CATHOLIC LIFE
AND RELIGIOUS EDUCATION

Key Area 1
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St Michael’s Primary School, Thirroul
Christmas Story Art Exhibition 2010
KEY AREA 1: CATHOLIC LIFE AND RELIGIOUS EDUCATION

COMPONENT 1.1: Vision and Mission

Component 1.1 addresses the impact the CEO has in ensuring Catholic schools are founded on the person of Jesus Christ and enlivened by the Gospel.

Rating 6

1. Vision and Mission statements provide an aspirational framework that reflects the role and purpose of Catholic schooling within the evangelising mission of the Church. Vision and mission statements clearly articulate foundational beliefs and values and are effectively used by school communities as a guide in developing their own vision and mission statements.

2. Vision and Mission statements are clearly and consistently referenced and articulated across the system of schools. They are widely endorsed and shared. There is strong evidence that they are a reference point for the alignment of organisational structures, strategic planning, policies, programs and practices within the CEO. There is a deep commitment of all CEO staff to the vision and mission. This commitment is evidenced in the effective articulation, witness and quality leadership and service to schools.

3. Vision and Mission statements clearly define the purpose of Catholic education in the Diocese, and explicitly inform the individual and collective workplace values and behaviours of the CEO staff.

4. Vision and Mission statements are consistently used to inform, interpret and respond to a range of contemporary, educational, Church and social issues.

Rating 4

1. Vision and Mission statements provide a general framework that reflects the role and purpose of Catholic schooling within the evangelising mission of the Church. Vision and mission statements provide some articulation to foundational beliefs and values and are generally used by school communities as a guide in developing their own vision and mission statements.

2. Vision and Mission statements are generally referenced and articulated across the system of schools. They are partially endorsed and shared. There is some emerging evidence that they are a reference point for the alignment of organisational structures, strategic planning, policies, programs and practices within the CEO. There is some commitment of all CEO staff to the vision and mission.

3. Vision and Mission statements provide some definition for the purpose of Catholic education in the Diocese, and partly inform the individual and collective workplace values and behaviours of staff.

4. Vision and Mission statements are at times used to inform, interpret and respond to a range of contemporary, educational, Church and social issues.

Rating 2

1. Vision and Mission statements provide an outline that reflects the role and purpose of Catholic schooling within the evangelising mission of the Church. Vision and mission statements do not sufficiently often articulate foundational beliefs and values and are rarely used by school communities as a guide in developing their own vision and mission statements.

2. Vision and Mission statements are rarely referenced or articulated across the system of schools. They are seldom endorsed and shared. There is little evidence that they are a reference point for the alignment of organisational structures, strategic planning, policies, programs and practices within the education authority. There is as yet little shared commitment of all CEO staff to the vision and mission.

3. Vision and Mission statements provide limited definition for the purpose of Catholic education in the Diocese, and provide limited guidance to inform the individual and collective workplace values and behaviours of the CEO staff.

4. Vision and Mission statements are rarely used to inform, interpret and respond to a range of contemporary, educational, Church and social issues.
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COMPONENT 1.2: Catholic Identity

Component 1.2 addresses the impact the CEO has in identifying with the faith, life and culture of the universal and local church.

Rating 6

1. There is highly effective witness to the Good News of Jesus Christ and proclamation of the Word through regular, conscious and active participation in prayer, liturgy and the sacramental life of the Church.
2. There is a deep commitment to ensuring a climate of hospitality, welcome and inclusion. The physical environment is highly effective in engaging the senses through appropriate use of signs, symbols, space and design that reflect Catholic life and culture.
3. A variety of relevant and highly effective opportunities are provided for school leaders at all levels to enable them to deepen their knowledge and appreciation of Catholic life and culture and empower them to effectively strengthen the Catholic identity of their schools.
4. The CEO consistently articulates the integral place of Catholic schools within the evangelising mission of the Church and gives priority to celebrating with the broader Church community the significant people, events and traditions of the local and universal Church.

Rating 4

1. There is some effective witness to the Good News of Jesus Christ and proclamation of the Word through regular, conscious and active participation in prayer, liturgy and the sacramental life of the Church.
2. There is a broad commitment to ensuring a climate of hospitality, welcome and inclusion. The physical environment is generally effective in engaging the senses through appropriate use of signs, symbols, space and design that reflect Catholic life and culture.
3. Some relevant opportunities are provided for school leaders at all levels to enable them to deepen their knowledge and appreciation of Catholic life and culture and empower them to effectively strengthen the Catholic identity of their schools.
4. The CEO sometimes articulates the integral place of Catholic education within the evangelising mission of the Church and gives general attention to celebrating with the broader Church community the significant people, events and traditions of the local and universal Church.

Rating 2

1. There is inconsistent and sometimes limited witness to the Good News of Jesus Christ and proclamation of the Word through regular, conscious and active participation in prayer, liturgy and the sacramental life of the Church.
2. There is inconsistent and sometimes limited commitment to ensuring a climate of hospitality, welcome and inclusion. The physical environment is generally ineffective in engaging the senses through appropriate use of signs, symbols, space and design that reflect Catholic life and culture.
3. Few relevant opportunities are provided for school leaders at all levels to enable them to deepen their knowledge and appreciation of Catholic life and culture and empower them to effectively strengthen the Catholic identity of their schools.
4. The CEO rarely articulates its integral place within the evangelising mission of the Church and gives insufficient priority to celebrating with the broader Church community the significant people, events and traditions of the local and universal Church.
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COMPONENT 1.3: Religious Education Curriculum

Component 1.3 addresses the impact the CEO has in developing, supporting, monitoring and improving the Religious Education Curriculum and its implementation.

Rating 6

1. High quality Religious Education Curriculum and support documents guide teachers in the implementation of quality learning and teaching in religious education. The curriculum incorporates the fullness of the Catholic Tradition and includes a comprehensive range of teaching and learning experiences which address the developmental and learning needs of students. The curriculum contributes to the development of high levels of religious literacy.

2. The CEO is highly effective in promoting and supporting quality pedagogical practices which encourage best practice, deep knowledge and a quality learning environment that is engaging and relevant for students.

3. A highly effective accreditation policy and process exists to ensure that teachers are qualified to teach Religious Education. Ongoing, high quality professional development equips teachers with a comprehensive knowledge of Religious Education and the Catholic Tradition. There is strong evidence that the professional development provided is highly effective, relevant and builds teacher capacity, at various stages of career development.

4. The CEO ensures that schools have access to high quality resources that enhance the religious education curriculum. The CEO is highly effective in developing schools’ capacity to acquire and utilise appropriate resources for use in the religious education curriculum. Resources will include highly effective and accessible on-line access for all teachers.

5. An assessment and reporting policy for religious education is clearly articulated and reflects contemporary understanding of student learning and religious literacy.

Rating 4

1. Generally sound Religious Education Curriculum and support documents exist that guide teachers in the implementation of quality learning and teaching in religious education. The curriculum includes elements of the Catholic Tradition and includes some sound teaching and learning experiences which address the developmental and learning needs of students. The curriculum contributes to the development of aspects of religious literacy.

2. The CEO is somewhat effective in promoting and supporting quality pedagogical practices which encourage best practice, deep knowledge and a quality learning environment that is engaging and relevant for students.

3. An accreditation policy and process exists and goes some way towards ensuring that teachers are qualified to teach Religious Education. Some professional development is in place to equip teachers with a comprehensive knowledge of Religious Education and the Catholic Tradition. There is strong evidence that the professional development provided is highly effective, relevant and builds teacher capacity at various stages of career development.

4. The CEO ensures that schools have access to generally satisfactory resources that enhance the religious education curriculum. They are somewhat effective in developing schools’ capacity to acquire and utilise appropriate resources for use in the religious education curriculum. Resources generally include highly effective and accessible on-line access for many teachers.

5. An assessment and reporting policy for religious education is in place but needs some further development to reflect a fully contemporary understanding of student learning and religious literacy.

Rating 2

1. Few Religious Education Curriculum and support documents exist that guide teachers in the implementation of quality learning and teaching in religious education. The curriculum takes insufficient account of the Catholic Tradition and includes a limited range of teaching and learning experiences which address the developmental and learning needs of students. The curriculum gives limited attention to the development of religious literacy.

2. The CEO has inconsistent and often limited impact on promoting and supporting quality pedagogical practices which encourage best practice, deep knowledge and a quality learning environment that is engaging and relevant for students.

3. An uncertain or inconsistent accreditation policy and process periodically fails to ensure that teachers are qualified to teach Religious Education. Little professional development is in place to equip teachers with a comprehensive knowledge of Religious Education and the Catholic Tradition. There is little overall evidence that the professional development provided is highly effective, relevant and builds teacher capacity, at various stages of career development.

4. The CEO does not always ensure that schools have access to generally satisfactory resources that enhance the religious education curriculum. They rarely develop schools’ capacity to acquire and utilise appropriate resources for use in the religious education curriculum. Resources seldom include highly effective and accessible on-line access for all teachers.

5. An assessment and reporting policy for religious education requires considerable development in order to reflect contemporary understanding of student learning and religious literacy.
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COMPONENT 1.4: Formation

Component 1.4 addresses the impact the CEO has in enabling schools to be spiritually nurturing communities.

Rating 6

1. There is a proactive approach to providing support to system and school leaders in the area of faith and spiritual formation. The system provides a comprehensive formation program which includes personal formation opportunities, targeted programs, academic courses and immersion experiences.
2. The Catholic Life and Religious Education Team is structured to integrate formation in faith with religious education. Cross-functional working parties and committees contribute actively as required to the development and integration of practical approaches to formation.
3. Highly effective initiatives and programs of witness, formation and service are in place to support schools in becoming spiritually nurturing communities and ‘centres of New Evangelisation’.
4. There are highly effective, diverse and well-resourced opportunities for staff across the system of schools to access high quality faith formation programs that support them in their on-going faith journey.
5. Highly effective policies, structures and resources are provided that support schools with the engagement of families.
6. The CEO actively promotes, supports and engages with, as appropriate, projects and initiatives concerned with the formation of youth and young adults.

Rating 4

1. There are some sound approaches to providing support to system and school leaders in the area of faith and spiritual formation. The system provides a formation program which includes personal formation opportunities, targeted programs, academic courses and immersion experiences.
2. The Catholic Life and Religious Education Team is not well structured to fully integrate formation in faith with religious education. Cross-functional working parties and committees sometimes contribute as required to the development and integration of practical approaches to formation.
3. Some worthwhile initiatives and programs of witness, formation and service are in place to support schools in becoming spiritually nurturing communities and ‘centres of New Evangelisation’.
4. There are some sound, diverse and well-resourced opportunities for staff across the system of schools to access high quality faith formation programs that support them in their on-going faith journey.
5. There are some sound policies, structures and resources that support schools with the engagement of families.
6. The CEO at times promotes, supports and engages with, as appropriate, projects and initiatives concerned with the formation of youth and young adults.

Rating 2

1. There are few clearly defined approaches to providing support to system and school leaders in the area of faith and spiritual formation. The system has an ad hoc formation program which may include personal formation opportunities, targeted programs, academic courses or immersion experiences.
2. The Catholic Life and Religious Education Team is not sufficiently structured to integrate formation in faith with religious education. Cross-functional working parties and committees make little overall contribution as required to the development and integration of practical approaches to formation.
3. Few initiatives and programs of witness, formation and service are in place to support schools in becoming spiritually nurturing communities and ‘centres of New Evangelisation’.
4. There are few effective, diverse and well-resourced opportunities for staff across the system of schools to access high quality faith formation programs that support them in their on-going faith journey.
5. The CEO provides few policies, structures and resources that support schools with the engagement of families.
6. The CEO rarely promotes, supports and engages with, as appropriate, projects and initiatives concerned with the formation of youth and young adults.
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COMPONENT 1.5: Engagement in the Life of the Church

Component 1.5 addresses the impact the CEO has in promoting the engagement of schools with the mission, culture and life of the Church.

Rating 6

1. Highly effective strategies are in place for supporting the Office of the Bishop and promoting initiatives of the local and universal Church.
2. Opportunities are provided for the on-going nurturing of highly effective relationships with parishes. Priests or their representatives are invited to be members of peak forums, Boards, committees and panels as appropriate. Priests are actively engaged with system processes and this is well supported by effective system documentation.
3. There are highly effective strategies and resources available to support schools to engage families more fully in the sacramental life of the Church. There is a well-developed understanding of the role of school leaders and teachers in supporting the sacramental life of the parish.
4. The CEO is proactive in encouraging schools to support the work of Catholic agencies and religious congregations.
5. The CEO actively promotes, supports and engages with, as appropriate, the work of significant Church agencies and major Church projects and initiatives.
6. The CEO provides resources which support the development of a comprehensive knowledge and understanding of, and commitment to, the New Evangelisation. There are clear plans, opportunities and strategies to develop, promote and maintain this understanding.

Rating 4

1. Some sound strategies are in place for supporting the Office of the Bishop and promoting initiatives of the local and universal Church.
2. There are some generally sound opportunities for the on-going nurturing of highly effective relationships with parishes. Priests or their representatives are sometimes invited to be members of peak forums, Boards, committees and panels as appropriate. Priests are sometimes engaged with system processes and this is generally well supported by effective system documentation.
3. There are some useful strategies and resources to support schools to engage families more fully in the sacramental life of the Church. There is a broad general understanding of the role of school leaders and teachers in supporting the sacramental life of the parish.
4. Some useful steps are taken encourage schools in support the work of Catholic agencies and religious congregations.
5. The CEO at times promotes, supports and engages with, as appropriate, the work of significant Church agencies and major Church projects and initiatives.
6. Resources provide broad but inconsistent support for the development of a comprehensive knowledge and understanding of, and commitment to, the New Evangelisation. Plans, opportunities and strategies to develop, promote and maintain this understanding are in place but not yet fully developed or operational.

Rating 2

1. Few clear strategies are in place for supporting the Office of the Bishop and promoting initiatives of the local and universal Church.
2. The CEO provides only limited opportunities for the on-going nurturing of highly effective relationships with parishes. Priests or their representatives are occasionally invited to be members of peak forums, Boards, committees and panels as appropriate. Priests are rarely engaged with system processes and this is infrequently supported by effective system documentation.
3. There are few overall strategies and resources to support schools to engage families more fully in the sacramental life of the Church. There is little overall understanding of the role of school leaders and teachers in supporting the sacramental life of the parish.
4. The CEO is rarely proactive in encouraging schools in their priority for supporting the work of Catholic agencies and religious congregations.
5. The CEO rarely promotes, supports and engages with, as appropriate, the work of significant Church agencies and major Church projects and initiatives.
6. The CEO makes available resources which provide only limited support the development of a comprehensive knowledge and understanding of, and commitment to, the New Evangelisation. There are few if any plans, opportunities and strategies to develop, promote and maintain this understanding.
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COMPONENT 1.6: Catholic Social Teaching

Component 1.6 addresses the **impact the CEO has in building a culture of critical reflection and action on the centrality of Catholic Social Teaching to the evangelising and educational mission of the contemporary Catholic School.**

**Rating 6**

1. Catholic Social Teaching is used effectively to underpin all major policies, practices and structures. There are significant opportunities provided for staff to critically reflect on the key principles of Catholic Social Teaching including human dignity, common good, solidarity and subsidiarity.
2. Strategic planning, decision-making and program development show strong evidence of being informed and guided by the key principles of Catholic Social Teaching.
3. Highly effective professional learning and formation opportunities are provided to assist leaders and teachers to understand the relevance of Catholic Social Teaching and related themes for their work in Catholic schools.
4. The CEO is committed to reading the ‘signs of the times’ and is proactive in responding to significant issues such as social, ecological and outreach to the poor and marginalised. Practical responses are made in light of Catholic Social Teaching.
5. Authentic witness is given to Catholic Social Teachings by building relationships of solidarity with Church and community agencies. Catholic charities and social justice agencies receive priority in advocacy, fundraising and appropriate outreach activities, and CEO staff are provided with purposeful opportunities to be of practical service to the community.

**Rating 4**

1. Catholic Social Teaching generally underpins all major policies, practices and structures. There are some useful opportunities provided for staff to critically reflect on the key principles of Catholic Social Teaching including human dignity, common good, solidarity and subsidiarity.
2. Strategic planning, decision-making and program development show some evidence of being informed and guided by the key principles of Catholic Social Teaching.
3. Generally sound professional learning and formation opportunities are provided to assist leaders and teachers to understand the relevance of Catholic Social Teaching and related themes for their work in Catholic schools.
4. The importance of the need to read the ‘signs of the times’ is generally understood, and some useful steps are taken in responding to significant issues such as social, ecological and outreach to the poor and marginalised. Practical responses are usually made in light of Catholic Social Teaching.
5. The CEO generally gives witness to Catholic Social Teachings by building relationships in solidarity with Church and community agencies. Catholic charities and social justice agencies receive some priority in advocacy, fundraising and appropriate outreach activities, and CEO staff are provided with some purposeful opportunities to be of practical service to the community.

**Rating 2**

1. The CEO rarely ensures that Catholic Social Teaching is used effectively to underpin all major policies, practices and structures. There are too few opportunities provided for staff to critically reflect on the key principles of Catholic Social Teaching including human dignity, common good, solidarity and subsidiarity.
2. Strategic planning, decision-making and program development show limited evidence of being in-formed and guided by the key principles of Catholic Social Teaching.
3. Few or very inconsistent professional learning and formation opportunities are provided to assist leaders and teachers to understand the relevance of Catholic Social Teaching and related themes for their work in Catholic schools.
4. The CEO takes few steps to reading the ‘signs of the times’ and is takes few steps in responding to significant issues such as social, ecological and outreach to the poor and marginalised. Practical responses are made in light of Catholic Social Teaching.
5. The CEO gives inconsistent witness to Catholic Social Teachings which build relationships of solidarity with Church and community agencies. Catholic charities and social justice agencies receive often limited attention in advocacy, fundraising and appropriate outreach activities, and CEO staff is provided with few purposeful opportunities to be of practical service to the community.