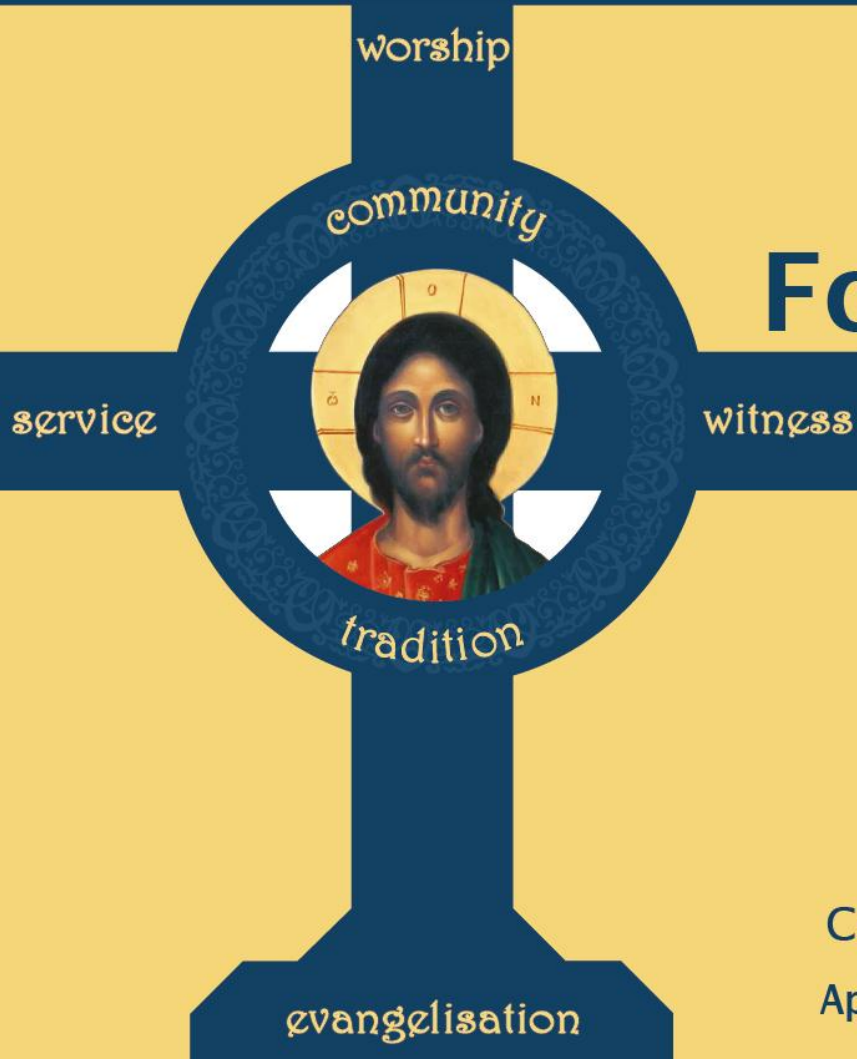


# Catholic Education in the Diocese of Lismore



## Foundational Values for

## Catholic Identity and Mission

Catholic Schools Office, Diocese of Lismore

Approved for distribution until December 2017, subject to revision



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## Bishops of NSW Directions for Catholic Education:

Across Catholic education there is a desire to build stronger Catholic community founded on deeper commitment to the mission entrusted by Jesus Christ to his Church. This desire is a missionary activity incumbent on each baptised person to discern and respond to the signs of the times with the Gospel message, so that it is a real and life giving force in students' lives. The Bishops of New South Wales in their Pastoral Statement, *Catholic Schools At A Crossroads*, have directed this missionary task to all Catholic school leaders, staff and parents by asking them to ensure that Catholic schools are:

- truly Catholic in their identity and life
- centres of the New Evangelisation
- enabling our students to achieve high levels of Catholic religious literacy and practice
- led and staffed by people who contribute to these goals.

## The Bishops of NSW Directions Need to be Embedded in a Catholic Worldview

At the heart of the Bishops' directions is a faith view of the world, which animates and sustains them. Another way of describing this faith view is to call it a Catholic worldview. Catholicism is a comprehensive way of life that should animate every aspect of a parish school's activities and curriculum. Catholic Christianity has always fostered the belief that all human reality and, indeed, the whole material cosmos have been touched, blessed, and changed by the 'Word becoming flesh' (John 1:14).

A worldview influences how we look at everything in life, and how we think and act in particular circumstances. Each person has a worldview, even if they are not aware of it or cannot articulate it. A worldview helps a person answer life questions such as:

- Who am I called to be as a human person?
- Does human life have a purpose?
- How should I relate to others?
- How do I know what is true? Is there a truth beyond what can be seen, smelt and touched?
- What happens after death?
- What is important to me?

We live in a pluralist society and people have many different worldviews or ways in which they make sense of their lives. Increasing numbers of people today see life in purely secular terms. Catholic education is not immune from the influences of secular atheism, consumerism and relativism. Secularity is an approach to life which is concerned with this world and its affairs but not necessarily in an antireligious way. Secularism is an atheistic or agnostic ideology that rules out religious beliefs and values and explains everything exclusively in ‘this-world’ terms. In contrast a religious worldview explains and interprets life by recognising a presence and power that is ‘higher’ and/or ‘deeper’ than this world.

The Catholic Worldview is such a religious interpretation of life given to us by Divine Revelation and which can only be understood by faith. Therefore, we ask for the gift of faith to be deepened in our lives so that we may have the capacity to accept God’s Truths and know Him more lovingly through Jesus Christ who reveals His desire for us. The Church is the recipient of this Revelation which she passes on in an accurate and authentic way through Scripture and Tradition. The Catholic Worldview is the unique comprehensive understanding of the universe, revealed to us by our Redeemer, Jesus Christ, in the Gospels.

This Catholic Worldview has been guarded, developed and handed on by the Church throughout the ages. The Catholic Worldview provides insights into the meaning of life and how to live it as Catholics. Saint Pope John Paul II described the Catholic Worldview as a way of understanding reality in the light of “the total truth about God, man and the world”. The Catholic Worldview guides us in becoming who God called us to be, namely, fully human. It enables us as Christians to have a map of how we are to transform our lives and that of the wider culture in which we are immersed. The Catholic Worldview must underpin and be expressed in the complete life of a Catholic parish school.

## The Uniqueness of the Catholic Christian Worldview

The Catholic Worldview guides, challenges and directs the life of Catholic parish schools within the Diocese of Lismore and is found in the document *Catholic Education in the Diocese of Lismore, Foundational Values for Catholic Identity and Mission*. This document was first published under the authority of the Bishop of Lismore in 2007 as *Catholic Education in the Diocese of Lismore, Foundational Beliefs and Practices - The Essential Framework*. The purpose of this document was to enable each parish community to make its Catholic school a more effective instrument of the mission entrusted to it, that is, to make Jesus Christ the inspiration in all that it does. While retaining the integrity and purpose of the 2007 approved document it is now time to sharpen its application to Catholic education and expressing it as a Catholic Worldview. The centrality of Jesus Christ should permeate every aspect of school life, “so enabling each student to form in themselves a clear idea of the meaning of life” (*The Catholic School* #31).

The Catholic Worldview is then fundamentally Christological. If this worldview is authentically lived then Christ is in the fibre of a person’s life. The Christian life cannot be understood or lived apart from the imitation of the life of Jesus Christ. Jesus Christ is valued

above all else in Christian living. As Christians we believe that the person of Jesus Christ is the fundamental revelation of who God is for humankind. Thus, in this worldview, the figure of Jesus Christ is essential in understanding humanity in relation to God. Jesus Christ reveals the mind and heart of God and its implications for how we are to live. This encounter with Jesus Christ which each person requires to be a Christian takes place in the particular community of the Church.

Christian faith instils particular values that cannot be known or understood adequately through human reason without the assistance of grace and revelation and these are found in the attendant Foundational Values of Tradition, Evangelisation, Worship, Witness, Community and Service. These are the specific values which the Christian chooses to uphold in living a new lifestyle consistent with these beliefs. Christians choose to live in a particular way in which these values are evident to all who encounter them. The Christian and the non-Christian can and often do share similar values and behaviours, but those of the Christian are distinctively Christian due to the unique content of theological convictions that are foundational for the Christian life.

The Catholic Worldview is also a sacramental one. A sacrament is a visible sign of the hidden reality of salvation; it is the love of God made visible to us through Jesus Christ, through the Holy Spirit, in the Church today and through the sacraments. Through these sacramental encounters we are led ever more deeply into the mystery of divine love and our lives transformed in holiness. Through our deepening engagement with this mystery of God's presence we transcend the secular worldview and see the divine in all things, the invisible in the visible and the Trinity alive in the Church through her sacraments.

## An Embedded Catholic Worldview Requires Cultural and Structural Change:

In order to engage in this missionary task each person involved in Catholic education will need to engage with structural and cultural change. Structural change deals with policies, programs, rules, and procedures which many leaders and administrators often find attractive because they can be mandated. An example of this could be the mandated Religious education syllabus. Yet the heart (the personal culture) required by a teacher to impart this syllabus in ways that engage the head, heart and hands of a student cannot be mandated. Unlike structural change, cultural change requires altering long-held assumptions, beliefs, expectations, personal histories, language and habits that represent the norm for people in the organisation. These deeply held but typically unexamined assumptions help people make sense of their world. More simply put, culture is just "the way we do things around here." Cultural change is absolutely doable, but it is also undeniably difficult. At the end of the day, no matter what structural changes are put in place, it is the culture of the organisation that wins out.

Cultures develop among people who spend time together and who are bound together through shared goals, common language, dialogue, beliefs, routines, Culture is demonstrated through what people do, rather than what they say. When the 'walk' and the 'talk' do not line up, it is the 'walk' that shapes the culture and values. Culture can be understood as what is created from the messages that we

receive about what is really **valued**, what is important, what people do around here to fit in, to be accepted, and to be rewarded and many people are probably not aware that this is occurring.

If we want to know what is of value to a person or community then we must look at how much time, energy and selflessness is given to it. When Christians say that they believe in Jesus Christ and the Christian way of life above all other realities then it is the priority, time, energy and selflessness given to these beliefs that determines whether they are authentic values. The history of Christianity is replete with the lives of saints and martyrs who really valued Jesus Christ, his teachings and way of life. They are the greatest examples of how to focus on Christian values and behaviours. That is, if you want to know what a person values, then look at how they behave. It takes a certain skilful and disciplined way of looking at the world to see the real values that underpin everyday actions.

Culture management is about message management. If you can find, and change, enough of the sources of these messages, you will change the culture. What is really valued in a school is played out through three channels: behaviours, symbols and systems

- *Behaviours* - The behaviours of others, especially those who appear to be important
- *Symbols* - Observable objects and events, ways of talking and decisions to which people attribute meaning
- *Systems* - Mechanisms for managing people and tasks.

**“A faith not enculturated is a faith not received.”**  
**St Pope John Paul II**

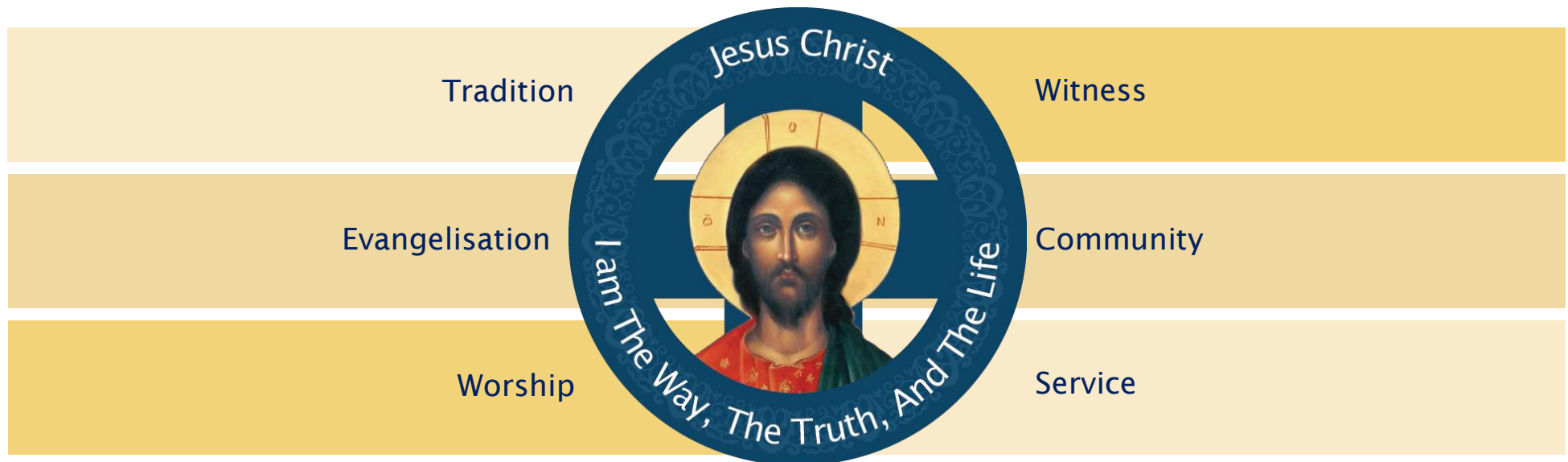
Authentic *Catholic Education in the Diocese of Lismore* is centred on the following *Foundational Values*:

**Jesus Christ** is the centrality of Catholic Education

1. **Tradition**
2. **Evangelisation**
3. **Worship**
4. **Witness**
5. **Community**
6. **Service**

These six Catholic values will be continuously embedded in Catholic schools through attention to the behaviours, symbols and systems that bring them to life. This document details the values, behaviours, symbols and systems required for building Catholic culture in schools along with a rubric to guide implementation.

# Catholic Education in the Diocese of Lismore, Foundational Values





## A Catholic Culture Change Model for Embedding Catholic Education in the Diocese of Lismore, Foundational Values

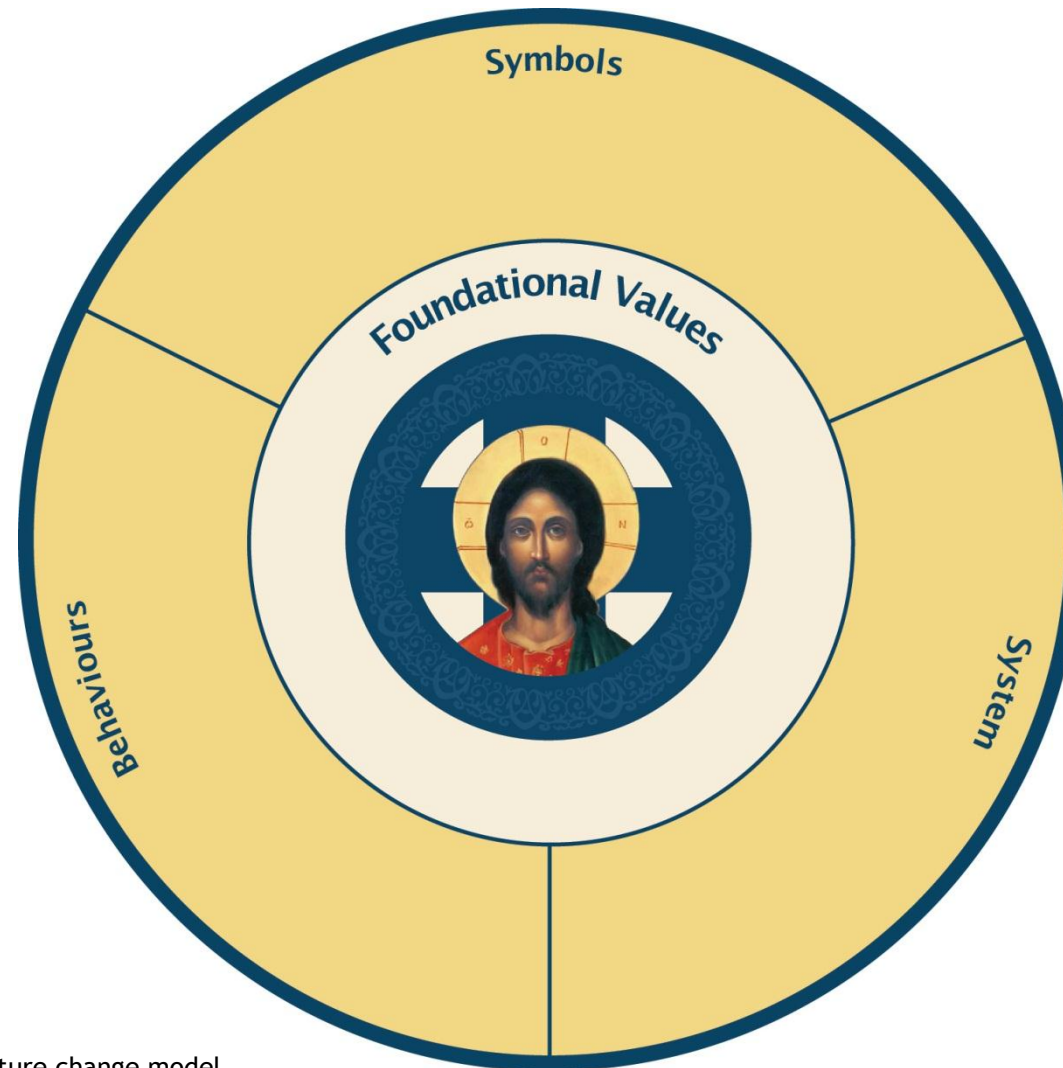


Diagram1. Overview of Catholic culture change model

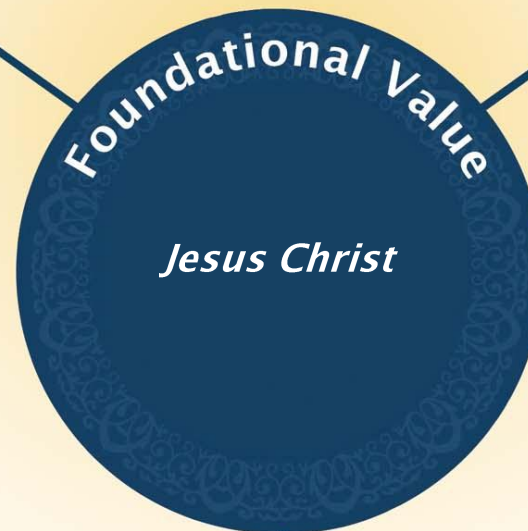


# BEHAVIOUR

1. All language, decisions and behaviour are passionately and joyfully consistent with the Gospel way of life and centred on Jesus Christ.
2. The poor and marginalised are welcomed as Jesus Christ has instructed.
3. Personal encounter with the person of Jesus Christ is the heart of school life.

## SYMBOL

1. Catholic symbols and art centred on Jesus Christ and the Church are prominently displayed and promoted.
2. The school is centred on and promotes the liturgical cycle of the Church.
3. The school is clearly perceived and experienced as an integral part of the parish and its youth ministry.



1. Induction, onboarding and ongoing leadership formation invite all into discipleship of Jesus Christ and active membership of his Church.
2. Pastoral Care policy, programs and processes are embedded and faithfully acted upon.
3. Our Redeemer, Jesus Christ, is the foundation and continuing inspiration for the educational enterprise.

## SYSTEM

# Behaviours

1. Catholic beliefs and practices are clearly understood by staff, lived faithfully and taught with conviction.
2. The relationship of the school to its parish church is actively and positively promoted.
3. All staff and parents know, understand and support the parish school Mission and Vision.

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1. Images are publicly displayed identifying the fidelity of the parish school to Catholicism and its legitimate authority.
2. Catholic Tradition is expressed through multiple and diverse visual and performing arts, music and architecture.
3. A distinctively Christian educational environment is maintained in practice.



1. All policies and programs and processes are centred on and promote the Gospel way of life and Catholic beliefs under the direction of the Bishop.
2. All decision making is benchmarked to Catholic beliefs and practices.
3. The Mission and Vision statements are normative for guiding school life and clearly integrated into the Catholic Tradition within the school.

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# BEHAVIOUR

1. Catholic values and beliefs are taught with enthusiasm and conviction in all KLAs.
2. Catholic pedagogical principles and practices are understood and implemented in all KLAs.
3. Students are empowered to live as disciples of Jesus Christ in today's world.

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1. The school is evangelically engaging.
2. Catechesis and evangelisation are clearly given priority and importance.
3. The kerygma is authentically and broadly proclaimed through word, deed and art.



1. A rigorously planned and supported Catechesis is part of an integral formation for each student leading to a love of Wisdom and passion for Truth.
2. Systematic, collaborative and appropriate mission and evangelisation programs, practices and processes for discipleship formation are embedded.
3. Staff are provided with regular appropriate formation to teach catechesis, promote evangelisation and provide Catholic Beliefs and Practices across all KLAs.

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# BEHAVIOUR

1. Inspired by Our Lord's guiding and nurturing presence, selflessness, humility and gratitude are evident in all relationships.
2. Christ's continuing work of our redemption in the liturgy is proclaimed and promoted.
3. Students are enabled to engage in full and active participation in the Eucharist.

## SYMBOL

1. Catholic symbols, music and art are clearly connected to liturgy and worship.
2. An atmosphere of divine worship is experienced in the daily life of the school.
3. The Christian environment of the school leads all into the transcendent Presence of God.



1. The school is sacramentally alive.
2. The daily life of the school is continuously nourished and enlivened by a spirit of prayer integrated into every aspect of its life.
3. The liturgical year of the Church is integrated into school life.

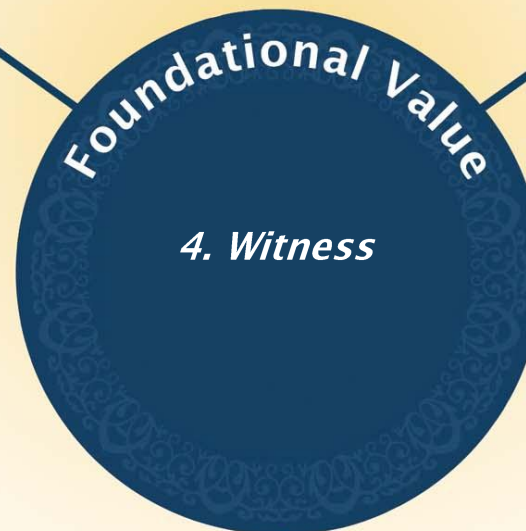
## SYSTEM

# BEHAVIOUR

1. Staff live out their roles as a Christian vocation and response to Jesus Christ.
2. The words and deeds of staff witness to Jesus Christ and the mission entrusted to His Church.
3. Parents are supported in their commitment to Christian witness in family life.

## S Y M B O L

1. Christian living is publicly recognised.
2. Peer to peer ministry and witnessing is encouraged.
3. Staff pray, reflect and support each other in living the Christian life and promoting the Catholic Mission and Vision for the school.



1. All policies, programs and processes are benchmarked to the New Evangelisation.
2. Policies, programs and processes are founded upon and promote Christian living.
3. Systematic, collaborative and development formation is provided for all to be animated promoters of the mission entrusted by the Church to Catholic school staff.

## S Y S T E M

# BEHAVIOUR

1. Parents are recognised and welcomed as co-responsible partners in Catholic education.
2. Staff understand and promote Catholic teaching on the family.
3. Relationships founded in Jesus Christ are the source and inspiration for community.

## SYMBOL

1. Prayer, scripture and reflection are present at all meetings.
2. Priests, parents and staff act collaboratively in unity of purpose.
3. Spirituality of communion and an approach of stewardship are ever evident.



1. Catholic Schools Office policy, programs and processes for parent partnership are applied and promoted.
2. The Social Teaching of the Catholic Church informs policy, practice and processes regarding administration, organisation, planning and relationships.
3. The Parish School is a vibrant and engaged part of the Parish.

## SYSTEM



1. Staff and students act caringly as Jesus Christ commanded us.
2. Responsible participation in the life and mission of the Catholic Church and society is promoted.
3. Christian service permeates all relationships.

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1. Catholic missionary, charitable and social justice activities are vigorously present.
2. The school is permeated with respect for the God given dignity of each human being and creation.
3. The school has an atmosphere enlivened by the Gospel spirit of freedom and charity.



1. Student participation is promoted through policy, programs and processes.
2. Co-leadership and authority exercised in the parish school are founded on Jesus' mission to serve.
3. Service to the Church and civil society enriching them with the power of Christian faith and building a 'civilisation of love' is vigorously promoted.

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## A Discernment Process for Parish School Self Assessment for Embedding *Catholic Education in the Diocese of Lismore, Foundational Values*

The following self assessment tool is to be used by Parish School Communities to discern how they are progressing towards a Catholic School with embedded Foundational Values. This process of discernment is best conducted in partnership with the appropriate Catholic Schools Office Consultants. Each parish school has a variety of strengths and areas for development. Quality discernment in the Catholic tradition enables strengths to be identified, owned and maintained, while also identifying areas for development that can be addressed over time.

Each parish school has its own complex array of real issues that enable it to either flourish or languish as a centre of exciting missionary discipleship that accompanies each student as they are invited to deepen or embrace a way of life centred on Jesus Christ. It is not a tool for compliance, programming or accountability. Such tools will be developed based on *Catholic Education in the Diocese of Lismore, Foundational Values*.

### Discernment for Decision Making in Catholic Education

Discernment describes the process of coming to understand how the Lord is calling and inviting us to serve Him in Catholic education. Making decisions in Catholic education is a spiritual and communal process of experience, reflection and action. This process requires trust, patience, faith and prayer.

#### Seven Practical Discernment Steps:

1. Start by putting before our minds what it is we want to decide. In Catholic education this means what will enable each student to gain the fullness of life - spiritually, morally, emotionally, academically, physically and socially.
2. We pray for God to enlighten and move us to seek only what is conducive to His service and praise, for each student.
3. Consider and discuss what the current realities are for our students and try to prioritise them by way of strengths and concerns. Always ensure that you have gained all the right data for the discernment process.

4. Reflect on the priorities that appear to be emerging from the current realities. Then seek each person's views on what strengths need to be maintained and the areas that need attention. As aids in this process ask yourselves to think about:
  - (a) If you were a visitor to your school who had engaged in the above first three steps, what advice would you give to the decision makers; and/or
  - (b) Imagine yourself at the end of your career and consider what you might think or feel about the priorities you are recommending.
5. In order to move forward identify the priority areas for attention and then weigh up the 'pros' and 'cons' for each one. Then list the areas that have been decided upon.
6. Once the decisions have been made a further check about their 'rightness' is needed; the degree of the group feeling peaceful, joyful and united in these decisions. Feelings of anxiety, heaviness, sadness and darkness often indicate the opposite steps.

## Self Assessment Tool for Embedding *Catholic Education in the Diocese of Lismore, Foundational Values*

| FOUNDATIONAL BELIEF:<br>BEHAVIOURS, SYSTEMS & SYMBOLS   | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>The Centrality of Jesus Christ</b>   |                          |                          |                          |                          |                          |
| <b>Behaviour</b>  |                          |                          |                          |                          |                          |
| 1. All language, decisions and behaviour are passionately and joyfully consistent with the Gospel way of life and centred on Jesus Christ.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The poor and marginalised are welcomed as Jesus Christ has instructed.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Personal encounter with the person of Jesus Christ is the heart of school life.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>   |                          |                          |                          |                          |                          |
| 1. Induction, onboarding and ongoing leadership formation invite all into discipleship of Jesus Christ and active membership of his Church. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Pastoral Care policy, programs and processes are embedded and faithfully acted upon.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Our Redeemer, Jesus Christ, is the foundation and continuing inspiration for the educational enterprise.                                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>   |                          |                          |                          |                          |                          |
| 1. Catholic symbols and art centred on Jesus Christ and the Church are prominently displayed and promoted.                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The school is centred on and promotes the liturgical cycle of the Church.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The school is clearly perceived and experienced as an integral part of the parish and its youth ministry.                                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS  | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>1. Tradition</b>  |                          |                          |                          |                          |                          |
| <b>Behaviour</b>   |                          |                          |                          |                          |                          |
| 1. Catholic beliefs and practices are clearly understood by staff, lived faithfully and taught with conviction.                                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The relationship of the school to its parish church is actively and positively promoted.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. All staff and parents know, understand and support the parish school Mission and Vision.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>  |                          |                          |                          |                          |                          |
| 1. All policies and programs and processes are centred on and promote the Gospel way of life and Catholic beliefs under the direction of the Bishop. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. All decision making is benchmarked to Catholic beliefs and practices.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Mission and Vision statements are normative for guiding school life and are clearly integrated into the Catholic Tradition within the school. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>  |                          |                          |                          |                          |                          |
| 1. Images are publicly displayed identifying the fidelity of the parish school to Catholicism and its legitimate authority.                          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Catholic tradition is expressed through multiple and diverse visual and performing arts, music and architecture.                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. A distinctively Christian educational environment is maintained in practice.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS   | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>2. Evangelisation</b>  |                          |                          |                          |                          |                          |
| <b>Behaviour</b>  |                          |                          |                          |                          |                          |
| 1. Catholic values and beliefs are taught with enthusiasm and conviction in all KLAS.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Catholic pedagogical principles and practices are understood and implemented in all KLAS.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Students are empowered to live as disciples of Jesus Christ in today's world.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>   |                          |                          |                          |                          |                          |
| 1. A rigorously planned and supported Catechesis is part of an integral formation for each student leading to a love of Wisdom and passion for Truth. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Systematic, collaborative and appropriate mission and evangelisation programs, practices and processes for discipleship formation are embedded.    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Staff are provided with regular appropriate formation to teach catechesis, promote evangelisation and provide Catholic values across all KLAS      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>   |                          |                          |                          |                          |                          |
| 1.The school is evangelically engaging.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.Catechesis and evangelisation are clearly given priority and importance.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.The kerygma is authentically and broadly proclaimed through word, deed and art.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS   | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>3. Worship</b>   |                          |                          |                          |                          |                          |
| <b>Behaviour</b>  |                          |                          |                          |                          |                          |
| 1. Inspired by Our Lord's guiding and nurturing presence, selflessness, humility and gratitude are evident in all relationships.        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Christ's continuing work of our redemption in the liturgy is proclaimed and promoted.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Students are enabled to engage in full and active participation in the Eucharist.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>   |                          |                          |                          |                          |                          |
| 1. The school is sacramentally alive.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The daily life of the school is continuously nourished and enlivened by a spirit of prayer integrated into every aspect of its life. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The liturgical year of the Church is integrated into school life.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>   |                          |                          |                          |                          |                          |
| 1. Catholic symbols, music and art are clearly connected to liturgy and worship.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. An atmosphere of divine worship is experienced in the daily life of the school.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Christian environment of the school leads all into the transcendent Presence of God.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS  | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>4. Witness</b>  |                          |                          |                          |                          |                          |
| <b>Behaviour</b>   |                          |                          |                          |                          |                          |
| 1. Staff live out their roles as a Christian vocation and response to Jesus Christ.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The words and deeds of staff witness to Jesus Christ and the mission entrusted to His Church.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Parents are supported in their commitment to Christian witness in family life.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>  |                          |                          |                          |                          |                          |
| 1. All policies, programs and processes are benchmarked to the New Evangelisation.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Policies, programs and processes are founded upon and promote Christian living.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Systematic, collaborative and development formation is provided for all to be animated promoters of the mission entrusted by the Church to Catholic school staff. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>  |                          |                          |                          |                          |                          |
| 1. Christian living is publicly recognised.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Peer to peer ministry and witnessing is encouraged.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Staff pray, reflect and support each other in living the Christian life and promoting the Catholic Mission and Vision for the school.                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |



| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS   | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>5. Community</b>   |                          |                          |                          |                          |                          |
| <b>Behaviour</b>  |                          |                          |                          |                          |                          |
| 1.Parents are recognised and welcomed as co-responsible partners in Catholic education.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.Staff understand and promote Catholic teaching on the family.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.Relationships founded in Jesus Christ are the source and inspiration for community.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>   |                          |                          |                          |                          |                          |
| 1.Catholic Schools Office policy, programs and processes for parent partnership are applied and promoted.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.The Social Teaching of the Catholic Church informs policy, practice and processes regarding administration, organisation, planning and relationships. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.The Parish School is a vibrant and engaged part of the Parish.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>   |                          |                          |                          |                          |                          |
| 1.Prayer, scripture and reflection are present at all meetings.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.Priests, parents and staff act collaboratively in unity of purpose.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.Spirituality of communion and an approach of stewardship are ever evident.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| FOUNDATIONALVALUE:<br>BEHAVIOURS, SYSTEMS & SYMBOLS   | Undeveloped              | Developing               | Operational              | Integrated               | Embedded                 |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| <b>6. Service</b>   |                          |                          |                          |                          |                          |
| <b>Behaviour</b>  |                          |                          |                          |                          |                          |
| 1. Staff and students act caringly as Jesus Christ commanded us.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Responsible participation in the life and mission of the Catholic Church and society is promoted.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Christian service permeates all relationships.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>System</b>   |                          |                          |                          |                          |                          |
| 1. Student is promoted through policy, programs and processes.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Co-leadership and authority exercised in the parish school are founded on Jesus' mission to serve.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Service to the Church and civil society enriching them with the power of Christian faith and building a 'civilisation of love' is vigorously promoted. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| <b>Symbol</b>   |                          |                          |                          |                          |                          |
| 1. Catholic missionary, charitable and social justice activities are vigorously present.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The school is permeated with respect for the God given dignity of each human being and creation.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The school has an atmosphere enlivened by the Gospel spirit of freedom and charity.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

# Indicators for Reflection and Discernment

## Foundational Belief: The Centrality of Jesus Christ

### Behaviours

1. All language, decisions and behaviour are passionately and joyfully consistent with the Gospel way of life and centred on Jesus Christ:
  - a. Students are provided with multiple opportunities to explore and engage in Christian living in its many dimensions - the search for life (God) the meaning of life (Jesus Christ) and the love of life (Holy Spirit).
  - b. Staff and students speak with passion, clarity and joy of Jesus Christ.
  - c. Staff, students and parents interact with Christian integrity in the ways they speak, act and make decisions.
2. The poor and marginalised are welcomed as Jesus Christ has instructed:
  - a. Families that are marginalised or distant from the faith are made very welcome.
  - b. Catholic families are welcomed irrespective of their financial capacity.
  - c. Inclusion and hospitality are identifiably characteristic of the school.
3. Personal encounter with the person of Jesus Christ is the heart of school life:
  - a. A culture of reflectivity and Christian contemplation characterises the school.
  - b. Teachers and students lead prayerful lives.
  - c. Staff engage in personal Christian formation through multiple, various and frequent ways.

### Systems

1. Induction, onboarding and ongoing leadership formation invite all into discipleship of Jesus Christ and active membership of his Church:
  - a. New staff, students and parents receive appropriate induction into Catholic Education in the Diocese of Lismore, Foundational Values for Catholic Identity and Mission.
  - b. Staff engage in ongoing formation that is centred on Jesus Christ.
  - c. All policies, processes and programs are founded on the teaching of Jesus Christ and the Gospel way of life.
2. Pastoral Care policy, programs and processes are embedded and faithfully acted upon:
  - a. Pastoral Care and Student Wellbeing Policy is in place and faithfully acted upon.
  - b. Pastoral Care programs and processes integrated with Catholic theology and spirituality are in place.
  - c. Students and staff report that they are cared for, respected and valued.
3. Our Redeemer, Jesus Christ, is the foundation and continuing inspiration for the educational enterprise:
  - a. A Christian anthropology is embedded in all pedagogy
  - b. The Central Faith Statement in the Contemporary Learning Framework is continuously referred to the benchmark for all pedagogy
  - c. Devotion to the Sacred Heart of Jesus is strongly promoted in the life of the school

## Symbols

1. Catholic symbols and art centred on Jesus Christ, the Church and Catholic beliefs are prominently displayed and promoted:
  - a. Iconographic images of Jesus Christ and Crucifixes of a high quality are prominently displayed.
  - b. Christian art which is attractive and of a high quality is widely and publicly displayed.
  - c. The centrality of Jesus Christ is clear in all language, communications and artistic works.
2. The school is centred on and promotes the liturgical cycle of the Church:
  - a. The school calendar incorporates the liturgical seasons.
  - b. Sacred spaces with their artefacts and colours reflect the Church seasons.
  - c. Students are regularly educated regarding the life of Christ found in the liturgical cycle.
3. The school is clearly perceived and experienced as an integral part of the parish and its youth ministry:
  - a. Students and their parents are regularly encouraged to be involved in the Parish Mass.
  - b. All student faith activities are conducted in collaboration with the Parish Priest.
  - c. Staff provide practical support for parish youth ministry.

## Foundational Value: 1. Tradition ⓘ

### Behaviours

1. Catholic beliefs and practices are clearly understood by staff, lived faithfully and taught with conviction:
  - a. All staff are compliant with Accreditation to Work, Teach and Lead.
  - b. Staff teach the Catholic Tradition with accuracy and conviction.
  - c. Catholic practices (eg. Morning prayer, Angelus, Christian Meditation, Awareness Examen, Eucharistic Adoration, Rosary) are embedded in the daily life of the school.
2. The relationship of the school to its parish church is actively and positively promoted:
  - a. Staff actively engage in the parish Mass.
  - b. The school as part of the parish is regularly brought to the attention of staff and parents.
  - c. The school is actively engaged in the life of the parish and vice versa.
3. All staff and parents know, understand and support the parish school Mission and Vision:
  - a. Induction of all new staff, parents and students provides quality processes to understand and engage with the Mission entrusted to the school and the Vision created to promote it.
  - b. The Mission and Vision are prominent in all communication with parents, staff and students.
  - c. The parish school executive maintain engage in regular reflection on the Mission and Vision statements.

## Systems

1. All policies and programs and processes are centred on and promote the Gospel way of life and Catholic beliefs under the direction of the Bishop:
  - a. All policies are founded in the Gospels, Catholic Education in the Diocese of Lismore, Foundational Values for Catholic Identity and Mission and the Catechism of the Catholic Church.
  - b. All programs promote the Gospel way of life.
  - c. All processes are based on the Social Teaching of the Catholic Church and the Gospels.
2. All decision making is benchmarked to Catholic beliefs and practices:
  - a. Decision making is based on Catholic Education in the Diocese of Lismore, Foundational Values for Catholic Identity and Mission and reference to the Catechism of the Catholic Church.
  - b. Significant decisions are made using Christian Discernment.
  - c. The principles of Catholic Social Teaching are used in decision making.
3. The Mission and Vision statements are normative for guiding school life and clearly integrate into the Catholic Tradition within the school:
  - a. The annual school plan is aligned with the Mission and Vision statements.
  - b. Ongoing formation of staff is conducted to align their school engagement with the Mission and Vision Statements.
  - c. The Parish clergy are invited to provide theological reflection with staff, students and parents on the theology embedded in the Mission and Vision statements.

## Symbols

1. Images are publicly displayed identifying the fidelity of the parish school to Catholicism and its legitimate authority:
  - a. Diocesan requirements for the prominent mounting of photos of the Pope and Bishop of the Diocese are complied with.
  - b. Diocesan requirements for the prominent mounting of the Mission and Vision Statements is complied with.
  - c. The place of the school within the parish is prominently and engagingly displayed.
2. Catholic Tradition is expressed through multiple and diverse visual and performing arts, music and architecture:
  - a. Music is used to maintain a spiritual presence within the school.
  - b. The architecture of the school is arranged to promote a sense of communion.
  - c. Students experience a range of dance and artistic mediums that engage their spiritual lives.
3. A distinctively Christian educational environment is maintained in practice:
  - a. The Executive has a strong understanding of Church documents on Catholic education.
  - b. Staff regularly reflect and discuss how they are maintaining and building a Christian educational environment.
  - c. Parents receive induction and ongoing formation on what the Church requires of them in building a Christian educational environment.

## Foundational Value: 2. Evangelisation ⓘ

### Behaviours

1. Catholic values and beliefs are taught with enthusiasm and conviction in all KLAs:
  - a. Staff are unequivocally committed in their pedagogy to the beliefs and practices of the Catholic Church.
  - b. Staff and students are lifelong learners as they accompany one another into deeper understanding and engagement with Catholic beliefs and practices.
  - c. Staff are competent in answering questions regarding Church teaching on a range of issues in all KLAs.
2. Catholic pedagogical principles and practices are understood and implemented in all KLAs:
  - a. Catholic pedagogical principles and practices are integrated into all KLAs.
  - b. Pedagogy mirrors developmental stages in faith maturation.
  - c. Programs and methods of evangelisation are appropriate to students' developmental levels.
3. Students are empowered to live as disciples of Jesus Christ in today's world:
  - a. A culture of student discipleship formation is embedded in the school.
  - b. Students are encouraged into peer to peer ministry.
  - c. Active student witness to Christian living is acknowledged and promoted.

### Systems

1. A rigorously planned and supported Catechesis is part of an integral formation for each student leading to a love of Wisdom and passion for Truth:
  - a. Religious literacy is a priority in planning and accountability.
  - b. The Emmaus paradigm is understood and the foundation for all Catechesis and Religious Education.
  - c. An effective Catechesis/Religious Education PLT is in place.
2. Systematic, collaborative and appropriate mission and evangelisation programs, practices and processes for discipleship formation are embedded:
  - a. A broad range of student discipleship formation activities are available in response to the diversity of students' religious and spiritual needs (eg. Retreats, reflection days, Christian speakers and bands).
  - b. Outreach programs to the poor, disadvantaged and those distant from the faith form part of the school curriculum.
  - c. School evangelisation is comprehensively embedded in strategic and annual planning.
3. Staff are provided with regular appropriate formation to teach catechesis, promote evangelisation and provide Catholic values across all KLAs:
  - a. Practicing Catholics teach Catechesis/Religious Education.
  - b. Teachers of Catechesis/Religious Education engage in regular formation activities.
  - c. All teachers are mentored and offered appropriate formation to teach Catholic beliefs and practices in all KLAs.

## Symbols

1. The school is evangelically engaging:
  - a. Students are encouraged to act for Catholic Mission, Caritas and St Vincent de Paul through visuals, learning environments and social justice displays.
  - b. Multiple opportunities are offered to students to invite them into Christian discipleship.
  - c. Christian living is experienced as a dynamic, life giving way to live.
2. Catechesis and evangelisation are clearly given priority and importance:
  - a. Catechesis/Religious Education is given timetable priority according to CSO policy.
  - b. The Catechetical and Evangelising mission of the school receives regular, quality time at staff meetings.
  - c. Catechesis and Evangelisation are led by practicing Catholics.
3. The kerygma is authentically and broadly proclaimed through word, deed and art:
  - a. The history of salvation and the kerygma are visually displayed throughout classrooms.
  - b. Students are encouraged to express the core Christian beliefs in a variety of artistic forms.
  - c. Drama and music are employed to engage students in Christian discipleship.

## Foundational Value: 3. Worship

### Behaviours

1. Inspired by Our Lord's guiding and nurturing presence, selflessness, humility and gratitude are evident in all relationships:
  - a. Staff and students demonstrate a preparedness to put others first by seeing each other as temples of the Holy Spirit.
  - b. Relationships are characterised by forgiveness and reconciliation.
  - c. The gifts of each person are valued and encouraged.
2. Christ's continuing work of our redemption in the liturgy is proclaimed and promoted:
  - a. A regular catechesis accompanies liturgy that ensures participants understand it is the whole community, the Body of Christ, united with Jesus Christ that celebrates.
  - b. All liturgy provides the opportunity for participants to experience and engage with the transcendent Divine Presence.
  - c. Liturgy leads to love of God, neighbour and self.
3. Students are enabled to engage in full and active participation in the Eucharist:
  - a. Regular opportunities are provided for students to participate in the celebration of the Eucharist.
  - b. Students are encouraged weekly, and if needed supported, to participate in the parish Mass.
  - c. The importance and dignity of the celebration of the Eucharist has a priority in school policy and communications.



## Systems

1. The school is sacramentally alive:
  - a. The Sacraments are positively promoted and available for students.
  - b. The Sacraments of Penance and Reconciliation, First Holy Communion and Confirmation are prepared for and administered according to Diocesan guidelines.
  - c. There is provision between the school and parish for staff, students and parents to experience the Rite of Christian Initiation.
2. The daily life of the school is continuously nourished and enlivened by a spirit of prayer integrated into every aspect of its life:
  - a. The school is a place of prayerful and reflective behaviour.
  - b. Each day begins with prayer in the Catholic Tradition and sacred scripture.
  - c. Students experience the varied and rich ways of praying in the Catholic Tradition (eg. Christian Meditation, Our Father, Hail Mary, Glory Be, Awareness Examen and Lectio Divina).
3. The liturgical year of the Church is integrated into school life:
  - a. The liturgical seasons are celebrated in all aspects of school life.
  - b. The liturgical seasons are embedded in all school planning.
  - c. The celebration of Holy Days and Saints days is given a high priority.

## Symbols

1. Catholic symbols, music and art are clearly connected to liturgy and worship:
  - a. Symbols used lead to a deeper understanding of each particular liturgical and sacramental activity.
  - b. Music for liturgy is chosen to provide an experience of God's Presence in the ordinary lives of the faithful.
  - c. Sacred places and the liturgy has art which evokes and glorifies, in faith and adoration, the transcendent Mystery of God.
2. An atmosphere of divine worship is experienced in the daily life of the school:
  - a. All through each day the school stops to acknowledge that the transcendent Presence of God is here with us.
  - b. The catechesis of worshipping God strongly connects this to love of self and neighbour.
  - c. Christian service is the pervading spirit of school relationships.
3. The Christian environment of the school leads all into the transcendent Presence of God:
  - a. Staff daily share with students the Truth "Let us remember that we are in the Presence of God and rejoice and be glad in it".
  - b. Staff talk with students in ways that attribute a meaning that they live in the Presence of God and is consistent with the Gospel way of life.
  - c. School newsletters and electronic forms of communication always begin with a Catholic Christian formative component.

## Foundational Value: 4. Witness

### Behaviours

1. Staff live out their roles as a Christian vocation and response to Jesus Christ:
  - a. Staff engage with each other and students in the belief that they are each the 'imago Dei'.
  - b. Staff engage in the life of the school as a calling from God and not just a job.
  - c. Staff take regular opportunities to deepen their interior spiritual lives.
2. The words and deeds of staff witness to Jesus Christ and the mission entrusted to His Church:
  - a. Staff lives are consistent with moral standards of the Catholic Church.
  - b. The exercise of mercy, justice and compassion is evident in all interactions.
  - c. Joyful and grateful participation in the life of a Catholic parish community is evidenced in staff behaviours.
3. Parents are supported in their commitment to Christian witness in family life:
  - a. All parent programs are prayerful and provide faith formation.
  - b. Parents are treated as worthy partners in the religious and spiritual upbringing of their children.
  - c. Peer to peer parent ministry is actively promoted.

### Systems

1. All policies, programs and processes are benchmarked to the New Evangelisation:
  - a. The commitment to employing "new ardour, new methods and new means of expression" in nurturing the religious and spiritual development of parents, students and staff is evident.
  - b. Opportunities and invitations are provided for those distant from the faith to re-engage in the life of the Church.
  - c. All policies and programs are explicitly built upon Gospel foundations.
2. Policies, programs and processes are founded upon and promote Christian living:
  - a. Discipline, Parental Complaints and Staff Conflict Resolution procedures and policy are immersed in Catholic beliefs and practices.
  - b. Staff actively engage in opportunities for both personal and religious growth.
  - c. The building of strong Catholic culture is found in all policies, programs and processes.
3. Systematic, collaborative and development formation is provided for all to be animated promoters of the mission entrusted by the Church to Catholic school staff:
  - a. A comprehensive formation program for parents, staff and students is in place within the strategic and annual plans.
  - b. The Parent Assembly Family Faith Retreats, men and women religious development programs are actively promoted with parents.
  - c. Appropriate students are encouraged and supported to participate in diocesan Student discipleship programs.

## Symbols

1. Christian living is publicly recognised:
  - a. Staff are acknowledged for exemplary Christian interaction.
  - b. The witness of outstanding Catholic saints is highlighted in communications and school art.
  - c. Gratitude is expressed for the Christ like witness of parish clergy.
2. Peer to peer ministry and witnessing is encouraged:
  - a. Student peer to peer ministry is encouraged (eg Making Jesus Real).
  - b. A quantum of student faith leaders are formed, accompanied and supported.
  - c. Student faith leaders are given prominent opportunities to give witness and invite others into discipleship opportunities.
3. Staff pray, reflect and support each other in living the Christian life and promoting the Catholic Mission and Vision for the school:
  - a. Staff meetings always begin with reflective prayer.
  - b. Staff meetings always include time for reflection and discernment regarding their working together as a Catholic school.
  - c. Staff proactively engage in dialogue concerning the promotion of the Catholic life of the school.

## Foundational Value: 5. Community

### Behaviours

1. Parents are recognised and welcomed as co-responsible partners in Catholic education:
  - a. Parent are acknowledged and treated as the first educators of their child.
  - b. Staff work collaboratively, co-operate closely and willingly listening to families.
  - c. The school sets up and holds in high esteem associations and meetings of parents where there is genuine dialogue.
2. Staff understand and promote Catholic teaching on the family:
  - a. Parents are encouraged and provided with ways to build a community of love in the home.
  - b. Parents are encouraged to serve the building of the school as a learning community.
  - c. Parents are provided with opportunities to share in the life and mission of the Church.
3. Relationships founded in Jesus Christ are the source and inspiration for community:
  - a. Jesus Christ is clearly identified as the source and inspiration for unity and community.
  - b. The school strives to recognise, foster and bring to service the individual God given gifts of each person.
  - c. Jesus Christ is prominent in prayer and art at all school community gatherings.

## Systems

1. Catholic Schools Office policy, programs and processes for parent partnership are applied and promoted:
  - a. Catholic Schools Office Framework for Parish School - Parent Partnership in the Apostolate of Catholic Education is complied with in each school.
  - b. The school has a policy on parental partnership.
  - c. The school has clear guidelines, programs and processes for implementing parental partnership.
2. The Social Teaching of the Catholic Church informs policy, practice and processes regarding administration, organisation, planning and relationships:
  - a. The principle of the common good is evidenced by parental invitation to engage in the development of school policy, vision statements, religious and spiritual goals, school review, allocation of resources and appointment of staff.
  - b. The principle of subsidiarity is evidenced by parents guiding the school regarding support that they require to provide their children with best practice in home related educational, religious and parenting matters.
  - c. The principle of solidarity is evident whereby each person is responsible for and determined to promote the good of all.
3. The Parish School is a vibrant and engaged part of the Parish:
  - a. Parishioners are welcomed into the school for a range of activities.
  - b. Students are engaged in parish liturgies and activities.
  - c. The school is part of the parish community.

## Symbols

1. Prayer, scripture and reflection are present at all meetings:
  - a. A spirit of reflection and discernment is central to all meetings.
  - b. Scriptural prayer begins all meetings.
  - c. A sacred space is present at every meeting or gathering.
2. Priests, parents and staff act collaboratively in unity of purpose:
  - a. The Parish Priest is consulted in all matters relating to the Catholic identity and mission of the school.
  - b. Parents sign covenant agreements to work in unity of purpose.
  - c. Staff seek to work with each other, the clergy and parents for the common good.
3. Spirituality of communion and an approach of stewardship are ever evident:
  - a. All are encouraged and provided with opportunities to build an interior unity in Jesus Christ.
  - b. People make room for each other and their different burdens.
  - c. Each person has stewardship for the other and the resources of the school.

## Foundational Value: 6. Service ⓘ

### Behaviours

1. Staff and students act caringly as Jesus Christ commanded us:
  - a. Staff, parents and students are regularly reassured that one of the key goals of the school is to develop students who are capable of rising to the requirements of Christian care for others.
  - b. Staff, students and parents strive to be more caring of themselves and others.
  - c. The 'new commandment' of Jesus Christ is at the centre of school policy and vision.
2. Responsible participation in the life and mission of the Catholic Church and society is promoted:
  - a. The discernment of Christian vocation is provided for students.
  - b. Staff enthusiastically promote participation in the Church and wider community.
  - c. The school promotes awareness of the Church in need throughout the world.
3. Christian service permeates all relationships:
  - a. Staff, parents and students understand and commit to a co-leadership role in the school.
  - b. Equality of human dignity is practised while respecting lines of authority and responsibility.
  - c. The views of others is sought before decisions are made in their regard.

### Systems

1. Student participation is promoted through policy, programs and processes:
  - a. Students are actively invited to participate in all appropriate school matters.
  - b. Students express that their views are sought, respected and responded to.
  - c. Catholic students are treated with the respect that is accorded to all baptised lay persons.
2. Co-leadership and authority exercised in the parish school are founded on Jesus' mission to serve:
  - a. Leadership and authority are exercised compliant with the mandate of Jesus Christ that it is to be done as the servant of all.
  - b. Authority is legitimately exercised when it acts for the common good and employs moral means.
  - c. The legitimate authority of the Church is respected and acted upon.
3. Service to the Church and civil society enriching them with the power of Christian faith and building a 'civilisation of love' is vigorously promoted:
  - a. Staff and students animate the world with the spirit of Christianity.
  - b. Staff enthusiastically promote service of the Church and wider community.
  - c. The school promotes service of the Church in need throughout the world.

## Symbols

1. Catholic missionary, charitable and social justice activities are vigorously present:
  - a. Students are educated that justice is the firm and constant resolve to give God and neighbour what is rightfully theirs and to promote harmony and equity among all people.
  - b. The missionary nature of the Church and the responsibilities of its members in this regard is actively brought to the awareness of all.
  - c. The school is alive with charitable and social justice activities.
2. The school is permeated with respect for the God given dignity of each human being and creation:
  - a. Stewardship of God's creation is taught and practiced.
  - b. A commitment to make all of God's creation more fully human is taught and practiced.
  - c. Pastoral Care for each person is enshrined in policy and practice.
3. The school has an atmosphere enlivened by the Gospel spirit of freedom and charity:
  - a. Students are provided with formation to act, or not to act, using reason and will so as to shape their own lives.
  - b. Students are taught to use the processes of Christian discernment to make free and life giving decisions.
  - c. Staff, students and parents experience the atmosphere of the school as seeking to love God above all things for His own sake to love the neighbour as oneself for the love of God.

## Foundational Belief and Six Values Explained

### Jesus Christ is the centre of school culture ⓘ

The Catholic Worldview is fundamentally Christological.

“I am the Way, the Truth and the Life. No one can come to the Father except through me.” (John 14: 6) Our central Christian belief recognises that Jesus, the fully human and fully divine, are one. This is the theology of incarnation and it changes not only the way we look at each other, but the way we see and live and have our being in the world. Jesus Christ is the One who walks with us and wants to be invited more deeply into our lives. The Catholic school is a place of holistic education of the human person through a clear educational undertaking, of which Jesus Christ is the foundation. The Catholic Worldview is the unique comprehensive understanding of the universe, revealed to us by Jesus Christ, in the Gospels. “Grace and truth have come through Jesus Christ” (John 1:17).

**Jesus Christ reveals the mind and heart of God.**

As Christians we believe that God has revealed himself fully by sending his own Son, in whom he has established his covenant forever. The Son is his Father's definitive Word; so there will be no further Revelation after him. (Catechism) For the early disciples, Jesus was ‘The Way’ - the way to the heart of God, and the way to fully live. This encounter with Jesus Christ is the foundation of Catholic education throughout the universal Church. Within the entire Catholic educational enterprise of the Diocese of Lismore, Jesus Christ continues to teach us and to draw us more deeply into the mystery of the Father's love.

**Jesus Christ reveals how we are to live.**

The development of a personal connection to the person and vision of Jesus must be nurtured consistently and deeply in all Catholic schools so that there will be effective engagement in the transformative mission we are called to as Christians. In the Gospels, Jesus models love of others through: compassion, forgiveness, tolerance, advocating for justice and service to the poor and marginalised. His death was the fullest expression of his giving of himself to us, for us. He represented this self-giving in the words and gestures of the Last Supper: “Take this all of you, and eat it: this is my body, which will be given up for you” (Luke 22:19). Then he invited us to do as he does: “Do this in memory of me.” Jesus Christ is the stable principle and fixed centre of the mission that God himself has entrusted to humanity. We must all share in this mission (John Paul 11 *Redemptor Hominis*). Jesus' message of the Kingdom of God must be enlivened in our Catholic schools through our systems, symbols and behaviours. **Jesus Christ** is the central and pivotal value which guides and strengthens the other foundational values of: **tradition, evangelisation, worship, witness, community and service** which are integral to the Catholic identity and mission of our Lismore Parish schools.



## 1. Sacred Tradition Comes from Jesus Christ

### Catholic Tradition founded on the Apostles' Creed

The word "tradition" actually means *handing down* something important to another person. Scripture testifies to this meaning of Catholic Tradition as the normal mode of transmitting the Faith: "So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." (2 Thess 2:15) This is the most fundamental meaning of Catholic Tradition: it is the true Faith itself, given to the Apostles by Christ and faithfully transmitted to each new generation. (*Catechism*, 77-78). The Second Vatican Council document "On Divine Revelation" (*Dei Verbum*) emphasized that the Catholic Tradition is inextricably connected to the Apostles' mission and is Christ's whole gift to the world. Catholic Tradition acknowledges that God "commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching (*Dei Verbum*, 7). The work of faithfully passing on Catholic Tradition is a foundational value which must be embraced in all dimensions of a Catholic school. Catholic Tradition is the "active presence of Christ through the work of the Spirit" and "a living river that unites us to our origins and brings the grace and truth of Jesus into our lives (*Communion in Our Time: Pope Benedict 2006*)

### Sacred Scripture and Tradition Belong Together

Sacred Scripture and Tradition belong together. In the early Church, it was said that Sacred Scripture was "written on the heart of the Church rather than on parchment". The apostles experienced their new life above all through a living fellowship with Jesus. The early Church invited people into this fellowship, which continued in a different way after the Resurrection. The first Christians held fast "to the apostles' teaching and fellowship, to the breaking of the bread and to the prayers" (Acts 2:42). They were united with one another and yet had room for others. This is part of our faith to this day: Christians invite other individuals to come to know a fellowship with God that has been preserved unaltered since the times of the apostles in the Catholic Church. In Catholic schools we find Truth in both Sacred Scripture and in the living Tradition of the Church and are immersed in the mystery of God's presence.

### A Vibrant and Living Tradition

Catholic Tradition is the practical continuity of the Church built on the foundation of the Apostles and held together by the cornerstone, Jesus through the life-giving action of the Spirit. The Catholic school embraces the foundational value of Catholic Tradition by the faithful and joy-filled teaching of Church doctrine, the exercise of mercy, justice, compassion, peace-making and care for individuals, especially the poor, marginalised and those distant from the faith. Catholic Tradition foregrounds sacramentality and in a Catholic school living the Eucharist unites us to Jesus' way of life, which was always Eucharistic. Jesus lived giving his life to others and invited us to do as he does: "Do this in memory of me." Catholic school life at all times aim to be prayerful, contemplative, discerning, reflective and valuing of individuals and their gifts.

## 2. The Mission of Evangelisation

### Evangelisation Means Proclaiming the Good News to the World

“Go ...and preach the Gospel to the whole creation” (Mark 16:15). Evangelisation is the mission of the Church and the Catholic school forms a vital part of the mission to proclaim the Good News of salvation in Jesus Christ. Its goal is bringing all members of the school community to faith through a personal encounter with Jesus and proclaiming the joy of that encounter with all. Catholic schools are both educating and evangelising communities. They are evangelising communities to the extent that they give an authentic voice to the religious dimension of life through the lens of community of faith. Catholic schools evangelise through their particular culture, through the life witness of members and through the curriculum. These are means through which a school community invites all of its members into a conversation motivated and inspired by the Good News of Jesus Christ.

### Enlivened by the Challenge of the Gospel

Catholic schools need to inspire young people to an intimate and life challenging encounter with Jesus Christ by encouraging them to hear the Gospel and deepen their understanding of the teachings of the Church, to apply that wisdom to lives of Christian witness, and in turn to evangelise those around them and the culture in which they live (Anointed and Sent 2015). The proclamation of this message of salvation must be like a current which flows through every aspect of the life of the parish school, so that every activity is enlivened by the challenge of the Gospel of Christ. Formally, the message is explained in the teaching of catechesis, or 'religious education'. Today, more than ever before, the parish school is to be equipped as an agent of evangelisation and effective catechesis, working to extend the basics of Christian belief, the life of prayer, liturgical worship and sacramental practice into the lives of its students and their families. From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering into a new environment, one illumined by the light of faith and having its own unique characteristics.” (*The Religious Dimension of Education in a Catholic School*)

### Evangelisation means bearing witness to Jesus Christ

Evangelisation means bearing witness to the personal love of God... it is serving by bending down to wash the feet of our brothers and sisters as Jesus did (Pope Francis .WYD Rio de Janeiro, 2013). Young people are called to be agents of evangelisation, working as student disciples in collaboration with their local community, to reach out and be witnesses to their faith. Evangelisation should stimulate a desire for growth, so that all Parish school community members can say wholeheartedly: “It is no longer I who live, but Christ who lives in me” (*Gal 2:20*). Inspired by the Gospel, the presence of the Trinity and the teaching of the Church, there is a wholehearted commitment to reconciliation, surrender of false ego and living as Gospel people by all members of the Parish school community.

### 3. Nurturing Faith through Worship ⓘ

#### Worship the Lord

“Worship the Lord your God, and serve only Him” (Matthew 4:0). “Following these words of her Lord, the Church on earth exists first of all to offer unceasing praise, thanksgiving and worship to Almighty God. In this she is united with the perfect worship offered unceasingly by the whole company of the angels and the saints in the glory of heaven. In our worship on earth we are already participating in what will be for all eternity. “The liturgy...is the summit toward which all the activity of the Church is directed and it is likewise the font from which all her power flows. Through the liturgy Christ continues the work of our redemption in, with and through His Church” (Compendium CCC 219).

#### Sacramental and Liturgical Worship

The Catholic Parish School has a special role in immersing all members of the school community in prayer and liturgy which are embedded in the rich heritage of the Catholic Tradition. Each school first of all, participates in the liturgical worship offered in its parish church. The authentic identity of the school is most fully shown when it celebrates the Eucharist gathered around the altar of its parish church. The school community has a special part to play in the preparation of its students for both initiatory and ongoing parish sacramental celebrations. Worship within the parish schools invites all school members to contemplate something of the mystery of God and to reflect on spiritual and moral issues. Preparation for and participation in worship and prayer fosters understanding of the liturgical year and reinforces a deep connection to the life and teachings of Jesus Christ. Prayer and worship within the Parish school community foregrounds sacred scripture and centres on the person of Christ.

#### Worship by Word and Action

Prayer is the raising of one's mind and heart to God (CCC 2559). Prayer ought to animate us at every moment. (CCC2697). Worship is concerned with giving glory, honour, praise and thanks to God. It is our loving response, in word and action, to God's invitation to enter into a relationship with Godself, made possible through the work of Jesus Christ and the witness of the Holy Spirit. Worship will be at the very heart of every Catholic school and must reflect something special or separate from ordinary school activities. Prayer and worship create a sense of purpose and identity within the school community by drawing its members into an understanding of their shared humanity, linking them with the Church throughout the world and sending them out to share the good news. *Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray “in the name” of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God* (Catechism of the Catholic Church, 1994, n.2664).

## 4. Witness to the Jesus Christ in Word and Action ⓘ

‘Catholic educators need a formation of the heart: they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others so that their educational commitment becomes a consequence deriving from their faith’ (Educating Together in Catholic Schools n. 25). Through baptism we are called to give witness to the beliefs and values of the Catholic tradition and proclaim the *Good News* of Jesus Christ. The Catholic school, as part of the evangelising mission of the Church, witnesses to the wider community through its physical presence and authentic proclamation of the Gospel in word and action.

### Witness to all

Catholic school communities are called to be counter-cultural in witnessing to Catholic beliefs and values. In seeking to witness to the broader community, Catholic schools face the challenge of relating to those who do not necessarily share the common understandings and life-patterns of Christians. Christian witness challenges school communities to negotiate the tension of maintaining Christian integrity while engaging respectfully with the reality of people’s lives and the different stages of their journeys in faith. The parish school highly values and calls forth the gifts of each person so that they may authentically become the person God created them to be. A gospel way of handling differences, inadequacies and brokenness is applied in all relational situations. Participation in the life of the Church, especially the Eucharist and sacraments, is presented with conviction as central to attaining wholeness and wellbeing. Education, especially Religious Education, is a positive and life-enriching experience.

### Witnessing to the Love of Jesus Christ

“For you will be a witness for him to everyone of what you have seen and heard.” (Acts 22:2). Early Christians witnessed the love of Christ, shown in their love for the poor, their care for the weak and by the utmost respect for human life. In the day to day life of the parish school these same characteristics should be evident: witnessing to the faith through the teaching of Catholic doctrine and morality and equally revealing the face of Christ in respect for the dignity of each person and particular care for those who are disadvantaged and marginalised. The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental and religious education.” *Lay Catholics In Schools* #17.

## 5. Living as a Catholic Community ⓘ

“For where two or three are gathered in my name, I am there among them” (Matthew 18:20). Parish Catholic schools seek transformation of the whole person so that those in the school community are empowered to shape and enrich our world by living the Gospel of Jesus Christ in their everyday lives. In a Catholic school education is a work of love and service. In everything a parish school does there should be a deepening faith in Christ as the source of its strength, commitment, values and direction. The parish school strives to recognise, foster and bring to service the individual gifts of each person. Schools nurture and develop the faith of individuals in ways that are sensitive to their experiences. In a Catholic school’s educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. (The Catholic School on the Threshold of the Third Millennium, 14)

### Community relationships founded on Our Saviour, Jesus Christ

The Catholic school aspires to be an authentic Christian community that builds quality relationships modelled on the vision and values of Jesus. An authentic Catholic school community supports the dignity of each person, works for justice and proclaims its foundational values through word and action. Its work is seen as promoting a faith-relationship with Christ in whom all values find fulfilment. But faith is principally assimilated through contact with people whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community. (The Catholic School, 53). “Those who love God must love their brothers and sisters.” (1 John 4:19-21). Catholic Parish school communities must strive to build collaborative relationships with the parish and local Church community through worship and prayer. Such sacred experiences can foster faith formation leading to a richer connection with the presence of the Holy Spirit. In practice this requires of a school that all its endeavours should be understood as activities and gatherings of disciples with Christ in their midst. In everything a parish school does there should be a deepening faith in Christ as the source of its strength, commitment, values and direction. The parish school strives to recognise, foster and bring to service the individual gifts of each person.

### Community in action.

All members of the Catholic School community are called to “truly accept the Gospel, precisely as a gift and for the fruits it produces in them, come together in the name of Jesus so as to preserve and nourish the faith which is received and shared, and to continue and grow in this lived-experience. (Evangelii Gaudium #25) Christian communities, affected by the strong social and cultural changes taking place, need once again to find the energy and means to ground themselves solidly in the presence of the Risen Christ, who animates them from within. The Good News of Jesus Christ is realised when it is lived out in the relationships and community.

## 6. Serving all of Creation ⓘ

### The Mission to Serve

*“I am among you as one who serves” (Luke 2:27). “The parish school, fulfilling its mission in the Church, is especially a place of Christian service. This is expressed in all its teaching and in the ways that its members interact with one another. Leadership and authority exercised in the parish school are derived from the mission to serve. The parish school is also an instrument of service to the parish which sustains it, and to the wider community.” The Foundational Beliefs and Practices - The Essential Framework. “In the daily life of the school, the pupil should learn that he is called to be a living witness to God’s love for men by the way he acts, and that he is part of that salvation history which has Christ, the Saviour of the world, as its goal.” The Catholic School #46*

### Service to the Church and World

*The parish school challenges all its members to understand that a Catholic education is not an end in itself, but rather it should build persons committed to living lives of loving service to God, the Church and world. Staff and graduates receive formation to animate the world with the spirit of Christianity and be witnesses to Christ in all circumstances, and especially at the heart of the human community. Catholic social justice programs (Caritas and Catholic Mission); parish involvement and care group activities are considered to be as essential to the school community as is the curriculum. Students are offered opportunities to reflect on how they can grow to be servant leaders and make a difference in the world. All members of the Parish School Community are called, as disciples of Jesus, to reach out to others and to work for the promotion of justice in their world. Social action is the striving to bring authentic moral values to the organisation of society and to the social institutions - educational, economic, political - by which society functions (Catechism of the Catholic Church 2426- 2436). Social action finds its foundation in the scriptures, particularly the Gospel, and in the Church’s Social Teaching. Action for justice, peace and ecological sustainability is based on the mission of Jesus to establish the Kingdom of God. Catholic School communities act for justice when they demonstrate a commitment to the poor and marginalised, actively work for peace and practise stewardship of the earth*

### Experience, Reflect and Serve Others

Parish schools are Christ centred learning communities which invite all members to reflect on their experiences and discern right actions and decisions. In a Catholic school context, students are supported to engage in a process of critical reflection by analysing, reconsidering and questioning their experiences in the light of the Gospel and Catholic social teaching. Students are provided with structured experiences to provide valuable insight into the lives of others and encourage students to become intentional disciples of Jesus, both locally and globally. A focus on justice and service is a special opportunity to encounter Christ, drawing all parish school members into relationship with God and community.



