EDUCATIONAL PROJECT

SAINT GEORGE'S COLLEGE
Congregation of Holy Cross

The cross and anchors is the symbol of the Congregation of Holy Cross. The cross symbolizes our salvation while anchors in Christianity have traditionally been a sign of hope. Thus, the cross and anchors symbolizing Christ's victory on the Cross providing hope for all who believe.

Santiago, January 19, 2004

Dear members of the Saint George's College educational community:

It is my pleasure to write these words introducing our updated Educational Project, a renewal of the educational project published in 1955. The one included here, as well as the one published in 1955, are the result of many people's efforts, for which I am very grateful: committees, working sub-commissions and finally, the Council of the Holy Cross Congregation.

It seems to me obvious that the true Educational Project is not a document, but the group of persons who day by day share their talents and are concerned with the education of our students. However, we review what we are doing periodically and we try to express in words the project we intend to fulfill. It is always necessary to review the signs of the times and the evangelical mission in order to check if we are being faithful to our mission.

The Educational Project of Saint George's College finds its roots in our tradition, but it also grows continuously and has grown in depth throughout the seven decades of our existence.

The document we are presenting today went through years of revisions and approvals; I believe it represents our reality and our hopes well. I advise a calm reading of the document.

Throughout its history, this school has tried to follow the Lord and the Church. When we make mistakes we have to be sure that the same spirit that encourages us and gives us so many victories, also heals our wounds. Upon finishing this period, we will be able to review this document in order to see where we have to make a greater effort and how the new signs challenge us.

Rev. James E. McDonald, C.S.C.
Principal
Saint George's College

"If we drink the cup each of us is poured and given, we servants will fare no better than our master. But if we shirk the cross, gone too will be our hope. It is in fidelity to what we once pledged that we will find the dying and rising equally assured"

Congregation of Holy Cross, Constitution 121

I. FRAME OF REFERENCE

1.1 THE CONGREGATION OF HOLY CROSS AND EDUCATION

The Congregation of the Holy Cross is a religious community involved in the apostolate of education from the very beginnings of its existence in 19th century France. It was the intention of Father Basil Antoine Moreau, C.S.C., founder of the Congregation, for the three groups –brothers, sisters and priests- to work in education, social service and missions.

During the first seven or eight decades of the Congregation's history, education was understood as "the Christian instruction and education of youth by means of technical and agricultural schools, these latter ones especially oriented towards poor and destitute children" (Constitution of the Holy Cross Congregation, article 3, 1857). Primary, secondary and college education gradually came to be the most important activities in terms of the proportion of religious persons laboring in education. Starting in 1840, Holy Cross became a missionary Congregation of educators, when Fr Basil Moreau sent teams of brothers and priests from France to Algiers, Bengal, the United States and Canada to work in schools.

1.2 SPIRITUALITY OF HOLY CROSS CONGREGATION

The spirit and life of Saint George's College are influenced by the spirit and history of Holy Cross Congregation insofar as it has defined its policies and courses of action in accordance with the reality and the needs of the times, the country and the Church. It follows a synthesis of the main features of its spirituality. [1]

The founder of the Congregation of Holy Cross, Father Basil Antoine Moreau, acknowledging the main spiritual currents of his time, bequeathed elements of a spirituality which the members of the Congregation have developed and embodied in accordance to the reality they are immersed in. In this lies the wealth of a community characterized by diversity, where differences are a gift towards service.

For the Congregation of Holy Cross, that spirituality may be today translated into four key elements bequeathed by its founder and enriched by all those who have walked along this path.

These are:

a)Divine Providence

For Father Moreau, everything begins, is sustained and reaches its fullness in God's loving and loyal initiative, in

what he constantly called "*THE DIVINE PROVIDENCE*". To

[1]Spirituality is the starting point from which the road to walk upon in order to meet the Lord and the particular shape this walk takes on. As Christians, the starting point and the common road is the Gospel; however, the Spirit elicits, throughout history, different ways of living and embodying that unique Gospel, highlighting certain elements and values.

trust in Divine Providence is to trust that God is always present in our life, and that he stimulates it, guides it and protects it, at times in misterious ways, through persons, events and situations in our history. On multiple ocassions, especially during moments of great difficulty, he reminded religious that all the work of Holy Cross rested upon Divine Providence.

b) Mission

Basil Moreau talked insistently about the need for a true "*apostolic zeal*", a "*burning desire*" for "*God to be known, loved and served*". It is faith translated into action and addressed to the wellbeing of the rest. Service and mission are a calling to all Christians, which is why from the beginning Father Moreau wanted lay people as well as religious people, men and women, to work closely united in the apostolate.

Father Moreau wished Holy Cross members, as followers of Christ entrusted to Our Lady of Sorrows and Saint Joseph, to give preference to the service of the poorest in all their apostolates. Already in his times he talked about a "*preferential love for them*" (Christian Education, p. 8), a love which the Congregation wants to renew every day all over the world.

c) Community

"*Our calling is to serve the Lord Jesus in mission not as independent individuals but in a brotherhood*"

(Constitutions 4, 33). For the Holy Cross religious, the community is another fundamental cornerstone of spirituality. Recognizing themselves as challenged, in need of support and affection, they assert that "*our community life refreshes the faith that makes our work a ministry and not just an employment*" (Constitutions 4, 33).

Following the example of the Holy Family, the religious search for a deep union among themselves, which is nourished by its diversity and not its uniformity. The idea is to bring out tolerance and, while acknowledging differences, strive for the deep union of hearts. It is an open family that wants to continue growing every day.

d) The Cross, Our Only Hope

Although Holy Cross takes its name from the suburb of the city of Le Mans where it was founded, the cross became a fundamental element of Father Moreau's reflections. Fidelity to Christ often brings along suffering and the cross, but in union with Christ these lead to resurrection. This is the way of Jesus and the way of the Gospels. This is another one of the pillars of spirituality which its founder experienced in life and which he bequeathed in the Congregation's motto "*The Cross, our only hope*". Pain and the cross appear to have no meaning, but from the perspective of faith it is possible to affirm together with Basil Moreau- "*all of the Gospel's teachings are summarized in the knowledge of the Cross*" (Circular Letter 79, 1857; cf. I Corinthians 1:25). The Cross is the source of life. We expect our educational mission to be a source of life for all members of our school community: Georgian children, youth and families.

1.3 THE CONGREGATION OF HOLY CROSS AND SAINT GEORGE'S COLLEGE

"Recte ad Ardua: straight towards difficulties"

The first members of the Congregation arrived in 1943, invited by the Archbishop of Santiago to take charge of Saint George's College, an "English school" funded by the Archdiocese of Santiago in 1936. The first three priests that arrived faced the challenge of promoting a working and living spirit within the School. Their purpose was to deliver an excellent academic preparation, emphasizing English as a second language, and a solid Catholic education. The School communicated to the students the idea of apostolic responsibility of lay people through Catholic Action, and later social awareness and solidarity towards the poor, which resulted in Obras Sociales San Jorge, founded in 1954. Inspired by the documents of the universal Church, the Santiago Archidiocese and the Latin American Episcopate, that same spirit kept on growing. An experimental educational project was elaborated with the participation of all of the School's faculty, which the Government officially approved in 1967. In 1970, the school became co-educational. Saint George's educational community sought to respond to the signs of the times and to the teachings of the document on education issued by the Latin American Episcopal Assembly that took place in Medellin, Colombia.

The early 1970s in Chile were characterized by serious political and ideological confrontation. Some people even disagreed with the guidelines issued by the Latin

American Episcopate, expressed in the Medellin documents. When the Military Government took over in 1973, it intervened several educational institutions in order to avoid conflict. Included among these institutions was Saint George's College. This brought on the voluntary withdrawal of the priests working in the School.

After three years of military intervention, the Santiago Archdiocese took responsibility for the school during six years, naming a married deacon as director. During this period, some members of the Congregation resumed work in the Pastoral area and other departments of the School. Upon taking over the direction of Saint George's College in 1983 once again, the Congregation renewed the appointment of the principal previously designated by the Archdiocese for another three years. Starting 1986, a Holy Cross priest was designated as principal.

Disciplinary and administrative matters continued to be a primary concern. Between 1988 and 1995, several commissions worked preparing a formal educational project for the School, which included an innovative curricular project and a pastoral project. The sources of this project were: the school's history, the educational philosophy of the Congregation of Holy Cross, the orientations of the Church, and social reality. After six years a decision was taken to update this Educational Project, with the concern of responding from an ethical, pedagogic and Christian point of view to some of the features of the present times: globalization, an increasingly consumerist society, the distancing from religious practice, the growing gap between rich and poor, the need to work for peace and justice, the crisis of the family, and the desolation of many youths, among others.

This update of the Educational Project stems from a

critical consideration of these signs as well the school's history and the previous Educational Project. It also considers the reflection carried out by different members of the community, the documents of the State Educational Reform, documents of the Congregation of Holy Cross and the current documents of the Church.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven”.

Matthew 5: 3-10

II DOCTRINAL FRAMEWORK

1.2 MISSION

Those of us who belong to the Saint George's College educational community, aspire to a comprehensive education of the individual, preparing committed christians and competent citizens.

For this purpose we try to develop innovative and outstanding educational processes that allow our students to develop their potential to a maximum to place this potential at the service of the transformation of our society into a more just and humane one. In order to live out this challenge, our inspiration is the person of Jesus Christ, the guidelines of the universal and Chilean Church and the spirituality of the Congregation of Holy Cross.

2.2 DECLARATION OF PRINCIPLES

We see ourselves as a Catholic co-educational institution which forms persons who, starting with their daily actions, promote justice, peace, love, solidarity and the commitment to those most in need. We strive to promote among students, teachers and parents, an attitude which, from a "faith in action" perspective, allows for the transformation of the society they are part of, so as to make visible the values of the Kingdom of God.

We promote instances designed to strengthen and cultivate faith in God in each of the members of our educational community, striving for "*God to be known, loved and served*", thus responding to the invitation extended to us by Father Moreau.

We are an educational community whose aspiration is that each person become a protagonist in their own education, harmonically develop their potential through formal and informal learning situations, and who, interacting with others, pogressively define their unique being in the world.

We participate alongside with the families in the education of their sons and daughters, a task which requires the active participation and commitment of the parents in said educational project and in the education in the faith, since they are the first ones responsible for the education of their sons and daughters.

We understand education as a lifelong process. During the school period, education is shared between the school and the family, to support students in their spiritual, moral, intelectual, physical, emotional and social development. For that purpose, we foster a comprehensive, committed, participative, liberating, socializing, dialogical, personalizing and dynamic educational action, with the seal of our educational tradition.

We encourage an education of excellence in the academic as well as in the spiritual, personal and social development, promoting industriousness, creativity, reflective and critical thinking, responsibility, the joy in learning, being independent along with a spirit of collaboration with fellow students as well as with teachers

and authorities, perseverance, the development of will, the respect for each person's rights and the fulfillment of their duties.

We opted for a sociocognitive curriculum, flexible and open, encouraging an active pedagogy that enables being in contact with all the areas of experience and with the learning elements associated with it, in accordance with the demands and challenges presented to us by present day society.

Our motto, "*Recte ad ardua*" (straight at difficulties), stimulates us to face the challenges in front of us with determination and the will to improve.

We educate for a lifestyle that values democracy, promotes peace and non-violence; values tolerance, peaceful and respectful coexistence, welcomes diversity, is concerned about the environment, in a collaborative effort integrated by all the members of our community.

In each member of the educational community that fulfills a role in the school, we identify persons with capacities and potentials who, from their everyday reality, contribute elements that collaboratively enable the embodiment of our educational mission with excellence and from an evangelizing point of view.

2.3. STUDENT PROFILE

Georgians, according to their stage of development, become progressively responsible for their formation and personal development, in a permanent attitude of reflection and improvement, favoring a learning attitude motivated by the search for truth and the joy of learning.

We form georgians to be:

- Able to acknowledge Christ as a model, coherent with their ideals and with the values proclaimed in the Gospels, especially in the Beatitudes
- Responsible for their educational and community integration process
- Open to dialogue, able to listen to others and respectful of the diversity of opinions, willing to accept subordination to the common good and to acknowledge the prerogatives of the authority
- Educated in discipline inside as well as outside the classroom and in their everyday activities
- Commited, actively participating and persevering in the search for truth and justice, in their activities and in others'
- Possessing a critical and self-critical spirit, enabling them to be responsible protagonists of change
- In solidarity with their communities and with the neediest, living an active faith
- Intellectually inquisitive and creative, eager to learn
- Able to establish deep and truthful personal relations, and to search for emotional stability
- Concerned about acknowledging their Christian vocation regarding the Church, family and society

- Caring for the beauty of their environment
- Proud of belonging to this educational community

2.4 TEACHER PROFILE

The Catholic educator is one who lives his teaching vocation based on his or her faith, a vocation understood as: professional proficiency, apostolic projection of their faith in the comprehensive education of their pupils, in the communication of culture, and in the practice of a pedagogy involving direct and personal contact with the student.

Within the legacy of the Congregation of Holy Cross, the basic responsibility of teachers is to create and maintain an environment leading students to become committed Christians, and responsible and competent citizens. The virtues of the Catholic educator in the Congregation of Holy Cross tradition, according to our founder are: reliability, humility, patience, prudence, firmness, reverence, knowledge, zeal and vigilance.

Therefore, a teacher at Saint George's College

- Shares in the Christian orientation of the school seeking to live a process of growth in the faith
- Possesses an ethical standard in accordance with the values of the Gospels, with a strong moral commitment
- Fosters fairness, trust, liberty, rectitude, respect and justice in his or her interaction with the pupils and other members of the educational community (cf. B. Moreau, Christian Pedagogy)

- Promotes the comprehensive development of his or her pupils, seeking to form in them an individual and social conscience, as well as Christian virtues which will enable them to participate freely, actively, ethically and reflectively in the transformation of society
- Is endowed with a broad cultural background and a reflective and self-critical attitude, allowing him or her to adapt to the new challenges posed by contemporary society
- Dominates the contents of his or her subject, incorporates his or her experience and that of his or her colleagues for the benefit of the improvement of his or her educational practice, updates his or her practice in accordance with the progress in his or her field of knowledge and specialization, encourages interdisciplinary activities and knows how to provide a Christian vision related to his or her subjects
- Welcomes his or her students in their individuality, fostering the development of their intellectual, affective, emotional and social capacities and potentials
- Permanently motivates his or her students expanding their way of thinking, encouraging reflection through meaningful and quality learning
- Favors an organized environment which allows for reflection and dialogue, to debate and the respectful exchange of opinions and positions
- Supports and guides families in the responsibilities that concern him or her pertaining the learning and the comprehensive development of their sons and daughters
- Rigorous and responsible in administrative tasks, fulfilling the obligations and commitments undertaken as teachers in Saint George's College,

from the beginning of the school year

- Is responsible for discipline both within and outside the classroom

2.5 THE EDUCATIONAL COMMUNITY

It is our wish for Saint George's College to become and grow as an authentic Educational Community with the understanding that our mission requires the coordinated contribution of every person involved in it, depending on the service each one is called to render. Our common life and mission are governed by discussions and decisions which we value and respect, searching for unity in action.

Our aspiration is to be a community working to understand and respond to present day challenges, carrying out efforts towards the improvement of the quality of teaching, seeking a common spirit that will motivate each one of its members to become an active part of a Church school, responding to the challenges of today's world. For this purpose we encourage an active and committed participation, from a group perspective, where fraternity, solidarity and unity in prayer are the pillars of our community.

“God so loved the world that he sent his only Son that we might have life and have it abundantly. In the fullness of time the Lord Jesus came among us anointed by the Spirit to inaugurate a kingdom of justice, love and peace. His rule would be no mere earthly regime: it would initiate a new creation in every land. His power would be within and without, rescuing us from the injustice we suffer and also from the injustice we inflict”.

Congregation of Holy Cross, Constitution 9

III PASTORAL FRAMEWORK

3.1 FOUNDATIONS OF THE PASTORAL ACTION OF THE SCHOOL

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit … teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the ages (Matthew 28: 19-20)."It is Jesus himself who assigns us the task of evangelization, gives us the means to complete the task and offers us support in order for us to fulfill it.

The Church, by means of a document of the Congregation for Catholic Education, invites us as an educational institution to clearly maintain our ecclesiastical identity, in the face of the new challenges posed by the socio-cultural and political contexts, since *"it is a basic duty of evangelization, to be there where the human being is in order to accept the gift of salvation"* (Congregation for Catholic Education, *"The Catholic school at the gates of the third millenium",* N° 3).

Meanwhile, the Apostolic Exhortation "*Ecclesia in America*" points to education as the privileged location for the global project of the New Evangelization. This observation reaffirms the declaration by the Latin American bishops at the Santo Domingo Assembly, where

they point out that "*Christian education is founded upon a true Christian anthropology, which means the opening of humanity to God as creator and Father, towards others as their brothers and sisters, and to the world as what has been given*" (CELAM: Santo Domingo Document, N° 264).

As a school of the Catholic Church, we respond to the recommendations of the Chilean Episcopal Conference, which proposes to us that "*education may be a privileged road for promoting the inculturation of the Gospels*" (OO.PP. 2001 – 2005, N° 235).

Finally, to educate in the faith is the calling, an essential charisma of the Congregation of Holy Cross. Its founder, in his book *Christian Pedagogy,* defines education as "*the art of helping the young to reach their perfection; for a Christian, this means that education helps a young person to be more like Christ, model for all* Christians" (p. 2). He also says: " *the first duty of a teacher is to form Christians; society has a greater need of persons with values than of educated people"* (Ibid., p.1).

3.2 GENERAL OBJECTIVE OF THE PASTORAL ACTION OF THE SCHOOL

To facilitate the comprehensive education of the individual, inspired fundamentally by the Gospels, centered in the person of Jesus, in the teachings of the local and universal Church, and in the spirituality of the Congregation of Holy Cross.

3.3 SPECIFIC OBJECTIVES OF THE PASTORAL ACTION OF THE SCHOOL

To awaken, arouse and encourage, from the educational environment, the search and development of faith in children, youth and adults

To instruct students in the teachings of the Catholic faith and in the challenges it is currently facing

To foster prayer and reflection, personal and in community, within a process to encounter God, oneself and others

To awaken, support and strengthen the commitment to solidarity, especially towards those most in need and to the other works the Congregation of Holy Cross carries out

To develop the spirituality of the Congregation of Holy Cross, through the knowledge of significant figures for the Congregation and their documents, such as the Constitutions, Fr Moreau's Pedagogy and the Circular Letters of the Superior General

To foster the communal dimension of the faith in children, the young and adults, in order to live the communion and fraternity born from the Gospels

To work in the integration of faith, culture and life, providing an intimate relationship between religious

knowledge and the different disciplines of human knowledge; to encourage and celebrate the gift of life, the mysteries of the faith and the community events through liturgy

To promote and support the participation, commitment and education of parents, so that they may grow as a domestic church and primary educators of their children

To foster occasions for development and Christian cultural renewal among the different body of the school community

In order to fulfill these goals, Saint George's College Pastoral Ministry structures its service into four areas: education, liturgical events and sacramental celebrations, community life and apostolic action, tending to three bodies: students, families and the school's staff.

IV. CURRICULAR FRAMEWORK

Curriculum is the organization resulting from translating the educational values and intentions specified in the school's Educational Project. Since Saint George's College is a Church school,we choose an evangelizing curriculum, enabling the comprehension and practice of the cultural contents delivered in the classroom, seeking integration between faith and education.

4.1 HARMONIC AND COMPREHENSIVE EDUCATION

We promote harmonic and comprehensive development of all the human capacities: cognitive or intellectual, spiritual, artistic, athletic, personal and emotional balance, interpersonal relations and those related to social participation.

The school encourages and mediates in the students' learning, taking into account the development stage they find themselves in and their male and female natures, favoring the achievement of meaningful learning on the basis of the knowlededge which the students have been able to build, starting from their previous educational experiences, formal as well as informal.

Searching for an active pedagogy

We promote the development of the potentials of the

students, valuing the importance of learning the cultural contents in the development of abilities, skills and capacities and, in Fr. Moreau's words, a rigorous study of the matters presented in the classroom, considering students "*individually*".

Learning must take place in a regulated environment, where the emotional commitment towards learning on the part of the students is stimulated through clear strategies and rules, consequent with the Fundamental Transversal Goals defined by the School.

The student is the subject of his/her own learning, and teachers stimulate, guide and create favorable conditions in order for them to acquire meaningful learning, including in this process permanent or temporary modifications to planning or to the methodology to be applied.

We foster constant evaluation, individualized and binding, to measure the skills acquired by the students and their self evaluation to aid them in becoming more aware about their active role in the teaching/learning process, guiding the students and directing this process.

Rigorous knowledge and thinking skills

We prepare students in the handling of concepts and in the development of thinking skills, giving them the necessary tools to explore and widen their knowledge, stimulating interdiscplinary spaces which will aid them in finding meaning to this knowledge and therefore understand the emerging problems concerning technological and social developments. We encourage teachers and students to search for the foundations of what they do and say, in order to show the truth behind their actions.

Body – Spirit Union

We promote a program of academic, cultural and spiritual growth activities within and outside the classroom, for the strengthening of the physical body and of the spirit, along with the intellect and the will, consolidating relations between human beings which will favor dialogue, solidarity, justice and charity. Our academic experience is enriched by field experience.

Active methodologies: committed students

In accordance with a sociocognitive perspective, we encourage a participatory methodology in the development of classes and other activities; the development of creativity and innovation in the methodologies taught, using varied materials and resources, that imply incorporating information technology and other modern technologies in class development, favoring student motivation and commitment, and a critical and responsible reflection about the contents and themes of their academic programs.

We favor the development of learning by means of tasks with open and contextualized sets of problems.

We favor discipline, in the personal as well as in the work spheres, based upon communication and the incorporation of progressive learning, within a pleasant, respectful and orderly environment, by means of fluid human relationships and clear regulations and institutional procedures.

Education for a responsible democratic life

We value an education within and for democracy, where the curriculum educates within the respect for human rights and in values such as tolerance, respectful coexistence and citizen participation, providing an education founded upon the value of equality among persons and their possibilities of realization, whichever their personal and social conditions, sex, race or social origins may be, intending to eliminate sexist, racial and other stereotypes which still persist in our society.

We seek for our students to become aware of their surroundings, social realities, progress and the cultural challenge in its different manifestations, incorporating new contents, new technologies and languages into the curriculum, in response to the demands of present day society.

We promote the education of people who are able to critically value their own national and Latin American culture, encouraging a sense of belonging and identity. We are interested in people who can speak proudly about their own cultural roots as well as being able to learn from other people's traditions.

4.2 CURRICULAR GOALS

Upon finishing secondary education, the students shall be able to:

Know the basic elements of a Christian education, expressed in the Catholic doctrine, relating them to the

wider religious world

Discover the immense love of God, valuing, acknowledging and developing their talents, placing them at the service of others, witnessing their faith in Christ, being coherent with their ideals and with the values proclaimed in the Gospels

Value the history and spirituality of the Congregation of Holy Cross, knowing its origins and its present mission in the world

Form a balanced image of themselves, their characteristics, possibilities and limitations, understanding, valuing and developing their physical capacities within a context of comprehensive health.

Appreciate the beauty in nature

Value the function of the family as the basic cell of society

Know the cultural contents in today's society in a permanent, progressive, systematic and critical manner

Acquire an excellent knowledge of the English language, enabling them to communicate in a globalized world

Insert themselves in the social environment as informed, active and responsible citizens, competent regarding personal and collective work

Inform themselves rigorously and critically, valuing the

impact of cultural and social transformations

Respect and interact within diversity of thoughts, forms of behavior, their own beliefs and those of others, understanding the individual as a social being

Assume responsibility for their learning permanently, motivated by the search for truth and the joy of learning

Respond to new situations generating critical and creative responses to human, scientific and technological challenges and demands

Participate in a committed way in change towards a more humane and just society, by means of a deep social conscience and active solidarity, within the context of a shared faith

THE SPECIFIC GOALS FOR EACH UNIT ARE ORGANIZED TAKING INTO ACCOUNT THE CURRICULAR OBJECTIVES IN THE FOLLOWING AREAS:

- **KNOWLEDGE AND PERSONAL DEVELOPMENT;**
- **SOCIO-COGNITIVE;**
- **VALUES;**
- **RELIGIOUS AND SPIRITUAL.**

4.3 SPECIFIC GOALS FOR FIRST UNIT STUDENTS

- To introduce themselves into self knowledge and the knowledge of others, expressing and accepting feelings and emotions in themselves and in others,

encouraging the development of a greater reflective capacity

- To know the basic elements in Salvation history, the life of Jesus and the main prayers of the Catholic Church
- To know and to value their bodies considering their capacities, needs and limitations, in accordance to genre and age
- To develop the capacity to overcome and resolve personal and group conflicts
- To find in learning a means for personal and social growth, consistent with an attitude aimed at overcoming one's own weaknesses
- To foster the development of thinking skills appropriate to their age and development stage, as a step toward a profound and meaningful learning
- To gradually acquire language proficiency, in its different forms, as a necessary tool in the process of communication
- To identify and value the family as a necessary protecting factor, for stability and emotional belonging
- To develop the capacity to recognize and appreciate socio-cultural diversity, customs, traditions, values and forms of organization in the national as well as in the international sphere
- To discover and value the presence of God in the world, in the events and in the different stages of life, through an active participation in reflections, liturgies, gatherings, solidarity campaigns and the First Communion
- To respect and value ideas and beliefs different from our own, encouraging an attitude of dialogue, critical

and self critical, allowing and accepting differences
- To appreciate and care for nature and the environment

4.4 SPECIFIC GOALS FOR SECOND UNIT STUDENTS

- To come to terms physically and psychologically the changes resulting from the change in their bodies, taking into account their capacities and limitations
- To build a self image acknowledging their characteristics, possibilities and limitations, valuing themselves as unique beings created by God
- To develop systematic, rigorous reasoning habits, applicable to everyday situations
- To learn to express themselves orally as well as in writing
- To attain meaningful learning, fostering the full development of their potentials and thinking skills
- To organize their immediate and future activities by means of the use of the different sources of information within their reach, independently and critically
- To value socio-cultural and political diversity in the national and international levels
- To incorporate the practice of certain virtues as a form of life: faith, hope and charity; as well as honesty, respect, solidarity, responsibility, etc.
- To become aware of negative and/or conflict situations which may affect their personal life and coexistence with others
- Face suffering and failure not with resignation, but as a source of new life illuminated by Jesus' death and resurrection
- To provide testimony of faith in Christ in the different

environments where they perform their daily activities and in the different moments of celebration of the faith

- To delve deeply into the basic elements of Salvation history, of the life of Jesus and the main prayers of the Catholic Church
- To provide testimony of faith in Christ and Christian charity, particularly regarding their own classmates
- To appreciate in the sacraments of the Church, in prayer and in the celebration of the faith, the source where Christian life springs and nourishes itself from.

4.5 SPECIFIC GOALS FOR THIRD UNIT STUDENTS

- To experience in the classroom a democratic and orderly style of life for the common good, fostering skills for listening, voicing opinions respectfully, whether one's own or someone else's, and all conducts leading to the common good
- To assume the consequences of their actions and opinions, generating independent and responsible persons
- To critically value one's own local, national and Latin American culture from a Christian perspective, favoring a sense of identity and belonging
- To develop an attitude of service, where vocation becomes a means regarding the contribution towards society's development
- Make the fundamental values of Christian life one's own: honesty, respect, solidarity, responsibility,

temperance and prudence

- To give testimony of the fundamental elements of the faith and the Christian way of life
- To be able to know and analyze the present events under the light of the Gospels and the teachings of the Catholic Church
- To form a balanced self-image, that includes their own characteristics, possibilities and limitations, enabling them to steer their academic and leisure activities, and their relationships with others
- To encourage the achievement of profound and meaningful learning which may foster the full development of their thinking potentials and skills
- To acquire verbal and written expression skills
- To form their awareness so that are able to avoid social practices such as tobacco smoking, alcoholism, drug abuse, reckless driving and unbalanced eating habits, which are frequently mistaken means to deal with suffering, failure, and for achieving happiness
- To witness faith in Christ in the different areas of everyday life where their lives unfold and in the different moments of celebration of the faith, preparing the way for the Lord's call, either for the ecclesial or the civil world
- To understand and value the sacramental meaning of the life of the Church, and particularly the sacraments of the Eucharist, confirmation and reconciliation
- To enhance and value the different experiences of faith in action

(This document has been approved in Santiago, Chile by the Council of the Congregation of Holy Cross on October 21st, 2003)

“There stood by the cross of Jesus his mother Mary, who knew grief and was a Lady of Sorrows. She is our special patroness, a woman who bore much she could not understand and who stood fast. To her many sons and daughters, whose devotions ought to bring them often to her side, she tells much of this daily cross and its daily hope”

Congregation of Holy Cross, Constitution 120