

R.E. News

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Welcome to the Second edition of R.E. News for the school year 2009/2010

This exciting edition of R.E. News has a variety of articles to offer to our readers. Grateful thanks to all those who contributed to this Newsletter.

I urge you all to actively promote 'Catholic Schools Week', both in your school and in your parish. It commences on 31 January, 2010 and ends on 6 February, 2010.



I hope you enjoy reading this Newsletter. I welcome your thoughts and comments and look forward to your continued support as we continue our journey in faith together. If you have any interesting events coming up please let me know with a view to featuring them in the next edition.

Wishing you every blessing this term.

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November the Month to Remember

Prayer Service

During the month of November we remember in a special way those who have died. The death of a family member or friend is a time of great sorrow for those left behind. It is as if the price we pay for loving someone is the grief we experience after their death.



Introduction: We remember our family and friends who have gone before us. We also remember those who have no one to pray for them.

Reflection:

Autumn Churchyard

Do not search for me down among the marble headstones
Where rooks on November branches make gathering cry for the dying year.
Do not look for me where summer's leaves
Decay on waves of winter grass.
Do not imagine me as you last saw me, pale, bruised and empty of life.
I am not here but see that shaft of sunlight
Which spots the grey dark lake of late November
On the heather hillside of Donegal.
Or listen to the thrush squeeze out the last notes of its sunny summer song.
Or hear the laughter I splashed in my sister's face
On the sun drenched beach that summer before I left you.
I go on playing not where winter withers but where spring is eternal.

John McCullagh

Reading: Luke 7:11–17. *The Widow of Nain.*

Candle Lighting: Everyone is invited to call out one or more of the names on their leaf/leaves and to light their small candle from the central candle. They can then place their candle on their leaf/leaves in the centre of the floor. When everyone is finished we will sit in silence for a short time.

Intercessions

For all who mourn today:

That they may feel the healing power of Christ in the midst of their pain and grief.

Let us pray to the Lord, Lord, hear our prayer.

For those whom we remember at this time:

In baptism they were given the pledge of eternal life, may they now be admitted to the company of the saints.

Let us pray to the Lord: Lord, hear our prayer.

For the whole Church:

That we may prepare worthily for an hour of our death, when God will call us by name to pass from this world to the next.

Let us pray to the Lord: Lord, hear our prayer.

Reflection: We reflect on the good qualities of those we are remembering – which of these qualities would you like to adopt in your own life? Think about the ways you can make the most of your own life ...

We will end this period of reflection saying the Our Father together.

Final Prayer: Loving God, we thank you for the opportunity to come together with you to remember our family and friends that have gone before us. We trust in your love for all people. We pray that each of those we have remembered will always be in your loving presence. We pray that we may know and share your love at all times during our lives.

This prayer we make through Christ Our Lord.

Amen.



With grateful thanks to Gary Abraham, Manor House, Raheny

POVERTY



During 2009 the impact of the world recession has put severe pressure on the Irish economy. People from all corners of society are being affected and the struggle to combat poverty and social exclusion is once again of crucial importance in Ireland.

“At the beginning of the New Millennium, the poverty of billions of men and women is the one issue that most challenges our human and Christian consciences.” Pope John Paul II.

What is Poverty?

“People are living in poverty if their income and resources (material, cultural and social) are so inadequate as to preclude them from having a standard of living which is regarded as acceptable by Irish society generally. As a result of inadequate income and other resources people may be excluded and marginalised from participating in activities which are considered the norm for other people in society.”

This is the Government’s strategic response to tackling poverty and social exclusion as set out in the National Action Plan for Social Inclusion 2007 – 2016 (NAPinclusion).

In other words, people are living in poverty if they do not have enough money to do the things that most people in Ireland take for granted. Poverty can mean your parents not having enough money to buy food for your family, not being able to afford to heat your home in winter or having to buy second-hand goods because they can’t afford new ones.

Poverty is not only about not being able to purchase material things. It can also mean not having the money for social activities like going on school trips, having a meal out with friends or having a holiday. This can result in people feeling cut off from the rest of society because they don’t have the money to participate.

The Society of St. Vincent de Paul understands poverty as a condition which results from a lack of resources and excludes its sufferers from the daily activities of living, which we all enjoy. For such people, it is a constant struggle to live with respect and dignity.



The ‘**How Much Do You Cost?**’ exercise is designed to focus your mind on the variety of costs associated with your day-to-day living. You will be challenged to become aware of where you get money from and how poverty can lead to social exclusion.

How Much Do You Cost?

Income	€	Weekly/ Monthly
Your wages (after tax) (P.T. Job)		
Babysitting		
Pocket Money		
Other		

Material Items	€	Frequency – W (weekly); M (monthly); Y (yearly)
Laptop		
T.V.		
DVD		
iPod,		
MP3		
Mobile Phone		
Holidays		
Clothes		
Footwear		
Other		
Other		
School Costs		
Amenities fee for school		
School Trips		
Uniform		
Books		
Stationary, copies etc.		
Travel Expenses, bus fare etc.		
Lunch money		
Other		
Other		
Medical Costs		
Doctor Fees		
Medications		
Dental/ Orthodontist Fees		
Other		



Home Costs	€	Frequency – W (weekly); M (monthly); Y (yearly)
Gas		
Electricity		
Heating		
Phone & Mobile		
Broadband		
Food/ groceries		
Toiletries		
Other		
Other		
Lifestyle Expenses		
Music/ CDs/ Games		
Cinema		
Magazines		
Club/Disco/Parties		
Eating out/takeaways		
Concerts		
Presents		
Lessons - dance, music etc.		
Sports equipment/ membership fees		
Make-up		
Haircuts		
Other		
Other		

Calculate your weekly, monthly and yearly totals

Weekly	
Monthly	
Yearly	



Keep a record of all the money you get over the next week and how you spend this money.

10 Facts about Poverty that Should Change the World

1. In the Third World more than 500 million people are living in what the World Bank recognises as “absolute poverty”.
2. Every second child in the world is living in poverty.
3. The poorest 40% of the world’s population accounts for 5% of global income. The richest 20% accounts for 75% of world income.
4. The assets of the world’s three richest men are more than the combined GNP of all the least developed countries on the planet.



World Health Organization

5. The World Health Organisation estimates that one third of the world is well-fed, one third is under-fed and one third is starving. Twenty four thousand every day die of starvation.
6. Every year six million children die from malnutrition before their fifth birthday.
7. Three thousand million people in the world today struggle to survive on two dollars a day: nearly half of those on less than one dollar a day.
8. There are forty four million child labourers in India, some working 16-hour days.



unicef day for change

9. According to UNICEF, 25,000 children die each day due to poverty. And they “die quietly in some of the poorest villages on earth, far removed from the scrutiny and the conscience of the world. Being meek and weak in life makes these dying multitudes even more invisible in death.”
10. In 2007, 7.4% of children in Ireland were living in consistent poverty. This amounts to over 76,000 children. Consistent poverty means that these children are living in households with incomes below 60% of the national median income and experiencing deprivation based on the agreed eight deprivation indicators. This can mean going 24 hours without a substantial meal or being cold because parents are unable to afford to heat the home.

A Prayer for Poverty

Lord, every day in our city these words are spoken:

I was hungry and my hunger was used to bribe you into eating your dinner.

I was in juvenile care, which was right because I broke the law, but at the same time

People you know ignored speed regulations, double yellow lines and dates for their tax returns.

I was cold without a coat in the middle of winter, and those you know

Dismissed me as another fashion crazy irresponsible teenager:

I was sick and you presumed it was drug abuse and thought with relief that you weren't an addict: What about all the booze you drink at the weekends?

I was homeless and your parents passed me deciding the fault was mine?

What can you do with teenagers who don't stay in their homes?

I was lonely, and you left me alone while you juggled the demands of homework, sports practise and socialising.

So Lord help me respond to hunger, sickness, cold, fear aloneness and isolation through our actions and prayers for justice for all.

Amen



With grateful thanks to Gary Abraham, Manor House, Raheny

Diocesan Pilgrimage to Lourdes 7–12 September 2009

With grateful thanks to Sean Mallon and the students in Mount Anville.

On 7th September the Dublin Diocesan Pilgrimage jetted off to Lourdes! This included three packed airplanes filled with [able-bodied and sick] pilgrims eagerly awaiting spiritual respite. They were also accompanied by a throng of volunteers ready to be at their every beck and call. Once we arrived we were given our duties and plunged into action.... From there on it was all “Go! Go! Go!” and we wouldn’t have had it any other way. Ten girls in our school were chosen to take part in the pilgrimage and we were divided into two groups of helpers, one on refectory duty and the other on ward support.



Ward Support:

Those who were on ward support all agreed that it was an unbelievably rewarding experience. Every morning we would clean our ward and then spend the rest of the day bringing [sick]



pilgrims to and from mass and other services and generally spending time with them. We would pull the pilgrims along in their individual big blue carriages, chatting with them and getting to know their wonderful personalities. This was the part we enjoyed most and which really made the whole experience more special as friendships were made and strengthened every day. There was a great atmosphere around the wards as the days went on and people began to feel more

comfortable and at home, but eventually the end of the pilgrimage was in sight and we were all sorry to leave the “home” that had been established.

Refectory Duty:



Each day involved a very early start in the refectory. Five girls were assigned to St. Patrick’s refectory. This duty entailed arriving half an hour before the sick pilgrims did and setting the tables with cutlery and plates, etc. As soon as the pilgrims arrived in for their breakfast we forgot how early it was and how tired we were as the time spent with the pilgrims was so enjoyable. Each of us were assigned to a different table and the same pilgrims came to the same table for every meal; by the end of the week each one

of us found it difficult to say goodbye to all the people in Lourdes as we had become so attached to the group. The five of us found the refectory to be an amazing duty while in Lourdes as it provided great interaction with so many pilgrims.



Grotto and surrounding area:

Our first encounter with the Grotto was during the opening mass of the pilgrimage, celebrated by Archbishop Diarmuid Martin. The vast opening of the Grotto is almost disconcerting, seeming to add to the enormity of the events which took place there. One night the past and present students of Mt. Anville gathered in the Grotto area to light a candle symbolising the schools of the Sacred Heart. This was a deeply-moving event giving us all the opportunity to reflect on the Sacred Heart community of which we are an integral part. The popularity and deep

sense of reverence associated with the Grotto was quite overwhelming, so much so, we did not have a chance to appreciate its spiritual nature until we visited very late one night.



As one walks into the Grotto one is suddenly overwhelmed with a deep sense of awe and spiritual awareness. The spring dug by Bernadette reminds one of the power of God and our Lady, while the well-worn rock of the Grotto symbolises the holy significance of this place. We sat in silent reflection; the statue of Mary and the simple beauty of the candles before us seemed to celebrate the apparitions The atmosphere of the Grotto is almost indescribable and we all agreed that the taciturn power of the Grotto is something we are lucky to have experienced.



8th December: The Immaculate Conception of the Blessed Virgin Mary

Luke 1:26-38

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favoured one! The Lord is with you." But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, "Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end." Mary said to the angel, "How can this be, since I am a virgin?" The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God." Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word." Then the angel departed from her.



When a woman in the crowd cried to Jesus: "Blessed is the womb that bore you," he replied, "Blessed are they who hear the word of God and keep it." First of these was his mother, who said, "Let it be with me according to your word."

Lord, this is not an easy prayer to make. You prayed it yourself in Gethsemane in a sweat of blood: "Not my will but yours be done."

Help me to make it the pattern of my life. What issues of surrender and trust does it raise for me?

Seirbhís na Nollag 2009 Cearúil - Oíche Chiúin

Oíche Chiúin, oíche Mhic Dé,
Cách na suan go héiri an lae.
Dís is dílse ag faire le spéis.
Glór binn aingeal le clos insan aer.
Críost ag teacht ar an saol.
Críost ag teacht ar an saol.

Oíche Chiúin, oíche Mhic Dé,
Aoirí ar dtús a chuala an scéal
Alleluia aingeal ag glaoch
Cantain suairc i ngar is i gcéin.
Críost ár Slánaitheoir féin
Críost ár Slánaitheoir féin

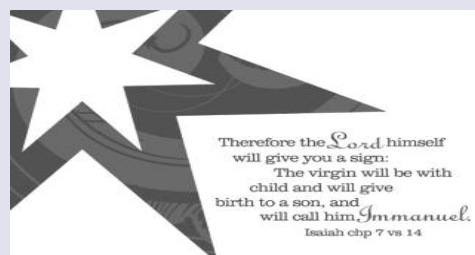


Tógann dalta as bliain 1 agus 6 an leanbh Íosa agus an coinneal bán go dtí an máinséar agus fágann said an coinneal ann.

Léacht:

Sean Tiomna: Is 7: 10 – 14

Sin é briathar Dé.



Salm: Ag Críost an Síol

Ag Críost an síol
Ag Críost an fómhar
I n-íothlainn Dé go dtugtar sinn

Ag Críost an mhuir
Ag Críost an t-iasc
i líontaibh Dé go gcastar sinn

O fhás go haois
is ó aois go bás
do dhá láimh a Críost anall tharainn

O bhás go críoch
ní críoch ach ath-fhás
I bPárrthas na nGrást go rabhaimíd



Léacht: Tiomna Nua: Rom 1 : 1 – 7

Sin é briathar Dé

Seinn Alleluia, Seinn Alleluia, Seinn Allelu, Seinn Allelu, Seinn Alleluia.

Soiscéal: *de réir Naomh Maitiú 1 (18 – 24)*

Seinn Alleluia, Seinn Alleluia, Seinn Allelu, Seinn Allelu, Seinn Alleluia.

Pictiúr ‘Power Point’ (le ceol ciúin sa chúlra) Cuirimid an Coinneal Bán ar lasadh i rith an taispeántais.

Paidreacha: Guí an Phobail (Ceol ciúin)

1. Gúimid ar son na ndaoine bochta ar fud an domhain.
A Thiarna éist linn. A Thiarna, bí ceansa agus éist linn
2. Gúimid ar son na ndaoine go léir atá tinn.
A Thiarna éist linn. A Thiarna, bí ceansa agus éist linn
3. Gúimid go mbeidh síocháin ar fud an domhain.
A Thiarna éist linn A Thiarna, bí ceansa agus éist linn
4. Gúimid orthu san go léir a fuair bás agus na daoine a fhágann siad ina ndiaidh.
A Thiarna éist linn A Thiarna, bí ceansa agus éist linn
5. Gúimid ar son na ndaltaí, na muinteoirí agus gach duine sa Choláiste.
A Thiarna éist linn A Thiarna, bí ceansa agus éist linn
6. Gúimid ar son na ndaoine atá gan chlann, gan chairde.
A Thiarna éist linn. A Thiarna, bí ceansa agus éist linn



Adeste Fideles



Adeste, fideles, laeti triumphantes;
Venite, venite in Bethlehem.
Natum videte Regem angelorum.

Refrain

*Venite adoremus, venite adoremus,
Venite adoremus, Dominum.*

Deum de Deo, lumen de lumine,
Gestant puellae viscera,
Deum verum, genitum non factum.

Refrain

*Venite adoremus, venite adoremus,
Venite adoremus, Dominum.*

Ár nAthair:

Ár n-Athair atá ar neamh,
Go naofar d'ainm,
Go dtaga do ríocht,
Go ndéantar do thoil ar an talamh mar a dhéantar ar neamh.
Ár n-arán laethúil tabhair dúinn inniu,
agus maith dúinn ár bhfiacha
mar a mhaithimidne dár bhféichiúna féin
Ach ná lig sinn i gcathú, ach saor sinn ó olc,
Amen

Beannacht

**Amhrán – O Oíche Mhór
Ceolchoirm na Nollag**

With grateful thanks to Stephen Dempsey, Colaiste de hÍde.

Visit to Local Church

Place of significance Section E part 1 (Junior Certificate)

Students conduct research on the local church, when was it built, the names of the priests, sacristan etc...



Students draw a sketch of the building or take a photograph of the church.

It is explained to students in class that the church is a place of religious significance – a place of prayer, celebration of the sacraments, importance of the tabernacle, sacredness and respect associated with it ...

The teacher writes lists of key concepts associated with the section on the board. Students research the meaning of 3 key concepts. They report to the class and record meaning of concepts in their copies.

In groups of 3/4, students compose questions which they will ask/research in

relation to the key concepts during their visit to the church e.g.

- *Name 3 symbols to be found in the church and explain their meaning*
- *Give an example of a time when communal prayer can be experienced in the church*
- *Give students a worksheet which they will complete, in silence, during their visit to the church (see sample)*

Answers will be discussed in class following the visit.

Links with syllabus

Section E part 1 - the world of ritual

Students will have an understanding of the local church as a place of significance for the Christian community and identify particular times of significance associated with it (the Christian liturgical year).

Faith formation dimensions

Our visible church is an image of the heavenly Jerusalem towards which we make our way in pilgrimage.

The gathering in fellowship around the altar for worship is an essential practice for the faithful. The tabernacle containing the Blessed Sacrament is situated in a worthy place in the church to foster adoration.

The liturgical year and adherence to it by the faithful unfolds the whole mystery of Christ.

Section E part 2 - The experience of Worship

Students identify elements of worship - ritual and participation that can be seen when people come to worship in the church e.g. making the sign of the cross, genuflecting in front of the altar etc.

Faith Formation Dimensions

Adoration is the primary reason for worship.

Ritual helps to bring to life the full and active participation of the faithful when they assemble in the same place.

Ritual is the participation of the people of God in prayer.

The church offers spiritual nourishment to the faithful when they participate in the seven sacraments.



Section E part 4 Sign and Symbol

Students identify the place of sign and symbol in the Christian tradition by identifying the symbols in the church.

Faith Formation Dimensions

Spiritual realities are perceived through signs and symbols

Jesus is present in the church in and through the seven sacraments

The Eucharist occupies a unique place as the Sacrament of the sacraments

Section E part 5 Prayer

Students have an understanding of the importance of prayer in the lives of individuals and in religious traditions

Be able to differentiate between different types of prayer

Faith Formation Dimensions

Prayer is the raising up of one's mind and heart to God.

Prayer is the living relationship between God and humanity.

Prayer is the response of faith to the promise of salvation and a response of love to the Son of God.

Prayer is cooperation with God's providence and humankind's answer to God's call.

When it appears that prayer has not been answered the Christian battles to gain humility, trust and perseverance.

The Eucharist contains and expresses all forms of prayer.



Student Worksheet

Name of student: _____ class: _____

Name of church: _____

When was the church built? _____

Why is the church a place of significance for the community?

Name 2 events of significance associated with this church

1. _____

2. _____

When do people come to worship here?

What is a ritual?

Give an example of a ritual you would associate with worship in the church

Give examples of how people participate in worship in this church

List 3 reasons why people go to church

1. _____

2. _____

3. _____

What is an icon?

Are there any icons to be found in the church? _____

Can you describe/ sketch the icon (use the back of this page)?

What symbols do you notice in the church?

Explain the meaning of 2 of these symbols:

Name of symbol: _____ Meaning of symbol: _____

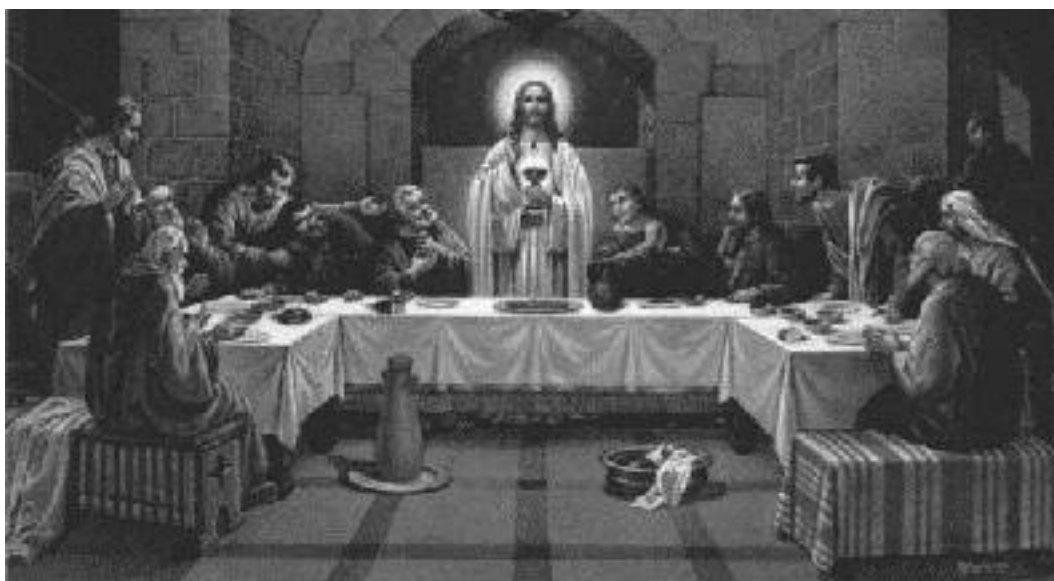
Name of symbol: _____ Meaning of symbol: _____

People come to the church to pray to God

Personal prayer is when a person prays alone. Communal prayer is when people pray together.

Describe a time when you come to the church for personal prayer

Give an example of a time when you come to the church for communal prayer



Icon	Participation	Sacrament	Significance	Communication with God	Ritual
Symbol	Religious practice	Sign	Personal prayer	Celebration	Thanksgiving
Place of significance	Sacredness	Communal prayer	Religious belief	Encounter with God	Altar
Worship	Baptism	Respect	Faith	Reflection	Vestments
Actions of significance	Time of significance	Eucharist	Tabernacle	Petition	Praise

Using at least five of the above words, write a short paragraph describing the church you have visited.

With grateful thanks to Helen Barden, Belvedere College.

Comhairle Don Duine Óg

A dhuine atá i dtús do shaoil,
mo theagasc go cruinn beir leat –
an té dá dtáinig ciall le haois
cuir-sé gach ní ‘na chead.

Ná santaigh ráite baois’
ná an dream go mbíd acu;
sara dtiocfaidh iomad ded’ aois,
bíodh aithne ar Chríost agat.

Ná caith do shaol díomhain,
is ná lig an tslí thar ceal;
óir an tslat nuair a chruann le haois,
is deacair a sníomh ina gad.

Id’ óige oscail do mheabhair
is bailigh an fhoghlaím leat;
óir an glór ná tuigean an ceann,
is cuma é ann nó as.

An glór ná fuintear le gaois
is nach gaire don chroí ná an cab,
níl san ach ag imeacht le gaoith,
mar imíonn ón ngadhar beag sceamh.

Bailigh glan-eolas go cruinn
is coinnibh gach ní ‘na cheart –
an glór a bhogann an croí,
‘sé thaitníonn le Rí na bhFeart.
(ón mBéaloideas)

With grateful thanks to Sr. Mairéad Ní Bhuachalla

6th January: The Epiphany of the Lord

Matthew 2:1-12

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.” When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them

where the Messiah was to be born. They told him, “In Bethlehem of Judea; for so it has been written by the prophet: ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.’” Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.” When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.



As Jesus’ life begins to unfold for us, the gospel writers underline that Jesus was excluded: born “outside,” in a stable; acclaimed as a king but immediately under threat from those who held the political power.

The three wise men are also outsiders; they are our spiritual forebearers; through them we are invited to approach the Messiah.

Lord, teach me to recognise God’s children, and welcome them.

Faith Connect

In the article about FaithConnect in the last edition of R.E. News the following information was omitted. FaithConnect was developed in partnership by a team from Veritas and Mater Dei.

Veritas: Maura Hyland and Orla Walsh

Mater Dei: Andrew Mc Grady, Gareth Byrne, Enda Donlon and Sabrina Tormey

Content – writer, conceptual design, implementation and coordination : Orla Walsh

Systems and Infrastructure – conceptual design, construction and management : Enda Donlon

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CATHOLIC SCHOOLS WEEK 2010

31 JANUARY–6 FEBRUARY 2010

NOTE THE DATE IN YOUR DIARY

What is a Catholic School?

The Catholic School:

Offers a distinctive vision of life and corresponding philosophy of education based on the Gospel of Jesus Christ.

Strives to create a learning environment where every child is encouraged and enabled to develop to their full and unique potential as human beings, made in the image and likeness of God.

Seeks to form pupils who will unselfishly use their gifts for the common good and are committed to work for a more just and caring society

Is a welcoming and inclusive community that is respectful and tolerant of all religious traditions and beliefs.

Works in partnership with parents and the parish community to keep the light of faith received at baptism burning brightly.

Provides opportunities for worship through prayer and the celebration of liturgy and the sacraments.

Based on Vision 08

What Is The Theme Of Catholic Schools Week in 2010?

This year the theme for the week is '**Catholic Schools – A Light for Every Generation**'. Catholic schools are committed to the education and formation of the young person in every aspect of their lives. In selecting this theme we are clearly connecting the vision of Catholic Education with the mission of the Gospel, to bring the light of Christ to the world and to allow that light to shine through in all that we do in our work in Catholic Schools. The theme reminds us that we are constantly challenged to let that light shine for the present generation and this will remain part of our task for future generations. It also allows us to remember with gratitude all those who through their work in establishing schools and places of education brought the light of Christ to many generations of Irish people in the past.