simple and elegant theory of the continuation of ethos, positing that ethos is expressed through living out values, and that, while foundational values remain constant over time, the manner in which they are expressed is culturally and contextually conditioned.

This case study has important implications for decisions about the future governance of the College. For example, the study addresses the issue of whether St Ursula's College can be a "Presentation school" without the presence or direct influence of members of the Congregation, an issue which will become more pressing as new models of governance are explored in coming years. As well, this study will also assist St Ursula's College in its process of school renewal.

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## **ACKNOWLEDGEMENTS**

I wish to acknowledge the support and guidance of a number of people during the course of my Doctoral studies and research.

Dr Trevor Davison, my first supervisor, challenged me to think through issues and not merely to accept the status quo.

I owe an enormous debt of gratitude to Dr John Watts, my supervisor during most of my work, who has helped me see it through to this conclusion. John has been unfailingly encouraging, optimistic and available and has often displayed more faith in me than I have, and was very understanding of the problems I encountered while working full-time and attempting to complete a Doctorate.

Dr Patrick Danaher, my associate supervisor, has been particularly helpful in the final stages of my research and writing.

My wife, Pat, and daughters, Bernadette and Christine, have encouraged me throughout my studies over the past few years and have borne with good humour my frequent disappearances into my study where I would be in self-imposed isolation for hours on end.

The Congregational Leadership team of the Queensland Presentation Sisters has encouraged me throughout this project and has consistently pointed out to me the importance of the work. In similar fashion, the Company Members of St Ursula's Limited and the members of its Board of Directors have been supportive of my work in this area.

Mrs Margaret Ramsay, the Principal of St Ursula's College, gave me permission to conduct my research at the College and has been an interested and encouraging observer throughout the process. My co-members on the College's Leadership team, Veronica Pedwell, Julie Maher, Helen Newell and Jenny Egan, have been unfailingly supportive as have the staff of the College. A special thanks must go to Wendy Wagner, the College secretary, who cheerfully complied with my frequent requests to email documents.

I am grateful to those members of the Faculty of Education and Creative Arts at Central Queensland University who have examined the various tasks associated with this Doctorate and for the positive suggestions they made. In particular I am thankful to the panelists who participated in the defence of the Proposal for this research: Associate Professor Chris Bigum, and Drs Patrick Danaher, John Watts and Vivienne Watts.

## **DECLARATION**

**This work has not previously been submitted for a degree or diploma in any university and to the best of my knowledge and belief contains no material previously published or written by another person except where due reference is made.**

A handwritten signature in cursive script, appearing to read 'J. J. Hanley', is written over a horizontal line.

**James Joseph Hanley.**

**May , 2002**

# Chapter One

## Introduction

### **1.1 Purpose of the project.**

The major purpose of this project is to formulate and propose new knowledge and understanding about the processes of the continuation of Presentation ethos as this relates to evolving forms of governance at St Ursula's College, Yeppoon. This new knowledge and understanding is formulated from a case study of the official public documents of St Ursula's College in which their relationship to documents of the Congregation responsible for the governance of the College and to writings of the founder of the Congregation is explored.

While this research focuses on the situation at St Ursula's College, Yeppoon, the findings and any resulting recommendations may have wider implications or applications. Green (2000, p. 3) points out that "[i]n this country, and throughout the developed world, membership of religious institutes is drying up. Very few young people seem attracted to traditional forms of the consecrated life." If Green's claims are accurate, the issue of schools trying to retain the charism or ethos of the foundational religious institute is one that will apply to more schools than St Ursula's College. Statistical information available from the website of the Australian National Catholic Education Commission (<http://www.ncec.catholic.edu.au/report99/statistics.pdf>) reflects Green's claim.

According to the information on this website, 624 FTE (Full-Time Equivalent) of 38,222 FTE teachers in Catholic schools in Australia in 1999 belonged to religious orders or congregations. One year later the statistics changed significantly. In 2000 (NCEC 2001, pp. 22, 23) there were 571 (FTE) members of religious orders or congregations out of a total of 39,750 (FTE) teachers in 1,696 schools. When one considers that in one year there was a numerical FTE decline of 53 religious working in schools, it is obvious that Green's claim is valid, at least in respect to the direct influence that members of religious congregations or orders will continue to have in Catholic schools in the future.

A further purpose of this research lies in its application to St Ursula's College's process of School Renewal which is a program that is mandatory for all Catholic Schools in Queensland. The purposes of School Renewal are stated in the Rockhampton Diocesan Education Council's 1997 *Policy on Quality Assurance of Catholic Schools in the Diocese of Rockhampton* (Davis, 1999, p. ii):

As part of ensuring the quality of Catholic education, each Diocesan school will engage in a process of continuous School Renewal to ensure students have access to a quality education which is Catholic in nature and purpose. A school development plan is a significant feature of the Catholic School Renewal.

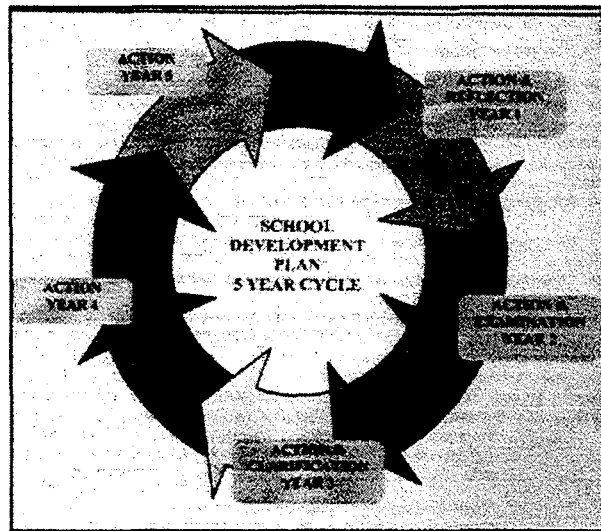
Although St Ursula's is an order-owned school and not a Diocesan school it has chosen to implement this policy. During the renewal process the following aspects of the school are examined (Davis, 1999, p. 4): Community of Faith, Religious Education and Religious Atmosphere, Relationships, Curriculum Outcomes, Parental and Community Involvement, and Leadership. One of the purposes of the process is to enable the school to work towards developing these six areas. Desirable outcomes for each area are specified in Davis' work (1999 p. 4) and are presented in tabular form thus:

**Table 1.1**  
**Aspects of the school examined in the Renewal process**

| <b>Area</b>   | <b>Desirable Outcomes</b>   |
|---|---|
| <b>Community of Faith</b>                           | <ul style="list-style-type: none"> <li>• foster a belief in God</li> <li>• model a Christian way of life within a Catholic tradition</li> <li>• acknowledge the link between God, people and nature</li> <li>• be active in the local church</li> <li>• and have a sense of the wider church and society.</li> </ul>  |
| <b>Religious Education and Religious Atmosphere</b> | <ul style="list-style-type: none"> <li>• be prayerful</li> <li>• reflect catholic values in symbols, rituals and behaviour</li> <li>• base religious education programs on the diocesan guidelines</li> <li>• encourage clergy to play an active role in the spiritual and liturgical life of the school</li> <li>• show concern for others.</li> </ul>   |
| <b>Relationships</b>                                | <ul style="list-style-type: none"> <li>• foster positive human relationships</li> <li>• recognise the uniqueness of all community members</li> <li>• enable students, teachers and parents to feel personal support and care</li> <li>• make visitors feel welcome.</li> </ul>  |
| <b>Curriculum Outcomes</b>                          | <ul style="list-style-type: none"> <li>• foster the total formation of the child</li> <li>• integrate gospel values in all subject areas and in all teaching methods</li> <li>• provide a broad curriculum which is meaningful to students and relevant to their community</li> <li>• foster a sense of social responsibility</li> <li>• respond to diocesan guidelines.</li> </ul>   |
| <b>Parental and Community Involvement</b>           | <ul style="list-style-type: none"> <li>• communicate with parents</li> <li>• involve parents in learning programs</li> <li>• seek advice and support from parents</li> <li>• encourage parent participation on a school board</li> <li>• use parents as resources</li> <li>• support P&amp;F activities.</li> </ul>   |
| <b>Leadership</b>                                   | <ul style="list-style-type: none"> <li>• reflects the individual's response to their baptismal call</li> <li>• reflects the mission of the school and catholic education policies</li> <li>• give priority to people</li> <li>• create positive student and staff morale</li> <li>• support collaborative decision-making</li> <li>• recognise individual gifts</li> <li>• effectively utilise school board</li> <li>• work from a collaborative model of leadership team</li> <li>• use appropriate organisation and management processes and techniques.</li> </ul> |

A number of outcomes above refer to the school board. These particular outcomes are not appropriate to St Ursula's as the College is managed by a Board of Directors appointed by the Company of St Ursula's Limited.. The model of board referred to in Davis' work is that of the Pastoral Board which has a different membership and purpose from a management board.

The process of School Renewal is cyclical in nature as shown in the following diagram:



**Fig 1.1 Renewal Cycle (Davis, 1999, p. 8)**

This research project will be utilised primarily in Years 2 and 3 of the current cycle and will be of assistance to the College especially in reflecting on how values important to the Congregation and its founder are continued in the College.

## **1.2 History of the Presentation Congregation in relation to the governance of St Ursula's College**

St Ursula's College is owned by the Congregation of the Sisters of the Presentation of the Blessed Virgin Mary (hereafter called the Presentation Sisters or Congregation) and was established in 1918. It was founded from the Presentation Convent in Longreach, Queensland, which itself was founded from Wagga Wagga, New South Wales, in 1900. In 1874 Sisters came to Wagga Wagga from a Convent established at Kildare, Ireland in 1830 from another establishment in County Carlow which had been formed by Presentation Sisters from Kilkenny in 1811. The Kilkenny Convent was founded in 1800 by Sisters from the South Presentation Convent in Cork. This original Convent was



established in 1775 by Honora (more commonly known as Nano) Nagle, the founder of the Presentation Sisters. Thus, through a circuitous route, St Ursula's College can trace its origins back to Nano Nagle, daughter of a wealthy and politically active Irish Catholic family of the 18th century.

Nano Nagle, in a letter written on 17 July 1769 to Miss Eleanor Fitzsimons (Walsh, 1959, p. 345), describes how she began her work of educating the poor Catholic children of Cork:

I am sorry Miss Coppinger cannot see the schools, as I think no one can have an idea of their use unless an eye-witness. As you wish to have a particular account of them, I will tell you how I began. I fancy I mentioned to you before that it was an undertaking I thought I should never have the happiness of accomplishing. Nothing would have made me come home but the decision of the clergyman that I should run a great risk of salvation if I did not follow the inspiration. This made me accept of a very kind invitation of my sister-in-law to live with her.

When I arrived I kept my design a profound secret, as I knew, if it were spoken of, I should meet with opposition on every side, particularly from my immediate family as in all appearance they would suffer from it. My confessor was the only person I told of it; and as I could not appear in the affair, I sent my maid to get a good mistress and to take in thirty poor girls. When this little school was settled I used to steal there in the morning - my brother thought I was at the chapel. This passed on very well until one day a poor man came to him, begging of him to speak to me to take his child into my school. On which he came in to his wife and me, laughing at the conceit of a man who was mad and thought I was in the situation of a school-mistress. Then I owned [that] I had set up a school. On which he fell into a violent passion and said a vast deal on the bad consequences which may follow. His wife is very zealous, and so is he, but interest blinded him at first. He was soon reconciled to it. He was not the person I dreaded would be brought into trouble about it. It was my uncle Nagle, who is, I think, the most disliked by the Protestants of any Catholic in the kingdom. I

expected a great deal from him. When he heard it he was not angry at it; and in a little time they were so good as to contribute largely to support it. And, by degrees, I took in the children, not to make a noise about it in the beginning. In about nine months I had 200 children. When the Catholics saw what service it did, they begged [that] I would set up schools at the other end of the town from those I had, for the convenience of the children, to be under my name and direction; and they promised to contribute to the support of them With which request I readily complied; and the same number of children that I had were taken in; and at the death of my uncle I supported them all at my own expense.

Whilst this short extract may appear to be a rather mundane account of how Nano began her work, there is a notable point arising from it, particularly significant for the question of the future governance of St Ursula's College. It is significant that at the time she wrote this letter, Nano Nagle was not a member of any religious congregation. Earlier in her life she had travelled to France to join the Ursuline Order, but left before taking any religious vows (Walsh, 1959, p. 45). It was not until late in her life, eight years before her death at the age of 65, that she actually founded the Presentation Congregation – then known as the Society of the Charitable Instruction – on 24 June 1776 (Walsh, 1959, p. 99). It would appear therefore that Nano and her early associates were able to live the “Presentation Ethos” for a number of years without any direct involvement with a religious congregation. Walsh makes it clear in his biography of Nano Nagle (1959, pp. 109–110) that she was not interested in founding a Congregation or Society for its own sake, but simply because she became convinced that, given the social and ecclesial conditions of her time, it was the only way in which her work for the poor could remain viable.

The point of significance for St Ursula's College and the Queensland Presentation Congregation is that, just as Nano and her companions were able to live by what were later to become "Presentation" values, and operate their schools without any formal attachment to a religious Congregation, so it may be possible for St Ursula's College to continue as a "Presentation" school without any direct formal governance by the Queensland Presentation Congregation.

### **1.3 The form of governance at St Ursula's College, Yeppoon**

It is perhaps an indication of how much social and ecclesial conditions have changed since the late eighteenth century that the majority of those responsible for the Governance of St Ursula's College are not members of the Presentation Congregation.

The governance of St Ursula's College is the responsibility of St Ursula's Limited, a company limited by guarantee, established by the Queensland Congregation of the Presentation Sisters in 1992 (Austin, 2000, p. 6). This governance is exercised through the Board of Directors and at a functional level through the Principal and Leadership Team of the College.

The College Leadership Team at the present time consists of the Principal, Deputy Principal, the Assistant to the Principal (Religious Education and Faith Formation), the Assistant to the Principal (Pastoral Care), the Business Manager and the Head of Boarding. I am presently the Assistant to the Principal (Religious Education and Faith Formation). There are no members of the Presentation Congregation residing or working at the College and the Convent building in which the Sisters used to live has recently

been converted to a Music Academy and a new kitchen/dining room facility for boarders and for students who undertake studies in Hospitality.

A question of great significance for the Congregation and for those who work in, or who are educated in, or who send their daughters to, the College is to what extent the charism of Nano Nagle and the Congregation can be maintained, promoted and enhanced in the absence of Congregation members from the day-to-day affairs of the College. The extent to which this can occur may have implications for a model of future governance of the College. Feuerbach in 1842 (1989, p. 19). wrote, "Take away from the Greek the quality of being Greek, and you take away his [*sic*] existence." It may well be argued that to remove from St Ursula's College the quality of being a Presentation School is to remove its effective existence, and so the question arises as to whether it is possible to continue a Presentation ethos at the College without any governance role being fulfilled by members of the Congregation.

It is highly likely that in the near future the Presentation Sisters will not be involved with the governance of the College or work in the school. The number of sisters in the Congregation has been steadily declining at the same time as their average age is increasing. These two factors pose a challenge to the Congregation and to the College. Austin points out (2000, p. 8) that "there is the challenge as to how the spirit of Nano Nagle and the traditions of the Presentation Sisters can, under the guidance of the Holy Spirit, continue to enliven and enrich the Church through the two colleges which the Congregation established in 1918 and 1926." The College established in 1926 is St Rita's College at Clayfield, Brisbane.

My research and this thesis will assist the Congregation and St Ursula's College in addressing this challenge.

#### **1.4 Questions raised from reflecting on the governance of the College**

The issues canvassed in the previous section of this chapter raise some important questions.

One question which arises out of the short extract from Feuerbach is "Do the core documents of the College identify it as a Presentation College?" If the college's mission statement is accepted as one of the College's core documents, the simplistic answer to the question is, in the case of the mission statement, "Not specifically." St Ursula's

Mission Statement pronounces:

We declare that the mission of St Ursula's College is to continue the mission of Jesus,  
living and proclaiming the gospel values to all people,  
especially in our school community,  
with fidelity, joy and enthusiasm.  
Our mission demands that we create an environment where the gospel values  
- both in daily living and in the learning situation -  
can be critically examined,  
clearly understood  
and responsibly acted upon.  
This demands serious and courageous involvement  
in the field of education  
and in the practice of justice  
in our efforts to transform the world.

It will be noticed that there is no mention of the Presentation Congregation, or of Nano Nagle, in this mission statement. In Chapters 5 and 6 of this thesis I demonstrate that this document is in fact very much a "Presentation document".

Another document that is regarded as a “core document” of the College is found in the Staff Handbook and the booklet published by the Presentation Congregation, *An Educational Vision for Presentation Schools* (1993). This document is titled, *Principles of Education in Presentation Education* (Appendix 3) and consists of 15 statements regarding essential qualities of education in the two Queensland secondary schools governed by the Congregation. The document states:

#### **PRINCIPLES OF PRESENTATION EDUCATION**

Presentation education nurtures and challenges to [sic] a spirituality which is focused in a relationship with Jesus Christ and the human concerns of our world.

Presentation education strives to bring students to an awareness of God’s unconditional love so that they will find meaning in life and hope for the future.

Presentation education provides opportunities for prayer and for meaningful participation in liturgy.

Presentation education takes place in a pastoral care context to enable all students to achieve growth through love, trust, responsible freedom and mutual respect.

Presentation education provides an environment in which faith is nurtured and in which priority is given to the Religious Education curriculum.

Presentation education encourages genuine acceptance and appreciation of all people regardless of gender, social status, ethnic origin or financial means.

Presentation education promotes the full potential of each person in the school community and sense of personal worth.

Presentation education encourages students to develop critical thinking, self-motivation and a sense of personal responsibility.

Presentation education strives to develop the aesthetic sense through the active encouragement of the creative spirit in art, music, drama and literature.

Presentation education aims to provide school structures that promote justice and personal responsibility.

Presentation education provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world.

Presentation education encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values.

Presentation education provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal.

Presentation education helps students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them.

Presentation education provides opportunities for the development of leadership skills.

Apart from the fact that each of the 15 statements begins with the words, "Presentation education", there is no other specific reference to the Congregation or its founder in the document. However Table 4.3 in Chapter 4 of this thesis indicates that the document strongly reflects the values of the founder.

A second question arising from reflecting on the forms of governance of the College is whether or not there is such a reality as ethos. "Ethos" is a difficult word and concept to define succinctly. The word itself is a transliteration of the Greek which means "Character, nature, or disposition" (*Concise Oxford Dictionary*, 1966, p. 416). For the purposes of this research I will base my understanding of the word on the following passage from Wink (1998, pp. 5-6) where he is reflecting on the "unseen Powers ... that shape the present and dictate the future":

My first real breakthrough in understanding these invisible powers came when I stumbled over the angels of the churches in the New Testament Book of Revelation. Why, I wondered, are each of the seven letters in chapters two and three addressed, not to the congregation, as in the apostle Paul's letters, but to the congregation's *angel*? The congregation was not addressed directly but through the angel. The angel seemed to be the

corporate personality of the church, its ethos or spirit or essence. Looking back over my own experience of churches, I realized that each did indeed have a unique personality. Furthermore, that personality was real. It wasn't what we call a "personification" like Uncle Sam or the Quaker on the box of oats. But it didn't seem to be a distinct spiritual entity with an independent existence either. The angel of a church was apparently the spirituality of a particular church. You can sense the "angel" when you worship at a church. But you also encounter the angel in a church's committee meetings and even in its architecture. People self-select into a certain congregation because they feel that its angel is compatible with their values. Hence the spirit of a church can remain fairly constant over decades, even centuries, though all the original members have long since departed.

Wink, I believe, is making a number of pertinent points in this extract. From reflecting on this passage I would now describe or define ethos as "corporate spirituality or essence". This spirituality or essence is unique to a particular corporation. It has a life of its own - it is actual - and this life, in a sense, is independent of the lives of the individuals who make up the corporation, and so it can continue to exist after the departure of the original members of the corporation.

More germane to the current task is the question of the actuality of ethos as it is understood in the context of Catholic education. This actuality is taken as axiomatic by a number of writers who do not question its actuality but expound on its nature and on its characteristics as evidenced or as desirable in Catholic schools.

Green (2000, p. 9) referring to Five-Year Plans and other strategic documentation in schools states, "While not in any way seeking to undervalue such documents or, more pertinently, the process of their development, it is important to recognise that what will matter most in a school is what is in people's hearts - their shared and often unstated



values and working assumptions.” Here Green seems to be stating that ethos, the “corporate spirituality or essence” I described above, is an actuality; it is “what is in people’s hearts”, and while this might not be quantifiable or even capable of description, nevertheless it is obvious that Green believes in its actuality and presumes that others do likewise.

Prest (2000) has also written about ethos in his study of the spirituality and issues of education of 3,000 teachers in Catholic secondary schools in Victoria and Tasmania. Like Green, Prest takes as a given that ethos is an actuality. He states (2000, p. 90), “A Catholic ethos contains beliefs that must be accepted if one is to be a Catholic.” Prest classifies these beliefs as “core” and “non-core” beliefs and lists what he claims are the core beliefs of Catholicism, namely those found in the renewal of Baptismal Vows. However, throughout his work, Prest places heavy emphasis on adherence to the official teaching of the Magisterium and attendance at weekly Mass. He does not make clear why these two issues occupy so much of his work, especially when neither is identified by him as being core beliefs. In fairness to Prest it must be stated that he writes (2000, p. 91) that “a commitment to grow in the love of that God who is experienced as first loving us ... is the foundation of the spirituality of the Catholic Christian”. Nonetheless, Prest’s writing gives one the impression that he believes that the Catholic school will maintain its ethos if the Catholic teachers are faithful to the magisterium and attend Mass on Sundays. For example, he states (2000, p. 145),

Staff in Catholic secondary schools are expected to evangelise students who have had little or no contact with the Catholic Church. Some of these students did not attend a Catholic primary school before coming to a Catholic secondary school. The lack of Catholic background amongst many

*students makes the catholicity of the staff even more vital if the ethos of Catholic schools is to be maintained. (Italics mine)*

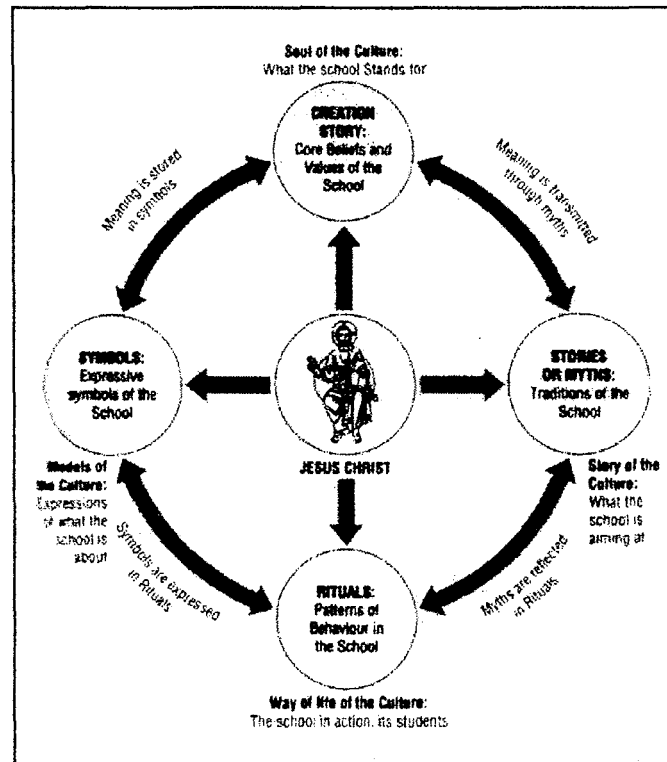
This claim of Prest is quite curious when one considers that elsewhere in his work (2000, p. 136) he claims that "... I judge it simplistic to say that if more teachers went to Church on a weekly basis then Catholic schools and the Church would be better off".

It seems to me that while Green and Prest both support the notion of the actuality of ethos they have different views on its constituent nature. Green seems to imply that ethos is found in the heart, in one's spirituality, while Prest places much more emphasis on what might be regarded as its external manifestations.

Flynn appears to take a slightly different approach from those taken by Green and Prest. He has this to say about ethos (1993, p. 6):

Ethos refers to the pervading spirit or character of a school which is often portrayed in symbols such as academic excellence, sporting achievement, community involvement or religious activities. While intangible, the ethos of a school is nevertheless a decisive influence on students' lives. When lessons are forgotten and the differential calculus and the periodic table of the elements have long become distant memories, the ethos of the school attended often remains vividly in people's minds as part of the fabric of their being.

Flynn (1993, p. 9) sees these symbols as one component of the culture of the Catholic school which he expresses diagrammatically:



**Fig. 1.2 The culture of Catholic schools (Flynn, 1993, p.9)**

Thus it can be seen that, for Flynn, the person of Jesus Christ is at the centre of the culture of the Catholic School.

The writers above refer to the ethos of Catholic schools. A third question arising from reflecting on the governance of St Ursula's College is that regarding a specific Presentation ethos. It could well be argued that Flynn's model would be sufficient for any Catholic school. However I would suggest that what he proposes is the minimum requirement. If Catholic schools are to reflect the catholicity of the church, that is the inclusivity connoted by the word "catholicity", they need to be diverse in the way they express and carry out the catholic (inclusive) church's mission. In congregation or order-

owned Catholic schools in Australia the specific way in which the school ethos is expressed is often linked to the congregation's or order's understanding of its own mission. In the case of St Ursula's College, Yeppoon, and St Rita's College, Brisbane, the ethos of the Colleges is linked to that of the Congregation in the 1993 booklet *An Educational Vision for Presentation Schools*. I point out that though my research is conducted only in the context of St Ursula's College, the findings may well have implications for St Rita's College and in fact for Order-owned schools in general. In the 1993 booklet it is stated:

The mission of the Presentation Sisters focuses on  
proclaiming the Gospel to all people, especially the economically poor  
upholding the sacredness and dignity of all people  
being involved in the struggle for justice to transform our world.  
In carrying on the traditions and values of the Presentation sisters, St  
Ursula's and St Rita's have a particular commitment to:  
religious education  
the promotion of and education for justice  
the development of leadership  
encouraging students to strive towards reaching their full potential  
preparing students to participate responsibly in society.  
This commitment is expressed in the Mission Statement of each school.

#### **Presentation Values**

##### **Our Relationship with God**

We value

the tender unconditional love of our God

God's action in our lives especially in the human Jesus of our Gospels; in  
the Church, the community of the followers of Jesus; in the events of  
human history; in the everyday, ordinary experiences of life  
prayer as a way of entering into the mystery of God's presence in human  
life

Eucharist which celebrates communion with God and others and the lived  
expression of this communion in service

Mary as a model of faith.

**The Sacredness and Dignity of Each Person**

We value

faithfulness in commitments and a spirit of joy and enthusiasm in facing

life's challenges

the uniqueness of each person

human wholeness and holiness

intellectual inquiry and the ongoing search for truth

initiative and creativity

the aesthetic dimension of life

individual and co-operative effort to achieve one's full potential and to

share this with others

**Commitment to Justice**

We value

the responsible critique of society in the light of Gospel values.

the constant hope and commitment to work creatively for the

transformation of our world.

courageous and concrete action for justice and peace.

our relationship with others, especially those who are poor and powerless.

leadership that is reflective, critical and visionary.

This documented link between the two Presentation Colleges and the mission and values of the Congregation leads to a fourth and final question which is the research question for this thesis: 'To what extent do the current official public documents of St Ursula's College continue the ethos of the Presentation Congregation and its founder?' The documents of St Ursula's College constitute a public and permanent record of what the College does, what as a community it claims to believe and what it proclaims as its priorities. If the documented actions, beliefs and priorities of the College are found to be consistent with the ethos of the Congregation and its founder, it may be claimed that the documents continue this ethos. This fourth question is at the core of my thesis and forms the focus for its remaining chapters, particularly Chapters 4 to 7.

In this chapter I have stated the purpose of this research. I have given a brief outline of the history of the Presentation Congregation in relation to the governance of St Ursula's College and have explored challenges to the present form of governance. I have reflected on some of the questions that arise from examining the present form of governance and have signalled the future direction and focus of this thesis.

Chapter 2 of this thesis focuses on my research approach. I present a general outline of the nature of case study research and justify its use in my project. I examine and evaluate theories of document analysis and demonstrate and justify how the approach can be applied to document analysis. Finally I outline the value of QSR NUD\*IST software as an analysis tool in my research project.

In Chapter 3 I describe and justify my data collection methods. In so doing I list and justify the documents I chose to analyse and describe the methods of document collection.

Chapter 4 consists of defining the values I have used as nodes in analysing the documentary data and justifying the use of these values in the project. As part of this justification process I describe how I assigned nodes to various text units within the selected documents and the checks I used to ensure as far as possible that no important text units had been overlooked.

In Chapter 5 I report on my findings concerning values identified in the St Ursula's College documents. In that chapter I also outline and explore linkages among the three levels of documents, namely Founder, Congregation and College and from those findings and explorations develop a theory of the continuation of ethos.

I analyse my findings in the light of this continuation theory in Chapter 6, while Chapter 7 consists of a summary of my findings, recommendations to the College and Congregation arising from my research and an exploration of other areas for research that are suggested by my findings.

A reference list supplies a list of all works cited in this thesis while the documents which I analysed and three-letter codes used in the process of identifying values in those documents may be found in the appendices.

# Chapter Two

## Research Approach

### **2.1 The nature of case study research**

This project attempts to answer the question which I proposed in Chapter 1 as my research question, “To what extent do the current official public documents of St Ursula's College continue the ethos of the Presentation Congregation and its founder?” The research approach chosen is that of the case study. Merriam (1998, p. 12) describes the case study as “intensive holistic description and analysis of a single unit or bounded system”. The case study concerns itself “with how and why [and] does not require control over behavioural events. ... [It] focuses on contemporary events.” I adopt a linear-analytic approach that seeks to explain, describe and explore the phenomenon under investigation (Yin, 1994, p. 138).

Yin is one writer who would probably agree that the case study approach is particularly appropriate for my research topic as he claims that the case study assumes a single objective reality that can be investigated by following the traditional rules of scientific enquiry and considers context as an essential part of the phenomenon being evaluated (Yin, 1993, p. 64). Yin (1994, p. 13) also points out that the case study “investigates a contemporary phenomenon within its real-life context especially when the boundaries between phenomenon and context are not clearly evident”.



Stake was a significant help in my decision to adopt the case study approach. He writes,

It [the case study] is distinctive in the first place by giving great prominence to what is and what is not “the case” - the boundaries are kept in focus. What is happening and deemed important within those boundaries (the emic) is considered vital and usually determines what the study is about, as contrasted with other kinds of studies where hypotheses or issues previously targeted by the investigators (the etic) usually determine the content of the study. (1978, p. 3)

Hamel also provided worthwhile insights in helping me make a decision about my approach. Hamel writes (1993, pp. 16-17),

The case study takes shape as part of an inductive approach. In this approach, the empirical details that constitute the object under study are considered in the light of the remarks made in context. This gives depth and dimension to the sociological exploration produced in this study. The object under sociological investigation is more than mere facts or items. It is, first and foremost, an experience containing the meanings and symbols involved in the interactions of the social actors. These meanings and symbols enter into the actors' interactions, and define their points of view on these interactions.

The above writers, I believe, justify my decision to adopt the case study approach in this research. Boundaries have been established by restricting the case study to the analysis of selected documents and by confining the selection to those College documents which are current. My approach is inductive as the ‘object under study’, St Ursula's College, is considered in the light of remarks made in these selected documents.

## **2.2 Case study theories applied to this project**

The writers referred to in the previous section have all provided valuable insights into the nature and purpose of the case study and how the approach applies to my project. Merriam (1998, p. 12) refers to the “single unit or bounded system”. In this study, the

unit or system is St Ursula's College, or more specifically its official public documentation. Furthermore, Merriam (1998, p. 12), as stated previously, points out that the case study does not require control over events, and implies that such control may not be desirable in a case study.

Yin's (1994, p. 13) definition and description of the case study referred to in Section 2.1 have direct application to my project:

A case study is an empirical enquiry that

1. investigates a contemporary phenomenon within its real-life context, especially when
2. the boundaries between phenomenon and context are not clearly evident.

The case study inquiry

3. copes well with the technically distinctive situation in which there will be many more variables of interest than data points, and as one result
4. relies on multiple sources of evidence, with data needing to converge in a triangulating fashion, and as another result
5. benefits from the prior development of theoretical propositions to guide data collection and analysis.

In my project, the contemporary phenomenon under investigation is the collection of current official public documents of St Ursula's College. The "real-life context" in this case is the College itself and the purposes for which the documents were written. In this case, therefore, the boundaries between phenomenon and context are not clearly defined and, it might be argued, are virtually non-existent. Thus I believe that Yin's definition of case study is appropriate to my project.

In my case study I draw on multiple sources of evidence, namely current official public documents of the College, the letters of Nano Nagle as published in Walsh (1959) and official documents of the Queensland Presentation Sisters. The data from these three

sources converge in a triangulating fashion and this triangulation process is informed by theoretical propositions I advance in this work.

### **2.3 The case study in relation to my position on staff at St Ursula's College**

As I am a senior member of staff, member of the Leadership Team of the College and Head of Religious Education and Faith Formation it might be claimed that I do, to a certain extent, control events at St Ursula's College (see Merriam, 1998, p. 12). There is some validity to this claim. For example, I am required to exercise control over my department's budgets. What I choose to spend money on can influence the events that occur in Religious Education, Study of Religion and Religion and Ethics classes throughout the College as well as in the many and varied faith development programs, liturgies and communal prayers. However, the claim could apply to all Heads of Department at St Ursula's College and to all teachers who necessarily exercise control over classroom events.

This case study, however, is not about how Heads of Departments manage their budgets or about classroom practices. It is about the official public documents of the College. A claim could be made that I exercise control over these, and, to a certain extent that claim is valid. I do, for example, from time to time write articles for the College Newsletters in which I outline events that have occurred or that are about to occur in my area of responsibility. College Newsletters have been included in the data bank for this research.

More importantly, however, I am a member of the College's Policy Committee, a group consisting of two members of the Board of Directors, two parents, the College Principal and myself. This group writes policies on matters of importance to the College. The

policies are formally adopted by the Board of Directors and the College becomes responsible for their implementation. Several of these policies form part of the research data of this project. It would be inappropriate to claim, therefore, that I exercise no control over the 'event' of writing official documents of the College.

I have found it helpful to keep in mind the counsel of Henn (2001, p. 77) that in interpreting text there is the "danger that one's interpretation can be distorted by presuppositions or ideological commitments". Given my situation as a member of the College's Leadership team, this is a very real danger. I am required to have an "ideological commitment" to Catholic Education and the College ethos. This requirement is stipulated in my contract and Role Description, was a feature of the advertisement for my position and is one of the focus areas of my annual appraisal that is conducted by the Board of Directors of the College. Ways of dealing with this potential problem of ideological commitment are discussed in the following section.

#### **2.4 Document analysis and text interpretation**

As has been previously stated, this case study focuses on an analysis and interpretation of official public documents of St Ursula's College, Yeppoon, triangulated with letters of Nano Nagle and documents of the Queensland Presentation Congregation. Interpretation and analysis of texts have a long tradition in Catholic culture. Houtepen (2001, p. 6) states that "from the very beginning ... the church of Jesus Christ is [*sic*] a hermeneutic community". Furthermore, the analysis and interpretation of texts – hermeneutics – is not restricted in Catholicism to scripture and official teachings. Houtepen (2001, p. 5) also points out that

Who Jesus is and what the message about the reign of God really implied, cannot be fixed in definitions of faith, but can only be disclosed in the stories told, both by Jesus, like the parables of the kingdom, and by people who have met the secret of the reign of God in some new and liberating experiences of a gratuitous presence of God.

While it is not my intention, tempting as it may be, to claim that Nano Nagle, the Presentation Sisters and the St Ursula's College community have had “new and liberating experiences of a gratuitous presence of God”, it is worth noting Houtepen’s claim and inferring from it that the community still has stories to tell and that these, like all stories, may be analysed and interpreted. I propose that Houtepen’s claim applies to documents in general and not solely to those that tell a story as that term – story telling – is generally understood.

Houtepen points out the necessity of interpreting texts. He claims that, “... for modern philosophy in general, *language* and *texts* became the main theme of reflection, the only ‘objective’ domain of the human spirit that can compete with the objects of science” (2001, p. 4; emphasis in original). If Houtepen is correct, and I believe that he is, evidence of how St Ursula's College reflects on its mission as expressed in its Mission Statement and its other core documents can be found in the language in which the College explicitly and implicitly expresses this mission in its official documents. Moreover, according to what Houtepen is claiming, this language may be analysed and interpreted in a manner that as far as possible is “objective”.

Such a process is not simple. Schaberg (1995, p. 7), writing about her own methodology in interpreting the stories about the birth of Jesus, points out some of the potential difficulties associated with interpreting texts:

Authors have many intentions when they write, and all are not equally conscious or equally important to them. Some intentions may fall short of being achieved. A written work assumes a life of its own and takes on different meanings and functions beyond the author's intention, acquiring new meanings for different readers in different times.

In the analysis and interpretation in which I shall be engaged it seems to me that this problem posed by Schaberg has particular relevance for interpreting the letters of Nano Nagle. The letters that I deal with are the only ones available to me and they are found as an appendix in Walsh's 1959 work *Nano Nagle and the Presentation Sisters*. Before I accessed those documents, a number of decisions over which I had no control had been made.

In the first place, Nano wrote letters for her own purposes and those who received them must have made some decisions about which letters they would consider important enough to keep. Secondly, when Nano's letters were collected after her death, presumably further decisions were made by some person or persons about which letters should be retained. A third layer of interpretation may be presumed to have taken place when Walsh decided which of these letters would be placed in his biography of Nano. The fourth layer of interpretation occurred when I decided which of the letters in Walsh would be included in my data. Thus, it is eminently possible that Nano's letters have acquired 'new meanings for different readers in different times' and that my interpretation of what she wrote may differ from her original intention. Such is the nature of hermeneutics.

However, this does not invalidate the process of my interpreting her letters or the Presentation documents or the documents of St Ursula's College. Silverman (2000, p.

826) points out that the aim of text analysis and interpretation “is to understand the participants’ categories and to see how these are used in concrete activities such as telling stories ... assembling files ... and describing ‘family life’”. When analysing and interpreting Nano’s letters, my intention is to identify the categories of aspects of the mission of St Ursula's College and the Presentation Congregation that are present implicitly or explicitly in her letters and that are replicated in the documents of these two organisations.

It is important that documents for analysis and interpretation – especially those of the Congregation and the College - are recognized and accepted for what they are. They are data containing official statements. Silverman quoting Atkinson and Coffey (2000, p. 826) notes that

We should not use documentary sources as surrogates for other kinds of data. We cannot, for instance, learn through records alone how an organization actually operates day-to-day. Equally, we cannot treat records – however “official” – as firm evidence of what they report ... That strong reservation does not mean that we should ignore or downgrade documentary data. On the contrary, our recognition of their existence as social facts alerts us to the necessity to treat them very seriously indeed. We have to approach them for what they are and what they are used to accomplish.

Before proceeding further, I need to clarify what is meant by the term “document”. Scholars differ somewhat in their use of this term. While Atkinson and Coffey as quoted above appear to use “record” and “documentary data” interchangeably, Hodder (2000, p. 703) differentiates between records and documents, claiming that

Records include marriage certificates, driving licenses, building contracts and banking statements. Documents, on the other hand, are prepared for personal rather than official reasons and include diaries, memos, letters,

field notes, and so on. ... Documents require more contextualized interpretation.

Churton, on the other hand, does not appear to be as restrictive in his understanding of the term and implies that documents may include public as well as personal texts when stating (2000, p. 218), "Examples of qualitative documents include written diaries, journals, personal records, newspapers, books and so on. ...". I draw on Churton's understanding of the possible public nature of documents in this work. I therefore see no self-contradiction, as Hodder may, in referring to the official public documents of St Ursula's College.

Whether documents are public or private, official or personal, they are all written for specific purposes. It is this aspect of the nature of a document that allows it to be analysed and interpreted. Hodder states (2000, p. 704) that the document is "a form of artifact produced under certain material conditions ... embedded within social and ideological systems". St Ursula's College is one such social and ideological system; social because it has a clearly defined social structure in terms of roles and responsibilities; and ideological because the College claims to perform its functions according to principles enunciated in what I have referred to previously as its "core documents".

The meaning of a text, therefore, to a certain extent is independent of the text itself. Hodder says (2000, p. 704) that "... meaning does not reside in a text but in the writing and reading of it. As the text is reread in different contexts it is given new meanings, often contradictory and always socially embedded." I suggest that a very simple yet telling example of meaning residing in writing and reading may be found in the nursery



rhyme *Humpty Dumpty*. If people are asked to draw the character Humpty Dumpty it is very likely that they will draw an anthropomorphic egg. This is the “meaning” that has been ascribed to the rhyme and its central character over many years in many children’s books. When examined logically, this meaning makes a nonsense of the rhyme, raising many questions such as why and how would an egg be sitting on a wall, and why were the King’s cavalry and infantry so desperate to put an egg back together? If Humpty Dumpty were a cannon or other large weapon, the rhyme would make much more sense! What was perhaps a rhyming account of the accidental destruction of a powerful weapon in the English Civil War has, over time, become the story of an unfortunate egg.

This idea of the independence of meaning suggests further to me, as I pointed out previously, that my interpretations of documents, particularly those considerably removed in time such as Nano Nagle’s letters, may differ from the meaning originally ascribed to them by the writer. However, this does not necessarily invalidate my interpretation. As I pointed out previously, this is the nature of text interpretation or hermeneutics which “is concerned with examining the relationship between two realms, the realms of a text or a work of art on the one hand, and the people who wish to understand it on the other” (Henn, 2001, p. 47). My purpose in interpreting Nano’s letter’s is not so much to work out what she meant in late 18<sup>th</sup> century Cork, but what her letters mean to St Ursula’s College in Yeppoon at the start of the 21<sup>st</sup> century. In this regard I need to take heed of Jeanrond’s assertion (1991, p. 82):

All interpretations of literary works which wish to be called “adequate” (in terms of how they understand the texts) must be faithful to the texts themselves and not to any extra-textual authority, such as “I understand Samuel Beckett’s texts better because I am his cousin or because I am

studying at Trinity College, Dublin where Beckett himself was once a student.”

The message to me in Jeanrond’s words is that I need to be careful not to claim or assume that simply because I work in a Presentation College I necessarily make accurate interpretations of what Nano’s letters mean or should mean to the community at St Ursula’s. Accurate interpretation can eventuate only from careful work including the framing of appropriate research questions or question.

Hodder (2000, p. 705) points out that this work is not a simple task and refers to the importance of the contexts of writer and interpreter/analyst: “In both texts and artifacts the problem is one of situating material culture within varying contexts while at the same time entering into a dialectic relationship between those contexts and the contexts of the analyst.” The varying contexts at play in my research are the context of Nano in 18<sup>th</sup> century Cork, the context of the Presentation Congregation in the late 20<sup>th</sup> century and the contemporary context of St Ursula’s College. According to Hodder (2000, p. 704) it is to be expected that interpretations of the texts set within these contexts vary as time passes since “[t]ext and context are in a continual state of tension, each defining and redefining the other, saying and doing things differently through time”.

Interpretation can be best regarded as a series of simultaneous processes rather than as an isolated event. Hodder (2000, p. 711) identifies three areas to be evaluated during the interpretation of texts. The following extract is rather lengthy but I quote it in full as I intend to elaborate on each of the three areas identified.

First ... identify the contexts. ... The boundaries ... are never “given”; they have to be interpreted. The notion of context is always relevant when different sets of data are being compared and where a primary question is

whether the different examples are comparable, whether the apparent similarities are real.

Second ... is the recognition of similarities and differences. ... things are done similarly, that people respond similarly to similar situations, within its boundaries. ... This is true only if the boundaries of the context have been correctly identified.

Third ... evaluation ... of the relevance of general or specific historical theories to the data at hand. Observation and interpretation are theory laden.

The first area specified by Hodder is pertinent to my research. I am comparing three different sets of data – Nano’s letters, Presentation documents and St Ursula’s College documents – and the focus question for my research which is “To what extent do the current official public documents of St Ursula’s College continue the ethos of the Presentation Congregation and its founder?” demands that comparisons be made among the sets of data. These comparisons are possible only if the data sets are in comparable. The theory of the continuation of ethos developed in this thesis demonstrates the comparability of the values of Nano Nagle, the values of the Queensland Presentation Congregation and the values of St Ursula’s College despite differences in their contexts.

The recognition of similarities and differences in the diverse texts, the second area identified by Hodder, is also important to my work. In a process of continuation of ethos it is vitally important that people respond similarly in similar situations even though the similar situations may occur, apparently paradoxically, in different milieux. The pertinent question I must explore concerning this is “How is the situation at St Ursula’s College in 2001 significantly similar to and different from the situation in Cork in the late 1700s?” This exploration involves a definition of the boundaries of the context under examination, in this case the values applied in certain situations.

Hodder's observation of the relevance of historical theories in interpreting texts cannot be ignored. One of the major thrusts of my work is to develop and propose a theory of continuation of ethos. This theory, Hodder would seem to suggest, must be valid and relevant to the case study I am undertaking.

It is one thing to interpret texts; it is another to claim that one's interpretation is definitive. Tabbernee (2001, p. 19) alludes to this problem in claiming that "There are no uninterpreted texts. All texts ... are the products of interpretative communities and are read (and interpreted) by people who belong to and whose perspectives are shaped by interpretative communities." Interpretative communities, such as in the instance of this case study, St Ursula's College, are products of their context. Thus the way in which the letters of Nano Nagle are interpreted in the context of St Ursula's College, a relatively small country boarding and day school, may be different from the way in which they are interpreted in the context of a large metropolitan day school, even though both schools may in fact be Presentation Colleges. This difference is to be expected and is a natural result of the writing/reading process. Hodder (2000, p. 704) points out that, "Once words are transformed into a written text, the gap between the 'author' and the 'reader' widens and the possibility of multiple reinterpretations increases." This assertion would suggest that the interpreter can never be completely 'objective' in the sense of being able to determine exactly the original intended meaning of the text under examination. Schaberg (1995, pp. 6-7) refers to such a goal as "value-neutral, detached interpretation" and maintains that "attaining such a goal is impossible and undesirable." Schaberg goes on to assert that

We have become increasingly aware of the importance of the interpreter's own bias in shaping her or his interpretation: what we see is substantially influenced by what we are prepared to see, by our commitments, experiences, the way we live, the communities within which we live and to which we are accountable. Thus the importance of (a) self-consciousness and acknowledgement of our perspective; (b) a self-critical stance concerning it; and (c) and openness to new discoveries. ... All interpretation is subjective, and acceptable and unacceptable readings must be adjudicated by scholarly criteria.

I have previously in this chapter and in Chapter 1 alluded to my own 'ideological standpoint' and perspective in this study. I have also been self critical in indicating ways in which I can guard against distorted – as distinct from personal – interpretation and the subsequent formulation of hypotheses regarding the continuation of ethos. Hodder (2000, p. 712) advises that it is possible

to confirm such hypotheses about the meanings of mute material and written culture. The twin struts of confirmation are coherence and correspondence. Coherence is produced if the parts of the argument do not contradict each other and if the conclusions follow from the premises. ... There is external coherence – the degree to which the interpretation fits theories accepted in and outside the discipline.

I believe that I have shown throughout this section of Chapter 2 that I can and do ensure the coherence and correspondence that Hodder maintains is essential in valid analysis of text material.

Hodder (2000, p. 713) has further worthwhile advice about the validity of text interpretation, offering a number of criteria:

An argument in which too much special pleading is required in order to claim coherence is less likely to be adopted than is a simple or elegant theory.

Other criteria that affect the success of theories about material culture meaning include fruitfulness – how many new directions, new lines of

enquiry, new perspectives are opened up. Reproducibility concerns whether other people, perhaps with different perspectives, come to similar results.

It is shown in Chapter 5 that the theory of the continuation of ethos is in fact a “simple or elegant” theory, these two terms not being self-contradictory. Furthermore it is demonstrated in Chapters 6 and 7 that the proposed theory is fruitful; it offers the possibility of assisting in determining what new directions St Ursula's College might take as the Presentation Congregation relinquishes governance of the College, opening up new perspectives on possible forms of governance. Reproducibility may be tested by those charged with decision-making about the future form of governance of St Ursula's College, particularly if their views on the possibility of the continuation of the Nano/Presentation ethos coincide with the results of my research. I also indicated in Chapter 1 (p. 2) that “While this research focuses on the situation at St Ursula’s College, Yeppoon, the findings and any resulting recommendations may well have wider implications or applications.” Thus the theory of continuation of ethos that I develop may be able to be applied by other religious congregations in similar circumstances to those being experienced by the Presentation Congregation.

In concluding this section, I deal with some of the perceived disadvantages of documentary and content analysis as identified by Churton (2000, p. 223). It should be pointed out that Churton also identifies advantages, but the points he mentions as advantages have already been dealt with implicitly throughout this section. Churton claims that there are three possible disadvantages:

1. The success of documentary and content analysis is largely dependent upon the quality of the data available. If the data is incomplete or of poor quality, any analysis will be partial.

2. The methods can be time consuming and require considerable skill of analysis and interpretation. For example ... to interpret ... qualitative information requires focused analytical skills.
3. Any conclusions drawn will only be as valuable as the initial data ...

I previously pointed out the limitations regarding my access to Nano Nagle's correspondence. Perhaps Churton would argue that, therefore, my analysis would be partial, as the data are incomplete. This may be true, but I would argue that to decide not to analyse any of Nano's letters because some letters are presumably not available to me would be to leave my research without its foundation and to remove one of the vital reference points in the process of triangulation. Incompleteness of data does not necessarily invalidate the results of research. The surviving Dead Sea Scrolls are not the complete writings of the Qumran community yet they give us valuable insights into the beliefs and practices of that particular Jewish sect. Similarly, those documents sometimes referred to as the Nag Hammadi Library are an incomplete collection. Some of them were burned as their discoverer in 1945 thought they were worthless (Robinson, 1990, p. 24). Yet the surviving Nag Hammadi documents are sufficient to give the reader a detailed insight into many of the beliefs of primitive Christianity, particularly of early Gnosticism. Thus, I would claim that the fact that I do not have access to all of Nano Nagle's correspondence does not mean that I am incapable of arriving at valid conclusions about her values.

I find myself in total agreement with Churton's claim that document analysis is time consuming, which has been my experience throughout my research. It is time consuming, I believe, because one not only has to read the text but also to make analytical

judgements about what is being read and to cross-reference the text to other writings as part of the triangulation process.

The skill requirement that Churton identifies as a disadvantage in document analysis may be overcome in part by ensuring that one remains self-critical. I have already discussed this issue in this section. A further aid towards developing appropriate skill lies in the choice of tools that are to be used to assist in the analysis process. Discussion of my choice of research tools forms the focus of the following section.

The last point that Churton (2000, p. 223) identifies as a possible disadvantage is that the conclusions drawn will only be as valuable as the data. This refers not so much to the perceived importance of the documents under analysis – it would, after all, be rather odd to spend time deliberately analysing unimportant documents – but to the extent to which the process of analysis of these documents is transparent and open to scrutiny. I believe that I have so far demonstrated, and further demonstrate in the following chapters of this thesis, that my analysis complies with this requirement.

## **2.5 Use of QSR NUD\*IST V4.0**

QSR NUD\*IST 4.0 is a qualitative research software tool developed by QSR International Pty Ltd. The acronym NUD\*IST stands for “Non-numerical Unstructured Data \* Indexing, Searching and Theorizing”. The first half of the acronym (NUD) describes the data for which the program is suitable, namely non-numerical unstructured data, while the second half (IST) refers to the processes for which the program may provide assistance – indexing, searching and theorizing (Richards, 2000, p. 2).



The data which with I am dealing in this project fit both criteria for appropriate use of NUD\*IST software. I am dealing with non-numerical unstructured data in the form of over 40 documents in various literary genres which, according to Richards (2000, p. 2), are the type of data for which the software was designed.

I have found in my work a number of benefits in using the software program. NUD\*IST allows for multiple coding of text units. This function has been particularly helpful, as I have discovered that a number of text units in the documents I analysed reflected more than one value. NUD\*IST allowed me therefore to be accurate and complete in the coding process. The values that became the coding nodes are identified and defined in Chapter 4 and the processes I adopted are fully explained in the same chapter.

Other features of NUD\*IST that I have found helpful are that the program allows for diagrammatic representation of linkages among different data elements, that it provides a multiplicity of search types and that it generates reports on documents and nodes. The latter two features are evident in Chapters 4 and 5 of this work. While I have found it helpful for myself to construct diagrammatic representations of data linkages, these do not appear in the thesis itself.

Other features of NUD\*IST that I have not felt the need to utilise to any significant extent are that the program allows for editing of documents without alteration to the original document file and that it also allows for the addition of explanatory memos without having these appear in the text units. The program also has the capability to allow for the coding of non-text items. As my case study is concerned with documents, I have not found it necessary to utilise this feature.

However, I believe that the main benefit in using NUD\*IST is that it helps in countering many of the potential problems associated with text analysis as outlined in Section 2.4 of this chapter. This are discussed in greater detail in Chapter 4 where I define the values I have used as nodes in analysing the documentary data and justify the use of these values in the project. As part of this justification process I describe how I assigned nodes to various text units within the selected documents and the checks I used to ensure as far as possible that no important text units had been overlooked.

In this chapter I have explored the nature of case study research and applied the principles of case study research to this project. I have outlined my own position in the case study as it relates to my situation as a member of St Ursula's College's leadership team. In this chapter I have also outlined principles of document analysis and shown how these principles can be applied in my research. I described my use of QSR NUD\*IST V4.0 software, outlining some of the benefits I derived from using this technology.

In the following chapter I describe and justify my data collection methods. In so doing I list and justify the documents I chose to analyse and describe the methods of document collection.

# Chapter Three

## Data Collection

### 3.1 The document collection

In Chapter 2, I referred a number of times to the process of triangulation that I applied in my research. This process necessitated a tripartite collection of documents for analysis, namely letters written by Nano Nagle, documents published by the Queensland Presentation Sisters and documents published by St Ursula's College. The selected documents and their sources are identified in the following tables as follows:

**Table 3.1**  
**Sources of Nano Nagle's letters**

| Category of document | Name of Document                                    | Source of Document   |
|----------------------|---|--|
| NANO NAGLE'S LETTERS | Letter I To Miss Fitzsimons, 17 July 1769           | Transcript in Ursuline Convent, Cork. In Walsh, 1959, pp. 344 - 347            |
|                      | Letter II To Miss Fitzsimons, Early in 1770         | Original in Ursuline Convent, Cork. In Walsh, 1959, pp. 347 - 348              |
|                      | Letter III To Miss Fitzsimons, 29 April 1770        | Original in Ursuline Convent, Cork. In Walsh, 1959, pp. 348 - 350              |
|                      | Letter IV To Miss Fitzsimons, 13 May 1770           | Original in Ursuline Convent, Cork. In Walsh, 1959, pp. 350 - 352              |
|                      | Letter V To Miss Fitzsimons from Bath, 20 July 1770 | Original (incomplete) in Ursuline Convent, Cork. In Walsh, 1959, pp. 352 - 353 |
|                      | Letter VI To Miss Fitzsimons, 28 September 1770     | Original in Ursuline Convent, Cork. In Walsh, 1959, pp. 354 - 355              |
|                      | Letter VII To Miss Fitzsimons, 17 December 1770     | Original in Ursuline Convent, Cork. In Walsh, 1959, pp. 355 - 356              |

| Category of document | Name of Document                               | Source of Document   |
|----------------------|--|--|
|                      | Letter VIII To Miss Mulally, 29 September 1776 | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, p. 357              |
|                      | Letter IX To Miss Mulally, 21 August 1777      | Transcript in the Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 357 - 358 |
|                      | Letter X To Miss Mullaly, 24 August 1778       | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 358 - 360       |
|                      | Letter XI To Miss Mulally, 31 October 1778     | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 360 - 361       |
|                      | Letter XII To Miss Mulally, 16 December 1778   | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 361 - 362       |
|                      | Letter XIII To Miss Mulally, 17 March 1779     | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, p. 362              |
|                      | Letter XIV To Miss Mulally, 30 October 1779    | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 362 - 364       |
|                      | Letter XV To Miss Mulally, 29 July 1780        | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 364 - 365       |
|                      | Letter XVI To Miss Mullaly, 31 January 1783    | Original in Presentation Convent, George's Hill, Dublin. In Walsh, 1959, pp. 366 - 367       |

It can be seen from the above table that Walsh's work contains 16 letters written by Nano Nagle over a 14 year period. It would be reasonable to assume that she wrote more letters than these 16 during that length of time, and, as I pointed out in Chapter 2, the very act of retaining some letters while not retaining others is in itself an act of text interpretation by the various people involved in the selection processes.

A number of the letters listed above do not specifically give an insight into Nano's values or the ethos of the group of women she assembled around her. Some are what might be colloquially termed 'newsy' such as Letter XIII (Walsh, 1959, p. 362). In this piece of correspondence Nano writes to Miss Mullaly about the circumstances of a certain Miss Brady's leaving Nano's Congregation and applying for membership in the Ursuline convent (Walsh, 1959, pp. 110 - 111). However, an earlier letter to the same recipient

does give the reader clues to Nano's values, or at least to one of them. In Letter VIII to Miss Mullaly (Walsh, 1959, p. 357) Nano tells her friend about her wish to have an approved Religious Rule for the group she has formed. From this letter, it may be inferred that Nano regarded it as important that her group be recognised as an official part of the Catholic Church. Her reasons for seeking such recognition have been outlined in Section 1.3 of Chapter 1. Whether or not Nano's letters appeared to contain reference to her values, I have included all of them in the data bank of documents for analysis as they represent the only link I have to this woman and her work. Copies of the letters are found in Appendix 2.

The second group of documents used in my research is what I refer to as "Presentation Documents". This data set is quite small in comparison with the other two groups, namely Nano Nagle's letters and the documents of St Ursula's College. Details of the Presentation Documents appear in the following table:

**Table 3.2**  
**Sources of Presentation documents**

|                        | <b>Document</b>  | <b>Source</b>  |
|------------------------|--|--|
| PRESENTATION DOCUMENTS | <i>Presentation Values</i>                               | An Educational Vision for Presentation Schools, 1993 |
|                        | <i>Principles of Education in Presentation Education</i> | An Educational Vision for Presentation Schools, 1993 |

These two documents were chosen for inclusion in the data bank for a number of reasons. One reason is that the documents were written specifically for the guidance of the two secondary colleges, St Rita's and St Ursula's, that at the time of their writing were owned and governed by the Queensland Presentation Congregation. When the documents were written, St Ursula's had a member of the Congregation as its Principal and other Presentation Sisters were living and working at the College. This historical context leads

to the second reason for including them in the data bank. As has been pointed out in Chapter 1, there are no longer any Presentation Sisters at the College. However the two documents are regarded as important by the College community, and one of them, *Principles of Education in Presentation Education*, is found at the start of the Staff Handbook which in itself is an indication of the significance of the document. Its presence in the Handbook also indicates that there is a desire to continue the Presentation ethos at the College, even in the absence of Congregation members. The third reason for the inclusion of these two documents is that they form a link between Nano Nagle and the College. They represent the Congregation's understanding of how Nano's values can be applied in a contemporary context. I have already quoted *Presentation Values* and *Principles of Education in Presentation Education* in full in Chapter 1. Copies of the two Presentation documents may also be found in Appendix 3.

The third set of documents forms the focus for this research. The set is comprised of a selection of official and current public documents of St Ursula's College. Details of why these particular documents were chosen are outlined below in this chapter. Documents and their sources are listed in Table 3.3 below:

**Table 3.3**  
**Sources of St Ursula's documents**

|                       | <b>Document</b>                | <b>Source</b>        |
|-----------------------|--------------------------------|----------------------|
| ST URSULA'S DOCUMENTS | <i>Behaviour Management</i>    | 2001 Staff Handbook  |
|                       | <i>Big Sister</i>              | 2001 Staff Handbook  |
|                       | <i>Challenging Curriculum</i>  | 2001 Staff Handbook  |
|                       | <i>College Organisation</i>    | 2001 Staff Handbook  |
|                       | <i>Curriculum Policy</i>       | 2001 Staff Handbook  |
|                       | <i>Enrolling Your Daughter</i> | Promotional material |
|                       | <i>Enrolment Policy</i>        | 2001 Staff Handbook  |
|                       | <i>Footprints #1</i>           | College Newsletter   |
|                       | <i>Footprints #2</i>           | College Newsletter   |
|                       | <i>Footprints #3</i>           | College Newsletter   |
|                       | <i>Footprints #4</i>           | College Newsletter   |
|                       | <i>Footprints #5</i>           | College Newsletter   |

|  | <b>Document</b>                       | <b>Source</b>                  |
|--|---------------------------------------|--------------------------------|
|  | <i>Goals of St Ursula's</i>           | 2001 Staff Handbook            |
|  | <i>Harrassment Procedures</i>         | 2001 Staff Handbook            |
|  | <i>Health Promotion Policy</i>        | 2001 Staff Handbook            |
|  | <i>History of St Ursula's</i>         | 2001 Staff Handbook            |
|  | <i>Induction Process</i>              | 2001 Staff Handbook            |
|  | <i>Justice Policy</i>                 | 2001 Staff Handbook            |
|  | <i>Living in at St Ursula's</i>       | Promotional material           |
|  | <i>APRE's Report</i>                  | 2000 College Magazine          |
|  | <i>Boarding Report</i>                | 2000 College Magazine          |
|  | <i>Chairperson's Report</i>           | 2000 College Magazine          |
|  | <i>Principal's Report</i>             | 2000 College Magazine          |
|  | <i>Mini Newsletter #1</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #2</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #3</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #4</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #5</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #6</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #7</i>             | Weekly News Sheet              |
|  | <i>Mini Newsletter #8</i>             | Weekly News Sheet              |
|  | <i>Our Curriculum</i>                 | Promotional material           |
|  | <i>Our Sports Houses</i>              | 2001 Student Diary             |
|  | <i>Pastoral Care</i>                  | Promotional material           |
|  | <i>Pastoral Care Policy</i>           | 2001 Staff Handbook            |
|  | <i>Pastoral Care Teacher Role</i>     | 2001 Staff Handbook            |
|  | <i>Prayer at St Ursula's</i>          | 2001 Staff Handbook            |
|  | <i>Religious Ethos Policy</i>         | 2001 Staff Handbook            |
|  | <i>Study of Religion Work Program</i> | Study of Religion Work Program |
|  | <i>Spirit of St Ursula's</i>          | Promotional Material           |
|  | <i>St Ursula's Mission Statement</i>  | 2001 Staff Handbook            |
|  | <i>St Ursula's Story</i>              | Promotional Material           |
|  | <i>Student Leadership</i>             | 2001 Staff Handbook            |

All the documents listed in Table 3.3 above are what may be termed 'official public documents' of St Ursula's College. They are official documents because they are authorised by competent persons, in most cases the College Principal or her delegate(s), or in the case of policy documents the Board of Directors of the College. They are public documents because they are open to scrutiny by a wide range of people. For example, the College's Newsletter *Footprints* is available to anyone who accesses the College's web site (<http://www.stursulas.qld.edu.au>) as is the weekly *Mini Newsletter*. Promotional material as the name suggests is freely available to anyone considering enrolling their daughter at the College or applying for a staff position. It needs to be pointed out that no

private records have been used in this project. By 'private records' I mean documents such as - but not exclusively - samples of student work, student report cards, staff appraisal reports or correspondence between individual members of the College community which I have previously defined (Hanley, 2001, p. 11) as "those people who work in, learn in, govern, or send their daughters to the College".

It can be seen from Table 3.3 that the St Ursula's College documents come from seven sources:

- *The 2001 Staff Handbook*
- *Promotional Material*
- *College Newsletters*
- *The 2000 College Magazine*
- *Weekly Mini Newsletters*
- *The 2001 Student Diary*
- *Study of Religion Work Program*

The 2001 Staff Handbook contains an extensive collection of documents on a variety of topics arranged in a number of sections as follows:

|            |                                  |
|------------|----------------------------------|
| Section 1  | Introduction                     |
| Section 2. | Religious Ethos                  |
| Section 3  | Pastoral Care/Student Management |
| Section 4  | Information for Teachers         |
| Section 5  | Curriculum                       |
| Section 6. | General Information              |
| Section 7. | Purchasing Policy                |
| Section 8. | Work Place Health and Safety     |
| Section 9. | Appendices.                      |



Section 1, the Introduction, is particularly pertinent to my research as this section contains, amongst others, the *College Mission Statement*, *Presentation Education Values*, *Goals of the College*, Policy Documents and the history of the college. I do not intend in this chapter to analyse these documents. Suffice it to state that these documents outline the ethos of the College and thus are crucial to my research. Other sections are not as relevant. For example, Section 7 gives staff information on procedures to be followed when purchasing goods for College use. This information is vital to the efficient management of the financial resources of the College but is not particularly applicable to my research.

I read the entire Staff Handbook and selected those documents in it that seemed most pertinent to my work. However, this should not be seen as a dismissal of the importance of the other documents that, as I have stated, serve other vital purposes.

The promotional material referred to above is a number of small leaflets inside a cardboard wallet decorated with impressionistic images of St Ursula's and photographs of various activities connected with life at the College. It is perhaps significant that some of these photographs bear captions which name values considered to be important aspects of College life including "Community", "Girls can do anything", "Co-operation" and "Care for each girl". The leaflets are titled *The St Ursula's Story*, *The Spirit of St Ursula's*, *Pastoral Care*, *Our Curriculum*, *Living in at St Ursula's* and *Enrolling your Daughter*.

One of the photographs on the cardboard wallet seems to me to be highly significant and I have chosen it for the cover of this thesis. The photograph, which is captioned "Care for

each girl”, depicts a statue by sculptor Bryan Newell of Nano Nagle and three St Ursula's students being taught by her. However, in the photograph are also four students of the College whose faces I have obscured. An interpretation that could be made of this photograph is that the ethos of Nano has continued at the College in the past (as shown by the statues of students from 1997) and still continues (as shown by the four students).



**Fig 3.1 Sculpture of Nano Nagle (Bryan Newell, 1997) with students**

As was the case with the Staff Handbook, I judged that some leaflets in the promotional material collection were more relevant to my task than others. I omitted the document *Enrolling your Daughter* as this leaflet deals with information about procedures and did not directly appear to have a great deal to do with expressing the ethos of the College. The texts of the leaflets from promotional material that I judged relevant to my research are found in Appendix 4.

*Footprints*, the St Ursula's College newsletter, is published approximately ten times per year. It varies in length from four to eight A4 pages and is mailed to all parents, members

of the Company, members of the Board of Directors and other people connected with the College such as the local Parish Priest. *Footprints* typically contains an account of recent and forthcoming events at the College. The first item is always a message from the Principal in which she highlights the most significant events and offers some reflection on the mission of the College. Other sections of *Footprints* are written by other members of staff, are more mundane, and deal with news from various departments within the College. Quite frequently, there are also notices about forthcoming Church and community events. Most of what I considered to be irrelevant to my research was edited out of my copies of the documents before I began the process of coding using QSR NUD\*IST. The edited texts can be found in Appendix 4.

The 2000 College magazine was selected because owing to publishing problems it did not become available until mid 2001. The 2001 magazine would therefore not be published in time for me to analyse it within the deadlines of this project. The magazine is a record of the College's activities for the year. Much of the magazine is taken up with class and other group photographs and articles by the students about various activities. Many of these, although interesting, were not germane to my project. I chose to analyse articles by the Chairperson of the Board of Directors, the Principal and other people in leadership positions as their articles included reflections – albeit implicitly – on the ethos and values of the College.

The weekly *Mini Newsletters* are, as the name suggests, short documents. These are sent home each week with day students to their parents. By nature, the documents are not generally reflective. Typically they contain news about forthcoming events and are written solely by the Principal. Most of the content of these documents was not pertinent

to my research; however some items were. The collection of the weekly *Mini Newsletters* can be found in Appendix 4.

The 2001 *Student Diary* was included in my collection of College documents. It is a typical school diary, intended to be used for noting homework, dates for assignments and information about excursions and other events. However, it contains an introductory section, some of which I included in my data bank. The relevant section may be found in Appendix 4.

I chose to include the College's *Study of Religion Work Program* in my data collection for a number of reasons. One reason was that I wrote the document. This meant that no other staff member would need to feel threatened by worrying that a program he/she wrote would be scrutinised during my research. However, a more important reason is that the document contains a generic introduction that the College uses in all its work programs. Thus this section, although contained in a document authored by myself, is typical of all College work programs. I omitted sections of the document that deal with the course content and included the generic introduction and sections dealing with the philosophical underpinnings of the course. The selected passages are found in Appendix 4.

It was necessary for me to decide on a cut-off date for the documents to include in the data bank. I applied two criteria in making the decision. One was that I needed to ensure that I had a collection that was current, and diverse in purpose and genre. I have outlined the diversity and currency of the documents throughout this chapter so far. The second criterion was that I had to allow myself sufficient time to collect and analyse the

documents and write this thesis within a specified period. Thus I decided that I would use documents available in the first semester of 2001. I would have made, if possible, one exception to this self-imposed rule. In December 2001 the College's Renewal Committee of which I am a member presented its report to the Board of Directors. I would have liked to refer to the documents presented on that occasion in Chapter 7 of this thesis. However, the Board of Directors has not yet formally accepted the report, and I consider that it would be premature of me to use those documents in this thesis which must be completed before the Board next meets and formally adopts the report.

### **3.2 Methods of Collection**

The documents referred to in the previous section were collected and loaded onto my computer via a number of methods. Some documents were downloaded directly from the College's website and stored as text files. Others were accessed from the College's computer network system and downloaded onto my work computer. I then emailed these documents to myself at home and saved them as text files. The College secretary also provided valuable assistance in locating documents for me on the system and emailing them to my home computer.

Nano Nagle's letters were scanned from Walsh (1959, pp. 344 - 367) using Canoscan Optical Character Recognition software and stored as text files as were the documents in the promotional material folder and relevant sections from the 2000 magazine. Shorter texts were hand typed. I used this method with the Presentation documents and the student diary.

All documents were stored as text files to enable processing using QSR NUD\*IST software. Back-up copies were stored on CD ROMs and for security copies of the CDs were given to various people for safe keeping.

In this chapter I have listed and described the documents selected for this project and justified their inclusion. In Chapter 4 I define the values used as coding nodes and justify the choice of these values.

# Chapter Four

## Definition and justification of values used as nodes

### 4.1 The nature of values

It is necessary at the outset of this chapter to come to an understanding of the term 'value' as it is used throughout this thesis. Various writers propose different views on the meaning of the term. Singer (1994, p. 11) for example, differentiates between rules and values. He claims that

The difference between a value and a rule is that it makes sense to maximize a value – to increase it as much as possible – whereas we can only comply with a rule. So if I value happiness, I can choose between acts that will lead to there being more or less happiness in the world, but if I accept the rule that one should never kill an innocent human being, I can only comply with this rule, or break it.

Singer here is implying that values involve choices, whereas rules involve compliance or non-compliance. Furthermore, Singer's claim that it makes sense to maximise a value suggests that the way values are implemented is not fixed. If values are maximised it follows that the way they are implemented in one context may differ from how they are implemented in a different context and that the outward personal or communal expressions of the value may change over time. Singer also appears to be suggesting that the application of values can make a difference in the world. In this sense it would appear

that Singer argues that values may be objective. He seems to be claiming, for example, that certain acts will produce happiness while others will not. Thus the value of happiness is objectified, according to Singer's argument, as certain acts will always result in happiness.

Mackie would not seem to be of the same mind. He stated categorically (1977, p. 15) that, "There are no objective values", and expands on this claim by asserting that

The claim that values are not objective, are not part of the fabric of the world, is meant to include not only moral goodness, which might be most naturally equated with moral value, but also other things that could be more loosely called moral values or disvalues – rightness or wrongness, duty, obligation, an action's being rotten and contemptible, and so on.

Brown, however, would seem to be in disagreement with Mackie's proposition. In his biography of Augustine of Hippo he suggests that (1990, p. 393), "The quality of a religious system depends perhaps less on its specific doctrine, than on the choice of problems that it regards as important, the areas of human experience to which it directs attention".

If one accepts the proposition that values are what one considers important and are "areas of human experience" which are worthy of attention, it would appear from Brown's suggestion that in a Catholic school it is crucial to maximise values (Singer, 1994, p. 11) if the Catholic quality of the school is to be maintained. The Catholic bishops of Queensland would seem to be in agreement with this. A report on Catholic Schools for the 21<sup>st</sup> Century received and endorsed by the Bishops on 27 August 2001 states that (McDonald, 2001, p. 10) "Enrolment policies and procedures will reflect justice, inclusivity and openness to all who seek the values the school lives by, and will include ways in which



parents will commit to uphold these values”. Note that there is here no requirement for parents or students to profess acceptance of or belief in the doctrines of the Catholic Church. Nor are staff required to do so: “The Catholic school will be challenged to explore the implications for staffing so that while teachers and educators fulfill a specific Christian vocation, positions on staff will be open to all who identify with and seek the school’s values” (McDonald, 2001, p. 11). The report goes further and acknowledges that

The enrolment profile of the school may change and Catholic students might be in the minority. This will create challenges in many areas e.g. the climate of the school, the way the school celebrates its life and achievements and reflects its ecclesial nature. (McDonald, 2001, p. 10)

I believe that the extracts from the report document show that the Queensland Bishops might find themselves in agreement with Brown and even, to some extent, with Singer.

Finnis (1980, pp. 230-235) claims that there are seven basic values. He maintains that these seven values are non-hierarchical and furthermore that other values are included in or are subsets of these seven values. The seven basic values according to Finnis are life, knowledge, play, aesthetic experience, sociability (friendship), practical reasonableness and religion. These values are similar to those identified by Maslow in his well-known “Hierarchy of Needs” (Lovat, 1989, p. 54), however Finnis and Maslow differ in their beliefs about a hierarchy of needs or values. I find myself in agreement with Finnis. As is seen in a later section of this chapter, the values I identified in the three sets of documents I analysed do fit the pattern suggested by him.

McBrien (1994, p. 963), writing from the perspective of a Catholic theologian, asserts that

Values are of two kinds: premoral and moral. Premoral values are those concrete good things that ought to be done, to the extent possible. They have to do with the real world of such things as life and death, knowledge and ignorance, health and sickness, friendship and alienation, beauty and ugliness, wealth and poverty. Insofar as anything exists, it has value. It participates in being.

It can be seen that the values that McBrien categorises as “premoral values” are very similar to Finnis’ seven “basic” values, although it could also be argued that Singer might be likely to call them “rules” (1994, p. 11). McBrien goes on to describe what he terms “moral values” as

those which are essential to proper human living. They are not merely things that we should attend to (as premoral values are), but are things we must possess if we are to be fully human. Thus, one need not be physically attractive to be fully human, but one must be loving. Moral values include such virtues as honesty, justice, chastity, fortitude, temperance. They are not only a matter of *doing* just deeds or courageous acts, but of *being* just and courageous. (1994, p. 964)

McBrien here seems to be implying that these moral values – as well as the premoral values – need to be worked at and would therefore seem to be in agreement with Singer’s statement (1994, p. 11) that values need to be maximised. These moral values also seem to fit within Finnis’ schema, especially within the values he identifies (1980, pp. 230-235) as sociability, practical reasonableness and religion.

The concept of maximisation of values implies that one chooses to maximise the value, minimise it or allow it to be non-operative. Sofield and Kuhn (1995, p. 131) allude to the aspect of choice when they propose how values are formed. “Values are formed,” they assert, “through training and teaching, observation of others, experience, and personal reflection. What is important is how people use these vehicles throughout their lives to

develop and strengthen their values". Rokeach (1973, p. 5) also refers to the element of choice in his definition of values. He states that "[A value] is an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to an opposite or converse mode of conduct or end-state of existence". Rokeach makes two important points here. The first is that values involve an element of choice as revealed by the use of the word "preferable". Rokeach's second important point is that he believes that values can be either a present reality or a goal. Thus it is possible that in some respects a value could be an ideal, something not yet realised but nonetheless aimed for.

Kluckhohn (1962, p. 388) also hinted at the possible idealistic nature of values in stating that "A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences selection from available modes, means and ends of action".

Flynn echoes Kluckhohn when he defines values:

Values ... are codes or standards which persist through time and influence a person's actions. They are deeply held beliefs which dictate definite commitments to action, and, as such, are distinct from sentiments, emotions, drives and needs. They need not always be consciously active in a person's life and can often only be inferred from what he [*sic*] says or does. As the proper objective of values is the "desirable", they possess a normative or obligatory character as opposed to one that is purely arbitrary. They deal with how a person ought to behave (instrumental value) or with some goal of existence (terminal value). (1979, p. 111)

Flynn appears to be another writer who suggests that values imply choice in his use of the words "definite commitments to action". This concept is particularly important to my thesis as the documents of St Ursula's College chosen for analysis are in many instances documents that record actions that are intentionally chosen by the College. Thus, it

appears that some of the values reflected in text units in those documents could be classified as “instrumental values”, while others could be more accurately described as “terminal”.

Another important element in the quotation above from Flynn is his assertion that values persist through time. Here Flynn appears to be in agreement with Wink’s claim (1998, pp. 5-6) cited in Chapter 1. This persistence through time is crucial to the theory of the continuation of ethos. If values cannot persist through time then an ethos – of which values are the manifestation – also cannot continue. However, the expression of values may change over time, and in fact what may have been an appropriate expression of a value in one context may be inappropriate in a different milieu. Nano Nagle’s spirituality serves as an example of this. Eleanor Fitzsimons, one of Nano’s proteges, wrote of her:

She added to her usual austerities that of fasting every Wednesday and Friday on bread and water since she left our convent and lived in her own house. She enjoined secrecy of this matter during her life to all her religious sisters. She took the discipline four times each week during the “miserere,” she made instructions three hours each day during Lent, fasting, and passed eleven hours last Holy Thursday night before the Blessed Sacrament, kneeling all that time... (Walsh, 1959, p. 368)

Considine (1983. p. 79) points out in her work on Nano Nagle and the history of the Congregation that this practice was not unusual at the time and that in these acts of asceticism Nano was displaying an “attitude to her body that spiritual writers of the day thought no more than reasonable”. Nano’s value in this ascetic exercise was the recognition of the body as a gift from God although her expression of the value might seem inappropriate in the 21<sup>st</sup> Century. St Ursula's College now expresses that same value through its Health Promotion Policy, a copy of which may be found in Appendix 2.

Lecky (1892, ii, p. 113) is one writer who does not discount the worth of stories of such outmoded expressions of values. Writing about the early Christian ascetics Lecky argues that the stories of these ancient saints are valuable as they “display with the utmost vividness what they thought and felt, their measure of probability, and their ideal of excellence”. Thus Lecky might well claim that what is important about Eleanor Fitzsimon’s description of Nano’s asceticism is that it gives us some insight into her strength of character and her ideals. It also serves to point out that the maximisation of values as discussed above might well take different forms in different times and be implemented differently by different contemporaries.

#### **4.2 Values in the analysed documents**

For the purposes of this thesis I initially define values as what one considers important and areas of human experience which are worthy of attention. What is important and worthy of attention is culturally and contextually conditioned. Thus, for example, I claim in this thesis that in the context of St Ursula's College, “aesthetics” is a value, yet point out that, given Nano’s context of poverty and oppression, it was not an area of human experience that appeared to be a high priority in her schools in Cork. A value may be further understood as that which is deliberately chosen and maximised to contribute to the realisation of a mission. In this respect, “inclusiveness” may be regarded as a value because its maximisation at the College will presumably contribute to the continuing of the mission of Jesus, a mission that was one of inclusiveness.

The starting point for the process of analysing the values found in the Nagle letters and the St Ursula's College documents was an examination of the Presentation document

*Presentation Values*. I chose to begin with this document as each section in it is prefaced with the words “we value”. Furthermore, as has already been pointed out, the Presentation documents are the textual link between Nano Nagle and St Ursula's College. I took the point of view that, if the Presentation Congregation states that it values something, then that which is valued can be validly termed a ‘value’. I attempted to capture the vital element of each clause in the document and express it in a word or phrase. These words or phrases then became the titles of the nodes used in analysing the documents in the data bank although for simplicity’s sake each node title was assigned a three-letter code. Node titles and their corresponding three-letter codes are found in Appendix 1.

The ideas of Finnis (1980), Flynn (1979) and McBrien (1994) have already been presented and explained in the preceding section of this chapter. In order to check that my assignation of values had validity, I checked each of the values I identified against the ideas proposed by those three writers. The following table demonstrates that the values identified in *Presentation Values* are consistent with the theories of Finnis, Flynn and McBrien.

**Table 4.1**  
**Values identified in *Presentation Values***

| Value   | Node title | Finnis<br>(1980)         | McBrien<br>(1994) | Flynn<br>(1979) |
|---|------------|--------------------------|-------------------|-----------------|
| We value ...  |            |                          |                   |                 |
| The aesthetic dimension of life.  | Aesthetics | Aesthetic experience     | Premoral          | Terminal        |
| The responsible critique of society in the light of Gospel values.                                | Criticism  | Sociability              | Moral             | Instrumental    |
| Individual and co-operative effort to achieve one’s full potential and to share this with others. | Effort     | Practical reasonableness | Moral             | Instrumental    |

| <b>Value</b>   | <b>Node title</b>        | <b>Finnis<br/>(1980)</b>    | <b>McBrien<br/>(1994)</b> | <b>Flynn<br/>(1979)</b> |
|--|--------------------------|-----------------------------|---------------------------|-------------------------|
| Eucharist which celebrates communion with God and others and the lived expression of this communion in service.  | Eucharist                | Religion/<br>sociability    | Moral                     | Instrumental            |
| The tender unconditional love of our God.  | Experience of God's love | Religion                    | Premoral                  | Terminal                |
| Faithfulness in commitments and a spirit of joy and enthusiasm in facing life's challenges.  | Faithfulness             | Practical<br>reasonableness | Moral                     | Instrumental            |
| God's action in our lives especially <ul style="list-style-type: none"> <li>• in the human Jesus of our Gospels</li> <li>• in the Church, the community of the followers of Jesus</li> <li>• in the events of human history</li> <li>• in the everyday, ordinary experiences of life.</li> </ul> | God acting in our lives  | Religion                    | Premoral                  | Instrumental            |
| Human wholeness and holiness.  | Human dignity            | Life                        | Premoral                  | Instrumental            |
| Initiative and creativity.   | Imagination              | Sociability                 | Premoral                  | Instrumental            |
| Courageous and concrete action for justice and peace.  | Justice and peace        | Sociability                 | Moral                     | Terminal                |
| Intellectual inquiry and the ongoing search for truth.   | Learning                 | Knowledge                   | Premoral                  | Terminal                |
| Mary as model of faith.  | Mary                     | Religion                    | Moral                     | Instrumental            |
| Prayer as a way of entering into the mystery of God's presence in human life.  | Prayer                   | Religion                    | Premoral                  | Terminal                |
| Leadership that is reflective, critical and visionary.   | Servant leadership       | Sociability                 | Moral                     | Instrumental            |
| Our relationship with others, especially those who are poor and powerless.   | Solidarity               | Sociability                 | Premoral                  | Instrumental            |
| The constant hope and commitment to work creatively for the transformation of our world.   | Transformation           | Practical<br>reasonableness | Moral                     | Terminal                |

| Value                          | Node title | Finnis<br>(1980) | McBrien<br>(1994) | Flynn<br>(1979) |
|--------------------------------|------------|------------------|-------------------|-----------------|
| The uniqueness of each person. | Uniqueness | Life             | Premoral          | Instrumental    |

A similar but not identical process was applied to the document *Principles of Presentation Education*. The process could not be identical as the clauses in this document each began with the words “Presentation education” rather than “we value”. Thus I had to examine each of the 15 clauses and make a decision about the value I believed to be inherent in each clause. These assigned values in single word or phrase form appear in the second column of Table 4.2. For ease of processing, these, like the values listed in Table 4.1, were assigned a three-letter code. Values and codes are found in Appendix 1.

The values which I identified in this Presentation document were also cross-referenced to the theories of Finniss (1980), Flynn (1979) and McBrien (1994) to ensure that what I had identified as values were consistent with these theories.

It might be noticed that a number of values identified in *Principles of Presentation Education* are similar to those identified in *Presentation Values*. This duplication is to be expected as both documents were written by the Presentation Congregation. There are, however, some differences and this, too, is not unexpected. The document *Principles of Presentation Education* was written specifically for the two Presentation Colleges, St Ursula's College and St Rita's College, whereas *Presentation Values* was written as a charter for the Presentation Congregation. *Principles of Presentation Education* may be regarded as an adaptation of the other document for an educational context.



**Table 4.2**  
**Values identified in *Principles of Presentation Education***

| Clause  | Value/Node title   | Finnis<br>(1980)         | McBrien<br>(1994) | Flynn<br>(1979) |
|---|--|--------------------------|-------------------|-----------------|
| <b>Presentation education ...</b>   |  |                          |                   |                 |
| Strives to develop the aesthetic sense through the active encouragement of the creative spirit in art, music, drama and literature. | Aesthetics   | Aesthetic experience     | Premoral          | Instrumental    |
| Takes place in a pastoral care context where all achieve growth through love, trust, responsible freedom and mutual respect.        | Caring for members of the College community                    | Sociability              | Moral             | Terminal        |
| Provides opportunities for the development of leadership skills.  | Christian leadership   | Practical reasonableness | Moral             | Terminal        |
| Encourages students to develop critical thinking, self-motivation and a sense of personal responsibility.                           | Critical thinking, self motivation and personal responsibility | Practical reasonableness | Moral             | Terminal        |
| Provides an environment in which faith is nurtured and in which priority is given to the religious education curriculum.            | Importance of religious education and faith development        | Religion                 | Premoral          | Instrumental    |
| Encourages genuine acceptance and appreciation of all people.   | Inclusiveness  | Sociability              | Premoral          | Instrumental    |
| Encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values.              | Living a Christian life  | Practical reasonableness | Moral             | Instrumental    |
| Provides opportunities for  | Positive relationship with                                     | Religion                 | Premoral          | Instrumental    |

| <b>Clause</b>   | <b>Value/Node title</b>        | <b>Finnis<br/>(1980)</b> | <b>McBrien<br/>(1994)</b> | <b>Flynn<br/>(1979)</b> |
|---|--------------------------------|--------------------------|---------------------------|-------------------------|
| prayer and meaningful participation in liturgy.   | God                            |                          |                           |                         |
| Nurtures and challenges a spirituality focussed on relationship with Jesus and the human concerns of our world.                           | Positive relationships         | Religion/<br>sociability | Moral                     | Instrumental            |
| Provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world.                    | Preparation for life           | Knowledge                | Premoral                  | Terminal                |
| Strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future.     | Resilience                     | Religion                 | Moral                     | Terminal                |
| Promotes the full potential of each person in the school community and a sense of personal worth.   | Self-esteem and growth         | Life                     | Premoral                  | Instrumental            |
| Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal. | Sense of community             | Sociability              | Premoral                  | Terminal                |
| Aims to provide school structures that promote justice and personal responsibility.   | Servant leadership             | Sociability              | Moral                     | Instrumental            |
| Helps students to develop an  | Understanding and transforming | Practical reasonableness | Moral                     | Terminal                |

| Clause  | Value/Node title | Finnis<br>(1980) | McBrien<br>(1994) | Flynn<br>(1979) |
|---|------------------|------------------|-------------------|-----------------|
| understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them. | society          |                  |                   |                 |

Nano Nagle's letters indicate that Nano held values identified in the Presentation documents. Any judgements I make about values held by her are based solely on the evidence of her letters found in Walsh (1959). Both he and Considine (1983) throughout their works allude to Nano's values, and I have already referred to aspects of her spirituality. However, as this research is an analysis of three sets of documents namely Nano's letters, Congregation documents and St Ursula's College documents, I have chosen to make my judgements based on what Nano wrote and not on what others wrote about her.

The values that I identified in Nano Nagle's letters (Walsh, 1959, pp. 344-367) were cross referenced to the Congregation documents *Presentation Values* and *Principles of Presentation Education*. The results of this identification process are displayed in Table 4.3.

**Table 4.3**  
**Values identified in Nano Nagle's letters**

| Value   | Letter Number and page in Walsh | Found in: <i>Presentation Values</i> (PV) / <i>Principles of Presentation Education</i> (PPE) |
|---|---------------------------------|---|
| Individual and co-operative effort to achieve one's full potential and to share this with others. | IX (357-358), X (358-360)       | PV  |
| Eucharist which celebrates  | I (344-347)                     | PV  |

| <b>Value</b>  | <b>Letter Number and page in Walsh</b>  | <b>Found in: <i>Presentation Values (PV) / Principles of Presentation Education (PPE)</i></b> |
|---|---|---|
| communion with God and others and the lived expression of this communion in service.  |   |   |
| God's action in our lives, especially <ul style="list-style-type: none"> <li>• in the human Jesus of our Gospels</li> <li>• in the Church, the community of the followers of Jesus</li> <li>• in the events of human history</li> <li>• in the everyday, ordinary experiences of life.</li> </ul> | I (344-347), IV (350-352), VI (354-355), VII (355-356), VIII (357), XII (361-362), XIV (362-364), XV (364-365), XVI (366-367) | PV  |
| Intellectual inquiry and the ongoing search for truth.  | I (344-347), II (347-348), XIV (362-364)  | PV  |
| Mary as a model of faith.   | X (358-360), XV (364-365)   | PV  |
| Prayer as a way of entering into the mystery of God's presence in human life.   | XI (360-361)  | PV  |
| Our relationship with others, especially those who are poor and powerless.  | VII (355-356), VIII (357), IX (357-358), X (358-360), XI (360-361), XIV (362-364), XVI (366-367)                              | PV  |
| Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal.   | VII (355-356), VIII (357)   | PPE   |
| Encourages genuine acceptance and appreciation of all people.   | I (344-347)   | PPE   |
| Provides opportunities for prayer and meaningful participation in liturgy.  | III (348-350), IX (357-358), XII (361-362)  | PPE   |
| Provides an environment in which faith is nurtured and in which priority is given to the religious education curriculum.  | I (344-347), II (347-348)   | PPE   |
| Strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future.   | III (348-350), IV (350-352), VI (354-355), XI (360-361), XVI (366-367)  | PPE   |
| Aims to provide school structures that promote justice and personal responsibility.   | I (344-347)   | PPE   |

Two points need to be made here. The first point is that not all of Nano Nagle's letters appear in the table above; Letters V and XIII are absent. This absence is because of the nature of those two documents. Letter V was written in 1770 to Miss Fitzsimons. In it, Nano describes to the recipient the support she was receiving from Nagle family members. Letter XIII was written to Miss Mullaly in March 1779. In this short letter, Nano explains to Miss Mullaly the circumstances surrounding the departure from her group of followers of a Miss Creagh. While these two letters provide interesting historical information about issues faced by Nano, they do not specifically reveal her values. Nonetheless, these letters have been included in the data bank and may be found in Appendix 2.

The second point is that not all the values identified in *Presentation Values* and *Principles of Presentation Education* could be identified in Nano's correspondence. I have already pointed out in the previous sections of this chapter that expressions and implementations of values may change over time. For example, Nano in her letters makes no mention of encouraging creativity or aesthetic appreciation in her students, yet this is a feature of both Presentation documents. Nano's priority, as she explains in Letter I (Walsh, 1959, p. 344), was to help the impoverished children of 18<sup>th</sup> century Cork receive a basic education in literacy so that they might be able to rise above their poverty and a basic education in the Catholic religion which at the time was under threat from the English rulers. The two Queensland Presentation Colleges exist in a very different milieu from, and offer a much wider curriculum than, that offered in Nano's school in Cork. However, just as Nano hoped to transform Irish society through education, so Presentation education, as stated in the document *Principles of Presentation Education*,

aims to “[Help] students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them”. Nano’s value of transformation remains; its expression in a 21<sup>st</sup> century Queensland school has changed.

In the light of the above caveat concerning the process of examining Nano Nagle’s letters for references to the values of the Queensland Presentation Congregation I now offer samples of text units from the Nagle letters and explain why I have coded them as indicated above in Table 4.3.

In Letter IX Nano wrote to Miss Mulally on 21 August 1777:

I discharged the mistresses, all to [except] one whom I had employed such a number of years that [I] could not part with her. And as to the others, I had great fault to find with them that live at [a] great distance from me; and [I] could not see the schools they took care of, only [on] certain days in the week. I should, I am afraid, [have] had never courage to undertake this establishment, only seeing how improper seculars, that did it only for bread, were to take care of poor children; it must be them that have true zeal. We have the charge of them ourselves, and, thank God, they never were tended as at present in every respect. (Text unit 23)

The key to coding this text unit as an example of the value of individual and cooperative effort lies in the phrases “that did it only for bread” and “it must be them that have true zeal”. Here Nano seems to be requiring effort from her followers in order to educate the poor children of Cork, not in order to find a paying job in that poverty-stricken city. While Nano does not specifically mention reaching one’s potential, it is present by implication in the text unit where Nano seems to be implying that her group of followers could reach their potential only by concerted effort in remaining faithful to the mission she proposed for them. I thus felt justified in coding this text unit as “effort”.

Nano regarded preparing the children in her schools for the reception of Communion as one of the essential tasks of her group. In Letter I, written to Miss Fitzsimons on 17 July 1769, Nano alludes to this:

When I have done preparing them at each end of the town, I think myself like an idler that has nothing to do. Though I speak almost as much as when I prepare them for their first Communion, I find not the least difficulty in it. I explain the Catechism as well as I can in one school or other every day; and if everyone thought as little of labour as I do, they would have little merit. I often think my schools will never bring me to heaven, as I only take delight and pleasure in them. (Text unit 51)

The last sentence in this text unit, while an example of a Gallic-Irish ascetic spirituality, indicates the importance to Nano of preparing students for receiving Communion for the first time as it testifies that she regarded this as one of her major responsibilities. The text unit does not refer to eucharist in the same language as found in *Presentation Values*. However, it needs to be remembered that Nano's mission – as she saw it – was to help the children of Cork lift themselves from poverty and oppression. Thus, it could be argued that the solidarity that she thought would come to the students by being active participants in church life would contribute to the realisation of the mission. I therefore coded this text unit as “eucharist”.

In the same letter Nano states:

You see it has pleased the Almighty to make me succeed, when I had everything, as I may say, to fight against. I assure you I did not expect a farthing from any mortal towards the support of my schools, and I thought I should not have more than fifty or sixty girls until I got a fortune; nor [did I think] should I have had a school in Cork. I began in a poor humble manner; and though it pleased the divine Will to give me severe trials in this foundation, yet it is to show that it is His work and has not been effected by human means. (Text unit 55)

This text unit suggests that Nano believed that God was acting in her life, especially in her mission of educating the poor that constituted the everyday ordinary experiences of her life. This text unit was therefore coded as “God acting in our lives”.

On 30 October 1779 in a letter to Miss Mulally (Letter XIV) Nano wrote about her desire to find a suitable rule for her congregation:

Dr Moylan wrote to the Superior of an Order that is called the Hospitaliers of the Order of St Thomas de Villeneuve. She [is] a particular friend of his. She tells him she would send him the book of her rule and constitution, only it's absolutely forbid [*sic*] by their Superior-General to show it to anybody; so she could not send it. She writes in what it consists: which are the works of mercy, spiritual and corporal. They have different houses for these charities which are most useful. In some houses they take care of the sick, [there are] others where they instruct orphans, others where they have boys as well as girls separately, others where they take care of old men and women, others where they receive pensioners - the daughters of citizens and young ladies of distinction. They have houses for penitents and in some places, she says, they are of great service to prisoners. She says she was honoured in these employments, wherein she found most solid consolation; though despicable in the eyes of the world, yet God deigns to look on with goodness. Their rule prescribes a double charity, which is to instruct the unfortunate, to instruct them in the principal mysteries of religion. They make three vows for life as other religious do; and there is a fourth they make, which is to serve the poor till death. In the houses [in which] they take pensioners they are obliged to have a school for poor girls, on account of inspiring the young ladies with a charity for them, that they should see their wants; and the nuns in them [*sic*] houses also instruct women that come [to them] to know their religion. The education they give their young ladies is quite different from all the other convents. When they know well how to read and write, figure and work, and are well grounded in their religion, then they are employed in going through every employment proper to manage a house and are made good housewives. The young ladies brought up with them are generally very notable as to worldly affairs. (Text unit 20)



This text unit is lengthy, but I include all of it as it is a strong indication of Nano's regard for the value of intellectual inquiry and the search for truth which appears in *Presentation Values*. There are two aspects of this value evident in the text unit. In the first place, there is evidence of Nano's search for truth in trying to find an appropriate rule for her group, a rule that would enable the mission to be continued. In the second place, there is evidence that Nano regarded learning – the search for truth – as an important means of helping her students escape the cycle of poverty. It is clear from this text unit that she regarded education as a way of finding a better way of life. This is especially evident in the last two sentences of the text unit. I therefore coded this text unit as “learning”.

In Section 4.3.12 below I discuss the meaning of “Mary as a model of faith” and point out that understandings of Mary in that role have changed over time. Nano Nagle did regard Mary as a model of faith as is demonstrated in Letter XV which she wrote to Miss Mulally on 29 July 1780:

Then when the disturbances broke out in London, I was afraid to venture, imagining the same contagious frenzy may break out in this kingdom. So [I] waited till the times seemed quite peaceful, yet notwithstanding we stole like thieves. I got up before three in the morning [and] had all our beds taken down and sent to the house, before any was up in the street. [I] begged of the Ladies not to say a word about it to anyone of their company that would come to see them. Nor did [I] not let any person know it in the town of my friends, as I was sure [that by] acting in this manner the good work could be carried on much better than in making any noise about it. We removed [on the] 15 [July], so were there on the festival of our Blessed Lady, under whose protection we are. I hope she will preserve us from our visible and invisible enemies and make this house prosper and others of the same Charitable Institution in time. (Text unit 14)

It is clear from the text unit that Nano regarded Mary as a protector. In Nano's mind, Mary would protect the early Congregation from its “visible and invisible” enemies. It

could be claimed that Nano regarded Mary less as model of faith than as one who would intercede with God on behalf of the Congregation which at this time was known as the “Sisters of the Charitable Instruction of the Sacred Heart of Jesus”. However, it is accurate to code this unit as “Mary” because I believe it is clear that for Nano Mary was a model of faith, one who had confidence in God’s protection.

For Nano, as for the Queensland Presentation Congregation, prayer was, as *Presentation Values* states, “a way of entering into the mystery of God’s presence in human life”. In Letter XI to Miss Mulally (31 October 1778) Nano wrote:

All our Sisters assure you of their most affectionate respects. You can't imagine how melancholy we were at night after you left us, our recreation passed in speaking of you; and be assured you were not forgot by us in our prayers. I hope you think of me in yours, as nobody wants it more than she who is with the highest esteem, dear Madam, your affectionate friend and humble servant, Nano Nagle. (Text unit 25)

In assuring Teresa Mullaly that Nano and her group pray for her, Nano is articulating the belief that in some way God is able to enter her life. In the spirituality of Nano’s time and milieu this is how the belief that prayer is “a way of entering into the mystery of God’s presence in human life” was expressed. I therefore coded this text unit as “prayer”.

Solidarity with the poor of Cork and eventually of other parts of the world was a crucial value for Nano Nagle. It is a value that she looked for in those who would join her group as the following text unit from Letter XVI to Miss Mulally (31 January 1783) demonstrates:

We received a novice on the [Feast of the] Presentation of our Blessed Lady. We had a very fine sermon at the reception. There was only a few friends and the clergy present, as our chapel is small, nor did I choose [that] it should make a noise in the town. I shall give you my opinion of our

novice from a nine months' acquaintance; nor should I depend on the knowledge I have of her myself as [much as on] the character I had of her since infancy, to think she is really a chosen soul. To say the truth of her, I never saw anybody in Ireland like her for zeal, mortification and humility. She never is so happy as to be [when she is] employed in works of mercy either spiritual or corporal and that she would be from morning till night. I believe she would not think of eating, if she was left to herself. (Text unit 13)

The last two sentences in the text unit are the key to understanding the importance to Nano of the value of solidarity with the poor. It is this value that she sees in the novice that convinces Nano that the novice will make a telling contribution to the mission of the group. I therefore coded this text unit as “solidarity”.

Nano Nagle was very conscious of the need to work collaboratively to realise the mission. In Letter VII to Miss Fitzsimons written on 17 December 1770 Nano tells her:

It is a vast pleasure to me to find that your mistress is so much changed in her behaviour, as I think there is no greater happiness in the world than to be in union. Whoever we live with, we must expect to have something to suffer as this world is not to be our paradise. (Text unit 38)

For Nano, happiness consisted in serving God through service to the poor. Thus a sense of community was vital for those engaged in this mission. I therefore coded this text unit as “Sense of community” as it reflects the phrase in *Principles of Presentation Education*: “Provides experiences of co-operative teamwork ... to achieve a common goal”.

Nano’s primary mission was to the children of the poor. She began her work in South Cork but, as she points out in Letter I to Miss Fitzsimons (17 July 1769), she shortly included children from other parts of the city and opened schools for them:

And, by degrees, I took in the children, not to make a noise about it in the beginning. In about nine months I had 200 children. When the Catholics saw what service it did, they begged [that] I would set up schools at the other end of the town from those I had, for the convenience of the children, to be under my name and direction; and they promised to contribute to the support of them. With which request I readily complied; and the same number of children that I had were taken in; and at the death of my uncle I supported them all at my own expense. (Text unit 36)

It is the indication of Nano's willingness to include as many children as possible in her schools that justifies the coding of this text unit as "inclusiveness". This value is further demonstrated in Letter II written early in 1770 to Miss Fitzsimons in which Nano outlines her plans for establishing her schools in the West Indies to educate the "little blacks" [*sic*]. This indicates that Nano had an appreciation of the needs of these children and wanted to include them in her mission.

Although Nano's letters do not specifically mention providing "opportunities for prayer and meaningful participation in liturgy" (*Principles of Presentation Education*), the underlying value of developing and maintaining a positive relationship with God was clearly very important to her. In Letter III to Miss Fitzsimons (29 April 1770) she wrote:

I can't too much admire your zeal and great trust in the divine Providence, which I always looked on as the most settled beginning any foundation of this kind could have. And I build more on the success of it from that poor way [in which] it first took its rise than any means it has pleased God to give me at present to carry it on. I can't express how much I suffer to think of all the severe trials you have gone through, and am sensible it's more painful to meet them where [you] should expect everything to forward such a good work. Yet the Almighty permits this to try your patience and to hasten this establishment, and to draw a future benefit from it, as the faults we disapprove in others we take generally to mend in ourselves. I dare say it will be the peculiar care of them that begin this foundation to inspire always to others to do all in their [power] to forward other establishments,

as in all appearance several may spring from this. It's in this light [you should] look on their odd manner of acting in both convents. And as to myself it does not disedify me, as I believe it's all for our good. It's certain others might not think as I do, which makes me sometimes imagine the disappointments I have met about the foundation going abroad to have happened for the best, as very probably they might have lost their vocations had they seen their behaviour in our regard. (Text unit 15)

It is evident from this text unit that Nano did have a positive relationship with a God in whom she trusted and who, she believed, was active in the events of her life. I therefore coded this text unit as “positive relationship with God”. Section 4.3.25 below provides an explanation of my understanding of this value.

As I indicated above, the teaching of religion to the poor was a high priority for Nano Nagle. In Letter I to Miss Fitzsimons (17 July 1769) she outlined the curriculum of her schools:

At present I have two schools for boys and five for girls. The former learn to read, and when they have the Douai catechism by heart they learn to write and cypher. There are three schools where the girls learn to read, and when they have the catechism by heart they learn to work. They all hear Mass every day, say their morning and night prayers, say the Catechism in each school by question and answer all together. Every Saturday they all say the beads, the grown girls every evening. They go to Confession every month and to Communion when their Confessors think proper. The schools are opened at eight, at twelve the children go to dinner, at five o'clock they leave school. The workers do not begin their night prayers until six, after the beads. (Text unit 45)

This text unit clearly demonstrates the importance Nano attached to religious education – “say the Catechism ...” – and faith development through prayer and liturgy. It is also significant that Nano was concerned for the faith development of her followers, as is indicated in the final sentence of the text unit. I therefore coded this text unit as

“importance of religious education and faith development”, a value stated in *Principles of Presentation Education*.

*Principles of Presentation Education* states that Presentation education “strives to bring students to an awareness of God’s unconditional love so that they will find meaning in life and hope for the future”. I have used the short title “Resilience” for this value. This value was important to Nano Nagle. In Letter III written to Miss Fitzsimons on 29 April 1770 she alluded to her witnessing this value in the recipient and also wrote of her own experiences. This text unit has already been quoted on the previous pages:

I can't too much admire your zeal and great trust in the divine Providence, which I always looked on as the most settled beginning any foundation of this kind could have. And I build more on the success of it from that poor way [in which] it first took its rise than any means it has pleased God to give me at present to carry it on. I can't express how much I suffer to think of all the severe trials you have gone through, and am sensible it's more painful to meet them where [you] should expect everything to forward such a good work. Yet the Almighty permits this to try your patience and to hasten this establishment, and to draw a future benefit from it, as the faults we disapprove in others we take generally to mend in ourselves. I dare say it will be the peculiar care of them that begin this foundation to inspire always to others to do all in their [power] to forward other establishments, as in all appearance several may spring from this. It's in this light [you should] look on their odd manner of acting in both convents. And as to myself it does not disedify me, as I believe it's all for our good. It's certain others might not think as I do, which makes me sometimes imagine the disappointments I have met about the foundation going abroad to have happened for the best, as very probably they might have lost their vocations had they seen their behaviour in our regard. (Text unit 15)

The phrase “Yet the Almighty permits this to try your patience and to hasten this establishment, and to draw a future benefit from it” is clear evidence of Nano’s valuing

resilience. Trust in God's love helps her to make sense of difficult circumstances and she encourages this attitude in others. Therefore, I coded this text unit as "resilience".

One of the principles of Presentation education is that such education "aims to provide school structures that promote justice and personal responsibility". I have already stated a number of times that Nano's purpose was to educate the poor so that they could rise above poverty and oppression and take responsibility for their future. The following text unit from Letter I alludes to this value:

For I can assure you my schools are beginning to be of service to a great many parts of the world - this is a place of such trade - they are heard of, and my views are not for one object alone. If I could be of any service in saving souls in any part of the globe, I would willingly do all in my power.

(Text unit 63)

It is apparent in this text unit that Nano Nagle regarded her leadership of the group as a means of being able to provide service to those in need. For this reason I coded this text unit as "servant leadership".

In this section I have demonstrated how key values found in the Congregation's documents, *Presentation Values* and *Principles of Presentation Education*, are also found in Nano Nagle's letters. This finding is highly significant as this cross-referencing shows that the Congregation is continuing the ethos and values of its founder, even though their expression has changed over the last 200 years. In the following section I explain my understanding of all the values I identified in the Congregation documents.

#### **4.3 Explanation of identified values in Presentation documents**

In this section I intend to explain my understanding of the values I have identified in the Presentation documents, *Presentation Values* and *Principles of Presentation Education*.

It is important to do this as I believe these explanations assist the reader and researchers in understanding how I came to assign particular nodes to text units in Nano Nagle's letters and in the documents of St Ursula's College. I deal with the values in the order in which they appear in Tables 4.1 and 4.2 above. For sake of brevity, I identify the values by their node titles.

#### 4.3.1 Aesthetics

This term refers to artistic endeavour and appreciation in the fields of dance, drama, music art and literature. I use the generic term "art" to refer to these fields. Ryan, Brennan and Willmettt point out the importance of the value of aesthetics in Catholic education:

The Catholic tradition has a long involvement with the creative arts which it has relied upon as a means of expressing the mysteries of belief and life. Catholic tradition affirms that the sacred arts are directed towards communicating the beauty of God in works made by human hands. In Catholic tradition, the sacred arts evoke and glorify the mystery of God in a range of artistic forms. ... Art enriches culture. Artistic expressions in dance, drama, music, art and literature enable the people to know who they are. (1996, p. 77)

Thus at St Ursula's College, a Catholic school, aesthetics serves a two-fold purpose. Students who are involved in artistic endeavour or appreciation are engaging, albeit subconsciously, in continuing the work of creation enjoined in Genesis 1:28 ("Be fruitful") and are also, hopefully, coming to a growing understanding of themselves and becoming more able and confident in expressing their self-concept in a variety of creative media.

#### 4.3.2 Criticism



St Ursula's College since it is a Catholic school is an agency of the Catholic Church. As such the College shares in the Church's responsibility of "scrutinising the signs of the times and of interpreting them in the light of the Gospel" (Abbott, 1966, pp. 201-202). In so doing, the College in accordance with its Mission Statement continues the mission of Jesus who according to Crossan (1991, pp. 265-302) continually challenged the conventional wisdom of his time. This value may find expression in various subjects or in activities organised by members of the College community.

#### 4.3.3 Effort

This value has a dual nature. It involves firstly the effort to achieve one's full potential, although it may be argued that this is, in an absolute sense, an impossibility. The realisation of potential comes about partly through self-reliance and partly by depending on others for support and guidance. The second aspect of this value is that one should use the talents and gifts so developed not for self-aggrandisement but for the benefit of others.

#### 4.3.4 Eucharist

Much could be written about this value. Eucharist is, according to the Second Vatican Council, the "summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows" (Abbott, 1966, p. 142). The document *Presentation Values* reflects both aspects of Eucharist, stating that Eucharist should draw one to God (summit) and towards service to others (fountain). I would expect, then, to find reference to both aspects of Eucharist in the St Ursula's documents.

#### 4.3.5 Experience of God's love

This value is very difficult to describe. The term “experience of God’s love” does not necessarily mean a mystical experience in which one is consciously caught up into a transcendent God as is told in the biblical story of Elijah in the chariot of fire (2 Kgs 2:11). Perhaps the experience is more like that described by Judith Wright in *Five Senses*, the experience that occurs when one is wholly conscious of one’s humanity:

While I’m in my five senses  
they send me spinning  
all sounds and silences,  
all shape and colour  
as thread for that weaver,  
whose web within me growing  
follows beyond my knowing  
some pattern sprung from nothing —  
a rhythm that dances  
and is not mine. (Murray, 1986, p. 222)

Identifying “experience of God’s love” as a value obviously implies that first of all there is a God, secondly that that God is capable of showing love and does so, and thirdly that people are capable of experiencing this love. Belief in the existence of a loving, communicative God is the basic tenet of Christianity, but understandings of the meaning of the word “God” and how communication with this God is possible are capable of change, and, some would suggest, must change. Spong writes:

... it is necessary to pose the religious questions not by pretending we have a source of divine revelation, but by looking at the human experience in a different way. That is why the word what instead of who becomes important as our guide. Is there, we now inquire, a depth dimension to life that is ultimately spiritual? If so, what is it? Is there a core to both our life and the life of the world that somehow links us to a presence that we call “transcendent” and “beyond” and that yet is never apart from who we are or what the world is? If so, what is it? Is there a presence in the heart of our life that could never be invoked as a being but nonetheless might be entered

as a divine and infinite reality? If so, what is it? If we could open ourselves to such a reality, become intensely aware of it, and have both our being and our consciousness expanded by it, could we use the word God to describe that state of being? Could that still be a profound presence even if it were not defined as an external presence? (1998, p. 60)

There are specific references in the St Ursula's College documents to members of the College community experiencing God's love, or mentions of activities designed to enable this, and these text units have been coded as demonstrating this value.

#### 4.3.6 Faithfulness

In Paul's Letter to the Galatians (5:22-23) faithfulness is identified as one of the "fruits" of the Spirit and it is a sign that one is responding to the Spirit (McBrien, 1994, p. 976). Thus "faithfulness in commitments" is regarded as crucial to living a Christian life, not simply because it involves one in keeping a promise, but more importantly because it is a sign that people in the College community are responding to the Spirit. In the document *Presentation Values*, the clause dealing with the value of faithfulness includes a statement that "a spirit of joy and enthusiasm in facing life's challenges" is also valued. Paul (Gal. 5:22-23) identifies joy as another "fruit of the Spirit". Thus it could be claimed that when members of the College community take on challenges with joy and enthusiasm they are providing evidence of the presence of the Spirit in their midst. This value of faithfulness is therefore closely related to the previous value, "Experience of God's love".

#### 4.3.7 God acting in our lives

In the document *Presentation Values*, this value has four dimensions. The first dimension is the value of God's action in "the human Jesus of our Gospels". This dimension implies

that the Congregation values what it accepts as a fact, namely that God is not wholly transcendent but has been incarnated and revealed in the human Jesus whom Christianity regards as “the reflection of God’s glory and the exact imprint of God’s very being” (Heb. 1:3).

The second dimension of this value refers to God’s action “in the Church, the community of the followers of Jesus”. Paul in writing to the early Christians in Corinth stated (1 Cor. 12:27), “Now you are the body of Christ and individually members of it”. Thus it would follow for Paul that, just as God was revealed and acted in and through Jesus, so that revelation and action of God continue in the members of the church individually and collectively. It can be inferred, therefore, that the Presentation Congregation shares this Pauline belief.

God acting “in the events of human history” comprises the third dimension of this value. The Hebrew scriptures are replete with stories of God’s actions in history, the exodus event being the most important. While it might be comforting – unless one happens to be a hapless Egyptian charioteer (Ex. 14:26-28) – to think that God does intervene in such liberating events, a constant problem that is faced is the question of where God is in the tragic events of history. Ranke-Heinemann discusses this issue:

The question of the origin of evil, of what causes the tears and devilries of the world, the question no theologian has so far managed to answer, is one that humans have always posed. The Christian apologist Lactantius, who in the year 317 was called to Trieste by Constantine to be the tutor of Prince Crispus, cites an argument by the Greek philosopher Epicurus (d.271/270 B.C.):

*Either God wants to get rid of evil, but he can't; or God can, but he doesn't want to; or God neither wants to nor can, or he both wants to and can. If God wants to, but can't, then he's not all-powerful. If he can, but doesn't*

*want to, he's not all-loving. If he neither can nor wants to, he's neither all-powerful nor all-loving. And if he wants to and can — then why doesn't he remove the evils? (De ira Dei, chap. 13)*

On the question of the origin of evil the theologians have always opted for the second possibility, that God can get rid of evil, but for whatever reason he doesn't want to. The theologians prefer to deduct points from God's compassion rather than from his omnipotence. A powerful God finds more supporters than a compassionate God. This is because people model their image of God on their own image. And the potency and power mean a great deal to them — sometimes they mean everything — while compassion means less, and sometimes nothing at all. But we should rethink all this. God can't banish evil unless he drowns the human race. And so all he can do is mourn. (1998, pp. 60-61)

Developing this value in the College would consequently require that members of the College community are encouraged to respond with compassion to distressing events. Evidence of such encouragement occurring are to be found in the documents of the College.

The fourth dimension of this value is founded on the belief that God acts “in the everyday, ordinary experiences of life”. The implications of this dimension are similar to those outlined above in relation to the events of human history. If the College is genuinely attempting to maximise this value, it would be expected that text units in the College's documents would reflect this belief.

#### 4.3.8 Human dignity

*Presentation Values* states, “We value ... human wholeness and holiness”. This implies that the person is regarded as holy – God like – and that all dimensions of one's life –

wholeness – can contribute to this holiness. Thus it would be expected that St Ursula's College would be concerned with more than the academic achievement of its students and would seek to develop in them a positive response to the other elements that contribute to wholeness such as emotional, spiritual, physical and social development and that these elements would find a place in the documents of the College.

#### 4.3.9 Imagination

This value is concerned with the way people respond to challenges. The Congregation in *Presentation Values* claims to value initiative and creativity in dealing with problems, and so it would be expected that this value would be continued and maximised at St Ursula's College. It will be seen later in this chapter that this value is closely allied with the value of leadership, and in Chapter 5 I suggest reasons for the absence of references to this value in the data bank of text units.

#### 4.3.10 Justice and peace

*Presentation Values* appears to presume – quite rightly – that justice and peace are essential elements of Christianity. The emphasis in this clause in the document is on “courageous and concrete action for justice and peace”. Perhaps in a school setting “concrete” action and “courageous” action need to be understood in a relative sense, as schools have to be very careful about endorsing actions that could be divisive or even dangerous for students. It might be more appropriate for students to be well educated about issues than to be pressured into overt political protest. It would be expected, therefore, that the College documents would record appropriate actions undertaken by

members of its community which are oriented towards peace and justice within the College and in wider environments.

#### 4.3.11 Learning

The Queensland Presentation Congregation values “intellectual inquiry and the ongoing search for truth”. As intellectual inquiry is the core function of the College, it would be expected that this value would feature strongly in the College’s documents. However, it must be noted that intellectual inquiry, according to the Congregation, serves a larger purpose, namely the search for truth. In this sense, this value is closely connected to value 4.3.7, “God acting in our lives”, as Christian understanding is that Christ is the truth (Jn. 14:6).

#### 4.3.12 Mary as model of faith

The full and official title of the Congregation is “The Congregation of the Presentation of the Blessed Virgin Mary”. Therefore, it is only to be expected that the person of Mary be proposed as a model for those associated with the Congregation. A problem that arises is that over the history of Christianity the understanding of Mary has often been somewhat warped such as Ligouri’s proposal in the 18<sup>th</sup> century that “Christ is the king of justice, while Mary is the mother of mercy. She alone knows how to appease an angry God by her prayers”. (McBrien, 1994, p. 1090). I suggest that Ligouri’s understanding of the role of Mary is not one that is appropriate for girls and young women – or for any one – in the 21<sup>st</sup> century. Following Spong (1998, p. 60) I suggest that there is a need to find new language with which to talk about God, so there is, I believe, a need to find a new language with which to reflect on Mary’s role as a model. Schaberg addresses this issue

in relation to the tradition of Mary's biological virginity and the counter tradition of the illegitimacy of Jesus:

What, then, of the perennially attractive image of the Virgin Mother? As distortions of that image are corrected, it may serve to empower the creativity of women. A virgin: a woman never subdued. A mother: conceiving and giving birth and nurturing in power. To the extent that Mary can be called virgin – imagined as undefeated, integral, and creative, one who is not identified or destroyed by her relationship with men – she can function as a link or conduit to the Goddess and a memory for our remembering of the Goddess. ...

The reading I have offered of the [infancy] narratives as incorporating the tradition of the illegitimacy of Jesus supports and makes more precise the claim that Mary represents the oppressed who have been liberated; she becomes a symbol whose power is a power of access to reality. ... The child conceived illegitimately is seen to have value – transcendent value – in and of himself, not in his attachment and that of his mother to a biological or legal father. Mary is a woman who has access to the sacred outside the patriarchal family and its control. The illegitimate conception turns out to be grace not disgrace, order within disorder. (1995, pp. 198-199)

I suggest that Schaberg's understanding of Mary as one "whose power is a power of access to reality" is a particularly suitable model for the 21<sup>st</sup> century students of St Ursula's. Access to reality is what all the values identified in the Presentation documents are aiming for and is the basis of genuine spirituality.

#### 4.3.13 Prayer

The Congregation states that it values "Prayer as a way of entering into the mystery of God's presence in human life". McBrien (1994, p. 348) proposes that "Prayer is a response to God's initiation of dialogue with us. It is an act by which we accept ourselves as subjects radically open to the presence of God". In the Catholic tradition prayer can



have a multitude of forms (McBrien, 1994, pp. 1065-1068). I do not intend to digress into a discussion of prayer's many forms. In short, prayer can be either personal or communal. While a school can teach forms of private prayer such as meditation and encourage students to choose a form appropriate to their needs, it is almost impossible to make judgements about whether or not students are actually practising private prayer. Some anecdotal information may be gathered from students but this information is not evident in the documents of St Ursula's College.

Prayer can also be communal and can be practised in a variety of ways in a school setting. The documents of St Ursula's College contain a number of references to the celebration of communal prayer at the College.

#### 4.3.14 Servant leadership

*Presentation Values* states that the Congregation values "leadership that is reflective, critical and visionary". In the context of St Ursula's College leadership is exercised by students and staff with the Leadership Team having a particular role to play in management and in promoting a vision for the rest of the College community. Sultmann and McLaughlin have argued that

leadership within Catholic educational settings is a creative and dynamic force, possessive of a spirit, with defining characteristics of sign, and instrument, manifested through a commitment to communion and service. The purpose of this leadership is directed towards the kingdom vision of Christ with behaviours by those who would exercise this leadership being sacramental in nature. (2000, p. 175)

It is Sultmann's and McLaughlin's reference to "kingdom vision" that caused me to label this value as "servant leadership". A Gospel pericope is often cited as encapsulating the Johannine understanding of Christian servant leadership:

After [Jesus] had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you should also do as I have done to you. (Jn. 13:12-15)

Leadership as valued by the Congregation and proposed by Sultmann and McLaughlin requires the leader to be reflective and primarily self critical, weighing her/his decisions or proposals against the model depicted in John’s Gospel. I would therefore expect that text units in the documents of St Ursula’s College would refer directly or indirectly to these leadership qualities.

#### 4.3.15 Solidarity

The Congregation maintains that it values “our relationship with others, especially those who are poor and powerless”. The value of justice and peace has already been discussed in Section 4.3.10. While that value stresses the need for action to overcome injustice, the value of solidarity stresses the need for compassion towards others. Crossan is one writer who would agree with the Congregation’s stressing both values. He writes:

Yahweh is a God not only of justice but also of compassion. It is crucial, however, not to confuse those aspects — justice and compassion — in either God’s divinity or our humanity. It is impossible (fortunately) to have justice without compassion, but it is possible (unfortunately) to have compassion without justice. That sequence of justice *and* compassion is, therefore, significant. We are back, in fact, with the distinction between, on the one hand, individual good or evil, and, on the other, systemic good or evil. Where there is justice without compassion, there will be anger, violence, and murder. A thirst for justice without an instinct for compassion produces killers. Sometimes they are simply believers in a Killer God. Sometimes they are assistant killers of a Killer God. But compassion without justice is equally problematic. In any unjust system, there are

people needing immediate assistance. And, even in a perfectly just system, there would still be those who would need compassion. But compassion, no matter how immediately necessary or profoundly human, cannot substitute for justice, for the *right* of all to equal dignity and integrity of life. Those who live by compassion are often canonized. Those who live by justice are often crucified. (1998, p. 586)

It may seem that there is some contradiction in Crossan's words. However, I believe that he is saying that there must be a congruence and mutuality of individual and systemic good. The mutuality of justice and compassion, which comprises the value of solidarity, is referred to in several of the documents of St Ursula's College. It is seen in Chapter 5 that I did not code any text units specifically as "solidarity" and reasons for this are explained in Chapter 6.

#### 4.3.16 Transformation

*Presentation Values* states that the Congregation values "the constant hope and commitment to work creatively for the transformation of our world". The implementation of this value makes operative the values of justice and peace (4.3.10) and solidarity (4.3.15). It is noted that there is a duality within this value, namely hope and commitment. Both of these are identified by Paul (Rom. 5:3-5) as signs of the Spirit at work in the individual and in the community. Text units within the documents of St Ursula's College record activities that may be regarded as maximising the value of transformation at the College.

#### 4.3.17 Uniqueness

This value has its foundation in the first Genesis creation myth which states (Gen. 1:27) that God "created human kind in his image, in the image of God he created them; male

and female he created them”, and that “God saw everything that he had made, and indeed, it was very good” (Gen. 1:31). This theme was further developed by Paul when he told the early Christians of Corinth that they were individually and collectively the body of Christ (1 Cor. 12:27). Thus each person has unique value and must be treated accordingly. Text units in the St Ursula's documents record that uniqueness is valued at the College.

I now provide an explanation of the values identified in the document *Principles of Presentation Education*.

#### 4.3.18 Aesthetics

This value was identified in *Presentation Values* and occurs in the document *Principles of Presentation Education*. The latter document, however, is more directive in stating ways in which this value can be maximised in the College context, namely “through the active encouragement of the creative spirit in art, music, drama and literature”. References to this value are found in the St Ursula's College documents.

#### 4.3.19 Caring for members of the College community

*Principles of Presentation Education* states that Presentation education “takes place in a pastoral care context where all achieve growth through love, trust, responsible freedom and mutual respect”. It is important to note here that this value encompasses all the College community. Thus I would expect to find in the College documents reference to the pastoral care of staff and parents as well as of students.

#### 4.3.20 Christian leadership

This value is closely related to value 4.3.14, servant leadership. The value as stated in *Principles of Presentation Education* complements its expression in *Presentation Values*. The latter document states that the Congregation values Christian servant leadership; the former calls on the Congregation's Colleges to ensure that this is the form of leadership taught and practised. Evidence of this occurring is found in the College documents.

#### 4.3.21 Critical thinking, self-motivation and personal responsibility

This value echoes the Pauline reflection :

When I was a child, I spoke like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. (1 Cor. 13:11-12)

*Principles of Presentation Education* calls on the College to encourage students to maximise this value in order to develop into mature young women. Frequent references to this value are to be found in the documents of the College.

#### 4.3.22 Importance of religious education and faith development

One of the principles of Presentation education is that such education “provides an environment in which faith is nurtured and in which priority is given to the religious education curriculum”. The ideas expressed in this clause from *Principles of Presentation Education* are consonant with Holohan's statement that:

Religious education is a form of the ministry of the word in its own right. As an activity of evangelisation, it is a means of handing on the Christian Faith. For students in a school, it makes the Gospel present in a personal process of cultural, systematic and critical assimilation. Its aim follows that of a school, and the aim of the school is knowledge. Knowledge here means more than acquiring factual information. Religious education seeks to help students:

- to learn the teachings of the Gospel
- to develop a sense of the nature of Christianity and of how Christians are trying to live their lives. (1999, p. 27)

One might argue that Holohan's concept of religious education as expressed in this passage is somewhat narrow. There is no specific mention here of learning about faith traditions other than Christianity. My point in using the passage from Holohan, however, is not to canonise his definition of religious education but to use it to point out that the Presentation Congregation is definitely not alone in its understanding of the link between faith development and religious education. Groome also shares this point of view. He writes (1984, p. 73), "The purpose of Christian religious education is to sponsor people toward maturity in Christian faith as a lived reality". As faith development and religious education are so vital to the life of a Catholic school, it would be expected that they would be referred to in the documents of St Ursula's College.

#### 4.3.23 Inclusiveness

The Congregation states that Presentation education "encourages genuine acceptance and appreciation of all people". I have already in Section 4.1 of this chapter pointed out that McDonald's report to the Queensland bishops proposes that "Enrolment policies and procedures will reflect justice, inclusivity and openness to all who seek the values the school lives by, and will include ways in which parents will commit to uphold these values", (McDonald, 2001, p. 10) thus proposing one way in which the value of inclusiveness can be demonstrated in a school. Another way is through the formal and informal curriculum, which is comprised of subjects offered and other activities organised by the College. In this way students can be exposed to the values and practices of people from a variety of cultures and will hopefully become more understanding and

inclusive of others. Both aspects – policies and procedures, and curriculum – are documented in St Ursula's College literature.

#### 4.3.24 Living a Christian life

As the clause in *Principles of Presentation Education* relating to this value closely resembles value 4.3.2 (Criticism) in *Presentation Values*, I do not intend to analyse it in depth. I point out that the repetition of values in the two documents provides a telling example of the continuation of ethos insofar as what is encouraged within the Congregation is also encouraged in a school such as St Ursula's College where there are no members of the Congregation involved directly in the school.

#### 4.3.25 Positive relationship with God

In *Principles of Presentation Education* the wording of the clause relating to this value is “Provides opportunities for prayer and meaningful participation in liturgy”. It can be seen that this is very similar to value 4.3.13 in *Presentation Values*, which is “Prayer as a way of entering into the mystery of God’s presence in human life”. However, since the aim of prayer and liturgy is the development and maintenance of a positive relationship with God, I have chosen to name the value accordingly. The appearance of this value in *Principles of Presentation Education* is another example of the continuation of ethos from the Congregation to the College and demonstrates that the Congregation expects the College to maximise this value. The documents of St Ursula's College record that attempts are made to realise the Congregation’s expectations.

#### 4.3.26 Positive relationships

My understanding of spirituality is that it is a way of being that engages the person in positive relationships with the self, with others, with creation and with God. The Congregation claims that Presentation education “nurtures and challenges a spirituality focussed on relationship with Jesus and the human concerns of our world”. It can be seen that the Presentation understanding closely resembles my own. Since the end of spirituality is positive relationships, I have named this value accordingly. Evidence of its presence at St Ursula's is found in a number of College documents.

#### 4.3.27 Preparation for life

One of McDonald's recommendations to the Queensland bishops (2001, p. 13) is that “Strategies will be implemented to promote the development of students into just, active and informed citizens”. This is very similar in sentiment to the clause in *Principles of Presentation Education* which states that education in a Presentation school “Provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world”. If students are to develop into just, active and informed citizens in a rapidly changing world they need to be assisted in this development. In this way they are being prepared for life. The documents of the College record strategies and activities that have this aim.

#### 4.3.28 Resilience

One of the principles of Presentation education is that such education “strives to bring students to an awareness of God's unconditional love so that they will find meaning in



life and hope for the future”. Students who do find meaning in life and hope for the future are resilient, able to manage creatively the setbacks they encounter. This value is closely related to service and to self-esteem, the next value that I explore. Frankl writes:

When the impossibility of replacing a person is realized, it allows the responsibility which a man [*sic passim*] has for his existence and its continuance to appear in all its magnitude. A man who becomes conscious of the responsibility he bears toward a human being who affectionately waits for him, or to an unfinished work, will never be able to throw away his life. He knows the “why” for his existence, and will be able to bear almost any “how”. (1987, p. 80)

Frankl was writing about his experience in concentration camps during the Second World War. Nevertheless, the principles he is espousing are relevant to schools today. If the students of St Ursula's College have a belief that their lives have great value, they have experienced albeit unwittingly God's unconditional love. If the students believe that their lives have a purpose, they are able to overcome many difficulties they encounter. This value of resilience is mentioned directly and indirectly in a variety of St Ursula's College documents.

#### 4.3.29 Self-esteem and growth

It is claimed in the document *Principles of Presentation Education* that St Ursula's College as a Presentation school “promotes the full potential of each person in the school community and a sense of personal worth”. In identifying the value of self-esteem and growth as the basis of this clause I have been mindful of Groome's understanding of the term “self” to “include three related aspects of a person, namely one's self-image, one's world view, and one's value system” (1984, p. 109).

It is significant that *Principles of Presentation Education* refers to both the individual and the community. Groome (1984, pp. 110-113) points out that the development of personal growth and self-esteem occurs within society and involves the three processes of externalisation, objectification and internalisation. Groome understands externalisation to mean the practice of interdependence among people, claiming that, “humans can be human only in relationship with other humans” (1984, p. 111). Thus, this value of self-esteem and growth is closely related to value 4.3.26, positive relationships. Objectification in Groome’s understanding of the term (1984, pp. 111-112) refers to the need to realise one’s potential within the framework of a society. Groome would not appear to agree that one can reach one’s potential by ignoring society’s expectations of its members – presuming that the expectations are morally congruent with gospel values.

By internalisation Groome means that one takes on for oneself the expectations of the society (1984, pp. 112-113). Internalisation is linked closely to self-esteem as one can experience a sense of self-worth in knowing that one’s actions, attitudes and values have the approval of the society in which one lives – within the proviso noted in the previous paragraph.

These three elements of growth and personal worth are found throughout the documents of St Ursula's College.

#### 4.3.30 Sense of community

This value is closely related to value 4.3.3, effort, as found in *Presentation Values*. In that document the Congregation states that it values “individual and cooperative effort to achieve one’s potential and to share this with others”. In *Principles of Presentation*

*Education*, the Congregation states that this value is to be continued in its Colleges: “Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal”. Because this clause appears to be stressing co-operation and working towards a common goal, I have chosen to use the short title “Sense of community”. It can be seen from the above exploration of self-esteem and growth that this value could be regarded as the externalisation phase of the development of self-esteem. There are many references to co-operative teamwork throughout the St Ursula's College documents.

#### 4.3.31 Servant leadership

The relevant clause in *Principles of Presentation Education* states that the College “aims to provide school structures that promote justice and personal responsibility” which complements value 4.3.14, which I have also coded as “servant leadership”.

I interpret the clause in *Principles of Presentation Education* to be mostly relevant to those with the responsibility for formulating policies and implementing them, namely the Board of Directors and the Leadership Team of the College. However, it needs to be pointed out that there is application to the students, particularly in the structure of student leadership at the College, and the process by which students are selected for official roles such as Senior Representatives and House Leaders.

Treston writes about the dual aspects of servant leadership – justice and personal responsibility – mentioned in the *Principles of Presentation Education* clause cited above:

Compassion is demonstrated in passionate action for justice. While a leader cannot allow himself [*sic passim*] to be overwhelmed by the sea of pain

which surrounds him, he is conscious of the alienation within the parish and school. He leads by example in insisting on a code of justice in the agency. He encourages group members to be proactive in expanding the circle of justice in their homes, communities and church. The healing ministry of Jesus offers a model of pastoral care which joyfully affirms the dignity of every single person. (1994, p. 33)

Mention is made of the value of servant leadership in a number of St Ursula's College documents.

#### 4.3.32 Understanding and transforming society

While the previous value seems to have particular application to the Board of Directors and the Leadership Team, the clause in *Principles of Presentation Education* describing this value is specifically for students: "Helps students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them". If this value is maximised in the College, it could then be claimed that all students are called on to exercise some form of servant leadership as described above by Treston (1994, p. 33). McDonald recommends this value to the Queensland bishops:

Students will learn and practise social skills and values of respect, compassion, and personal and interpersonal problem solving. In a developmental way they will gradually take on involvement in their community through active and informed citizenship and environmental stewardship and will make a positive contribution to contemporary society. (2001, p. 11)

There are many references to this value of understanding and transforming society in St Ursula's College documents.

In Chapter 6 in which I analyse my findings I further explore the links among the letters of Nano Nagle, the Presentation Congregation documents and the current public documents of St Ursula's College.

#### **4.4 The method of assigning nodes**

I have already discussed above how I came to identify the underlying values in each clause in the documents *Presentation Values* and *Principles of Presentation Education*. I then searched in the documents of St Ursula's College for references – explicit or implicit – to these values.

Originally, I had taken a different approach to the assigning of nodes. I had begun my search for values with the documents of St Ursula's College, identified what seemed to be the values referred to in them, and then searched back through the Presentation documents and then Nano Nagle's letters to see if I could find evidence of those values in them.

I changed from this approach to the present one of starting with *Presentation Values* and *Principles of Presentation Education* for two reasons. Upon reflecting on what I had originally done, I considered that there was a possibility of that approach leading me into reading into the Presentation documents meanings that were not there, or that were not intended by the authors of those documents. This, as was pointed out in Chapter 2, is a constant danger for interpreters of texts. I therefore decided to use the present approach. I am now convinced that this approach is a more authentic and worthwhile one than my first attempt since I found that, when I came to re-code the St Ursula's College documents, many more text units were not coded than had been the case in my first

attempt. This indicated to me that originally I had probably been reading more into the St Ursula's College documents than was really there.

A second, possibly more pragmatic reason for adopting a new approach was that all my NUD\*IST files together with all the contents of my hard drive were deleted when technicians were trying unsuccessfully to install a CD ROM burner in my aging computer. The result of that futile exercise was that I purchased a new computer, reinstalled NUD\*IST and began again. While this unfortunate episode caused some degree of angst, it did motivate me to rethink my approach to the process of coding the documents.

The procedure of coding (assigning nodes to) the St Ursula's College documents was a threefold process. All the St Ursula's documents used in this research project were saved as Word text files. These were then imported into NUD\*IST V.4. Every document was read in its entirety. In some cases, mainly with editions of *Footprints*, I then deleted a number of text units from the documents. I did this because they were completely irrelevant to my purposes. For example, advertisements for winter uniforms or notices about forthcoming netball games might be important information for parents and students, but they have little to do with the continuation of the ethos of Nano Nagle and the Presentation Congregation.

Once the text files had been edited to remove superfluous paragraph breaks (¶) which NUD\*IST interprets as text units, the process of assigning nodes to relevant text units began.

I re-read the St Ursula's College documents and, using the NUD\*IST program, assigned values to text units when this seemed appropriate. As has been indicated previously, these values were previously identified in *Presentation Values* and *Principles of Presentation Education*. Each value was assigned a three-letter code, as I have pointed out in Section 4.2 of this chapter. These three-letter codes became the nodes used in the process. The main purpose of using codes was to save time when assigning nodes to text units. When a text unit seemed to have application to more than one of the previously identified values, it was assigned as many values as seemed appropriate. For example, it could happen that a particular text unit coded as "Servant leadership" might also, if appropriate, be coded as "Caring for members of the College community".

Coding of all the St Ursula's College documents was a lengthy process. However, I decided to implement checking procedures to ensure as far as possible that I had not missed coding any relevant text units and that coding I had done was accurate. I used three checking procedures.

The first procedure involved using NUD\*IST's capability of searching documents for words or text strings. Words and phrases which I considered might signal the presence of a reference to a value were used in searching through the data bank of St Ursula's documents. Table 4.4 below provides some examples of words and phrases that were used in this process. The table is not intended to provide an exhaustive list of all the words or text strings that I used in this process, or of all the values that I checked. The table is intended merely to serve to illustrate my method.

**Table 4.4**  
**Samples of words & text strings (Search terms)**

| Value and source document   | Three-letter code | Sample search terms  |
|---|-------------------|--|
| Aesthetics (The aesthetic dimension of life – <i>Presentation Values</i> ; strives to develop the aesthetic sense through the active encouragement of the creative spirit in art, music, drama and literature – <i>Principles of Presentation Education</i> ) | Aes               | art, drama, dance, dramatic, music, musician/s, orchestra, ensemble/s, display/s     |
| Criticism (The responsible critique of society in the light of Gospel values – <i>Presentation Values</i> )   | Cri               | criticise, criticism, values, Gospel, society, counter-cultural                      |
| Eucharist (Eucharist which celebrates communion with God and others and the lived expression of this communion in service – <i>Presentation Values</i> )  | Euc               | Eucharist. Mass, liturgy, communion, service, service to others                      |
| Learning (Intellectual inquiry and the ongoing search for truth – <i>Presentation Values</i> )  | Lea               | subject/s, classes, academic, truth, assessment                                      |
| Inclusiveness (Encourages genuine acceptance and appreciation of all people – <i>Principles of Presentation Education</i> )   | Inc               | welcome, orientation, inclusive, welcoming, community, culture/s, acceptance, accept |
| Self-esteem and growth (Promotes the full potential of each person in the school community and a sense of personal worth – <i>Principles of Presentation Education</i> )  | Ses               | Self-esteem, esteem, potential, growth, worth  |
| Resilience (Strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future – <i>Principles of Presentation Education</i> )  | Res               | resilience, God, unconditional, meaning, hope, future                                |

The second check procedure consisted of gathering all uncoded text units from all the St Ursula's College documents. I then read each of these text units and decided whether any of them should actually be coded. I then reapplied the word/text string search process to the previously uncoded text units. This dual procedure yielded a small number of text units that I did decide should be coded.



The third checking procedure was to re-read all the text units that had now been coded. A number of decisions about each coded text unit were then made:

- whether to retain the assigned coding
- whether to delete the assigned coding
- whether to change the assigned coding to another node
- whether to retain the assigned coding and add another node or nodes
- whether to delete one or more nodes from a text unit while retaining or adding others.

I found that when I reached this stage in the checking process there were very few changes to be made. I am confident therefore that to the best of my ability I have accurately interpreted and coded the documents of St Ursula's College.

#### **4.5 Supplementary values found in St Ursula's College documents**

In addition to the values outlined above, there are two values that seem to be a recurrent theme throughout many of the St Ursula's College documents, even though they are not mentioned specifically in either *Presentation Values* or *Principles of Presentation Education*. There appears to be a strong emphasis in the documents of the belief that St Ursula's is a "Presentation school". Links with the Congregation are made a number of times in a variety of documents. There also seems to be a strong sense of the history of the Congregation and the College throughout the documents. I made the decision, therefore, to code relevant text units as "Overt Presentation/Mission/Values" if the text unit referred to the Congregation, its mission or its values, and "History" if the unit referred to the history of the College or Congregation. These are treated in greater detail in Chapter 5.

#### 4.6 Conclusion

In this chapter I have discussed the meaning of the term “values” and have offered a definition for the purposes of this thesis. I have identified the values underpinning the documents *Presentation Values* and *Principles of Presentation Education*. As part of the triangulation process, these values have been cross-referenced to the letters of Nano Nagle and it has been shown that in these letters Nano displays many of the values found in the Congregation documents. Each of the values identified in the documents *Presentation Values* and *Principles of Presentation Education* has been explained to enable the reader to understand better how I made judgements about identifying these values in the documents of St Ursula's College. In explaining my understanding of these values, I have when appropriate drawn from the writings of other scholars.

In this chapter I have also described the processes by which I assigned values to text units in the St Ursula's College documents. I have described the ways in which I tried to ensure that as far as possible my work was accurate, describing the three-fold checking process I adopted.

In Chapter 5 I report on my findings concerning values identified in the St Ursula's College documents. I also in that chapter outline and explore linkages among the three levels of documents, namely Founder, Congregation and College, and from those findings and explorations develop a theory of the continuation of ethos.

# Chapter Five

## Results of document coding

### 5.1 Exclusion of some documents and text units

In Chapter 4 I described the processes I used in assigning values to text units within the official current public documents of St Ursula's College. In Chapter 3 I outlined how these documents were collected. In this chapter I present the results of the process of coding text units in these documents and establish linkages among the three sets of documents, namely the Congregation documents, *Presentation Values* and *Principles of Presentation Education*, the letters of Nano Nagle and the St Ursula's College documents.

Before I commenced coding, I had to make a decision about a number of documents that appear in the St Ursula's College Staff Handbook. The decision I had to make was whether certain documents in the handbook could actually be classified as St Ursula's College documents. The documents to which I am specifically referring are:

- *Statement of principles regarding Catholic education in the Diocese of Rockhampton*
- *Accreditation to teach in a Catholic school*
- *Accreditation to teach Religion in a Catholic school*

These three documents were promulgated by the Rockhampton Diocesan Education Council. They are applicable to all Catholic schools in the Catholic Diocese of

Rockhampton and very similar documents apply to Catholic schools in the other four Catholic dioceses in Queensland – Cairns, Townsville, Toowoomba and Brisbane.

The document, *Statement of principles regarding Catholic education in the Diocese of Rockhampton*, outlines expectations of staff members in Catholic schools. It deals with matters such as qualifications, lifestyle and the need to be committed to the ethos of the school and to ongoing professional development. It is signed by all staff members on their appointment to the school.

*Accreditation to teach in a Catholic school* is a Diocesan policy that outlines what teachers must do to be allowed to teach in Catholic schools. The policy specifically deals with matters such as the need for all teachers to be exposed to opportunities for professional and personal development and stipulates the minimum number of hours over a four year period that the school will provide for such development.

*Accreditation to teach Religion in a Catholic school* is a Diocesan policy that outlines what teachers must do to be allowed to teach Religion in Catholic schools. This policy specifically deals with matters such as the need for all teachers of Religion to be exposed to opportunities for personal and professional development – especially in Religious Education – and stipulates the minimum number of hours over a four year period that the school will provide for such development. These hours are additional to those required for accreditation to teach in a Catholic school.

It could possibly be argued that, because these documents are found in the St Ursula's College Staff Handbook, they constitute part of the official documents of the College. I have adopted the position that because these documents were not written by members of

the College, and because the documents are not unique to the College, they should not be classified as official documents of the College for the purposes of this research. I must state here that in no way am I intending to imply that these documents are inappropriate for the College. They are not inappropriate; I am pointing out here that because of the authorship and distribution of these documents they are not appropriate documents for me to include in my data bank of College documents.

There are a number of other documents in the handbook that were not written by members of the College, and I have also left them out of the data bank. This group of documents includes, among others, notes on behaviour management by various authors and reprints of documents on workplace health and safety.

I also decided to exclude some documents from the staff handbook although members of the College wrote them. This decision was based on what I regarded as the degree of relevance of the particular document to my case study. I could not see any point in importing a document into NUD\*IST after finding that no text units in the document could be coded with any of the values I had identified in the Presentation documents. I do not mean that I formed the opinion that the excluded document expressed values contrary to Presentation values. I mean simply that the nature of the document made it inappropriate for my data bank. One such document is titled *General employment issues* and, as the title suggests, deals with matters such as general conditions of employment, superannuation, applications for leave and staff use of Internet/email. Another document I excluded is *General information for teachers* which deals with a number of administrative issues such as hours of duty and how to mark the roll book. *Purchasing*

*policy* is another example of a document excluded from the data bank because it deals purely with administrative procedures.

I also found that some documents appeared in a number of sources. For example, the mission statement of St Ursula's College appears in the staff handbook, the student diary and the promotional material, and the College's pastoral care policy is found in the promotional material and in the staff handbook.

Multiple occurrences of documents may give some indication of their perceived importance or relevance to various groups within the College community. However, I believe that it would be poor research method to code these documents every time they appear in the official documentation of the College as this would give an exaggerated reading of the occurrence of references to particular values. For this reason, I made the decision to exclude duplications of documents such as the mission statement and retain only one sample of the document in the data bank.

Perhaps it could be argued that in fact it would be more accurate to retain the duplications and to apply the coding process to all of them, as doing this would give a more precise indication of which Presentation values the College refers to in its documents. I do not believe that this is so. For example, *St Ursula's College Mission Statement* contains the phrase, "with fidelity, joy and enthusiasm". I coded this text unit as "Faithfulness" derived from the clause in *Presentation Values*, "Faithfulness in commitments and a spirit of joy and enthusiasm in facing life's challenges". What is important in my case study is that the College claims to be continuing the ethos of the Congregation and of Nano Nagle by declaring the value of faithfulness to be one of St

Ursula's essential values, as it appears in one of the College's core documents. Reproducing the mission statement once, twice or three times neither adds to nor detracts from the importance of the value of faithfulness, as the genre of the document – mission statement – is of itself a strong indication of the importance of the value. Falsey (1989, p. 1) described a mission statement as "... a written, codified set of principles by which the company runs, ... a codified set of principles to guide their actions". Falsey (1989, pp. 3-4) later added that a mission statement communicates "two things about a company: who it is and what it does" and that mission statements "tell something about the character and priorities of the company". Since the values expressed in *St Ursula's Mission Statement* are those by which the College claims to run, and since the statement is an expression of the "personality" of the College, I considered, after reflecting on Falsey's words, that nothing would be served by coding the statement each time it appeared in the College's literature.

I have pointed out above that the St Ursula's College pastoral care policy is found in both the staff handbook and the folder of promotional materials and that I coded that document only once. My reasons here are somewhat different from the reasons for coding the mission statement only once. The dual occurrence of the pastoral care policy is an indication that the College considers that it needs to be known both by staff and by prospective students and parents – and, therefore, eventually by students who attend the College and by their parents. It is not an indication that the policy is more "important" than one which is found in only one source. In short, I did not conclude that multiplicity of audiences was sufficient reason for multiple coding of a document.

As well as excluding entire documents from the data bank, I also decided to exclude some sections of documents. In Chapter 4, I referred to excluding certain text units from various editions of *Footprints*. I also applied this process to other documents. One example is the document *Role of Pastoral Care teacher*, which contains a number of text units that validly can be coded, and these text units were included in the data bank. However, the document in one of its sections also details the requirements for student uniforms and regulations regarding skirt length and allowable wearing of jewellery. As these, by the way they are presented in the document, are purely administrative matters, I chose to exclude this section of the document from the data bank.

There were many documents in the handbook and other sources that contained text units throughout that did not appear to have any direct or indirect connection to the values expressed in *Presentation Values* and *Principles of Presentation Education*. When this was the case I included these text units in the data bank after following the checking process described in Chapter 4. These text units were left uncoded.

## **5.2 Values identified in St Ursula's College documents**

The great majority of values identified in *Presentation Values* and *Principles of Presentation Education* was identified in the documents of St Ursula's College. Table 5.1 on the following pages provides a summary of my findings.



**Table 5.1**  
**Values identified in the documents of St Ursula's College**

| Value (short title)             | Found in documents:   | Total number of documents (n=45) in which this value was identified |
|---------------------------------|---|---|
| <b>From Presentation Values</b> |   |   |
| Aesthetics                      | <i>Footprints #1</i><br><i>Footprints #3</i><br><i>Footprints #4</i><br><i>Goals of St Ursula's</i><br><i>History of St Ursula's (Staff Handbook)</i><br><i>Magazine article – APRE</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #4</i><br><i>Mini Newsletter #7</i><br><i>Mini Newsletter #8</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i> | 12  |
| Criticism                       | <i>Goals of St Ursula's</i><br><i>Justice Policy</i><br><i>Study of Religion Work Program</i>   | 3   |
| Effort                          | <i>Behaviour Management</i><br><i>Challenging Curriculum</i><br><i>Curriculum Policy</i><br><i>Footprints #3</i><br><i>Footprints #5</i><br><i>Induction Process</i><br><i>St Ursula's Mission Statement</i>  | 7   |
| Eucharist                       | <i>Footprints #1</i><br><i>Footprints #2</i><br><i>Footprints #5</i><br><i>Living in at St Ursula's</i><br><i>Magazine article – APRE</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #1</i><br><i>Mini Newsletter #2</i><br><i>Mini Newsletter #3</i><br><i>Our Curriculum</i><br><i>Prayer at St Ursula's</i>  | 11  |
| Experience of God's love        | <i>Footprints #1</i><br><i>Footprints #4</i><br><i>Footprints #5</i><br><i>Magazine article – Principal</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>Spirit of St Ursula's</i>  | 7   |
| Faithfulness                    | <i>Magazine article – Principal</i><br><i>St Ursula's Mission Statement</i>   | 2   |
| God acting in our lives         | <i>Curriculum Policy</i><br><i>Footprints #2</i><br><i>Footprints #3</i>  | 14  |

| Value (short title)    | Found in documents:   | Total number of documents (n=45) in which this value was identified |
|------------------------|---|---|
|                        | <i>Health Promotion Policy</i><br><i>Justice Policy</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #9</i><br><i>Pastoral Care</i><br><i>Prayer at St Ursula's</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Mission Statement</i><br><i>St Ursula's Story</i>   |   |
| Human dignity          | <i>Behaviour Management</i><br><i>Curriculum Policy</i><br><i>Enrolling</i><br><i>Enrolment Policy</i><br><i>Footprints #1</i><br><i>Goals of St Ursula's</i><br><i>Health Promotion Policy</i><br><i>Justice Policy</i><br><i>Living in at St Ursula's</i><br><i>Our Curriculum</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>Religious Ethos Policy</i>  | 13  |
| Imagination            | <i>Not identified in any documents</i>  |   |
| Justice and peace      | <i>Behaviour Management</i><br><i>Curriculum Policy</i><br><i>Enrolling</i><br><i>Enrolment Policy</i><br><i>Justice Policy</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #7</i><br><i>Our Curriculum</i><br><i>Religious Ethos Policy</i><br><i>St Ursula's Mission Statement</i>   | 10  |
| Learning               | <i>Challenging Curriculum</i><br><i>Curriculum Policy</i><br><i>Footprints #2</i><br><i>Goals of St Ursula's</i><br><i>History (Handbook)</i><br><i>Living in at St Ursula's</i><br><i>Mini Newsletter #4</i><br><i>Our Curriculum</i><br><i>Pastoral Care Policy</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Mission Statement</i><br><i>St Ursula's Story</i> | 14  |
| Mary as model of faith | <i>Footprints #4</i><br><i>Mini Newsletter #9</i>   | 2   |
| Prayer                 | <i>Behaviour Management</i>   | 11  |

| Value (short title)                              | Found in documents:   | Total number of documents (n=45) in which this value was identified |
|--|---|---|
|  | <i>Footprints #4</i><br><i>Footprints #5</i><br><i>Living in at St Ursula's</i><br><i>Magazine article – APRE</i><br><i>Mini Newsletter #3</i><br><i>Mini Newsletter #4</i><br><i>Mini Newsletter #6</i><br><i>Our Curriculum</i><br><i>Prayer at St Ursula's</i><br><i>Religious Ethos Policy</i>  |   |
| Servant leadership                               | <i>Big Sister</i><br><i>Footprints #1</i><br><i>Footprints #4</i><br><i>Student Leadership</i>  | 4   |
| Transformation                                   | <i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Magazine – Head of Boarding</i><br><i>Our Curriculum</i><br><i>St Ursula's Mission Statement</i>  | 5   |
| Uniqueness                                       | <i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Pastoral Care</i>   | 3   |
| Solidarity                                       | Not identified in any documents   | 0   |
| <b>From Principles of Presentation Education</b> |   |   |
| Aesthetics                                       | <i>Footprints #1</i><br><i>Footprints #3</i><br><i>Footprints #4</i><br><i>Goals of St Ursula's</i><br><i>History of St Ursula's (Staff handbook)</i><br><i>Magazine article – APRE</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #4</i><br><i>Mini Newsletter #7</i><br><i>Mini Newsletter #8</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i> | 12  |
| A sense of community                             | <i>Behaviour Management</i><br><i>Big Sister</i><br><i>Curriculum Policy</i><br><i>Enrolling</i><br><i>Enrolment Policy</i><br><i>Harrassment Procedures</i><br><i>Living in at St Ursula's</i><br><i>Pastoral Care</i><br><i>Religious Ethos Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>  | 11  |
| Caring for members of the College community      | <i>Behaviour Management</i><br><i>Big Sister</i><br><i>Footprints #1</i>  | 14  |

| <b>Value (short title)</b>  | <b>Found in documents:</b>   | <b>Total number of documents (n=45) in which this value was identified</b> |
|---|--|--|
|   | <i>Footprints #2</i><br><i>Footprints #5</i><br><i>Harrassment Procedures</i><br><i>Health Promotion Policy</i><br><i>Induction Process</i><br><i>Living in at St Ursula's</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>PC Teacher Role</i><br><i>Religious Ethos Policy</i><br><i>St Ursula's Mission Statement</i>                           |  |
| <b>Christian leadership</b>   | <i>Footprints #3</i><br><i>Footprints #4</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #2</i><br><i>Spirit of St Ursula's</i><br><i>Student Leadership</i>  | 6  |
| <b>Understanding and transforming society</b>                         | <i>College Organisation</i><br><i>Footprints #3</i><br><i>Mini Newsletter #4</i><br><i>Mini Newsletter #5</i><br><i>Prayer at St Ursula's</i><br><i>Religious Ethos Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>   | 8  |
| <b>Critical thinking, self motivation and personal responsibility</b> | <i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Footprints #3</i><br><i>Goals of St Ursula's</i><br><i>Health Promotion Policy</i><br><i>Justice Policy</i><br><i>Living in at St Ursula's</i><br><i>Our Curriculum</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i> | 12   |
| <b>Inclusiveness</b>  | <i>Footprints #3</i><br><i>Goals of St Ursula's</i><br><i>Justice Policy</i><br><i>Pastoral Care Policy</i><br><i>Study of Religion Work Program</i>   | 5  |
| <b>Living a Christian life</b>  | <i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Magazine article – APRE</i><br><i>Magazine article – Principal</i><br><i>Our Curriculum</i><br><i>Religious Ethos Policy</i><br><i>St Ursula's Mission Statement</i>   | 7  |
| <b>Positive relationship with God</b>                                 | <i>Goals of St Ursula's</i><br><i>Magazine article – APRE</i>  | 2  |
| <b>Positive relationships</b>   | <i>Big Sister</i>  | 9  |

| <b>Value (short title)</b>                                     | <b>Found in documents:</b>  | <b>Total number of documents (n=45) in which this value was identified</b> |
|--|---|--|
|  | <i>Footprints #4</i><br><i>Goals of St Ursula's</i><br><i>Magazine article – Principal</i><br><i>Our Curriculum</i><br><i>Pastoral Care</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i><br><i>St Ursula's Mission Statement</i>   |  |
| <b>Preparation for life</b>                                    | <i>Curriculum Policy</i><br><i>Goals of St Ursula's</i><br><i>Our Curriculum</i><br><i>Study of Religion Work Program</i>   | 4  |
| <b>Resilience</b>  | <i>Curriculum Policy</i><br><i>Footprints #1</i><br><i>Footprints #5</i><br><i>Goals of St Ursula's</i><br><i>Living in at St Ursula's</i><br><i>Mini Newsletter #10</i><br><i>Pastoral Care Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>   | 9  |
| <b>Self-esteem</b>   | <i>Behaviour Management</i><br><i>Challenging Curriculum</i><br><i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Footprints #1</i><br><i>Footprints #3</i><br><i>Footprints #5</i><br><i>Health Promotion Policy</i><br><i>Justice Policy</i><br><i>Living in at St Ursula's</i><br><i>Magazine article – Head of</i><br><i>Boarding</i><br><i>Mini Newsletter #6</i><br><i>Our Curriculum</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>Study of Religion Work Program</i><br><i>Spirit of St Ursula's</i> | 17   |
| <b>Servant leadership</b>                                      | <i>Big Sister</i><br><i>College Organisation</i><br><i>Footprints #1</i><br><i>Footprints #4</i><br><i>Student Leadership</i>   | 5  |
| <b>Importance of Religious Education and faith development</b> | <i>Behaviour Management</i><br><i>Enrolment Policy</i><br><i>Footprints #1</i><br><i>Footprints #2</i><br><i>Footprints #4</i><br><i>Footprints #5</i><br><i>Goals of St Ursula's</i><br><i>Living in at St Ursula's</i>  | 15   |

| Value (short title)          | Found in documents:  | Total number of documents (n=45) in which this value was identified |
|------------------------------|--|---|
|                              | <i>Magazine article – APRE</i><br><i>Mini Newsletter #1</i><br><i>Mini Newsletter #2</i><br><i>Our Curriculum</i><br><i>Religious Ethos Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>   |   |
| <b>Supplementary values</b>  |  |   |
| History                      | <i>College Organisation</i><br><i>Footprints #2</i><br><i>Footprints #5</i><br><i>Justice Policy</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #8</i><br><i>Mini Newsletter #9</i><br><i>Our Sports Houses</i><br><i>St Ursula's Story</i>  | 9   |
| Presentation mission, values | <i>Behaviour Management</i><br><i>College Organisation</i><br><i>Curriculum Policy</i><br><i>Enrolment Policy</i><br><i>Footprints #2</i><br><i>Footprints #5</i><br><i>Justice Policy</i><br><i>Magazine article – Chairperson of Board of Directors</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #8</i><br><i>Our Curriculum</i><br><i>Pastoral Care</i><br><i>Pastoral Care Policy</i><br><i>Religious Ethos Policy</i><br><i>St Ursula's Story</i> | 15  |

It may be noticed that the value of solidarity from *Presentation Values* was not identified in any of the documents of St Ursula's College. This apparent anomaly is discussed in Chapter 6 in the light of the explanation of this value as found in Chapter 4. The value of imagination also was not identified in the College documents. A possible reason for the absence of references to this value might lie in the notion of the subsumption of values discussed in the following chapter.

The table above lists each value and the documents in which it was identified. Table 5.2 lists each document and displays the values from *Presentation Values* that were

identified in the document. The values and their three-letter codes are be found in Appendix 1.

**Table 5.2**  
**Documents containing references to values in *Presentation Values***

| <b>Value ⇒<br/>(Three-letter<br/>code)</b>     | <b>Aes</b> | <b>CH</b> | <b>Eft</b> | <b>Euc</b> | <b>Glo</b> | <b>Fal</b> | <b>Gac</b> | <b>Hdi</b> | <b>Ima</b> | <b>Jpe</b> | <b>Lea</b> | <b>Mar</b> | <b>Pra</b> | <b>Sle</b> | <b>Tra</b> | <b>Uni</b> | <b>Sol</b> |
|--|------------|-----------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|
| <b>Document ↓</b>                              |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Behaviour Management</i>                    |            |           | ✓          |            |            |            |            | ✓          |            | ✓          |            |            | ✓          |            |            |            |            |
| <i>Big Sister</i>                              |            |           |            |            |            |            |            |            |            |            |            |            |            | ✓          |            |            |            |
| <i>Challenging Curriculum</i>                  |            |           | ✓          |            |            |            |            |            |            |            | ✓          |            |            |            |            |            |            |
| <i>College Organisation</i>                    |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Curriculum Policy</i>                       |            |           | ✓          |            |            |            | ✓          | ✓          |            | ✓          | ✓          |            |            |            | ✓          | ✓          |            |
| <i>Enrolling</i>                               |            |           |            |            |            |            |            | ✓          |            | ✓          |            |            |            |            |            |            |            |
| <i>Enrolment Policy</i>                        |            |           |            |            |            |            |            | ✓          |            | ✓          |            |            |            |            | ✓          | ✓          |            |
| <i>Footprints #1</i>                           | ✓          |           |            | ✓          | ✓          |            |            | ✓          |            |            |            |            |            | ✓          |            |            |            |
| <i>Footprints #2</i>                           |            |           |            | ✓          |            |            | ✓          |            |            |            | ✓          |            |            |            |            |            |            |
| <i>Footprints #3</i>                           | ✓          |           | ✓          |            |            |            | ✓          |            |            |            |            |            |            |            |            |            |            |
| <i>Footprints #4</i>                           | ✓          |           |            |            | ✓          |            |            |            |            |            |            | ✓          | ✓          | ✓          |            |            |            |
| <i>Footprints #5</i>                           |            |           | ✓          | ✓          | ✓          |            |            |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Goals of St Ursula's</i>                    | ✓          | ✓         |            |            |            |            |            | ✓          |            |            | ✓          |            |            |            |            |            |            |
| <i>Harrassment Procedures</i>                  |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Health Promotion Policy</i>                 |            |           |            |            |            |            | ✓          | ✓          |            |            |            |            |            |            |            |            |            |
| <i>History</i>                                 | ✓          |           |            |            |            |            |            |            |            |            | ✓          |            |            |            |            |            |            |
| <i>Induction Procedures</i>                    |            |           | ✓          |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Justice Policy</i>                          |            | ✓         |            |            |            |            | ✓          | ✓          |            | ✓          |            |            |            |            |            |            |            |
| <i>Living in at St Ursula's</i>                |            |           |            | ✓          |            |            |            | ✓          |            |            | ✓          |            | ✓          |            |            |            |            |
| <i>Magazine article – APRE</i>                 | ✓          |           |            | ✓          |            |            |            |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Magazine article – Head of Boarding</i>     |            |           |            |            |            |            |            |            |            |            |            |            |            |            | ✓          |            |            |
| <i>Magazine article – Chairperson of Board</i> |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Magazine article – Principal</i>            | ✓          |           |            | ✓          | ✓          | ✓          | ✓          |            |            | ✓          |            |            |            |            |            |            |            |

| <b>Value ⇒<br/>(Three-letter<br/>code)</b> | <b>Aes</b> | <b>Ch</b> | <b>Est</b> | <b>Euc</b> | <b>Glo</b> | <b>Fal</b> | <b>Gac</b> | <b>Hdl</b> | <b>Ima</b> | <b>Jpe</b> | <b>Lea</b> | <b>Mar</b> | <b>Pra</b> | <b>Sle</b> | <b>Tra</b> | <b>Unl</b> | <b>Sol</b> |
|--|------------|-----------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|
| <i>Mini Newsletter #1</i>                  |            |           |            | ✓          |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter #2</i>                  |            |           |            | ✓          |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter #3</i>                  |            |           |            | ✓          |            |            |            |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Mini Newsletter #4</i>                  | ✓          |           |            |            |            |            |            |            |            |            | ✓          |            | ✓          |            |            |            |            |
| <i>Mini Newsletter #5</i>                  |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter #6</i>                  |            |           |            |            |            |            |            |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Mini Newsletter #7</i>                  | ✓          |           |            |            |            |            |            |            |            | ✓          |            |            |            |            |            |            |            |
| <i>Mini Newsletter #8</i>                  | ✓          |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter #9</i>                  |            |           |            |            |            |            | ✓          |            |            |            |            | ✓          |            |            |            |            |            |
| <i>Mini Newsletter #10</i>                 |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Our Curriculum</i>                      |            |           |            | ✓          |            |            |            | ✓          |            | ✓          | ✓          |            | ✓          |            | ✓          |            |            |
| <i>Our Sports Houses</i>                   |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Pastoral Care</i>                       |            |           |            |            | ✓          |            | ✓          | ✓          |            |            |            |            |            |            |            | ✓          |            |
| <i>Pastoral Care Policy</i>                |            |           |            |            | ✓          |            |            | ✓          |            |            | ✓          |            |            |            |            |            |            |
| <i>PC Teacher Role</i>                     |            |           |            |            |            |            |            |            |            |            |            |            |            |            |            |            |            |
| <i>Prayer at St Ursula's</i>               |            |           |            | ✓          |            |            | ✓          |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Religious Ethos Policy</i>              |            |           |            |            |            |            | ✓          | ✓          |            | ✓          | ✓          |            | ✓          |            |            |            |            |
| <i>Study of Religion Work Program</i>      |            | ✓         |            |            |            |            | ✓          |            |            |            | ✓          |            |            |            |            |            |            |
| <i>Spirit of St Ursula's</i>               | ✓          |           |            |            | ✓          |            | ✓          |            |            |            | ✓          |            |            |            |            |            |            |
| <i>St Ursula's Mission Statement</i>       |            |           | ✓          |            |            | ✓          | ✓          |            |            | ✓          | ✓          |            |            |            | ✓          |            |            |
| <i>St Ursula's Story</i>                   | ✓          |           |            |            |            |            | ✓          |            |            |            | ✓          |            |            |            |            |            |            |
| <i>Student Leadership</i>                  |            |           |            |            |            |            |            |            |            |            |            |            |            | ✓          |            |            |            |



Table 5.2 above is not intended to show the frequency of references within particular documents. It is intended to show which values are referred to in the documents. I reflect on the meanings that can be derived from this table in Chapter 6.

Table 5.3 provides similar information regarding values from *Principles of Presentation Education* that were identified in the set of St Ursula's College documents.

**Table 5.3**  
**Documents containing references to values in**  
***Principles of Presentation Education***

| <b>Value ⇒<br/>(Three-letter<br/>code)</b> | <b>Com</b> | <b>Car</b> | <b>Cle</b> | <b>Us</b> | <b>Ch</b> | <b>Inc</b> | <b>Lch</b> | <b>Prg</b> | <b>Pr</b> | <b>Ph</b> | <b>Res</b> | <b>Ses</b> | <b>Sle</b> | <b>Ref</b> | <b>Aes</b> |
|--|------------|------------|------------|-----------|-----------|------------|------------|------------|-----------|-----------|------------|------------|------------|------------|------------|
| <b>Document ↓</b>                          |            |            |            |           |           |            |            |            |           |           |            |            |            |            |            |
| <i>Behaviour Management</i>                | ✓          | ✓          |            |           |           |            |            |            |           |           |            | ✓          |            | ✓          |            |
| <i>Big Sister</i>                          | ✓          | ✓          |            |           |           |            |            |            | ✓         |           |            |            | ✓          |            |            |
| <i>Challenging Curriculum</i>              |            |            |            |           |           |            |            |            |           |           |            | ✓          |            |            |            |
| <i>College Organisation</i>                |            |            |            | ✓         |           |            |            |            |           |           |            |            | ✓          |            |            |
| <i>Curriculum Policy</i>                   | ✓          |            |            |           | ✓         |            | ✓          |            |           | ✓         | ✓          | ✓          |            |            |            |
| <i>Enrolling</i>                           | ✓          |            |            |           |           |            |            |            |           |           |            |            |            |            |            |
| <i>Enrolment Policy</i>                    | ✓          |            |            |           | ✓         |            | ✓          |            |           |           |            | ✓          |            | ✓          |            |
| <i>Footprints #1</i>                       |            | ✓          |            |           |           |            |            |            |           |           | ✓          | ✓          | ✓          | ✓          | ✓          |
| <i>Footprints #2</i>                       |            | ✓          |            |           |           |            |            |            |           |           |            |            |            | ✓          |            |
| <i>Footprints #3</i>                       |            |            | ✓          | ✓         | ✓         | ✓          |            |            |           |           |            | ✓          |            |            | ✓          |
| <i>Footprints #4</i>                       |            |            | ✓          |           |           |            |            |            | ✓         |           |            |            | ✓          | ✓          | ✓          |
| <i>Footprints #5</i>                       |            | ✓          |            |           |           |            |            |            |           |           | ✓          | ✓          |            | ✓          |            |
| <i>Goals of St Ursula's</i>                |            |            |            |           | ✓         | ✓          |            | ✓          |           | ✓         | ✓          |            |            | ✓          | ✓          |
| <i>Harrassment Procedures</i>              | ✓          | ✓          |            |           |           |            |            |            |           |           |            |            |            |            |            |
| <i>Health Promotion Policy</i>             |            | ✓          |            |           | ✓         |            |            |            |           |           |            | ✓          |            |            |            |
| <i>History</i>                             |            |            |            |           |           |            |            |            |           |           |            |            |            |            | ✓          |
| <i>Induction Procedures</i>                |            | ✓          |            |           |           |            |            |            |           |           |            |            |            |            |            |
| <i>Justice Policy</i>                      |            |            |            |           | ✓         | ✓          |            |            |           |           |            | ✓          |            |            |            |
| <i>Living in at St Ursula's</i>            | ✓          | ✓          |            |           | ✓         |            |            |            |           |           | ✓          | ✓          |            | ✓          |            |
| <i>Magazine article – APRE</i>             |            |            |            |           |           |            | ✓          | ✓          |           |           |            |            |            | ✓          | ✓          |

| <b>Value ⇒<br/>(Three-letter<br/>code)</b>             | <b>Com</b> | <b>Car</b> | <b>Cle</b> | <b>Urs</b> | <b>Ch</b> | <b>Inc</b> | <b>Lch</b> | <b>Prg</b> | <b>Prl</b> | <b>Pll</b> | <b>Res</b> | <b>Ses</b> | <b>Sle</b> | <b>Rel</b> | <b>Aes</b> |
|--|------------|------------|------------|------------|-----------|------------|------------|------------|------------|------------|------------|------------|------------|------------|------------|
| <i>Magazine article<br/>– Head of<br/>Boarding</i>     |            |            |            |            |           |            |            |            |            |            |            | ✓          |            |            |            |
| <i>Magazine article<br/>– Chairperson of<br/>Board</i> |            |            |            |            |           |            |            |            |            |            |            |            |            |            |            |
| <i>Magazine article<br/>– Principal</i>                |            |            | ✓          |            |           |            | ✓          |            | ✓          |            |            |            |            |            | ✓          |
| <i>Mini Newsletter<br/>#1</i>                          |            |            |            |            |           |            |            |            |            |            |            |            |            | ✓          |            |
| <i>Mini Newsletter<br/>#2</i>                          |            |            | ✓          |            |           |            |            |            |            |            |            |            |            | ✓          |            |
| <i>Mini Newsletter<br/>#3</i>                          |            |            |            |            |           |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter<br/>#4</i>                          |            |            |            | ✓          |           |            |            |            |            |            |            |            |            |            | ✓          |
| <i>Mini Newsletter<br/>#5</i>                          |            |            |            | ✓          |           |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter<br/>#6</i>                          |            |            |            |            |           |            |            |            |            |            |            | ✓          |            |            |            |
| <i>Mini Newsletter<br/>#7</i>                          |            |            |            |            |           |            |            |            |            |            |            |            |            |            | ✓          |
| <i>Mini Newsletter<br/>#8</i>                          |            |            |            |            |           |            |            |            |            |            |            |            |            |            | ✓          |
| <i>Mini Newsletter<br/>#9</i>                          |            |            |            |            |           |            |            |            |            |            |            |            |            |            |            |
| <i>Mini Newsletter<br/>#10</i>                         |            |            |            |            |           |            |            |            |            |            | ✓          |            |            |            |            |
| <i>Our Curriculum</i>                                  |            |            |            |            | ✓         |            | ✓          |            | ✓          | ✓          |            | ✓          |            | ✓          |            |
| <i>Our Sports<br/>Houses</i>                           |            |            |            |            |           |            |            |            |            |            |            |            |            |            |            |
| <i>Pastoral Care</i>                                   | ✓          | ✓          |            |            | ✓         |            |            |            | ✓          |            |            | ✓          |            |            |            |
| <i>Pastoral Care<br/>Policy</i>                        |            | ✓          |            |            | ✓         | ✓          |            |            |            |            | ✓          | ✓          |            |            |            |
| <i>PC Teacher Role</i>                                 |            | ✓          |            |            |           |            |            |            |            |            |            |            |            |            |            |
| <i>Prayer at St<br/>Ursula's</i>                       |            |            |            | ✓          |           |            |            |            |            |            |            |            |            |            |            |
| <i>Religious Ethos<br/>Policy</i>                      | ✓          | ✓          |            | ✓          | ✓         |            | ✓          |            | ✓          |            |            |            |            | ✓          |            |
| <i>Study of Religion<br/>Work Program</i>              |            |            |            |            | ✓         | ✓          |            |            | ✓          | ✓          |            | ✓          |            |            |            |
| <i>Spirit of St<br/>Ursula's</i>                       | ✓          |            | ✓          | ✓          |           |            |            |            |            |            | ✓          | ✓          |            | ✓          | ✓          |
| <i>St Ursula's<br/>Mission Statement</i>               |            | ✓          |            |            |           |            | ✓          |            | ✓          |            |            |            |            |            |            |
| <i>St Ursula's Story</i>                               | ✓          |            |            | ✓          |           |            |            |            |            |            | ✓          |            |            | ✓          | ✓          |
| <i>Student<br/>Leadership</i>                          |            |            | ✓          |            |           |            |            |            |            |            |            |            | ✓          |            |            |

Table 5.3 indicates – as does Table 5.2 – that the College’s Mini Newsletters contain few references to the values expressed in the Congregation’s documents. This is to be expected, given the nature and purpose of those documents.

Table 5.4 below identifies in the College documents the supplementary values described in Chapter 4.

**Table 5.4**  
**Supplementary values identified in College documents**

| <b>Document</b>                                    | <b>Presentation<br/>Mission/Values</b> | <b>History</b> |
|--|--|----------------|
| <i>Behaviour Management</i>                        | ✓                                      |                |
| <i>Big Sister</i>                                  |  |                |
| <i>Challenging Curriculum</i>                      |  |                |
| <i>College Organisation</i>                        | ✓                                      | ✓              |
| <i>Curriculum Policy</i>                           | ✓                                      |                |
| <i>Enrolling</i>                                   |  |                |
| <i>Enrolment Policy</i>                            | ✓                                      |                |
| <i>Footprints #1</i>                               |  |                |
| <i>Footprints #2</i>                               | ✓                                      | ✓              |
| <i>Footprints #3</i>                               |  |                |
| <i>Footprints #4</i>                               |  |                |
| <i>Footprints #5</i>                               | ✓                                      | ✓              |
| <i>Goals of St Ursula’s</i>                        |  |                |
| <i>Harrassment Procedures</i>                      |  |                |
| <i>Health Promotion Policy</i>                     |  |                |
| <i>History</i>                                     |  |                |
| <i>Induction Procedures</i>                        |  |                |
| <i>Justice Policy</i>                              | ✓                                      | ✓              |
| <i>Living in at St Ursula’s</i>                    |  |                |
| <i>Magazine article – APRE</i>                     |  |                |
| <i>Magazine article – Head of<br/>Boarding</i>     |  |                |
| <i>Magazine article – Chairperson<br/>of Board</i> | ✓                                      |                |
| <i>Magazine article – Principal</i>                |  |                |

| <b>Document</b>                       | <b>Presentation<br/>Mission/Values</b> | <b>History</b> |
|---------------------------------------|--|----------------|
| <i>Mini Newsletter #1</i>             |  |                |
| <i>Mini Newsletter #2</i>             |  |                |
| <i>Mini Newsletter #3</i>             |  |                |
| <i>Mini Newsletter #4</i>             |  |                |
| <i>Mini Newsletter #5</i>             |  |                |
| <i>Mini Newsletter #6</i>             |  |                |
| <i>Mini Newsletter #7</i>             |  |                |
| <i>Mini Newsletter #8</i>             | ✓                                      | ✓              |
| <i>Mini Newsletter #9</i>             |  | ✓              |
| <i>Mini Newsletter #10</i>            |  |                |
| <i>Our Curriculum</i>                 | ✓                                      |                |
| <i>Our Sports Houses</i>              |  | ✓              |
| <i>Pastoral Care</i>                  | ✓                                      |                |
| <i>Pastoral Care Policy</i>           | ✓                                      |                |
| <i>PC Teacher Role</i>                |  |                |
| <i>Prayer at St Ursula's</i>          |  |                |
| <i>Religious Ethos Policy</i>         | ✓                                      |                |
| <i>Study of Religion Work Program</i> |  |                |
| <i>Spirit of St Ursula's</i>          |  |                |
| <i>St Ursula's Mission Statement</i>  |  |                |
| <i>St Ursula's Story</i>              | ✓                                      | ✓              |
| <i>Student Leadership</i>             |  |                |

I believe that some very important conclusions can be drawn from Table 5.4, especially in reference to the question of the future governance of the College to which I alluded in Chapter 1. These conclusions are discussed in Chapter 6.

Table 5.5 lists the values from *Presentation Values* and *Principles of Presentation Education* and the two supplementary values. The table shows the number of documents in which the value was identified and the total number of text units containing explicit or implicit reference to the value. This information was obtained from reports generated

using NUD\*IST software. Great care must be taken in interpreting this table. The number of references to values may seem very low when compared with the total number of text units – 2,186 – which were processed. This apparent anomaly is a result of the nature of the documents and the purposes for which they were written. I suggest that the documents would be very unusual if all or most of their text units were references to the values from *Presentation Values*, *Principles of Presentation Education* and the two supplementary values. The St Ursula's College documents are essentially documents about the running of the school. Thus they quite rightly refer to values, but for the most part are concerned with how the school is to operate.

**Table 5.5**  
**Frequency of occurrence of references to values**

| <b>Value</b>                                       | <b>Number of documents (n=45)</b> | <b>Number of text units (n=2,186)</b> |
|--|-----------------------------------|---------------------------------------|
| <i><b>Presentation Values</b></i>                  |                                   |                                       |
| Aes  | 12                                | 13                                    |
| Cri  | 3                                 | 4                                     |
| Eff  | 7                                 | 7                                     |
| Euc  | 11                                | 15                                    |
| Glo  | 7                                 | 7                                     |
| Fai  | 2                                 | 2                                     |
| Gac  | 14                                | 23                                    |
| Hdi  | 13                                | 22                                    |
| Ima  | 0                                 | 0                                     |
| Jpe  | 10                                | 17                                    |
| Lea  | 14                                | 21                                    |
| Mar  | 2                                 | 5                                     |
| Pra  | 11                                | 19                                    |
| Sle  | 4                                 | 24                                    |
| Tra  | 5                                 | 6                                     |
| Uni  | 3                                 | 4                                     |
| Sol  | 0                                 | 0                                     |
| <i><b>Principles of Presentation Education</b></i> |                                   |                                       |
| Aes  | 12                                | 13                                    |
| Com  | 11                                | 18                                    |
| Car  | 14                                | 29                                    |
| Cle  | 6                                 | 7                                     |
| Uts  | 8                                 | 17                                    |
| Crl  | 12                                | 14                                    |
| Inc  | 5                                 | 9                                     |
| Lch  | 7                                 | 14                                    |

| <b>Value</b>                | <b>Number of documents (n=45)</b> | <b>Number of text units (n=2,186)</b> |
|-----------------------------|-----------------------------------|---------------------------------------|
| Prg                         | 2                                 | 2                                     |
| Prl                         | 9                                 | 16                                    |
| Pli                         | 4                                 | 8                                     |
| Res                         | 9                                 | 10                                    |
| Ses                         | 17                                | 34                                    |
| Sle                         | 5                                 | 25                                    |
| Ref                         | 15                                | 23                                    |
| <b>Supplementary Values</b> |                                   |                                       |
| History                     | 9                                 | 29                                    |
| Mission / Values            | 15                                | 26                                    |

I stated in Section 4.4 of the previous chapter that I considered that in my first coding of the St Ursula's College documents I had perhaps read too much into them. Perhaps I could be accused of being minimalist in my second coding process, but I considered it was preferable to take a strict approach to what I considered to be valid expressions of the Congregation's values than to claim as an expression of a value any text unit that bore some remote relationship to the actual value. One example of applying this discipline is my approach to coding text units referring to the value of learning (Lea). It might be expected that in a collection of school documents more than 14 out of 45 documents would refer to learning, and in fact many more documents did refer to learning. However, I was looking for references to the value of learning, and so excluded text units that stated simply that learning occurs at the College. In Chapter 6, I discuss further conclusions that may be drawn from Table 5.5.

### **5.3 Samples of coded text units reflecting values identified in *Presentation Values***

In this section I present samples of coded text units from a variety of St Ursula's College documents and explain why I assigned the particular value(s) identified in *Presentation Values* to the text unit. This section presents a sample text unit of each identified value; it is not intended to be a compilation of all coded text units.

### 5.3.1 Aesthetics

The following extract is a section of text unit 8 from the document *Magazine article* –

*Principal:*

The cultural and musical gifts of our students continued to delight and surprise us in the Year 2000. The orchestra regularly "lifted our hearts". The College Ensemble groups enjoyed considerable success at the Queensland Catholic Schools Music Competition while the College Bush Band enticed participation in bush dancing at College and community celebrations. The combined St Ursula's and St Brendan's Colleges musical, *My Fair Lady*, was an outstanding success ...

I coded this text unit as "aesthetics" as the words "delight", "surprise" and "lifted our hearts" appeared to indicate an appreciation of the aesthetic dimension of life. This text unit was also coded as "aesthetics" (*Principles of Presentation Education*).

### 5.3.2 Criticism

The College's *Justice Policy* contains the phrase, "the critical evaluation of society is encouraged" (text unit 8). This seemed to encapsulate the Congregation's valuing of the "responsible critique of society in the light of Gospel values". While the text unit itself does not specifically mention Gospel values, when the total context of the phrase, i.e., the policy document, is examined, it becomes clear that the "critical evaluation of society" is to be grounded in Gospel values. Thus I felt justified in my coding of this text unit which I also coded as "Justice and peace", a value identified in *Principles of Presentation Education*.

### 5.3.3 Effort

The College mission statement in referring to the demand to live by Gospel values says that “[t]his demands serious and courageous involvement ...”. This text unit (11) in the mission statement clearly reflects the idea of individual and collective effort referred to in *Presentation Values*.

### 5.3.4 Eucharist

The congregation refers to the dual purpose of Eucharist, namely communion with God and service to others. The following text unit (23) from *Mini Newsletter #2* especially captures the second purpose by stating that the assumption of leadership responsibilities by senior students occurs within the context of a celebration of Eucharist: “The Seniors formally accept their leadership responsibilities at the Parish Mass on Saturday 17 February at 6.00pm at Sacred Heart Church. We hope the majority of students can attend this important ceremony. All parents are welcome”.

### 5.3.5 Experience of God’s Love

The Principal of St Ursula's College wrote in her report in the 2000 magazine,

This year our Year 12's will receive a gift at the Valedictory Mass with the inscription, “May the love of our God bring joy to your living”. This short quote is an extract from a Psalm and is a very appropriate blessing for all those students who shared the Year 2000 at St Ursula's College. Knowing at our core that we are loved by God and living a life that celebrates this truth will bring a deep and lasting joy to our life. This is the challenge of the Year of Jubilee and the St Ursula's College Mission Statement. (Text unit 13)

This text unit seemed to capture the concept of “the tender unconditional love of our God” as stated in *Presentation Values*. It is also significant that the text unit implies that



the College appears to believe that its responsibility for helping students to experience God's love continues beyond the completion of formal schooling at the College.

I also coded this text unit as an example of an illustration of the value from *Presentation Values*, "God acting in our lives".

#### 5.3.6 Faithfulness

The Principal's report in the 2000 magazine, in referring to the Year 12 class of 2000, states:

On a number of occasions this year, I have acknowledged the excellent leadership provided by the Year 2000 Seniors. Their conscientiousness in their studies has been a great example to other students and their academic results, as a whole, are very good. They have been strong and capable leaders and have been faithful to the values and spirit of the College. (Text unit 6)

This text unit makes two important points about the continuation and maximisation of the value of "faithfulness in commitments and a spirit of joy and enthusiasm in facing life's challenges" (*Presentation Values*). In the first place, it indicates that the College – of which the Principal is the functional leader – places importance on this value as its being mentioned in the article indicates. It also indicates – if the Principal is correct in her assessment – that the senior students of 2000 lived out this value in facing the challenges of leadership and studies. For these two reasons I decided to code this text unit as "faithfulness". I also coded it as "Christian leadership", one of the values identified in *Principles of Presentation Education*.

### 5.3.7 God acting in our lives

St Ursula's College *Religious Ethos Policy* states that one of the goals of the College is “To create a Catholic educational and community environment which leads people to recognise and co-operate with God's presence in their everyday lives and in the world”, (text unit 3). It appeared to me that this text unit was a clear reference to the value of “God’s action in our live especially ... in the everyday, ordinary experiences of life” (*Presentation Values*). This text unit seemed to be urging the members of the College community to maximise this value, and so I coded it as “God acting in our lives”.

### 5.3.8 Human dignity

The *Pastoral Care Policy* of St Ursula's College states that one of the values underpinning the policy is “respect for the dignity of each person” (text unit 9). Since it is a person’s wholeness and holiness as explained in Chapter 4 that is the basis of human dignity, I feel confident in coding this text unit as an example of a reference to the value of “human wholeness and holiness” as stated in *Presentation Values*.

### 5.3.9 Imagination

I did not code any text units in any documents as “imagination” which the Congregation in *Presentation Values* expresses as “initiative and creativity”. This lack of coding does not mean that the College devalues initiative and creativity. I judged that this value was present in so many places in the St Ursula's College documents that it could be regarded as being subsumed in many other text units. The text unit from the mission statement referred to in 5.3.3 above is one example of the subsumption of the value of initiative and

creativity. It would be reasonable to assume that “serious and courageous involvement” would require one to apply initiative and creativity.

#### 5.3.10 Justice and peace

In the folder of promotional material, the leaflet entitled *Our Curriculum* states that “As a Catholic school, St Ursula’s curriculum policy rests firmly on valuing the uniqueness, self-worth and dignity of the individual, and a sense of equity, justice and community”. (text unit 5). I coded this text unit as “Justice and peace” as the unit points out that the “concrete actions” of providing a curriculum and the activities inherent in such provision are to be based on the value of justice, as well as on the other values referred to in the text unit.

#### 5.3.11 Learning

I pointed out above in Section 5.2 that in coding text units as “learning” I was searching for references to the value of learning. The following text unit (9) from *Goals of St Ursula's* illustrates my approach: “That each girl achieves to the best of her ability academically and has a realistic view of her own gifts so that she may choose wisely for her future”. This text unit seemed to be one that reflected the value of learning as expressed in *Presentation Values*: “Intellectual inquiry and the search for truth”. One aspect of truth is the recognition of one’s abilities and shortcomings and the acceptance that the quality of future life is in part determined by the positive application of one’s gifts. Thus, it seemed appropriate to code this text unit as “learning”.

#### 5.3.12 Mary

*Footprints #4* published in May 2001 contains the following text units (8, 9):

8 On Thursday 24 May we celebrate the Feast Day (or holy day) of Mary, Help of Christians. This day has been set aside as an important day in the Church year in the centenary year of Federation, because it acknowledges the special place that Mary, Mother of Jesus has had in the Catholic tradition in Australia over the past 100 years.

9 In a time when Australian society shows signs of a thirst for spirituality and a hunger for meaning, we ask Mary, Mother of Jesus, to pray for us as a nation. May we be a people united in love and may we be signs of God's love for others.

Both of the text units are very clear references to Mary and text unit 9 in particular points to her as model of faith when it suggests that she was a “sign of God’s love for others”. Text unit 8, while not as explicit as text unit 9, also implies that Mary serves as a model of faith in referring to “the special place that Mary, Mother of Jesus has had in the Catholic tradition in Australia over the past 100 years”.

### 5.3.13 Prayer

*Presentation Values* states that prayer is “a way of entering into the mystery of God’s presence in human life”. The document *Our Curriculum* refers to the importance of this value at St Ursula's College:

Retreat days, school and parish liturgies, a community service program, regular prayer and the Pastoral Care program of the College, all provide opportunities for students to grow in their relationship with Christ and to take an active role in the life of the Church. (Text unit 19)

In section 4.3.7 of the previous chapter I referred to the Christian belief that Jesus Christ is “the reflection of God’s glory and the exact imprint of God’s very being” (Heb. 1:3). Thus, it follows that to enter into relationship with Christ is to enter into relationship with God. Accordingly, I coded this text unit as “Prayer”.

### 5.3.14 Servant leadership

In the *Footprints* #1 (text units 51-52) the Principal, referring to the Year 12 class, wrote:

51 By the time you receive this newsletter, the Year 12's for 2001 will have been commissioned for student leadership of the College.

52 I have been very impressed with their enthusiasm and commitment so far. During their Leadership camp and Prayer Day they listened to each other, respected different opinions and worked collaboratively to achieve goals for the good of the College.

I considered that this text unit clearly referred to the value of servant leadership as expressed in *Presentation Values*: "Leadership that is reflective, critical and visionary".

Listening – as distinct from hearing sounds – implies that one is reflective, judging the value of what is listened to. Respecting others' opinions requires that one is critical of those opinions in order to weigh them against one's own. Working collaboratively to achieve goals for the good of the College requires vision to recognise and develop worthwhile goals.

### 5.3.15 Transformation

The Head of Boarding in her article in the 2000 magazine makes clear reference to this value. She writes:

After working with around one hundred and forty students in boarding this year, I feel the future is bright and that there are many wonderful young women waiting to make a difference to the world in which we live. Being able to provide opportunities for girls to grow and develop spiritually, intellectually, physically and socially in healthy ways is one of the most exciting and challenging aspects of boarding work. (Text unit 4)

This text unit reflects the value of transformation as stated in *Presentation Values*: "The constant hope and commitment to work creatively for the transformation of our world". I

base this assessment on the presence of the words, “waiting to make a difference”, which implies that, overall, the students of St Ursula's College do want to make a difference.

#### 5.3.16 Uniqueness

The Congregation document, *Presentation Values*, states that the Congregation values “the uniqueness of each person”. This value is reflected in text unit 8 of the document *Pastoral Care*. This text unit states that pastoral care at St Ursula's College “recognises and affirms the unique giftedness and life experience of each person”. This is a very direct reference to the value as stated in *Presentation Values*, and in fact calls for maximisation of the value by adding the words “giftedness and life experience”.

#### 5.3.17 Solidarity

*Presentation Values* states that the Congregation values “our relationship with others, especially those who are poor and powerless”. I have shown previously in Tables 5.2 and 5.5 that I was unable to identify clear references to this value in the St Ursula's documents which I analysed. I believe that the reasons for this absence of references to the value of solidarity are quite complex and sensitive, and I discuss these in the following chapter.

### **5.4 Samples of coded text units reflecting values identified in *Principles of Presentation Education***

#### 5.4.1 Sense of community

The College document *Behaviour Management*, as the name suggests, offers suggestions to staff on how to manage students' behaviour and how to deal with those students who may require discipline. The document also states the principles on which behaviour

management at St Ursula's College is to be based. Text unit 144 in the document contains one of those basic principles: "People are the most important thing; procedures and rules are to serve people and to promote harmony in the community". It is the reference to promoting harmony in the community that seemed to me to reflect the statement in *Principles of Presentation Education*: "Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal". Working with others and achieving a common goal is extremely important in community and when these are performed successfully the result is service and harmony within the community. I therefore coded text unit 144 in this document as "A sense of community".

#### 5.4.2 Caring for members of the College community

The College staff handbook contains the document titled *Pastoral Care Teacher Role*. Many of the text units in this document deal with administrative matters, as I have already pointed out. However, the document also contains information about the role – as distinct from "duties" – of the Pastoral Care teacher. This teacher meets with her/his group of students from Years 8-12 each morning before school to pray, outline the day's events, celebrate special occasions such as birthdays and give the students an opportunity to talk about any concerns or issues. Generally, a student will stay in the same Pastoral Care group with the same teacher for her entire time at the College.

Text unit 3 of the *Pastoral Care Teacher Role* document states:

The Pastoral Care Teacher is responsible for the Pastoral Care of students in their Pastoral Care Group. The Pastoral Care Teacher aims to build a caring community in the P. C. Group so that students have a sense of

belonging and experience an atmosphere that fosters personal and spiritual growth.

It can be seen from this text unit that one of the purposes of the pastoral care group system is to provide opportunities for growth for the students. This seems to reflect very strongly the clause in *Principles of Presentation Education*: “Takes place in a pastoral care context where all achieve growth through love, trust, responsible freedom and mutual respect”. For this reason I coded text unit 3 as “Caring for members of the College community”.

#### 5.4.3 Christian leadership

In *Principles of Presentation Education* it is stated that Presentation education provides opportunities for members of the College community to develop leadership skills. One such opportunity is described in the document *Spirit of St Ursula's*, which is one of the leaflets in the folder of promotional material. Text unit 17 of that document states, “Opportunities are provided for students to grow in understanding of the Catholic tradition and to develop the confidence and commitment to exercise a leadership role within the church”. Confidence and commitment are two essential elements of Christian leadership, and so I have coded this text unit as “Christian leadership”.

#### 5.4.4 Understanding and transforming society

*Principles of Presentation Education* calls on the College to help “students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them”. Text units 10 and 14 from *Mini Newsletter #5* are clear references to this value being implemented in the College:



10 A group of Year 11 students have accepted the responsibility of raising awareness of the projects carried out by Caritas Australia under the Project Compassion Program. They have spoken on Assembly and will continue to feature Caritas Australia projects throughout Lent.

14 Next Friday 16 March will be a free dress day. Students are asked to donate 50 cents for free dress. Funds raised go to Project Compassion.

Text unit 10 also provides an example of students expressing a spirituality focussed on the human concerns of our world, and of their being given opportunities to develop their leadership skills.

#### 5.4.5 Critical thinking, self-motivation and personal responsibility

According to *Principles of Presentation Education*, the College “encourages students to develop critical thinking, self-motivation and a sense of personal responsibility”. One text unit that seems to encapsulate this value is found in the document *Goals of St Ursula's*. Text unit 5 states that one of the goals of the College is “That each girl develop as an independent thinker, aware of current issues and be prepared to speak up for what is right, true and just”. “Develop as an independent thinker” is synonymous with “develop critical thinking”. Being “prepared to speak up” implies the self-motivation to do so and acceptance that speaking up for what is right, true and just is one’s responsibility. I therefore coded this text unit as “Critical thinking, self-motivation and personal responsibility”.

#### 5.4.6 Inclusiveness

Presentation education “encourages genuine acceptance and appreciation of all people”. This value from *Principles of Presentation Education* is clearly evident in the *Justice Policy* of St Ursula's College:

In our western society attitudes of domination, competitiveness, power and control have prevailed. The rediscovery of unity, harmony and the feminine in our culture is essential for an wholistic [*sic*] approach to life. Therefore Presentation Education is committed to the Gospel Values of inclusiveness, collaboration, inter-dependence and connectedness. (Text unit 28)

Reference to “unity”, “harmony”, “inclusiveness”, “collaboration”, “inter-dependence” and “connectedness” in the above text unit seemed to me to signal the value of inclusivity. In addition, it will be noted that inclusiveness itself is identified as a Gospel value. Therefore I coded this text unit as “Inclusiveness”.

#### 5.4.7 Living a Christian life

*Principles of Presentation Education* states that St Ursula's College “encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values”. Evidence of that value being maximised at the College is found in the Principal's report in the 2000 magazine. In that article the Principal states:

One of the songs that featured in the Centenary Celebrations was Marty Haugen's song “Who will speak if you don't?” The song continued to challenge us throughout the year and was dramatised in the Speech Night concert. Many of our students did respond to the challenge of this song in the Year 2000 by participation in service programs such as Visiting the Elderly, Edmund Rice Program, Rotary Interact and Door Knock appeals. Jesus, the prophet of Jubilee, challenges us to respond with compassion to those in need and to strive to overcome injustices. This was also the challenge put forward by Nano Nagle and the Presentation Sisters, and steadfastly remains our challenge as we move towards the new millennium. (Text unit 7)

I chose to code this text unit as “Living a Christian life” because of phrases within it such as “respond to the challenge” and “respond with compassion”. It could be argued that any person of good will would respond with compassion, and I have no disagreement

with this argument. However, the text unit above clearly places such a response within the context of continuing the mission of Jesus, Nano Nagle and the Congregation. I have also coded this text unit as “Presentation Mission/Values” and “History” because of its identifying the mission of the College with that of Nano and the Presentation Sisters.

#### 5.4.8 Positive relationship with God

In my article in the 2000 magazine I wrote (text unit 8), “Assembly Prayers have been led by the students throughout the year. These prayers have consistently been creative and thought provoking for the College”. I am conscious of the perils of quoting my own words from a source document. However, I can assure the reader that the magazine article was not written to provide material for my data bank of text units, but to report to the College community about matters of religious education and faith development. Text unit 8 seemed to reflect the statement in *Principles of Presentation Education* that such education “provides opportunities for prayer and meaningful participation in liturgy”. I therefore coded the text unit as “Positive relationship with God”.

#### 5.4.9 Positive relationships

*Principles of Presentation Education* calls on the Presentation Colleges to nurture and challenge “a spirituality focussed on Jesus and the human concerns of our world”. This call is echoed in text unit 8 of *Goals of St Ursula's*: “That each girl grows in appreciation of the beauty of our world and in gratitude to God, and accepts her responsibility to promote and respect and care for the environment”. The duality of appreciation and respect/care influenced me to interpret this text unit as an example of the application of the value of “Positive relationships” expressed in *Principles of Presentation Education*.

#### 5.4.10 Preparation for life

Text unit 39 of the document *Our Curriculum* reflects the Congregation's statement that Presentation education "provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world". The text unit states that "A co-ordinated Work Experience Program encourages students to explore careers based on their individual talents and interests and provides opportunities for students to experience the workplace culture". It seemed to me that a work experience program is a very practical way in which the value of preparation for life can be experienced first hand by students, and I coded the text unit accordingly.

#### 5.4.11 Resilience

Presentation education "strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future". This value is restated in text unit 16 of the document *Spirit of St Ursula's*: "The faith of students is nurtured in a caring environment that fosters an awareness of God's unconditional love, a sense of gratitude about life and a hope for the future". The phrases "awareness of God's unconditional love" and "hope for the future" in the text unit are echoes of phrases in the clause in *Principles of Presentation Education* and so I felt justified in coding the text unit as "resilience". This text unit was also coded as "Experience of God's love" (*Presentation Values*) and "The importance of religious education and faith development" (*Principles of Presentation Education*).

#### 5.4.12 Self-esteem and growth

One of several of St Ursula's College documents that refer to the value of self-esteem and growth is the College's *Health Promotion Policy*. Text unit 15 of that document states, "St Ursula's College will promote a social environment that aims to enhance self-esteem and encourage reciprocal support between staff, students and parents". This text unit, particularly in referring to self-esteem, mirrors the clause in *Principles of Presentation Education* that states "Promotes the full potential of each person in the school community and a sense of personal worth". For this reason I coded the text unit as "self-esteem and growth".

#### 5.4.13 Servant leadership

The role of the Board of directors has been outlined elsewhere in this thesis. The College document *College Organisation* contains a list of the Board's duties. Among those duties is that of "working co-operatively with Church and Government bodies, organisations, the teaching profession and the public in general and when necessary, challenging unjust structures and policies" (text unit 13). I have previously indicated that it seemed to me that this value as outlined in *Principles of Presentation Education* was intended to be applied to those charged with the governance and management of the College. That clause called for the College to "provide structures that promote justice and personal responsibility". In stating that one of the duties of the Board of Directors is "when necessary, challenging unjust structures and policies", the text unit is applying the value from *Principles of Presentation Education* to the governance structure of the College. I therefore considered it appropriate to code this text unit as "Servant leadership". The text unit was also coded

as “Understanding and transforming society” because of its reference to “challenging unjust structures and policies”.

#### 5.4.14 The importance of religious education and faith development

*Principles of Presentation Education* states that a Presentation College “provides an environment in which faith is nurtured and in which priority is given to the religious education curriculum”. The document *St Ursula's Story* which is found in the promotional material alludes to this value in text unit 25: “So, lessons in religious and moral education, and in raising awareness of current social issues, help, not only the students but the entire College community to realise that we are building here a Christian ‘family’”. It is in referring not only to the students but also to the whole College community that this text unit demonstrates the link between religious education and the faith development of the community. This text unit is an indication of the importance afforded to this value and therefore I coded it as “The importance of religious education and faith development”.

#### 5.4.15 Aesthetics

As I pointed out in the previous chapter, there is a slight difference in emphasis in the expression of this value in each of the documents *Presentation Values* and *Principles of Presentation Education*. The latter document, as I have pointed out, seems to place emphasis on providing opportunities for students to experience “the creative spirit in art, music, drama and literature”. The document *History* in the staff handbook contains a text unit that claims that this value has been a feature of the College since its foundation:

From the very first year of its existence, St Ursula's College became known not only for its academic achievements but also for its cultural pursuits.

Early programmes reveal the range of musical presentations undertaken and the wide variety of needlecraft, drawing and painting skills exhibited, and reflect credit on the small group of women who were not daunted by obstacles in their way. Parents and visitors were invited to the annual display of work - sewing, pottery, art, knitting, weaving, cookery, cake icing - which St Ursula's College students proudly presented. (Text unit 6)

Other text units from *Footprints* and Mini Newsletters indicate that these and similar activities still feature strongly in St Ursula's College life.

## **5.5 Samples of coded text units reflecting values identified as supplementary values**

### **5.5.1 Presentation mission/values**

Table 5.4 pp. (119 – 120) indicates a significant number of direct references to the Presentation mission and values in a variety of the documents of St Ursula's College. One example of such a reference is found in the *Curriculum Policy* of the College. The Policy's preamble, which presents the College's understanding of the word "curriculum", states:

Curriculum is "the planned composite effort to guide a student's learning towards the optimal development of a person's society" (Queensland Catholic Schools and Curriculum: 1983). The values and principles that will guide curriculum at St Ursula's College will be underpinned by the teachings of Jesus and the charism of the Presentation Sisters. (Text unit 1)

This text unit is a very clear reference to the mission and values of the Congregation and identifies the College as a work of the Presentation Sisters. This text unit was also coded as "Living a Christian life".

### **5.5.2 History**

A number of text units throughout the documents of St Ursula's College indicate an awareness and appreciation of the history of the College and Congregation and the life

and work of Nano Nagle. An example of such a text unit is found in the Principal's report in the 2000 magazine:

A highlight of the year was the Presentation Centenary Celebrations. On August 6, Presentation Sisters, past and present students, staff and families gathered to mark 100 years of service and ministry by the Presentation Sisters in Queensland. The Foundress of the Presentation Congregation, Nano Nagle, would have enjoyed the re-enactment of her life journey, the stories of the Sisters' Ministry, the celebration of the Eucharist, the wonderful music, the multicultural luncheon and the joyful entertainment. It was a memorable day. (Text unit 6)

This text unit very clearly indicates the prominent place that the history of Nano Nagle and the Presentation Congregation occupy in the consciousness of the College community. The text unit was also coded as "Eucharist" as it refers to the effectiveness of the celebration of the Eucharist on that occasion.

I believe that Sections 5.3 – 5.5 demonstrate how I applied coding to the text units in the data bank of St Ursula's College documents. The same principles were applied to all coded text units in the coding process as outlined in Section 4.4 of Chapter 4.

## **5.6 Triangulation of values**

In Chapter 1 of this thesis I stated that "The major purpose of this project is to formulate and propose new knowledge and understanding about the processes of the continuation of ethos as this relates to evolving forms of governance at St Ursula's College, Yeppoon".

One way in which to demonstrate this continuation of ethos is to triangulate values across the three sets of documents under investigation, namely, the letters of Nano Nagle,



the Congregation documents *Presentation Values* and *Principles of Presentation Education*, and the St Ursula's documents included in the data bank.

The starting point in the triangulation process is the Congregational documents since, as I have pointed out previously, they form the textual link between Nano Nagle and St Ursula's College.

Table 5.6 below illustrates the triangulation of values in the three sets of documents. The table shows which Congregation values as documented in *Presentation Values* and *Principles of Presentation Education* were also identified in Nano Nagle's letters and in documents of St Ursula's College. The table identifies the letters and documents in which these values were identified.

**Table 5.6**  
**Triangulation of values**

| <b>Value and source document – <i>Presentation Values</i> (PV); <i>Principles of Presentation Education</i> (PPE)</b>      | <b>Nano Nagle letter</b>                | <b>St Ursula's College document</b>   |
|--|---|---|
| Individual and co-operative effort to achieve one's full potential and to share this with others. (PV)                     | IX, X                                   | <i>Behaviour management</i><br><i>Challenging Curriculum</i><br><i>Curriculum Policy</i><br><i>Footprints #3</i><br><i>Footprints #5</i><br><i>Induction Procedures</i><br><i>St Ursula's Mission Statement</i>   |
| Eucharist which celebrates communion with God and others and the lived expression of this communion in service. (PV)       | I                                       | <i>Footprints #1</i><br><i>Footprints #2</i><br><i>Footprints #5</i><br><i>Living in at St Ursula's</i><br><i>Magazine article – APRE</i><br><i>Mini Newsletter #1</i><br><i>Mini Newsletter #2</i><br><i>Mini Newsletter #3</i><br><i>Our Curriculum</i><br><i>Prayer at St Ursula's</i> |
| God's action in our lives especially <ul style="list-style-type: none"> <li>• in the human Jesus of our Gospels</li> </ul> | I, IV, VI, VII, VIII, XII, XIV, XV, XVI | <i>Curriculum Policy</i><br><i>Footprints #2</i><br><i>Footprints #3</i><br><i>Health Promotion Policy</i>  |

| <b>Value and source document – <i>Presentation Values (PV); Principles of Presentation Education (PPE)</i></b>  | <b>Nano Nagle letter</b> | <b>St Ursula's College document</b>  |
|---|--------------------------|--|
| <ul style="list-style-type: none"> <li>• in the Church, the community of the followers of Jesus</li> <li>• in the events of human history</li> <li>• in the everyday, ordinary experiences of life. (PV)</li> </ul> |                          | <i>Justice Policy</i><br><i>Magazine article – Principal</i><br><i>Mini Newsletter #9</i><br><i>Pastoral Care</i><br><i>Prayer at St Ursula's</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Mission Statement</i><br><i>St Ursula's Story</i>  |
| Intellectual inquiry and the ongoing search for truth. (PV)   | I, II, XIV               | <i>Challenging Curriculum</i><br><i>Curriculum Policy</i><br><i>Footprints #2</i><br><i>Goals of St Ursula's History</i><br><i>Living in at St Ursula's</i><br><i>Mini Newsletter #4</i><br><i>Our Curriculum</i><br><i>Pastoral Care Policy</i><br><i>Religious Ethos Policy</i><br><i>Study of Religion Work Program</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Mission Statement</i><br><i>St Ursula's Story</i> |
| Mary as a model of faith. (PV)  | X, XV                    | <i>Footprints #4</i><br><i>Mini Newsletter #9</i>  |
| Prayer as a way of entering into the mystery of God's presence in human life. (PV)  | XI                       | <i>Behaviour Management</i><br><i>Footprints #4</i><br><i>Footprints #5</i><br><i>Living in at St Ursula's</i><br><i>Magazine article – APRE</i><br><i>Mini Newsletter #3</i><br><i>Mini Newsletter #4</i><br><i>Mini Newsletter #6</i><br><i>Our Curriculum</i><br><i>Prayer at St Ursula's</i><br><i>Religious Ethos Policy</i>  |
| Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal. (PPE)   | VII, VIII                | <i>Behaviour Management</i><br><i>Big Sister</i><br><i>Curriculum Policy</i><br><i>Enrolling</i><br><i>Enrolment Policy</i><br><i>Harrassment Procedures</i><br><i>Living in at St Ursula's</i><br><i>Pastoral Care</i><br><i>Religious ethos Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>   |
| Encourages genuine acceptance   | I                        | <i>Footprints #3</i>   |

| <b>Value and source document – <i>Presentation Values (PV); Principles of Presentation Education (PPE)</i></b>                              | <b>Nano Nagle letter</b> | <b>St Ursula's College document</b>   |
|---|--------------------------|---|
| and appreciation of all people. (PPE)   |                          | <i>Goals of St Ursula's Justice Policy</i><br><i>Pastoral Care Policy</i><br><i>Study of Religion Work Program</i>  |
| Provides opportunities for prayer and meaningful participation in liturgy. (PPE)  | III, IX, XII             | <i>Goals of St Ursula's Magazine article – APRE</i>   |
| Provides an environment in which faith is nurtured and in which priority is given to the religious education curriculum. (PPE)              | I, II                    | <i>Behaviour Management</i><br><i>Enrolment Policy</i><br><i>Footprints #1</i><br><i>Footprints #2</i><br><i>Footprints #4</i><br><i>Goals of St Ursula's History</i><br><i>Magazine article – APRE</i><br><i>Mini Newsletter #1</i><br><i>Mini Newsletter #2</i><br><i>Our Curriculum</i><br><i>Religious Ethos Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i> |
| Strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future. (PPE) | III, IV, VI, XI, XVI     | <i>Curriculum Policy</i><br><i>Footprints #1</i><br><i>Footprints #5</i><br><i>Goals of St Ursula's</i><br><i>Living in at St Ursula's</i><br><i>Mini Newsletter #10</i><br><i>Pastoral Care Policy</i><br><i>Spirit of St Ursula's</i><br><i>St Ursula's Story</i>   |
| Aims to provide school structures that promote justice and personal responsibility. (PPE)   | I                        | <i>Big Sister</i><br><i>College Organisation</i><br><i>Footprints #1</i><br><i>Footprints #4</i><br><i>Student Leadership</i>   |

The theory of continuation of ethos is that ethos can be continued over time and in different cultures although the expression of that ethos is culturally conditioned. Continuation is dependent on the willingness and ability of those committed to the ethos to adapt its expressions for contemporary situations and to maximise values that are valid expressions of that ethos. Thus, according to this theory, the ethos does not change, but

the manner in which values are expressed and demonstrated may differ over time and in different contexts.

This theory finds strong support in Hodder's words: "... meaning does not reside in a text but in the writing and reading of it. As the text is reread in different contexts it is given new meanings, often contradictory and always socially embedded". (2000, p. 704).

I would add "expressing and demonstrating" to Hodder's words "in the writing and reading" so that it could be claimed that, in the case of the congregational documents, the expression and demonstration of their inherent values may be very different in the letters of Nano Nagle. Her 18<sup>th</sup> century Irish context was far removed geographically, historically and culturally from that of the Queensland Presentation Congregation members who wrote *Presentation Values* and *Principles of Presentation Education* in 1993. Furthermore, the context in which *Presentation Values* and *Principles of Presentation Education* were written is different from St Ursula's College's current context. At the time they were written St Ursula's had a Presentation sister as its Principal and other sisters worked in the school and in the boarding facility. I have pointed out previously that this is no longer the case. However, as Table 5.6 demonstrates, the ethos of Nano and the Congregation is able to transcend culture and context. That which was important to Nano in 18<sup>th</sup> century Cork was still important to the Queensland Congregation in the 1990s and is still, according to official public documents, important at St Ursula's College.

As stated above, Table 5.6 demonstrates the continuation of ethos. Other meanings that may be inferred from this table are discussed in the following chapter.

## **5.7 St Ursula's College's Mission Statement as an example of the continuation of ethos**

There are valid reasons for selecting this one document as an example of one that demonstrates the continuation of ethos. One reason is that it was the only document out of forty-five College documents in which I was able to code every text unit. This singularity could be taken to mean that the document is one in which the ethos of Nano and the Congregation is clearly evident. A second reason is the special purpose of the genre of mission statement. I have already quoted Falsey, but it is important to restate his words here. Falsey (1989, p. 1) describes a mission statement as “... a written, codified set of principles by which the company runs, ... a codified set of principles to guide their actions”. Falsey (1989, pp. 3-4) also claims that a mission statement declares “two things about a company: who it is and what it does” and that mission statements “tell something about the character and priorities of the company”. If the St Ursula's College Mission Statement does capture the ethos of Nano and the Congregation, it would be appropriate to conclude that consciousness of this ethos is what guides the actions of the College in determining its character and priorities.

The St Ursula's College Mission Statement has been reproduced in Chapter 1 and also appears in Appendix 2. I present it below in Table 5.7 with each text unit coded in reference to the values expressed in *Presentation Values* and *Principles of Presentation Education*.

**Table 5.7**  
**Values identified in St Ursula's College's Mission Statement**

| <b>Text unit</b>  | <b>Value</b>                                |
|---|---|
| We declare that the mission of St Ursula's College is to continue the mission of Jesus, | God acting in our lives                     |
| living and proclaiming the gospel values to all people,                                 | Positive relationships                      |
| especially in our school community,   | Caring for members of the College community |
| with fidelity, joy and enthusiasm.  | Faithfulness                                |
| Our mission demands that we create an environment where the gospel values               | Living a Christian life                     |
| – both in daily living and in the learning situation –                                  | Living a Christian life                     |
| can be critically examined,   | Living a Christian life                     |
| clearly understood,   | Living a Christian life                     |
| and responsibly acted upon.   | Living a Christian life                     |
| This demands serious and courageous involvement   | Effort                                      |
| in the field of education   | Learning                                    |
| and in the practice of justice  | Justice and peace                           |
| in our efforts to transform the world.  | Transformation                              |

It may be noticed that not all the values referred to in Table 5.6 are evident in Table 5.7. I suggest that if the Mission Statement incorporated all the values in the former table it would be an excessively wordy document. I have already written about the notion of the subsumption of values, and I suggest that this principle is operative in the St Ursula's College Mission Statement.

One example of the subsumption of values that I suggest may be applicable in the Mission Statement is to be found in respect of the value “Eucharist”. This value was, as Table 5.6 shows, identified in the Congregation documents, in the letters of Nano Nagle and in a number of College documents. It was not identified in the Mission Statement. However, the Mission Statement makes reference to continuing the mission of Jesus and efforts to transform the world. I believe that the values associated with these two phrases – “God acting in our lives” and “transformation” – are subsumed in the value of “Eucharist” which refers to the “expression of ... communion in service”. Thus, even though Eucharist is not specifically mentioned in the Mission Statement, it would be

valid to claim that, in celebrating Eucharist in which service to others is emphasised, St Ursula's College is carrying out its Mission Statement and so continuing the ethos of Nano Nagle and the Presentation Congregation.

The Mission Statement also makes no specific reference to the importance of religious education and faith development. It does, however, state that carrying out the mission of Jesus demands “serious and courageous involvement in the field of education”. It would be reasonable to assume that such education would necessarily include education about Jesus and Christian beliefs. Reference to “living and proclaiming the gospel values” implies that students would be helped to develop a commitment to these values. Thus, the value of “the importance of religious education and faith development” is subsumed in a number of text units within the Mission Statement of St Ursula's College, and so the statement offers guidance to the College on how to continue the ethos of Nano and the Congregation and also on how to maximise their values.

A significant number of Nano's letters and in College documents referred to the value of “resilience”. There is no explicit reference to this value in the Mission Statement of the College. Resilience requires enthusiasm and courage. These two terms feature strongly in the Mission Statement. When the College helps its students to develop resilience, it is helping them to develop as courageous and enthusiastic young women who will hopefully be equipped to “transform the world”. It is therefore valid to claim that the St Ursula's College Mission Statement commits the College to maximise the value of resilience and thus continue the Presentation ethos.

In this section I have shown that the Mission Statement of St Ursula's College is one document in which the ethos of Nano Nagle and the Congregation is continued at the College. I have shown in Table 5.7 how some values identified in the College's Mission Statement are direct references to those found in Nano's letters and Congregation documents. I have also shown that other values from the letters and Presentation documents while not specifically mentioned are subsumed in a number of values mentioned explicitly in the Mission Statement.

### **5.8 The continuation of ethos – a simple and elegant theory**

As iterated in Chapter 2, Hodder (2000, p. 713) maintains that “An argument in which too much special pleading is required in order to claim coherence is less likely to be adopted than is a simple or elegant theory”. I believe that the theory of continuation of ethos as I have stated it in Section 5.6 is a simple theory. The theory is based on the triangulation of values identified in three sets of documents and does not rely on other sources for data. At the same time, the theory is elegant. It applies across time, geography, culture, and ecclesial and educational conditions as I have shown throughout this thesis so far. I do not believe that I have had to engage in undue “special pleading” when discussing the continuation of ethos from Nano Nagle to the Queensland Congregation and St Ursula's College. Rather, I have shown how the expression of values necessarily changes according to context, and how certain values may be subsumed in others.

In Chapter 6 I further analyse my findings in the light of the theory of the continuation of ethos.



# Chapter Six

## Analysis of findings

### 6.1 Analysis of tables 5.2 and 5.5

In this chapter I discuss meanings that may be inferred from the tabular information presented in Chapter 5. I propose that the extent to which a value is applied at the College can not necessarily be inferred from the frequency of its explicit identification in the documents of the College. I propose the notion of the subsumption of values and point out that quite often the application of one value necessarily implies the application of others. When I consider that the College needs to pay more attention to documenting the application of particular values, I indicate this.

In the previous chapter, I indicated that I would reflect on the meanings that could be derived from Tables 5.2 and 5.5. In these tables I cross-referenced values found in *Presentation Values* to those which I identified in the current official public documents of St Ursula's College and enumerated the documents and text units that referred to these values.

Bernstein, (1985, p. 272), drawing from the ideas of Gadamer, maintains that the process of hermeneutics is comprised of three internally related components, namely understanding, interpretation and application. In the case of the theory of the continuation of ethos as it applies in my research, it would appear that understanding comes about

through reflecting on the life and values of Nano Nagle. Interpretation occurs when her values are expressed in terminology appropriate to a contemporary context and understanding takes place when those values are applied in the everyday life of a particular community. In this instance, the particular community is that of St Ursula's College. The documents, *Presentation Values* and *Principles of Presentation Education*, can therefore be regarded as the Queensland Presentation Congregation's interpretation of the values of Nano Nagle as shown in her life, and, to a certain extent, documented by Nano herself in her correspondence. The documents of the College may be considered to be textual evidence of the application of her values in a school setting.

Table 5.2 shows that, while many of the values expressed in *Presentation Values* are being applied at St Ursula's College, some values appear to receive more attention than others do. I have already discussed possible reasons for the absence of reference to the value "imagination". I have also indicated that I would discuss reasons for the absence of reference to the value "solidarity" in this chapter. This will be found on pages 162 - 163.

It is apparent from the table that the College shares with the Congregation and Nano Nagle the value of learning. This value is mentioned in 14 documents. What I find to be significant is the range of documents in which this value is identified. Reference to the value "learning" occurs as might be expected in documents that deal specifically with the curriculum of St Ursula's College such as *Challenging Curriculum* and *Curriculum Policy*. In addition to identifying references in these explicit documents, I also identified the value in documents dealing with other matters. In *Living in at St Ursula's*, one of the documents comprising the collection of promotional material, the following text units appear:

1 Living in at St Ursula's offers a wonderful opportunity for girls to have quality education, to develop life long friends, to pursue sporting and cultural interests and to grow into spiritual, joyful, confident women prepared to make a difference in the world.

15 Supervised study in quiet facilities ensures students have the opportunity to develop their academic potential.

17 Students are assisted to develop good study habits and are guided and supported in their commitment to their studies. (Text units 1, 15, 17)

The College's *Religious Ethos Policy* is another document not specifically dealing with curriculum that promotes the value of "learning". One of the values on which the policy claims to be based is "intellectual inquiry and the ongoing search for truth" (Text unit 19). This text unit is a direct quotation from *Presentation Values* and its appearance in this policy suggests that the application of the value of learning contributes to the religious ethos of the College.

St Ursula's *Pastoral Care Policy* states that one of the goals of pastoral care at the College is "To provide satisfying teaching strategies and learning experiences" (Text unit 7). This is further evidence of the value of "learning" permeating College life and verifies my claim in Section 4.3.11 of Chapter 4 that intellectual inquiry in the Presentation ethos serves a wider purpose than academic achievement. The pervasive presence of the value of "learning" is also strong evidence that the College is continuing the ethos of Nano Nagle and the Congregation in its maximisation of this value.

The value of "God acting in our lives" also has a strong presence in the ethos of the College as it is documented in its official literature. This value is referred to in 14 documents, and like "learning" appears in a variety of contexts. It appears, for example, in the *Curriculum Policy* where one of the goals of the policy – and therefore of its

implementation – is stated as “[to] assist students to integrate aspects of culture and life in the light of Catholic Tradition” (Text unit 6). This would require students to recognise the action of God in their lives, particularly “in the events of human history [and] in the ordinary, everyday experiences of life” (*Presentation Values*). This reference to the value of “God acting in our lives” in the *Curriculum Policy* is further evidence that at St Ursula's College curriculum is not regarded as an end in itself, but serves a wider purposes such as partially equipping students to transform the world. Other policy documents in which I identified this value are the *Health Promotion Policy*, the *Justice Policy* and the *Religious Ethos Policy*.

The same value also appears in *Footprints* #3. In the Principal's article in the newsletter she refers to work carried out by woodwork students:

This term we introduced Woodwork into the Year 9 and 10 curriculum and one of the students' projects was to make crucifixes to place in all the classrooms. Of course the crucifixes do not have a figure of Christ on them. They are bare. Hopefully, they will serve as a continual reminder to our students of the Easter message - Jesus is not on the cross or in the tomb. Jesus has risen. The same spirit of God that moved in Jesus 2000 years ago, moves in us today, in the ordinary and extraordinary aspects of our life.  
(Text unit 5)

The final sentence of this text unit is an almost direct quotation from *Presentation Values*. The text unit intimates that students may experience God in the ordinary classroom experiences that largely constitute everyday life at the College as well as in extraordinary moments.

Table 5.2 shows that the value “God acting in our lives” was also identified in a variety of other documents. The presence of references to this value in official policies,

promotional material, articles from the staff handbook and accounts of activities at the College are evidence that the authors of the documents believe that the College is continuing this Presentation value in a variety of modes and activities.

The value of “human dignity” as can be seen from Table 5.2 is also a strong feature of the College documents. This value is identified in 22 text units from 13 documents. I believe it is significant that this value appears in the College’s *Enrolment Policy* which offers guidance to the Principal and other members of the Leadership Team on criteria for accepting students into the College. The policy claims that one of the values which needs to underpin the enrolment procedure is the “dignity of each person” (text unit 11). It would be valid to assume, therefore, that one of the core values of the College is that of reverencing “human wholeness and holiness” (*Presentation Values*). Although this value was not specifically identified in Nano Nagle’s letters, I believe that it is present implicitly, as it was her awareness of the human dignity of the poor of Cork that motivated her to strive to help themselves improve the quality of their life.

Evidence that the College engages in activities to maximise this value is found in *Footprints #1*, the first newsletter for the year 2001. In that document the Year 8 Co-ordinator wrote:

Our first prayer day at The Pines, Emu Park, focused on the fact that we are all unique and have different gifts and talents. We recognized our own gifts and talents, identified them in others and concluded with a small liturgy where we presented those gifts to God to use and develop. I’m sure the girls all benefited from this special day. (Text unit 104)

It is also worth noting that this event was for Year 8 students at the start of the school year. These students would have completed enrolment procedures in 2000, and this

“prayer day” was considered to be part of their welcome to the College. The theme for that day was very strongly founded on the value of “human dignity”. Thus, the College’s interpretation of the value is applied in activities involving students as part of the hermeneutic process advocated by Bernstein (1985, p. 272).

Maximisation of the value “human dignity” is stated as one of the major undertakings of St Ursula's College. The document *Goals of St Ursula's* states as a goal:

That each girl would feel strongly affirmed in the belief in her own dignity and worth, and be aware of the need for continual development throughout life; that she would then have a genuine respect and concern for other people, irrespective of colour, race, beliefs or social status. (Text unit 3)

The final words of that text unit, “irrespective of ... social status”, seem to link the College very strongly to the ethos of Nano Nagle. As I stated in Chapter 1, Nano was a member of a wealthy Irish family. Despite her own social status, she was prepared to spend her entire adult life in working for those who, according to society’s standards, were far below her class, and this would not have been possible for her had she not recognised in them the image and likeness of God (Gen. 1:26). Hence, when the College stresses the equal dignity of all, it is continuing Nano’s ethos and that of the Congregation.

*Principles of Presentation Education* states that the Congregation values “the aesthetic dimension of life”. This value features strongly in a significant number of the St Ursula's College documents. These twelve documents refer mainly to activities undertaken at the College that involve the students in exploring and expressing this dimension of life. The College documents indicate that this occurs in a wide variety of experiences. Text units referring to prayer and liturgy document how students used their creativity to prepare and

present prayers that captured the imagination of the College community. The text unit from my article in the 2000 magazine and which was also coded as “Positive relationship with God” (see Section 5.4.8) provides one example: “Assembly Prayers have been led by the students throughout the year. These prayers have consistently been creative and thought provoking for the College” (Text unit 8).

Other references to the value in College documents highlight co-curricular activities such as the annual musical production, the Talent Quest and the College’s orchestra and ensembles as well as various drama and art activities. It is evident that the College is continuing the Presentation value in a wide variety of genres and is also attempting to fulfil one of its goals stated in the document *Goals of St Ursula’s*: “That each girl grows in appreciation of the beauty of our world and in gratitude to God, and accepts her responsibility to promote and respect and care for the environment” (Text unit 8). This text unit has obvious application to environmental responsibility, but I would also argue that it reflects the value stated in *Presentation Values*. Appreciation of beauty in creation is as aesthetic an experience as the appreciation of beauty in a work of art or a well performed piece of music.

Eucharist is mentioned in eleven documents. *Presentation Values* states that the Congregation values “Eucharist which celebrates communion with God and others and the lived experience of this communion in service”. An example of a text unit that illustrates that the College is applying this value is found in *Footprints #5*

The annual NAIDOC (National Aboriginal and Islander Day of Celebration) Mass will be held in Holy Family Church, North Rockhampton on Wednesday 11th July at 10.30. ATSI students and all Year 9 girls will be attending this Mass, and permission forms were issued

to these girls in the last week of this term. The NAIDOC Mass is always a wonderful liturgy and if, as parents, you wanted to attend, you would be most welcome. (Text unit 50)

This text unit is quite clearly one written to convey information about a forthcoming event. However, the value of “Eucharist” is present implicitly. By having students attend this NAIDOC Mass the College is stating that participating in this Eucharist is one way in which the students can express communion with Aboriginal and Islander people from the Rockhampton area. The aspect of service is not present either explicitly or implicitly in this text unit. It is present in a number of text units from other documents. These refer to the induction of students leaders within the context of a Eucharistic celebration and to students taking on ministerial roles at parish Masses. The collection of text units coded as “Eucharist” suggests that the College understands and applies this value whenever possible.

For the Congregation, prayer is “a way of entering into the mystery of God’s presence in human life” (*Presentation Values*). This value is mentioned explicitly in eleven of the St Ursula's College documents. One text unit in *Prayer at St Ursula's* in particular could be regarded as a summary of the College’s understanding of this value:

Our mission at St Ursula's College is to "continue the mission of Jesus". We can do this only if we try, as far as possible, to make his values our own. The Gospels show us that, for Jesus, prayer and action for social justice were inextricably interwoven. Jesus drew strength from his relationship with God which he nourished through prayer. It is therefore important that staff and students are given opportunities to draw their strength for the mission through a variety of ways of praying. Some of these opportunities for prayer are outlined below. (Text unit 2)

Throughout other documents opportunities are described. These may be references to various prayer services such as those conducted on Ash Wednesday and for Easter. Other



text units refer to the establishment of a “Reflection Room” as a place for individual or small group prayer, prayers in class, and a visit to the College by a group of Gyuto Tibetan Buddhist monks who demonstrated their form of prayer to the students. “Prayer Days” are also referred to in a number of documents. Such a wide variety of references indicates that the College is a place where prayer as a way of experiencing God’s presence is valued.

The Congregation values “courageous and concrete action for justice and peace” (*Presentation Values*). I have already discussed the practicability in a school context of applying aspects of this value. Despite some apparent difficulties in some aspects of application, I believe that, because of the nature of the documents in which the value “justice and peace” is identified, it has a significant place in College life. Table 5.2 shows that the value “justice and peace” is identified in, among others, the College *Mission Statement*, *Curriculum Policy*, *Enrolment Policy*, *Justice Policy* and *Religious Ethos Policy*. Mention of justice and peace in so many important documents is a clear indication of the desire of the College to continue this value of the Congregation. Other documents indicated in Table 5.2 point to efforts the College is making to maximise the value. One example is found in Text unit 3 of *Mini Newsletter* #7: “We commenced Term 2 in a week set aside to acknowledge the need for peace – personal and global peace. May we be blessed with both!”

The value of “effort” – “Individual and co-operative effort to achieve one’s potential and to share this with others” (*Presentation Values*) – is mentioned in a small number (seven) of the College’s documents. The text units typically refer to the challenge of academic work although one text unit in the document *Induction Process* refers to the need for all

staff to work together. It may appear, based on the small number of documents and text units, that this value is not highly regarded at the College. I think that this would be a misreading. The application of other values such as “aesthetics” requires a strong commitment to group effort. This commitment would certainly be the case in an orchestral performance or musical production. Thus, it is accurate to claim that this value is subsumed into others at the College and is certainly not deficient.

Table 5.2 indicates that the value “experience of God’s love” was also specifically identified in only seven documents. Text unit 16 in the document *Spirit of St Ursula's* states that “The faith of students is nurtured in a caring environment that fosters an awareness of God’s unconditional love, a sense of gratitude about life and a hope for the future”. It is significant that this text unit identifies pastoral care as one means of applying the value of experiencing God’s love. Therefore, it may be validly assumed that whenever the College writes about pastoral care it is implicitly and effectively writing about the experience of the unconditional love of God, thus providing another example of the principle of subsumption of values which I have previously explained. I believe that despite the small number of explicit references to this value, it is clear that it holds an important place in the life of the College.

Relatively few St Ursula's College documents (5) specifically allude to the value of “transformation”. One reference occurs in the Mission Statement – “in our efforts to transform the world” (Text unit 14) – and I have already claimed that values included in that document can be regarded as the key values of the College. Previously I stated that the core business of the College is the education of its students, meaning that the College should be concerned with the academic, social, spiritual and physical development of its

students. "Transformation" is what I have classified in Table 4.1 as a terminal value. This could be taken to mean that the value is directed primarily towards the future. I would prefer to regard terminal values as eschatological; that is, they have a present and future orientation, and the future is foreshadowed in the present application of the value. It is significant that all but one of the identified references to this value occur in documents that outline policies of the College. The exception occurs in the Head of Boarding's report in the 2000 magazine. The significance is that documents that outline policies refer to transformation, but documents detailing the day to day events of the College do not. One cannot presume that the value of transformation is not applied in the College, but St Ursula's needs to document examples of the application of the value to keep it in the consciousness of the College community so that the community is challenged to reflect on its importance (Sofield & Kuhn 1995, p. 131).

There were few documents (four) in which I identified specific references to "servant leadership". Two of those documents, *Big Sister* and *Student Leadership*, outline different forms of leadership which Year 12 students are encouraged to adopt. However, two of the documents (*Footprints #1* and *Footprints #4*) are those in which the day to day activities of the College are reported. *Footprints #1* contains text units which report on the induction of Year 12 students as leaders and includes a copy of the commitment statement written by the students and proclaimed by them at a celebration of Eucharist.

That text unit reads:

We the St Ursula's College Seniors of 2001, commit ourselves to keeping the spirit of St Ursula's burning strong in our community. We hope to live out our College ethos by encouraging individuality as we nurture the unique gifts of each person. By creating this climate of care, we aim to promote equity in our College family as well as in the wider community.

May our respect for human beings extend to the world around us. We pledge to accept the role of leadership and to grow in ourselves through helping others. (Text unit 110)

This text unit is particularly significant for two reasons. Firstly, the text unit indicates that the students themselves have an understanding of the concept of the continuation of ethos as evidenced in the words, “burning strong” and “live out our College ethos”. Secondly, this text unit indicates that the students have a good understanding of the concept of servant leadership. This text unit reflects Flynn’s statement (1979, p. 111) that values “dictate definite commitments to action”. Even though the value of servant leadership is mentioned in only a few documents, I believe that text unit 110 from *Footprints #1* is evidence that the value is being applied by students at the College. Further evidence is found in text unit 6 of *Footprints #4* where the Principal reports on the annual musical production: “The practice of having two casts for the lead roles provides the opportunity for more students to experience lead roles. I was very impressed by how the leads supported and encouraged each other”. This suggests that the students have implemented their promise to nurture one another’s gifts. It would seem, from the evidence in these documents, that St Ursula’s students are continuing the ethos of the Congregation in the way they exercise their leadership roles at the College.

The Congregation claims to value “the responsible critique of society in the light of gospel values” (*Presentation Values*). Table 5.2 indicates that this value, “criticism”, was identified in three College documents. These documents are the *Mission Statement*, *Goals of St Ursula’s* and the College’s *Justice Policy*. The concern I expressed above about the documents in which “transformation” was mentioned is also applicable concerning the value of “criticism”. The value appears in key documents, but is not

prominent in those that record the activities of the College. I am not suggesting that society is not criticised in the light of Gospel values. It seems to me that there is a need to document these instances more directly to keep the value prominent in the minds of members of the College community.

“The uniqueness of each person” is valued by the Congregation (*Presentation Values*). This value of “uniqueness” is directly referred to in three of the 45 documents. This might appear to represent a “devaluing” of uniqueness at St Ursula's College. However, valuing the uniqueness of each person underpins other values such as “justice and peace”, “human dignity” and “learning”. The many references to these Presentation values throughout the St Ursula's College documents is evidence that this value of “uniqueness” is being applied in many contexts at the College.

“Faithfulness in commitments and a spirit of joy in and enthusiasm in facing life’s challenges” (“faithfulness”) is a Presentation value that I identified in two College documents. Evidence of the application of this value is found in the Principal’s article in the 2000 magazine:

On a number of occasions this year, I have acknowledged the excellent leadership provided by the Year 2000 Seniors. Their conscientiousness in their studies has been a great example to other students and their academic results, as a whole, are very good. They have been strong and capable leaders and have been faithful to the values and spirit of the College. (Text unit 12)

This text unit was also coded as “Christian leadership”. It demonstrates that students at the College – in this instance, the Senior students – are faithful and enthusiastic in meeting their commitments. This leadership can come about only through training and teaching (Sofield & Kuhn, 1995, p. 131), and so I believe it is valid to claim that, despite

the few specific references to this value, it is being applied in the lives of members of the College community.

The Congregation values “Mary as a model of faith” (*Presentation Values*). References to Mary in the College documents are very few. Two text units in *Footprints #4* quoted in Section 5.3.12 of Chapter 5 refer implicitly to her as a model of faith. The other text units that mention Mary refer to lunchtime prayer sessions. I have previously discussed some of the excesses in Marian devotion which have occurred over the history of Christianity and have stated that such forms of devotion are inappropriate for today. The challenge facing the Catholic Church and its agencies – of which St Ursula's College is one – is to find ways of presenting Mary as an appropriate model of faith for adolescent girls and young women – the students of St Ursula's – in the 21<sup>st</sup> century. This may involve the critical reassessment of long held beliefs and a scriptural approach to the study of Mary's place in the life of the historical Jesus. It would be difficult at this time to claim that St Ursula's College is applying the value of Mary as a model of faith.

The value “imagination” was not specifically identified in any documents. I have already dealt with this issue in Section 5.3.9 in the previous chapter.

In Section 5.3.17 in Chapter 5 I stated that I believe that the reasons for the absence of references to the value “solidarity” are complex and sensitive. It would be inaccurate to state that St Ursula's College does not apply the value of solidarity. The difficulty I have in discussing this value is that many of the ways in which it is applied are confidential. For example, financial assistance is available to parents who may have genuine difficulty in meeting their financial commitments to the College. These cases are understandably

not publicised. Another example of the College's application of the value is found in its commitment to educating girls from indigenous communities such as Woorabinda. It would be insensitive of the College to highlight these examples of solidarity in the public documents such as *Footprints*. Nano Nagle's special mission was to the poor of Cork. In continuing to care for those who are poor in contemporary society, St Ursula's College is continuing her ethos. Having high regard for the human dignity of these people, and in the spirit of Nano Nagle, the College does not publicly document what it does to help them.

## **6.2 Analysis of tables 5.3 and 5.5**

In these tables I cross-referenced values found in *Principles of Presentation Education* to those which I identified in the current official public documents of St Ursula's College and enumerated the documents and text units that referred to these values.

"Promot[ing] the full potential of each person in the school community and a sense of personal worth" ("Self-esteem and growth") is a strong feature of the documents of St Ursula's College, appearing in 17 of the 45 documents. The wide variety of genres of documents in which the value is identified indicates that this value permeates College life. It is mentioned in documents ranging from the weekly *Mini Newsletter* to policy documents such as the *Enrolment Policy* and *Health Promotion Policy*. Policy documents refer to the principle of the value while other documents record activities designed to maximise the value. *Mini Newsletter* #6 documents one such activity:

The Year 9's leave for Camp next Monday at 8.45am and will return at approximately 5.00 to 5.30pm on Wednesday 04 April. These students are participating in a three day Outdoor Education Camp at Kroombit Tops, Biloela. We are hoping it will be a wonderful experience and will assist in

building self-esteem of students and creating a climate of care in the Year level group. Information lists will be given to students before Friday. (Text unit 11)

It is my assessment based on the documents of St Ursula's that the College in many ways is applying and maximising this value to the extent that it could be claimed to be one of the identifying characteristics of the College.

Closely linked to the value of "self-esteem and growth" is that of "caring for the members of the College community" and it is not surprising that the value is identified in a considerable number (14) of College documents. This value is also mentioned in documents from a wide range of genres which indicates to me that the College puts into practice what it proclaims in policy and other guiding documents.

The application of the value of "aesthetics" is closely linked to the application of the same value as stated in *Presentation Values*. The application of this value has been discussed above in Section 6.1. There is little to add except to note the apparent prominence that this value is afforded at the College.

There is much evidence in the College documents that St Ursula's College has a strong sense of community. The value is specifically referred to in eleven documents, three of which are policy statements, which in itself attests to the importance ascribed to this value. Documents such as *St Ursula's Story* and *Spirit of St Ursula's* refer to the value being a strong feature of the College since its foundation. The following text units from *Spirit of St Ursula's* provide one example of this:

A very joyful, friendly atmosphere pervades the St Ursula's community and there is a sense of belonging that lasts well beyond graduation day. Students develop close friendships across all year levels and there is a strong partnership between parents and staff. (Text units 3-4)



Religious education and faith formation is one of the hallmarks of any Catholic school and is given priority in *Principles of Presentation Education*. The value of “Importance of religious education and faith development” is specifically mentioned in 13 documents and this attests to its importance at St Ursula's. The document *Our Curriculum* makes the importance of religious education very clear:

Religious Education is an integral part of the St Ursula's curriculum. All students study Religion as a subject and the values and precepts of the Catholic tradition are integrated into other subjects and into the daily life of the College. (Text units 17-18)

Text units in other documents refer to the importance of faith development. The College's *Religious Ethos Policy* states that the College aims “To create a Catholic educational and community environment in which the lived faith of students, staff and parents is nurtured” (Text unit 4). It is significant that the College acknowledges a responsibility to the whole College community and not solely to the students. It would appear that St Ursula's is continuing the ethos of Nano Nagle and the Congregation in the matter of maximising this value.

Presentation education “encourages students to develop critical thinking, self-motivation and a sense of personal responsibility” (*Principles of Presentation Education*). This value is referred to in twelve documents. The *Health Promotion Policy* states:

St Ursula's College aims to promote an understanding of health as a holistic concept and life as a sacred gift. The College acknowledges that societal values may work against this understanding of life and health and from time to time the College might need to be counter-cultural in this matter. As students strive to become more independent, it is important that they understand that health is influenced by their own and others' behaviour and that they can take personal and group action to promote health and safety. (Text unit 4)

This text unit is but one example of the College stating its commitment to maximising this value. The *Study of Religion Work Program* contains a text unit which shows that this value may be explored and applied within the curriculum:

The teaching of this subject is a response to the request of the Second Vatican Council that we look to that which is common to all religions, namely, "answers to those profound mysteries of the human condition which, today even as in olden times, deeply stir the human heart". The critical analytical approach of the subject helps students to clarify personal and community beliefs and values, and by the use of this model acknowledges the major influences on an individual's choosing or rejecting a particular religious tradition and assists them in making judgments in relation to moral, ethical and communal and individual religious issues.  
(Text unit 37)

The presence of references to the value of "critical thinking, self motivation and personal responsibility" in a wide range of documents indicates that in applying and maximising this value the College is continuing the Presentation ethos.

The value of "resilience" is closely related to "self-esteem and growth" as well as aspects of "critical thinking, self motivation and personal responsibility" and "preparation for life". It is stated in *Principles of Presentation Education* that a Presentation College "strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future". This value is echoed in the Curriculum Policy. This policy states (text unit 5) that one of the purposes of the curriculum at St Ursula's College is to "create a sense of hope and commitment for a positive contribution to society". The policy further states (text unit 14) that the policy itself is based on the values of "[h]ope and sense of self worth". Evidence that these aspects of the

Curriculum Policy are being applied are found in *Footprints* #5 where the Principal writes”

Term 3 is always a difficult term for Seniors trying to maintain focus, commitment and enthusiasm as they face QCS and continue planning for the next transitional stage of their lives. It will be important to keep a balance in their lives, have[sic] renewed strength and energy in order to be resilient. (Text unit 65)

This text unit indicates that the value of resilience is brought to the attention of the community, a process that Sofield and Kuhn (1995, p. 131) claim is crucial in the formation of values. As this value is closely linked with the other values I have suggested above, it is clear that St Ursula's College is making genuine efforts to help members of its community find meaning in life and to develop hope for the future.

Eight documents refer to the value of “Positive relationships”. In *Principles of Presentation Education* this pertains especially to developing a spirituality “focussed on relationship with Jesus and the human concerns of the world”. The value is subsumed in others such as “justice and peace” and “living a Christian life”. Thus the relatively small number of documents referring to this value is not a matter of concern and it may be said that the College is continuing this Presentation value.

The value of “Understanding and transforming society” derived from *Principles of Presentation Education* is closely allied to that of “transformation” found in *Presentation Values* and was identified in eight St Ursula's College documents. These documents include those that outline policy direction and also documents such as the Mini Newsletters which describe activities such as fund-raising for Caritas Australia in which this value is being actualised. When the subsumption of this value into others such as

those noted above is taken into account, it is valid to claim that this Presentation value is being continued at the College.

Presentation education “encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values”. This statement has been given the short title “Living a Christian life” and is reflected in seven documents of the College, one of which is the *Mission Statement*. Text units 6-10 of that document state:

Our mission demands that we create an environment where the gospel values  
- both in daily living and in the learning situation -  
can be critically examined,  
clearly understood  
and responsibly acted upon.

These text units make it quite clear that the value of “living a Christian life” is claimed as having high priority at the College. One way in which students at the College apply this value is described in my article in the 2000 magazine:

Students from Years 10-12 have been involved in visiting the elderly people in the area. The elderly people appreciate these visits and speak highly of the girls who give up their free time to be involved in this program. (Text unit 9)

This text unit indicates that members of the College community are responding to one aspect of Yeppoon culture – the presence of a significant number of elderly people – in the light of Christian values.

Various policy documents make it clear that those charged with the governance of the College expect that this value will be applied at St Ursula's. Thus it would appear that this value has considerable importance. Accounts of its actualisation have often been subsumed in other text units coded as associated values.

*Principles of Presentation Education* states that a Presentation school “provides opportunities for the development of leadership skills”. This value is attested to in six College documents. The majority of these are documents which record the day-to-day activities of St Ursula's, and so it appears that the value is being applied in concrete situations. One example, which documents students availing themselves of the opportunity to develop Christian leadership skills, appears in *Footprints # 4*:

Over the Easter Holidays, Mary Smith and Sue Jones [*pseudonyms*] (Year 12) participated in the annual Movers and Shakers conference near Brisbane. The conference helps young people further develop their leadership skills and faith. Congratulations to Mary and Sue [*pseudonyms*] for their initiative in applying to attend the conference and also for being among those selected from a large group of applicants across the state.  
(Text units 31-31) (Pseudonyms mine; used to respect privacy.)

The value of “servant leadership” is closely linked to that of “Christian leadership” above. I have indicated previously that the former has application to those charged with the governance and management of the school as well as to the students. A text unit previously quoted in Section 5.4.13 of Chapter 5 is particularly significant. Text unit 13 of *College Organisation* describes one of the roles of the Board of Directors to be “working co-operatively with Church and Government bodies, organisations, the teaching profession and the public in general and when necessary, challenging unjust structures and policies”. It can be inferred that, if the governing body is charged with challenging what is unjust, this must be regarded as a high priority in the culture of the College. Text units coded as, for example, “justice and peace” indicate that this value is indeed a part of the College culture. It is therefore evident that the College community as a whole is continuing this value.

I have demonstrated previously that one of the values of Nano Nagle evident in her correspondence was that of “inclusiveness”. *Principles of Presentation Education* states that such education “encourages genuine acceptance and appreciation of all people”. The value of inclusiveness was identified in five St Ursula's College documents, one of these being *Goals of St Ursula's*:

That each girl would feel strongly affirmed in the belief in her own dignity and worth, and be aware of the need for continual development throughout life; that she would then have a genuine respect and concern for other people, irrespective of colour, race, beliefs or social status. (Text unit 3)

Text units in other documents such as the *Justice Policy* and *Pastoral Care Policy* attest to the priority of this value while *Footprints #3* recounts one instance of the application of the value. It would seem therefore that St Ursula's College prioritises this value in several of its policy documents and applies it in concrete situations, thus continuing the values of Nano Nagle and the Congregation.

Preparation for life is a value given significance by the Congregation in *Principles of Presentation Education* when it states that Presentation education “provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world”. The entire curriculum of any good school should aim to do this. The St Ursula's College documents confirm that the value is applied at the College. One area of curriculum in which this value is evident is in the subject Study of Religion. Part of the *Work Program* of the subject reads:

The study of this subject promotes tolerance and understanding of other points of view, particularly but not solely in regard to religious systems and sub-systems. Promotion of these values is particularly important for St Ursula's College students as there is little multiculturalism in Yeppoon and no non-Christian places of worship or formal groups of adherents, and

therefore little first hand experience upon which students can reflect. Many students will, on completion of their schooling, leave Yeppoon temporarily or permanently for larger centres where multiculturalism is the norm, or to small country towns where multiculturalism is rarely encountered. This subject is a practical way of preparing them for later life.

The study of this subject can contribute to the development of the girls' intellectual skills and a number of processes that can be applied in a wide range of academic disciplines in school and in later life. (Text units 38-39)

This text unit, also referred to in the previous page, reflects one of the goals of the College found in the document *Goals of St Ursula's*:

That each girl would feel strongly affirmed in the belief in her own dignity and worth, and be aware of the need for continual development throughout life; that she would then have a genuine respect and concern for other people, irrespective of colour, race, beliefs or social status. (Text unit 3)

In Section 5.4.10 of Chapter 5 I showed how the College's Work Experience Program is one tangible way in which this value is maximised. Thus it is clear that policy and curriculum documents prioritise this value while other documents give further evidence of the continuation of this Presentation value at the College.

Direct reference to the value I have titled "positive relationship with God" is found in only two College documents, *Goals of St Ursula's* and my article in the 2000 magazine. *Principles of Presentation Education* states that Presentation education "provides opportunities for prayer and meaningful participation in liturgy". Text units coded as different values and discussed above do indicate that the value is applied. The small number of documents that contains specifically coded text units does not cause me concern. One reason for this is that one of the text units specifically coded "positive relationship with God" in the document *Magazine article – APRE* states that "Assembly Prayers have been led by the students throughout the year. These prayers have

consistently been creative and thought provoking for the College” (Text unit 8). This text unit and a number of text units in *Prayer at St Ursula's* indicate that prayer at the College is frequent and takes a variety of meaningful forms. Other text units already referred to indicate that liturgies are rituals in which values of the congregation and College are celebrated and maximised.

This analysis of Table 5.3 has demonstrated that St Ursula's College is continuing the ethos of Nano Nagle and the Congregation through the day-to-day application and maximisation of values inherent in *Principles of Presentation Education*.

### **6.3 Implications of Tables 5.4 and 5.6**

These two tables (Tables 5.4 and 5.6) clearly evidence that the members of the College community are strongly committed to remembering the Presentation heritage of the College. String searches of the documents produced the information that the name of Nano Nagle is mentioned 23 times in 16 of the 45 documents in the data bank and that the Congregation is named in 57 text units in 24 documents. When one considers that 10 of the 45 documents are weekly *Mini Newsletters* which deal mainly with day-to-day organisation and information, the prominence given to Nano and the Congregation in the College documents is very high. Giving such prominence to the founder and the Congregation provides a context in which Presentation values may be maximised.

Table 5.6 indicates that the values of the Congregation identified in Nano's letters are also being continued at the College and their applications are being recorded in a wide variety of documents. I have pointed out a number of times that the context of Nano in Cork was vastly different from the context in which St Ursula's College operates.



However, it is clear that despite the difference in context, the College continues the ethos of Nano Nagle and the Presentation Congregation.

Chapter 7 consists of a summary of my findings, recommendations to the College and Congregation arising from my research and an exploration of other areas for research that are suggested by my findings.

# Chapter Seven

## Summary, recommendations and other areas for research

### 7.1 Summary

In Chapter 1 of this thesis, I outlined the purpose of the project, stressing its importance as the Presentation Congregation confronts the reality of the necessity for a changed form of governance for St Ursula's College. I also indicated how my research might assist the College in its current Renewal process. In that chapter I also reflected on the meaning of the word “ethos” and indicated that the Presentation ethos is recorded in the two documents, *Presentation Values* and *Principles of Presentation Education*.

In Chapter 2, I outlined the nature of case study research, referring to the writings of experts in that field. I applied those theories to my own case study and demonstrated my understanding of the nature of document analysis and text interpretation, again drawing on the expertise of various authorities. Also in that chapter I described how I used QSR NUD\*IST software as a tool in analysing documents.

Chapter 3 described the document collection, namely the letters of Nano Nagle that were available to me, the two Congregation documents, *Presentation Values* and *Principles of Presentation Education*, and the 45 St Ursula's College documents that I decided to

analyse. I then outlined the methods by which these documents were collected and stored in my home computer.

In Chapter 4 I explored the meaning of the word “value”, comparing the views of a number of writers and cross-referencing values identified in the Congregation documents to categories suggested by three of these authors. I then discussed Nano Nagle’s values as evidenced in her letters and cross-referenced these to the values inherent in the two Congregation documents. I explained the meaning of the values identified in *Presentation Values* and *Principles of Presentation Education*. I also identified two other important values that feature in the College documents but are not found in those of the Congregation. Finally in that chapter I described my method of coding the individual text units in the 45 St Ursula's College documents.

In Chapter 5, I justified my decision to exclude some documents and text units from the data bank. I then presented a summary showing each value identified in the College documents and the documents in which the value was found. The summary was presented in tabular form in Tables 5.1, 5.2 and 5.3. In Table 5.4 I presented a summary of references to the supplementary values referred to above. I then gave examples of my coding process, explaining why I assigned certain values to particular text units.

I proposed a theory of continuation of ethos that proposes that ethos can be continued over time and in different cultures although the expression of that ethos is culturally conditioned. Continuation is dependent on the willingness and ability of those committed to the ethos to adapt its expressions for contemporary situations and to maximise values that are valid expressions of that ethos. Thus, according to this theory, the ethos does not

change, but the manner in which foundational values are expressed and demonstrated may differ over time and in different contexts. This theory may be further investigated by other researchers and may be a source of fruitful scholarly discussion.

I showed through a triangulation process (Table 5.6) how the key values of Nano Nagle and the Congregation are documented in St Ursula's College literature and demonstrated how the College's Mission Statement provides a significant example of the application of the theory of the continuation of ethos. This document and others were used as evidence to support my claim that the theory of the continuation of ethos is a simple and elegant theory.

Chapter 6 was an analysis of my findings. I discussed meanings that could be inferred from the tabular information presented in Chapter 5. I pointed out that the extent to which a value was applied at the College could not necessarily be inferred from the frequency of its explicit identification. I proposed the notion of the subsumption of values, pointing out that quite often the application of one value necessarily implied the application of others. I indicated when I considered that more attention needed to be paid to documenting the application of particular values.

## **7.2 Response to research question**

My research has led me to believe that the ethos of Nano Nagle and the Queensland Presentation Congregation is being continued and their values are being maximised at St Ursula's College. The ethos that is being continued and the values that are maximised have been contextualised to suit the requirements of a contemporary Catholic College

and therefore the expressions of the ethos and values are necessarily different from those of an earlier era and context.

There is also strong evidence to suggest that members of the College community value their Presentation heritage. This finding has strong implications for the future of the College.

### **7.3 Recommendations**

As a result of my research I have a number of recommendations to make to the Queensland Presentation Congregation and to St Ursula's College. These recommendations are intended to suggest ways in which the ethos of the Congregation and its founder, Nano Nagle, may be continued at the College.

#### **7.3.1 Recommendations to the Queensland Presentation Congregation**

It is evident from my findings that the community of St Ursula's College treasures its Presentation heritage and wishes to preserve it. I therefore recommend the following to the Congregation:

1. That the Congregation leadership team continues to provide in-service opportunities to the staff at St Ursula's College, particularly in providing opportunities for Congregation members and staff of the College to reflect together on the values inherent in *Presentation Values* and *Principles of Presentation Education*.
2. That the Congregation leadership team and members of the Company of St Ursula's Limited ensure that on-going in-service on the ethos of Nano Nagle and the Congregation is provided to those charged with the management of the College.

3. That the Congregation and other appropriate persons or bodies, when deciding on the most appropriate form of governance for the College in the future, are mindful of the strong commitment to the Presentation ethos that is evident at the College.
4. That the Congregation and other appropriate persons or bodies, when deciding on the most appropriate form of governance for the College in the future, adopt a governance model that will facilitate the continuation of the ethos of Nano Nagle and the Congregation.

#### 7.3.2 Recommendations to St Ursula's College

I offer the following recommendations to St Ursula's College, aware that the College, according to the evidence in its current public documents, is very strongly committed to continuing the ethos of Nano Nagle and the Presentation Congregation. Thus, these recommendations are not intended to imply that the College is deficient in this regard. I recommend the following to the community of St Ursula's College:

1. That the College continues to include in its curriculum a study of the life and values of Nano Nagle and the history of the College.
2. That the College assembly prayer on or near the anniversary of Nano's death (26 April) be a celebration of her life and values.
3. That the College Leadership Team continues to make an exposition of Presentation values and principles of education a feature of the induction process for new staff.
4. That the College continues to identify the values of Nano Nagle and the Congregation in its official public documents.

5. That the College continues to initiate and promote activities that have the potential to maximise Presentation values and principles of education.
6. That the Board of Directors and the Policy Committee continue to ground College policies in Presentation values and continue to identify these values in the policy documents.
7. That the College explores new and appropriate ways to present Mary as a model of faith to students and incorporates them into its curriculum and prayer life.

#### **7.4 Other areas for research**

In Chapter 1 of this thesis I proposed a number of questions arising from a consideration of the governance of the College. This thesis has concentrated on an examination of the current official public documents of the College to determine the extent to which they reflected the ethos of the current governing Congregation. While document analysis is one valid way of examining the ethos of a community, it is not the only way in which to do so. Consequently, I believe that a further case study of St Ursula's College based on observations and interviews could be valuable in assessing the validity of my conclusion that the College remains strongly committed to the Presentation ethos.

Another form of research that could be undertaken as a supplement to my conclusions would be to compare the findings of the Renewal Report with my own. I have indicated elsewhere that at this time I considered it to be inappropriate to analyse the documents that comprise the Renewal Report as the report itself has not yet been officially endorsed by the Board of Directors. The Renewal Report is based on the results of questionnaires about the College completed by staff, parents and students and on the findings of an

external consultant who conducted interviews with a wide range of College community groups. The renewal Report would provide information on people's perceptions of the living out of Presentation values as distinct from my information and findings that came from examining how these values are written about in College documents.

Throughout this work, I have continually referred to a "Presentation ethos". A possible matter for research that has been arising in my mind throughout my case study at St Ursula's is that of whether there is a unique Presentation ethos. That issue in turn gives rise to two other considerations. The first is that if St Ursula's College is a Catholic College, its ethos, should be primarily Catholic. This has implications for the future governance of the College. It could be argued, for example, that it is more important for St Ursula's College to identify itself as "Catholic" than as "Presentation" and that if the Congregation can no longer assume responsibility for the College's governance this should be inconsequential to the College if it is primarily Catholic. This raises for me another area for possible research – that is, "What is the unique contribution that a Presentation ethos can contribute to the Church?" The answer to that question may well have implications for a future governance model for Presentation Colleges. If the answer to that research question is that the Presentation ethos does make a unique and vital contribution to the Church, any future form of governance will need to ensure that the ethos can continue.

The second matter arising from a consideration of the "uniqueness" of the Presentation ethos is related to the wider picture of Catholic education in Australia, particularly in schools that like St Ursula's and St Rita's are owned by religious orders, congregations or institutes. It was pointed out in Chapter 1 that the "membership of religious institutes is



drying up” (Green, 2000, p. 3). I believe that my research may be fruitful for those religious institutes or congregations that are facing the question of deciding on governance models for their schools across Australia.

In the course of my Doctoral program, I contacted by letter every religious institute in Australia that is involved in primary or secondary education. Every institute responded positively to my request to forward to me literature that outlined the ethos of the institute and its founder; many also included literature about their school or schools. Consequently, I have a large collection of documents that give insight into the stated ethos of many schools – and in particular, order-owned schools – in this country.

Valuable research could be conducted in trying to identify from the literature the common and disparate elements in the ethoses of these schools governed by congregations that originated in different eras in Asia, mainland Europe, the United Kingdom, Ireland, the Americas and Australia. Results of this research could perhaps point to the real catholicity of the Catholic school system in this country and to the unique contribution that each institute/congregation ethos can make to this Catholic system. This research may thus prove fruitful to organisations such as the National Catholic Education Commission, State Catholic Education Commissions and Diocesan Education Offices faced with making decisions about future models of Catholic school governance.

In a number of places in this thesis I have indicated that the Queensland Presentation Congregation is responsible for the governance of St Rita’s College, a Secondary Girls’ College in Brisbane. The issues in regard to the future governance of St Ursula’s College

also apply to St Rita's, namely that the Congregation is approaching the time when it will be necessary for it to relinquish governance of both Colleges. My research at St Ursula's College has indicated that the Yeppoon College has a strong commitment to the Presentation ethos and a strong attachment to its Presentation heritage. Consequently I have in Section 7.3 of this chapter made certain recommendations regarding the College's future governance. I suggest that similar research conducted with the current official public documents of St Rita's College might provide valuable but not necessarily similar information to the Congregation in helping it to make decisions about the future governance of its Brisbane College.

## **7.5 Conclusion**

I have conducted this research and written this thesis as a senior member of the staff of St Ursula's College. I have elsewhere in this thesis acknowledged my own ideological commitments to the values of Nano Nagle and the Congregation.

I commenced my research without any preconceived ideas of what I would discover. What I discovered was a College that has a firm hope for the future because it treasures its heritage and maximises its traditional values. At a personal level, through the course of analysing Nano Nagle's letters, *Presentation Values* and *Principles of Presentation Education* I have come to a deeper understanding and appreciation of those values and an even stronger commitment to ensuring that I do all in my power to apply and maximise them at the College. It is my hope that the College will derive some benefit from this research and feel confirmed in the commitment it has to the values of Nano Nagle and the Presentation Congregation.

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**THE CONTINUATION OF THE ETHOS OF NANO NAGLE  
AND THE QUEENSLAND PRESENTATION  
CONGREGATION IN THE DOCUMENTS OF ST  
URSULA'S COLLEGE, YEPPOON – A CASE STUDY IN  
DOCUMENT ANALYSIS**

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# **Appendices**

**A thesis submitted in partial fulfillment of the requirements of the degree of Doctor  
of Education, School of Education and Innovation, Faculty of Education and  
Creative Arts, Central Queensland University, Australia.**

**May 2002**

# **APPENDIX 1**

## **VALUES, SHORT NODE TITLES AND THREE-LETTER CODES**



**Values, short node titles and three-letter codes**

| <b>Value</b>  | <b>Short node title</b>  | <b>Three Letter code</b> |
|---|--|--------------------------|
| The aesthetic dimension of life.  | Aesthetics   | Aes                      |
| The responsible critique of society in the light of Gospel values.  | Criticism  | CrI                      |
| Individual and co-operative effort to achieve one's full potential and to share this with others.   | Effort   | Eff                      |
| Eucharist which celebrates communion with God and others and the lived expression of this communion in service.   | Eucharist  | Euc                      |
| The tender unconditional love of our God  | Experience of God's love                                       | Glo                      |
| Faithfulness in commitments and a spirit of joy and enthusiasm in facing life's challenges.   | Faithfulness   | Fai                      |
| God's action in our lives especially <ul style="list-style-type: none"> <li>• in the human Jesus of our Gospels</li> <li>• in the Church, the community of the followers of Jesus</li> <li>• in the events of human history in the everyday, ordinary experiences of life.</li> </ul> | God acting in our lives  | Gac                      |
| Human wholeness and holiness.   | Human dignity  | Hdi                      |
| Initiative and creativity   | Imagination  | Ima                      |
| Courageous and concrete action for justice and peace.   | Justice and peace  | Jpe                      |
| Intellectual inquiry and the ongoing search for truth.  | Learning   | Lea                      |
| Mary as model of faith  | Mary   | Mar                      |
| Prayer as a way of entering into the mystery of God's presence in human life.   | Prayer   | Pra                      |
| Leadership that is reflective, critical and visionary.  | Servant leadership   | Sle                      |
| Our relationship with others, especially those who are poor and powerless.  | Solidarity   | Sol                      |
| The constant hope and commitment to work creatively for the transformation of our world.  | Transformation   | Tra                      |
| The uniqueness of each person.  | Uniqueness   | Uni                      |
| Strives to develop the aesthetic sense through the active encouragement of the creative spirit in art, music, drama and literature.   | Aesthetics   | Aes                      |
| Takes place in a pastoral care context where all achieve growth through love, trust, responsible freedom and mutual respect.  | Caring for members of the College community                    | Car                      |
| Provides opportunities for the development of leadership skills.  | Christian leadership   | Cle                      |
| Encourages students to develop critical thinking, self-motivation and a sense of personal responsibility.   | Critical thinking, self motivation and personal responsibility | CrI                      |
| Provides an environment in which faith is   | Importance of religious  | Ref                      |

| <b>Value</b>   | <b>Short node title</b>                | <b>Three Letter code</b> |
|--|--|--------------------------|
| nurtured and in which priority is given to the religious education curriculum.   | education and faith development        |                          |
| Encourages genuine acceptance and appreciation of all people.  | Inclusiveness                          | Inc                      |
| Encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values.   | Living a Christian life                | Lch                      |
| Provides opportunities for prayer and meaningful participation in liturgy.   | Positive relationship with God         | Prg                      |
| Nurtures and challenges a spirituality focussed on relationship with Jesus and the human concerns of our world.  | Positive relationships                 | Prl                      |
| Provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world.   | Preparation for life                   | Pli                      |
| Strives to bring students to an awareness of God's unconditional love so that they will find meaning in life and hope for the future.  | Resilience                             | Res                      |
| Promotes the full potential of each person in the school community and a sense of personal worth.  | Self esteem and growth                 | Ses                      |
| Provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal.  | Sense of community                     | Com                      |
| Aims to provide school structures that promote justice and personal responsibility.  | Servant leadership                     | Sle                      |
| Helps students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them. | Understanding and transforming society | Uts                      |

## APPENDIX 2

# THE LETTERS OF NANO NAGLE

Source: Walsh, T. J. (1959). *Nano Nagle and the Presentation Sisters* (pp. 344–367).

Dublin: M.H. Gill and Son.

Letter I

TO MISS FITZSIMONS, 17 JULY 1769

[1.]

As it is always a real pleasure to me to hear from you, I am much obliged to you for both your kind favours; in the first there was enclosed your note. I can't help saying that if I could be jealous at anything you did in my regard, it would be at [your] not writing in a more friendly manner; as, be assured, you may command anything in my power.

[2.]

I cannot express how much I suffered on your account, as I was sure your uneasiness must be great, at not hearing of the arrival of the young ladies I mentioned. They were to depart in the first vessel that sailed to Havre. When I wrote I thought everything was settled. But it has pleased God to order things otherwise-which in all appearance has turned out a fortunate occurrence, for by the delay there are two subjects more such as one might ambition in every respect. I shall say nothing of their merit as that will speak for itself. I am not acquainted with Miss Coppinger; I have seen her, but it is on the amiable character Mr Doran gives her I depend. And I am afraid I shall not have the pleasure of seeing her again before she goes, as the measles is like a plague here. Though not mortal, yet it is dangerous to grown persons; and Mrs Coppinger told me it was the only disorder she dreaded, as her daughter is subject to a whizzing in her chest. She and her father are greatly pleased at her choice of a state of life, they are so pious.

I wish Mr Shea was so well pleased at his daughter's inclination; he has not as yet given his consent. He says it is a sudden thought; he does not know it long, though she has been thinking of becoming a religious more than twelve months. She is a person of incomparable sense and very sedate and of an age to know her mind-she is past twenty-so it is not very probable she will change. I believe Mr Moylan has so much influence over him he will prevail.

Miss Coppinger's parents won't let her go until her Aunt Butler approves of her resolution to which-by what you mention of her good intentions to this foundation-she will immediately give her consent. And it was thought proper not to press Mr Shea for his consent, to show him she still persists to his knowledge longer than a few days as he at first imagined. She is their darling child; all this objection is to her going to France, for they are too good Christian to hinder her from being a nun. There is one comfort I have in these two young ladies, which is [that] they seem so much attached to their families they could not think of being anywhere but here.

[3.]

I am sorry Miss Coppinger cannot see the schools, as I think no one can have an idea of their use unless an eye-witness. As you wish to have a particular account of them, I will tell you how I began. I fancy I mentioned to you before that it was an undertaking I thought I should never have the happiness of accomplishing. Nothing would have made me come home but the decision of the clergyman that I should run a great risk of salvation if I did not follow the inspiration. This made me accept of a very kind invitation of my sister-in-law to live with her.

[4.]

When I arrived I kept my design a profound secret, as I knew, if it were spoken of, I should meet with opposition on every side, particularly from my immediate family as in all appearance they would suffer from it. My confessor was the only person I told of it; and as I could not appear in the affair, I sent my maid to get a good mistress and to take in thirty poor girls. When this little school was settled I used to steal there in the morning-my brother thought I was at the chapel. This passed on very well until one day a poor man came to him, begging of him to speak to me to take his child into my school. On which he came in to his wife-,and me, laughing at the conceit of a man who was mad and thought I was in the situation of a school-mistress. Then I owned [that] I had set up a school. On which he fell into a violent passion and said a vast deal on the bad consequences which may follow. His wife is very zealous, and so is he, but interest blinded him at first. He was soon reconciled to it. He was not the person I dreaded would be brought into trouble about it. It was my uncle Nagle, who is, I think, the most disliked by the Protestants of any Catholic in the kingdom. I expected a great deal from him. When he heard it he was not angry at it; and in a little time they were so good as to contribute largely to support it.

[5.]

And, by degrees, I took in the children, not to make a noise about it in the beginning. In about nine months I had 200 children. When the Catholics saw what service it did, they begged [that] I would set up schools at the other end of the town from those I had, for the convenience of the children, to be under my name and direction; and they promised to contribute to the support of them With which request I readily complied; and- the' same number of children that I had were taken in; and at the death of my uncle I supported them all at my own expense.

[6.]

I did not intend to take boys, but my sister-in-law made it a point, and said she would not permit any of my family to contribute to them [the schools] unless I did so. On which I got a master and took in only forty boys. They are in a house by themselves and. have no communication with the others.

[7.]

At present I have two schools for boys and five for girls. The former learn to read, and when they have the Douai catechism by heart they learn to write and cypher. There are three schools where the girls learn to read, and when they have the catechism by heart they learn to work. They all hear Mass every day, say their morning and night prayers, say the Catechism in each school by question and answer all together. Every Saturday they all say the beads, the grown girls every evening. They go to Confession every month and to Communion when their Confessors think proper. The schools are opened at eight, at twelve the children go to dinner, at five o'clock they leave school. The workers do not begin their night prayers until six, after the beads.

[8.]

I prepare a set for first Confession twice a year, and I may truly say it is the only thing that gives me any trouble. In the first place I think myself very incapable; and in the beginning-being obliged to speak for upwards of four hours and my chest not being as strong as it had been-I spat blood; which I took good care to conceal for fear of being prevented from instructing the poor. It has not the least bad effect now.

When I have done preparing them at each end of the town, I think myself like an idler that has nothing to do. Though I speak almost as much as when I prepare them for their first Communion, I find not the least difficulty in it I explain the Catechism as well as I can in one school or other every day; and if everyone thought as little of labour as I do, they would have little merit. I often think my schools will never bring me to heaven, as I only take delight and pleasure in them.

[9.]

You see it has pleased the Almighty to make me succeed, when I had everything, as I may say, to fight against. I assure you I did not expect a farthing from any mortal towards the support of my schools, and I thought I should not have more than fifty or sixty girls until I got a fortune; nor [did I think] should I have had a school in Cork. I began in a poor humble manner; and though it pleased the divine Will to give me severe trials in this foundation, yet it is to show that it is His work and has not been effected by human means.

[10.]

And had I only a proper person to begin it, I think it has the prospect 'of meeting with surprising success. I am charmed with the account you give me of the ladies you are with, I hope the same spirit will be communicated here. I think religious discipline would be too strict for this country, and I own I should not rejoice to see it kept up. I must say Miss Moylan's prejudice to take on here has made me see things in a clearer light than I should have done, and makes me accept the disappointments I have met

with as a decree of the divine bounty. All her friends are sorry she went abroad; and I must say, laying aside her own merit, this house would have a great loss in her, as she is of a family deservedly loved. They are in hopes she is beginning to change; I wish it may be so. If 'she has so much zeal, she will never have such an opportunity of exerting it as here.

For I can assure you my schools are beginning to be of service to a great many parts of the world - this is a place of such trade - they are heard of, and my views are not for one object alone. If I could be of any service in saving souls in any part of the globe, I would willingly do all in my power.

[12.]

I must look on it as one of my crosses that the two ladies who were so good as to patronise this foundation should be removed. But the Almighty is all sufficient and will soon make up this loss to us. I beg you will present them my compliments.

[13.]

Mr Moylan desires to be affectionately remembered to you. As he gave you an account of the building, I shall say nothing of it only to excuse myself as to the house I built first. I never intended it for ladies. At the time I was sure I should get the ground at the rear to build in; and as it gave on the street I was obliged to have it in the manner it is, in order am to have it noticed as a convent. I shall refer you to that and many other things in my next which I hope the young ladies will be the bearer of..

Letter II

TO MISS FIMIMONS: EARLY IN 1770

[1.]

... as I always reflect on myself how many faults I have. How happy she was to have such a pious turn so early in life and to have let herself be directed by that great servant of God, your former mistress who I long to know whether she will do that meritorious action as to settle this foundation. Her zeal is great. I am sure if she does it, she may be compared to the grain [of] mustard seed. in the Gospel. Though our house is the least in the Order, has it in our power to do more good than any; and the good seed she will sew will spread, if she is inspired to it.

[2.]

I am sending boys to the West, Indies. Some charitable gentlemen put themselves to great expense for no other motive. Only as they are well instructed, and as the true faith is decaying very much there by reason of them that leave this country knowing nothing of their religion [this] made them lay this scheme, which I hope may have the desired effect All my children are brought up to be fond of instructing, as I think it lies in the power of the poor to be of [more] service that way than the rich. These children promise me they will take great pains with the little blacks to instruct them. Next year I will have pictures for them that go to give the negroes that learn the Catechism. I must beg you will be so good as to buy me some dozens of the, common pictures of that sort for them.

[3.]

I forgot to speak to Miss N. to send them to me by the first opportunity. I am glad she is liked by the ladies where she is. Had they known all she suffered for this foundation as well as I do, it would make them pass over many imperfections they may see in her. I am confident her intention is good; ignorance may make her err. I run no risk in giving directions about her to a person of your piety and sense, as you were confident [that] had I known the Fille[s] St Joseph were Jansenist[s], I should never have sent her there..

[4.]

And I hope you'll act in regard of the young ladies as you think proper, and be sure I shall always approve of it. I must say I was desirous they would learn what was proper to teach young ladies hereafter, as there is a general complaint both in this kingdom and in England that the children are taught only to say their prayers. As for spiritual matter, I am sure the nuns will take good care of that.



I must beg the favour of you to present my compliments to the Superior, [to] your mistress and [to] your former one; and my best wishes attend them and the young ladies.

[5.]

Had I the happiness of being acquainted with you, I should imagine you were laughing at me to think I fatigue myself in the least. I can assure you I never thought the least trouble in acting in regard of the schools, only in one part of my duty. Don't be uneasy about my health. Nobody can enjoy better health than I do, thank God. I must say I suffered a great deal in mind, which for a time I thought would have hurt my constitution, [but it] did not in the least. I am afraid you all will be tired of me, I may live to be so old. That [is] what is most to be dreaded. I beg you'll believe me to be with the sincerest esteem, dear Miss, your most affectionate friend, Nano Nagle.

[P.S.] I wrote to Mr Halloran about Miss Nagle and shall be guided by what I hear from him as he is so good a judge.

Letter III

TO MISS FITZSIMONS: 29 APRIL 1770

[1.]

I had the pleasure of. receiving your kind favour and hope my last letter has convinced you that it was no neglect on my part not answering you sooner as nothing can give me more real pleasure than hearing often from you, till I have that of seeing you. And that longed-for sight, I hope, is not at such a distance as I some time ago imagined it to be.

[2.]

I can't too much admire your zeal and great trust in the divine Providence, which I always looked on as the most settled beginning any foundation of this kind could have. And I build more on the success of it from that poor way [in which] it first took its rise than any means it has pleased God to give me at present to carry it on. I can't express how much I suffer to think of all the severe trials you have gone through, and am sensible it's more painful to meet them where [you] should expect everything to forward such a good work. Yet the Almighty permits this to try your patience and to hasten this establishment, and to draw a future benefit from it, as the faults we disapprove in others we take generally to mend in ourselves. I dare say it will be the peculiar care of them that begin this foundation to inspire always to others to do all in their [power] to forward other establishments, as in all appearance several may spring from this. It's in this light [you should] look on their odd manner of acting in both convents. And as to myself it does not disedify me, as I believe it's all for our good. It's certain others might not think as I do, which makes me sometimes imagine the disappointments I have met about the foundation going abroad to have happened for the best, as very probably they might have lost their vocations had they seen their behaviour in our regard.

[3.]

As to what you mention to me about being professed here, as your worthy friend and his uncle approves of it and as it's. your own decision, it's highly pleasing to me also. And I think it would be going to a very unnecessary expense, as you could not reap any advantage by it hereafter and I suppose would be very disagreeable to the ladies you are with that anybody intended for this place should profess among them, as they may always have a dread of their returning back to them. On the whole I hope you have come to the best resolution in every respect.

[4.]

There is nothing in Mr Moylan's power he won't do to endeavour to get leave for your former mistress coming over. If he can't succeed by writing, he is so good as [to] be

resolved to go over himself, though he can hardly be spared even for a few days from this place, his presence is so necessary here. Yet he has it so much at heart to see it once fixed [that] he does not think anything a trouble [which] he can do to serve it. We all admire that amiable lady's zeal and fortitude to leave her own country. I flatter myself that you and she will be amply recompensed when you see all the number of souls you'll be the means of saving, and the universal good not only to this country and very probably to others. I beg you will tell her I should have wrote to her to acknowledge my thanks and gratitude to her when I heard of her consenting to come here, only the want of not writing the French, or more the fear of my letter being read before it came into her hands as with the help of one of my friends I could have sent [?] a French letter. And at the same time assure her of my respectful compliments.

[5.]

It gave me a vast deal of trouble to hear my cousin had such a violent fit. You may well imagine if I thought she had hysterics, I never would have been such a fool as any way to think the nuns would ever permit her to receive the habit among them. It makes me uneasy to think how disagreeable it must be to them to have her in the house, as they have a notion it's a disorder that is taken. We can't foresee what sickness it's pleased God to afflict us with or at what time. I wish her native air may agree better with her for her own sake and ours, for a better mistress for the poor children I fancy won't be easy to get. She was indefatigable about . . .

[6.]

P.S. As [I am] informed Miss Coppinger has been also very uneasy at not hearing from any of her family, I must beg the favour of you to tell her I heard yesterday from them, and they are all well and [so are] her cousins in this town; and at the same time assure her of my affectionate compliments, Adieu, dear Miss.

Letter IV

TO MISS FITZSIMONS: 13 MAY 1770

[1.]

I am glad to profit of any opportunity to assure you how pleasing it's to me to acquaint you with anything I thought would be agreeable to you, as I am certain [it] will be to hear that I hope we have got a very desirable subject in the young lady I mentioned to you some time ago, recommended by Mr Austin. I wish I could transmit to you that part of his letter in respect of her, that he wrote to Mr Doran. [But] as it was not convenient to give it to me, I shall give you a full account of her and some conjectures of my own in her regard. As you may be surprised I have not insisted on a better fortune if you did not know how matters stand, [let me tell you that] I have done nothing in it only with the approbation of our worthy friend and his uncle. Her father will give only £200 to the house, he is to pay £15 a year interest on it; while she lives, he is to give her a pension for herself that he does not choose to name at present. His indignation I believe is so great against her for being a nun [that] he offers her £2,000 if she will marry. Her inclination, I find, was to go to the same convent where she was brought up in. He would not consent to it, as he says there is a probability [that] in France they may demolish all the monasteries. He consented [that] she should go to Flanders, and Liege was the place he chose for her; I suppose, being under an ecclesiastical prince, he thought it would long subsist.

All these objections made her determine, I believe, on taking on here; and [she] says she is greatly pleased to [be] among them that has been educated in France. When he gave her leave to come here, he desired that she should leave Dublin in July and go to a convent in Galway, to remain [there] till things are fixed here. I have begged [that] she should come here and stay with me. In [the] first place she could be of great service and it would be a great comfort to me to have her; and [secondly] it's thought more advisable for many reasons by his odd manner of acting in her regard. At least I imagine he does not see her, so as the footing I request is put on being less expense for her going to Galway than coming from thence would cost him more. If he thought it would be agreeable to her, I dare say he would let her come. I fancy you'll admire to hear she is his only child and, I believe, the- same [person] we mentioned to you about two years ago, as everything corroborates with what I heard then, only her being so very young as they told me she was. If it's the same, the father is a very religious man and has made a very good fortune, and retired from business lives in the country. There is a great appearance [that] beside[s] her wealth [?] she will be of vast service to the house. Her name I don't know. She has had a mind to be a nun since [she was] a child, [and she] is mighty devout. Nobody can write better than she does or [has] better orthography - this [is] what Mr Austin mentions of her in his last letter. When he first spoke of her, he said she had great talents. Providence has ordered everything for' the best in her regard to keep her for this place.

[2.]

It mortified me that she did not join you; and had she, I am sure she would have met with the same fate that others did. Even Mr Austin heard so much to the prejudice of this Foundation, that I believe he did not endeavour as much to prevail on her as he would [have done] had he known how matters were. Ever since Mr Halloran has been here, who was informed of the truth of everything, nobody can interest himself more than he does for its success.

[3.]

We, must think the Almighty permits everything for the best. You'll see with His assistance everything promises well. And His divine hand -win uphold us in getting your former mistress. The house she is in will in my opinion bring a judgement on them if they hinder h4tr from being the-means of saving so many souls.

[4.]

Mr Moylan desired me to assure you of his most affectionate compliments. He is so hurried that he has scarcely time to eat his meals since the jubilee. He attempted several times to try to get an hour to sit down to write to you; it was in vain. It mortifies him he can't, as I -don't know anyone he has a higher esteem for. His health is so much impaired since this great fatigue that he told me himself yesterday as he could . . . any ease here to relieve on your account his friend with . . . afraid it would have no weight with him . . .

If it was not in regard of this Foundation he thinks you would choose to finish your noviceship there, and as soon as leave is got for that other lady to come away immediately . . . He expects his sister every moment and win have time to write to you and to the Superior at the same time as the jubilee will be soon over. I was surprised when he asked me if I wrote to the mistress of novices. I never did, I know I ought have done it and to . . . ; not writing the French prevented me; as I am very unfond of being troublesome to persons that have not time to spare, and I could not entrust anybody else.

[5.]

I hope your fortitude will bring you through all crosses and put a happy conclusion to this Foundation. And never be discouraged from choosing any young lady you think proper. I have often been ashamed for- fear you would have thought I was any way flattering you with the success of it. I met so many disappointments; and that very young lady I now mention, I was sorry that we ever spoke of her to you, though we were sure of her when we did and afterwards she was resolved to go to France; you see we have got her back again. And if Miss Smith is not entered into any other

convent, Mr Moylan think[s] he will prevail on her to come here; I sincerely wish he may.

[6.]

I beg you'll be so good as to present my compliments to the Superior, [to] your mistress, and [to] your former one who[m] I love and reverence, and [to] Mr Fitzsimons. My best wishes attend the young ladies. All the family of Barryscourt are in perfect health, and Miss Nagle['s] family are also very well. I hope you and they enjoy, as I wish you may always, perfect good [health].

[7.]

It gives me a vast deal of trouble to find [that] them two young ladies that want to learn can have no advantage. If it could be permitted them to have anybody to teach them anything you thought would be hereafter an advantage to the house, don't spare any expense. You'll be [the].best judge in that and everything else in their regards. They are happy to have a person of your good sense to direct them. And [I] can with truth say you are under God the chief support of this good work, which I flatter myself you will see prosper far beyond what one has a right to expect in such a country as this. I am, my dear Miss Fitzsimons, your most affectionate friend, Nano Nagle.

Letter V

TO MISS FITZSIMONS FROM BATH: 20 JULY 1770

[1.]

Though I did myself the pleasure of writing to you lately, yet [I am induced to write again] by a letter I received from our worthy friend [Dr Moylan] who acquaints me with the sudden death of his sister-in-law. She was a most amiable person and I am most sincerely sorry for her. He says he resolved to leave Cork in about twelve days if the ship be ready and the wind fair. I always admired his zeal; and this is a great instance of it: to leave his afflicted family and tender father. This shock revives all the trouble he had for the death of his eldest son, for if anybody ever died of grief, his daughter-in-law has. Yet, notwithstanding Mr M's fortitude to leave his friends in this situation, if his father who is old and sickly should, fall ill, it won't be in his power to depart as soon as he expected. Nor can I imagine it possible he will let him go, as he can hardly bear him out of his sight when he is in urgent affliction.

[2.]

As I heard you thought I came [here] for my health: as you are so good as to interest yourself in my regard, I was afraid it might have made you uneasy. [I beg] to assure you that, thank God, I never was better, and it was not to [take] the waters I came nor have I tasted them. I came to see my brothers and be sure it was with much ado I could prevail on myself to pay this visit. I did not acquaint you with this tour, as I wavered so much with myself that I may say [that] till I was in the ship I was not sure of coming - it was so much against my inclination to leave my children, and only to serve the foundation I never should have prevailed on myself.

Our friend, I have reason to think, spoke with a prophetic spirit by what has happened. For my own family would otherwise never have the opinion they have at present nor ever [have] interested themselves as they do for its success. You must be [have been] surprised when you heard that they knew nothing of it. You heard what was true; the young lady that \*told you that my sister Nagle says was the first she heard of it and could not believe it at all, she told her so. I fancy you don't forget [that] I wrote to you [that] when I began my schools my own immediate family knew nothing of it. So the same method I was resolved to take [now], as I was sure they would be the first to oppose me. Never said I one word to them till I saw things had such a prospect of succeeding, which I was sure I never could have persuaded them of if they did not see it. And it gives them all great pleasure that I should be the means of promoting such a good work, and my sisters-in-law are as eager to get good subjects for us as we could be. I hope you'll approve of my manner of acting, as the less noise is made about affairs of this kind in this country the better.

[3.]

Mr K[~~eat~~in]g got a letter from Dr Butler. On which he came [to] speak to me about his sister. And [he] says [that] as we must be of such service to the kingdom, if we had the Protestants' consent for the establishment he would be better pleased she was amongst us, as she could do more good than anywhere else. On which I told him before my brother and sister that had I consulted my own family [then], I should not have had a school in Cork; which they said was [true]. They argued with him if such a proposal was made he . . . the foundation and the schools. I leave you to judge what . . . such a thing must be looked on . . . (*The remainder is missing.*)



Letter VI

TO MISS FITZSIMONS: 28 SEPTEMBER 1770

[1.]

I was sorry it was not in my power sooner to tell you how much I am obliged to you for not standing on ceremony with me and being so good as to write to me so often of late, though I could not answer your kind favours as punctually as I wished to do. I believe you'll attribute my silence to the real cause, which is want of time.

[2.]

I can't express the joy I had to hear of Miss Kavanagh['s] resolution and that she had joined you. It was what you ambitioned this long time past. If once we were fixed, the object in view is so great that I dare say many would follow your and her example. I had little reason when first I thought of this Foundation to expect the success it has already had met. I must say, every disappointment we have had the Almighty has been pleased to make it turn out to our advantage; though my impatience very often made [me] not submit to His divine Will as I ought. I believe we are obligated to your worthy friend for this young lady['s] determin[ation] to come here. We are happy, I think, to have one of the sisters. I am not surprised at what you mention to me in regard of Mr Kavanagh, for he and his lady by some conjectures of their own was sure Miss Nano intended coming here. As for my part, I could not say anything that gave the least notion that she was [so] inclined; nor did I flatter myself by, what the clergyman then told me of her that she would; and I must do her brother, and sister justice, they did not seem at all angry with her for it. – I dare say she will be still of great service to us by her prayers.

[3.]

I can't avoid telling you how eager Mr Doran is for your coming over soon, as he foresees they will every day be starting some new difficulties on account of the French lady-which is already the case and was made an objection when Mrs B.- got leave to come. And he wrote to his nephew [Dr Moylan] the many reasons by which it makes it so necessary to have this establishment begun as soon as possible, as he and I are sure by the character you give of this lady that she is not one of those modern religious persons who think every inconvenience such a cross that there is no bearing it. She that makes such a sacrifice for the good of souls will have fortitude to make light, I hope, of not having everything settled as comfortably as it ought to be.

[4.]

One could not imagine in a house so lately built that the walls would be so dry as they are, nor can one judge of them till they are plastered, and when the plaster dries immediately, it's owing to the walls being so. Had I not seen it had this effect on it, I

could not have believed it. You'll find it will be very habitable this winter, which I did not think it would be. And when you are settled there, I shall be to blame if I don't get every necessary that is thought wanting, as there is nothing in my power I shan't endeavour to do. And I hope you'll be so good as to excuse, in the beginning, all, and consider we are in a country [in which] we can't do as we please. By degrees with the assistance of God we may do a great deal. As I think by what your . . . (*The remainder is missing.*)

## Letter VII

TO MISS FITZSIMONS: 17 DECEMBER 1770

[1.]

It is not to be expressed, all the anxiety of mind I have gone through by your and our worthy friend's silence, as I did not get the letter you mention to have been sent by hand. Nor did I know what to think till I had received yours of the 27th of last month.

It did not surprise me to find by it that nothing was yet fixed; as I was sure I should soon be made acquainted with how matters went if there was good news. On the receipt of your letter I spoke to Mr Doran, who is so good as to write in my name to the Superior, begging her interest and that she would be so charitable as not to defer making her-community give a categorical answer. As to that point I think she can't well refuse the last request in conscience; as to the other she may not have any scruple about it. Had I written myself; she might say that I could do it as well before as- on this occasion; and others may take it ill that I did not pay them the compliment. Only Mr Moylan has such patience' and zeal, he would certainly have long ago given up the affair. He is resolved to leave no stone unturned to bring about this Foundation. He says you and he will consider what is best to be done, for I dread they never will consent to lose so useful a subject. It's all in the power of the Almighty; we don't know what is best for us and so ought to be resigned to the divine Will.

[2.]

I think I have reason to take it unkind of you to give me so many reasons for making use of the credit I gave you on Mr Waters, as you may be sure nothing could give me more pleasure than that I could in any way oblige you. And I beg you'll not be uneasy if Mr Fitzsimons can't pay me readily; for money is at present so scarce and [there is] such a run on the bankers in this Kingdom, that people can't get what is due to them. I shall acquaint you when it's paid. When one is in a strange country any disappointment is sensible. As for my part I am often without money; yet as everybody knows me, I don't mind it.

[3.]

It gives me vast pleasure to find that Miss Kavanagh is so well pleased with teaching in the poor-whool. It shows a particular call from the great God to take delight in it. I dread, though her health is better, that in winter it will be too cold for her. And it would be better she should take care of herself for the good of the poor here where she can be of more service, than there; and I beg you will endeavour to prevent her from going to them . .

[4.]

The young lady in Dublin, her name is Lawless. When everything was settled, F. Austin told it to her father who came to town; but she could not prevail on him to come with her. He made an excuse that he was old and sickly and the weather was too cold for him to venture. He gave her leave to come when she got company proper for her to travel with. She was with an uncle of hers in James's Street. He engages not to let her want anything during her life.

[5.]

We were sure you were coming over, in consequence of reports that certainly you were on your way, until Mr Doran inquired into the truth. I could have wished that, when you determined not to come this winter, I had been informed of it, not so much on my own account as on hers. I could not have avoided putting myself to some expense. And at a time when I had many calls for money, and employed workmen in the short days, which makes work come out vastly dear; and only, as I mentioned to you, that I was resolved not to buy what could be had in a few hours and at farthest in a few days, I should have put myself to very unnecessary expense, which I am determined not to do till you are landed. This is a day I long for.

[6.]

It is a vast pleasure to me to find that your mistress is so much changed in her behaviour, as I think there is no greater happiness in the world than to be in union. Whoever we live with, we must expect to have something to suffer as this world is not to be our paradise.

As I find they will allow you to leave when you have a mind, I hope that you and my cousin will get a person to instruct you in what may be useful to teach hereafter, if you should think proper.

[7.]

Give my best respects to Mr Moylan, to your former mistress, to the Superior and to your present mistress. My affectionate compliments to all the young ladies. To Mrs Lynch, when you see her, I beg you will say that my best wishes shall always attend her, and that I shall never forget her kindness to me, which I have a grateful sense of..

Letter VIII

TO MISS MULALLY: 29 SEPTEMBER 1776

[1.]

This is a pleasure I have longed this some time past for: which was to acquaint you that, what Dr Moylan mentioned to you about two years ago, that I had a desire some establishment should be made to keep up the schools for the poor children. Not finding any person here inclined to undertake such an affair, made me at last consent to the Doctor's request; and last Christmas I took in three persons to join me in this good work. What made me defer all this time was finding myself so improper a person to undertake it. The Almighty makes use of the weakest means to bring about His works.

[2.]

I am to send two out of the small number we have to Dr Moylan, as he is very impatient to have them; and in my opinion they are very proper to make a foundation in Kerry, as they have great talents and every virtue proper for it.

[3.]

I send you the rule which they follow – it's called The Sisters of the Charitable Instruction of the Sacred Heart of Jesus-by this most respectable clergyman, Mr Shortall, who is most zealous for its success and will give you a particular account about it. I could wish that we may unite in this Society, and am confident that the great God will direct you to what is most to His glory.

Letter IX

TO MISS MULALLY: 21 AUGUST 1777

[1.]

I waited for this opportunity or I should not have so long deferred the acknowledging your kind favour and telling you the pleasure it gave me to hear that your and Miss Corballis's health was better. I hope it's so well restored that you both are able to go on with all your pious occupations as heretofore, with the spirit of zeal which the Almighty has, I think, given such a blessing to and success, as to have the schools be useful to such a number of poor children. And I hope the increase of the charities you get will enable you to daily add to the good you do.

[2.]

It gave great joy to the Sisters and me to find that you and Miss Corballis were so taken with the rule of the Sisters of the Charitable Instruction. We ardently wish that your and [your] companion's health was so well re-established as to enable you to begin it yourselves, as I'm sure you'll not find any persons more capable. If that is not the Will of the Almighty, you may rely on us that every assistance in our power we shall give towards having an establishment of this Society in the metropolis; not that I think they are so much wanting there, only the good they would do would be more universally known and extend them in other parts of the Kingdom.

[3.]

I am building a house, and when it will be fit to inhabit I believe young ladies that have fortunes will join. We have been under many disagreeable circumstances since we began, too tedious to mention. Yet with the divine assistance I think I have reason to imagine, in a few years when we are fixed, it will succeed very well. We have received one young lady of great merit, who has a fortune, to support herself. Her vocation was so good, she would not wait till we were settled in a more comfortable manner than at present.

The bearer [Miss Creagh?] is a great friend of mine. She is acquainted with all our Sisters and [is] good to the poor children. She is very desirous to see yours, which you'll oblige me greatly to show her.

Letter X

TO MISS MULALLY: 24 AUGUST 1778

[1.]

I hope you are so good you won't impute my not answering your kind favour only from the true cause, which is the constant hurry I am always in and from the great aversion I have to writing, which hinders me when I have a moment to spare of profiting of it. I can [not] express the pleasure it gave me to hear from Mrs Fitzsimons [that] your health is so much better. I am in hopes that this summer will re-establish it perfectly and that the Almighty won't take you to Himself till you see our rule established in your city, as I think none can tend more to His honour and glory in the world than it does.

[2.]

I wish it was in my power to do what you proposed to me and I should have readily undertaken it. But I am so much involved in debt, as the first Foundation cost me between four and five thousand pounds; and I can say with truth that one farthing nobody contributed till the Ladies began their new building and chapel; then some well-disposed persons helped towards it. Since the Ladies come [came] over they never spared me anything, as to the expense I was at about the schools. So you must imagine from this how little I am at present in a situation of making a Foundation in Dublin, I can hardly at-present support the one I have made here.

[3.]

I discharged the mistresses, all to [except] one whom I had employed such a number of years that [I] could not part. with her. And as to the others, I had great fault to find with them that live at [a] great distance from me; and [I] could not see the schools they took care of, only [on] certain days in the week. I should, I am afraid, [have] had never courage to undertake this establishment, only seeing how improper seculars, that did it only for bread, were to take care of poor children; it must be them that have true zeal. We have the charge of them ourselves, and, thank God, they never were tended as at present in every respect.

[4.]

The building I under(took) at a time I could not afford it, has much perplexed me to get money to go on with it. In my opinion a person that has the name of a fortune are the most unfit persons to undertake any foundation, except they can themselves support it. You may be sure I should think myself happy anyway to contribute to it if ever in my power. When we are settled here well and in our new house, as I am informed Miss Corballis's health is much better, she could come and stay with us for

some time; and [it] should cost her nothing, as I would readily pay her expense coming down and going up, and the journey may be of service to her.

[5.]

One thing I am resolved to make a rule among us is: that we never dine abroad or visit or go abroad only to the chapel, the schools or business. Any person[s] that could not conform themselves to this I should think very improper to take to it. I hope we will show the world that nothing makes us go out only where charity obliges us.

[6.]

As to the person you recommended to me: if I wanted one without a fortune, you may be sure on your good opinion of her I should prefer her. She is happily settled, and there are many in this town that have a good vocation and are great objects of charity; and the poorer they are, so they have talents, [it] would be them I would have, as your (our?) rule obliges us to take pensioners where there are no proper schools for young Ladies.

[7.]

I must beg the favour of you, as you are acquainted with Mr Fitzsimons to ask him if he brought over with them some books that my sister French gave him at Spa for me. There is one that I would be mighty sorry was lost, as I dread they are all, which is the Rule of the Grey Sisters, which, as I am afraid, I will find it very hard to get another; and I intend[ed] when I got it translated to send it to you. The other books are the Office of Our Blessed Lady, which we could not get them to buy here, in Latin. I sent for some and if he has them, you'll be so good as to get them from him, and to keep them till I get a safe way of getting them here; as when Mrs Creagh gets goods from Dublin, they can come at the same time. I am extremely obliged to you for all the civility you was so good as to show her daughter, and the young lady is very acknowledging of it and presents you her compliments.



Letter X1

TO MISS MULALLY: 31 OCTOBER 1778

[1.]

I could not slip this opportunity without assuring my dear Mrs Mulally the pleasure it gave me to hear she arrived safely and to assure her the trouble it gave me that I could not have more of her company whilst here, which I am every day more sensible of the advantage I should have reaped from it. The hurry I was in at that time made me neither think of [forget] many things which I should have been glad to have had your opinion on.

[2.]

My thoughts were so much taken up about my nieces preparing for their voyage, which, thank God, was a lucky one, as they had a passage of thirty hours; and if I did not send them by that ship, they would not have gone this winter, as none of the Bristol traders have sailed since and I would not have ventured them in this bad weather to sea. I had a letter from my sister French since they parted, wherein she tells me that Mr French had hurt his leg, which prevents his leaving Spa at the time they intended; and as I have not heard from her since, I am afraid it's worse and that they won't be at Cambray when their daughters arrive there.

[3.]

I am sure she will mention to me what answer that lady you wrote [about] will make; which, if pleasing, I shall lose no time to communicate to you, as I was very much distressed since the young woman that lived with me [who] went with my nieces, left this. I have a gentlewoman that I really was resolved to take this some time past, when fixed in the new house but not till then; one was so much wanting at present as their rule orders to have them on trial for some months. She attends the schools and I hope I shall have no reason to repent of the choice I have made as my first motive. was . charity, hearing of the great distress she was in, by a lawsuit and an extravagant brother that spent part of her fortune. She has had the best education this Kingdom could afford and has many useful talents, [and shows] the great[est] patience in all her misfortunes, and humility; and [she] seems at present to rejoice at all she has suffered, as it has placed her in so happy a state. She takes much delight in teaching poor children. I hope also that some part of what is due to her will be recovered.

[4.]

All our Sisters assure you of their most affectionate respects. You can't imagine how melancholy we were at night after you left us, our recreation passed in speaking of you; and be assured you were not forgot by us in our prayers. I hope you think of me in yours, as nobody wants it more than she who is with the highest esteem, dear Madam, your affectionate friend and humble servant, Nano Nagle.

We all unite in begging you'll be so good as to present our best compliments to Miss Corballis.

[5.]

P.S. It gave us all a vast deal of trouble to hear that you have been so ill since you went to Dublin. I hope it was not owing to any cold you got on the road. I had a letter from my sister since I wrote this letter, as Mrs Creagh expected to leave this [town ?] much sooner, but was disappointed in not getting a returned coach. She does not mention one word about what you wrote to Miss Bellew nor what I wrote myself to her, only that she had received all the letters. I wrote to her. As she was not there near as soon as I expected, she got a good many from me. It was the day after her daughters arrived that I heard from her; and she tells me they all dined at Sir Patrick's, where there was a great deal of company; and it was there she wrote to me, by which I imagine the hurry she was in, and not having an opportunity to speak about your affair prevented her from saying anything of it to me. In my answer I begged she would use all her influence with that lady, which I am sure she will. I hope in her next I shall [get] some account of what will be done. Adieu.

Letter XII

TO MISS MULALLY: 16 DECEMBER 1778

[1.]

What prevented my not [*sic*] answering your kind favour and assuring you the pleasure I had to hear that you was better, [was that] I deferred writing as I every post expected a letter from my sister French. I did not hear from her since her children went, only once which was the day after they went to Cambray, till this moment that I received a letter from her; and [I] shall mention to you every word she writes to me. In regard of it, she says, as she was quite a stranger, ignorant of the institution [it] never having been anywhere she was in , she could give Miss Bellew no great information about it, but that I had it in this town. She is sure that [since it is] you who manages the charitable institution in Dublin, she will be governed very much by you, as far as it will agree with deceased[']s intention. We must leave it to the Almighty; He [will] do everything for the best in it, I hope.

[2.]

You was [so] good as to tell me that you would [be] content if I wrote you only a few lines; [this] makes me conclude this [letter], being in a great hurry as generally [I] am. And I [wrote] you a long letter by Miss Creagh, who was going to Dublin, only delayed so long. I believe they won't go till after the holidays. As nothing new has happened since, I refer you to what I mention in it. All our Sisters unite in begging your prayers. We did not forget you the day you mentioned.

Letter XIII

TO MISS MULALLY: 17 MARCH 1779

[1.]

Though you'll get a letter by the bearer that I wrote some months ago and that you got a letter by post from me, yet I could not let this opportunity pass without assuring you the pleasure it gives me to hear you are so well recovered. I have not heard anything farther from my sister French about Miss Bellew, and I believe we shall not till she sees yourself

Miss Creagh will acquaint you in what manner Miss Brady left us. If you remember, when you was here, I told you that I did not like her; and to be sincere, I was very glad she went of herself. What vexed me was that I imagined the Ladies of the upper house was resolved to take her on what fortune she could bring, and I had reason to believe she was sure of it. Which made me speak to Dr Butler about it, and he desired me not to say one word to them, -till he spoke first to them; [in] which I obey[ed] his Lordship. And when he asked them about it, they denied it: all the chiefs in the convent she never spoke to, as they say it was only to some of the young ones. When his Lordship proposed to them never to take any I had received and [that] I should not take any from them without their consent, as it would give scandal that they should take persons on small fortunes that was resolved to be of our Society-they readily complied with his request, and I hope will keep up to it. It's a good sign of our future success that we should meet with crosses in the beginning. All our Sister[s] here join me in our sincere love to you and Sister Ann [Corballis].

Letter XIV

TO MISS MULALLY: 30 OCTOBER 1779

[1.]

It gave me great pleasure to find that your journey back agreed so well with you. I hope it will be an encouragement to you not to slip any good opportunity to see your friends here, which would [give] them so much pleasure. I am much obliged to you for going to see my sister French. She mentions to me that she was sorry it was not in her power to pay you any compliment as she was not in lodging of her own. I am sure she would have been happy to improve her acquaintance. I am glad to hear Miss Bellew is so well disposed to do what you would desire. I hope the Almighty will direct what is most to His honour and glory.

[2.]

As to the rule I was so desirous to get, which was that of the Grey Sisters, I believe it's not what I have got. They call it Hospitaliers, they call the rule the Third of St Francis. They make the three religious vows for life. More than half the year they are obliged to fast on one meal, and the rest of the year to abstinence from flesh on Mondays and Wednesdays. They have of late been dispensed with saying the Great Office, and only say that of our Blessed Lady. But they have such a number of other prayers that I should imagine they could have little time to attend the sick. This is the rule they follow at their great monastery at Nancy in Lorraine, and where I believe the young woman died that was sent from Dublin. By what I can judge of it, I am afraid if it had pleased God to have spared her her life to come over, I believe she would not have succeeded in this Order in this Kingdom; so the divine Providence does everything for the best. They must be of robust constitution to be received into it, it's mentioned.

[3.]

Dr Moylan wrote to the Superior of an Order that is called the Hospitaliers of the Order of St Thomas de Villeneuve. She [is] a particular friend of his. She tells him she would send him the book of her rule and constitution, only it's absolutely forbid by their Superior-General to show it to anybody; so she could not send it. She writes in what it consists: which are the works of mercy, spiritual and corporal. They have different houses for these charities which are most useful. In some houses they take care of the sick, [there are] others where they instruct orphans, others where they have boys as well as girls separately, others where they take care of old men and women, others where they receive pensioners-the daughters of citizens and young ladies of distinction. They have houses for penitents and in some places, she says, they are of great service to prisoners. She says she was honoured in these employments, wherein she found most solid consolation; though despicable in the eyes of the world, yet God deigns to look on with goodness. Their rule prescribes a

double charity, which is to instruct the unfortunate, to instruct them in the principal mysteries of religion. They make three vows for life as other religious do; and there is a fourth they make, which is to serve the poor till death. In the houses [in which] they take pensioners they are obliged to have a school for poor girls, on account of inspiring the young ladies with a charity for them, that they should see their wants; and the nuns in them houses also instruct women that come to them] to know their religion. The education they give their young ladies is quite different from all the other convents. When they know well how to read and write, figure and work, and are well grounded in their religion, then they are employed in going through every employment proper to manage a house and are made good housewives. The young ladies brought up with them are generally very notable as to worldly affairs.

[4]

As to their obligations in other things, it's just the same [as] we have in their constitutions. And we are obliged to most of these charities, only we must prefer the schools to all others, and we make no vows for life. The Cure of St Sulpice who made our rule was the Superior-General of this Order; and by what I see there is very little difference, only we make no vows [for life]. And my opinion is that what hinders their Superior from anybody's seeing it [allowing any body to see the rule] [is] that in the world they don't know they make vows for life. Now you and your wise and pious director, [who] by what you have told me of him, seems enlightened from above, will judge what is best, for this Kingdom, of the two rules. And till I have your opinion, [I] shall say no more on that subject.

[5]

I am very busy preparing to fill up our new house; and if it's the divine Will to send you any good subjects to keep up your school, you may rely there is nothing in my power I shan't do if they come here. Though I know myself so incapable, yet they will see good example from our Sisters and their time will be employed.

TO MISS MULALLY: 29 JULY 1780

[1.]

I believe my long silence has surprised you. Be assured it was not for want of a sincere love and respect. The delay was owing to my waiting to give an account that we were fixed in the new house, which I thought we would have been there at Christmas. [It] was prevented by part of the wall of our yard being broken down to make room for cars to come in to bring stones to make the garden wall for the Ladies- which if I prevented, must have cost them a vast deal on this. I did [not] leave my old habitation, as I could not have the back part of our house exposed, it was not safe to venture. We have dieted ourselves there since Ash Wednesday, which we found more convenient.

[2.]

Then when the disturbances broke out in London, I was afraid to venture, imagining the same contagious frenzy may break out in this kingdom. So [I] waited till the times seemed quite peaceful, yet notwithstanding we stole like thieves. I got up before three in the morning [and] had all our beds taken down and sent to the house, before any was up in the street. [I] begged of the Ladies not to say a word about it to anyone of their company that would come to see them. Nor did [I] not let any person know it in the town of my friends, as I was sure [that by] acting in this manner the good work could be carried on much better than in making any noise about it. We removed [on the] 15 [July], so were there on the festival of our Blessed Lady, under whose protection we are. I hope she will preserve us from our visible and invisible enemies and make this house prosper and others of the same Charitable Institution in time.

[3.]

I imagine the lady you had hopes would settle something towards a foundation for this Society, will defer it at present. And you may rely on me that I shall never send you any from this that I should not think proper for the place. I have some thoughts of taking two in soon. I shall not say anything of them till we live some time under the same roof, then one would be a much better judge. I know great fault was found with me for dismissing Miss Wolf. I never told my reasons to the public, only to a few that I could not avoid though I was accused of doing what was very uncharitable in her regard- for fear of being any detriment to her. She was taken in at Mrs Moran's to teach the young ladies; and if they liked her, she intended to take her to be a nun. They did not keep her a month, as they found she was not fit for that state of life. I pity her, as it's not her fault, only her misfortune. Dr Moylan: I gave him your letter to read, and he desired me to assure you of the high esteem he had for you, and at the same time to beg you would ask Father Austin if he did not tell him, at the time he made Dublin his way when coming from England, the same faults that were found in

your friend here, and [if he did not] beg he would write to her on them to see it she would change. And I believe there is not one that lives with her thinks she has the least zeal, as they are all very good religious and very exact to keep up to their rule. I believe they would be glad to live in more peace than she is disposed to do.

[4.]

As you were so good as to desire to know how my eyes were that was so many months very sore, I, thank God, got the better of them. And I must tell you how I was cured, which [though] I believe few will try this receipt that had such a wonderful effect on me! One of the coldest days last winter and a most sharp piercing wind-and [I] found nothing affected them so much as the wind-though I thought I might on account of them plead some excuse, yet at the same time it was not giving good example not to go through as much as the others, and I walked out to the school at North Gate. And, so far from any bad effect on them, I did not find them worse, and [but], I may say with truth, vastly better; and ever since, thank God, [they] have continued so. I think any little labour I have, the Almighty has given me health to go through it; and if I did not make use of it in His service, He may soon deprive me of it.

[5.]

I hope yours is better. We all pray for your long life, and your Sisters beg I will assure you of their sincere love, and mine to Miss Corballis. I thought to send this by Miss Creagh that was. She has married a young gentleman who [with whom] I hope she will be very happy, as he has so good a character and I know him to be mighty charitable. Her uncle is to leave her at his death the best part of his fortune; she will have, I am sure, above £6,000. I must beg you will present my best respects to Mr Mullan.



Letter XVI

TO MISS MULALLY: 31 JANUARY 1783

[1.]

I should have had the pleasure of answering your kind favours before this, only [I was] waiting to have it in my power to send you the 7 [*pounds*] which I promised when I had the pleasure of seeing you here. As I may say with truth, few, I believe, is more distressed for money than I am, or you, should have had it much sooner. Mr John Folie will pay it to you, as I have given orders, when he receives some interest due to me-; he will pay you whenever you send for it.

[2.]

It gives, I can assure you, I [me] and our Sisters the greatest pleasure to hear that you are in so good a state of health. We were in trouble when we heard you was so ill. We offered our poor prayers to the Almighty, if it was His divine Will, to spare you longer to do good; and [I] hope you'll live [to] do a great deal more. The best works meet with the greatest, crosses. I don't approve of your desponding so much as I perceived in your last letter. Though [neither] you nor I should not [*sic*] live to see it prosper in our time, yet I hope it may [prosper] hereafter and be of universal service to the Kingdom. I comfort myself with this thought, when I am most dejected at the many disappointments I have met with.

[3.]

We received a novice on the [Feast of the] Presentation of our Blessed Lady. We had a very fine sermon at the reception. There was only a few friends and' the clergy present, as our chapel is small, nor did I choose [that] it should make a noise in the town. I shall give you my opinion of our novice from a nine months' acquaintance; nor should I depend on the knowledge I have of her myself as [much as on] the character I had of her since infancy, to think she is really a chosen soul. To say the truth of her, I never saw anybody in Ireland like her for zeal, mortification and humility. She never is so happy as to be [when she is] employed in works of mercy either spiritual or corporal and that she would be from morning till night. I believe she would not think of eating, if she was left to herself.

[4.]

I am building the house I spoke to you about for the old women, [for] which I was obliged to apply to the charity of the public as I was not able to build it at my own expense. She longs as much to have it finished as a fine lady would to go into a fine house. Her vocation would be rather more to be an Hospitalier, only she thinks it is more meritorious to take care of the soul than the body. She is only eighteen years

old. I am in hope to get another young lady that is very like her as to piety, who has a fortune; she is very young and her parents want to try her.

[5.]

I have made a pretty garden and enclosed all the ground part of their house -which has cost a great deal [for] making the walls. We could not do well without it [to provide] some place to walk in, as nobody we receive win go out only [except] to the chapel and to the schools.

[6.]

Our Sisters beg [that] I would assure you of their most affectionate compliments. Our Sister Burke has had the yellow jaundice above this twelvemonth and has tried cures, and nothing yet has been of any service to her; so we are very much afraid that she never will get better of it. We all unite in our sincerest regards to Miss Corballis; and be so good, when you see Mr Field to give him my best respects and many thanks for [the] book he was so good as to send me. The reading of that lady's life I wish may be [the] means of others imitating her.

# **APPENDIX 3**

## **PRESENTATION**

## **DOCUMENTS**

Source: Queensland Presentation Sisters. (1993). *An educational vision for Presentation schools*. Brisbane: Queensland Presentation Sisters.

## **PRESENTATION VALUES**

### **Our Relationship with God**

We value:

The tender unconditional love of our God;

God's action

in our lives, especially in the human Jesus of our Gospels; in

the Church, the community of the followers of Jesus;

in the events of human history;

in the everyday, ordinary experiences of life.

Prayer as a way of entering into the mystery of God's presence  
in human life;

Eucharist which celebrates communion with God and others  
and the lived expression of this communion in service;

Mary as a model of faith.

### **The Sacredness and Dignity of Each Person**

We value:

Faithfulness in commitments and a spirit of joy and enthusiasm  
in facing life's challenges;

the uniqueness of each person;

human wholeness and holiness;

intellectual inquiry and the ongoing search for truth;

initiative and creativity;

the aesthetic dimension of life;

individual and co-operative effort to achieve one's full  
potential and to share this with others;

### **Commitment to Justice**

We value:

The responsible critique of society in the light of Gospel values;

the constant hope and commitment to work creatively for the transformation of our world;

courageous and concrete action for justice and peace;

our relationship with others, especially those who are poor and powerless;

leadership that is reflective, critical and visionary.

## **PRINCIPLES OF PRESENTATION EDUCATION**

Presentation education nurtures and challenges to [*sic*] a spirituality which is focused in a relationship with Jesus Christ and the human concerns of our world.

Presentation education strives to bring students to an awareness of Gods unconditional love so that they will find meaning in life and hope for the future.

Presentation education provides opportunities for prayer and for meaningful participation in liturgy.

Presentation education takes place in a pastoral care context to enable all students to achieve growth through love, trust, responsible freedom and mutual respect.

Presentation education provides an environment in which faith is nurtured and in which priority is given to the Religious Education curriculum.

Presentation education encourages genuine acceptance and appreciation of all people regardless of gender, social status, ethnic origin or financial means.

Presentation education promotes the full potential of each person in the school community and sense of personal worth. Presentation education encourages students to develop critical thinking, self-motivation and a sense of personal responsibility.

Presentation education strives to develop the aesthetic sense through the active encouragement of the creative spirit in art, music, drama and literature.

Presentation education aims to provide school structures that promote justice and personal responsibility.

Presentation education provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world.

Presentation education encourages the critical assessment of and creative response to culture and lifestyle in the light of Christian values.

Presentation education provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal.

Presentation education helps students to develop an understanding of their society, and especially an awareness of injustice and oppression, and a concern to transform the attitudes and structures that cause them.

Presentation education provides opportunities for the development of leadership skills.

# **APPENDIX 4**

## **ST URSULA'S COLLEGE DOCUMENTS**



## ST URSULA'S COLLEGE MISSION STATEMENT

We declare that the mission of St Ursula's College is to  
continue the mission of Jesus,  
living and proclaiming the gospel values to all people,  
especially in our school community,  
with fidelity, joy and enthusiasm.

Our mission demands that we create an environment where  
the gospel values

- both in daily living and in the learning situation -  
can be critically examined,  
clearly understood  
and responsibly acted upon.

This demands serious and courageous involvement  
in the field of education  
and in the practice of justice  
in our efforts to transform the world.

Q.S.R. NUD\*IST Power version, revision 4.0.  
Licensee: Jim Hanley.

PROJECT: School Docs, User Jim Hanley, 1:16 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: Behaviour Management

+++ Retrieval for this document: 163 units out of 163, = 100%

++ Text units 1-163:

1 BEHAVIOUR MANAGEMENT

2 Behaviour Management is concerned with creating an environment that is conducive to the personal, spiritual and educational development of students. The processes of Student Management flow out of

3 (a) Vision of the College

4 - Mission Statement

5 - Religious Ethos of College

6 - Presentation Education Values

7 - College Policies Pastoral, Justice

8 - Shared Vision of College

9 (b) Shared Understanding of

10 - Basic Human Needs

11 - Human Development

12 - Learning Theory

13 Societal Trends that Impact on Behaviour

14 - Individual Students Needs

15 A. The most important concept in Behaviour Management is -

16 Behaviour Teaching/Learning

17 Behaviour teaching/learning is a purposeful action not an accidental happening. Behaviour is taught and learned for specific settings and specific times.

18 Desired behaviours are - discussed- defined- taught- practiced- modelled

(by teacher and student)- affirmed

19 Behaviours taught refer to:

20 1.Expectations of Students

21 2.Day School Procedures

22 3.Behaviour for Specific Situations

23 B. Corrective Procedure

24 As with any learning, mistakes will occur and indicate that the person has not yet learned the desired behaviour. Mistakes in behaviour are

not

failure points but are a necessary part of learning. The staff member or

support person (e.g. Leadership Team, and Year Level Co-Ordinators or other support persons) will need to : - re-teach- re-practise- use support procedures and/or allow consequences to be part of learning.

25 Refer to:

26 i) Corrective Procedure

27 ii) Principles of Corrective Procedures

28 A. i) EXPECTATIONS OF STUDENTS

29 The students of St Ursula's College are expected to witness to their belief in Gospel values by:

- 30 1.Participating in class and school Liturgies and class Prayer days.
- 31 2.Participating in daily morning prayers, during Pastoral Care time.
- 32 3.Involving themselves in Religious Education classes.
- 33 4.Having a positive attitude to practising their Faith.
- 34 Students are expected to show respect and concern for others by:
- 35 1.Being considerate and polite to all members of our staff and  
visitors  
to the College.
- 36 2.They will show respect for them at all times by the way in which  
they  
speak and act.
- 37 3.Acting in a friendly manner towards each other, both individually  
and  
in a group situation.
- 38 4.Not gossiping about and criticising other students from any grade.
- 39 5.Upholding every person's good reputation.
- 40 6.Not using violent or rough language or actions either towards staff  
members or other students i.e. bullying.
- 41 7.Moving quietly between classes.
- 42 Students are expected to show respect for herself by:
- 43 1.Behaving in a way that upholds her dignity as a young Christian  
woman.
- 44 2.Not smoking or introducing/using alcohol or drugs. The breaking of  
this  
rule at the College or at any school function is considered to be a  
serious offence.
- 45 3.Wearing her school uniform with pride. No ornaments are to be worn  
with  
the uniform. Hair should be tidy, and tied back if longer than  
shoulder  
length. Correct sports uniform must be worn for physical education  
classes.
- 46 4.Wearing her school hat to and from school and whenever in the sun  
during school hours. Sunscreen is also recommended.
- 47 All students are to respect property by:
- 48 1.Having their own belongings properly named and stored neatly in  
lockers  
or cupboards.
- 49 2.Borrowing only with the express permission of the owner, and  
returning  
the item as soon as possible.
- 50 3.Not stealing any item that belongs to another.
- 51 4.Using school property with care and treating school texts, library  
books with respect.
- 52 5.Caring for the environment by not littering, defacing with graffiti  
nor  
damaging wilfully. Chewing gum is not allowed at school.
- 53 6.Report damages as soon as possible.
- 54 Each student is expected to take her studies seriously by:
- 55 1.Arriving on time for each class.
- 56 2.Doing homework well each night.
- 57 3.Having assignments in by the due date.
- 58 4.Following an organised study program throughout the year.

- 59 5.Participating in class to the best of her ability.  
60 6.Following all classroom expectations and procedures.  
61 A. ii) DAY SCHOOL PROCEDURES  
62 Before School  
63 Students are to wear hat and correct uniform to school  
64 Day students are not permitted on the grounds before 7.45am. Earlier  
arrival times must be arranged with the Principal  
65 Day students must enter via the Queen Street or John Street entrances  
66 Students arriving at College are not permitted to leave the grounds  
without the permission of a member of the Administration Team. If  
permission is given students must sign in and out at Student  
Reception.  
67 Students are to collect books and prepare for morning classes by  
8.25am  
68 By 8.30am students are to be in attendance in their P.C. room with  
school  
diary and books for the first 2 lessons  
69 On Assembly days, students must sit in their PC group's designated  
area.  
After assembly, students will collect their books for their first 2  
lessons  
70 Students who arrive late are to report to Student Reception to sign  
late  
book. Excuse needs to be provided.  
71 Before and During Class  
72 All students must collect books from lockers/cupboards before 8.30  
(except on Assembly days), at end of morning tea or at the end of  
lunch  
break and be fully prepared for the next two lessons.  
73 Year 8, 9 and 10 students are to line up outside of classroom to wait  
quietly for the teacher's arrival.  
74 Year 11 and 12 students may enter the classroom and begin to work  
quietly  
75 No students are to enter specialist rooms eg computer rooms, science  
laboratories, cooking room, library, until the teacher has arrived and  
directed students to enter  
76 School bags are to be left in port racks outside classrooms. Hats are  
to  
be taken into the classroom unless otherwise directed  
77 All students are expected to follow classroom expectations.  
78 End of Class  
79 Students are to wait to be directed by the Teacher before packing up  
80 Homework will be set and must be written in student diary. Student  
diary  
is for official school use only and will be checked regularly  
81 Each class group is responsible for cleaning the room after use and  
switching off fans and lights  
82 Students are not permitted to leave books on top of cupboards in  
classrooms especially in Rooms 5, 6, 7 and 8.  
83 Afternoon Cleaning Procedures  
84 At the end of the day the room is to be tidied, papers picked up,  
board  
cleaned, bins emptied and windows closed

- 85 Rooms 1-4 and all specialist areas are to be locked at 3.00pm  
 86 Any lost property is stored in Lost Property box in each room. This  
 box must be cleared of contents and sent to Student Reception on Friday  
 afternoon.  
 87 After School  
 88 Students are to wear correct uniforms including hat, on the way home  
 from school  
 89 Students are not permitted to be on the grounds after 4.00pm unless  
 they are under the supervision of a teacher or permission has been sought  
 from a member of the Leadership team.  
 90 Special Circumstances  
 91 If a student become sick during class, she is to discuss illness with  
 teacher. If necessary, student is sent to Student Receptionist who  
 will refer student to an available member of Leadership team  
 92 If student becomes ill during morning tea or lunch, she reports to  
 Student Receptionist as above.  
 93 A. iii) BEHAVIOUR FOR SPECIFIC SITUATIONS  
 94 Every teacher/staff member responsible for students in classroom,  
 boarding college or activity area needs to teach the desired behaviour  
 for that activity.  
 95 It is important to separate procedures (what to do when) from  
 behaviour (how we do). Safety requirements are covered under procedures but are  
 also considered in behaviour.  
 96 The teacher/staff member has the leadership role of working with  
 students to design the desired behaviour for that specific class/activity and  
 then ensuring that they are kept (Keeper of the vision).  
 97 See Appendix for Leader Management V Boss Management.  
 98 Values that underpin behaviour include  
 99 Respect for all persons (staff/students/others affected)  
 100 Respect for the right of all persons to learn  
 101 Respect for environment/resources of College and Community.  
 102 Respect for Religious Ethos and values of College  
 103 Co-operation - working with others (interdependence)  
 104 Shared responsibility  
 105 (Note that a student not working/participating for a period of time  
 usually affects the learning of others.)  
 106 Use the processes of Behaviour Teaching/Learning re:  
 107 Discuss, define, teach, practice, model affirm;  
 108 Re-teach, re-practice and support where necessary.  
 109 Allow consequences to be part of learning where necessary.  
 110 (See Appendix for Consequences V Punishment)  
 111 All behaviour learning follows the natural stages of growth and  
 development:  
 112 Beginning  
 113 Developing

- 114 And Establishment.
- 115 Each phase is different and requires differences in teaching and management. Individual student's learning needs must also be considered.
- 116 All staff need to seek support from others from time to time. Consult with:
- 117 Other staff with expertise in an activity (e.g. other science teachers);
- 118 Staff who know these students or particular student well;
- 119 Staff who have the role of support eg. Leadership Team/Learning Support
- 120 Coordinator/Year Level coordinators.
- 121 B. i) CORRECTIVE PROCEDURE
- 122 (a) Re-teaching, Re-practice, Coaching
- 123 Because of different backgrounds and different learning styles, a small number of students may have difficulty with behaviour learning.
- 124 New Behaviour Taught
- 125 Of the 20% who need further teaching, 5% may still have difficulty choosing appropriate behaviours. The re-teaching and re-practicing can be used at any time the appropriate behaviours diminish.
- 126 Staff member or support person (eg. Head of Pastoral Care and other members of the Leadership Team, Year Level Coordinator, Learning Support Coordinator, Academic PAR) will engage in:
- 127 Re-teaching, re-practice
- 128 Coaching (eg. how are you going to do it?, how do you think you went?)
- 129 Support structures
- 130 Staff are encouraged to seek assistance from support personnel.
- 131 (b) Consequences are natural results of actions. To assist students in behaviour learning, allow them to experience natural consequences.
- Staff members negotiating consequences with students need to consider how the consequence will impact on others (eg. students are not to be prevented from keeping commitments to other staff/structured activity/or family members)
- 132 See Appendix on Consequences V Punishment.
- 133 (c) A Non-Belonging/Time-Out System
- 134 When students consistently and deliberately choose behaviour that conflicts with the agreed expectations, a natural consequence is that they cannot belong to that group until non-acceptable behaviour is addressed.
- 135 The teacher/staff member initiates the Non-Belonging/Time-Out system.
- 136 This may involve a work station within the room away from the group.
- 137 If it means exclusion from the classroom, send the student to the Student Receptionist who will contact the Head of Pastoral Care.
- 138 The Head of Pastoral Care will not address the issue until he/she has been given full details by staff member.
- 139 B. ii) PRINCIPLES OF CORRECTIVE PROCEDURES

- 140 Principles of Corrective Procedures
- 141 1. Each person is made in the image and likeness of God and all  
procedures  
should reflect this belief and leave the student convinced that they  
are  
loved unconditionally and are called to develop their full potential.
- 142 2. One of the aims of corrective procedures is to help students  
appreciate  
that all people are made in the image and likeness of God and need to  
be  
treated with reverence.
- 143 3. Since forgiveness is central to the message of Jesus, the aim of  
discipline is to restore relationships and to reconcile people to one  
another.
- 144 4. People are the most important thing; procedures and rules are to  
serve  
people and to promote harmony in the community.
- 145 5. Students learn best by observing others. We need to model: reverence  
for others; seeking to understand other's perspective; admitting we  
make  
mistakes; seeking forgiveness and reconciliation and service to  
others.
- 146 Procedures that flow out of these Principles:
- 147 1. Explain procedures to students in positive language and explain the  
reasons behind them. It is only through patient and repeated  
explanation  
that some students will begin to understand how their behaviour  
impacts  
on others.
- 148 2. Use positive language with students and acknowledge their efforts  
and  
affirm their strengths.
- 149 3. Distinguish between annoying and serious misbehaviour and treat  
accordingly.
- 150 4. Separate behaviour from individual. Ensure that you leave the  
student  
with a sense that they are loved unconditionally.
- 151 5. Use positive practices working from the "least-to-most-intrusive"  
intervention style.
- 152 6. Minimise unnecessary confrontation, ie undue persistent criticism,  
sarcasms, ridicule, embarrassment or public shaming.
- 153 7. Use cooling off time before confronting student.
- 154 8. Encourage openness and honesty and try to avoid situations which  
trap  
students and force them to be dishonest.
- 155 9. Focus on primary behaviour rather than secondary.
- 156 10. Follow up should emphasise certainty rather than severity.
- 157 11. Follow up procedures should have three parts:
- 158 a. Seeking to understand: allowing the student to explain what part of  
the  
behaviour is a problem, why it is and how it effects others (re-teach,  
re-practice, coach as necessary).
- 159 b. Reparation and restitution: allow natural consequences to flow,

- repairing the damage done to the community.
- 160 c.Reconciliation and forgiveness: assisting the student to reconcile  
with those injured or affected by the behaviour, initiating peacemaking  
between yourselves; giving student a fresh start and seeking to affirm  
positive behaviour.
- 161 Seek and give collegial support.
- 162 Refer difficult, persistent or serious cases to person(s) responsible  
for Pastoral Care eg Head of Pastoral Care, Year Level Coordinator or  
Principal
- 163 A case study approach will be used when appropriate and will include  
all those who are associated with the student including the parents.



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PROJECT: School Docs, User Jim Hanley, 1:19 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: Big Sister

+++ Retrieval for this document: 14 units out of 14, = 100%

++ Text units 1-14:

1 THE BIG SISTER PROGRAM

2 The Big Sisters Program is facilitated within the Pastoral Care Group.  
Pastoral teachers and Head of Pastoral Care will allocate Big Sisters  
to

new students.

3 The aims of the program:

4 a.To help new girls settle in quickly to boarding and school

5 b.To provide a friend who will listen to and help solve practical  
problems

6 c.To provide a welcoming atmosphere

7 d.To help girls get to know each other better

8 e.To continue the spirit of caring for each other at St Ursula's

9 f.To help a younger person to approach a supervisor or teacher if the  
problem is more serious.

10 The Big "Sisters" duties during the school day are:

11 a.Welcome their "little" sister in PC.

12 b.Show their "little" sister around the school so she is familiar with  
location of classrooms and amenities.

13 c.Help the "little" sister to develop an understanding of the culture  
of

the College and inform her about day to day procedures and future  
events.

14 d.Check each day with their "little" sister to see if there are any  
problems and in particular in the first 2 weeks, spend some time

during

recess with them.

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+++ ON-LINE DOCUMENT: Challenging Curriculum
+++ Retrieval for this document: 4 units out of 4, = 100%
++ Text units 1-4:
1    4. PROVIDING A CHALLENGING CURRICULUM
2    The project report, Shaping Middle Schooling in Australia, recommends
a
    curriculum that is flexible, cohesive and that provides opportunities
for
    challenge and success in a range of significant and valued learning.
St
    Ursula's College addresses this challenge by offering a unique balance
of
    Key Learning Areas and Electives.
3    The Key Learning Areas are studied by all students and provide a basis
    for subjects to be studied in Years 11 & 12. The Electives allow
students
    to pursue their interests and to make choices about their education.
The
    Electives are offered as Semester units with Year 9 students choosing
3
    Electives each Semester and Year 10 students choosing 4 Electives each
    Semester. Note that some Electives are sequential and require
    prerequisites before they can be studied. To allow a greater choice of
    electives, some units are open to both Years 9 and 10 students.
4    This wide choice of electives with a flexibility to vary each
student's
    program each semester, provides a challenging curriculum that aims to
    meet the needs of each student and to develop their potential.
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+++ ON-LINE DOCUMENT: College Organisation
+++ Retrieval for this document: 21 units out of 21, = 100%
++ Text units 1-21:
1 COLLEGE ORGANISATION
2 ST URSULA'S COLLEGE LTD AND THE SCHOOL BOARD
3 St Ursula's College Ltd came into being on 20 January 1992. The
Presentation Sisters took the important step of forming a Company to
ensure that St Ursula's College would continue to be an integral part
of
the Presentation mission in this rapidly changing society of ours.
4 The Company comprised of four Presentation Sisters and three lay
people
who appoint a Board of Directors to manage the business and general
affairs of Company - St Ursula's College Ltd.
5 The Board of Directors is chosen from past pupils, past parents and
friends of the College - between 8 and 12 members being chosen.
6 Important powers and duties of the Board are:-
7 (i) determining the policies of the College
8 (ii) determining the terms and conditions for enrolment of students
and
the fee structure
9 (iii) dealing with matters relating to work done by persons employed
by
the Company
10 (iv) approving the curriculum of the College
11 (v) reviewing from time to time the aims, objectives, programs and
procedures of the College
12 (vi) ensuring that matters of policy referred to them by the members
of
the Company are implemented
13 (vii) working co-operatively with Church and Government bodies,
organisations, the teaching profession and the public in general and
when
necessary, challenging unjust structures and policies
14 (viii) managing the finances of the Company including assets and
property, providing maintenance and protection.
15 Communication with staff, parents and students is made through the
Principal, through the College newsletter, through specific letters or
memos, through speaking on Speech Night, through membership of
sub-committees and through specially convened meetings.
16 Committees appointed by the Board that will report to them in 2001
include:
17 Finance Committee (Chairperson - Genevieve Dickinson)
18 Personal Committee (Chairperson - Sr Marg Hallinan)
19 Policy Committee (Chairperson - Marg Ramsay)
20 Planning Committee (Chairperson - Julie Maher)
```

21 The Company and the Board carry out the Presentation Mission through their work "behind the scenes" at St Ursula's. The members are sensitive to the spirit of the College and its long traditions. Through the commitment of the present members of the Company and Board and of those to follow them, St Ursula's will continue to help to develop the mature young women who carry with them the values and ideals they were taught at St Ursula's.

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+++ ON-LINE DOCUMENT: Curriculum Policy

+++ Retrieval for this document: 19 units out of 19, = 100%

++ Text units 1-19:

1 Curriculum is " the planned composite effort to guide a student's learning towards the optimal development of a person's society" (Queensland Catholic Schools and Curriculum: 1983). The values and principles that will guide curriculum at St Ursula's College will be underpinned by the teachings of Jesus and the charism of the

Presentation  
Sisters.

2 \*Goals

3 1. To provide a challenging, relevant and balanced range of curricula  
and

co-curricular activities that:

4 develop the full potential of students

5 create a sense of hope and commitment for a positive contribution to  
society

6 assist students to integrate aspects of culture and life in the light  
of

Catholic Tradition.

7 2. To provide learning experiences that:

8 reflect the Christian values and Catholic teaching

9 meet the needs of individual students and allow students to have a  
sense

of personal achievement

10 are dynamic and responsive to the changing educational climate

11 encourage a search for truth and develop independent critical  
thinking.

12 \*Values

13 Uniqueness and dignity of the individual

14 Hope and sense of self worth

15 Search for truth

16 Commitment to developing the full potential of the individual

17 Justice and a sense of mission

18 Equity

19 Sense of community

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+++ ON-LINE DOCUMENT: Enrolling
+++ Retrieval for this document: 64 units out of 64, = 100%
++ Text units 1-64:
1   We welcome the opportunity to show parents and prospective students
our beautiful College environment and attractive school facilities.
2   We invite parents to contact the school at any time to arrange and
appointment.
3   To enrol your daughter, follow the procedures as outlined.

4   *Enrolment Procedures - Boarding School.

5   Boarding applications are accepted three years prior to student's
attendance.
6   Parents and the enrolling student are advised to seek and interview
with the Principal and Head of Boarding early in the year prior to
attendance.
7   Opportunities are provided at Regional Meetings for these interviews
to occur.
8   Applications are made by completing the Application Form, the
Student's Application Form, and forwarding them to the College addressed to the
Principal.
9   The School Reference needs to be completed by the Principal or staff
at the student's current school and forwarded directly to St Ursula's
College.
10  Please provide the school with a stamped and addressed envelope.
11  Successful applicants are notified by May in the year prior to
enrolment.
12  Parents are required to confirm the application by the end of June and
to pay an Enrolment Fee of $80 and a Holding Fee of $100 to hold a
position in the Boarding School for the following year.
13  The Holding fee is credited to first term fees.
14  An orientation program is offered to both students and parents.
15  Details are provided after enrolment procedures are complete.
16  When vacancies are not available, parents are advised immediately.
17  Students may be placed on a waiting list.
18  Details such as Boarding Guidelines, boarding requirements, uniform
and stationery needs are provided by November each year.
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- 19 New students and their parents are officially welcomed to the school  
at the commencement of the school year.
- 20 \*Enrolment Procedures - Day Students.
- 21 Day Student applications are accepted two years prior to attendance.  
22 An Enrolment Inquiry Evening is conducted each year in July.  
23 Day Students and their parents are requested to attend this meeting in  
the year prior to attendance, to obtain information about the ethos of  
the school, the school curriculum, and enrolment procedures.  
24 Parents and students are welcome to inspect the school facilities at  
this meeting, or at another arranged time.  
25 Application for enrolment is made by completing the Application Form,  
the Student Application Form and forwarding them to the College, addressed  
to the Principal.  
26 The School Reference needs to be completed by the Principal or staff  
at the student's current school and forwarded directly to St Ursula's  
College.  
27 Please provide the school with a stamped and addressed envelope.  
28 Interviews are conducted with students and their parents in July prior  
to attendance.  
29 Parents need to contact the school to arrange an interview time.  
30 An enrolment fee of \$50-00 is paid at the time of the interview.  
31 Successful applicants are notified by the end of September in the year  
prior to student attendance.  
32 When vacancies are not available, parents are advised by the end of  
September and the enrolment fee is refunded.  
33 Students may be placed on a waiting list.  
34 An Orientation Day is provided for day students in October.  
35 Details of this day are provided with acceptance letters.  
36 Details such as uniform and stationery requirements are provided at  
the Orientation Day.  
37 New students and their parents are officially welcomed to the school  
at the commencement of the school year.
- 38 \*Enrolment Policy.
- 39 Preamble.  
40 Enrolment is the admission of students to the school.  
41 At St Ursula's enrolment procedures are in accordance with the  
philosophy of the College which is based on the teachings of Jesus and the  
charism of the founder of the Presentation Sisters, Nano Nagle.  
42 Goals.

- 43 To provide Catholic secondary education for Catholic girls on the  
Capricorn Coast and to other Catholic girls from areas where  
appropriate  
Catholic Education is not available.
- 44 Within the limits of the financial, physical and human resources of St  
Ursula's College, to provide Catholic secondary education for any  
girls  
for whom St Ursula's would provide an appropriate educational  
environment.
- 45 Values.
- 46 faith development.
- 47 Christian family life.
- 48 action for justice.
- 49 compassion.
- 50 development for a sense of community spirit and responsibility.
- 51 dignity of each person.
- 52 affirmation of the individual.
- 53 development of the whole person.
- 54 respect for self, others and the environment.
- 55 \*Fee Schedule.
- 56 The Fee Schedule for the current year is included with this brochure.
- 57 Fees are confirmed in November each year, for the following year.
- 58 Any questions about fees and bursaries are directed to the Principal  
or  
Accountant.
- 59 Overseas students require additional enrolment information and an  
Overseas Student's Fee Schedule.
- 60 In the event of an enrolment being cancelled during a school term,  
fees  
are payable on a pro-rata basis calculated by the College, according  
to  
the proportion of the term the enrolment is held for a student.
- 61 Fees are due to be paid by the third Friday of each term, unless prior  
arrangements have been made with the Principal or Accountant.
- 62 In the event of financial difficulty, we urge parents to contact the  
Principal or Accountant prior to the due date for payment, to discuss  
special payment arrangements.
- 63 This will ensure the matter is handled appropriately.
- 64 Where neither payment nor contact is made, we have no alternative but  
to  
begin processes according to our Fee Collection Policy.



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+++ ON-LINE DOCUMENT: Enrolment Policy
+++ Retrieval for this document: 21 units out of 21, = 100%
++ Text units 1-21:
1  ENROLMENT POLICY
2  Preamble: Enrolment is the admission of students to the school. At St
   Ursula's College enrolment procedures are in accordance with the
   philosophy of the college which is based on the teachings of Jesus and
   the charism of the founder of the Presentation Sisters, Nano Nagle.
3  Goals: To provide Catholic secondary education for Catholic girls on
   the
   Capricorn Coast and to other Catholic girls from areas where
   appropriate
   Catholic Education is not available.
4  Within the limits of the financial, physical and human resources of St
   Ursula's College, to provide Catholic secondary education for any
   girls
   for whom St Ursula's College would provide an appropriate educational
   environment.
5  Values:
6  faith development
7  Christian family life
8  action for justice
9  compassion
10 development of a sense of community spirit and responsibility
11 dignity of each person
12 affirmation of the individual
13 development of the whole person
14 respect for self, others and the environment
15 Reflection Material
16 Congregational Leadership Team. 1993 An Educational Vision for
   Presentation Schools.
17 Dwyer, B. 1986 Catholic Schools at the Crossroads. Melbourne: Dove
   Communications.
18 Flynn, M. 1985 The Effectiveness of Catholic Schools.
19 Treston, K 1992 Transforming Catholic Schools Brisbane: Creation
   Enterprises
20 Summary of Diocesan Policy of enrolment of students in Catholic
   Boarding
   Colleges within the Diocese:
21 "When a Catholic Secondary College is available to students in a
   particular location within the diocese, it is expected that the
   enrolment
   of students from this location would not be accepted by Catholic
   Boarding
   Colleges within the diocese, unless special circumstances prevailed.
   Such
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circumstances would normally be discussed by the Principals involved."

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+++ ON-LINE DOCUMENT: Footprints #1
+++ Retrieval for this document: 193 units out of 193, = 100%
++ Text units 1-193:
1    ST. URSULAS COLLEGE
2    FOOTPRINTS
3    February 2001
4    Dear Parents,
5    The 2001 school journey has begun. Welcome to the first edition of
    Footprints for the year. This Newsletter will try to capture the
stories
    of the journey and keep you in touch with what lies ahead on the
school
    calendar. We anticipate posting 8 editions of Footprints this year.
Some
    country parents may not be aware that we are distributing a
    mini-newsletter on Thursdays, except for the week that Footprints is
    posted. This mini-newsletter contains organisation details for day
    parents but is available for all parents, along with Footprints on the
    College Web page (www.stursulas.qld.edu.au
    <http://www.stursulas.qld.edu.au> ).
6    On our planning and staff professional development days prior to the
    commencement of school, we spent time reflecting on the needs and
    challenges of students and identifying areas of special focus for the
    2001 school year.
7    The challenges that emerged were:
8    offering a spirituality that meets the needs of youth in a new
millennium
9    continuing to create a climate of care within the College and beyond
10   assisting students to strive to reach their full potential
11   developing resilience and a love of life among students
12   We introduced these concepts to students in induction and leadership
    programs and on school assemblies at the commencement of the year. I
will
    keep you informed on how we continue to develop these goals throughout
    2001.
13   My hope and prayer for all our students as they commence the year is
that
    they have a sense of: the enormous potential they have to do great
things
    / the unique contribution that only they can make / the precious gift
of
    life that is theirs / God's great love for them.
14   Adrian Van Kaam, C.S.Sp., captures these ideas succinctly with these
    words of prayer:
15   Dignity you bestowed abundantly / On every human being / Each one is a
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sanctuary / Hiding the mystery of a mission. / Each one is splendid as  
a  
lustrous opal / Precious as gold in the sight of God.  
16 Congratulations Senior of 2000  
17 Many of you would be aware of the outstanding O.P. results that our  
Seniors achieved in 2000. Two of our students received an O.P. of 1 -  
Loretta McKeering and Vicky Moyle. Three received an O.P. of 2 - Leesa  
Stephens, April Morton and Mary Philp. One received an O.P. of 3 -  
Maxine  
Hauff and four received an O.P. of 4 - Tanya Andrews, Jane Barker,  
Julie  
Barnes and Aleta Robb.  
18 This meant 10 students received an O.P. of 4 or better. Forty-six  
percent  
of our students received an O.P. of 10 or better. The majority of  
students were offered their preferred Tertiary place. The majority of  
non-O.P. students have obtained employment or traineeships.  
19 Quite a number of students won scholarships including: / Tanya Andrews  
who won a scholarship to Bond University. / Lilly Brophy won one of  
only  
two inaugural Melbourne Indigenous National Scholarships. Lilly also  
won  
the Champion de Crespigny Scholarship. / Vicki Moyle won a  
Micro-electronic Engineering Scholarship from Griffith University. /  
Loretta McKeering won a School of Engineering Scholarship from  
University  
of Southern Queensland.  
20 A number of other students received scholarships to cover  
accommodation  
or assistance with HECS.  
21 We have printed on page 4, in alphabetical order, the tertiary  
positions  
that were offered to students or employment that has been accepted. In  
some cases students have deferred and are going to work for a year  
before  
commencing Tertiary studies. We look forward to hearing from the girls  
as  
the year progresses. Congratulations girls!  
22 Enrolment  
23 Our official enrolment at the commencement of the school year was 396,  
with 135 boarding students and 261 day students.  
24 The break down for year levels is as follows: / Year 8 77 / Year 9 73  
/  
Year 10 76 / Year 11 87 / Year 12 83  
25 Welcome to all our new students and their families.  
26 New Staff  
27 We welcome the following staff to St Ursula's College: / Head of  
English  
- Mrs Yasmine McCafferty / Catering Co-ordinator - Mr Brett Heiniger /  
Teacher of Drama and English - Miss Leah Kranz / Boarding Supervisor -  
Mrs Luisa Choice / Teacher Assistant (IESIP) - Miss Jodie Hill  
28 The names and specific roles of staff have been included on the  
enclosed

- Date Card.
- 29 Who to Contact?
- 30 The following guidelines might assist you in deciding who to contact.
- 31 Contact
- 32 Head of Boarding and Boarding staff about Boarding issues. / Pastoral Care Teachers, Year Level Co-ordinator or Head of Pastoral Care about pastoral issues and overall student progress. / Deputy Principal/Head of
- Studies re subject changes and shared subjects. / Class teacher or subject co-ordinator about teaching or subject issues. / School office for daily absence and Boarder's bus travel. / Any Leadership Team member
- about complex issues, major concerns or absences beyond 2 days. / Concerns re payment of fees - Leanne Dinsdale. / Personal circumstances
- in relation to payment of fees, myself or Leanne Dinsdale.
- 33 Please feel free to contact me about any concerns or family matters. I may be hard to catch during the day but if you leave a message (telephone, email or fax), I will call you after hours.
- 34 School Completion Arrangements
- 35 The dates for free weekends and school holidays have been included in the
- Date Card.
- 36 It is very important that we have full attendance at school on the days
- prior to free weekends and holidays. When students enrolled at St Ursula's College they agreed to participate in all aspects of the College curriculum. We need your support in ensuring all girls participate in all
- "last day" activities whatever they may be.
- 37 At times, there are emergencies that require students to leave early and
- I do my best to accommodate these. However, I ask that requests for student leave prior to free weekends and holidays are addressed to myself, or in my absence, Mrs Pedwell, and that requests be restricted to
- absolutely unavoidable situations.
- 38 Secondly, it is important for local parents to note the time of dismissal
- for free weekends and holidays. At most times (with the exception of the
- commencement of June holidays), students are dismissed at 12.30pm. Parents need to take responsibility for their daughters after this official dismissal time. The library is kept open on these afternoons until 3.00pm for student use. If you wish your daughter to be supervised
- at school until 3.00pm, you need to notify the College in writing.
- 39 Regional Meetings
- 40 The dates for Regional meetings have been set and are included in this
- newsletter. Mrs Kerry Tuite and Mr Mike Connolly from St Brendan's College will accompany Mrs Jenny Egan and myself on these visits to

country areas. We hope the arrangements are suitable for everyone.

41 We rely on country parents to promote the College in the country areas, to invite new families to meetings and to develop a network of support for boarding parents of both Colleges. We encourage all country parents to attend these meetings and we ask you to invite prospective students and their parents to the meetings. I look forward to meeting you in your own area this year. It would assist our organisation if you could advise Wendy of the meeting that you will be attending.

42 Maintenance and Development Plans

43 A considerable amount of maintenance work was completed over the holidays including painting of Golden Mile dormitory, replacing library ceiling, replacing hall ceiling, repairing leaks to ceiling in Year 12 Common Room, setting up the Bookshop, replacing the Lemana Common Room carpet with vinyl.

44 New computers were installed in Computer Lab 1 thus ensuring that students have access to more advanced Technology.

45 We have received a letter from Dean Wells (Minister for Education, at the time of writing) advising that our application for subsidy to air condition Computer Room (Lab 3) has been granted. The amount is \$43,800. Plans are underway for this project.

46 Queensland Industrial Commission Ruling

47 In December 2000 the Queensland Industrial Commission ruled a significant pay increase for Education Queensland employees. These increases flow on to the Catholic sector. The positive side to the increase is that the ruling recognises the increasing demands on teachers.

48 The challenge for employing authorities is that the amount of the increase was unexpected and was not included in Government grants or covered in the 2001 Budget forecast. This is of particular concern to a stand-alone school such as St Ursula's College (i.e. we do not have support of other schools or institutions).

49 We are hoping that after the election, the State Government might make up some of the short fall. We would appreciate your support in lobbying the Government on this issue.

50 Senior Commitment Mass

51 By the time you receive this newsletter, the Year 12's for 2001 will have been commissioned for student leadership of the College.

52 I have been very impressed with their enthusiasm and commitment so far.

During their Leadership camp and Prayer Day they listened to each other, respected different opinions and worked collaboratively to achieve goals for the good of the College.

53 I am confident that they will exercise leadership in a unique and authentic way.

54 Finally

55 The next newsletter will be posted in mid-March (anticipated 14 March) and the final newsletter for the term will accompany the Interim

#### Reports

in the Easter holidays.

56 Mrs Pedwell and myself will be taking short periods of leave in Term 2 and Term 3 respectively. I will keep you informed of the variations to areas of responsibility for members of the Leadership Team. The Year

#### 2001

promises to be an interesting year.

57 However, it is enough to focus on this day and to live, love, and be - the best you can.

58 Regards,

59 Marg Ramsay

60 PRINCIPAL

61 News from the Board

62 2001 Another Year of Decisions for the Board

63 All years involve major decisions for the Board of the College, however

2001 is the year in which both our Principal and Deputy Principal come to the end of their contractual terms.

64 Accordingly in the next few weeks you will see advertisements being placed inviting applications for the position of Principal of the College. Within a few months similar ads will be placed for the Deputy Principal. This is now normal practice in Colleges such as St Ursula's College and in no ways suggests dissatisfaction on the part of the

Board,

or on anyone else's part for that matter, with the current Principal or

Deputy Principal. In time all senior Leadership Team positions will be readvertised at the end of the contract periods for each of the existing

staff members.

65 Where the positions are advertised in these circumstances, the existing

staff members are eligible (and welcome) to apply to be reappointed.

The

principle applied here is that the school needs to ensure that its senior

staff are the best available, and that there is opportunity for change where it is desirable. Future terms for the Principal and Deputy Principal are being determined so that the need to advertise positions does not occur in the same year as has happened this year.

66 Mr Ken Dooley

67 CHAIRMAN, BOARD OF ST URSULA'S COLLEGE

68 Curriculum News  
 69 From the Deputies Desk  
 70 As part of our Study Skills Program for all students, an Assessment  
 and Calendar has been drawn up giving details of the type of assessment  
 due dates for each subject. This has been included in the Newsletter.  
 From this Calendar parents know when assignments/tests are due and can  
 help their daughter/s by encouraging them to complete their  
 assignments  
 before the due dates or prepare for exams.  
 71 Teachers monitor assignment progress and often students are given time  
 in class to research and prepare assignments, so there should seldom be  
 excuses for late assignments or last minute panic sessions.  
 72 The Assessment Procedures are published in the Student's Diary page  
 16.  
 This sets out the procedures to be followed if assignments cannot be  
 handed in because of illness or unforeseen circumstances.  
 73 Traineeships  
 74 In 2000, Shannon Bartolo completed a Rural Office Traineeship and  
 Camilla Brose completed a Rural Traineeship in Sheep and Cattle Production.  
 Camilla is now working as a 3rd year Jillaroo on a property outside of  
 Blackall.  
 75 This year two Year 11 students, Rebecca McKeering and Katie Avery have  
 commenced a school based Rural Traineeships in Cattle Production  
 through Emerald Agricultural College. As well, we have two Year 12 students  
 (Sarah Johnson and Kristy Lang) continuing with their Hospitality  
 Traineeships with the College Chef.  
 76 Senior Certificates and Year 10 Certificates  
 77 Parents, please note that Year 10 students must be present up to and  
 including 30 November 2001 to be entitled to a Year 10 Certificate.  
 The Year 12 students have to be present up to and including 16 November  
 2001 to be entitled to a Senior Certificate.  
 78 The Board of Senior Secondary School Studies also stipulates that Year  
 11 and 12 students must be present at school during the two years to  
 complete a course of study in the subjects they select. They must  
 complete all assessment tasks as set out in the work programs for the  
 individual subjects. This means that a medical certificate is required  
 for any assessment instruments (tests, assignments, oral  
 presentations,  
 practical work) missed due to illness. Recreational leave is not an  
 acceptable excuse for missing any assessment task. These are the Board  
 of Senior Secondary School Studies requirements and we do not have any  
 power or influence to waiver or vary these rules.  
 79 Mrs Veronica Pedwell  
 80 DEPUTY PRINCIPAL



81 The Wonders of Science

82 Welcome back to school to what looks to be another very busy year. Science classes got off to a flying start and all Years are well into their curriculum now, with exam and assessment dates for the first semester already set. The Australian Schools Science Competition takes place on Tuesday 8th May and St Ursulas College have already entered.

83 An exciting first this year is that two of our Year 11 Chemistry students are doing Chemistry courses through the Central Queensland University. This will benefit them as the work that they do there will help them with their schoolwork and they will have a reduced workload when they start university in 2003, having already completed some courses.

84 The Year 8s have settled into the school well and seem to be having no trouble coping with the workload. Well done to the Year 8s.

85 John Miller will soon start assembling the Stevensons Screen kindly donated last year by Dave Morgan.

86 Mr Barry Mullane

87 SCIENCE CO-ORDINATOR

88 Sporting News

89 Welcome to the new school year and hoping your daughters will have an enjoyable 2001. I would like to take this opportunity to ask for parental assistance in encouraging and supporting your daughter's participation in the College sports program. The first major event on the sporting calendar was the Swimming Carnival and the enthusiasm of the girls leading up to it has been very encouraging.

90 All girls are presently swimming in P.E. classes and after the carnival they will be running cross country and swimming. By the end of term, we'll have some very fit young ladies.

91 Mr Chris Dawson

92 SPORTS CO-ORDINATOR

93 Art Beat

94 Thank you to the College Interact Club of last year who kindly donated \$100 to the Art Department. These funds will be used towards making easels, a project which will be undertaken by Mr Duivenvoorden and his wood working class. Thank you!

95 As Art teachers we are all too familiar with the "wash-day" blues, reds, greens etc - you name it, they're learning how to mix it. Our policy with all Year 8 students is for them to change into a paint shirt for all practical lessons. If you can help supply large old shirts for the girls to wear, we would appreciate it greatly.

96 Year 11 and 12 Art students will be visiting the Rockhampton Art Gallery over the next two weeks to see "Lines of Descent", the current exhibition. The Gladstone Art Gallery is also currently exhibiting "The

Land in Australian Art" which looks like a very diverse and interesting exhibition. Plans are being made to take interested students one Saturday morning before the exhibition finishes. During the year, several non-compulsory weekend trips to Brisbane are planned to visit the Queensland Art Gallery, and other galleries for interested Year 11 and 12 Art students. There are too many good things happening to try to limit it to one visit. We hope to expose our Art students to as much real art work as we possibly can. Seeing and experiencing art works first hand is valuable and so important for the student's own artistic development.

97 "When the artist is alive in any person, whatever his kind of work may be, he becomes an inventive, searching, daring, self-expressive creature. He becomes interesting to other people. He disturbs, upsets, enlightens, and opens ways for a better understanding. Where those who are not artists are trying to close the book, he opens it and shows there are still more pages possible" Robert Henri, The Art Spirit.

98 Mrs Carmel Knowles

99 ART CO-ORDINATOR

100 Pastoral Updates

101 Year 8 News

102 Our first Year 8 students of the new millennium began their secondary schooling looking very smart in their formal uniforms. They participated in the first day orientation program and gained a bigger picture of life at St Ursula's College, finding out about expectations, daily procedures, their class groups. They received their timetables, met the Administration team and many of their class teachers, had a tour of the school and lunch with their P.C. Seniors, and (most importantly to some) received their locker allocations.

103 As the first cycle of classes progressed it became very apparent that the Year 8 students of 2001 are a great group of confident, polite and enthusiastic young ladies. The girls have now met all their teachers and had all their subjects at least once. They are also becoming familiar with the cyclic timetable.

104 Our first prayer day at The Pines, Emu Park, focused on the fact that we are all unique and have different gifts and talents. We recognized our own gifts and talents, identified them in others and concluded with a small liturgy where we presented those gifts to God to use and develop.

I'm sure the girls all benefited from this special day.

- 105 Please feel free to contact me if you have any concerns about your daughter at any time. We are in partnership to help your daughters develop into the best Christian young ladies they can be. Please encourage good study routines and the wearing of correct uniforms with pride.
- 106 Mrs Jeni Dunn  
107 YEAR 8 CO-ORDINATOR  
108 Year 12 News  
109 By the time you read this, the hectic week of swimming carnival preparations, prayer day and the organisation for the Commitment Mass will be over and the focus on learning regained. A copy of the Year 12 pledge is printed here to share with you the Seniors' commitment to both the College and the wider community.
- 110 We the St Ursula's College Seniors of 2001, commit ourselves to keeping the spirit of St Ursula's burning strong in our community. We hope to live out our college ethos by encouraging individuality as we nurture the unique gifts of each person. By creating this climate of care, we aim to promote equity in our college family as well as in the wider community.
- pledge May our respect for human beings extend to the world around us. We helping to accept the role of leadership and to grow in ourselves through others.
- 111 Mrs Carmel Knowles  
112 YEAR 12 CO-ORDINATOR  
113 Extra-curricular Events  
114 Netball News  
115 St Ursula's College students have been known for their keen participation in sports and netball is no exception. Every year St Ursula's College enters several netball teams in the Rockhampton school netball competition. It is a great opportunity for the girls to get active and enjoy themselves.
- 116 The season begins towards the end of term one and continues every week (excluding school holidays) and finishes with the finals in term 3. Games are played on Wednesday afternoons at Jardine Park in Rockhampton. Buses leave the College at 3.20pm and return back to school at approximately 6.30pm. Due to registration fees and the cost of transport, there will be a charge of approximately \$40 each for those girls who play in the competition.
- 117 Due to the large number of girls that have expressed interest in playing this year, there will be trials held at school before the season begins

to arrange teams. The girls will soon be notified about when these trials will be on.

118 Closer to the season commencement a note will be prepared providing further details about the competition and the exact cost for the season.

and If you daughter has nominated to play she needs to collect this note and return it to

119 Student Reception along with the season fee before the first game of the season.

120 If you have any further queries please do not hesitate to contact Jill Tanks at the College.

121 Tennis

122 Social tennis starts soon and will be held each Friday evening in March.

to A letter will be going home soon for any interested student. Feel free to telephone me concerning any enquiries you may have.

123 College Community News

124 Student Counsellor

125 This year our Student Counsellor is Mrs Val Broom. She comes to us from Centacare and will be available for appointments on Thursdays.

126 The counselling service that is offered to students is voluntary and confidential. Parents with concerns for their daughter may also access the counselling service through Ms Maher. There are no fees attached to this service.

127 What kind of issues may be addressed in counselling? / Self-esteem and confidence building. / Anxiety / Peer conflict / Stress management / Anti-social behaviour / Grief and loss / Eating disorders Students may arrange appointments through Ms Maher.

128 Uniforms

129 Please check that all items are clearly named. Already we have hats in lost property that are unnamed. We suggest that with hats you use white liquid paper to mark the name inside the rim.

130 SPORTS UNIFORM: The sports uniform should only be worn on the days that students have their Core PE lessons (once a cycle) and those who do PE as an elective on their double lesson days. Some students are wearing their sports uniform more often than their formal school uniform. We would appreciate parents' support in this matter.

131 The Verandah Café

132 You are invited to lunch! The Verandah Café is now open! The café will be operated by the Year 12 Hospitality students from 11.15am to 12.15pm on

the following dates: / February 20 and 21 / March 5, 6, 14, 15, 26 and  
 27 / April 4 and 5 / Please make reservations through Wendy on 4939 9602.  
 133 Uniform Shop  
 134 Don't forget that the Uniform Shop is open every Monday from 12.30 to  
 1.15pm and then again from 3.00pm to 3.45pm. Apart from the school  
 school uniform, the shop sells socks, tights, swimmers, lycra bike pants,  
 bags and sports bags, all at very competitive prices. Please remember  
 to order your Blazers within the next week to ensure they are here for  
 winter.  
 135 Medical Forms  
 136 Please find enclosed a Medical form to be completed for your  
 daughter/s.  
 It is very important that all medical information is updated annually,  
 so that we have correct contact telephone numbers and medical details in  
 the case of an accident. If you have already returned forms this year,  
 thank you very much. We would appreciate forms being returned as soon as  
 possible.  
 137 School Photographs  
 138 School photographs will be taken on Friday 2 March and all students  
 need to have either already handed in their envelopes or have them with  
 them on the day. Please remember that there is a fee for late orders. If  
 you have misplaced your envelope more are available from the school  
 office.  
 Please ensure that your daughter is her formal school uniform for  
 photos.  
 139 Personal Accident Insurance  
 140 Catholic Church Insurances Ltd has provided flyers together with  
 application information for Personal Accident Insurance for children  
 and parents which are included with this newsletter. The College does not  
 provide such insurance for students.  
 141 Opening Mass  
 142 On Friday, February 2, St Ursula's College and Sacred Heart Primary  
 School travelled to St Brendan's College to be a part of The Combined  
 Catholic Schools' Opening Mass.  
 143 The Mass was held in the Hall at St Brendan's College. It was an ideal  
 venue as it was spacious and was able to seat all of the students,  
 teachers, staff and parents.  
 144 We were all required to wear out formal school uniforms at the Mass  
 but for the activities in the afternoon after the mass we could wear  
 casual clothes.

- 145 The Mass began at 10.00am and finished at 11.00am. St Ursula's students were required to sit in their Pastoral Care groups during the Mass.
- The Mass was a great success as everyone enjoyed him or herself and joining in singing the hymns. The reflection that the St Brendan's College boys put on really got a laugh.
- 146 After the Mass was a time for socializing and catching up with family and friends. We all enjoyed a nutritious lunch consisting of a fish burger with salad, an iced bun and a drink.
- 147 We then travelled back to our own school and had a fun activities afternoon. We were allocated into different groups with names of animals. Some of the different activities we enjoyed were a water bomb game, limbo, and hoola hoop activity and stuck in the mud. It was a fun and exciting day.
- 148 Angela Condon
- 149 YEAR 10 STUDENT
- 150 Regional Visits
- 151 NOTE: THEN FOLLOWS A LONG LIST OF MEETING TIMES AND PLACES
- 152 Senior Committees for 2001
- 153 Senior Representatives / Claudia Coren, Grace Groth-Gannon, Wilhemina Beki and Katrina Ryan.
- 154 Sports Captains MADDEN - Tamara Creamer and Natasha Hardgrave / NAGLE - Vicki Coward and Carmen Hass / KENNEDY - Tina Brieффies and Jesika Hinton
- / SHIEL - Rebecca Anderson and Anna Morgan
- 155 Cultural Co-ordinators Therese Kearney and Jacqueline Muller
- 156 Care Committee Brooke Christie, Stacey Colgan, Kristen Demasi, Laverne Amos, Paula Phillott, Kelly Goodale, Erin Sparke, Grace Groth-Gannon, Tresna Titmarsh, Jacqueline Osborne, Naomi Arnold, Rhiannon Warren, Keziah Vaughan, Shannon Wagner.
- 157 Social Committee Sarah Littlewood, Kristie Lang, Samantha Muir, Amanda McLellan, Hollie Veall, Hannah Evans Mahoney, Kathleen Luck, Ashleigh Powell, Louise Marshall, Emma Pearson, Kimberley Bielanowski, Anna Morgan.
- 158 Formal Committee Hayley Zahl, Stacey Colgan, Tahnee Rogers, Kylie Wroe, Rebecca McKavanagh, Katie Hepburn, Morgan Walker, Jesika Hinton, Sarah Johnson, Amy Towle, Krystal Rolfe, Shannyn Harris, Kimberly Purdy,
- Kristy Penhallurick, Claire Kershaw, Emma Pearson, Erin Sparke, Kristie Lang, Samantha Muir, Sarah Littlewood, Amanda McLellan, Hannah Evans
- Mahoney, Vicki Coward and Angela Moller.
- 159 Liturgy Committee Wilhemina Beki, Anita Poesi, Magdalene Arnold, Tina Brieффies, Ireen Tapakau, Jadie Seeto and Brooke Christie.
- 160 Cultural Committee Keziah Vaughan, Belinda Herold, Claudia Coren, Therese

Kearney, Joanne Legh, Jacqueline Muller, Claire Kershaw, Emma Holgate  
and  
Kimberley Bielanowski.

161 Talent Quest Carmen Hass, Tamara Creamer, Shannon House, Lisa Dennis  
and  
Lisa Dickson.

162 Magazine Committee Kimberley Roser, Katie Hepburn, Tresna Titmarsh,  
Laura  
Jarman, Rebecca McKavanagh, Rebecca Anderson, Morgan Walker and  
Jacqueline Osborne.

163 Opportunity Awareness Committee Kelly Stevens, Joanne Legh, Melissa  
Schick, Claire Scherlies, Paula Phillott, and Naomi Arnold.

164 Wider Community Events and Fundraising Committee Brittany Clifford,  
Veronica Cech, Tina Briefferies, Anna Morgan and Jennifer King.

165 Uniform Committee Diane Crothers, Brooke Christie, Michelle Lee,  
Jillian  
Johnson, and Rhiannon Warren.

166 Media Committee Laura Jarman, Grace Groth-Gannon, Kelly Goodale,  
Jesika  
Hinton, Katrina Ryan, Shannon Wagner, Kimberley Dove.

167 Environment Committee Kimberly Purdy, Kristy Penhallurick, Shannyn  
Harris  
and Natasha Hardgrave.

168 Community News

169 Yeppoon/Cawarral High School Bus Committee The above committee will be  
holding their Annual General Meeting at the Cawarral State School  
under  
the covered Play Area on Tuesday the 27 February, 2001 commencing at  
7.00pm. Parents of children who travel on the above bus are most  
welcome  
and are encouraged to attend. Queensland Government Regulations state  
that we must hold an election of office bearers meeting in February  
and  
if we do not have enough people for a quorum then payments to bus  
operators can be withheld and or in some circumstances the bus service  
may not be able to run until a committee is formed. For any enquiries  
please contact the secretary Brenda Zimpel on 4934 4130.

170 Rockhampton Adult Faith Education

171 Rockhampton Adult Faith Education and Formation is pleased to announce  
that Fr Noel Milner is presenting a four week program entitled "Over  
200  
Years Journey of the Church in Australia" commencing on Tuesday 13  
February and concluding on Tuesday 6 March. Sessions will commence at  
7pm  
and finish at 8.30pm at Centacare, 10 Bolsover Street. A gold coin  
donation would be appreciated and tea/coffee will be provided.

172 They will also hold a "conversation" entitled "Young People -  
Listening  
to the Story!" which will be held on Sunday 25 February at Friends  
Bistro  
(East Street, opposite the new Post Office) at 7pm. The input will be  
given by a few young people and a few who are "young at heart". The  
facilitator will be Joy Philippi. Anyone is most welcome to come along

- and enjoy a coffee and some stimulating conversation. For more information and bookings telephone/fax Noelle Melrose on 4921 2365; or Karen Page by telephoning 4931 3656; fax 4931 3683 or email [afef@ceo.rok.catholic.edu.au](mailto:afef@ceo.rok.catholic.edu.au) <<mailto:afef@ceo.rok.catholic.edu.au>> .
- 173 Capricorn Coast Soccer Club
- 174 Any players wishing to play Youth, Seniors Mens or Womens soccer, please contact Louis Ghensi on 49383334 for information. Registration dates are 10 February and 24 February 2001 between 3pm and 5pm at Apex Park.
- 175 Do you Want to Return to Work?
- 176 The Return to Work program offers assistance to people seeking to re-enter the workforce if their main activity over the last 2 years was as an unpaid caregiver of children under the age of 16, or an unpaid carer of a person with a disability, frail aged or chronically ill.
- 177 Return to Work can provide eligible individuals with help in areas such as: / Careers Plans, Training Plans, Accessing Training and Information Technology Familiarisation. Call to see if you are eligible on freecall 1800 637 193.
- 178 Rebuilding When Your Relationship Ends
- 179 A ten week program commencing Wednesday 14 March for men and women who have ended a love relationship. The program offers an opportunity for participants to turn the crisis of separation into a learning experience. For further information telephone Centacare 4927 1700.
- 180 Learning Support
- 181 Once again this year assistance will be offered to students who feel they require extra support with literacy and/or numeracy skills. Each Thursday afternoon, commencing Thursday 08 February from 3.15pm to 5.00pm, tutoring is available in the Learning Support room. There is no charge for this tutoring and girls from all Year levels are most welcome to attend. For more information, please contact Mrs Kerry Novak, Learning Support Co-ordinator on 49399600.
- 182 Late News
- 183 Political Form and International Issues
- 184 Congratulations to the girls who had the courage to speak out at our Political forum on Thursday, Jessie McNamara, Genevieve Rogers, Kathleen Luck and Hollie Veall. The girls drew our attention to important issues leading into the State Election.
- 185 The forum was part of our plan to encourage students to keep in touch with local, national and international issues and to be active citizens. Listening to the news, reading the newspapers and participating in debates are some of the ways we are preparing students to participate in



the democratic processes.

186 Parents and Friends

187 Annual General Meeting

188 Wednesday 14 March, 2001 7.30pm in the Nano Nagle Centre

189 Come along and support your Parents and Friends Group for 2001

190 PARENT PARTICIPATION

191 Research indicates that students perform much better in their school  
work

when parents are involved in the school and take an active interest in  
their education. There are many different ways parents can do this.

192 Attending Regional and local meetings, participating on committees,  
assisting with excursions, attending functions, volunteering to assist  
in

school activities, keeping in regular contact with College staff are  
valuable forms of involvement.

193 We have included a form to enable parents to indicate how they would  
like

to be involved. This is not a comprehensive list. Other opportunities  
will arise throughout the year for country and local parents. We  
encourage you to be involved in some way.

Q.S.R. NUD\*IST Power version, revision 4.0.  
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+++ ON-LINE DOCUMENT: Footprints #2

+++ Retrieval for this document: 180 units out of 180, = 100%

++ Text units 1-180:

1 March 2001 .  
2 Locked Mail Bag 600  
3 YEPPON 4703  
4 Telephone: 07-4939 9600  
5 Fax: 07-4939 9610  
6 Email: ursulas@stursulas.qld.edu.au  
7 Website: www.stursulas.qld.edu.au

8 \*Dear Parents,

9 Sorry this Newsletter is later than we anticipated. Schools have a  
tendency towards chaos which makes us value the calm periods.  
10 This year, St Ursula's College will be partaking in a formal process  
of

School Renewal. The purpose of School Renewal is to answer the  
questions

11 How are we going?

12 Where do we go from here?

13 It allows for a critique of the aspects that are an integral part of  
the

College, i.e. Curriculum Outcomes, Religious Education and Religious  
Atmosphere, Relationships, Community of Faith, Parental and Community  
Involvement and Leadership. Parents, students, staff, and others who  
are

closely involved with the College, will be provided with the  
opportunity  
to be involved in the School Renewal process.

14 In the Easter newsletter, questionnaires will be sent to all parents.  
Parents will be asked to complete only one section of the  
questionnaire.

Processes will be put in place to ensure that your responses remain  
confidential. An outside consultant will also be conducting interviews  
with some parents, who will be chosen randomly.

15 Catholic School Renewal is a Quality Assurance Program and is accepted  
by

the Government authority as a formal process of accountability which  
will  
be required under Government legislation for all schools receiving  
Government funding.

16 The process of Catholic School Renewal had its birth in the wisdom of  
the

Second Vatican Council and the documents relating to the Catholic  
School.

17 The word used by Pope John XXIII was "aggiornamento", bringing up to date, which echoed the invitation of Jesus to "repent" to undergo "metanoia", a conversion, seeing things from a new perspective.

18 Renewal is not a one off event but rather a process that is ongoing and continuous. We have a number of College processes that enable us to examine what we do and reflect on our practice. Annual Reviews, Staff Appraisals, ongoing reflective practice, regular reports to the Board of Directors and the St Ursula's College Company are all forms of review and accountability.

19 However, because Self Renewal is a multi-layered phenomenon, specific areas of the College need to be reviewed in depth at various times and the full College community needs to be given the opportunity to be involved. Therefore a five year cyclic process which includes the processes of Reflecting, Examining, Clarifying and Actioning will be implemented.

20 Last year, the Year of the Presentation Centenary Celebrations, was the time for reflecting on the distinctive aspects of St Ursula's College i.e. the special charism of the foundress, Nano Nagle, the Presentation story in Queensland, the Presentation Education Values and the Mission of the College.

21 This year is the process of Examination. Details of how to complete the short survey will be included in the Easter newsletter. When quantitative and qualitative research is completed, a Renewal Report will be presented to the Board of Directors. After the Board of Directors have reviewed the Report they will provide advice to the College Leadership Team and a School Development Plan will be developed which will shape the development of the College for the next five years. The School Development Plan will be available for parents to preview.

22 If you have any questions about the Renewal Process, please feel free to contact any of the members of the Renewal Planning Team. The Renewal Planning Team is comprised of parent, Norm Waters; staff member, Elizabeth Auriac, and Leadership Team members, Jim Hanley and myself. Elizabeth Auriac, who is our Teacher Librarian is easier to contact immediately but other members of the team are happy to return your call.

23 It is significant that I am explaining the process of renewal during the season of Lent which is a time for personal renewal and conversion - a time to check out blindspots, to ensure our attitudes, actions and interactions are faithful to the teachings of Jesus and to "re-tune" our

spirit to the Spirit of God.

24     Regards,  
 25     "renewal  
 26     a new way of seeing and a new way of acting"  
 27     Marg Ramsay  
 28     PRINCIPAL

29     \*Curriculum News

30     \*Great Science Department News

31     Hard work is continuing by the Science students. Many students have  
 already completed assessment pieces and the results are very  
 encouraging.

32     Students in all Year levels have been involved in practical laboratory  
 work and the Year 8's have all learnt how to light and use bunsen  
 burners  
 - and I have had no reports of any mishaps!

33     The Year 10 students have designed and performed tests for various  
 consumer products. The results of these tests will be submitted to the  
 teachers next week.

34     The students are invited to participate in many competitions of a  
 scientific nature. Two senior students, Kelly Stevens and Melissa  
 Schick  
 will announce upcoming events on Assembly and will be available to  
 answer  
 questions by the students.

35     Mr Barry Mullane  
 36     SCIENCE CO-ORDINATOR

37     \*Drama, Drama, Drama

38     On the 1 and 6 March, we were visited by the Diversity Dance Troupe.  
 The  
 ages of the members of the troupe ranged from 17 to 24 which gave the  
 girls more opportunity to identify with the dancers and the issues  
 that  
 they portrayed in their shows. This group of young dancers have come  
 from  
 all over the world to volunteer their time to organise and perform  
 dances  
 that are aimed at the youth in society. This mix of cultures was  
 evident  
 in their dances as members of the troupe were from Canada, Germany,  
 Africa and Australia. The dances they perform portray and attempt to  
 give  
 solutions to many of the problems that young people face in society  
 today, such as peer pressure, drugs and prejudice between race,  
 religion  
 and the sexes.

39     The troupe which is supported by the Bahai Faith community, performed  
 for

many school groups, while they were in Yeppoon and managed to do five shows at St Ursula's College. The girls in Years 8 to 10 were fortunate enough to see the dances (some girls saw the show more than once) and all girls were invited to the free concert that the troupe gave for the youth of Yeppoon.

40 The response to the group was very positive. Many girls have remained in contact with the group and will be taking part in a series of workshops that the group will be running in Yeppoon in the next few months. As well, the group was invited to attend the Year 9 and 10 social and were impressed by the girls and their open acceptance of them.

41 Thank you to all the girls who made their stay enjoyable and I hope you enjoy the workshops that are coming up.

42 Miss Leah Kranz  
43 DRAMA TEACHER

44 \*Year 11 Hospitality

45 Our Year 11 Hospitality class is off to a good start. With our new Chef, Brett Heiniger, the students are receiving top standard Chef's training comparable to a 5 star kitchen. We have also been visiting some of the commercial kitchens in our region including the Keppel Bay Sailing Club and the Yeppoon Mater Hospital. We will finish off the term with a trip to McDonald's, Mercy Food Catering and a three course lunch at Wilby's Training Restaurant in Rockhampton.

46 Bon Appetit.  
47 Mrs Natalie Mueller  
48 HOSPITALITY CO-ORDINATOR

49 \*Sporting Update

50 At the recent Interhouse Swim Carnival held at Cooe Bay Pool - Nagle House captained by Carmen Hass and Vicki Coward were the winners for 2001. In a close second place was Shiel captained by Anna Morgan and Rebecca Anderson, then Kennedy in third captained by Tina Brieffies and Jesika Hinton, followed by fourth place to Madden. The Madden captains, Tamara Creamer and Natasha Hardgrave did not go away empty handed as their house won the "Spirit Award" awarded for supporting their swimmers.

51 Congratulations to age champions:

52 13 years - Zoe Laidlaw  
 53 14 years - Claire Moyle (who set four new  
 54 records)  
 55 15 years - Inga Alexander  
 56 16 years - Jayne Moyle  
 57 OPEN - Kimberley Bielanowski  
 58 The whole night was a wonderful success due to all students  
 participating  
 59 well. Congratulations to everyone.

60 \*Woodwork

61 Just ask any of the sixteen Year 10 girls who take woodwork as an in  
 class subject what the golden rule of woodwork is and they should  
 reply:  
 "measure twice - cut once".  
 62 So far the girls have practiced their finger joints on some waste  
 material and have had the opportunity to use the following hand tools  
 -  
 ruler, marking gauge, square, tenon saw, coping saw, mallet, chisel  
 and  
 woodvice.

63 They are all now at the stage of starting on their good jobs. I am  
 very  
 appreciative of the support given to me and the girls by Mr George  
 Ganter  
 and his staff of the Manual Arts Department at St Brendan's College.

64 One of the lessons is held here at St Ursula's College and so far the  
 girls have completed a dozen wooden plaques and begun on twenty  
 crucifixes for the College. Orders for projects in the future include  
 fifteen easels for the Art Department.

65 Because of the interest shown in the subject, an afterschool woodwork  
 activity has been organised. This activity begins Thursday 15 March. I  
 know these girls will certainly enjoy the activity. Anyone interested  
 in  
 joining, should see me as soon as possible.

66 Mr Robert Duivenvoorden  
 67 WOODWORK CO-ORDINATOR

68 \*Year 12 Hospitality

69 Chicken poached in white wine served on an Italian Focaccia bread with  
 mozzarella and avocado . Just a sample of the selection being offered  
 at  
 our cafe being run by the Year 12 Hospitality class. Not a bad start -  
 skills are being tested, nerves a little strained but improving with  
 every cafe. Marketing needs a bit more of a push, but thank you to all  
 those who have been kind enough to visit.

70 Mrs Natalie Mueller  
 71 HOSPITALITY CO-ORDINATOR

72 \*Extra-curricular Events

73    \*Sports Trials

74    During the past few weeks several students have tried out for various Rockhampton and District sporting teams. Although not all were selected

          onto the Rockhampton District Side, all girls put in 100% effort and displayed great talent and sportspersonship.

75    Claire Moyle, Inga Alexander and Zoe Laidlaw tried out for the swimming

          side. On the 14 March several girls tried out for the Soccer, Basketball

          and Netball trials. Several were close contenders for the limited positions on the representative teams.

76    Congratulations to Claire Moyle, Tina Briefferies and Shannyn Harris who were selected for netball. Several girls also tried out for the softball

          team and Tamara Creamer was selected for the district team.

77    Congratulations girls!

78    Miss Jill Tanks

79    NETBALL CO-ORDINATOR

80    \*Volleyball

81    The Rockhampton Volleyball trials were held earlier this term and a number of St Ursula's College ladies were successful in being chosen for

          the team. Congratulations to:

82    Wilhemina Beki

83    Ireen Tapakau

84    Tamara Creamer

85    Debbie Mooka

86    Geraldine Asela

87    Fiona Elisala.

88    On the 14 March these ladies set off to Mackay at 3.50am with 2 teachers

          and 12 students from St Brendan's College. They played volleyball all day

          against teams from all over Central Queensland, including the Gladstone

          school of excellence in Volleyball in an attempt to be chosen for Regional selection. Geraldine Asela was selected and will travel again later in the year. Congratulations to all girls and many thanks to all those involved in ensuring their safe journey.

89    \*Shooting Hoops

90    It is four weeks into the season of the interschool basketball competition. At this stage, the senior girls team is undefeated winning

          four out of four games. In a territory unseen before, our senior girls team defeated Emmaus 100 to 10 last Tuesday evening, the largest winning

margin for quite some time. All team players scored points and it was  
a fine team effort. The girls are looking forward to a great season.  
91 The Junior team lacking in experience but NOT enthusiasm have only had  
one win so far this season but have had two very close losses, losing  
by only one basket on each of these two occasions. As the season  
continues,  
the girls are gaining valuable experience and having a lot of fun in  
the process.  
92 Congratulations to Shannon House and Kate Doolan who have just been  
selected in the Rockhampton District Schools Representative side to go  
to the Central Queensland trials later in the month.  
93 Mr Peter O'Shaughnessy  
94 BASKETBALL CO-ORDINATOR

95 \*Softball

96 The Softball fraternity at St Ursula's College suffered a huge loss  
with the departure of Miss Voloschenko but have begun the season with great  
optimism and spirit.  
97 Our first game saw us venture to Rockhampton State High School. The  
Junior team combined the experience of some old hands with the  
undiscovered talent of several newcomers. Some excellent hitting took  
us to a first innings lead but Rockhampton State High School managed to  
reel us back in and go on to win the game. Meanwhile, our Seniors opened  
their season with a stunning victory and hopes were high that the good form  
would continue.  
98 The Seniors won their second round game on a forfeit with Emmaus  
unable to supply a team. The girls put their time to good use however, with  
Tamara Creamer showing complete impartiality to take on the umpiring  
duties and Kimberley Dove providing able assistance with the coaching.  
Once again our Junior girls showed great enthusiasm and remarkable  
potential. Despite being soundly defeated morale was high as we set  
out sights on the next game.  
99 Miss Angela Albury  
100 SOFTBALL CO-ORDINATOR

101 \*College Community News

102 Sacramental Preparation Program.  
103 A number of our Catholic girls may not yet have made their First  
Communion / First Reconciliation. There may also be some who have  
received these Sacraments but who have not yet been confirmed. If you  
and



- your daughter are interested in her taking part in a preparation program for these sacraments could you please contact me at the College. If we have expressions of interest we will organise a program out of school time for these students to prepare them for these sacraments.
- 104 There may also be some students who have not yet been baptised and who have expressed interest in joining the Catholic Church. If this is the case for your daughter, please contact me at the College and I will arrange a program for her.
- 105 Mr Jim Hanley  
106 HEAD OF RELIGIOUS EDUCATION AND FAITH DEVELOPMENT
- 107 \*The Verandah Café
- 108 You are invited to lunch! The Verandah Café is now open! The café will be operated by the Year 12 Hospitality students from 11.15am to 12.15pm on the following dates:
- 109 March 26 and 27  
110 April 4 and 5  
111 Please make reservations through Wendy on 4939 9602.
- 112 \*Uniform Shop
- 113 Don't forget that the Uniform Shop is open every Monday from 12.30 to 1.15pm and then again from 3.00pm to 3.45pm. Apart from the school uniform, the shop sells socks, tights, swimmers, lycra bike pants, school bags and sports bags, all at very competitive prices. Please remember to order your Blazers within the next week to ensure they are here for winter.
- 114 \*John Garratt's Sophia Booknet
- 115 St Ursula's College is a valued member of John Garratt's Sophia Booknet.  
116 This entitles all students' families to purchase religious books at 20% discount as Associate Members  
117 Telephone 1300 650 878 (for the cost of a local call) or visit [www.johngarratt.com.au](http://www.johngarratt.com.au) <<http://www.johngarratt.com.au>> for more details about how you can save.
- 118 \*P & F Corner
- 119 On February 14 we held our first meeting for the year and a good number of parents turned up. Our Guest speaker was Carmel Nash from Rockhampton P & F Association and we discussed ideas for planning the Year 2001.

- 120 The Swimming Carnival was successful again and many thanks to all the ladies who volunteered their time to help out with the BBQ dinner.  
Thank  
you to the cooks, Bruce Young, Geoff Heaney and Phil Ward, they kept  
the  
burgers coming, also to Noel King who helped take down the tarp and  
trestles and Robert Duivenvoorden who set up before we got there.
- 121 The Annual General Meeting will be held on March 28, nominations for  
the  
Executive positions will be put forward. Everyone is welcome to  
attend.
- 122 \*Financial Issues
- 123 Any families who wish to apply for a Bursary or Fee concession need to  
complete and return an Application Form together with financial  
details,  
to the College by the end of Term 1. Previous recipients do need to  
reapply if they wish to be considered. Application forms are available  
from the College Accountant, Leanne Dinsdale.
- 124 St Ursula's College, as an Order-Owned school, is responsible for  
raising  
its own finances to cover building projects. Although we have received  
some assistance through the Commonwealth and State Government Capital  
Grants program, the bulk of our building projects have to be funded by  
College resources. The Building Fund (which has the benefit of  
claiming  
100% as a tax refund) is the only way we raise finances for our  
building  
program. Thank you to those families that contribute to this fund and  
we  
encourage others to make any contributions that are possible.
- 125 \*Calamity Jane - A Musical Western
- 126 Starring: Calamity Jane, Wild Bill Hickock, Soldiers, Can Can Girls,  
Indians, Cowboys, Prospectors, Gamblers and ordinary respectable  
townsfolk!!!! This is what the wild wild west was made of. Come along  
and  
enjoy the adventures of "Calam" and her friends in Deadwood, South  
Dakota  
during the Gold Rush Days.
- 127 Where: Yeppoon Town Hall
- 128 When: May 16 7.30pm OPENING NIGHT
- 129 May 17 9.30am (Matinee for Schools)
- 130 7.30pm
- 131 May 18 7.30pm
- 132 May 19 10.00am (Matinee)
- 133 7.30pm CLOSING NIGHT
- 134 How Much: Ticket prices to be advised.
- 135 \*Regional Visits

- 136 Trip 2  
 137 CLERMONT 26 March  
 138 Convenor: Mrs Karen Dennis,  
 139 Telephone 4983 3130  
 140 6.30pm meeting at St Mary's Parish Centre, please bring a plate.  
 141 DYSART 27 March  
 142 Convenor: Mrs Bernadette Crosby, telephone 4958 1854  
 143 12.30pm meeting at St Therese's Church, please bring a plate.  
 144 MORANBAH 27 March  
 145 Convenor: Mrs Goulevitch, Telephone 4941 7135  
 146 7.00pm meeting at St Joseph The Worker  
 147 Church, please bring a plate  
 148 NEBO 28 March  
 149 Convenor: Mrs Carmel O'Loughlin, telephone 4958 9091  
 150 12.00pm meeting with venue to be advised, please bring a plate.  
 151 MACKAY 28 March  
 152 Convenor: Mrs Karen Petersen, telephone 4959 5229  
 153 6.30pm meeting at Southern Suburbs  
 154 Football Club Function Room, cost \$15-00 per head.  
 155 SARINA 29 March  
 156 Convenor: Mrs Brieffies, Telephone 4950 4174  
 157 9.00am meeting at St Anne's School Staff room, morning tea supplied.  
 158 Trip 3  
 159 BLACKWATER 27 May Lunch meeting  
 160 EMERALD 27 May Dinner meeting  
 161 ALPHA 28 May Morning tea meeting  
 162 BARCALDINE 28 May Lunch meeting  
 163 BLACKALL 28 May Dinner meeting  
 164 MUTTABURRA 29 May Lunch meeting  
 165 LONGREACH 29 May Dinner meeting  
 166 Trip 4  
 167 MONTO 9 September Dinner meeting  
 168 MOURA 10 September Lunch meeting  
 169 BARALABA 10 September Dinner meeting  
 170 WOORABINDA 11 September Lunch meeting  
 171 SPRINGSURE 11 September Dinner meeting
- 172 \*Community News
- 173 \*Adult Faith Education and Formation
- 174 West meets East - a conversation on Spirituality.  
 175 Presenter: Maurie Costello and John Loch  
 176 Facilitator: Dan Coughlan  
 177 Venue: Friends Bistro in East Street  
 178 Time: 7pm Date: 25 March
- 179 \*Capricorn Coast Netball Association
- 180 Cap Coast Netball are holding three sign on days from 4pm to 6pm on  
 Wednesday 14 and 21 March and Saturday 17 March from 9am to 10.30am at

the netball stadium. The registration and insurance for the season  
will be \$40 per player and this must be paid in full on sign on day or no  
child or lady will be able to commence fixtures. If you would like  
more information please phone Tanya on 4933 6413 or Lynne on 4939 4315.

Q.S.R. NUD\*IST Power version, revision 4.0.  
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+++ ON-LINE DOCUMENT: Footprints #3

+++ Retrieval for this document: 278 units out of 278, = 100%

++ Text units 1-278:

- 1 I am aware that this Newsletter will arrive at different times for families some before Easter and some after. I hope and pray that for all families, Easter is a time for reflecting on the mystery of Christs passion, death and resurrection and also for acknowledging with love and compassion the struggles, joys and contentment of family life.
- 2 At the final assembly for Term 1, the Liturgy Committee presented a very challenging and moving Easter reflection. A feature of the liturgy was a beautiful liturgical dance that celebrated Christs resurrection and Christs ongoing presence with us in our everyday life.
- 3 It is a constant challenge for myself and I expect for many of you, to glimpse the divine shining through the ordinary daily experiences of family life. Yet this is central to the celebration of Easter. In the pains and joys of birthing and parenting; in meeting demands and accepting our limitations; in loving and nurturing our children and providing guidance; in the celebrations and the sheer grit of it all - Gods spirit is present in every instance. Our challenge is to be aware of it!
- 4 The Liturgy Committee provided a very striking symbol to remind us of this Easter message. They erected on the stage a huge cross and it was empty except for a few discarded cloths. The symbol clearly conveyed Jesus is not on the cross. Likewise, the gospel readings on Easter Sunday proclaim Jesus is not dead in a tomb. Rather, Jesus is among us in our families and in the community we call Church.
- 5 This term we introduced Woodwork into the Year 9 and 10 curriculum and one of the students' projects was to make crucifixes to place in all the classrooms. Of course the crucifixes do not have a figure of Christ on them. They are bare. Hopefully, they will serve as a continual reminder to our students of the Easter message - Jesus is not on the cross or in the tomb. Jesus has risen. The same spirit of God that moved in Jesus 2000 years ago, moves in us today, in the ordinary and extraordinary aspects of our life.
- 6 I like the idea that an absence celebrates a presence.
- 7 May you be blessed at Easter with a sense of Gods presence.
- 8 Support for Families

9 Families have been very much on my mind in the last few weeks. The new Parents and Friends Executive met with me last week to discuss operational issues for the P & F and also how the College can support parents. I raised my concern about problems that have been brought to my attention this term that have arisen out of students parties/sleep-overs.

I believe that many parents would like the opportunity to support each other on these issues. Members of the new Parents and Friends Executive agreed to take this challenge to the P & F meeting.

10 The Guest Speaker for the next Parents and Friends meeting will be Senior Constable Josephine Griffin, the College Adopt-a-Cop. Jo is very aware of the problems that may arise from teenage parties in the local area. I am sure parents will find her input very helpful.

11 Note that the next Parents and Friends meeting is on Wednesday, 9 May not the date stated on the Date Card.

12 Before the State election, Anna Bligh, who was then the Minister for Families, Youth and Community Care, sent copies of parenting tips to schools about a range of parenting issues. I have included one called Working Things Out with Your Teenager. It is the Colleges role to distribute such material not to critique it. Other topics related to teenagers include Living with Teens, Teenagers and Drugs, and Peer Pressure. These copies can be accessed via the Putting Parents First Website: [www.families.qld.gov.au](http://www.families.qld.gov.au) <<http://www.families.qld.gov.au>> or by contacting the Office of Families, telephone 07-3225 8869.

13 School Renewal

14 The Parent Questionnaire for the School Renewal process has been included with this Newsletter. As explained in the last Footprints, the process of School Renewal enables us to examine how we are going as a College and provides direction for the future.

15 There are five parts to the parent survey and each family has been asked to answer one part. Each part concentrates on a specific area as well as providing an opportunity for parents to respond to their overall impressions of the College. It is important to note that these surveys are for parents or guardians only. Students will participate in surveys next term.

16 A stamped addressed envelope has been provided for ease of return. Ms Carmel Marshall will receive and input all the data. You can be assured of the anonymity of your responses.

17 It would be wonderful to have a 100% return. If you have any questions or

- concerns, please contact myself or other members of the Renewal Planning Team, Norm Waters, Elizabeth Auriac and Jim Hanley.
- 18 Staff Changes
- 19 On the last day of term we farewelled two people who have been with St Ursulas College for a long time.
- 20 Dick Harris has been a volunteer bus driver for shared classes for the past nine years. However he and his family are now moving to Port Lincoln, South Australia. The College has been very blessed by Dick's generosity and his gentle and genuine spirit.
- 21 Colleen Schuster has been a boarding supervisor for the past eleven years. She has decided it is time to retire. Colleen has experienced tremendous change during her time at St Ursulas College and has always been a loyal, dedicated and caring member of the boarding community.
- 22 For the first four weeks of Term 2, Mrs Veronica Pedwell will be enjoying well earned Long Service Leave.
- 23 In her absence, Ms Julie Maher will take on the duties of Head of Studies, i.e. day to day organisation of the College and any issues related to subject choices and curriculum. Mrs Knowles will assume the responsibilities of Head of Pastoral Care and Mr Peter OShaughnessy will be Acting Year 11 Co-ordinator. Mrs Jenny Egan will be Acting Deputy and will deputise for me when I am off the campus. Mrs Pedwells Accounting classes will be taken by Mrs Del Fisher and there will be a new Art teacher taking Mrs Knowles Year 8 class for the four weeks. How difficult it is to replace Mrs Pedwell!
- 24 A big welcome to Mrs Denise Barnes who is joining Boarding staff.
- 25 No Student Free Day
- 26 Parents need to be aware that classes are recommencing in Term 2 on Monday 23 April. Students from St Ursulas College, St Brendans College and Sacred Heart School are commencing on this day so local buses will be running.
- 27 Important Events
- 28 Anzac Day is on the Wednesday of the first week in Term 2 ie 25 April. We request that students participate in either the Yeppoon or Emu Park street marches. Students are to wear full school uniform including the college hat.
- 29 The annual Talent Quest is being conducted on Thursday 3 May, the night before the commencement of the Term 2 free week-end. It promises to be a great night.
- 30 The next cultural extravaganza is the Combined St Ursulas and St Brendans Musical, Calamity Jane.
- 31 The cast and orchestra will participate in a Musical Camp over the holidays which is a huge commitment for students and staff.
- 32 The dates for the Musical are 16, 17, 18 and 19 May (evening

performances) and two morning performances will be held for special groups. I thoroughly recommend your attendance if at all possible. The musical is of a very high standard and I am sure you will enjoy it. Bookings can be made through the College office.

33 Finally,  
 34 Thanks for the prayers and support throughout the term. It has been a long and difficult term and I am sure your daughters are enjoying the rest.

35 May we all be blessed and renewed in this Easter season.  
 36 Regards,  
 37 Marg  
 38 PRINCIPAL  
 39 Curriculum News  
 40 Who Counts? from the Mathematics Department  
 41 2001 has seen the introduction of Math Mate homework sheets through Years 8, 9, and 10. These sheets are completed one per cycle without the aid of a calculator and results are recorded on a profile sheet. The diagnostic nature of the worksheets should help the students and their teacher identify areas of weakness/strength. Students are motivated to try to master skills they may have found difficult in the past. It would be appreciated if you would discuss your daughters progress with her.

42 The Mathematics Teams Challenge will be held on Thursday May 17 for Years 8, 9, and 10. Further details of this will be given early in Term 2.

43 Thank you for supporting your daughter in her Mathematics study and encouraging her to have her equipment at every lesson.  
 44 Happy Easter (count the eggs!)  
 45 Diane Moyle  
 46 MATHS CO-ORDINATOR  
 47 Deputy's Desk  
 48 Reports  
 49 We have included the Interim Reports for Term 1 with this newsletter. These reports are meant to give parents a guide to their daughters' effort and progress in each subject this term. Semester Reports (sent out in June) will provide more details about progress and will also include a report from the Pastoral Care teacher.

50 Honour Roll  
 51 We wish to continue our practice of encouraging students to work to their fullest potential in their studies. Many students across all year levels have been working hard throughout this term. The Honour Roll in this Newsletter acknowledges those students that teachers believe have put in an outstanding effort in all their subjects in Term 1. I am sure there are many others who worked hard and that as parents, you will affirm their efforts.

52 Parent/Teacher/Student Interviews



- 53 We have scheduled these interviews (in 10 minute slots) for Thursday  
26 April from 3.30pm to 6.30pm. You will need to contact the School office, after 17 April, to make appointment times for these interviews. Please have the names of the teachers you wish to see when you telephone. Generally the meetings are more productive when students attend the interview as well.
- 54 Country parents may wish to contact teachers by telephone. Please leave a message with the School office for teachers to contact you and provide times you will be available.
- 55 Teacher/Parent Interviews at St Brendan's College are for Boarders on Monday 23 April from 8.30am to 10.30am and for Day Students on Monday 30 April from 3.30pm to 5.30pm. If you wish to contact a teacher to discuss your daughter's progress in shared classes provided at St Brendan's College, please ring St Brendan's College office on 4939 9300 to request a personal interview or telephone interview.
- 56 Veronica Pedwell  
57 DEPUTY PRINCIPAL  
58 From the Computing Department
- 59 Term 1 is completed and the Year 8 students are confidently using the College computers. They have spent a term improving their keyboarding, Internet and email skills. Year 9 students have just completed a new unit of work which involved designing brochures using the digital camera and scanner.
- 60 Students studying Advanced Spreadsheet and Web Page Development have completed the spreadsheet component and are now utilising their creativity in the design and production of web pages. Students will learn to write web pages using code and to design within a commercial package.
- 61 This term, the Advanced Word Processing students have been encouraged to take on the role of a Secretary for an Insurance Office and a Travel Agency. They have designed business letterheads and typed business letters that would be sent to clients from these businesses. Students have also typed up newsletters and magazine articles. Next term, students will be utilising PowerPoint in order to prepare a presentation for the class.
- 62 The DeskTop Publishing Elective allows the students to use a computer as a design and publication tool. Initially time was spent gaining knowledge and skills to design, develop and produce publications through 'replication'. Students then became "the designers" and completed

practical tasks to design business cards, advertisements, CD covers, newsletters, stickers and banners through to magazine covers. This work will continue next term.

63 Senior students are well into their studies and all groups are exposed to new application and software within their subjects

64 Robyn Finch

65 COMPUTER CO-ORDINATOR

66 English News

67 Term one has seen the girls (and their teachers) settling into their English classes well. All levels have completed assessment and received feedback. From here, we have encouraged the girls to examine their work closely and set goals in the areas where they need development. The standard of both written and spoken tasks has been pleasing, with many students producing outstanding work.

68 There have already been several opportunities for girls to participate in public speaking events. These were Rostrum (ongoing), Lions Youth of the Year and the "Youth Speaks" course. I encourage all interested girls to continue their involvement here, as the benefits are tremendous. The Apex Debating is starting up in Term 2.

69 "Lunch times in the Library" has seen Miss Albury and a bunch of loyal participants entertain us with literature and public speaking for a variety of events, notably International Women's Day and Valentine's Day. We are all looking forward to more of these.

70 Term 2 sees the English competition on June 5 in which all girls will participate. However, there are always a number of other informal competitions which I regularly advertise to the girls. It's worth entering these, both for the writing practice and the great prizes offered!

71 Literacy is an extremely valuable commodity in our world. Please feel free to contact your daughter's English teacher or myself at any time.

72 Yasmine McCafferty

73 HEAD OF ENGLISH

74 Science Report

75 Well, that's first term over and what a busy term it has been!

76 The Senior Biologists have been busy with insect collections and shoreline studies, the Scientific Investigation students have produced some outstanding assignments on the History of Flight and the Year 10 Scientists have been involved in a Consumer Science Project. Many samples of the students work will be on display on Speech Weekend. Assessment has indicated that the students are gaining a sound understanding of the sciences taught and many students are making tremendous progress. I hope

that all of these students continue in this vein next term.  
 77 Early next term all Junior Scientists (Years 8, 9 and 10) will  
 participate in the University of New South Wales Science Competition.  
 I  
 am expecting the students to enjoy the competition and to learn from  
 it.  
 78 Three of our students, one from Year 10 (Katie Dunn), one from Year 11  
 (Rachel Cook) and a Year 12 student (Veronica Cech) will be competing  
 in  
 the Central Queensland University Science Quiz on May 9th. I have no  
 doubt that these students will spend much of the holiday reading up on  
 different areas of science in preparation for the quiz.  
 79 We look forward to a busy and successful second term, but till then I  
 wish you all a relaxing Easter break.  
 80 Barry Mullane  
 81 HEAD OF SCIENCE  
 82 Bishop Hilton Deakins Visit to St Ursula's  
 83 On 15 March, the Year 10s of St Ursula's College were privileged  
 enough  
 to listen to the stories that guest speaker, Bishop Deakin had to  
 share.  
 He told us about the mission of Caritas Australia and how they raise  
 money to help the less fortunate.  
 84 He spoke about where Caritas helps out and where in Australia their  
 offices are based.  
 85 Bishop Deakin is the head of Caritas Australia. He told us about a  
 donation of \$2.00, donated by a boy and how it helped a small village  
 survive. In the story we see how a small amount of money helped a town  
 survive by buying them a pig.  
 86 Bishop Deakin asked for our support for this worthy cause. Our school  
 has  
 participated in fundraising for this cause by St Patricks Day free  
 dress  
 day and a 20 cent donation for the use of email.  
 87 Angela Condon, Caitlin Boyd and Monique Willans.  
 88 YEAR 10 STUDENTS  
 89 Art Beat  
 90 The Year 12 Art students have been counting down the days until we go  
 to  
 Sydney and Brisbane to see the Archibald prize and the Museum of  
 Contemporary Art in Sydney; the Renoir to Picasso Exhibition and the  
 Minister's Award for Excellence Art Education in Brisbane. To see the  
 energy of original works first hand is a rich, real and valuable  
 experience. An experience that I hope will last a long time and have a  
 healthy effect on their attitude towards and relationship with all  
 types  
 of cultural institutions such as galleries, theatres, museums in their  
 future.  
 91 Two local art makers have been working with interested students  
 constructing giant papermache heads which will be part of the Festival  
 of  
 the Sky and Federation Celebrations to be held at Emu Park on 29  
 April.

92 The Year 11 students go to Brisbane for four days over the May free  
week-end to be exposed to a wide range of arts experiences.

93 Several students, Shannon House, Natasha Hardgrave, Laverne Amos and  
Shannon Heath, are currently exhibiting work at Girls Time Out as part  
of  
a Youth Week Exhibition.

94 It's been wonderful to see the Art space being utilised after hours by  
students really engaged in the art making process. Along with the  
frustration and struggle of visual problem solving and understanding  
visual complexities, there is also the enormous satisfaction of seeing  
the results of this creative activity. May the art space always be a  
place of energetic creative play.

95 Carmel Knowles  
96 ART CO-ORDINATOR  
97 Performing Arts

98 The Performing Arts department is in desperate need of costumes that  
are  
in average to good condition. Unfortunately, the costume room has not  
been restocked for a very long time and the costumes have become very  
old  
and very run down. If anybody has clothes at home, sitting in  
cupboards  
gathering dust, please send what you can to school with your daughter  
next term. It would be greatly appreciated by all the girls involved  
in  
studying Drama.

99 Leah Kranz  
100 DRAMA TEACHER  
101 Pastoral Care  
102 Year 8 Update

103 The Year 8 students have survived their first term of secondary  
schooling. They are a cheerful and confident group of girls who are  
coping fairly well with the changes from primary to secondary school.  
Organisation seems to be the area that some students still struggle  
with  
- bringing the correct gear to each lesson, returning library books on  
time,  
104 completing homework tasks and assignments on time and making sure they  
have their tie on and hat with them. We continue to address these  
areas  
and provide organisational skills so hopefully as the new term begins  
some of these skills will help the girls.

105 Throughout the term, we have spoken to all the Year 8 students about a  
number of issues that they may (or may not) have mentioned to you at  
home. Please spend some time over the Easter break discussing with  
your  
daughters these things again:

106 Homework - it is expected that the Year 8 girls will be doing 1.1/2  
hours  
of homework, assignments and revision each night and 2 hours over the  
weekend. This time will need to be increased at busy times when  
assignments are due. We have told the girls to do 20 minutes of  
homework

for each subject and then stop and change subjects so that some work is done for all subjects. If they have spare time at the end they can go back and complete a subject.

107 Assessment calendar - your daughter will have received an assessment calendar that details all the assignments for all subjects and the due dates. This helps the girls get organised and be able to plan their time.

108 Study plan - we have encouraged the girls to make a study plan for each week and organise when they will do their 1.1/2 hours of homework and study and also plan their sporting activities and training sessions, exercise, leisure (including their favourite TV show), family commitments etc.

109 Extensions - the girls should know the procedure for obtaining an extension for an assignment. They need to discuss their progress with their class teacher at least 2 days prior to the assignment being due, and if they think they need an extension the girls need to see me as Year Level Co-ordinator and I will discuss it with the student and in most cases, grant the extension.

110 Uniform - most of the girls are wearing their uniform correctly and look very smart each day. Some, however, need a constant reminder Please work with us and encourage correct uniform every day. Ties need to be worn with the formal uniform so if your daughter only has one tie please make sure it is not washed with her shirt so it cannot be worn the next day.

reminder We also have some "excess" jewellery that sneaks in each day. A (in that the girls can wear a watch, one flat ring, one pair of sleepers the lower lobe) and a necklace o religious significance that is long enough to be hidden under the collar of their shirt.

111 Diaries - your daughter should be using her diary each lesson to write down all the homework that needs to be done and anything special that needs to be brought for a lesson or organised. There is also a section to record assignment and test results for each subject so the girls can keep track of how they are going and so can you.

112 Let's continue to work together to make your daughter's secondary schooling as successful and enjoyable as possible. Thanks for your continued support.

113 Jeni Dunn

114 YEAR 8 CO-ORDINATOR

115 Year 12 News

116 A very busy long term is finally over and the first formal feedback on student progress and attitude is now posted. Hopefully this will be the

focus of some dialogue between student and parent and in some cases, teachers.

117 This holiday is a vital time for talk and reflection. Reflection on achievements - enjoy success and plan for greater success in the future, and reflection on goals - refocus on where you want to be this time next year. Reflection on realistic and effective time management - in order to balance various academic, sport, extra-curricular, and social commitments. Wise decision making that at times may require sacrifice.

118 Learning is active not passive and Year 12 requires independent learners who accept challenges and who take responsibility for their learning outcomes.

119 All Seniors have been impressive in their leadership roles, calmly and efficiently working in collaboration with their peers and staff, getting things done and energetically persisting with projects until they are completed.

120 Our Senior Representatives, Claudia Coren, Grace Gannon, Willie Beki and Katrina Ryan have superbly juggled their commitments to help foster a climate of co-operation and inclusiveness.

121 Congratulations to all Seniors.

122 Carmel Knowles

123 YEAR 12 CO-ORDINATOR

124 Extra-curricular Events

125 Interact

126 Out with the old and in with the new. That was exactly what happened on Thursday 15 March at the Interact Handover Meeting. Rotarians from the Yeppoon Club joined with the 28 year old St. Ursulas Interact Club and some staff members to witness the changing of the executives.

127 Outgoing President for 2000, Katrina Ryan opened the meeting. New President for 2001, Jayne Moyle then took over the chair. All of the new executive were presented with badges and one by one swapped over with the "oldies".

128 After the handing over had finished, Mr Harris announced the winner of the Sr Marion Shield. This award goes to the Interact member who has shown service above self. The 2000 winner was Natasha Hardgrave. CONGRATULATIONS NATASHA. We wrapped up the night with a lovely supper provided by the kitchen staff.

129 Thanks goes to Mr Harris, Miss Albury and Mrs Moyle for all the effort they put into our Interact club. Thanks also to the members of the club especially the old executive. I hope to see lots of new, keen, smiling Year 10 and 11 faces at our next meeting.

130 Jayne Moyle

131 PRESIDENT

132 College Community News

133 Uniform Shop  
 134 Please be aware that some items in the Uniform Shop have had price increases. If you are sending money in with your daughter for purchases please either check with the office for correct prices or telephone Chris on 4939 9644 during shop opening times.  
 135 As we are coming into winter, you may wish to purchase stockings at \$7-00, pullovers for \$48-00, or blazers for approximately \$100-00. They are all available from the Uniform Shop.  
 136 Email Addresses  
 137 In keeping with the College's commitment to communicate with parents efficiently and on a timely basis, we invite you to lodge your email address with us. We offer you two methods of doing this. You will find enclosed a coloured slip whereby you can complete your email address and return to us by mail, or in person. Alternatively, we are happy to receive an email from you advising your address.  
 138 We shall not be replacing existing communication methods with email at this stage, as there will be a number of families who have no suitable access to email services. However, it provides us with another avenue for reliable and timely communication when appropriate.  
 139 Thank you, we look forward to the opportunity for "e-communication" with you!  
 141 Regional Visits  
 142 Trip 3  
 143 BLACKWATER 27 May Lunch meeting  
 144 EMERALD 27 May Dinner meeting  
 145 ALPHA 28 May Morning tea meeting  
 146 BARCALDINE 28 May Lunch meeting  
 147 BLACKALL 28 May Dinner meeting  
 148 MUTTABURRA 29 May Lunch meeting  
 149 LONGREACH 29 May Dinner meeting  
 150 Trip 4  
 151 MONTA 9 September Dinner meeting  
 152 MOURA 10 September Lunch meeting  
 153 BARALABA 10 September Dinner meeting  
 154 WOORABINDA 11 September Lunch meeting  
 155 SPRINGSURE 11 September Dinner meeting  
 156 Sports News  
 157 2001 Interscholar Swim Team and Carnival  
 158 13 years Zoe Laidlaw Jenna Alexander Hannah Tickner Tamika Purdy  
 Ashleigh McPhillips  
 159 14 years Claire Moyle Renee Guhr Monique Pitman Emma Bygrave Jessica Price  
 160 15 years Inga Alexander Jessica Larkin Jodie Barbeler Phoebe Zerner  
 161 16 years Jayne Moyle Alysha King Andrea O'Neill Hannah Doohan Kara Cook  
 162 Open Kimberley Bielanowski (Captain) Kelly Goodale Anna Morgan Lisa

Lodwick Angie Moller Hannah Evans

163 At the recent Interschool Swim carnival the girls achieved many personal best times. The best individual place was FIRST for Zoe Laidlaw in the 50m Butterfly. The St Ursulas College team was placed third overall for the girls competition. This was largely due to the performance of the relay teams. In the 10 relays, results were 3 seconds, 4 thirds and 3 fourths. An excellent effort by all team members. A special thanks to Mr Graham Simpson, the team coach, who helped swimmers to perform their best, to Kimberley Bielanowski the team captain and to all those who supported the team.

164 Diane Moyle  
165 TEAM CO-ORDINATOR  
166 Swimming Club  
167 We may not be a big club when it comes to members but, we sure do have the sprit and the enthusiasm. Our season started with the usual Sunday Swimming Club where swimmers raced each other, but more importantly raced the clock, to try to better their own times. There were usually about 10 races including distances from 25m to 200m. Everyone enjoyed themselves battling it out to see who would take home the fabulous prizes, which included caps, water bottles and lollies.

168 However, even if you werent having an "on" night and the individual races just werent your thing, you could always look forward to the relays. The relays brought out the spirit in everyone, with people yelling and screaming at their team members to swim their hardest.

169 But, swimming club was not just about Sunday nights. It also involved dedicated members giving up their time on weekends to go to carnivals in the district. These were always heaps of fun, even though our tiny club of up to 20 members was no match against the larger clubs, double our size.

170 Finally I would like to thank our coach Mr Simpson (Simo) for giving up his time to take us to events and to train us everyday. A big thanks also goes to Mr and Mrs Moyle and Mrs Dunn, because our Sunday night club would not be possible without them. Last of all, thanks goes to all of the swimmers for making club heaps of fun. Hope to see you all again next season.

171 Jayne Moyle  
172 YEAR 11 STUDENT  
173 2001 Cross Country  
174 The Inter-house Cross Country Carnival conducted on the last day of term



was a spirited affair. There was enthusiastic participation by all the girls and many excellent performances. Thanks to all the staff and students who assisted with the organisation. Results were as follows:

- 175 13 years  
176 1.Amber Olde in 21.35 minutes  
177 2.Stephanie White  
178 3.Kayleen Briefies 4.Ashley McPhillips  
179 14 years  
180 1.Claire Moyle in 20.05 minutes  
181 2.Renee Guhr  
182 3.Anna Waters  
183 4.Samantha McPherson  
184 15 years  
185 1.Genevieve Rogers in 19.28 minutes  
186 2.Kara Newman  
187 3.Michelle Neagle  
188 4.Inga Alexander  
189 16 years  
190 1.Peta Dempster in 19.51 minutes  
191 2.Kate Ramsey  
192 3.Jayne Moyle  
193 4.Elisa Harris  
194 Open Division  
195 1.Diane Crothers in 19.30 minutes  
196 2.Hayley Zahl  
197 3.Jacqueline Muller  
198 4.Chantelle Carr  
199 Fastest Time Award - Genevieve Rogers  
200 Champion House  
201 1.Kennedy 251 points  
202 2.Nagle 219 points  
203 3.Madden 210 points  
204 4.Shiel 174 points  
205 We have included the top ten runners in each age group in the Cross Country Team for the Interschool Carnival on 10 May at St Brendan's College. Team members have been provided with a training program for the  
term.  
206 Dates to Remember  
207 23 April Classes commence 8.30am  
208 Travel forms are due  
209 25 April Anzac Day  
210 26 April Nano Nagle Anniversary  
211 Parent/Student/Teacher interviews 3.30pm to 6.30pm  
212 03 May Talent Quest  
213 04 May Free Week-end School finishes 12.30pm  
214 08 May Classes commence 8.30am  
215 Australian Science Competition  
216 09 May Parents and Friends Meeting  
217 10 May Interschool Cross Country  
218 11 May Founders' Day  
219 11 May School Social Years 8 - 12

- 220 16-20 May Calamity Jane musical  
 221 24-27 May Year 11 Study of Religion Trip  
 222 05 June Australian English Competition  
 223 06-14 June Year 11/12 exams  
 224 08-14 June Year 8-10 exams  
 225 11 June Queen's Birthday Holiday  
 226 13 June Parents and Friends Meeting  
 227 14 June End of Term 2, school finishes 12.30pm  
 228 Community News  
 229 Tax Help  
 230 If you can spare a few hours each week between 1 July and 31 October,  
 you  
 can assist other people on low incomes who need help with their basic  
 Tax  
 Returns by becoming a Tax Help volunteer. You don't need any special  
 experience and will be trained by the Australian Taxation Office. For  
 further information please telephone 132861 asking for Kevin Gietzel  
 (extension 37177) or Jo Reid (extension 37232).  
 231 Rockettes Girls Only Camp - April 2001  
 232 This is a great opportunity for all girls aged between 7 and 14 to  
 attend  
 a basketball camp for girls only. This 3 day camp will be held on  
 Wednesday 18, Thursday 19, and Friday 20 April from 10.00am to 3.00pm  
 each day. The camp will be run by Rockettes Coach, Perc Coxsedg along  
 with players from the Rockettes team. Cost of the camp is \$40-00 and  
 all  
 players will receive a camp t-shirt, along with a Hungry Jacks meal,  
 ice-creams, lollies, plenty of prizes to be won and lot, lots more.  
 Don't  
 miss this one. Ring now on 4922 5544 and register your name for this  
 camp.  
 233 Reporting from the Diocesan Pastoral Council  
 234 Bishop Brian Heenan formed the Diocesan Pastoral Council (DPC) in  
 August  
 1999. The DPC meets quarterly. The DPC is made up of people from  
 throughout our vast diocese. It includes priests, religious, and lay  
 people. The goal of the DPC is to be a visioning group focusing  
 primarily  
 on the pastoral life of the diocese. It serves both as a sounding  
 board  
 for our Bishop as well as an opportunity to raise ideas, hopes, and  
 concerns.  
 235 Three important initiatives have occurred since the Diocesan Pastoral  
 Council has been formed.  
 236 First, it has promoted the development of Parish Pastoral Councils in  
 every parish of our diocese.  
 237 Second, it has been the vehicle through which the diocese has explored  
 its understanding of authentic Christian leadership, as it affects  
 everyone in the Diocese. This significant statement, with its  
 references  
 to the Scriptures, the Second Vatican Council and the Pope's latest  
 letter will be released at the Mass of Oils.

238 Third, it has established a task group to further explore Woman and  
 Man:  
 One in Christ Jesus the document which focuses on promoting the  
 participation of women and indigenous people in our Church.

239 How to get in touch with the Diocesan Pastoral Council?

240 The Executive Officer of the Diocesan Pastoral Council is Dr Gerard  
 Goldman. He can be contacted at P.O. Box 524, Rockhampton, telephone  
 4931 3656, or email at [dpc@ceo.rok.catholic.edu.au](mailto:dpc@ceo.rok.catholic.edu.au)  
 <<mailto:dpc@ceo.rok.catholic.edu.au>> .

241 Our next meeting will take place on Saturday 12 May 2001. Thank you  
 for  
 your ongoing prayers and support. We look forward to better  
 communication  
 of the Council's happenings.

242 Cooe Bay Tennis School

243 Tennis Coaching Camp - Easter Holidays - 16 to 20 April, 2001.

244 2 hours tennis training + 1 hour sports e.g. swimming, cycling and  
 games  
 etc each day.

245 Cost - \$85/week. Please register before 12 April, 2001 on 4939 8045.

246 Coaching for Term 2 will start 23 April, 2001.

247 Parents and Friends News

248 Annual General Meeting: The Annual General meeting was held on  
 Wednesday,  
 28th March, with the major issues addressed being the School Renewal  
 process, the Treasurers Report, the Presidents Report and the election  
 of  
 the Executive for 2001.

249 The School Renewal process was explained to the meeting. It requires  
 input from all sectors of the school community, including responses to  
 survey questions from all staff, parents, students and representatives  
 of  
 the broader school community.

250 To help ensure that decisions are being based on valid information, we  
 would ask all parents and students to invest the time necessary to  
 provide the information that is asked of them in this very important  
 process.

251 The Treasurers Report indicated that the P & F were in a sound  
 financial  
 position, with the Uniform Shop and other fund raising activities of  
 Bush  
 Dance, Walkathon, Fashion Parade, Swimming Carnival and Musical Drink  
 Stall returning us in the vicinity of \$10,000 for donations of  
 equipment  
 to the school. This has been an excellent result for our supporters,  
 the  
 school and particularly the students.

252 The Presidents' Report outlined the major achievements of the P&F for  
 the  
 past year, and these included a \$1,000 donation to the Music  
 Department

and over \$600 donation to the Art Department. Judy also wished to thank the Executive that supported her so ably and willingly through 2000, and the volunteers and supporters of the P&F for the generosity, time and commitment to the College.

253 The election of members of the Executive resulted in the following people being appointed to the positions of:

254 President Ross Cook

255 Vice President Norm Waters

256 Secretary Jo McLennan

257 Treasurer Cathy Pflugradt

258 The next meeting of the P&F will be held at 7:30pm on 9th May at the College, where we receive our monthly update of College activities from Marg Ramsay; participate in discussion on issues related to teenagers after input from Senior Constable Josephine Griffin, determine what we wish to achieve this year in the way of contribution to the College and what fund raising activities would be pursued to achieve our goals.

259 The P&F look forward to seeing you there and being involved for the benefit of the College and students through 2001.

260 Ross Cook

261 PRESIDENT

262 We would like to introduce our Administration Team to you:

263 (Left to Right): Ellen Jones (Teacher Assistant/Book Shop Convenor); Carmel Marshall (Teacher Assistant); Kim Morris (Teacher Assistant); Carol Shepherd (Co-ordinator of Information Systems); Denise Lawrence (Teacher Assistant); Sue King (Teacher Assistant); Cheryl Kussrow (Administration), Wendy Wagner (Administration) Cecily Pickett (Administration). Absent: Kitty Jeacocke (Administration).

264 St Ursula's College and St Brendans College

265 Present

266 Calamity Jane

267 Venue: Yeppoon Town Hall

268 Dates: Wednesday May 16th 7.30 pm (Opening Night)

269 Thursday, May 17th 7.30 pm

270 Friday, May 18th 7.30 pm

271 Saturday, May 19th 9.30 am (Senior Citizens)

272 7.30 pm (Closing Night)

273 Cost: Adults \$12.00

274 Students/Senior Citizens \$ 8.00

275 Bookings through Mrs Wendy Wagner from 23 April

276 Phone: 4939 9602 between 10.00 am to 2.00 pm

277 Or call into the Administration Office between 9.00am and 3.00pm

278 Students can deliver ticket orders together with money before school and tickets will be processed during the day.

Q.S.R. NUD\*IST Power version, revision 4.0.  
Licensee: Jim Hanley.

PROJECT: School Docs, User Jim Hanley, 1:28 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: Footprints #4  
+++ Retrieval for this document: 127 units out of 127, = 100%  
++ Text units 1-127:  
1 Dear Parents,  
2 After four very busy weeks, we are now in the second half of Term 2  
with  
plans underway for end of Semester exams and holiday travel.  
3 Our first public event of the Term was the Anzac Day march. It was  
very  
encouraging to have so many students participate in the march and the  
commemorative services. Many members of the local community conveyed  
their appreciation to the students for their participation. It means  
different things to different people. For many it was a symbol of  
young  
people appreciating all they have been given in this beautiful  
country.  
4 The Talent Quest was the second major public event of the term. It was  
a  
wonderful night. Totally organised by a Year 12 Committee, the Talent  
Quest featured a variety of acts which displayed the diversity of  
talents  
of our students. One of the interesting features of this year's show  
was  
the number of dances, songs and musical performances that were  
composed  
by the students. So the Talent Quest is becoming a showcase not only  
for  
performance but also for displaying student composition.  
5 The highlight of last week was the combined College's musical,  
Calamity  
Jane. It was a wonderful performance! The cast, orchestra and crew  
combined to present a great show - one that displayed a depth of  
student  
talent and brought joy to many people.  
6 The practice of having two casts for the lead roles provides the  
opportunity for more students to experience lead roles. I was very  
impressed by how the leads supported and encouraged each other. Our  
orchestra (under the direction of Fran Griffin) played a starring role  
in  
the performance. The vitality and charm of the Can-Can girls, the  
enthusiasm and great singing of the chorus and the tremendous support  
by  
the crew, all played an important role in bringing together a great  
musical.  
7 My thanks to all the students, staff, parents, and past students of St  
Ursula's and St Brendan's Colleges who contributed to this wonderful

cultural event in our school curriculum.

8 On Thursday 24 May we celebrate the Feast Day (or holy day) of Mary,  
 Help of Christians. This day has been set aside as an important day in the Church year in the centenary year of Federation, because it acknowledges the special place that Mary, Mother of Jesus has had in the Catholic tradition in Australia over the past 100 years.

9 In a time when Australian society shows signs of a thirst for spirituality and a hunger for meaning, we ask Mary, Mother of Jesus, to pray for us as a nation. May we be a people united in love and may we be signs of God's love for others.

10 Mary, Help of Christians, Pray for us.

11 Regional Visits

12 We commence our Regional visit to Blackwater, Emerald, Sapphire, Alpha, Barcaldine, Blackall, Aramac and Longreach next Sunday 28 May. We look forward to meeting with current parents and prospective parents at these meetings.

13 Enrolment Inquiry Evening

14 We are holding the Enrolment Inquiry Evening much earlier this year. It is going to be on Tuesday 19 June at 7.30pm in the College Hall. It is important that all Year 7 students and their parents attend the meeting even if the family is familiar with the College. It marks a very special milestone in the education of each girl - the commencement of transition from Primary to Secondary education.

15 Please encourage parents who are considering sending their daughter to St Ursula's College in 2002, to attend the meeting.

16 Catholic School Renewal

17 Thanks to all those parents who participated in the Catholic School Renewal Questionnaire. We had over 30% returned which should provide a valid indication of parents' view on these matters.

18 Finally

19 Because the Rockhampton Show Holiday for Yeppoon is on Friday 15 June, school will conclude for Term 2 at 3.00pm on Thursday 14 June. Exams will be conducted right up to the end of term.

20 We will conduct the Parent/Teacher/Student meetings on the first afternoon of the term (a student free day on Monday 9 July) to provide an opportunity for both local and country parents to attend. Please keep this day free.

21 We have a number of families coping with sadness and grief. Please keep

the St Ursula's College and St Brendan's College families in your prayers.

22     Regards,

23     Margaret Ramsay

24     PRINCIPAL

25     From the Deputy's Desk

26     Students will commence end of semester exams in two or three weeks time.

The schedule - timetable is enclosed with this Newsletter. Please remember that if a Year 11 or 12 student cannot be present for an exam, a

doctor's certificate is required. Reports will be posted on 21 June.

27     Parent/Teacher/Student Interviews: We have scheduled these interviews (in

10 minute slots) for Monday 9 July from 4pm to 7pm. You will need to contact Wendy on 4939 9602 to make appointment times for these interviews. Please have the names of the teachers you wish to see when you telephone. Generally the meetings are more productive when

students

attend the interview as well. Country parents may wish to contact teachers by telephone. Please leave a message with the School office

for

teachers to contact you and provide times you will be available.

28     Teacher/Parent Interviews at St Brendan's College are on Monday 9 July from 4.30pm to 7.30pm. If you wish to contact a teacher to discuss

your

daughter's progress in shared classes provided at St Brendan's

College,

please ring St Brendan's College office on 4939 9300 to request a personal interview or telephone interview.

29     Veronica Pedwell DEPUTY PRINCIPAL

30     Religious Education and Faith development

31     Over the Easter Holidays, Maggie Arnold and Kelly Stephens (Year 12) participated in the annual Movers and Shakers conference near

Brisbane.

The conference helps young people further develop their leadership skills

and faith. Congratulations to Maggie and Kelly for their initiative in applying to attend the conference and also for being among those

selected

from a large group of applicants across the state.

32     During the month of May we have been praying the Rosary once a week in our Reflection Room at lunchtime. Those who have attended have found

the

experience to be peaceful and personally refreshing.

33     On the 14th May we were visited by the Gyuto Tibetan Buddhist monks who

are famous for their unique style of chanting. The girls very much enjoyed hearing the monks chanting and having the opportunity to

question

them and speak individually with them. The monks have performed at Carnegie Hall in New York and can now add St Ursula's Hall to their

list

of performances!

34 The Year 11 Study of Religion classes are travelling to Brisbane on  
24th May. While in Brisbane they will visit a Jewish synagogue, Australian Catholic University, Ngutani Lui Aboriginal and Torres Strait Island Spirituality Centre, a Buddhist Temple, St Stephen's Cathedral and St Mary's Church, an Islamic Mosque, the Museum and Art Gallery and a Quaker Meeting House. The tour will provide the girls with an opportunity to experience first-hand the many religions that are studied in that subject.

35 Year 11 Religious Education classes have been studying the influence of the Irish on the development of Catholicism in Australia. On Wednesday 23rd May they held an "Irish Day" to raise the awareness of the rest of the school of the importance of the Irish in the development of the Church in our country.

36 Jim Hanley HEAD OF RELIGIOUS EDUCATION

37 Science Report

38 We are only a few weeks into this short term and already so much has happened.

39 The science students from Years 8, 9 and 10 have all completed the University of New South Wales Science Competition and are now awaiting their results. The results normally arrive in the middle of the third term. We await with baited breath.

40 The St Ursula's College team that competed in the annual science quiz that is organised by the University of Central Queensland did very well, finishing third out of the high schools in the region. Well done to Katie Dunn, Rachel Cook and Veronica Cech. The team was awarded a lovely Biology book, which they will present to the school on assembly.

41 The Year 8 students are busy on a Biology unit, the Year 9's are studying Chemistry and the Year 10's are busy on a unit studying diseases. Some very good work has been produced by all Year levels.

42 Preparation for the Year 11 Biology camp to North Keppel Island is well under way. The site and transport are both booked and the organisation of the activities is nearly complete. Information sheets and permission slips will be sent to parents of the girls attending the camp. It would be a great help if the return slips could be sent back promptly.

43 The end of term assessment is fast approaching and students should be encouraged to spend extra time preparing. The extra work at home will ensure that they achieve their potential.

44 Barry Mullane HEAD OF SCIENCE

45 Pastoral Care

46 Year 9 News

47 The last week of Term I saw 75 Year 9 girls board two coaches and head off on their outback adventure at Kroombit Park near Biloela. This year



that the venue was changed from the tranquil beauty of Ferns Hideaway so  
 and all girls could benefit from the professional expertise of abseiling  
 ropes course instructors. The following comments capture some of the  
 excitement and enjoyment of the trip:  
 48 "I liked the activities; they were fun. Free time and the talent quest  
 were both great, but most of all the food was the best and we were  
 allowed to have seconds." (Christie) "Camp was a wonderful way to  
 communicate, co-operate and create confidence. This outback adventure  
 was something to remember." (Claire) "I really enjoyed our short stay, all  
 the good food and the shelter - everything!!" (Geraldine)  
 49 "All of the activities challenged us and by the time we were going  
 home,  
 we knew we could bushwalk, swim, abseil, do bushcraft and complete a  
 ropes course." (Jessica)  
 50 Jenny Hill YEAR 9 CO-ORDINATOR  
 51 Musical 2001 - Calamity Jane  
 52 The musical production performed by students from St Ursula's College  
 and St Brendan's College has come to an end. After many months of  
 practice,  
 the students were able to show their wonderful talents to the local  
 community by performing six shows over the four days. All the students  
 gave remarkable performances which were very much enjoyed by the  
 audiences. Both schools are very proud of the students involved in  
 cast,  
 crew and orchestra.  
 53 All of the cast would like to thank everyone for the time and effort  
 that  
 they put in for us over the last three months of rehearsals. I would  
 like  
 to thank all those involved for their enthusiasm and joy which helped  
 make this production a complete success. Kimberly Bielanowski Year 12  
 student.  
 54 Well, the 2001 musical is over for another year, and feelings are  
 varied.  
 There are some who are sad that it's over, those who are glad they no  
 longer have to endure endless rehearsals and those who are excitedly  
 waiting for next year's musical! But no matter what the feeling,  
 everyone  
 knows that "Calamity Jane" was a complete success.  
 55 Thank you to all the students who were involved - on stage and behind  
 the  
 scenes - for your enthusiasm and your dedication to making "Calamity  
 Jane" such a wonderful performance. A special mention must go to the  
 Principals who performed well each night and who didn't complain too  
 much  
 when extra rehearsals were called, taking up their own time. Thank you  
 to  
 all teachers who helped out with front of house duties and a big THANK  
 YOU to the parents who helped out - not only with costumes, make-up,

props and front of house, but also with driving girls to and from rehearsals and performances.

56 Again, congratulations to cast, crew and orchestra on a wonderful performance.

57 Leah Kranz DRAMA TEACHER

58 Rostrum Voice of Youth Competition

59 This year only four students participated in the Rostrum Voice of the Youth Competition. Congratulations to Juniors, Bridget Arnold and Claire Moyle, and Seniors, Sara Connellan and Keziah Vaughan who presented very creditable speeches.

60 We wish Claire Moyle further success in the regional round of the Junior competition this Saturday, May 26, at the Rockhampton Girls Grammar School.

61 Glyni Cumming ROSTRUM CO-ORDINATOR

62 Maths News

63 Wednesday 17 May saw one of our most successful teams to date attend the Maths Teams Challenge at North Rockhampton State High School. The teams were prepared by Miss Collins (Year 8), Mrs Dunn (Year 9), and Mrs Walker (Year 10). The girls involved were:

64 Year 8 : Hannah Tickner, Kristie Orr, Lesley Philp, Amber Olde, Delia Barnes, Eloise Williams, Sam Connellan, Megan Prinsen, Amy Stitt, Abigail Gehle

65 Year 9 : Jacqueline Ramsey, Claire Moyle, Alice Barker, Jodie O'Donohoe, Jessica Price, Sarah Duivenvoorden, Stacey Tregenza, Kristy Jeffries, Emma Bygrave, Emily Russell, Julianne Bell, Phebe Burnett, Marcina Carlos, Anna Waters, Inga Alexander

66 Year 10: Angela Condon, Angela Ostwald, Rochelle Howland, Moe Yamasaki, Ellen Barry, Genevieve Donoghue, Genevieve Rogers, Jessica Larkin, Selena Kehl, Angela Finger, Kara Lyon, Rebecca Lang, Cherie Gordon, Jane Austen, Katie Dunn

67 We had three successes of note from the day. One of the Year 10 teams placed third overall, the supervisors' competition was taken out by none other than myself and the estimation section was won by one of our Year 8 teams. I'm told the huge jar of lollies won by the team made for a very sweet ride home! Congratulations go to all the girls involved, as they represented the school well, and enjoyed the challenge of the day. Special thanks go to Rebecca McKeering, Kerry Elliott and Amanda Smith for assistance with supervision, and to Mr O'Shaughnessy and Miss Hill

for help with transport. Debbie Walker MATHS TEAM CO-ORDINATOR

68 Musical Notes

69 Congratulations to all the Music students who competed in the Rockhampton

Eisteddfod at such a hectic time. The Guitar and String Ensembles received Highly Commended awards.

70 Special congratulations to the Calamity Jane orchestra. They were a wonderful group to work with - very committed and talented. We worked hard but had a lot of fun too! Many thanks to Mrs Boyd, Mrs Sheppard and

Mr Jack Ingram for their time and dedication to the orchestra.

71 Fran Griffin MUSICAL DIRECTOR

72 Congratulations

73 Congratulations to Leesa Stephens, Year 12 student last year, who was awarded a scholarship of \$2000 which is offered to only 12 first year students enrolled in the Faculty of Engineering at Queensland University of Technology, Brisbane.

74 Talent Quest

75 Congratulations to all the girls who participated in the College's Annual

Talent Quest. Special congratulations to the following girls who were winners of the night.

76 Senior Vocal: 1st Stacey Colgan 2nd Carmen Newton. Junior Vocal: 1st Heather Bancan-Oost 2nd Genevieve Rogers. Vocal Duets: 1st Chloe Churchill and Courtney O'Connor 2nd Jessica Boyd and Therese Kearney. Instrumental: 1st Therese Kearney 2nd Claire Moyle. Drama: 1st Tamara Creamer and Shannon House 2nd Claire and Jane Moyle. Dance: 1st Joanne Legh 2nd Amanda Schick and Breanna Hamilton. Group: 1st Belinda Herold,

Keziah Vaughan and Ashleigh Powell 2nd Amanda Schick, Alysha King, Jessica Dawes and Sara Connellan. Costume: Kathleen Luck as Marilyn Munroe.

77 A very big thank you to our judges: Mr Peter Willans; Mr Peter O'Shaughnessy; Mrs Elise Crawford and Mr Andrew Ferguson.

78 Thank you to everyone who helped to make this night possible. Thanks also

to a great audience who warmly gave recognition to the talents of each performer. Carmen Hass YEAR 12 STUDENT

79 Duke of Edinburgh Award Scheme

80 From the 12th to the 13th of May, three St Ursula's college students, myself, Amanda Elliott and Selena Kehl attended a Duke of Edinburgh introductory camp-out. The camp was set at Seonee Park Rockhampton where

the girls joined fifteen other High School students from the Rockhampton District. We had to carry all our gear in our packs and participated in various outdoor activities including orienteering, hiking, and even tent pitching and billy boiling competitions. We were also visited by an Ambulance officer who taught us First Aid and we had many more presentations by experienced leaders.

- 81 It was a great experience to mix and work with other students, some of which had never been camping before. We all learnt quite a lot of skills and all of the activities required leadership, teamwork, communication and survival skills. It was highly worthwhile and the girls are looking forward to the next camp in July. Sara Connellan YEAR 11 STUDENT.
- 82 St Ursula's College fielded a strong team at the Interschool Cross Country competition at St Brendan's College. We started the day well with Hayley Zahl taking out the first race of the day. There were 50-70 competitors in each race and we had a number of students who finished in the top 10.
- 83 Hayley Zahl - 1st in 17 years Genevieve Rogers - 2 nd in 15 years Amber Olde - 3rd in 13 years Natasha Hardgrave - 4th in 19 years Kate Ramsey -6th in 16 years Diane Crothers - 6th in 17 years Claire Moyle - 8th in 14 years Emma Morrish -9th in 16 years Stacey Colgan - 10th in 19 years.
- 84 In the Age Championships the 17 years team took out third place. Overall, St Ursula's College came fourth in the 13 school competition. A great effort.
- 85 We wish Hayley, Genevieve, Natasha and Diane all the best in the Capricornia Secondary Cross Country Trial at Port Curtis this weekend.
- 86 Uniform Shop is open every Monday from 12.30pm to 1. 15pm, and 3.00pm to 3.45pm. Mrs Bell can be contacted during these times on telephone number 4939 9644. Book Shop is open every Monday from 12.30pm to 1. 15pm, and Wednesday from 12.30pm and 1. 15pm.
- 87 Holiday Accommodation We need a family to provide June/July holiday accommodation for one of our Japanese students who is boarding at St Ursula's. Financial assistance is provided. If you could provide accommodation, contact her Australian Guardian Toshio Ikeda on 4939 8871 or 0438 211565.
- 88 Opportunity for Year 9 Students The Siemens Science Experience is a three-day hands-on program for students who will be entering Year 10 in 2002. Thirty-four Australian universities participate in the national program and students can attend any one. Most programs are scheduled for January 2002. The Siemens Science Experience is intended to introduce students to the facilities available in our universities and the opportunities for later studies and careers.
- 89 Each year The Siemens Science Experience includes a wide variety of hands-on practical activities in many branches of science, engineering and technology, together with interesting presentations by our leading scientists and engineers. Visits may also be made to other places of

- scientific interest. The cost for the three-day program is \$60 (includes GST). It is possible that a local Rotary Club may financially assist some students.
- 90 The Siemens Science Experience is available at each of the following Queensland Universities:
- 91 James Cook University, Townsville 25-27 September, 2001 Griffith University, Gold Coast 15-17 January, 2002 Central Queensland University, Rockhampton 22-24 January, 2002
- 92 Griffith University, Nathan 22-24 January, 2002 Queensland University of Technology Brisbane 22-24 January, 2002 Southbank Institute of TAFE, South Brisbane 22-24 January, 2002 University of Queensland, Brisbane 22-24 January, 2002 James Cook University, Cairns 25-27 June, 2002
- Programs are also held in all other states. Application forms are available from the Science Department and from [www.scienceexperience.com.au](http://www.scienceexperience.com.au) Early application is advised.
- 93 Calamity Jane Videos. A video was taken of the performances on Thursday and Friday night. Copies are available at a cost of \$33 (including GST) and can be ordered by telephoning 4933 2018.
- 94 Regional Visits
- 95 International Student Exchange Pty Ltd Host Families required urgently to host Japanese students from Sendai Jushin Girls School who will be visiting St Ursula's College from July 15 to August 4, 2001. No, you do not have to speak Japanese. This is a wonderful opportunity to experience another culture. For more information please contact: Christine Douglas, telephone 49250025.
- 96 Adult Faith Education and Formation invites you to our next Conversation entitled "The Church, Like Society is Changing. How are you Coping?" with Sr Moira Truelson and Fr Peter Reedy. We will commence at 7pm on 3 June at Friends Bistro, East Street. For more information telephone Noelle Melrose on 49212365 or Karen Page on 49313656.
- 97 Diocesan Adult Faith Education and Formation in conjunction with Diocesan Catholic Education Office bring you a Meditation and Yoga Weekend with internationally recognised Fr Gilbert Carlo SVD. The dates are 15-17 June and the venue is Emmaus College Hall, North Rockhampton. Come for a session or for the entire weekend. For registration or for a brochure contact Karen Page on 49313656 or email [afef@ceo.rok.catholic.edu.au](mailto:afef@ceo.rok.catholic.edu.au).
- 98 Diocesan Adult Faith invites you to a Twilight Retreat entitled

"Refreshing the Spirit" with Fr Kevin Bates SM on Monday 11 June from 4pm to 9pm and conclude with a Eucharistic Celebration. The venue is Sacred Heart Church Yeppoon with a cost of \$5 for pensioners/students and \$8 for waged people. Bookings are essential so please telephone Helen McIntyre on 4938 8138, Alison Kearney on 4933 6964, Noelle Melrose on 49212365 or Karen Page on 49313656.

99 New Free Daily Catholic News - Are you interested in the latest news, current affairs and reviews about the Catholic Church in Australia and overseas? To receive Catholic News FREE to your personal computer each weekday simply subscribe at [www.cathtelecom.com](http://www.cathtelecom.com)

100 Karate Training in Shotokan Karate - All welcome Tuesday and Thursday 6.30pm to 7.30pm St Ursula's College Hall. Children \$4-00, Adults \$5-00.

101 "Last Friday night I took 3 ladies and I drove to Yeppoon to see Calamity Jane more in the spirit of encouraging the young, and nostalgic for an old favourite musical. We loved the production. I wish to congratulate all associated with this - it was marvellous. My friends wish to express their appreciation. It was a credit to the performers, their colleges and all involved. Thank you."

102 Our Mathematics teachers hard at work (from left) Mrs Moyle, Mrs Walker, Mr O'Shaughnessy and Miss Collins.

103 Below: Mrs Margaret Ramsay receives congratulations from Claudia Coren (Senior Representative), Sr Marg Hallinan (Board of Directors) and Willie Beki (Senior Representative) upon her reappointment as Principal of St Ursula's College.

104 P&F News

105 May Meeting: The May General meeting was held on Wednesday, 9d' May. The major topics addressed being our girls at risk, presented by Senior Constable Jo Griffin of the Yeppoon Police; Marg Ramsay's report on college activities to date; Bus safety; P&F functions for the year; students and teachers wish list for P&F support and theme for next meeting's speaker.

106 "Our Girls at Risk" - Senior Constable Jo Griffin gave a most informative presentation on the current situation in the Coastal areas with regard to activities and risks that our girls can be exposed to if there is not adequate supervision. Parents at the meeting all agreed that what Jo was discussing had relevance and some had closer association than they would have liked in some of these areas of drug and alcohol related risk.

Parties and sleepovers where the guests and activities are not properly supervised or when girls are permitted to consume alcohol, place them at risk to their safety and well being.

107 Members of the P&F agreed that the way for parents to address this issue was for us to communicate with each other and to clarify supervision arrangements before agreeing to our daughters participating in such activities. In this way our girls are safer and we can rest easier, knowing that they are where they say they are, and that they are protected from the undesirable influences that are out there. Make no mistake, danger does lurk out there, just waiting to prey on the unsuspecting.

108 "The Principal's Report" - Marg advised of the temporary changes in the leadership positions while Veronica Pedwell was on leave, thanking both Julie Maher and Carmel Knowles for their efforts and help. Two positions have been advertised to replace teachers who are leaving to pursue other ventures, travelling overseas and family matters.

109 Anzac day was impressive with the girls representing the school so well, and all with their hats on. Don't they make you proud.

110 There has been a 30% return of survey forms returned as part of the School Renewal process, and this percentage is considered enough to provide a valid sample. Thank you all very much for spending the time to give this information.

111 "Bus Safety" - Safety for our daughters travelling on buses to and from school and during school sponsored travel is paramount. The P&F Secretary is currently drafting a letter to Vince Lester, Queensland Transport, Kirsten Livermore and Local Council to lobby for the fitting and use of seatbelts to be mandatory for all travel on buses. There have been examples (all too close to home), of injuries being sustained due to the non-availability and not wearing seatbelts.

112 "P&F Functions for 2001" - Functions for this year, that encourage parents and friends of the college to meet socially and at the same time raise a few bob for the benefit of the girls and teachers of the school are;

113 Fashion Parade, 14th July

114 Function coordinator is Donna Porter, and she needs 6 volunteers from now until the day to help organise and make the day the success that it is

known to be in the community. Details of the event will be distributed as they become available.

115 Walkathon, 29th July

116 Coordinator required to organise barbeque lunch for the girls.

Volunteers required to help on the day. If you are the person who can deliver the goods, please contact Ross Cook 49392820.

117 Bush Festival, 31st August

118 Coordinator required for making this night even better that it has been in the past. We need volunteers and ideas that will ensure a great night is had by all. This is a big night and we need a band of people to contribute to its success. Please contact Ross Cook on 49392820.

119 Trivia Night, Sometime in Term 4

120 Because this is still a little way off, we have some time to not get too excited just yet. Jeff Heaney has agreed to be MC for the night and I'm sure Sue-Anne will coordinate activities. Help will be needed both on the night and in the lead up, developing questions, stocking the bar etc. Please consider helping if you are available.

121 To help make these functions a success and give the organisers a sense of achievement, please make your biggest effort to attend and enjoy the occasions. Your involvement in all school activities is vital.

122 "Student and Teacher Wish List" - Students and teachers had been asked to identify their needs to enhance the school and their education at St Ursula's. So far we have had 15 requests ranging from a bus shelter to large eskies. Further research and costings have to be completed but it showed us how our P&F contribution can make a difference.

123 "Next Meeting Guest Speaker" Next P&F Meeting will be Wednesday 13th June at 7.30 PM, in the staff room.

124 Our guest speaker will be Julie Maher, discussing what was presented at a seminar attended by staff on Mind Matters - developing resilience in young people.

125 The P&F meetings provide opportunities for parents to be better informed as to the wellbeing of your daughters and the functioning of the school. They do provide the opportunity to get closer to the school and other parents with issues similar to yours. Please join us.

126 Ross Cook PRESIDENT P&F ASSOCIATION

127 Next P & F Meeting Wednesday 13 June, 2001 7.30pm Lunch room - Nagle Centre St Ursula's College Guest Speaker - Ms Julie Maher "Mind Matters"



developing resilience in young people.

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1 June, 2001

2 Dear Parents,

3 This week while we have been completing reports and preparing for next  
Term, our hearts have been heavy. Our thoughts and prayers have been

for

one of our Year 12 students, Laura Jarman, who was seriously injured  
in

an accident last weekend.

4 Laura was walking to her home with a group of friends last Friday  
night

when she was hit by a vehicle. She was flown to Brisbane and is  
currently

in an induced coma in the Spinal Unit Ward of Royal Brisbane Hospital.  
Her condition on 20 June was described as dangerously ill but stable.

5 The students who were with Laura were deeply distressed and have been  
supported and comforted by family, friends and College staff. It has

been

a blessing to be part of such a caring community at this time.

6 Laura and her mother, Belinda Kennedy will need considerable support  
throughout the rehabilitation process. I'm sure Laura's friends will

be

involved in this process.

7 An incident such as this reminds us of how precious our children are  
and

how much we love them and long for their safety and happiness.

8 Since I wrote to you in the last Footprints, it has been announced  
that I

have been reappointed for another contract at St Ursula's College. I  
am

very honoured to accept another term of appointment. I feel very  
connected to the College community and to the Mission and even though

at

times, the role is difficult, I find it very fulfilling. I love the  
College and enjoy immensely the interaction with students, staff and  
parents. I am grateful to be given the opportunity to continue in the  
role for another contract.

9 This weekend I am leaving for a short holiday, and then I am flying to  
Dublin to participate in a course of study and a retreat for a month,  
focussing on the charisms of Nano Nagle, the founder of the

Presentation

Sisters, and Edmund Rice, the founder of the Christian Brothers.

10 As we began planning for next Semester, I developed an anxiousness  
about

not being here - which is a very good sign that I do need to take leave. It is important that from time to time we do withdraw momentarily or for an extended period of time to reflect on what is important and to get in touch with our "Sacred Space", i.e. "that deep reflective centre from which we live", (Raphael Considine P.B.V.M.). I am looking forward to the rest and the challenge and I hope to return with a renewed spirit and greater clarity about leadership in a Presentation College.

11 In my absence Mrs Veronica Pedwell will be the Acting Principal. As many of you would know, Veronica has been with St Ursula's College for over twenty years and will bring to the position a wealth of experience and wisdom. Ms Julie Maher will assume the responsibilities of Head of Studies; Mrs Carmel Knowles will be Head of Pastoral Care; Mrs Jenny Egan will stand in for Veronica if she is absent and Mr Peter O'Shaughnessy will be Acting Year 11 Co-ordinator. I am confident that the College will be in good hands in my absence.

12 Staff Issues

13 This week we farewell, at least in the short term, two of our teachers who have been wonderful role models for our students.

14 Jill Tanks is commencing an adventure overseas and Natalie Mueller who is expecting her second child in September is going to be parenting full time. Both women have made a great contribution to their respective subjects areas through their desire for excellence and exceptional organisational ability. We will miss them both.

15 Our new Physical Education teacher is Shannon Maguire who completed a practicum in her teacher training at St Ursula's College. Mrs Christine Prakash will be teaching and co-ordinating Hospitality Studies. Christine comes to us from Bowen State High School.

16 Parent Issues

17 In our last Newsletter, the President of the P&F Association wrote of parent concerns about students at risk. In his report he suggested that parents communicate with each other to ensure that supervision arrangements for "sleep overs" and parties are appropriate.

18 I continually hear of incidents where students are not adequately supervised. We regularly deal with the consequences of such situations. I hasten to add that this was not the context of the accident on Friday night, as parents had contacted each other and set in place appropriate arrangements. It is imperative that parents do develop a practice of

ringing those who are accepting the responsibility for their daughters.

My motto is "Don't Say Yes Before You Check".

19 I also believe that parents need to support each other in their parenting. I certainly appreciated it when other parents told me about how my children behaved and acted. I also appreciated it when they provided correction and advice on my behalf. I reciprocated such support

in relation to my sons' friends.

20 For such a climate of support to be developed we need parents to get to

know each other, trust each other and communicate regularly with each other. Developing such networks will reduce the risks and provide you with wonderful support.

21 Regional Visit

22 Our visit to the Central and Western areas was a great experience.

Thanks

23 to all those who provided hospitality and attended meetings. I look forward to visiting the Monto/Springsure areas in September.

24 Walk-a-thon

25 The Walk-a-thon sponsor forms have been included with this newsletter so

that students can obtain sponsors in their local area over the holidays.

This fund raiser is organised by the P&F and is one of the few events that we ask all students to be involved in, as it reinforces the importance of working together for the good of others and the College community. The Walk-a-thon will be at 10.30am on 29 July commencing at Rotary Park, the Bluff. It will be followed by a bar-be-que for all participants.

26 The students, working through the Student Voice committee, recommend to

the P&F how they would like the money to be spent. Over the last few years, walk-a-thon money has provided equipment for the multi-purpose courts and the gymnasium, as well as donations being made to various emergency appeals. We encourage all students to raise a minimum of \$

10 and we are hoping many students are able to raise considerably more.

27 Boarding students are to bring the form back after the holidays and the

money as well, if it is paid in advance. The closing date for the collection of all money is 21 August, the Tuesday after the free week-end. As money is collected, it needs to be handed into the Office.

28 Enrolments

29 We held the Enrolment Inquiry Evening this Tuesday and had an excellent

response. If you are aware of local students who are interested in attending St Ursula's College next year, please ask them to contact

the

College and arrange an interview. Interviews will be conducted in

August

and early September.

30 On July 12, 13 and 14 some staff are attending Ag-grow 2001 at Emerald.

Those of you attending this show may wish to drop in at the College display and make yourself known. I also ask country parents to encourage prospective applicants to follow up on applications as soon as possible.

31 Building Fund

32 Our Building Fund donations for the year to date are lower than expected.

Please check your family's contributions and commitment to assisting in this area of our College's development. Please refer to Building Fund information in College Community News section.

33 St Ursula's Family

34 Please keep in your thoughts and prayers the family and relatives of Ruth Alexander. Ruth who was a teacher at St Ursula's College for a number of years, recently died from cancer.

35 Keep Laura Jarman and her mother surrounded by prayer and positive thoughts.

36 Finally, At our staff meeting this morning, Jim Hanley our A.P.R.E. spoke about wisdom literature and the metaphor of God as the Eternal Lamp of Love. I include it because it touched my spirit and thought you may be inspired by it as well.

37 I will keep you in my thoughts and prayers over the next six weeks.

38 God Bless, Marg Ramsay PRINCIPAL

39 Light Bearer

40 Eternal Lamp of Love, remind me often of how much radiance comes from the glow Of one small candle flame. When my spiritual window is heavily clouded, and your abiding love seems far from me, restore my belief in your vibrant presence. When I doubt my ability to be a bearer of your light, shine your truth and wisdom into my faltering spirit. Radiant Star in my heart, in every generation you pass into holy souls. Thank you for the illuminated beings who have touched my life with their goodness. Your light shining through them has inspired me and filled me with spiritual energy. Assure me that I can also be a Light-bearer for others, a clear window to your eternal starlight. stir and whirl your dynamic presence in my being. stream your loving kindness through me. I will open my mind and heart to your presence as you greet me in the unexpected and the challenging. I, too, can make a difference in my world because of your radiant light shining through me. I am ready to pay the price for transparency. May my desire for deeper union with you be realised.

(Prayers to Sophia by Joyce Rupp 2000)

41 Curriculum News

42 From the Deputy's Desk

43 Parent/Teacher/Student Interviews: We have scheduled these interviews  
(in 10 minute slots) for Monday 9 July from 4pm to 7pm. You will need to  
contact Wendy on 4939 9602 to make appointment times for these  
interviews. Please have the names of the teachers you wish to see when  
you telephone. Generally the meetings are more productive when  
students attend the interview as well. Country parents may wish to contact  
teachers by telephone. Please leave a message with the School office  
for teachers to contact you and provide times you will be available.

44 Teacher/Parent Interviews at St Brendan's College are on Monday 9 July  
from 4.30pm to 7.30pm. If you wish to contact a teacher to discuss  
your daughter's progress in shared classes, please ring St Brendan's  
College office on 4939 9300 to request a personal interview or telephone  
interview. Veronica Pedwell DEPUTY PRINCIPAL

45 Childcare On Tuesday 29 May the Year 11/12 Childcare students joined  
in the district's Under 8s Day at Daniel Park Cooe Bay. They arrived  
early and helped different Pre Schools to carry gear and set up their  
activities. Then the fun began! The students joined in all the  
activities and had lots of fun. They were able to evaluate which art and craft  
activities appealed to different age groups of young children. Jeni  
Dunn

CHILD CARE CO-ORDINATOR

46 Honour and Academic Rolls It is pleasing to see so many of our  
students being given recognition for not only their commitment to study but  
also for their academic success. The Honour Roll is awarded to students who  
have, over all of their subjects: Demonstrated a positive attitude  
towards their work; Shown consistency in working to be best of their  
ability; Demonstrated a willingness to seek ways of improving their  
efforts; Shown consistency in completing homework and assignment work  
on time; Been prepared and attentive in class.

47 The Academic Roll is awarded to students who have, over all their  
subjects, achieved very high standards. Both rolls are intended to  
encourage students to do their best in their studies.

48 Religious Education and Faith Development On May 24, two teachers, two  
parents and 47 students headed off to Brisbane on the Tilt Train for a  
Study of Religion excursion. On our first full day in Brisbane we  
visited the Orthodox Jewish Synagogue, where the basic beliefs and practices  
of Judaism were explained to us and we were able to look around the

synagogue itself. After that we travelled out to Mitchelton to the Brisbane campus of Australian Catholic University where one of the lecturers spent time with the students explaining how different religions see things differently. After lunch at ACU we headed off to Ngutani Lui, the Aboriginal and Torres Strait Islander Spirituality Centre which was established by the Catholic Archdiocese of Brisbane to teach school students about indigenous culture. We had a great time there with a very entertaining talk on Torres Strait Island culture and spent some time learning some Aboriginal dancing and how to make bush string. The final phase of our visit was a didgeridoo concert. We then headed out to the eastern suburbs to a magnificent Buddhist temple where we were warmly welcomed and experienced various Buddhist practices such as meditation and calligraphy. In the evening some students went to a play at La Boite Theatre, some went to the movies and some shopped! On the Saturday we visited the Quakers at Kelvin Grove and then the Islamic Mosque at Holland Park. After that we travelled into the heart of the city and spent some time exploring St Stephen's Cathedral and the Mary McKillop shrine. After lunching in the Cathedral grounds we walked over to the Art Gallery and Museum where we spent a couple of hours. Then it was time to hit the South Bank Markets for a couple of hours before walking to St Mary's Church in South Brisbane for Mass. We then returned to our accommodation for a Pizza feast. Sunday morning saw us boarding the Tilt Train for our return journey. The girls learned a lot on the trip, and my special thanks go to them for the way they conducted themselves and to Angela Albury, Sue King and Marcia Goulevitch for their invaluable help on the excursion.

49 Prayer Days Prayer Days for Years 8, 9 and 10 will be held on 20 July. Details and permission forms will be sent home in the first week of next term. The Prayer Days for Years 11 and 12 will be held in August.

50 NAIDOC Mass The annual NAIDOC (National Aboriginal and Islander Day Of Celebration) Mass will be held in Holy Family Church, North Rockhampton on Wednesday 11th July at 10.30. ATSI students and all Year 9 girls will be attending this Mass, and permission forms were issued to these girls in the last week of this term. The NAIDOC Mass is always a wonderful liturgy and if, as parents, you wanted to attend, you would be most welcome. Jim Hanley HEAD OF RELIGIOUS EDUCATION

51 Science Report Well that's the first semester finished! I expect that

many of the girls are both relieved and tired after a period of hard work. Many of the results that I have seen so far are very encouraging in

both the Senior Sciences and the Junior Science areas. Our Year 9 students have just completed a booklet describing an element. Many of these are of a very high quality and will be on display on Speech Weekend. Our Year 10's have finished their Disease Orals. Many of these

were very informative and presented in an imaginative way. Our students

continue to apply for Science activities outside school.

52 Melissa Schick has been invited to attend a Biomedical Engineering Forum

from July 1 - July 6 at the University of Queensland and the Queensland

University of Technology. She will be one of 80 students from Queensland

and Singapore. Well-done Melissa!

53 Jayne Moyle is short-listed as a participant of the National Youth Science Forum in Canberra in January 2002. We wish her the best of luck.

54 Some of our Year 9 students are in the process of enrolling in the Siemens Science Experience at various Universities around Australia. I congratulate these students on making the most of the opportunities offered to them.

55 Preparation for the Year 11 Biology excursion to North Keppel Island is

well under way now and final organisation of activities is taking place.

The students leave on Tuesday 17th July and return on Friday 20th July.

56 Our Year 8 students attended the Science Roadshow at the Yeppoon Town Hall two weeks ago. They were enthusiastic about the event and had a great time there while learning interesting facts in a new environment. I

wish the students an enjoyable and restful holiday. Barry Mullane HEAD OF

SCIENCE

57 Year 10 and 11 Work Experience The paper chase is almost over. The Work

Experience program has had its hiccups but excellent placements have been

obtained. The few students who have been let down by businesses at the last minute will have the choice of participating during the September holidays. They will need to approach us at the beginning of next term. The task for us has been made easier by the generous and enthusiastic support of parents. The efforts of Sally Connellan have been invaluable.

Thank You! !! We hope work experience week will be an enjoyable and informative experience. Julie Maher and Mandy Collins WORK EXPERIENCE CO-ORDINATORS

58 Art Beat. Term 2 has been a very hectic, busy term. The Year 12 Art Trip



to Sydney and Brisbane was an enriching experience, as was the Year 11 trip to Brisbane to see the Renoir to Picasso Exhibition. With both groups, the realisation that the works they were viewing were "the real thing", "the one that the artist actually worked on", was wonderful to observe and made me remember the same sense of awe years ago looking at some brush hairs embedded in the paint on a Matisse canvas and experiencing that same sense of "this is the real thing". The Year 11 and 12 Art students, the Art staff, Ms Bancan Oost, Mrs Oost and myself sincerely thank Mr Neil Morton our bus driver and Sharon Hardgrave, parent, for their help and support on these trips. The Rotary Art Exhibition was also held at the beginning of term and several students exhibited their work - Lauren Pattie, Jessie McNamara, Natasha Hardgrave, Elissa Harris, Katrina Shackleton, and Laverne Amos. Katrina received a Highly Commended for a very sensitive charcoal drawing. Congratulations to all who participated.

59 With Term 3 being such a short interrupted term and the pressure that will be on Year 12 Art students to complete folios by the end of term, two week-ends will be devoted to allow students to have uninterrupted time in order to have works completed and to avoid/lessen the end of term scramble.

60 Dates for these week-ends "I be negotiated with the students at the beginning of term 3. A reminder of supervised times that the Art House is open: Tuesday night 6.30pm to 8.30pm; Thursday night 6.30pm to 8.30pm; Saturday morning 9.30am to 11.30am. While Boarders are utilising the facility, day students are also encouraged to take advantage of it. Looking forward to a productive Term 3. Carmel Knowles ART CO-

ORDINATOR

61 Pastoral Care News

62 Year 12 News

63 I've thrown out all the issues I wanted to raise in this segment of the newsletter as the most important thing for our Seniors at present is Laura, her serious accident and her recovery. This is a difficult time for our community but particularly for the Seniors and Laura's close circle of friends, both here at St Ursula's and St Brendan's. It has been inspiring how these young women and men have supported Laura, and her mother, Belinda and each other. They have grown in strength and connectedness through their experience.

64 Please contact the school for updates on Laura's progress to avoid getting inaccurate information and remember that counselling is available through Centrecare. The school office will be getting regularly updates on Laura's condition throughout the holidays, and can be contacted

between 8am and 4pm Monday to Friday. Please keep Laura, Belinda, the Seniors and the College community in your thoughts and prayers.

65 Term 3 is always a difficult term for Seniors trying to maintain focus, commitment and enthusiasm as the face QCS and continue planning for the next transitional stage of their lives. It will be important to keep a balance in their lives, have renewed strength and energy in order to be resilient. Take care, stay well, keep Laura in your hearts and remember the power of positive messages through thoughts.

66 Carmel Knowles YEAR 12 CO-ORDINATOR

67 On the weekend of May 12 a group of the Interact Executive attended a conference in Mackay. The weekend was inspiring to say the least and each girl went away with new ideas on goal setting for both their personal life and as a club member. Petra Lambley, Chantelle Goulevitch, Emma Morrish, Kate Ramsey and Jayne Moyle all enjoyed the experience and the sharing of ideas with club members from all over the district. These girls appreciated the support of Miss Albury and Mrs Moyle who accompanied the group.

68 Although half way through the year the projects planned for the rest of the year will be disclosed at the next Interact meeting on July 12. To all present members and any interested Year 10 and 11 girls you are welcome to join us in some serious fun. Jayne Moyle PRESIDENT

69 Sports News

70 Netball

71 Term 2 has seen many St Ursula's College students involved in various sporting competitions. Netball, touch and soccer are all in full swing and several of our teams are enjoying success. We're represented by some girls that have a lot of experience and others who have never played the sport before. Regardless of the level of experience though all girls have displayed excellent sports personship and most importantly, are having fun!

72 This year we have 8 touch teams competing in the Rockhampton competition. The last round of touch games were played last Tuesday and the semi-finals will be played on the second Tuesday back of term 3. It looks like most of our teams will be involved in the semi-finals, so best of luck to all touch players.

73 Soccer has been running for a few weeks and will continue on in Term 3. This year we have 2 St Ursula's College teams and both have already experienced success. The Green team have already enjoyed a victory and the Gold team have had 2 of their games result in a draw. I wish all the

soccer players the best of luck for the remainder of the season.

74 The netball competition is also going well. There are just 2 games  
left before the semi-finals. This year we have 12 teams competing in the  
competition and all girls have represented the college admirably. Some  
teams are currently undefeated so St Ursula's will be well represented  
in the finals.

75 I would like to thank all the people who give up their time each week  
to assist with these sporting events. Peter and Cara Bartlett and several  
St Brendan's students for their assistance with touch; Brian Stephens for  
coaching our soccer teams; Debbie Crothers, Sherryn Dawson and  
Stephanie Keogh for coaching some of our netball teams. A special thank you also  
needs to be given to Neil Moreton who once again this year has given  
up his afternoons to drive the bus to various sporting events. Your help  
is very much appreciated.

76 Jill Tanks SPORTING CO-ORDINATOR  
77 Netball Confraternity Shield  
78 This year for the first time St Ursula's is entering a netball team  
into the Confraternity Shield Netball Carnival. The team was selected at  
the beginning of term 1 and since then the girls have been training  
extremely hard under the guidance of Debbie Crothers. The members of the Team  
are Vicki Coward, Shannon Harris, Tina Brieffies, Angela Moller, Katrina  
Ryan, Diane Crothers, Kate Ramsey, Peta Dempster, Elissa Harris and  
Angela Ostwald. The team is already competing extremely well in the  
Wednesday afternoon competition in Rockhampton and on the 1st June  
they participated in the Vicky Wilson Cup where they once again displayed a  
great amount of talent and discipline.

79 There are 22 teams competing in the Confraternity Shield from all over  
Queensland. The Carnival begins with the Opening Ceremony at Emmaus  
College on Sunday 24 d, June. Games are scheduled from Monday 25th  
June to Wednesday 27th June, Thursday is a rest day and finals and play  
offs for all teams are on Friday 29th June. Since the carnival is being  
held so close by in Rockhampton we would appreciate as many people as  
possible to come and support us. All games are being played at the CQU sports  
centre at the university in Rockhampton. I have only received times  
for our first 4 games. On Monday 25th June the girls play at 9.15a.m.  
against

St Josephs Toowoomba; at 2.30pm against St Patricks Mackay; at 4.45pm against Blackheath and Thornburgh; and on Tuesday 26th June at 10a.m. against The Rockhampton Grammar School. We look forward to seeing lots of spectators there to support us.

80 I wish the girls the best of luck for the Confraternity Shield. A special thank you again to Debbie Crothers for the countless hours that she has spent developing the girls' skills and game play. I'm sure all the hard training will be beneficial. Jill Tanks NETBALL CO-ORDINATOR

81 Volleyball: This term saw the start of the St Ursula's College Volleyball competition. The games have included students who have played socially and competitively at various levels. The ladder is as follows:

82 1. Young Guns 9 points  
83 2. K Squad 8 points  
84 3. Cat Women 3 points  
85 4. Flower Power 2 points  
86 5. No Fear 1 point

87 Congratulations to the girls from Young Guns including: Fiona Elisala, Debbie Mooka, Geraldine Asela, Tegan Aragu, Leanne Bin Awel, Belicia Paton, Hannah Gardner and Jenna Wood. Special thanks must go to the boarders who have been working hard to increase their refereeing skills. Their assistance is wonderful. Games will commence first weekend back at school on the 15th July. Sharon LaPere VOLLEYBALL CO-ORDINATOR

88 Shooting Hoops: Well what a great season it was for the St Ursula's College basketball teams. After deciding to enter the schools' competition instead of the local women's competition, we came up with a Junior team (Year 8 - 10) and a Senior team (Year 11 - 12). The Junior team was relatively inexperienced with the majority of the players coming from Year 8. They were well led from the front though by the experienced Phoebe Zerner. After a slow start to the season the girls came home strong to win their last few games and tie for equal third place with three other schools. Unfortunately they were knocked out on a countback of for and against points. Congratulations to the girls on developing so far in one season. Look out next year!

89 The Senior team had a very successful year, going through the season undefeated and winning the Grand Final in a very close affair over Yeppoon State High School. There was a lot of pressure on the girls going into this game but a stirring speech by inspirational leader Tamara Creamer before the game got the girls into the winning spirit. The girls ended up winning by just 3 points in what was a fine team effort.

Congratulations girls on a great season. This has been the culmination of five years effort for some of these girls who have played together whilst at St Ursula's College. I'm sure they'll remember their last game together as this group. Peter O'Shaughnessy BASKETBALL COACH

90 College Community News  
 91 Uniform Shop and Book Shop  
 92 Uniform Shop is open every Monday from 12.30pm to 1. 15pm, and 3.00pm to 3.45pm. The shop will be open on the 9 July from 2pm to 5pm in addition to normal hours.

93 We now have on sale an afternoon t-shirt which costs \$20.00 and is now in stock. This shirt is for out-of-school use for social or co-curricular activities. It is not be worn to school and it is not compulsory.

Please don't forget to purchase any winter items at the beginning of term, so that you are not left in the cold. Mrs Bell can be contacted during these times on telephone number 4939 9644.

94 Book Shop is open every Monday from 12.30pm to 1. 15pm, and Wednesday from 12.30pm and 1. 15pm.  
 95 Building Fund Donation  
 96 Please review your Building Fund donations to the College for the year.  
 97 A few points to remember: Donations are 100% tax deductible. Donations are 100% voluntary, and as such, we do not carry forward unpaid donations on your account balance. Please check the "Building Fund donations to Date" noted on your term account to check for the current year commencing I January. We ask for \$200 per year per family as a Building Fund donation. Any additional donations are gratefully welcomed. We need to maintain a high success rate in receiving these donations, to continue the progressive Capital program we are committed to. We are not included in the Diocesan capital funding pool.

98 Cleaning these holidays? 7"  
 99 Please check to see if you have any St Ursula's College library or textbooks tucked away on bookshelves or lurking under beds. We are always most grateful to have any resources returned to the school. Elizabeth Auriac LIBRARIAN

100 Regional Visits 4  
 101 Host Families Required Urgently  
 102 International Student Exchange are looking for families to host Japanese students from Sendai Jushin Girls School who will be visiting St Ursula's College from 15 July 2001 to 4 August 2001.

- 103 NO, you do not have to speak Japanese. This is a wonderful opportunity to experience another culture. Host Family expenses are included. For more information please contact: Christine Douglas, telephone 4925 0025.
- Board is also required for the female Japanese teacher accompanying the students.
- 104 Jewellery Making Workshops
- 105 If you are interested in making your own necklaces, anklets or bracelets, then come along to one of our workshops. There will be a range of beads and jewellery styles to tempt all tastes. Where: Byfield School - 10.30am to 12.30pm 28 June; Yeppoon Youth Centre - 2pm to 4pm 28 June; Emu Park "The Shack" - 10.30am to 12.30pm 3 July and Cawarral Hall from 10.30am to 12.30pm 4 July. Cost: \$2-50, bookings essential. Telephone Cap Coast Youth Services, 4939 1936.
- 106 Parenting Skills
- 107 How comfortable are you talking to your children about Puberty? Would you like some assistance? Centacare Rockhampton invites you to an Information Evening to enhance your Parenting Skills on Tuesday 10 July, 7.30pm to 9.30pm at 10 Bolsover Street, Rockhampton.
- 108 A cuppa and discussion follows a presentation on "Introduction to Puberty and how to talk about it". A gold coin donation would be appreciated. For further information contact Noelle Melrose on 49271700.
- 109 P&F News
- 110 June Monthly Meeting
- 111 Our June meeting was held on Wednesday, 13th June, and areas of discussion centred around Julie Maher's presentation on "Mind Matters"; Marg Ramsay's monthly report regarding activities and items within the school; money matters and how we might spend and allocate some of the funds raised; and updates from our activity co-ordinators.
- 112 Mind Matters Program
- 113 Julie Maher spoke on this program that has been developed and is currently being sent to all Secondary Schools in Queensland. St Ursula's College is looking at ways of implementing the program. It is intended that the program will be incorporated into the curriculum. It deals with developing resilience in young people and promoting positive mental attitudes.
- 114 Principal's Report
- 115 Marg spoke on the success and professionalism of Calamity Jane, and how

- the girls associated with the production did such a great job and made the school proud. These joint productions with St Brendan's will be continued.
- 116 The Hospitality students have run restaurants on a couple of occasions and the food and its presentation have to be experienced to be believed.
- 117 The College Netball team will be competing in the Confraternity Netball competition during the break in Rockhampton. We wish them well and are sure that under the guidance of parent Debbie Crothers, and teacher/manager, Jill Tanks, they will achieve their goals and do the school proud.
- 118 Marg is taking Sabbatical leave from 9th July and returning 7th August, and she will be spending time in Ireland for the Trasna Program. Good luck and make sure you take full advantage of the time.
- 119 Money Matters
- 120 Without going into too much detail, the P&F has available in its bank accounts approximately \$6,300. This has been achieved via our fundraising activities such as the Bush Festival, Fashion Parade, Walkathon and Uniform shop. This has allowed us as a P&F to help purchase items for the school that might not otherwise have been available to the students.
- The P&F has approved the allocation of \$3,000 for the purchase of Junior English Novels - \$900 Outside furniture settings - \$500 Camping Equipment - \$1200 Fans for Gym - \$400 Other items not funded this time have been noted and will be supported this year as funds become available.
- 121 Bus Safety
- 122 Our Secretary Jo McLennan has drafted a letter, outlining the P&F's concerns re seat belts on buses. The letter has been sent to Vince Lester, Kirsten Livermore and Queensland Transport. You can help also by lobbying your representatives to help get the message through that transport safety is a key issue and needs to be resolved sooner than later.
- 123 Fashion Parade Donna Porter is co-ordinating this function. Helpers are still needed, so if you do have some spare time, please contact Donna and offer your valuable expertise. All details are contained in the enclosed flyer.
- 124 Walkathon Liz and Norm Waters are the co-ordinators for this event. It is to be held on 29th July at 10.30am start. It is along the beach starting from the picnic area around from the Bluff, parents are encouraged to join in. We require some assistance with the bar-be-que.
- 125 Bush Festival Details and planning for the Bush Festival will be discussed at the next meeting, and I would like to thank Robert

Duivenvoorden for his thoughts and input for the success of the night.  
Like anything, to help ensure success we need input and contributions  
from as many people as possible. Don't be backward in coming forward;  
we  
do value your contributions.  
126 Next Meeting The next meeting of the P&F will be Wednesday 11 th July  
at  
7.30 pm, with the guest speaker being Veronica Pedwell discussing  
Queensland Core Skills. I look forward to seeing you there. Ross Cook  
PRESIDENT P&F ASSOCIATION  
127 Next P & F Meeting Wednesday 11 July, 2001 7.30pm Lunch room - Nagle  
Centre St Ursula's College Guest Speaker - Mrs Veronica Pedwell  
Queensland Core Skills (Q.C.S.)  
128



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+++ ON-LINE DOCUMENT: Goals of St Ursula's

+++ Retrieval for this document: 9 units out of 9, = 100%

++ Text units 1-9:

- 1 The goals of our school - as drawn up by staff, parents and students
- 2 (1992):
- 3 That each girl would feel strongly affirmed in the belief in her own  
dignity and worth, and be aware of the need for continual development  
throughout life; that she would then have a genuine respect and  
concern  
for other people, irrespective of colour, race, beliefs or social  
status.
- 4 That she values daily prayer in her life and as an active and  
concerned  
member of the Church, is prepared to witness the Christian values  
joyfully and positively.
- 5 That each girl develop as an independent thinker, aware of current  
issues and be prepared to speak up for what is right, true and just.
- 6 As preparation for the challenges of adulthood, she has hope in the  
future and a deep faith and confidence in God's care especially in  
coping with problems.
- 7 That she has a healthy attitude to the acquisition and use of material  
goods, realising that happiness does not depend on how much we have  
but  
on the development and best use of abilities - spiritual, intellectual  
and social.
- 8 That each girl grows in appreciation of the beauty of our world and in  
gratitude to God, and accepts her responsibility to promote and  
respect  
and care for the environment.
- 9 That each girl achieves to the best of her ability academically and  
has  
a realistic view of her own gifts so that she may choose wisely for  
her  
future.

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+++ ON-LINE DOCUMENT: Harrassment Procedures
+++ Retrieval for this document: 44 units out of 44, = 100%
++ Text units 1-44:
1   Management of Bullying Behaviour (Harassment)
2   (Student complainants)
3   All members of the College community are responsible for ensuring that
a
    safe and caring environment exists for students, free from bullying
(or
    harassment).
4   An education program will be conducted annually to inform students of
    their rights and responsibilities in relation to harassment
5   A College Statement on Harassment will be issued to all students (See
    Page 43 & 44)
6   The Head of Pastoral Care has been appointed as the dedicated Sexual
    Harassment Officer and the reference person for all student harassment
in
    the day school. The reference person for student harassment in the
    Boarding College is the Head of Boarding
7   Students will be advised that they can report harassment to any staff
    member.
8   All staff need to be vigilant to detect any harassment of students so
    that danger areas, year groups, or individuals at risk can be
identified
9   Parents of the offenders will be contacted if harassment continues
after
    the initial warning. In serious cases they will be contacted after the
    first incident
10  Procedure for Staff Member receiving harassment complaint from Student
11  Listen to complaint and provide appropriate care
12  If you do not wish to deal with the complaint yourself - discuss with
the
    student, a referral to the Head of Pastoral Care, Year Level
Coordinator
    or Head of Boarding
13  If you proceed with the complaint yourself-
14  1. Ascertain from student:
15  when and where the incident occurred
16  the type and extent of harassment
17  the persons involved
18  if the harassment has occurred previously
19  if they have warned the offenders
20  2. Outline options:
21  student to speak to offenders (student may need coaching)
22  teacher/supervisor to speak to offenders
23  a mediation meeting
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24 All complaints must be acted on in some way. Record your action.  
 Address the problem impartially, allowing the alleged offenders an opportunity to present their case.

25 Note that in the first instance of harassment, the offenders must be made aware of their unacceptable behaviour and asked to make appropriate amends for their actions.

26 Offenders should be warned of the procedures that will follow if harassment continues. ie:

27 administration informed

28 parents contacted

29 behaviour monitored

30 exclusion from College (for persistent offenders)

31 Follow Up:

32 monitor situation

33 prevent retaliation

34 provide on-going support to students involved

35 report incident to Year Level Coordinator, Head of Pastoral Care or Head of Boarding so that repeated offenders can be monitored

36 complainants have the right to take their complaint further if they are not satisfied with the measures that have been taken. The Leadership Team member will advise them of the appropriate process.

37 Procedures for Staff Member receiving complaint from student about staff member/parent/guardian/family member/other persons

38 All staff have a responsibility to care for students, to protect them from harm and to positively promote their welfare

39 A staff member receiving a complaint about another staff member/parent/guardian/family member/other persons must be sensitive to the rights of the alleged offender. School personnel must avoid any false assertions that might infringe on the good name of another person

40 Any serious matters concerning the welfare of students, especially suspected or disclosed incidents of child abuse, must be reported to the Principal, Head of Pastoral Care or Head of Boarding

41 Any staff member who listens to a serious complaint of child abuse needs to be aware that they may be called as a "first witness" to court. If a staff member chooses to listen to the serious complaint, they should record the date of the complaint and the details and avoid asking leading questions

42 All persons involved in situations where child abuse is suspected or disclosed, must be treated with sensitivity, dignity and respect.

School

personnel have a clear obligation to observe appropriate confidentiality

in relation to the entire matter

43 The Principal is responsible for ensuring that the correct procedures in

relation to child abuse, sexual harassment and other forms of harassment

are followed. The procedures are outlined in documents approved by the Rockhampton Catholic Education Office.

44 Staff members are not permitted to make any contact with parents, police

or Department of Family Affairs about serious complaints without contact

with the Principal or in her absence, the delegated person in authority.

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+++ ON-LINE DOCUMENT: Health Promotion Policy
+++ Retrieval for this document: 21 units out of 21, = 100%
++ Text units 1-21:
1  POLICY NAME: Promoting Health
2  PREAMBLE: Health is a state of physical, mental and social well being.
   Promotion of healthy lifestyles is an integral aspect of education of
the
   whole person.
3  POLICY STATEMENT: St Ursula's College aims to provide an environment
that
   supports the health, safety and well being of students and staff.
4  RATIONALE: St Ursula's College aims to promote an understanding of
health
   as a holistic concept and life as a sacred gift. The College
acknowledges
   that societal values may work against this understanding of life and
health and from time to time the College might need to be
counter-cultural in this matter. As students strive to become more
independent, it is important that they understand that health is
influenced by their own and others behaviour and that they can take
personal and group action to promote health and safety.
5  VALUES:
6  Respect for the dignity of the individual.
7  Respect for the sacredness of life.
8  Development of the whole person.
9  Equity
10 Empowerment.
11 CONSEQUENCES:
12 St Ursula's College will promote an understanding of health as a
holistic
   concept and life as a sacred gift.
13 St Ursula's College will develop and implement a Health curriculum
which
   will provide students with knowledge and skills, and in conjunction
with
   other parts of the curriculum, will promote values and attitudes
needed
   to make good health behaviour choices.
14 The everyday organisation and practices of the College will support
and
   extend the health curriculum.
15 St Ursula's College will promote a social environment that aims to
enhance self esteem and encourage reciprocal support between staff,
students and parents.
16 The skills, advice and support of qualified health service providers,
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- community support services and government services will be appropriately linked with the school to support health promotion education programs.
- 17 Procedures will be implemented at the College which systematically and deliberately aim to improve and protect the health, safety and well being of the school community. Such procedures will include Workplace Health and Safety, Sun Safety, Life Skills Education, Drug Education, Promoting Healthy Food Choices, exercise opportunities, Stress Management, Harassment and Bullying, and combating trauma and dealing with critical personal incidents.
- 18 REFLECTION MATERIAL:
- 19 Curriculum Policy
- 20 Pastoral Care Policy
- 21 Introducing Health Promoting Schools: Queensland Health and Education Queensland 1998

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+++ ON-LINE DOCUMENT: History (Handbook)

+++ Retrieval for this document: 26 units out of 26, = 100%

++ Text units 1-26:

1 HISTORY OF THE COLLEGE

2

3 On a Sunday afternoon on 21 January, 1917, St Ursula's Convent was blessed and opened by His Lordship, Bishop Shiel, in the presence of a large number of townspeople and visitors - many people journeyed to Yeppoon by the special train arranged for the occasion... (Taken from

old

newspaper files of 1917). So was introduced the first stage of what was

to become one of Central Queensland's best known Boarding School for girls, St Ursula's College, Yeppoon, conducted by the Presentation Sisters. This Congregation of Sisters originated in Ireland and its Foundress was Nano Nagle.

4 At first, the premises consisted of one allotment on which a three story

building had been erected to house both sisters and boarders. The basement was enclosed and used as the Parish Church (until 1929) and served also as school accommodation (until 1958). Thirty-two children including 25 boarders attended the new school on its opening day, 12 March 1918, the school being known as St Ursula's College. On 21

October

1920 St Ursula's College was registered as a Secondary School at which the holders of Government Scholarships might take out their scholarships.

Mother Ursula Kennedy, Mother General at the time and Mother Patrick Madden, first Principal, were key people from the start.

5 In 1922, it was decided to erect a new building to serve as a Convent, the original building to be used solely as a Boarding School. The

formal

blessing and opening took place on 9 December 1923. Thus the building

of

St Ursula's College was courageously undertaken while the difficulties and restrictions of a country in the aftermath of war were keenly felt

in

the community. The vision and courage of the builders were greatly blessed.

6 From the very first year of its existence, St Ursula's College became known not only for its academic achievements but also for its cultural pursuits. Early programmes reveal the range of musical presentations undertaken and the wide variety of needlecraft, drawing and painting skills exhibited, and reflect credit on the small group of women who

were

not daunted by obstacles in their way. Parents and visitors were invited to the annual display of work - sewing, pottery, art, knitting, weaving, cookery, cake icing - which St Ursula's College students proudly presented.

7 In the Great Depression accompanied by drought, St Ursula's College suffered with the rest of Australia, the number of boarders falling below 40. During the anxiety of the World War II, almost the entire school had to be evacuated to Longreach and Emerald. But in spite of all, steps were still taken towards building for the future.

8 In 1940/41 additions were built to the west side of the Convent building, providing classrooms and including a stage. The boarders' dining room occupies that area today.

9 In 1954, the Presentation Congregation purchased from Mr Scammill the adjoining property on the east boundary. On this piece of land and other smaller pieces purchased since, stands the present St Ursula's College and also half the boarding accommodation.

10 At this time, an unexpected expense occurred - extensive repairs had to be made immediately, on all wooden buildings and the wooden walls, doors etc. replaced with brick pillars and concrete walls. Fortunately the Parish took on the building of a Parish Primary School, so the responsibility of housing the primary school was no longer the Sisters'.

11 Boarding numbers were low in the 1950's and early 1960's and day girl numbers did not increase. In fact it wasn't until the 1980's that the number of day girls reached almost 100.

12 In the early 60's a strip of land 66 feet wide was added along the Arthur Street side of the property, thus greatly improving the sports area.

13 1967 was the Golden Jubilee year and to mark the occasion, a new classroom block and science room were opened. Boarding numbers increased and in 1968 over 100 girls were enrolled. So, steadily over the years, improvements and extensions have been undertaken, enabling the College to meet the demands of modern education. By 1972, the total enrolment was up to 223 girls. Because of the additional storey added to the classroom block in 1971, 80 girls were able to be accommodated in a comfortable senior dormitory. 1974 saw the opening of the new Library, and in 1975 the Junior Science Laboratory and the 4-room classroom block were ready for use. This last-mentioned wing was named after Mother Ursula Kennedy,



under whose splendid leadership as Superior General, St Ursula's College was originally launched.

14 St Ursula's College Cultural and Recreational Centre was opened in 1977 and has been used extensively for indoor activities, Drama productions, Speech Night Concerts, College Socials and by the local community for various functions.

15 At the beginning of 1980 an additional Shower Block was added to the Senior Dorm, and 4 years later the Senior Common Room was built.

16 Extensive kitchen and dining room alterations were carried out in 1983.

17 On Sunday, 3 November 1985, at a large gathering of students, parents and friends of St Ursula's College, Bishop Bernard Wallace blessed and opened further extensions to the College. These comprised a new Administration Block, Computer Room complete with 16 Sanyo Computers, two classrooms added to the Typing Room, an Audio-Visual room and an extension to the Staff Room. No Commonwealth Grant was received to meet the \$120,000 debt incurred but Interest Subsidy was received from the State Government.

The St Ursula's College Building Fund was set up to help reduce the debt.

18 In 1989, a Boarding Co-ordinator's unit and a Staffroom was added in the Boarding area with a Yr.11 Common Room underneath. Other small structural changes were made to be able to use space more effectively in the Boarding House.

19 In 1991, under the direction of John Wildin, agronomist and past parent of St Ursula's College, the Environment Project was commenced. Beautifully landscaped areas gradually came into being, changing the whole outdoor atmosphere of the College. Miss Julie Maher, teacher, and many volunteers from the Boarding students, were responsible for the changes which are on-going.

20 In 1992 the Presentation Sisters took the important step of forming a company, the St Ursula's College Ltd, to ensure that St Ursula's College would continue in the Presentation tradition. A Board of Directors comprised of Presentation Sisters, past pupils, past parents and friends of St Ursula's College were appointed to form a Management Board.

21 On 12 March 1993, 75 years to the day of the opening of the College, the new Nano Nagle Art Centre was blessed by Bishop Brian Heenan.

22 During 1994 - 96 the Board of Directors developed a Master Plan for future development of the College. This plan included building a new

- Boarding Complex, Administration building and renovating and developing classrooms and the grounds.
- 23 In 1996 the enrolment reached 300 and the first Lay Principal was appointed by the Board of Directors.
- 24 In 1998 St Ursula's celebrated 80 years of education with the opening of the new boarding college, Yumba Gy-You and the multi-purpose courts.
- The convent was also closed and renamed Gabriel Hogan House after Sr Gabriel Hogan, who was leader of the Presentation Congregation in Queensland from 1960 to 1978. The new administration building and new staff room opened in 1999 and a new uniform was introduced. In 2000 the Presentation Sisters celebrated 100 years of presence and ministry in Queensland and during the Yeppoon celebrations a new kitchen and dining room facility was opened.
- 25 The projected enrolment for 2001 is 405 students including 140 boarding students.
- 26 Over the years, St Ursula's College has built up a spirit - something intangible yet indelible - which characterises it and leaves its mark. Perhaps St Ursula's College most treasured claim is to have maintained over the years the ideal of encouraging its girls to reach their full potential as human beings, and of striving to prepare them as Christian women who will carry their ideals into the world beyond the school.

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+++ ON-LINE DOCUMENT: Induction Process

+++ Retrieval for this document: 37 units out of 37, = 100%

++ Text units 1-37:

1 INDUCTION PROCESS

2 The induction process involves welcoming new staff members to the St  
Ursula's Community and providing them with the information necessary

to

commence fulfilling and meaningful works. While all staff members have  
a

responsibility to be welcoming, inclusive and supportive, a process of  
induction is necessary to ensure all aspects of the specific role, the  
vision of the College and the culture of the College, are explained.

3 The Induction Process will be explained to the new staff member before  
the commencement of duty, by a member of the Leadership team or by a  
person designated by the Principal.

4 The Areas to be covered include:

5 Spiritual Aspects

6 Characteristics of a Catholic School

7 Presentation Education Values

8 Mission Statement

9 Shared Vision of the school

10 General Organisation Details

11 Organisational overview of College (College Board etc)

12 Introduction to staff

13 Introduction to physical environment of College

14 Work Place Health & Safety and Workers Compensation

15 Industrial Issues

16 Advice on pay and other financial issues

17 Role Related Issues

18 Responsibilities

19 Support persons/structures

20 Professional Development

21 Appraisal Process

22 Aspects related to culture of the College

23 Opportunities for involvement in the College

24 Special celebrations of the College

25 Social activities for the College community

26 What we do when

27 What is important at this place

28 Persons involved in the process include:

29 Principal/ Deputy/ Head of Boarding/ Head of Pastoral Care/ Head of  
Religious Education

30 Business Manager/ Accountant

31 Persons with responsibility for areas in which new staff member will  
work

32 Staff working in areas in which new staff member will work

- 33 Work Place Health and Safety Officer
- 34 Staff Union Representatives
- 35 "Buddy" staff members
- 36 Areas outlined above are to be covered as required before commencement  
of  
duty; once per week for the first month; once per term for the first  
year.
- 37 at any time as requested by the new staff member.

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+++ ON-LINE DOCUMENT: Justice Policy
+++ Retrieval for this document: 35 units out of 35, = 100%
++ Text units 1-35:
1 JUSTICE POLICY
2 Preamble: Justice is the virtue which disposes one to respect the
rights
of each and to establish in human relationships the harmony that
promotes
equity with regard to the common good. It is being in right
relationships
with God, self, others and the earth. At St Ursula's College the
understanding of justice is based on the teachings of Jesus and the
charism of the founder of the Presentation Sisters, Nano Nagle.
3 Goals:
4 To develop and practise within the College Community the values of
Jesus
as depicted in the Gospels.
5 To create an environment in which each member of the College community
is
empowered with the belief that the individual can make a difference.
6 To create an environment in which -
7 it is recognised that justice is an evolving process
8 the critical evaluation of society is encouraged
9 To create an environment where each person is encouraged to take
responsibility for positive action for justice.
10 Values:
11 compassion
12 respect
13 dignity of each person
14 conversion
15 community/harmony
16 responsibility for change/participation
17 forgiveness
18 generosity
19 holistic development
20 equity
21 fidelity
22 Reflection Material:
23 Australian Catholic Social Justice Council 1990 Social Justice in
Everyday Life. Melbourne: Collins Dove.
24 Henriot, P.J. et al. 1985 Catholic Social Teaching : Our Best Kept
Secret. Melbourne: Dove Communications.
25 Introduction to the Guidebook for the National Equity Program for
Schools
- Q.C.E.C.
26 POLICY STATEMENTS (approved by Board of Directors, 1998)
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- 27 Feminist Issue
- 28 In our western society attitudes of domination, competitiveness, power and control have prevailed. The rediscovery of unity, harmony and the feminine in our culture is essential for an wholistic approach to life.
- Therefore Presentation Education is committed to the Gospel Values of inclusiveness, collaboration, inter-dependence and connectedness.
- 29 Environment Issue
- 30 The earth exists to manifest the beauty and grandeur of the Creator. The
- tendency in western society is to dominate, manipulate and exploit creation for human benefit. Therefore Presentation Education is committed
- to rediscovering our role as co-creators with God and acknowledging the
- inter-dependence of all God's creation.
- 31 Employment Issue
- 32 The Christian tradition has preserved the biblical concept of human beings sharing in the creative activity of God. Work in all its forms contributes to this activity. Unemployment has the potential to undermine
- the dignity of the individual. Therefore Presentation Education affirms
- the value of work, the dignity of the individual and
- 33 provides opportunities to respond creatively to rapidly changing employment opportunities.
- 34 Reconciliation Issue
- 35 Reconciliation and solidarity with all humankind is central to the Gospel. One of the challenges of this time is building a new relationship
- between Aboriginal and Torres Strait Islander Australians and the wider
- community, one that heals the pain of the past and ensures we all share
- fairly and equally in our national citizenship. Therefore,
- Presentation
- Education is committed to encouraging genuine understanding and appreciation of all people regardless of ethnic origin and to promoting
- healing and justice in our society.

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+++ ON-LINE DOCUMENT: Living At St Ursula's  
+++ Retrieval for this document: 55 units out of 55, = 100%  
++ Text units 1-55:  
1 Living in at St Ursula's offers a wonderful opportunity for girls to  
have  
quality education, to develop life long friends, to pursue sporting  
and  
cultural interests and to grow into spiritual, joyful, confident women  
prepared to make a difference in the world.  
2 St Ursula's College has been providing quality boarding opportunities  
for  
girls from country areas and from overseas for approximately eighty  
years.  
3 The new boarding complex that was opened in 1998 provides students  
with  
spacious and modern facilities in a beautiful environment by the sea.  
4 We welcome the opportunity to show parents and prospective students  
our  
new Boarding complex, our school facilities and the surrounding  
tropical  
gardens.  
5 The friendly, joyful atmosphere of St Ursula's pervades the Boarding  
community and students develop close friendships as they live together  
in  
harmony.  
6 Respect for self and others, honesty, co-operation and service, are  
values promoted within the community and girls are offered leadership  
opportunities appropriate to age and responsibility as they progress  
through to year 12.  
7 Pastoral Care of students is an integral part of Boarding school life  
and  
a climate of care is created which enables students to develop life  
skills, self-discipline, responsibility and personal integrity.  
8 Staff at St Ursula's endeavour to provide a caring, supportive  
environment for students which promotes spiritual, academic and social  
growth.  
9 \*Spiritual Growth.  
10 The faith of the students is nurtured in this caring community that is  
based on Christian values.  
11 Students attend weekend liturgies and are encouraged to participate  
actively at Mass though \*Ministry.  
12 Opportunities to attend week day Eucharist are provided and dormitory  
prayers are conducted by students with staff guidance.  
13 Students are encouraged to live out their faith in daily life, and to

make an effort to assist others through community service.

14    \*Academic Growth.

15    Supervised study in quiet facilities ensures students have the opportunity to develop their academic potential.

16    Access to the library, technology and other specialist areas on weekends

that and after school, enable students to pursue their studies at a time

is convenient to them, as well as in set study time.

17    Students are assisted to develop good study habits and are guided and supported in their commitment to their studies.

18    \*Social Growth.

19    After school a wide selection of co-curricular activities is available.

20    Students are encouraged to maintain fitness through morning walking, gym

and swimming and are provided with opportunities to participate in competitive sports such as netball, touch football, basketball, volleyball, athletics, and tennis.

21    Students may also be involved in orchestra, public speaking, Interact, SES.

22    Weekend activities include sporting and cultural events, supervised socials with other schools, and recreational activities such as skating

and horse riding.

23    Because of our close proximity to the sea, girls are encouraged to participate in life saving, sailing and outriggering as well as enjoying regular walks along the beach.

24    \*Accommodation.

25    St Ursula's College offers accommodation for approximately 150 boarding

Students in comfortable and relaxed surroundings.

26    Residential facilities are designed so that the girls will feel at ease

and in a "homely" atmosphere.

27    The new Boarding School complex with its wide verandahs will provide modern and comfortable accommodation for students in a beautiful setting

with cool sea breezes.

28    The accommodation caters for girls in Years 8 -12 and their varying needs

for quiet space and companionship.

29    Accordingly, dormitory areas include single and shared rooms.

30    Individual units provide privacy, study areas and storage for personal belongings and a sense of personal space for each student.

31    Spacious common rooms, equipped with modern conveniences, serve as a gathering place for each dormitory.



- 32    \*Guidelines for Boarding School.
- 33    Boarding guidelines are available from the Head of Boarding and these explain the procedures necessary to facilitate a safe and harmonious environment that is beneficial to all.
- 34    Flexible leave arrangements, "free weekends" and regular school holidays enable parents to spend quality time with their daughters.
- 35    \*Staff.
- 36    Boarding staff are chosen for their ability to relate to the girls in a caring manner and are engaged in supervising all facets of boarding school life and activities.
- 37    They interact with students on a daily basis and become aware of individual needs and circumstances.
- 38    Supervisors and the Head of Boarding contact parents regularly to ensure a good partnership between parents and school is established and maintained.
- 39    Parents are encouraged to contact the Head of Boarding at any time.
- 40    The Principal and Head of Boarding make regular visits to the country areas in order to meet with parents and discuss the needs of students.
- 41    In this way our sense of community is extended to families in regional areas.
- 42    \*Principles of Presentation Education.
- 43    Presentation education.
- 44    Presentation education provides experiences of co-operative teamwork to develop the skills and attitudes necessary to work with others to achieve a common goal.
- 45    Presentation education provides opportunities for prayer and for meaningful participation in liturgy.
- 46    Presentation education provides students with the opportunity to develop skills and knowledge to live creatively in a rapidly changing world.
- 47    Presentation education encourages genuine acceptance and appreciation of all people regardless of gender, social status, ethnic origin or financial means.
- 48    Presentation education provides opportunities for the development of leadership skills.
- 49    Presentation education takes place in a pastoral care context where all achieve growth through love, trust, responsible freedom and mutual respect.

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PROJECT: School Docs, User Jim Hanley, 1:36 pm, 10 Jan, 2002.

++++  
+++ ON-LINE DOCUMENT: Magazine APRE  
+++ Retrieval for this document: 11 units out of 11, = 100%  
++ Text units 1-11:  
1 From the APRE  
2 Religious Education and Faith Development  
3 This year has been a busy one for the Religious Education Department.  
A  
new subject, Study of Religion, was introduced into the Senior  
curriculum  
and was taken up by a group of enthusiastic students. The class  
travelled  
to (Brisbane in Way to investigate different religions and the  
students  
enjoyed the excursion and learned a lot from it.  
4 A new Religious Education (Program has been written to comply with the  
recent Diocesan Guidelines for Religious Education, Growing Together  
in  
(Faith, and will be introduced next year  
5 All Year levels have had Prayer (Days this year in the Junior School  
and  
Tear 11 these were conducted by class teachers with the assistance of  
other staff, while the Tear 12 Prayer (Day was led by an outside guest  
speaker  
6 A room in the central part of the College has been converted into a  
space  
for prayer and reflection where staff and students gather each Tuesday  
at  
lunchtime for quiet prayer and meditation. Masses have been held in  
conjunction with dinners and information sessions for parents in some  
year levels.  
7 Students have been involved in taking leading roles at the Parish Mass  
through the year Two of our Seniors became Special Ministers of the  
Eucharist after attending education sessions organized by the Parish.  
8 Assembly Prayers have been led by the students throughout the year.  
These  
prayers have consistently been creative and thought provoking for the  
College.  
9 Students from Years 10-12 have been involved in visiting the elderly  
people in the area. The elderly people appreciate these visits and  
speak  
highly of the girls who give up their free time to be involved in this  
program.  
10 I am very grateful to those many girls who cheerfully volunteer to  
carry  
out the tasks associated with ensuring that all these activities run  
smoothly in the College.

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++++  
+++ ON-LINE DOCUMENT: Magazine Boarding  
+++ Retrieval for this document: 8 units out of 8, = 100%  
++ Text units 1-8:  
1 Boarding School Report ...  
2 Boarding for 2000 and Beyond...  
3 What a year! Whether you believe that the new millennium has already begun, or enjoyed a millennium party for the 31st of (December, there surely must be one thing upon which we all may agree - our young people are our future.  
4 After working with around one hundred and forty students in boarding this year, I feel the future is bright and that there are many wonderful young women waiting to make a difference to the world in which we live. Being able to provide opportunities for girls to grow and develop spiritually, intellectually, physically and socially in healthy ways is one of the most exciting and challenging aspects of boarding work.  
5 During 2000 boarding staff have endeavoured to meet the needs of the students and encouraged each student to develop her talents within the setting of a caring community. The support and affirmation of parents has been appreciated by the boarding staff. Co-parenting works in the best interests of students, parents and staff and I have seen the benefits of co-parenting first hand during this year on many occasions. Thank you to staff and parents for their generosity this year  
6 Two of our current Boarding Supervisors are moving on to other areas in 2001. Mrs Jan Gubbins who has been here for many years is going to take some well-earned rest and relaxation and Mrs Laura Bates is pursuing her teaching career where she will be assisting students on a one-to-one basis. Both Jan and Laura have contributed a wealth of gifts and talents to the boarding community and I am sure many students have benefited from the their wisdom and understanding.  
7 I wish all of our Year 12's success in whatever careers they choose to follow post St. Ursula's. They were great leaders and the College is a better place in many ways from their being here. No doubt many of these

young women will make a difference in their own local communities and farther afield The future looks promising!

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PROJECT: School Docs, User Jim Hanley, 1:38 pm, 10 Jan, 2002.

++++  
+++ ON-LINE DOCUMENT: Magazine Chair  
+++ Retrieval for this document: 16 units out of 16, = 100%  
++ Text units 1-16:  
1 From the Board...  
2 On Policy and Planning  
3 If you have read past the heading of this piece you must be interested  
(curious) as to what a board chairman might say in the School  
Magazine.  
Well there are no prescriptions for what a chairman should write so  
what  
I write is determined partly by what I think I should write and partly  
by  
what I want to write.  
4 You may also be curious as to how the board affects you as a student  
or  
you as a parent. Essentially the board impacts on the school community  
through planning and through policy. Planning most people understand  
but  
policy is a different matter 'The word "Policy" means different things  
to  
different people. For the Board and the school community statements of  
policy are statements of what the school wants to do or in some cases  
what the school wants to become. Policies are in a sense plans but not  
plans with a beginning and an end, they are plans of what we want to  
ha  
en in the school and to go on happening all of the time.  
5 Developing policy is a challenging, difficult task but one which can  
be  
very enjoyable and stimulating. It particularly stimulates you to  
think  
To think about why we do things, how we do things, and what things we  
should do. We take as a basis for policy the Gospels, the  
interpretation  
of the Gospels according to the Catholic Edith, and the example that  
Nano  
Nagle set in living out those Gospel values. We also use information  
on  
education, on curriculum, on school policies elsewhere, and other  
practical and useful knowledge that we trust.  
6 The New Health Policy  
7 One of the most recent policies developed is the health policy. This  
is a  
topic dear to all our hearts as we re all concerned about our health.  
An  
old friend mine emphasised to me once that your priority should be  
health

first, family second and work third This is very true and wise advice  
 which in this "enlightened" world many of us forget. Our first task  
 was  
 to define health. We used the United Nations definition of health  
 which  
 includes not just physical but also mental and spiritual. These latter  
 are very important and if ever there was a need for a "healthy"  
 balance  
 it is between these three. All must be considered, and too often we  
 concentrate on the physical. What are some of the key aspects of the  
 health policy. For that you should read the policy and the documents  
 which will be produced to explain and implement the policy.  
 8 Nonetheless here is a few of the salient points which I personally  
 would  
 like to see as the way the policy is interpreted and believe are  
 worth  
 mentioning here -  
 9 Health is not always a matter of fate - it is so often a matter of  
 choice  
 10 Beware of those whose advice does not contain choices  
 11 Where we have choices we need to be aware of the choices and the  
 effects  
 of those choices  
 12 You should listen to your bodies but don't always believe them  
 13 What might be healthy for one person may be unhealthy for another  
 14 Natural is usually better than artificial but not always  
 15 And remember it is true that we are here for a good time not a long  
 time,  
 but that 1. a long good time is better than a short good time and 2. a  
 good time means not just good for us but good for everyone else too!

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++++  
+++ ON-LINE DOCUMENT: Magazine Principal  
+++ Retrieval for this document: 16 units out of 16, = 100%  
++ Text units 1-16:  
1 Principal's Report  
2  
3 The St Ursula's College Mission Statement demands that we proclaim the  
the good news with joy and enthusiasm. It is a very strong statement. In  
the Tear 2000, the challenges of our Mission Statement have been supported  
by the theme Of the international Year of Jubilee and the Presentation  
Sisters Celebration of 100 years of Presence and ministry in  
Queensland  
4 St Ursula's College Staff gathered before the commencement of school  
to reflect on the themes of Jubilee. Firstly as a large group and  
secondly in Work Area Groups, staff members discussed how the themes of  
reconciliation, release and rejoicing could be lived out in the  
reality of the workplace. Each work group developed a Charter and throughout  
the year reviewed their fidelity to the challenge they had outlined it is  
this commitment of staff to the Mission of the College that makes it  
such a special place.  
5 We hope the students of the Tear 2000 have been challenged to adopt t  
a model of " perpetual Jubilee - that is, an attitude and commitment  
that lasts well after the year is over. Striving for right relationships  
and reconciliation with others, developing a sense of gratitude for all  
God's gifts to us and becoming good stewards of the earth are central to the  
spirit of Jubilee, to the Principles of (Presentation Education and a  
necessary prerequisite for a happy life.  
6 A highlight of the year was the Presentation Centenary Celebrations.  
On August6, Presentation Sisters, past and present students, staff and  
families gathered to mark 100 years of service and ministry by the  
(Presentation Sisters in Queensland The Foundress of the Presentation  
Congregation, Nano Nagle, would have enjoyed the re-enactment of her  
life journey, the stories of the Sisters' Ministry, the celebration of the  
Eucharist, the wonderful music, the multicultural luncheon and the  
joyful

entertainment. It was a memorable day.

7 One of the songs that featured in the Centenary Celebrations was Marty Haugen's song "Who will speak if you don't?" The song continued to challenge us throughout the year and was dramatised in the Speech Night concert. Many of our students did respond to the challenge of this song in the Year 2000 by participation in service programs such as Visiting the Elderly, Edmund Rice Program, Rotary Interact and Door Knock appeals. Jesus, the prophet of Jubilee, challenges us to respond with compassion to those in need and to strive to overcome injustices.

This was also the challenge put forward by Nano Nagle and the Presentation Sisters, and steadfastly remains our challenge as we move towards the new millennium.

8 The cultural and musical gifts of our students continued to delight and surprise us in the Year 2000. The orchestra regularly "lifted our hearts " The College Ensemble groups enjoyed considerable success at the Queensland Catholic Schools Music Competition while the College Bush Band enticed participation in bush dancing at College and community celebrations. The combined St Ursula's and St (Brendan's Colleges musical, My Fair Lady, was an outstanding

9 success and this was followed by other polished and joyful performances in the Musical Tour and Speech Night Revue.

10 St Ursula's College students were once again a formidable force on the sports field. The stories and triumphs are recorded in the following pages. There was a very good balance of competitiveness and enjoyment as St Ursula's College fielded the largest number of teams in the majority of girls' sport.

11 Students have been involved in many extension programs throughout the year that have developed their confidence and skills. Science quizzes, debating, Tournament of Minds, E-Team Program, Japanese exchange visits are a sample of these activities. The results in the Australian Science, English, Maths and Computing competitions have been outstanding and our students studying Hospitality Practices have surprised us with their catering and service skills.

12 On a number of occasions this year, I have acknowledged the excellent leadership provided by the Year 2000 Seniors. Their conscientiousness in their studies has been a great example to other students and their academic results, as a whole, are very good They have been strong and capable leaders and have been faithful to the values and spirit of the



College.

13 This year our Year 12's will receive a gift at the Valedictory Mass  
with the inscription, "May the love of our God bring joy to your living."  
This short quote is an extract from a Psalm and is a very appropriate  
blessing for all those students who shared the Year 2000 at St Ursula's  
College.  
Knowing at our core that we are loved by God and living a life that  
celebrates this truth will bring a deep and lasting joy to our life.

This is the challenge of the Year of Jubilee and the St Ursula's College  
Mission Statement.

14 The Year 2000 has been a joyful year at St Ursula's College. I hope  
that the energy, enthusiasm and spirit of the College is reflected in the  
reports, stories and photos of this magazine. Thanks to the Magazine  
committee for this production. To all those who were part of the St  
Ursula's College Community in 2000, "May the love of our God bring joy  
to your living."

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PROJECT: School Docs, User Jim Hanley, 1:39 pm, 10 Jan, 2002.

++++  
+++ ON-LINE DOCUMENT: Mini Newsletter #1  
+++ Retrieval for this document: 14 units out of 14, = 100%  
++ Text units 1-14:  
1 Dear Parents,  
2 Apart from the heat, we seem to have had a smooth start to the year.  
The Welcoming meeting on Sunday was well supported and Year 8 Induction  
and Year 12 Leadership programs provided these girls with a good  
preparation for the year. All students settled into classes after morning tea on  
Tuesday.  
3 I would like to invite parents to attend the Combined Capricorn Coast  
Catholic Schools Mass at St Brendans College Hall, tomorrow, Friday 2  
February at 10.00am. Arrangements for students for tomorrow are as  
follows:  
4 All students to report to St Ursulas College at 8.30am in full formal  
uniform, including hat. At 9.30am students will be bused to St  
Brendans College for the Mass. Students will sit in Pastoral Care Groups. After  
the Mass, girls will have an opportunity to mix with other students from  
5 other two schools, as lunch will be at St Brendans College. The cost  
has been covered in the fees. Students will be bused back to St Ursulas  
College and will be involved in House meetings and community building  
activities. We recommend students bring a change of clothes suitable  
for afternoon activities. Closed footwear is essential. Students will  
gather in the hall at the end of the day to be dismissed at 3.00pm.  
6 Parents of students in Years 8, 9 and 10 should have received a Parent  
Permission Slip explaining the Prayer Day on Tuesday 6 February. A  
letter explaining the Year 11 and 12 Prayer Day on Tuesday 13 February  
will be sent home next week.  
7 Each term St Ursulas College students will be invited to attend an  
inter-school social function which may be a barbecue, a Bush Dance or  
a social. The first term social date for Years 9 and 10, 11 and 12 is 2  
March and the Year 8 barbecue will be 9 March. We will provide  
details of these functions and send out parent permission slips as the date  
approaches.  
8 From time to time, our students are invited to attend other socials.  
We

assess the amount of teacher support we can provide, the College  
 events  
 scheduled and the suitability of the function for year levels. We  
 will  
 provide written details of dances or socials that we agree to support.  
 Students have been invited to a St Valentines Day social at St  
 Brendans  
 College on Friday 9 February. We have approved this social for our  
 Years  
 10, 11 and 12 girls. It is in the St Brendans College Hall from  
 7.30pm  
 to 10.30pm. Cost is \$4-00 and is to be paid at the door. Students  
 will  
 not be allowed to enter after 7.40pm or leave before 10.30pm unless  
 arrangements are made between parents and staff.  
 9 Please keep Wednesday 14 February, 7.30pm free for the Parents and  
 Friends Annual General Meeting. We would like local parents to be  
 involved in these regular meetings as it provides an excellent  
 opportunity to keep in touch with College activities. We have a  
 number  
 of last year's Executive standing down as their daughters have  
 completed  
 their schooling. We are hoping some people will volunteer to take on  
 these roles. It does not involve a large time commitment but is a  
 very  
 important role in the College community.  
 10 Please contact us if you have concerns or questions.  
 11 Yours faithfully,  
 12 M. Ramsay  
 13  
 14 PRINCIPAL

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PROJECT: School Docs, User Jim Hanley, 1:40 pm, 10 Jan, 2002.

++++  
+++ ON-LINE DOCUMENT: Mini Newsletter #2  
+++ Retrieval for this document: 28 units out of 28, = 100%  
++ Text units 1-28:  
1 08 February, 2001  
2 Dear Parents,  
3 We are going to trial distributing a mini-newsletter on Thursdays,  
except  
for the week that the main newsletter, Footprints, is posted. Each  
newsletter will be numbered and dated so that if you miss any, they  
can  
be located on the College Web Page (web site address noted above).  
4 P&F Meeting  
5 There is a Planning Meeting for the P & F on Wednesday 14 February.  
The  
night will commence with drinks in the staff room courtyard at 7.30pm  
to  
welcome new parents to the group. This month's meeting will focus on  
planning for the Year 2001, i.e. determining what the P & F would like  
to  
be involved in for the year.  
6 The scheduled Annual General Meeting has been postponed until next  
month,  
14 March so as to allow sufficient time for the auditing of the P & F  
accounts.  
7 Please come to the Planning Meeting and assist in determining the role  
that the P & F plays in the College.  
8 St Valentine's Day Social  
9 This is a combined school social at St Brendan's College and we have  
extended an invitation to St Ursula's College Years 10, 11 and 12  
students only. It commences at 7.30pm and concludes at 10.30pm.  
College  
staff will be assisting with supervision but will not be providing  
transport to St Brendan's College for day students. I  
10 strongly recommend that parents deliver students to the Hall door at  
7.30pm and collect them at 10.30pm.  
11 I have grave concerns about the risks involved when parents do not  
ensure  
their daughter is delivered to, and picked up from, the St Brendan's  
College Hall.  
12 After School Tutoring  
13 Free tutoring in English and/or Maths has commenced after school on  
Thursday from 3.15pm to 5.00pm. If you believe your daughter would  
benefit from this, ensure that she signs on with Mrs Novak.  
14 Swimming Carnival  
15 The Swimming Carnival is next Friday afternoon, 16 February. We will  
conclude classes after the fifth period at 2.05pm so that students can

or prepare for the swimming carnival. Students can leave school at 2.05pm  
 remain at the College.  
 16 The Swimming Carnival commences at the Cooe Bay pool at 5.00pm. Buses  
 depart St Ursula's College at 4.30pm and we hope to have all students  
 assembled in their house areas by 4.45pm.  
 17 We anticipate a 9.00pm finish with buses returning to St Ursula's  
 College by 9.15pm.  
 18 We hope that parents are able to attend the Swimming Carnival. The P &  
 F will provide a barbecue tea at \$2-50 per hamburger. It is always a  
 wonderful night.  
 19 The P & F executive need assistance with preparing the barbecue.  
 Please fill out the attached form and return, if you are able to assist.  
 20 Prayer Day  
 21 The Year 8, 9 and 10 Prayer Day this week provided a good start to the  
 year for these students. The Year 11 and 12 Prayer Day is on Tuesday  
 13 February.  
 22 Senior Commitment Mass  
 23 The Seniors formally accept their leadership responsibilities at the  
 Parish Mass on Saturday 17 February at 6.00pm at Sacred Heart Church.  
 We hope the majority of students can attend this important ceremony. All  
 parents are welcome.  
 24 Looking forward to seeing you at the P & F meeting and/or the Swimming  
 Carnival.  
 25 Regards,  
 26 M. Ramsay  
 27 PRINCIPAL  
 28 Thought for the Week In moments of weakness and distress, it is good  
 to tread closely in God's footsteps. (Alexander Solzhenitsyn)

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PROJECT: School Docs, User Jim Hanley, 1:41 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: Mini Newsletter #3  
+++ Retrieval for this document: 29 units out of 29, = 100%  
++ Text units 1-29:  
1 Dear Parents,  
2 This newsletter will cover details for the next two weeks. Our main  
newsletter, Footprints, is nearing completion and will be posted next  
Monday.  
3 Interact  
4 An Interact Meeting will be held tonight, Thursday 15 February  
commencing  
at 8.00pm in the school Library. This meeting is open to Year 10 and  
11  
students only.  
5 Swimming Carnival  
6 Reminder of details:  
7 Classes conclude at 2.05pm on Friday 16 February. Buses leave St  
Ursula's  
College at 4.30pm to go to Cooee Bay Pool. Students need to be  
assembled  
in house groups by 4.45pm. Carnival commences at 5.00pm. Carnival  
concludes at approximately 9.00pm.  
8 The P & F received a good response to the request for assistance with  
the  
barbecue. I look forward to seeing you at the swimming carnival and  
trust  
you will enjoy the enthusiasm, keen competition and great company.  
9 Senior Commitment Mass Saturday 17 February details: Mass commences at  
6.00pm at Sacred Heart Church. Seniors to be assembled by 5.40pm.  
Students are to wear formal school uniform. Please join us for this  
very  
important occasion.  
10 Student Free Days  
11 Some Primary schools in the area, e.g. Sacred Heart School, are having  
student free days on Monday 19 February and Tuesday 20. February. St  
Ursula's College is NOT involved. Classes will be as normal.  
12 Free Weekend  
13 School concludes on Friday 23 February at 12.30pm and recommences on  
Tuesday 27 February. Friday 23 February will be a free dress day. The  
details of this free weekend will be covered in Footprints.  
14 State Election  
15 We have been asked by the Director of Catholic Education, Mr Joe  
McCorley  
to make available to parents the comparison of the political parties  
election promises for funding for Catholic schools.  
16 This is of particular importance in light of the Industrial Relations  
Commission wage decision which was handed down in December 2000.

- 17 Ash Wednesday  
18 Students will be involved in a school liturgy on Ash Wednesday 28 February at 8.30am. It will not be a Mass. The challenge of the Lenten season and the significance of the ashes will be explained to students prior to the ceremony.  
19 School Photographs  
20 All students are required to wear formal school uniform for photographs on Friday 2 March.  
21 School Social  
22 Parent permission slips will be distributed next week for the school socials on Friday 2 March. Students are required to pay before the social and will not be admitted unless a parent permission slip has been returned to the College.  
23 The Year 9 and 10 Bush Dance will be in the St Ursula's College Hall, and the Year 11 and 12 social will be in the St Brendan's College Hall.  
Times for the social are from 7.00pm to 10.00pm.  
24 The Year 8 barbecue is scheduled for Farnborough beach on Friday 9 March from 4.00pm to 6.00pm. More details will be provided leading up to the date.  
25 Finally,  
26 Next mini-newsletter will be Thursday 1 March.  
27 Regards,  
28 M. Ramsay  
29 PRINCIPAL

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+++ ON-LINE DOCUMENT: Mini Newsletter #4

+++ Retrieval for this document: 31 units out of 31, = 100%

++ Text units 1-31:

1 01 March, 2001

2 Dear Parents,

3 This week I have been attending a Principal's conference during the  
day

and have been catching up on school matters in the afternoon and at  
night. In this weather, it is a great time to be working.

4 The majority of our teachers were involved in the Board of Senior  
Secondary School Monitoring Day on Monday. In the days leading up to  
the

monitoring processes the teachers who are on panels spent considerable  
amounts of time viewing the standard of work and assessment items from  
other schools. On Monday they checked other school submissions and

then

participated in a process to ensure comparability of standards across

the

district. It is a very effective process and the College benefits  
immensely from staff participation on these panels.

5 Diversity Dance Theatre

6 A small group of dancers from this group are presenting their  
production

of "Light of Unity" to classes today and next Thursday. This

performance

presents and promotes universal values of respect, courage, and

integrity

through the use of dance techniques. The group will also be providing

a

public concert on the 7 March commencing at 7pm at Yeppoon State High  
School and they will be offering follow-up workshops. The group is

being

promoted by the local Bahai Faith Community.

7 School Photographs - Friday 2 March

8 All students are required to wear formal school uniform on Friday.

Please

remember to return your photo envelope on Friday, as there is a late  
fee.

9 School Social - Friday 2 March

10 The Year 9 and 10 Bush Dance/Social is being held in the College Hall  
with a 60's and 70's theme and the Year 11 and 12 Social is at St  
Brendan's College with a 80's theme. For once, I will be in fashion!

11 We will be insisting that student's costumes/clothing is appropriate  
and

modest and in keeping with the values of the College, and that

students



- arrive at 7pm and leave at 10pm unless accompanied by parents.
- 12 Year 8 Beach Games and Barbecue - Friday 9 March
- 13 This event is organised by St Ursula's College staff and the Year 12 Social Committee. The aim is to provide an opportunity for the Year 8 girls to mix socially and to met some of the Year 8 boys from St Brendan's College. For many students, it is a wonderful opportunity to catch up with friends from Year 7.
- 14 A parent permission slip explaining details will be distributed.
- 15 Amnesty International Workshop
- 16 Some of our students are involved in an Amnesty International Workshop in Rockhampton on Saturday from 10.30am to 3.30pm. We look forward to hearing from these students.
- 17 Clean Up Australia Campaign Sunday 4 March 8am to 10am
- 18 A number of our students have volunteered for this project. St Ursula's College have once again been given the task of cleaning up the mangroves. Students who are participating need to be at the College at 7.50am and should be finished by 10.15am. They need to wear old clothes, old closed-in shoes and a hat. Rubber gloves are an essential requirement.
- 19 Police Advice
- 20 We have been advised by police that 2 incidents have been reported in which occupants of a white van seemed to be attempting to make contact with young children as they were walking home from school. One incident occurred at the intersection of Vaughan's Road and Limestone Creek Road and the other along Power Street towards Adelaide Park Road.
- 21 Police wish to reinforce with all parents to ensure that their children are more vigilant under the circumstances until they locate the vehicle and person/s concerned.
- 22 If anyone has information regarding these incidents you can ring the Yeppoon Police Station or Crime Stoppers on 1800 333 000.
- 23 Verandah Café
- 24 The Year 12 Hospitality students are holding a luncheon on Monday 5 March and Tuesday 6 from 11.15am to 12.15pm. Bookings can be made through the College office.
- 25 Bus Fare Assistance Program
- 26 If your daughter travels via bus to school and you pay more than \$15-00 per week in fares, you may be eligible for assistance under the Non Government School Bus Fare Assistance Program. Bus Fare Assistance Program Application Forms are available from the School Office. These need to be returned to the Office by Friday 16 March.
- 27 Finally,
- 28 Yesterday the College Liturgy Group led the College community in a reflection on the meaning of Ash Wednesday and our need to change from an

attitude of self-centeredness to service of others. A worthy challenge  
for the Lenten season.

29 Regards,  
30 M. Ramsay  
31 PRINCIPAL

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Licensee: Jim Hanley.

PROJECT: School Docs, User Jim Hanley, 1:42 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: Mini Newsletter #5
+++ Retrieval for this document: 36 units out of 36, = 100%
++ Text units 1-36:
1
2      08 March, 2001
3
4      Dear Parents,
5
6      On Tuesday I attended a luncheon at the Verandah Café with our
Business
      Manager and Accountant and the College Auditor. You will be pleased to
      know that our conversation did not feature finances but rather
focussed
      on the excellent service, fine food and pleasant surroundings of the
      College Café. I thoroughly recommend the Café to you. The next
luncheon
      is scheduled for Thursday 15 March. Contact the College for bookings.
7      Parent Participation
8      A form was sent out with Footprints to parents to indicate how you
would
      like to be involved in the school. Please complete the form and return
to
      the College.
9      Project Compassion
10     A group of Year 11 students have accepted the responsibility of
raising
      awareness of the projects carried out by Caritas Australia under the
      Project Compassion Program. They have spoken on Assembly and will
      continue to feature Caritas Australia projects throughout Lent.
11
12     To assist with the Project Compassion Program students are organising
a
      number of fund raising activities. A free dress day has been organised
      for Friday 16 March, an Easter raffle is being organised; and all next
      week, students who use email will be required to donate 20 cents to
      Project Compassion.
13     Free Dress - Friday 16 March
14     Next Friday 16 March will be a free dress day. Students are asked to
      donate 50 cents for free dress. Funds raised go to Project Compassion.
15     Criteria for free dress - outfits should be suitable for school. No
short
      shorts or skirts; tops - no shoestring tops or short tops. Students
will
      need to check foot wear is suitable for practical classes - science,
food
      and hospitality, wood work, health and physical education etc.
```

- 16 Invitation to Parents - Thursday 15 March
- 17 Parents are welcome to attend a presentation by Bishop Hilton Deakin representing Caritas Australia on 15 March at 10.45am in the College Hall.
- 18 Year 8 Beach Games and Barbecue - Friday 9 March
- 19 Plans are underway for this event for Year 8 on Friday afternoon. I ask that parents collect their daughters at 6.00pm at Rotary Park, The Bluff, rather than allow them to walk home.
- 20 P & F Annual General Meeting - Wednesday 28 March
- 21 It seems that accountants have been over committed with Business Activity Statements and are currently all over worked. We are not able to have our P & F books audited until towards the end of the month. Therefore, the P & F Annual General Meeting has been postponed to Wednesday 28 March.
- 22 We have had offers for some positions in the new P & F Executive. We still need someone to accept the role of Secretary. It is not a huge task. If you feel you could assist, please contact Judy Hendley.
- 23 Interact - Thursday 15 March
- 24 The Interact Club is holding their Annual Changeover Meeting for the induction of office bearers at 8pm on Thursday 15 March.
- 25 Interschool Swimming - Monday 19 March
- 26 There has been a change to the Interschool Swimming Carnival. It has been rescheduled to Monday 19 March and is an all day event. The squad will be required for essential relay training on Wednesday 14 March and Friday 16 March at St Brendan's College pool from 3.30pm to 5pm.
- 27 Community Notices
- 28 Soccer - Registrations will be held on 10 March at Apex Park between 3pm and 5pm. Cost is \$55 per junior player and must be paid at time of registration. Any player wishing to nominate or express interest in the Capricorn Coast's senior mens, youth or womens teams to play this season, please contact Louis Ghensi on 4938 3334.
- 29 Adult Faith Education and Formation presents "Ecumenism - How serious are Catholics about Unity?" at Cathedral Parish Centre, 7pm on 11 March. For further information please contact telephone number 4931 3656.
- 30 Wanting to Give Computers a go? - We can help you. The Learning Network Queensland Rockhampton Centre are offering Introduction to Computers, Introduction to Word 2000 and Introduction to the Internet. For more information, course times and costs please contact telephone number 4930 9308.

31 Yeppoon Little Athletics - Sign on, Saturday 10 March or Saturday 17  
March, 1.30pm to 3.00pm at St Brendan's College Football Canteen.  
Enquiries: Wendy Hudson, telephone 4939 4169.  
32 Finally,  
33 Next week we will be posting Footprints.  
34 Regards,  
35 M. Ramsay  
36 PRINCIPAL

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+++ ON-LINE DOCUMENT: Mini Newsletter #6

+++ Retrieval for this document: 38 units out of 38, = 100%

++ Text units 1-38:

1 27 March, 2001

2 Dear Parents,

3 We have decided to send our weekly Newsletter early this week so as to remind you of the Parents and Friends Annual General Meeting on

Wednesday

night. It is very important to have parents involved in the College and I

encourage you to attend this meeting.

4 Jim Hanley (Assistant to the Principal Religious Education) will commence

the meeting with a presentation on parents' involvement in the School Renewal Process. He and the parent member of the Planning Committee,

Norm

Waters, will answer questions after a brief presentation. We are asking

all parents to be involved in the School Renewal Process, so this presentation will provide a context for the questionnaires that will

be

sent out with Footprints at the end of term.

5 The agenda for the meeting has been included in this Newsletter.

6 School Socials

7 The eleven schools in the Rockhampton/Yeppoon area have a number of socials each term with a different combination of schools invited. St Ursula's College staff have made a commitment to be involved in one social per term. These socials have been included on the College Date Card and require Parent Permission slips signed before attendance. St Ursula's College students are not to attend other school dances. If

there

are any variations to dates, I will advise parents by letter.

8 Another Annual General Meeting

9 This weekend the Ninth Annual General Meeting of St Ursula's College Limited will be held. Company members are meeting on Friday night and they will be joined by Directors on Saturday for the presentation of

the

Director's Report and the Financial Statement and Accounts of the

Company

for 2000.

10 Year 9 Camp

11 The Year 9's leave for Camp next Monday at 8.45am and will return at approximately 5.00 to 5.30pm on Wednesday 04 April. These students are participating in a three day Outdoor Education Camp at Kroombit Tops, Biloela. We are hoping it will be a wonderful experience and will

assist

- in building self-esteem of students and creating a climate of care in the Year level group. Information lists will be given to students before Friday.
- 12 End of Term
- 13 School will conclude for Term 1 at 12.30pm on Friday 6 April after an Easter Liturgy in the College Hall. Any absences on this last day need to be cleared with myself as we expect all students to participate in all College activities right up to dismissal time.
- 14 The Interhouse Cross Country will be conducted on Friday 6 April at St Brendan's College. Students need to be at St Brendan's College by 8.15am for marking the roll. Students can go directly to St Brendan's College or catch the bus which will commence moving students at 7.45am. The few students who arrive by bus at 8.30am will be taken up to St Brendan's in the College car. After the cross-country, all students will be transported back to the College by bus for other activities.
- 15 Students who are unable to compete because of illness or injury, are required to bring a note to their Pastoral Care teacher. These students will be involved as officials or helpers at the cross-country.
- 16 Students are to wear clothes appropriate for a cross-country i.e. sports uniform or a sun-safe shirt of house colours and shorts. Closed sports shoes and hat must be worn.
- 17 Parents are very welcome at the cross-country (8.30am) and at the Easter Liturgy (11.30am). Parents need to advise the College if they want their daughters supervised at the College after dismissal at 12.30pm.
- 18 Staff will be at the College from the 9 April to 12 April. The end of term Newsletter, Footprints will be posted in that time, along with an interim report on your daughter's progress.
- 19 Regards,
- 20 M. Ramsay
- 21 PRINCIPAL
- 22 P & F ANNUAL GENERAL MEETING
- 23 WEDNESDAY 28 MARCH, 2001, STAFF ROOM
- 24 7.30pm Drinks, savouries and welcome
- 25 7.40pm Parents' Involvement in School Renewal Process by Jim Hanley and Norm Waters
- 26 8.00pm Annual General Meeting
- 27 Minutes
- 28 Treasurer's Report
- 29 President's Report
- 30 Election of Executive for 2001
- 31 8.30pm March Monthly Meeting
- 32 Minutes
- 33 General Business

34     COMMUNITY NOTICES:

35     Quickbooks Training - This training session of twelve hours will be  
all     covering QuickBooks and QuickBooks Pro software series. It will cover

aspects of the program from setting up your data to preparing  
financial

reports and Business Activity Statement. It will be held at St  
Brendan's

College on Saturday 31 March and Sunday 1 April. All enquiries may be  
directed to Doreen Ostwald on 49395080 (after 5pm).

36     Southern Cross Cultural Exchange urgently requires volunteer host  
families. Students require placement before the end of March 2001 for  
international students arriving in July/August 2001. Students are aged  
between 15-18 and are from various countries. For example: Denmark,  
Germany, Sweden, and Norway, plus other countries of the world. Files

on     students are available. Phone 49331367 for information.

37     Blazers can now be ordered through the Uniform Shop at St Ursula's  
College. If you would like a Blazer for winter, please see Mrs Bell in  
the shop as soon as possible.

38     Palm Sunday Praise Procession - Come to Bonkers on April 8 and join in  
the Capricorn Coast 2001 Palm Sunday Praise Procession. Starts at  
3.00pm.

Bring a palm branch or a flag, plus your kids and your voices. Come  
on!

Let's Celebrate! Hosted by local Christian Churches.



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+++ ON-LINE DOCUMENT: Mini Newsletter #7  
+++ Retrieval for this document: 28 units out of 28, = 100%  
++ Text units 1-28:  
1 24 April, 2001  
2 Dear Parents,  
3 We commenced Term 2 in a week set aside to acknowledge the need for  
peace  
- personal and global peace. May we be blessed with both!  
4 We are sending the weekly Newsletter out earlier to provide details of  
events for the next few days.  
5 Anzac Day  
6 We have requested all girls participate in one of the Anzac Day  
Commemorative Services. A small group of students are gathering at  
Pine Beach Hotel, Emu Park at 11.15am for the March. The Senior students  
will provide leadership at this venue.  
7 The remainder of students are asked to assemble at St Ursula's College  
grounds at 9.15am in full school uniform (including hat) for the  
Yeppoon March. The Commemorative Service will take place at the Yeppoon  
Cenotaph and usually takes around 1.1/2 hours.  
8 We look forward to having a full response from the St Ursula's College  
students for this very important day of remembrance.  
9 Musical  
10 Approximately seventy students were involved in the Musical Camp over  
the weekend. I was very impressed with the girls' self-discipline, their  
hard work and the great spirit of co-operation. Thanks to the parents who  
assisted with supervision and costumes and to our wonderful music  
teachers, Mrs Griffin, Mrs Boyd and Mrs Shepherd.  
11 Rehearsals this week are: /Wednesday 1.00pm to 4.00pm at Town Hall /  
Saturday 9am to 12.30pm at Town Hall  
12 Tickets can be purchased for the performances (16, 17, 18 and 19 May)  
at the school office between 9am and 4pm.  
13 Parent/Teacher/Student Interviews  
14 Time slots for interviews are filling fast. Please ring for interview  
times with  
15 names of the teachers you wish to see.  
16 Talent Quest  
17 Monday night, 30 April, has been set aside as the rehearsal night from  
6.30pm to 9pm. The Year 12's will rehearse until 9.30pm. The Talent  
Quest

is on the 3 May commencing at 7.00pm. It is always a great night.

18 Winter Sports  
19 Cross Country training has commenced on Tuesday and Thursday mornings  
and Sunday afternoons.

20 Touch competitions commence next week. Note there will NOT be training  
for Year 8, 9 and 10 teams this Thursday afternoon as staff will be  
involved with Parent/Teacher/Student interviews.

21 Netball competitions will resume next Wednesday. Hopefully the weather  
will be fine! Students have been advised of training times.

22 Student Counsellor

23 A reminder that Mrs Val Broom, a Counsellor from Centacare is  
available  
for students and/or parents every Thursday at the College.

Appointments  
can be made through Mrs Carmel Knowles.

24 Bus Fare Assistance Program

25 If your daughter travels via bus to school and you pay more than \$15-  
00  
per week in fares, you may be eligible for assistance under the Non  
Government School Bus Fare Assistance Program. Bus Fare Assistance  
Program Application forms are available from the School Office. These  
need to be returned to the Office by Friday 11 May, 2001.

26 Regards,  
27 M. Ramsay  
28 PRINCIPAL

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+++ ON-LINE DOCUMENT: Mini Newsletter #8  
+++ Retrieval for this document: 18 units out of 18, = 100%  
++ Text units 1-18:  
1 03 May, 2001  
2 Dear Parents,  
3 I hope you are enjoying the sunshine after the beautiful rain the last few days. The cool change is also a blessing.  
4 Tonight (Thursday), is the Annual Talent Quest. It commences at 7.00pm and is expected to conclude between 9.30pm and 9.45pm. A gold coin donation is required for entry; drinks and snacks are available at intermission and raffle tickets will be sold - all part of student fund raising activities. The theme is famous celebrities of Hollywood and prizes are awarded for best costume.  
5 I encourage parents to attend as it is always a great night of entertainment.  
6 The Term 2 Free Weekend commences tomorrow (Friday May 4) at 12.30pm. It is very early in the term but the Labour Day holiday provides the opportunity for boarders to travel without losing any more class time - a precious commodity in a short term. Classes recommence on Tuesday 8 May.  
7 The Interschool Cross Country Competition is being conducted at St Brendan's College on Thursday 10 May. Times for girls' events are as follows, Under 17 girls - 10.45am, Under 16 and Under 19 girls - 11.15am, Under 13 girls - 11.25am, Under 14 girls - 11.45am, Under 15 girls - 12.05pm. Presentations will be conducted at 1.00pm. Students in the team will be transported to and from St Brendan's College in the St Ursula's College bus. Parents are very welcome to attend.  
8 Founders' Day - On Friday 11 May, St Brendan's College and St Ursula's College will be celebrating Founders' Day. The foundress of the Presentation Sisters, Nano Nagle and the founder of the Christian Brothers, Edmund Rice shared similar goals in Ireland during the mid 18th Century. St Ursula's College community and St Brendan's College community try very hard to emulate the mission of their founders. Therefore it is appropriate that we celebrate together.  
9 Students will be involved in classes during the morning and after lunch will be joining the St Brendan's students for an afternoon of combined

activities such as volleyball and netball. Students will be transported

to and from St Brendan's College by buses.

10 School Socials - The celebrations continue into the night with the  
Year 8

and 9 Social at St Ursula's College and the Year 10, 11 and 12 Social  
at

St Brendan's College. These socials will be open to students from St  
Brendan's College and St Ursula's College, Cathedral College and  
Rockhampton Girls Grammar only and will be from 7.00pm to 10.00pm.

11 The Parent Permission Slip distributed with the Newsletter needs to be  
signed and returned. Students are to pay the

12 \$4-00 for the ticket and return this Parent Permission Slip next  
week.

13 It is important that parents deliver their daughters to the venue and  
collect them themselves after the social. Some problems arose after  
last

term's socials when these procedures were not followed.

14 P & F Meeting will be held next week, Wednesday 9 May in the Staff  
Lunch

Room, Nano Nagle Centre at 7.30pm. Guest speaker will be Senior  
Constable

Jo Griffin, who will speak about the challenges facing local youth.  
Main

agenda items will be P & F goals for 2001.

15 Reminder to purchase tickets for the musical, Calamity Jane and to  
send

in Parent responses to School Renewal.

16 Regards,

17 M. Ramsay

18 PRINCIPAL

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+++ ON-LINE DOCUMENT: Mini Newsletter #09

+++ Retrieval for this document: 16 units out of 16, = 100%

++ Text units 1-16:

1 Mini Newsletter #9

2 11 May, 2001

3 Dear Parents,

4 Another beautiful day in Yeppoon!

5 Today, Friday 11 May, we are celebrating Founders' Day. We will be gathering for a liturgy, celebrating with a barbecue and joining St Brendan's community in the afternoon for activities to acknowledge our shared mission.

6 School Socials. Students have been briefed on the expectation for this evenings' socials. The Year 8 and 9 social is at St Ursula's College Hall, and the Year 10, 11 and 12 at St Brendan's College Hall, both

from

7pm to 10pm.

7 At the P & F meeting on Wednesday night we discussed how important it is

that parents deliver their daughters to, and collect them from, the venues themselves. There are considerable risks in students walking

down

the streets and around St Brendan's at that time of the night. We have decided to keep the Year 8 and 9 students in the Hall at St Ursula's until parents collect them from the hall. Any students arriving after

7pm

must be delivered to staff supervising the socials by their parents. Students will not be able to leave early unless they are collected at

the

door by their parents. We hope these arrangements ensure students'

safety.

8 Musical rehearsals commence this Sunday at 9.00am in the Town Hall but students are required at 8.30am for tuning, setting up and costumes. Students need to take a water bottle and their lunch with them. Early next week we will provide a handout with the details of next weeks' rehearsals and performances.

9 The next week is going to be very demanding for our students who are in

the musical and the Eisteddfod. We have recommended early nights,

study

plans and good organisation, so that they are able to manage and enjoy all their commitments. Parents may need to provide some guidance in

this

area.

10 The Year 8's will be attending Thursday morning performance of Calamity

Jane. They are required to wear full school uniform and will walk down to the Town Hall. Parent Permission Slips need to be returned by Wednesday 16 May. They will need to take water and morning tea with them as the performance goes from 9.30am to 12.30pm. Any parent who could assist with supervision of this excursion, should contact Wendy on 4939 9602.

11 I strongly recommend all families attend the musical. It is wonderful entertainment. A full house for each performance would really affirm our students. Also encourage any pensioners you know to attend the Saturday morning performance. Details for bookings are over the page.

12 Student Achievement. We have had some wonderful student achievements in the Science Quiz, Rostrum and Interschool Cross Country. Results of these events and other College activities will be included in Footprints at the end of May and on our web page.

13 In the Church's liturgical calendar, May is devoted to Mary, the mother of Jesus. A group of students and staff are praying the Rosary on Thursday lunch times. In our busy lives, it is a blessing to ask Mary to pray for us and our families.

14 Happy Mother's Day to all mothers this Sunday. May God bless our mothers and all of us, in our precious role of parenting.

15 Regards,

16 M. Ramsay PRINCIPAL

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+++ ON-LINE DOCUMENT: Mini Newsletter #10
+++ Retrieval for this document: 23 units out of 23, = 100%
++ Text units 1-23:
1   Mini Newsletter No. 10 - 2001
2   07 June, 2001
3   Dear Parents
4   Just a few brief messages for the end of term.
5
6   Exams
7   Year 12's have commenced exams and have been provided with information
   about their responsibilities.
8   Years 8, 9, 10 and 11 commence exam block on Tuesday 14 June. Some
local Primary schools are having Student Free Days next week but St Ursula's
students will be having exams on 12, 13 and 14 June.
9   End of Term
10  Exams will be completed by 2.30pm on Thursday 14 June and students
will be dismissed at 3.00pm after a final assembly.
11  Students are permitted to wear casual clothes on the Thursday.
Students have organised a Red day and so students wearing casual clothes are to
contribute fifty cents to the SIDS Foundation. We hope though that
students will have their minds on exams and not on dressing up.
12  P&F Meeting
13  The P&F Meeting is on Wednesday 13 June at 7.30pm in the Staff Lunch
Room of Nagle Centre. The meeting will commence with a report from Head of
Pastoral Care, Julie Maher, on an inservice pastoral staff attended
called 'Mind Matters'. It focuses on developing positive self image
and resilience in young people.
14  Aussie Maths Invaders
15  Attached is a flyer to explain the Aussie Maths Invaders CD which is
available for purchase by you and can be ordered through the school.
It would be useful to students from Year 7 to 10 as a consolidation tool
for concepts taught at school in the Junior Mathematics Curriculum.
16  If you wish to purchase this CD please enclose the order form with a
cheque/money order payable to 'New Horizons' in an envelope and write
your name and telephone number on the outside. These orders will be
accepted by the school office up to Thursday June 14.
17  Other Details
18  Teachers will be in attendance at the College from 18 to 21 June
completing reports and participating in Professional Development.
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19 We anticipate posting First Semester Reports and Footprints on 22  
June.  
20 The College office will be open normal school hours over the holidays.  
21 I recommend parents make bookings as soon as possible for the  
Parent/Teacher/Student meetings on Monday 9 July from 4pm to 7pm.  
22 Regards,  
23 M. Ramsay PRINCIPAL



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+++ ON-LINE DOCUMENT: Our Curriculum
+++ Retrieval for this document: 43 units out of 43, = 100%
++ Text units 1-43:
1 Curriculum encompasses all learning experiences that are planned and
  sponsored by the school.
2 At St Ursula's College, the curriculum has been designed to reflect
  the
  Mission and goals of the College and in doing this, complements the
work
  of parents and operates within the Presentation heritage.
3 It endeavours to respond to the different needs of individual learners
  and addresses the demands of a changing society.
4 Values and Goals.
5 As a Catholic school, St Ursula's curriculum policy rests firmly on
  valuing the uniqueness, self-worth and dignity of the individual, and
a
  sense of equity, justice and community.
6 The College is committed to providing a challenging, relevant and
  balanced range of curricula and co-curricula activities that.
7 aims to develop the full potential of each person in the school
community.
8 provides students with the opportunity to develop skills and knowledge
to
  live creatively in a rapidly changing world.
9 encourages the critical assessment of, and creative response to
culture
  and lifestyle, in the light of Christian values and.
10 aims to create a hope and commitment for a positive contribution to
  society.
11 The variety of learning experiences that College life offers reflects
  Christian values and Catholic teaching and aims to.
12 meet the needs of individual students and allow students to have a
sense
  of personal achievement.
13 develop critical thinking, self motivation and a sense of
responsibility
  and.
14 develop the desire and skills for life long learning.
15 Current Curriculum Program.
16 The curriculum at St Ursula's College embraces a holistic approach to
  educating each student by incorporating the spiritual, the academic,
the
  physical, the social, the cultural and personal development into its
  overall structure.
17 Religious Education is an integral part of the St Ursula's curriculum.
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- 18 All students study Religion as a subject and the values and precepts  
of the Catholic tradition are integrated into other subjects and into the daily life of the College.
- 19 Retreat days, school and parish liturgies, a community service  
program, regular prayer and the Pastoral Care program of the College, all  
provide opportunities for students to grow in their relationship with Christ  
and to take an active role in the life of the Church.
- 20 Year 8 - 10 Academic Subjects.
- 21 The academic program in Year 8 is based on the Key Learning Areas and  
is designed to enable students to explore a wide variety of subjects and  
to make a confident transition to Secondary school.
- 22 In Years 9 and 10 students study the Key Learning areas choose  
electives that aim to assist them to discover their talents and develop their  
potential.
- 23 Year 11 and 12 Academic Subjects.
- 24 St Ursula's College offers a comprehensive and stimulating curriculum  
that allows students to select subjects which meet their individual  
learning needs and enables them to pursue a preferred pathway of  
study.
- 25 Three pathways of study are offered.
- 26 Tertiary Entrance Pathway.
- 27 Vocational Education and Training Pathway.
- 28 Combination of Option 1 and 2.
- 29 To achieve these pathways students are able to choose from a wide  
variety of Board and Board Registered Subjects including subjects that are  
recognised Industry Modules and units for TAFE Certificates.
- 30 St Ursula's staff promote the slogan "girls can do anything" to  
encourage girls to consider Maths, Science and vocational pathways as well as  
the Creative Arts and Social Sciences.
- 31 In Year 11 and 12 all students study English and Religious Education  
(or Study of Religion) and chose five other subjects.
- 32 The Capricorn International Resort and other local businesses provide  
excellent Industry Placement for students studying the TAFE subject,  
Certificate in Hospitality, which is possible at St Ursula's College  
because of the training and expertise of our Catering Manager/Chef and  
the ready on-site access to our commercial kitchen.
- 33 Shared Subjects with the nearby St Brendan's College, are a feature of  
our Senior Curriculum, providing a wider curriculum choice and regular  
interaction between senior students.
- 34 Technology is an important aspect of the curriculum and is integrated  
into the teaching and learning within the school.

- 35 The library and technology rooms provide the resources needed for quality research and learning, as well as E-Mail for communication with families.
- 36 Students have access to CD Roms and Internet in class and in study time, and guidance is provided to ensure students develop critical thinking and a discerning use of technology.
- 37 Career Education is provided to assist students in their subject selection and in making career decisions.
- 38 Individual interviews are held with each student and parents are encouraged to participate in this process.
- 39 A co-ordinated Work Experience Program encourages students to explore careers based on their individual talents and interests and provides opportunities for students to experience the workplace culture.
- 40 The individual learning needs of students are met in a number of ways including learning support, a tutorial system, extension for gifted students and supervised study.
- 41 A variety of Co-Curricular Activities are offered to enhance the physical, cultural and social development of students (see The Spirit of St Ursula's).
- 42 Involvement in these activities, as well as the pastoral and spiritual dimension of the school, is an important aspect of each student's development and growth.
- 43 The Curriculum is constantly under review to ensure that the College offers an education that develops the full potential of each student and prepares them to make a positive contribution to society.

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+++ ON-LINE DOCUMENT: Our Sports Houses  
+++ Retrieval for this document: 5 units out of 5, = 100%  
++ Text units 1-5:  
1 Each of the House names have [sic] originated from people who have had  
some association with our College Community.  
2 Kennedy (Green): As Presentation Sister, Mother Ursula Kennedy was  
instrumental in the foundation of the College.  
3 Madden (Red): As Presentation Sister, Mother Patrick Madden was  
involved  
in the Administration of the College from 1918 to 1923.  
4 Nagle (Blue): Named after the foundress of the Presentation Sisters,  
Nano  
Nagle.  
5 Shiel (Yellow): Bishop Shiel opened the Convent (now Gabriel Hogan  
House)  
on 21st of January 1917.

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+++ ON-LINE DOCUMENT: Pastoral Care  
+++ Retrieval for this document: 41 units out of 41, = 100%  
++ Text units 1-41:  
1 Pastoral Care is an integral component of life at St Ursula's College.  
2 Students are nurtured in a climate of tender care which recognises the  
value and dignity of each person and reflects the Christian values of  
individuals caring for and respecting one another.  
3 Pastoral Care is committed to the development of the whole person -  
spiritual, social, physical and emotional - and acknowledges that each  
member of the College community contributes to the climate of care  
within  
the College.  
4 It is central to the mission of the College and is the lived  
expression  
of the teachings of Jesus and the charism of the founder of the  
Presentation Sisters, Nano Nagle.  
5 Pastoral Care at St Ursula's.  
6 is based on the loving concern God has always shown us.  
7 respects the dignity of each person.  
8 recognises and affirms the unique giftedness and life experience of  
each  
person.  
9 offers and environment of trust.  
10 promotes personal responsibility and continued growth in wholeness and  
holiness.  
11 aims at 'being with' others.  
12 and is underpinned by the promise of Jesus "I have come that you may  
have  
life and have it to the full".  
13 Because "care for each student" underpins every aspect of life at St  
Ursula's College, all staff are committed to it and contribute in  
appropriate ways according to their roles and responsibilities.  
14 Pastoral Care is the total climate of care which is expressed through  
the  
development of genuine relationships between members of the school  
community, the establishment of an effective care network and the  
provision of learning experiences that develop self-discipline,  
responsibility and a sense of achievement.  
15 Developing a sense of community and strong relationships between  
staff,  
students and parents is central to the mission of St Ursula's College.  
16 Parents, staff and students work in collaboration to build a caring,  
learning community and to provide a support network so that each  
student  
has the opportunity to attain their full potential.

- 17 Parent participation is encouraged at all levels and every effort is made to ensure good communication is maintained between the College and home.
- 18 The Pastoral Care Group is one of the major structures designed to establish an effective care network for students.
- 19 Each student is allocated to a Pastoral Care Group in which the Pastoral Care teacher takes the responsibility for the welfare and guidance of approximately 18 - 20 students from years 8 - 12.
- 20 This vertical structure ensures a continuity of care throughout a student's education at the College.
- 21 Students meet with their Pastoral Care teacher each morning before classes commence and at other times that are set aside to meet the individual needs of students.
- 22 The Pastoral Care Teacher becomes an important person in the life of the student at St Ursula's and is a contact person for parents, classroom teachers and where applicable, boarding supervisors.
- 23 Strong relationships develop among students in the Pastoral Care group and opportunities are provided for students to support each other and exercise leadership.
- 24 Year Level Co-ordinators work in conjunction with members of administration, pastoral care teachers, classroom teachers and boarding staff to address the specific needs of students at various year levels.
- 25 Special programs are implemented at various year levels to assist in spiritual, emotional, social and intellectual growth.
- 26 Students are provided with a clear understanding of their responsibilities and expectations and are challenged to develop self-discipline and responsibility.
- 27 Pastoral Care is also an integral aspect of boarding school life and the boarding staff work in collaboration with teaching staff and parents to address student needs and assist the student to develop a capacity for independence, initiative and mature judgment.
- 28 The Big Sister Programme ensures that new students have a big sister on arrival at the College and that peer support is fostered among students.
- 29 Professional personal counselling is provided for students by a Student Counsellor from Centacare and programs are conducted by professionals on topics such as stress management and healthy eating when the need arises.
- 30 Since Pastoral Care is concerned with the development of the the whole person, St Ursula's College endeavours to provide the best possible academic environment, a wide variety of co-curricular activities and a climate that nurtures students' personal faith.

- 31 All activities at the College are concerned with Pastoral Care and so every effort is made to provide a pastoral care context where all members of the community achieve growth through love, trust, responsible freedom and mutual respect.
- 32 The philosophy of Pastoral Care at St Ursula's College has been captured in the following parable.
- 33 The Parable.
- 34 There was a time when a Community of Faith built a green-house at a "Place of Waters" favoured by the Sun and Life giving Rain
- 35 The people heard about this green-house and brought many kinds of seedlings - rich exotics from far distant places, sturdy natives, motley gums, frail cuttings, prickly pairs - all in their native soils.
- 36 A Community of Gardeners gazed upon the plants and welcomed each, rejoicing in its uniqueness - whether it came in a richly glazed ceramic pot, serviceable earthenware jar, cracked plastic vessel or rusty tin.
- 37 And so a new community of Faith came to be.
- 38 The Gardeners gently placed each plant on sturdy shelves inside the green-house which was made of mesh to allow the Sun's rays and the Rain to penetrate, and yet to protect the plants from the destructive elements. With the needs of each plant in mind, the gardeners, working with the Sun, caringly watered, nourished, weeded, pruned, sprayed, pollinated and trimmed the plants, willingly accepting prickles and dirt.
- 39 The plants made the green-house a fragrant place of beauty, life and colour for all to share.
- 40 As time passed by, the plants, some mature, some still to find their fullness, left the green-house to take their place outside and to make way for others.
- 41 The Gardeners remembered the plants and hoped they would remember that the same Sun and Rain that nurtured them in the green-house will continue to give them life.

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+++ ON-LINE DOCUMENT: Pastoral Care Policy

+++ Retrieval for this document: 20 units out of 20, = 100%

++ Text units 1-20:

1 PASTORAL CARE POLICY

2 Preamble: Pastoral Care is the creation of an environment where the spiritual, social, physical and emotional needs of the individual are identified and addressed.

3 Pastoral Care is an integral part of St Ursula's College and is the lived

expression of the teachings of Jesus and the charism of the founder of the Presentation Sisters, Nano Nagle.

4 Goals:

5 To create an environment where the spiritual, social, physical and emotional needs of the students, staff and parents can be identified and addressed.

6 To create an atmosphere which encourages caring responses of the members

of the school community towards each other.

7 To provide satisfying teaching strategies and learning experiences.

8 Values:

9 Respect for the dignity of each person

10 Faith and trust in God

11 Compassion, justice and forgiveness

12 Development of whole person

13 Hope and sense of self-worth

14 Integrity

15 Equity

16 Reflection Materials:

17 Crawford, M. and Rossiter, G. 1988 Missionaries to a Teenage Culture in

a time of Rapid Change. Sydney: Christian Brothers Resource.

18 Leavy, C., Hetherington, M., Brett, M., O'Neill, R. 1992 Sponsoring Faith in

Adolescence: Perspectives on Young Catholic Women. Newton, N.S.W. E.J. Dwyer.

19 Treston, K. 1989 Pastoral Care for Schools. Brisbane: Creation Enterprises.

20 Treston, K. 1989 Transforming Catholic Schools. Brisbane: Creation Enterprises.



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+++ ON-LINE DOCUMENT: PC Teacher Role
+++ Retrieval for this document: 35 units out of 35, = 100%
++ Text units 1-35:
1   ROLE OF PASTORAL CARE TEACHER
2   (See also Teacher Role Description - Pastoral Care)
3   The Pastoral Care Teacher is responsible for the Pastoral Care of
    students in their Pastoral Care Group. The Pastoral Care Teacher aims
to
    build a caring community in the P.C. Group so that students have a
sense
    of belonging and experience an atmosphere that fosters personal and
    spiritual growth.
4   The Pastoral Care Teacher is the first point of contact with parents
on
    matters not specific to particular subjects.
5   Duties include:
6   Getting to know students eg interests, subjects, teachers, results,
    parents&' names, family details.
7   Contacting parents when appropriate.
8   Ensuring prayer is a regular part of P.C. and that appropriate
reverence
    is maintained throughout Morning Prayer.
9   Organising P.C. prayer for assembly as required.
10  Induction of new students.
11  Special care for students not coping.
12  Roll marking (see Roll Marking notes)
13  Following up unexplained absence.
14  Collecting and checking absentee notes.
15  Checking students uniform and grooming (see Checking Uniforms notes)
16  Checking diaries and ensuring students are using them correctly.
17  Ensure daily messages are conveyed effectively to students.
18  Writing of PC comments at the end of semesters.
19  Advising teachers/Year Level Co-ordinators/and Leadership team of
matters
    that are impacting on student behaviour.
20  Supervise P.C. group at assembly and on other special occasions.
21  Collection of data required by Administration.
22  Attention to the order, cleanliness and maintenance of the P.C. Group
    room.
23  Attend Year Level meetings on Day 5.
24  MARKING P. C. ROLLS
25  It is important that rolls are accurately marked at 8.30am. They are
    essential for emergency procedures such as fire. They are legal
documents
    which can be called on in a Court of Law and so must be accurate.
26  Rolls are to be collected from Student Reception
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27 The roll should be marked by the P.C. Teacher - not a student  
28  
29 CHECKING UNIFORM  
30  
31 P.C. Teachers are responsible for checking uniforms of their students.  
32  
33 In order to maintain the desired standard of uniform, P.C. Teachers  
are  
34 to ensure that all regulations are followed. Difficult situations are  
35 referred to Head of Pastoral Care.

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+++ ON-LINE DOCUMENT: Prayer at St Ursula's  
+++ Retrieval for this document: 17 units out of 17, = 100%  
++ Text units 1-17:

- 1 Prayer at St Ursula's College
- 2 Our mission at St Ursula's College is to "continue the mission of Jesus."  
We can do this only if we try, as far as possible, to make his values our own. The Gospels show us that, for Jesus, prayer and action for social justice were inextricably interwoven. Jesus drew strength from his relationship with God which he nourished through prayer. It is therefore important that staff and students are given opportunities to draw their strength for the mission through a variety of ways of praying. Some of these opportunities for prayer are outlined below.
- 3 Teacher Briefing Prayer
- 4 Briefings are held on Mondays, Wednesdays and Fridays at 8.15 a.m. Teachers are rostered to prepare a short prayer to commence the meeting.  
Some Prayer Books are kept in the staff lunch room, and the APRE's office. See the APRE if you want help preparing the prayer. Copies of the roster are displayed in the Lunch Room and in the Staff Room. If you know that you will be unable to lead the prayer on your rostered days, please arrange a swap.
- 5 Assembly Prayer
- 6 School Assemblies are held on Day 3 from 8.30 to 9.15. PC groups prepare a short prayer to commence the Assembly. A Roster Sheet is on the notice board in the staff Lunch Room. Teachers are asked to nominate a date on which their PC group will lead the Assembly prayer. It is important to involve as many students as possible and to ensure that the prayer has a strong foundation in scripture and Social Justice. See the APRE if you require help in preparing the prayer.
- 7 Classroom Prayer
- 8 The Guidelines for Implementation of Religious Ethos urge staff at St Ursula's College "to participate in communal prayer regularly with the girls." One way of doing this is to commence each lesson and PC morning meeting with a brief prayer or reflection. PC Prayer Books are kept in

each classroom and the student diaries also contain a number of prayers.

9 The Reflection Room

10 A room underneath Classrooms 9/10 has been set up as an area for quiet prayer and reflection. Teachers, particularly but not exclusively of R.E.

classes, are encouraged to use this room as a place where extended prayer

with their class might be possible.

11 Each Tuesday a short communal prayer/ meditation is held at lunchtime. Staff members are welcome to participate.

12 Parish Mass at Sacred Heart Church

13 The College provides readers and musicians at the 6.00 p.m. Saturday Mass

four times each year. Members of the Liturgy Committee are responsible for organising readers and selecting appropriate hymns. Staff are encouraged to attend this Mass and to perform various ministries.

14 Prayer in the Boarding House.

15 Years 8 and 9 participate in nightly prayer together before bedtime.

This

prayer is very simple in format and provides students with a quiet reflective end to the day.

16 All students take turns to prepare prayers for Sunday nights in dorm groups, assisted by Boarding Supervisors.

17 Students attend Mass at Lammermoor on weekends. Anglican students may elect to attend the Anglican Church on Saturday evenings if they wish.

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+++ ON-LINE DOCUMENT: Religious Ethos Policy

+++ Retrieval for this document: 25 units out of 25, = 100%

++ Text units 1-25:

1 RELIGIOUS ETHOS POLICY

2 Preamble: Religious ethos is the characteristic and distinctive spirit  
that permeates a faith community. At St Ursula's College, this is  
based

on the teachings of Jesus and the charism of the founder of the  
Presentation Sisters, Nano Nagle.

3 Goals: To create a Catholic educational and community environment  
which

leads people to recognise and co-operate with God's presence in their  
everyday lives and in the world.

4 To create a Catholic educational and community environment in which  
the  
lived faith of students, staff and parents is nurtured.

5 To create a Catholic educational and community environment in which  
every

subject and its associated classroom practice promotes a greater  
understanding of the Catholic expression of the Christian tradition.

6 To create a Catholic educational and community environment which  
develops:

7 the ability to critique society in the light of Gospel values

8 the commitment to promote justice

9 personal responsibility

10 Values:

11 dignity of each person

12 spiritual dimension to all life

13 the inspiration and vision of Nano Nagle, founder of the Presentation  
Sisters

14 priority of religious education

15 responding to those who have been made poor and powerless

16 pastoral care of students, staff and parents

17 a commitment to Gospel mission and service

18 the Catholic tradition

19 intellectual inquiry and the ongoing search for truth

20 courageous and concrete action for justice and peace

21 sacramental celebrations

22 Reflection Material:

23 Fahy, P.S. 1992 Faith in Catholic Classrooms: Theory and Practice.  
Homebush N.S.W.: Sr. Paul Publications.

24 Flynn, M. "The Culture of Catholic Schools" Catholic School Studies.  
Vol.

62, No. 2, Oct. 1989, page 22.

25 Flynn, M. 1993 The Culture of Catholic Schools. Homebush, NSW : Sr.  
Paul Publications.

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PROJECT: School Docs, User Jim Hanley, 1:52 pm, 10 Jan, 2002.

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+++ ON-LINE DOCUMENT: SOR Work Program

+++ Retrieval for this document: 145 units out of 145, = 100%

++ Text units 1-145:

- 1 Study of Religion at St Ursula's College may be viewed as a number of interrelated activities designed to help students understand:
- 2 the purpose, meaning and significance of religion in the lives of individuals and communities
- 3 their own patterns of belief, their traditions, and the ways in which these contribute to shaping their lives and interpreting their experiences
- 4 those aspects of human experience that have prompted and continue to prompt the development and acceptance of religious interpretations of life
- 5 the different religious views they are likely to meet in the communities to which they belong
- 6 that a commitment to certain beliefs, attitudes and values need not preclude a respect for and a sensitive appreciation of the beliefs, attitudes and values of others.
- 7 \*PHILOSOPHY OF THE COLLEGE
- 8 As a Catholic School, St Ursulas College provides a religious standpoint, that is, a particular focusing of a way of life from a religious perspective. The philosophy of the school is expressed in the Mission Statement, which owes its origin to the shared wisdom of the total College Community:
- 9 We declare that the mission of St Ursulas College is to continue the mission of Jesus,
- 10 living and proclaiming the gospel values to all people, especially in our school
- 11 community, with fidelity, joy and enthusiasm.
- 12 Our Mission demands that we create an environment where the gospel values both
- 13 in daily living and in the learning situation can be critically examined, clearly
- 14 understood and responsibility acted upon.
- 15 This demands serious and courageous involvement in the field of education and in the practice of justice in our efforts to transform the world.
- 16 \*IMPLEMENTATION OF THE COLLEGE PHILOSOPHY

- 17 The practical implementation of the College Philosophy is carried out through the following goals these are also endorsed by the total College  
Community:
- 18 That each girl would feel strongly affirmed in the belief in her own dignity and worth, and be aware of the need for continual development throughout life; that she would then have a genuine respect and concern  
for other people, irrespective of colour, race or social status.
- 19 That she values daily prayer in her life and as an active and concerned  
member of the Church, is prepared to witness the Christian values joyfully and positively.
- 20 That each girl develops as an independent thinker, aware of current issues and be prepared to speak up for and live by what is right and just.
- 21 As preparation for the challenges of adulthood, she has hope in the future and a deep faith and confidence in Gods care, especially in coping  
with problems.
- 22 That each girl achieves to the best of her ability academically and has a  
realistic view of her own gifts so that she may choose wisely for her future.
- 23 That she has a healthy attitude to the acquisition and use of material goods, realizing that happiness does not depend on how much we have but  
on the development and best use of abilities and resources spiritual, intellectual and social.
- 24 That each girl grows in appreciation of the beauty of our world and in gratitude to God, and accepts her responsibility to promote respect and  
care for the environment.
- 25 \*POPULATION
- 26 St Ursulas College is a Catholic Secondary Girls Boarding and Day School  
situated in the town of Yeppoon on the Capricorn Coast. The student population comprises 240 day girls and 160 boarders.
- 27 The day students come from all areas of the Capricorn Coast. One-third of  
these students travel on buses each day with the most distant travelling  
up to 3 hours per day.
- 28 The boarding students come from all over Queensland and beyond e.g. Papua  
New Guinea. They are accepted from places where they are unable to receive a Catholic Secondary Education. The great majority come from the  
outback, from small towns, properties, farms or the satellite mining towns.

29 Socio-economic factors influence the total organisation of the College  
as  
the majority of students come from families depending on the primary  
rural industries for their livelihood. Staffing, resources and daily  
maintenance depend on the economic situation of farmers, property  
owners,  
small business and labourers.

30 The educational background of the students varies greatly, with some  
coming from the large schools of the mining towns, others from one,  
two  
or three teacher schools and others from a total Distance Education  
background.

31 The College endeavours to give best education to all students with  
special consideration to those who have been disadvantaged in any way.  
A  
wide range of subjects is offered. Women and girls have been  
educationally disadvantaged in our society our College is especially  
committed to developing self-esteem, leadership and their personal  
strengths in the students of St Ursulas College.

32 Many of the students need care and support in developing socially, as  
interaction with peers in some cases has been lacking, and the trauma  
of  
having to leave home for an education is very real.

33 \*Course Rationale:

34 The Board Subject Study of Religion is one of two subjects dealing  
with  
Religion that are taught at St Ursulas College, Yeppoon, the other  
being  
the Board Registered Subject, Religious Education. It is compulsory  
for  
all St Ursulas College students to study Religious Education in Years  
8  
10. Students in Years 11 and 12 may choose either Study of Religion or  
Religious Education.

35 The Board Subject, Study of Religion is taught at St Ursulas College  
for  
the following reasons:

36 The subject is apposite to the St Ursulas College motto, Perfect My  
Steps. The subject helps students develop their cultural awareness  
through discovering the ways in which many people through the ages and  
in  
many different ways have sought enlightenment about the answers to the  
questions posed by the experience of life.

37 The teaching of this subject is a response to the request of the  
Second  
Vatican Council that we look to that which is common to all religions,  
namely, "answers to those profound mysteries of the human condition  
which, today even as in olden times, deeply stir the human heart." The  
critical analytical approach of the subject helps students to clarify  
personal and community beliefs and values, and by the use of this  
model



- acknowledges the major influences on an individuals choosing or rejecting a particular religious tradition and assists them in making judgments in relation to moral, ethical and communal and individual religious issues.
- 38 The study of this subject promotes tolerance and understanding of other points of view, particularly but not solely in regard to religious systems and sub-systems. Promotion of these values is particularly important for St Ursulas College students as there is little multiculturalism in Yeppoon and no non-Christian places of worship or formal groups of adherents, and therefore little first hand experience upon which students can reflect. Many students will, on completion of their schooling, leave Yeppoon temporarily or permanently for larger centres where multiculturalism is the norm, or to small country towns where multiculturalism is rarely encountered. This subject is a practical way of preparing them for later life.
- 39 The study of this subject can contribute to the development of the girls intellectual skills and a number of processes that can be applied in a wide range of academic disciplines in school and in later life.
- 40 Students who choose to study religion-orientated subjects at tertiary level should by studying this subject have a solid grounding for their future studies.
- 41 The study of this subject and the assessment tasks associated with it encourage students to develop communication skills that are appropriate for specific purposes and that are not restricted to one form or genre.
- 42 The College believes that the academic study of religion can help students to develop their emotional, mental and spiritual health.
- 43 \*Assumptions about religion, teachers, students and student achievement.
- 44 Different forms of religionThere are many different forms of religion. There is a diversity of beliefs and practices in the local, national and global community. All of these are available for critical study and analysis within the educational approach. Each religious tradition should be viewed in a way that respects its particular identity.
- 45 Beliefs, understandings and valuesStudents and teachers bring their own beliefs, understandings and values to the study of religion. No assumption is made about the teacher and students sharing a common set of beliefs, understandings and traditions. However, the Colleges enrolment form does ask prospective students to "agree to participate positively in

the Religious Education and Faith Development Program of the College  
 and in the prayer life of St Ursula's College". Within this context, an  
 educational approach fosters dialogue between religious perspectives.

46 \*Student achievement

47 Student achievement is based on the students ability to demonstrate  
 skills. These skills are associated with the criteria: Knowledge  
 processes, Evaluative processes and Research and communication skills,  
 not on adherence to a particular religious tradition.

48 St Ursula's College teaching staff value the high level of flexibility  
 in interpretation and application that the syllabus affords them when  
 devising a course of study that is best suited to their own expertise,  
 knowledge and the needs and interests of their students. The primary  
 consideration however, is that the course be consistent with the  
 principles of an educational approach and the educational philosophy  
 of the College.

49 The College believes that the educational approach of the subject  
 Study of Religion enables students to learn about religion, to look at  
 religion as part of a complex social, political and cultural dialogue, to  
 examine the voices in the conversation, to acknowledge biases of teachers,  
 learners and texts, to acknowledge who is included and excluded, and  
 to examine religion from a critical standpoint. This fits well with the  
 Colleges stated goal that each girl "develops as an independent  
 thinker, aware of current issues and be prepared to speak up for and live by  
 what is right and just".

50 The teaching and learning contexts of the subject, Study of Religion,  
 as taught at St Ursula's College also provide opportunities for the  
 students to develop of five of the seven key competencies: KC1, collecting,  
 analysing and organising information; KC2, communicating ideas and  
 information; KC3, planning and organising activities; KC4, working  
 with others and in teams; KC7, using technology. In St Ursulas course of  
 Study of Religion, students independently plan their own research in order  
 to collect, analyse and organise information about religion. As religion  
 is a social and cultural activity, students will interact with people  
 individually and in groups. A range of information technology,  
 including

audiovisual equipment, is available for students to use in communicating their understandings.

51 Care was taken in formulating this Work Program to comply with the requirements of the Rockhampton Catholic Diocese Guidelines for Religious Education. Appendix A illustrates the relationship between the Guidelines and this Work Program. This program does not include all the experiential dimension of faith development in a Catholic School, for example faith-sharing and celebration. A statement on student opportunities for personal faith experiences is included in Appendix B.

52 \*2 Global aims

53 Study of Religion at St Ursula's College may be viewed as a number of interrelated activities designed to help students understand:  
54 the purpose, meaning and significance of religion in the lives of individuals and communities;  
55 their own patterns of belief, their traditions, and the ways in which these contribute to shaping their lives and interpreting their experiences;  
56 those aspects of human experience that have prompted and continue to prompt the development and acceptance of religious interpretations of life;  
57 the different religious views they are likely to meet in the communities to which they belong and may belong in the future;  
58 that a commitment to certain beliefs, attitudes and values need not preclude a respect for and a sensitive appreciation of the beliefs, attitudes and values of others.

59 \*General Objectives

60 The general objectives of Study of Religion are:  
61 knowledge processes  
62 evaluative processes  
63 research and communication skills  
64 affective

65 The three objectives, Knowledge processes, Evaluative processes, and Research and communication skills, incorporate the five key competencies

mentioned in the Rationale. They require that students plan, organise and analyse materials in order to communicate ideas and information that have

been collected. The subject requires that students study societies, cultures and belief systems, and interact regularly with other people. Information may be collected using a range of techniques including technology such as computers and other electronic media.

66 St Ursulas College is committed to an educational approach to Study of

Religion and this is reflected in the way in which the general objectives are linked to exit levels of achievement and interim reporting. The first three objectives, Knowledge processes, Evaluative processes, and Research and communication skills, are linked to exit criteria for awarding exit levels of achievement and are the only objectives reported on in interim (Term and Semester) reports. The affective objectives describe attitudes, values and feelings that the syllabus and the College aim to develop, and they are not assessed when awarding exit levels of achievement; nor are they formally assessed or reported on in Term and Semester reports.

### 67 \*3.1 Knowledge processes

68 This general objective refers to students abilities to recognise, recall, explain, understand or perceive, identify, discern and apply information gathered from various sources such as texts (including media and the internet), symbols, pictures, illustrations, observations, community contacts, lectures, presentations, tables, diagrams, maps and graphs.  
 69 For the purpose of this Work Program, the term information is used in these general objectives to include:  
 70 key ideas outlined in core and electives  
 71 key concepts outlined in core and electives  
 72 principles derived from core and electives  
 73 data and statistics used to support conclusions  
 74 messages and meanings used to include doctrine, tenets and dogma pertaining to belief systems and religious cultures that may be derived from sources.

### 75 \*Knowledge

76 Students should be able to recognise, recall and understand familiar information.  
 77 Terms associated with this objective include: list, describe, state, define, record, name.

### 78 \*Comprehension

79 Students should be able to understand unfamiliar information.  
 80 Terms associated with this objective include: restate, explain, express, report, review, classify.  
 81 Interpretation  
 82 Students should be able to:

- 83 discern interrelationships in information  
84 apply information to particular situations.  
85 Terms associated with this objective include: interpolate, illustrate, transfer, translate, relate.
- 86 \*3.2 Evaluative processes
- 87 This general objective refers to students abilities to analyse, synthesise and evaluate information.
- 88 \*Analysis
- 89 Analysis involves abilities to break down information from a variety of  
of sources, into its component parts.  
90 Students should be able to use information to:  
91 dissect and examine constituent parts  
92 recognise implicit messages and meanings  
93 make deductions about viewpoints and values, relationships, categories,  
linkages, patterns, trends, similarities and differences.  
94 Terms associated with this aspect of the objective include: differentiate, distinguish, compare, contrast, associate, assume, pattern, order.
- 95 \*Synthesis
- 96 Synthesis involves abilities to combine elements to form a coherent whole  
whole or re-form individual parts to make a new whole. Students should be  
able to:  
97 integrate ideas to predict trends  
98 propose and develop hypothetical and theoretical solutions to issues and  
and problems.  
99 Terms associated with this aspect of the objective include: create, invent, design, extend, formulate, construct, symbolise, modify/adjust.
- 100 \*Evaluation
- 101 Evaluation involves making judgments about ideas, texts, proposals and methods that include the reliability, authenticity, completeness, relevance and accuracy of sources. Students should be able to:  
102 distinguish between factual statements and value judgments  
103 test hypotheses against available evidence  
104 justify conclusions using evidence.  
105 Terms associated with this aspect of the objective include: criticise, debate, judge, appraise, defend, support, recommend, question, reason.
- 106 \*3.3 Research and communication skills

- 107 This general objective refers to students abilities to select, gather, organise and present information for specific tasks.
- 108 \*Research skills
- 109 Students should be able to:
- 110 select and gather information from a variety of sources using investigative techniques such as observations, surveys, interviews inquiries, web inquiries and literature searches
- 111 organise information for specific purposes by:
- 112 summarising
- 113 referencing research notes
- 114 creating annotated bibliographies
- 115 identify issues for investigation, and frame research questions.
- 116 Terms include: search, collect, paraphrase, draft, collate, logical sequencing.
- 117 \*Communication skills
- 118 Communication skills involve the presentation of information for intended. Students should be able to:
- 119 present information in a variety of modes selected from the following:
- 120 written, e.g. essays, research assignments, case study and field study reports
- 121 multimodal presentation, e.g. orals, seminars, web pages, dramatic presentations, computer simulations, audiovisual presentations
- 122 visual, e.g. graphs, tables, maps, diagrams, statistics
- 123 use a variety of genres, e.g. descriptive, persuasive, analytical, web page, PowerPoint presentations
- 124 use language conventions related to grammar, spelling, punctuation, paragraph and sentence construction, layout.
- 125 Terms include: cohesion, fluency, edit, respond to feedback, check for accuracy.
- 126 In order for students to reach these objectives, teachers will plan for
- 127 the development of language skills, such as the ability to:
- 128 use relevant and effective language when listening, speaking, reading and writing
- 129 understand what they read and hear
- 130 use conventions related to specific forms (e.g. essays, assignments, reports, multimodal)
- 131 use genre of communication (e.g. descriptive, persuasive, analytical)
- 132 use language conventions related to grammar, spelling, punctuation and layout
- 133 use conventions relevant to diagrams, graphs, maps, statistics and referencing.
- 134 Along with these more general features of language education, Study of Religion also aims to help students use the technical terms and specialised vocabulary that are central to the study of religion and specific to the particular traditions studied during the course.
- 134 \*3.4 Affective objectives

- 135 Attitudes, feelings and values occupy central places within religious  
belief and practice and are given strong emphasis at St Ursula's.  
Consequently, studying religion should result in some affective  
development on the part of students. These include:
- 136 interest in religion and the kinds of human experiences to which it  
relates in the present world and previous eras
- 137 an open and inquiring attitude to the familiar, the unknown and the  
unexpected
- 138 empathy and respect for the ways in which people think, feel and act  
religiously
- 139 acceptance of religious diversity
- 140 awareness of issues such as gender, race and religious equity
- 141 advancement of self-knowledge and an understanding of the contextual  
factors contributing to the shaping of ones own life and the lives of  
others
- 142 ability to interact effectively with people in a social learning  
situation
- 143 awareness of personal values and attitudes toward religion and  
specific  
religious beliefs
- 144 willingness to challenge existing religious attitudes and values
- 145 interest in learning as a lifelong process.

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+++ ON-LINE DOCUMENT: Spirit of St Ursula's

+++ Retrieval for this document: 47 units out of 47, = 100%

++ Text units 1-47:

1 St Ursula's College, Yeppoon is a Girls' Catholic school situated by  
the  
sea and, like every school, has a number of distinctive  
characteristics.

2 The Atmosphere.

3 A very joyful, friendly atmosphere pervades the St Ursula's community  
and  
there is a sense of belonging that lasts well beyond graduation day.

4 Students develop close friendships across all year levels and there is  
a  
strong partnership between parents and staff.

5 It is a place where friendship and learning is celebrated and where  
singing, laughter and dancing are a part of life.

6 There is enough discipline and freedom to create a community in which  
everyone celebrates the joy of living and learning.

7 A Girls' School.

8 St Ursula's College, is one of the few Colleges in Queensland that is  
able to offer education designed to specifically meet the needs of  
girls.

9 This is important in developing the confidence and potential of each  
girl, especially in the early adolescent years.

10 The freedom that results from singled sex education manifests itself  
in a  
spontaneous and joyful atmosphere in which girls confidently speak out  
and assume leadership.

11 Supervised socials for all year levels, and mixed classes in Years 11  
and  
12, provide appropriate interaction with the boys at St Brendan's  
College.

12 St Ursula's College enjoys a close liaison with St Brendan's College,  
as  
we share subjects and have many families in common.

13 A Catholic School.

14 As a Catholic school, St Ursula's is committed to the development of  
the  
whole person.

15 Knowledge is illuminated with faith and our community strives to be  
permeated by gospel values.

16 The faith of students is nurtured in a caring environment that fosters  
an  
awareness of God's unconditional love, a sense of gratitude about life  
and a hope for the future.



- 17 Opportunities are provided for students to grow in understanding of  
the Catholic tradition and to develop the confidence and commitment to exercise a leadership role within the church.
- 18 A School by the Sea.
- 19 St Ursula's College, with its classic Queensland architecture featuring  
gabled roofing a wide verandahs, is situated in tropical gardens in  
the heart of Yeppoon.
- 20 It is just a short walk from the beach and so students enjoy the  
climatic advantage as well as the many opportunities that the location offers.
- 21 Our girls are involved in surf life saving, outrigger and sailing and  
also use the beach for recreation and leisure.
- 22 Girls are encouraged to participate in early morning and afternoon  
exercise sessions along the beach and to keep fit through swimming  
training.
- 23 The beach provides a cost free recreational place for the girls, and  
barbeques along the coastline are a popular Sunday afternoon activity.
- 24 The air conditioned library and technology rooms provide students with  
a comfortable environment in which they can access up to date  
information and resources including the use of CD Roms, and the Internet.
- 25 A dynamic art block, modern kitchen, music academy and performing arts  
hall provide excellent facilities for practical and performing arts.
- 26 Classrooms are cool and comfortable and are surrounded by tropical  
palms and foliage.
- 27 The new Boarding complex which was opened in 1998 provides excellent  
boarding accommodation for students.
- 28 New projects are underway for future upgrade of facilities to present  
a comfortable and challenging learning environment for students.
- 29 A Diversity of Backgrounds.
- 30 Students come to St Ursula's from properties in the west, mining  
towns, PNG, Torres Strait Islands, Aboriginal settlements, local farming and  
coastal areas and from Yeppoon.
- 31 Exposure to such diverse backgrounds provides a rich educational  
environment and encourages genuine acceptance and appreciation of all  
people regardless of social status, ethnic origin or financial means.
- 32 A strong bond is developed between country and local students through  
weekend and holiday visits.
- 33 Co-curricular Activities
- 34 Students have a variety of co-curricular activities to choose from.
- 35 Sport.
- 36 A large number of students are involved in sports such as netball,  
soccer, touch football, basketball and volleyball.
- 37 St Ursula's is a member of the Capricornia Secondary School Sports  
Association and participates in sporting competitions with other  
independent and State Secondary Schools in Rockhampton and Yeppoon.

- 38 Other sports available at interschool level are swimming, athletics, cross country, softball and tennis.
- 39 Students are provided with the opportunity to seek selection in representative teams at both local and district level and to develop their sporting gifts.
- 40 The College has a well organised inter-house competition and provides many opportunities for students to maintain a high level of fitness.
- 41 Cultural Activities.
- 42 The school strives to develop the aesthetic sense through the Instrumental Music and Singing Program, the School Orchestra, the School Choir, dance groups, the annual combined school musical with St Brendan's College, Performing Arts and Drama are also an integral part of the school curriculum.
- 43 Activities such as debating, Rostrum and Toastmasters provide opportunities to build confidence and develop the skills of logical argument.
- 44 In all these co-activities, students are encouraged to develop their gifts, balance their commitments and develop a spirit of co-operation and community.
- 45 Challenging Experiences.
- 46 The girls are offered challenges and valuable learning experiences through community services such as State Emergency Service and Army Cadets.
- 47 Service to others is promoted through involvement in Interact and Amnesty International and activities such as visiting the elderly and participating in doorknocks.

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+++ ON-LINE DOCUMENT: St Ursula's Story (Prom)

+++ Retrieval for this document: 29 units out of 29, = 100%

++ Text units 1-29:

- 1 St Ursula's College was established by the Presentation Sisters in January 1917.
- 2 The Religious Congregation of the Presentation Sisters was founded by Nano Nagle in Ireland in 1775.
- 3 Nano Nagle, born in Ballygriffin, County Cork, Ireland, in 1718 heard the call to help the underprivileged who, through poverty, were deprived of the basics of religious training and education.
- 4 Ireland, at this time, was in the grip of the Penal Laws. The protestant ascendancy in Ireland had a monopoly of all power and privileges.
- 5 The Penal Laws were an attempt to keep Catholics in ignorance, misery and slavery.
- 6 Nano, confronted by this abject poverty, rented a small cabin in Cork and gathered the ragged poor children around her.
- 7 She taught them the basics of the Catholic faith.
- 8 Eventually, she had several of these illegally established.
- 9 Apart from educating the children, she spent many hours visiting poor people in their cabins, making her way through the narrow streets in the evening guided by the light of a lantern.
- 10 She became known as "the Lady of the Lamp" and "woman of welcoming heart".
- 11 On December 24, 1775, three women joined her in living a Religious life.
- 12 In 1886, the Presentation Sisters first came to Australia, to tasmania and then in 1900 to Longreach, Queensland.
- 13 It was from here that the Sisters came to establish St Ursula's College.
- 14 \*The St Ursula's Story
- 15 Life began at the College on 12 March, 1918, Mother Ursula Kennedy being present to enrol the first students, who numbered a mere thirty-two.
- 16 One building of two storeys provided accommodation for the Sisters, as well as classrooms and dormitories.
- 17 Five years later the convent building was opened, but no remarkable building expansion was possible until more than three decades later.

18 It is difficult to visualise such humble beginnings, when we see the  
vast  
complex of administrative offices, classrooms, science laboratories,  
library, computer rooms etc of today.

19 The College endured many difficulties over the years, especially those  
occasioned by the Great Depression, World War II and the problems  
accompanying the demands of a rapidly changing educational system in  
the  
1960's.

20 However, there is evidence of an intrinsic quality within the College  
community to face life as it comes, and to come through with a  
resilience, which seems to surpass description.

21 In recent years we have seen a gradual change in the teaching staff,  
as  
the Presentation Sisters have entrusted their work to lay teachers.

22 High academic achievement continues under the guidance of our  
dedicated  
teachers. Talents in the areas of music, drama, art, debating and  
public  
speaking are tapped into, and developed, as are those of the sports  
field.

23 St Ursula's has been known through the years for its spirit of  
friendliness and happiness, from which flows that intangible quality  
of  
joy, which we all recognise as a trait of this college.

24 But, we are a Christian school, and the joy of the Risen Lord must  
find  
its home in us.

25 So, lessons in religious and moral education, and in raising awareness  
of  
current social issues, help, not only the students but the entire  
College  
community to realise that we are building here a Christian "family".

26 On 20 January, 1992, there came into being St Ursula's Company Ltd.

27 The Board of Directors for the Company, members of which are chosen  
from  
past parents, past students and representatives from the Presentation  
Sisters, ensures that the Order's charism or ethos is retained.

28 The spirit of Nano Nagle lives on in our much loved St Ursula's.

29 It is still a Presentation College.

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+++ ON-LINE DOCUMENT: Student Leadership

+++ Retrieval for this document: 13 units out of 13, = 100%

++ Text units 1-13:

1 STUDENT LEADERSHIP

2 St Ursula's students are encouraged to assume leadership responsibilities.

3 Seniors: All Seniors have accepted the responsibilities of Leadership and

will be inducted in mid February.

4 Senior Representatives: Four Senior students are elected by the Senior class and Staff to form the Student Leadership Team. These students represent the Senior body and College. There are no school captains.

5 Student Voice (Day School): Students from each Year Level will be elected

or appointed to meet regularly to facilitate a student voice in matters

that concern students.

6 Student Voice (Boarding School): Elected Student representatives will meet regularly to discuss matters relevant to the Boarding Community.

7 Sports Captains: Two captains per House are elected by the student body

and staff to:

8 provide leadership for House competitions

9 assist coordinator of Sports with organisation of sporting activities.

10 Cultural Coordinators: Senior students are elected by the Senior class and staff to:

11 promote cultural activities within the College

12 assist College Staff involved in cultural activities eg. orchestra, choir

and musicals

13 inform student body about cultural activities