



ALGONQUIN AND LAKESHORE CATHOLIC DISTRICT SCHOOL BOARD

"LEADING AND LEARNING WITH FAITH"



**Renewing the Vision:
Strengthening
Catholic Character and Culture**

September 2007

Acknowledgement

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Forward

Catholic education is about the education and formation of all children in Christ. This means that our schools teach Gospel values as integral to the learning process and are communities of faith in which the lessons of good citizenship also are learned. In other words, our students are both formed in their faith and educated to become citizens of the world who can transform it into a more just and loving society. At its best, Catholic schools proclaim, with the Church, the saving message and person of Jesus.

How do we as adults ensure that our students are formed in their faith and educated to become caring, responsible and compassionate citizens? We do this by nurturing our own faith so that we become confident in articulating, sharing and celebrating this faith tradition with each other and our students. Additionally, we nurture the qualities of good citizenship in ourselves so that we can create school environments where student engagement, civic responsibility and academic achievement thrive. Indeed, we are about discipleship, stewardship and scholarship.

We all agree that the best way to ensure that our distinctive Catholic character and culture permeates our schools and indeed our entire system is to focus our efforts on bringing the Ontario Catholic School Graduate Expectations to life. These life roles, if realized in every classroom and supported by every educator, will ensure that our vision of Catholic education is realized – that our learners become fully alive human beings who help to create the society that serves the common good; that proclaims the message of God and transforms the world of everyday life.

This resource, “Renewing the Vision: Strengthening Catholic Character and Culture” has been formulated to assist educators and school communities to realize this vision for its students. Based on the Ontario Catholic School Graduate Expectations, it is a reflective tool that will permit school communities and the Board to ensure our Catholic character and culture is developed, enhanced and lived in partnership with both the parish and the home. School communities along with their partners can demonstrate the attainment of this vision in the following ways:

- School-wide commitment to model, teach and demonstrate the Catholic Graduate Expectations in all classroom and extra-curricular activities.
- Inclusion of Gospel values in policies, programs, practices and interactions within the school and board.
- Conditions necessary for student leadership and faith development and opportunities for student voice in the education process.

- Opportunities for student civic engagement and community involvement that reflects our Catholic social teachings and community needs.
- A culture that reflects the language and common understandings of our shared faith and Catholic Tradition.

We proudly proclaim that our educational system is distinctive and rooted in Gospel values when we say, *“Lord, it is good for us to be here”!* Let us all work together to bring this proclamation to a new level of reality – let us transform the world into the just and loving society we have been called by Christ to create, rooted as it is in the biblical vision of the Kingdom of God.

Michael Schmitt
Director of Education



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“Lord, it is good for us to be here.” (Matthew 17:4)

Renewing the Vision: Strengthening Catholic Character and Culture

Catholic Character and Culture Steering Committee - 2007

Preface

Peter’s proclamation “Lord, it is good for us to be here” takes place, literally, on a mountain top. It was for him and his companions, James and John, an emotional and spiritual “peak” experience following the transfiguration of Jesus.

For our Catholic schools, it is both our hope and goal that all of the members of our learning communities would have cause to echo, with conviction, this same sentiment. To that end, Catholic educators and their partners must continue to embrace the responsibilities of ensuring that our Catholic schools are truly *schools with a difference*, positively reflecting a vision rooted in our shared faith and Catholic Tradition.

The Catholic Character and Culture Steering Committee of the Algonquin and Lakeshore Catholic District School Board offers this resource in support of such efforts. Following the ICE Symposium of November 2006 and the subsequent *Our Catholic Schools* consultations in the spring of 2007, we anticipate that such efforts will continue to enrich our shared conversations, ensuring the on-going vitality and viability of Catholic education.



Introduction and Purpose

For Roman Catholics, the core of life's meaning, and therefore the heart of Catholic education, is always to be found in the relationship between our lived experience and the Paschal Mystery of our Lord Jesus Christ.

The milieu of our faith experience, however, has been ever changing. In the twentieth century, the Second Vatican Council marked a series of historic moments in the life of our Church. Our collective experience of the profound changes in our world compelled the Bishops of the Church to review our understanding of the relationship between the Church and the modern world. Indeed, the insights of the Council continue to guide us in the face of continuing and often dramatic changes.

To suggest that the impact on Catholic education has been no less profound is an understatement. Within the experience of the post-Vatican II Church, Roman Catholics have witnessed a significant linguistic evolutionary process within a culture of continuous change. As the Bishops of Ontario have noted in their important pastoral letter ***This Moment of Promise*** (1989),

... although Catholic education must prepare students to live in this culture and to embrace all that is good in it, this effort should not be reduced simply to learning how to adapt to the world. While we are called to be constructive and creative in our contribution to society, we must also be critical of those aspects of our culture which are contrary to the values of our faith tradition.

The need to create a consensus around a Catholic language of education is critical to this effort (see essays in ***The Philosophy of Catholic Education***, Caroline DiGiovanni (ed.), Novalis, 1991, especially contributions by Richard L. Laplante (***The Catholic School: A Community with a Changing Language***) and Larry Trafford (***The Evolving Language of Catholic Schools: Its Relationship to the Catholic Community***). Without such a common language, there is a risk that the goals of Catholic education will not be advanced, as they should. Again, as the Ontario Bishops have articulated:

Our students cannot do this alone. We cannot do this alone. We need to be members of a community, which encourages each person in the difficult task of living according to faith values, which are often at odds with the prevailing values of our society. Within a society, which is increasingly secular, there is more need than ever before for an educational community, which stakes its existence on the infinite promise which Jesus Christ, has offered through his death and resurrection. He came that we may have life and have it more abundantly.

This Moment of Promise, p.16

The Ontario Catholic School Graduate Expectations (see Appendix A) have come to occupy pride of place in the work to articulate our distinctive Catholic role and identity.

With the rapidity of curricular reforms, however, we must be certain that the manner in which we employ religious language is authentic both in terms of the accuracy with which the teaching of the Church is reflected as well as its pedagogical soundness.

In terms of both, Catholic educators must have opportunities to develop for themselves a competent understanding of this new religious linguistic landscape as it points to the truths of our Catholic faith as these appropriately are integrated into the fabric of life in our Catholic schools.

Herein lies the purpose of this resource; to provide a framework for reflection, rooted in the Ontario Catholic School Graduate Expectations (**CGEs**), that will provide members of our Catholic school communities opportunities to name, proclaim and celebrate the distinctiveness of Catholic education. In doing so, we will be able to more authentically embrace our commitment to discipleship, scholarship and stewardship.



The Process

The fifty-two (52) Ontario Catholic School Graduate Expectations are themselves divided into seven arenas for living:

A Discerning Believer Formed in the Catholic Faith Community

An Effective Communicator

A Reflective and Creative Thinker

A Self-directed, Responsible, Life Long Learner

A Collaborative Contributor

A Caring Family Member

A Responsible Citizen

Before beginning the process, some groups may wish to re-familiarize themselves with the CGEs. The CD *Ontario Catholic School Graduate Expectations: A Visual Journey (ICE, 2002)* would be a useful tool in this regard.

For each of these seven arenas, participants would complete the following, preferably in small groups with large group sharing to follow (as time permits):

1. Review the CGEs within this arena.
2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.
3. How does my present practice reflect these Ontario Catholic School Graduate Expectations?
4. How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)
5. What could be done to improve practice with regard to both the classroom and the life of the school?
6. What supports are required in order for this to happen?
7. Set one goal for implementation in the short term (this week); the medium term (this month) and the long term (this year). Identify the strategies and supports that will be required to work toward these goals.

Appendix A provides a complete listing of the **CGEs**.

Appendix B provides a **School Reflection Tool** which could be used by a Catholic school community in their review of their Catholic character and culture.



Suggested Applications of This Resource

To utilize this resource, it is not necessary to move from start to finish in linear fashion. The needs of the participating group should determine not only the starting point, but also how far into the process they wish to proceed at any given time as well as the frequency and duration of their meetings. Moreover, the availability of an electronic version of the resource will allow for further adaptations to suit local needs.

The applications listed below are offered as suggestions and are intended to be neither exhaustive nor limiting.

1. Select one CGE arena and incorporate into your School Improvement Plan.
2. Adapt the reflection piece for use at monthly staff meetings; meetings of School Council.
3. Design all or part of a professional development day around the reflection piece or the school audit tool (Appendix B).
4. Host an evening of reflection, perhaps during Advent and/or Lent.
5. Create study groups.
6. Individuals could use the resource for independent reflection.
7. School newsletters could feature reports on how the school is embracing aspects of the CGEs each month throughout the school year.
8. Create a discussion board on your school's web site.
9. Invite all school committees that meet to begin with an intentional reflection on how their work might relate to the Board Theme and/or the CGEs.
10. Prepare monthly bulletin boards that focus on a given CGE arena.
11. School liturgies (e.g. Prayer of the Faithful), morning prayer or even general announcements regularly could include intentional language related to the Board Theme and/or the CGEs.
12. Staff could be encouraged to apply the resource to relevant goals included in their annual learning plans.
13. Use the EOCCC resource *Curriculum Support for Catholic Schools: Enhancing to Religious Dimension of Catholic Education (v. 2.0)* to enrich and adapt the reflections suggested in this resource.

A Discerning Believer Formed in the Catholic Faith Community

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Discerning Believer: *A discerning believer formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.*

CGE 1a - Illustrates a basic understanding of the saving story of our Christian faith.

CGE 1b - Participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story.

CGE 1c - Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.

CGE 1d - Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good

CGE 1e - Speaks the language of life "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (Witnesses to Faith)

CGE 1f - Seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship.

CGE 1g - Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.

CGE 1h - Respects the faith traditions, world religions and the life-journeys of all people of good will.

CGE 1i - Integrates faith with life.

CGE 1j - Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

2. **Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.**

A Woman Healed

Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. Then Jesus asked, "Who touched me?" When all denied it, Peter said, "Master, the crowds surround you and press in on you." But Jesus said, "Someone touched me; for I noticed that power had gone out from me." When the woman saw that she could not remain hidden, she came in trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, "Daughter, your faith has made you well; go in peace."

Luke 8: 40-48

- **How do you reach out to Jesus in your role as a Catholic educator?**
- **Who is reaching out to you in faith?**
- **What have been some of your responses?**

The Surpassing Value of Faith in Christ

I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Philippians 3: 8-11

- **To what extent would Paul's reflection on the value of faith apply to your experience of Catholic education?**
- **How have school communities demonstrated this kind of faith in your experience?**

Faith Without Works is Dead

What good is it my brothers and sisters, if you say you have faith, but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.

James 2: 14-18

- **How have the “works” of Catholic school communities proclaimed our faith in Christ?**
- **What has made such demonstrations of faith genuine or authentic?**
- **How could our school communities demonstrate our faith even more authentically?**

43 One of the gravest errors of our time is the dichotomy between the faith which many profess and the practice of their daily lives. As far back as the Old Testament the prophets vehemently denounced this scandal (Cf Is 58, 1-12), and in the New Testament Christ himself with greater force threatened it with severe punishment (Cf Mt 23, 3-33; Mk 7, 10-13). Let there, then, be no such pernicious opposition between professional and social activity on the one hand and religious life on the other. The Christian who shirks his (sic.) temporal duties shirks his duties towards his neighbour, neglects God himself and endangers his eternal salvation.

Gaudium et Spes, (Pastoral Constitution on The Church in the Modern World)

- **Describe how your experience as a Catholic educator has helped you and others to maintain the relationship between faith that is professed and faith that is lived.**
- **What actions could Catholic school communities take to strengthen this relationship?**

- 3. How does my present practice reflect these Ontario Catholic School Graduate Expectations?**

- 4. How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)**

- 5. What could be done to improve practice with regard to both the classroom and the life of the school?**

- 6. What supports are required in order for this to happen?**

- 7. Set one goal for implementation in the short term (this week); the medium term (this month) and the long term (this year). Identify the strategies and supports that will be required to work toward these goals.**

An Effective Communicator

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - An Effective Communicator: *An effective communicator who speaks, writes and listens honestly and sensitively, responding critically in light of gospel values.*

CGE 2a - Listens actively and critically to understand and learn in light of gospel values.

CGE 2b - Reads, understands and uses written materials effectively.

CGE 2c - Presents information and ideas clearly and honestly and with sensitivity to others.

CGE 2d - Writes and speaks fluently one or both of Canada's official languages.

CGE 2e - Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.

Upbraided for Lack of Faith; Commissioned to Preach the Good News

Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved."

Mark 16: 14-16

- **Would Jesus' assessment of his disciples ever apply to you in your role as a Catholic educator?**

- **How do you go into the world and proclaim the good news?**

The Rejection of Jesus at Nazareth

When he came to Nazareth, where he had been brought up, he went back to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written.

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Luke 4: 16-21

- **From your own experience, how has this passage been brought to life in Catholic schools?**

- **Whose eyes are upon you in your role as a Catholic educator? What is the impact of such scrutiny?**

Encourage One Another

Encourage one another and build up each other, as you are doing. Respect those who labour among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work. Be at peace among yourselves. And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

1 Thessalonians 5:11-18

- **How have you been encouraged in your role as a Catholic educator? Has such encouragement always been well received?**

- **How do you encourage others in your role as a Catholic educator?**

1906 By common good is to be understood "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

1907 First, the common good presupposes respect for the person as such. In the name of the common good, public authorities are bound to respect the fundamental and inalienable rights of the human person. Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of the natural freedoms indispensable for the development of the human vocation, such as "the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion."

1908 Second, the common good requires the social well-being and development of the group itself. Development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests; but it should make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

1909 Finally, the common good requires peace, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the security of society and its members. It is the basis of the right to legitimate personal and collective defence.

Catechism of the Catholic Church

- **How do you communicate concern for the common good in your role as a Catholic educator?**

- **Describe a time when you felt that concern for other things compromised attention to the common good? How did your school community respond?**

A Reflective and Creative Thinker

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Reflective and Creative Thinker: *A reflective, creative and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good.*

CGE 3a - Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

CGE 3b - Creates, adapts, evaluates new ideas in light of the common good.

CGE 3c - Thinks reflectively and creatively to evaluate situations and solve problems.

CGE 3d - Makes decisions in light of gospel values with an informed moral conscience.

CGE 3e - Adopts a holistic approach to life by integrating learning from various subject areas and experience.

CGE 3f - Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.

The Labourers in the Vineyard

"For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the labourers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage.

Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

Matthew 20: 1-16

- **Describe a time when, as a Catholic educator, the values of your faith conflicted with the dominant values of the culture?**
- **How did others respond to the manner in which you addressed the situation?**
- **What do school communities “grumble” about? In what respects were there faith responses to such situations?**

Fruits of the Holy Spirit

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

Galatians 5: 22-26

- **To what extent do the fruit of the Spirit describe you in your role as a Catholic educator?**
- **What might be lacking to make this more possible in your role as a Catholic educator?**

- **How might a school community go about providing the supports for the manifestation of these virtues?**

29 Since all men [sic.] possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men.

Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must labor to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed human institutions themselves must be accommodated by degrees to the highest of all realities, spiritual ones, even though meanwhile, a long enough time will be required before they arrive at the desired goal.

***Gaudium et Spes*, (The Pastoral Constitution on the Church in the Modern World)**

- **Describe some best practices you have seen in a Catholic school that promotes the dignity of the person in terms of both students and adults?**

A Self-directed, Responsible, Life Long Learner

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Self-Directed, Responsible, Lifelong Learner: *A self-directed, responsible, lifelong learner who develops and demonstrates their God-given potential.*

CGE 4a - Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others;

CGE 4b - Demonstrates flexibility and adaptability.

CGE 4c - Takes initiative and demonstrates Christian leadership.

CGE 4d - Responds to, manages and constructively influences change in a discerning manner.

CGE 4e - Sets appropriate goals and priorities in school, work and personal life.

CGE 4f - Applies effective communication, decision-making, problem-solving, time and resource management skills.

CGE 4g - Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.

CGE 4h - Participates in leisure and fitness activities for a balanced and healthy lifestyle.

2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.

Fear of the Lord Is True Wisdom

The fear of the Lord is glory and exultation, and gladness and a crown of rejoicing. The fear of the Lord delights the heart, and gives gladness and joy and long life. Those who fear the Lord will have a happy end; on the day of their death they will be blessed. To fear the Lord is the beginning of wisdom; she is created with the faithful in the womb.

She made among human beings an eternal foundation, and among their descendants she will abide faithfully. To fear the Lord is fullness of wisdom; she inebriates mortals with her fruits; she fills their whole house with desirable goods, and their storehouses with her produce. The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish. She rained down knowledge and discerning comprehension, and she heightened the glory of those who held her fast. To fear the Lord is the root of wisdom, and her branches are long life.

Sirach1: 11-20

- **How has fear, best understood as an experience of wonder or awe, of the Lord been the grounding of all learning in your experience as a Catholic educator?**
- **How is such a sense of wonder intentionally integrated into the life of a Catholic school?**
- **What militates against such a sense of awe in our learning?**

10 The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance rooted in the heart of man [sic.]. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways. On the other hand, he feels himself to be boundless in his desires and summoned to a higher life. ...

Nevertheless, in the face of the modern development of the world, an ever-increasing number of people are raising the most basic questions or recognizing them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What is the purpose of these victories, purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?

Gaudium et Spes, (Pastoral Constitution on the Church in the Modern World)

- **How have you seen Catholic education promote a broader understanding of life and its ultimate goals?**

- **In what respects does the agenda of our dominant culture contradict such an approach to life-long learning?**

10 The People of God believes that it is led by the Spirit of the Lord, who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs, and desires in which this People has a part along with other men [sic.] of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human.

Gaudium et Spes, (Pastoral Constitution on the Church in the Modern World)

- **How have you experienced being led by the Holy Spirit in your role as a Catholic educator?**

- **Describe how “faith throws a new light” on the curriculum in a Catholic school?**

- **What have been some “authentic signs” of God’s presence in Catholic schools?**

3. How does my present practice reflect these Ontario Catholic School Graduate Expectations?

4. How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)

A Collaborative Contributor

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Collaborative Contributor: *A collaborative contributor who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good.*

CGE 5a - Works effectively as an interdependent team member.

CGE 5b - Thinks critically about the meaning and purpose of work.

CGE 5c - Develops one's God-given potential and makes a meaningful contribution to society.

CGE 5d - Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.

CGE 5e - Respects the rights, responsibilities and contributions of self and others.

CGE 5f - Exercises Christian leadership in the achievement of individual and group goals.

CGE 5g - Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

CGE 5h - Applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

2. **Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.**

Life Among the Believers

All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need.

Acts 2: 44-45

- **How have your experiences in Catholic schools reflected this same spirit of the early Church?**
- **Suggest ways in which a school could promote such a strong sense of collaboration and community.**

Working to Please God

Whatever your task, put yourselves into it, as done for the Lord and not for your masters, since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ.

Colossians 3: 23-24

- **To what extent do you feel you are serving Jesus Christ in your role as a Catholic educator?**
- **Are there tasks that you resent having to do as a Catholic educator?**
- **How might such situation be constructively addressed?**

1880 A society is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each man [sic.] is established as an "heir" and receives certain "talents" that enrich his identity and whose fruits he must develop. He rightly owes loyalty to the communities of which he is part and respect to those in authority who have charge of the common good.

Catechism of the Catholic Church

- **How is a Catholic school community bound together organically?**

- **Provide examples of "loyalty" that builds up a school community?**

- **To what extent do our "authorities" preserve the common good?**

3. How does my present practice reflect these Ontario Catholic School Graduate Expectations?

4. How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)

A Caring Family Member

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Caring Family Member: *A caring family member who attends to family, school, parish, and the wider community.*

CGE 6a - Relates to family members in a loving, compassionate and respectful manner.

CGE 6b - Recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended.

CGE 6c - Values and honours the important role of the family in society.

CGE 6d - Values and nurtures opportunities for family prayer.

CGE 6e - Ministers to the family, school, parish, and wider community through service.

2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.

Family is the basic community upon which all civilizations are built. The family has its own inherent, God-given laws which ensure its stability; the health and well-being of the family in turn ensures the stability of society and culture. The Christian family is a community of faith. It is the response to God's call to unite in marriage, beget and raise children and educate them in the light of Christian faith. Christian family is thus a vocation to holiness, whose origin is found in baptism. All family members whether in dual parent, single-parent or blended households, share a common and equal dignity as children of God. Mutual love and respect enables family members to grow in freedom to fulfill their roles and responsibilities as contributing members of society. The love of family members for one another reflects the mutual love of the Father, Son and Holy Spirit and the self-giving love of Christ for all who make up his mystical body, the Church. By his birth and life with Mary and Joseph, Jesus our Lord reveals the central importance of family to all who seek to grow in love of God and neighbour as his disciples.

Curriculum Support for Catholic Schools ...

- **What experiences have you had in your role as a Catholic educator that demonstrates the contributions of a Catholic school to the strength and vitality of the family?**
- **What challenges do Catholic schools face in this regard?**
- **Suggest strategies that might be embraced by a Catholic school to meet such challenges.**

27 Coming down to practical and particularly urgent consequences, this council lays stress on reverence for man [sic.]; everyone must consider his every neighbor without exception as another self, taking into account first of all His life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus.

In our times a special obligation binds us to make ourselves the neighbor of every person without exception. and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" (Matt. 25:40).

***Gaudium et Spes*, (The Pastoral Constitution on the Church in the Modern World)**

- **How have Catholic schools recognized the essential link between our concern for the family and our concerns for our neighbour?**
- **Describe a time when your efforts to assist a family were rejected? How did it make you feel? Did it change the way you dealt with similar situations?**

Prayer for the Readers

For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

Ephesians 3: 14-20

- **How have I been a model of a person of prayer for my school community? How has prayer nourished me in my own role as a Catholic educator?**

 - **How has my school community promoted a culture of prayer amongst its members?**

 - **How can Catholic schools promote prayer within the family?**
- 3. How does my present practice reflect these Ontario Catholic School Graduate Expectations?**
- 4. How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)**

A Responsible Citizen

1. Review the CGEs within this arena.

CGE Overall – Ontario Catholic School Graduate Expectation - A Responsible Citizen: *A responsible citizen who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.*

CGE 7a - Acts morally and legally as a person formed in Catholic traditions.

CGE 7b - Accepts accountability for one's own actions.

CGE 7c - Seeks and grants forgiveness.

CGE 7d - Promotes the sacredness of life.

CGE 7e - Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.

CGE 7f - Respects and affirms the diversity and interdependence of the world's peoples and cultures.

CGE 7g - Respects and understands the history, cultural heritage and pluralism of today's contemporary society.

CGE 7h - Exercises the rights and responsibilities of Canadian citizenship.

CGE 7i - Respects the environment and uses resources wisely.

CGE 7j - Contributes to the common good.

2. Reflect on the quotations provided in light of the CGEs in this arena. Consider the questions following each.

Lazarus and Rich Man

'There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham.* The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.

He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us." He said, "Then, father, I beg you to send him to my father's house- for I have five brothers-that he may warn them, so that they will not also come into this place of torment." Abraham replied, "They have Moses and the prophets; they should listen to them." He said, "No, father Abraham; but if someone goes to them from the dead, they will repent." He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead." '

Luke 16: 19-31

- **How does my practice promote concern for the poor and marginalized, both within the classroom and beyond?**
- **What “chasms” exist that make it difficult to address the needs of the marginalized, whether locally or globally?**
- **How might a Catholic school effectively witness to this concern for one’s neighbour?**

Citizenship

Citizenship can be defined as *legally recognized membership in a political community*. Citizenship contains two key aspects: *responsibilities* and *rights*. Good citizenship implies assuming one's responsibilities to his or her community; for this to be possible, citizens must first have the rights and freedoms to carry out these responsibilities. One of the most important responsibilities of citizenship is *participation*, either by support or by opposition. This is accomplished mainly through the political process and by voting, although there are other means, such as free speech and public manifestations of support or disapproval. The benefits of democratic citizenship also include legal rights, religious freedom and human rights.

Curriculum Support for Catholic Schools ...

- **How does my practice promote responsible participation in the political process within the Catholic school community?**
- **How has such participation enriched the life of a Catholic school community within your experience?**

Taxes

So they watched him and sent spies who pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor. So they asked him, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. Is it lawful for us to pay taxes to the emperor, or not?" But he perceived their craftiness and said to them, "Show me a denarius. Whose head and whose title does it bear?" They said, "The emperor's." He said to them, "Then give to the emperor the things that are the emperor's and to God the things that are God's. And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

Luke 20: 20-26

- **What belongs to Caesar in education?**
- **Describe a time when the responsibilities to Caesar conflicted with your role as a Catholic educator?**
- **How did you respond?**

28 Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men [sic.]. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person even when he is flawed by false or inadequate religious notions. God alone is the judge and searcher of hearts, for that reason He forbids us to make judgments about the internal guilt of anyone. ...

Gaudium et Spes, (The Pastoral Constitution on the Church in the Modern World)

- **How can a Catholic school community promote both the diversity of our society while protecting the dignity of all persons?**

- **What challenges exist in this regard?**

- **How have Catholic school communities addressed such challenges?**

Respect for the integrity of creation

2415 The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity. (195) Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's [sic.] dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbour, including generations to come; it requires a religious respect for the integrity of creation.

Catechism of the Catholic Church

- **How have Catholic school communities promoted environmental stewardship?**

- **What challenges exist in this regard?**

 - **How have Catholic school communities addressed such challenges?**
3. **How does my present practice reflect these Ontario Catholic School Graduate Expectations?**

 4. **How does the life of the school reflect these expectations? (You may wish to refer to the audit tool in Appendix B to assist you with this assessment.)**

 5. **What could be done to improve practice with regard to both the classroom and the life of the school?**

 6. **What supports are required in order for this to happen?**

- 7. Set one goal for implementation in the short term (this week); the medium term (this month) and the long term (this year). Identify the strategies and supports that will be required to work toward these goals.**

Appendix A - Ontario Catholic School Graduate Expectations

CGE Overall – Ontario Catholic School Graduate Expectation - A Discerning Believer: *A discerning believer formed in the Catholic Faith community who celebrates the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.*

CGE 1a - Illustrates a basic understanding of the saving story of our Christian faith.

CGE 1b - Participates in the sacramental life of the church and demonstrates an understanding of the centrality of the Eucharist to our Catholic story.

CGE 1c - Actively reflects on God's Word as communicated through the Hebrew and Christian scriptures.

CGE 1d - Develops attitudes and values founded on Catholic social teaching and acts to promote social responsibility, human solidarity and the common good.

CGE 1e - Speaks the language of life "recognizing that life is an unearned gift and that a person entrusted with life does not own it but that one is called to protect and cherish it." (Witnesses to Faith)

CGE 1f - Seeks intimacy with God and celebrates communion with God, others and creation through prayer and worship.

CGE 1g - Understands that one's purpose or call in life comes from God and strives to discern and live out this call throughout life's journey.

CGE 1h - Respects the faith traditions, world religions and the life-journeys of all people of good will.

CGE 1i - Integrates faith with life.

CGE 1j - Recognizes that "sin, human weakness, conflict and forgiveness are part of the human journey" and that the cross, the ultimate sign of forgiveness is at the heart of redemption. (Witnesses to Faith)

CGE Overall – Ontario Catholic School Graduate Expectation - An Effective Communicator: *An effective communicator who speaks, writes and listens honestly and sensitively, responding critically in light of gospel values.*

CGE 2a - Listens actively and critically to understand and learn in light of gospel values.

CGE 2b - Reads, understands and uses written materials effectively.

CGE 2c - Presents information and ideas clearly and honestly and with sensitivity to others.

CGE 2d - Writes and speaks fluently one or both of Canada's official languages.

CGE 2e - Uses and integrates the Catholic faith tradition, in the critical analysis of the arts, media, technology and information systems to enhance the quality of life.

CGE Overall – Ontario Catholic School Graduate Expectation - A Reflective and Creative Thinker: *A reflective, creative and holistic thinker who solves problems and makes responsible decisions with an informed moral conscience for the common good.*

CGE 3a - Recognizes there is more grace in our world than sin and that hope is essential in facing all challenges.

CGE 3b - Creates, adapts, evaluates new ideas in light of the common good.

CGE 3c - Thinks reflectively and creatively to evaluate situations and solve problems.

CGE 3d - Makes decisions in light of gospel values with an informed moral conscience.

CGE 3e - Adopts a holistic approach to life by integrating learning from various subject areas and experience.

CGE 3f - Examines, evaluates and applies knowledge of interdependent systems (physical, political, ethical, socio-economic and ecological) for the development of a just and compassionate society.

CGE Overall – Ontario Catholic Graduate Expectation - A Self-Directed, Responsible, Lifelong Learner: A self-directed, responsible, lifelong learner who develops and demonstrates their God-given potential.

CGE 4a - Demonstrates a confident and positive sense of self and respect for the dignity and welfare of others.

CGE 4b - Demonstrates flexibility and adaptability.

CGE 4c - Takes initiative and demonstrates Christian leadership.

CGE 4d - Responds to, manages and constructively influences change in a discerning manner.

CGE 4e - Sets appropriate goals and priorities in school, work and personal life.

CGE 4f - Applies effective communication, decision-making, problem-solving, time and resource management skills.

CGE 4g - Examines and reflects on one's personal values, abilities and aspirations influencing life's choices and opportunities.

CGE 4h - Participates in leisure and fitness activities for a balanced and healthy lifestyle.

CGE Overall – Ontario Catholic School Graduate Expectation - A Collaborative Contributor: *A collaborative contributor who finds meaning, dignity and vocation in work which respects the rights of all and contributes to the common good.*

CGE 5a - Works effectively as an interdependent team member.

CGE 5b - Thinks critically about the meaning and purpose of work.

CGE 5c - Develops one's God-given potential and makes a meaningful contribution to society.

CGE 5d - Finds meaning, dignity, fulfillment and vocation in work which contributes to the common good.

CGE 5e - Respects the rights, responsibilities and contributions of self and others.

CGE 5f - Exercises Christian leadership in the achievement of individual and group goals.

CGE 5g - Achieves excellence, originality, and integrity in one's own work and supports these qualities in the work of others.

CGE 5h - Applies skills for employability, self-employment and entrepreneurship relative to Christian vocation.

CGE Overall – Ontario Catholic School Graduate Expectation - A Caring Family Member: *A caring family member who attends to family, school, parish, and the wider community.*

CGE 6a - Relates to family members in a loving, compassionate and respectful manner.

CGE 6b - Recognizes human intimacy and sexuality as God given gifts, to be used as the creator intended.

CGE 6c - Values and honours the important role of the family in society.

CGE 6d - Values and nurtures opportunities for family prayer.

CGE 6e - Ministers to the family, school, parish, and wider community through service.

CGE Overall – Ontario Catholic School Graduate Expectation - A Responsible Citizen: *A responsible citizen who gives witness to Catholic social teaching by promoting peace, justice and the sacredness of human life.*

CGE 7a - Acts morally and legally as a person formed in Catholic traditions.

CGE 7b - Accepts accountability for one's own actions.

CGE 7c - Seeks and grants forgiveness.

CGE 7d - Promotes the sacredness of life.

CGE 7e - Witnesses Catholic social teaching by promoting equality, democracy, and solidarity for a just, peaceful and compassionate society.

- CGE 7f - Respects and affirms the diversity and interdependence of the world's peoples and cultures.
- CGE 7g - Respects and understands the history, cultural heritage and pluralism of today's contemporary society.
- CGE 7h - Exercises the rights and responsibilities of Canadian citizenship.
- CGE 7i - Respects the environment and uses resources wisely.
- CGE 7j - Contributes to the common good.

Appendix B – School Reflection Tool – An Invitation

Naming, Proclaiming, and Celebrating Our Catholic Identity: A Tool in Support of the Promotion of Distinctive Catholic Schools

Catholic Character and Culture Steering Committee

Elementary School

Secondary School

1. Stakeholders

Identify the stakeholders who have participated in this review, formally or informally.

Teaching Staff Non-teaching Staff School Council

Parents Parish Students

Other (please name) _____

2. Liturgical Strategies

Indicate some of the liturgical strategies which your school community uses to proclaim, support and celebrate your distinctiveness as a Catholic school.

2.1 Daily School-Wide Prayer:

Morning

Afternoon

Other _____

2.2 Daily Classroom Prayer:

Morning

Afternoon

Other _____

- 2.3 Daily Staff Prayer:
 - Morning
 - Afternoon
 - Other _____
- 2.4 Weekly Mass
- 2.5 Monthly Mass
- 2.6 Devotions (e.g. Rosary, Stations of the Cross)
- 2.7 Other liturgies _____
- 2.8 Advent/Lent “Evening” of Reflection
- 2.9 Student Retreat (s)
- 2.10 Staff Retreat(s)
- 2.11 School Council Retreat(s)
- 2.12 Parental participation in school’s liturgical life
- 2.13 School recognition of “first sacrament” celebrations
- 2.14 School Liturgical Planning Committee

In the space below, please offer any other comments about the liturgical life of your school community that may not be adequately covered by the above.

3. Social Action Strategies

Indicate some of the social action strategies (includes both justice and charity) which your school community uses to proclaim, support and celebrate your distinctiveness as a Catholic school.

- 3.1 Staff Social Justice Committee

- 3.2 Student Social Justice Committee

- 3.3 School Council Social Justice (Sub) Committee

- 3.4 Daily Social Action Activities (e.g. *Ecoschools*, restorative justice practices)

- 3.5 Weekly Social Action Activities (e.g. poverty lunch, bulletin board)

- 3.6 Monthly Social Action Activities (e.g. Amnesty International)

- 3.7 Term Social Action Activities (e.g. Share Lent)

- 3.8 Annual Social Action Activities (e.g. Terry Fox)

- 3.9 Other _____

3.10 Indicate, roughly, by percentage, the breakdown of social action activities by

Charity* _____ % **Justice*** _____ %

(* see home page of Board Social Justice web site)

In the space below, please offer any other comments about the social justice activities which occur within your school community that may not be adequately covered by the above.

4. Resources

Indicate the usefulness of the following resources regarding your school community's efforts to proclaim, support and celebrate your distinctiveness as a Catholic school.

4.1 Resources provided by the Board's Committee for Social Justice:

- School Resource for Ethical Fundraising
- Earth Day Kit
- *Thirsting for Justice* Water Campaign
- Resources from Lending Library
- Board Social Justice Web Site
- Other _____

4.2 Advent/Lenten Packages

4.3 Religion/Family Life IShare web site

4.4 Bereavement Resources:

- Board Bereavement Protocol
- School Bereavement Response Team
- Bereavement Book Bin (Office of Religious and Family Life Education)
- *Rainbows*

4.5 Resources provided through your Faith Life Liaison:

- Monthly Newsletter
- *Catholic Updates*
- *Children's Daily Prayer*
- *Liturgical Year Poster*
- *Missions Magazine*
- *Directory for Masses With Children* (Vatican)
- *Preparing to Celebrate in Schools* (Margaret Bick)
- *Out of the Ordinary* (Joyce Rupp)
- *The Holy Longing* (Ron Rolheiser)
- *Good News* (Monthly Religion Dept. Newsletter)
- Other _____

4.6 *Curriculum Support for Catholic Schools* (EOCCC Resource)

4.7 Resources provided through the three Catholic Curriculum Cooperatives

4.8 Resources provided through your Parish(es)

4.9 Resources provided through the Archdiocese of Kingston (or Pembroke)

4.10 School Purchased Adult Faith Resources for Staff

4.11 Other _____

In the space below, please offer any other comments about the resources which you rely upon in support of the liturgical life and/or social justice activities which occur within your school community and which may not be adequately covered by the above.

5. Curricula

Indicate some of the strategies and/or resources related to the curricula (in the broadest sense i.e. both in and outside the classroom; the fabric of the life of the school) which your school community uses to proclaim, support and celebrate your distinctiveness as a Catholic school.

5.1 Ontario Catholic School Graduate Expectations (I.C.E.)

5.2 *Curriculum Support for Catholic Schools* (EOCCC Resource)

5.3 Resources provided through the three Catholic Curriculum Cooperatives

5.4 *Journey Activities* (I.C.E.)

5.5 *Curriculum Frameworks* (EOCCC)

5.6 *One in Learning* (ALCDSB)

5.7 *Good News* – Office of Religious And Family Life Education Newsletter

5.8 Board Mission Statement

5.9 School Mission Statement

5.10 List web sites that support your efforts in this regard:

5.11 Catholic distinctiveness of graduation ceremony:

- Prayer/Liturgy
- Awards
- Program Design
- Presentations
- Other _____

5.12 Catholic distinctiveness of school assemblies:

- Prayer/Liturgy
- Awards
- Program Design
- Presentations
- Other _____

5.13 Catholic distinctiveness of school/classroom environment:

- Symbols in foyer/halls
- Prayer Centre
- Symbols in classrooms
- Building Exterior
- Staff room
- Other _____

5.14 Catholic distinctiveness of school newsletters:

- Use of Scripture
- Use of Catholic Resources
- Newsletter Design
- Other _____

5.15 School Management Practices – to what extent are the following informed by a distinctive Catholic vision:

- School/Classroom discipline
- Staff Meeting Agenda

- Staff relations
- Communications with parents
- School Council Meeting Agenda
- Communications with pastors
- Inclusively of all students
- School Purchasing
- Student Dress
- Staff Dress
- Promotion of servant leadership
- Scheduling of Events (vis-à-vis liturgical calendar)

In the space below, please offer any other comments about the strategies and/or resources which you rely upon in support of your efforts to integrate our Catholic faith into the curricula (i.e. fabric of the life of the school) and which may not be adequately covered by the above.

6. Catholic Character and Culture Steering Committee

Please list any supports that you would like the Board's Catholic Character and Culture Steering Committee to make available to you in order to strengthen the distinctive Catholic Character of your school. You may respond in general terms or use the categories provided. Your considerations might include how the Board Theme, *Lord it is good for us to be here*, will be integrated into the life of your school community.

6.1 Liturgical Life

6.2 Social Justice

6.3 Adult Faith Formation

6.4 Curriculum Resources

6.5 Budgetary

6.6 Other

7. How did your use of this tool contribute to conversations within your school community about our distinctive Catholic identity? How could this tool be improved?

Prayer Celebrations