

CATHOLIC DIOCESE OF HAMILTON



*He Pūrongo Arotake Mātauranga
Ahurea Katorika ā Waho.*

*Catholic Special Character
External Evaluation Report*

St Peter's Catholic School Cambridge

Evaluation conducted on 7-8 June 2022

Confirmed Report 4 July 2022

School Details 2022

Name of School: St. Peter's Catholic School
Address: 22 Anzac Street, Cambridge 3434
School type: Full Integrated Catholic Primary (Year 0-8)

Actual roll: 168
Maximum roll: 250

Non-preference maximum: 25

Actual non-preference number: 24 (one starting later in Term 2)

5.1: 99 **5.2:** 3 **5.3:** 35 **5.4:** 7

Roll based staffing entitlement:199

Required number of Special Character CI 47 positions: 5

Filled number of Special Character CI 47 positions: 4 (as the roll for 2022 is lower than staffing at end of 2021)

Principal: Anita Asumadu
Director of Religious Studies: Sarah Doohan (Maternity Leave)
Cushla Hounsell (Acting DRS)
Jacinta O'Connell (Acting DRS)

Chairperson, Board of Trustees: Jason Lowe

Elected Members (C NC)

1. Angie Mathers
2. Carolina Diaz
3. Dave Peacock
4. Jason Lowe

Proprietor's Reps

1. Blair Hayde
2. Helen Bondoc
3. Ajesh Joseph

Staff Rep: Waiting on appointment (Natalie Toohey Acting)

Parish Priest: Fr. Leonard Danvers

Review Team:

Lead Reviewer: Terry Consedine

Accompanying Reviewers: Wendy Consedine, Rosalie Connors, Paul Shannon

The Aims of Catholic Special Character External Evaluation for Development

The Catholic special character evaluation process produces a focused picture of the impact of Catholic schooling and the effectiveness of its goals on the lives of all tamariki¹. The process seeks to determine whether tamariki have encountered the living God revealed in Jesus Christ, grown in knowledge of Him and His Church, and as a result are forming a deep and lasting relationship with Jesus Christ and the Church². The process also evaluates how the whole school community engages in authentic Catholic Christian witness and evangelisation.

The evaluation also investigates how the school is acting as kaitiaki of Catholic special character including meeting its statutory compliances.

A collaborative external evaluation process between school and the evaluators helps the school celebrate what it is doing well and identify next steps.

¹ New Zealand Catholic Bishops' Conference. *The Catholic Education of School Age Children*. Wellington:2014.

² Ibid.

Introduction

St Peter's Catholic School is a state integrated primary school, providing education for a current role of 169. It can cater for a maximum role of 250 students, from Years 1-8 students. There are a number of different cultures that make up the school. The principal has been in her role for the last 18 months and is enthusiastic in her leadership of this catholic school. She is well supported by her management team. The acting DRSs have been doing great work in supporting the kaiako in Religious Education and Catholic special character while the regular DRS has been on maternity leave.

The school prides itself in being the only Catholic Integrated School in the tree-lined, heritage town of Cambridge. It is a well-resourced learning environment and kaiako are passionate about the art of learning, as well as having a full understanding of their role as witnesses to their Faith and what that means for the Catholic character of the school. There is a belief that every child will be provided with opportunities to achieve happiness and personal success. There is a welcoming feeling in the school and tamariki appear happy with one another and their kaiako.

The school was founded by the Sisters of Our Lady of the Mission in 1916. The Charism is alive and well and is well embedded in the school culture. The school is proud of its values and special Catholic character. The school is a member of Te Puna o Kemureti, Cambridge Community of Learning Kāhui Ako.

Progress with Recommendations from the 17-18 September 2019 Catholic Special Character Review for Development Report

- 1. There is a need to have a definite plan in place for Religious Education Development so that the staff can continue to strengthen the Special Character of the school. Provision needs to be made to encourage and support kaiako in developing their capability to take on leadership roles in this area. We recommend that the Board of Trustees in conjunction with the principal look to find ways to support and encourage kaiako who may wish to take up further studies to equip them for leadership in Catholic schools.**

There has been considerable work done in this area. The Religious Education plan is clear and there is very clear guidance for kaiako. Kaiako have taken the opportunity to do a number of papers around Religious Education and Catholic special character. Opportunities have been given to some kaiako to take on leadership responsibility. e.g. The shared role for DRS.

- 2. There has been a recognition of the need to reconnect to the Charism of the Sisters of Our Lady of the Missions. So far there has been a staff Retreat. Both the Board of Trustees and the staff have expressed their need for ongoing support both in the Charism and further understanding of the role they can play in ensuring the special Character of the School.**

There has been opportunities taken to renew the enthusiasm and knowledge around the charism of Euphrasie Barbier and the Mission Sisters. Sister Anne Sklenars RNDM has led some professional learning for the kaiako and a retreat for all staff. She has also led PLD for the Board. There is a two week period during term one where there is a focus on the charism and what it might mean for the tamariki at the school.

- 3. That ways be found to enable parents to understand and be more aware of the Religious Education teaching and learning that is occurring in the classroom as well as special character events. This will provide further opportunities for evangelization and connection with the school.**

Opportunities are taken in the newsletter to actively invite parents to special events and Masses. There are also class newsletters to inform the parents about what the students are learning in Religious Education. The junior hub in particular shares this every fortnight. The Newsletter is a strong source of evangelisation especially through the Gospel sharing and reflection. There are other pieces of Catholic character in other parts of the newsletter as well.

- 4. Although there is some review of the Special Character going on in the school there is a need for more formal documentation and evidence that review in each of the Dimensions is taking place. This could be done on all four Dimensions each year or having a particular focus each year on one of the first three.**

There is an extensive review of each dimension which has begun this year. There is a plan to refine this review to focus on one aspect of one of the dimensions each year.

Dimension 1: Te Tūtaki ki a Te Karaiti-Encounter with Christ

How effectively does the school encourage and facilitate the development of a personal relationship with Jesus Christ who reveals the transforming love and truth of the living God?

The school has a strong commitment to facilitating and encouraging the school community in their spiritual development. The principal is highly committed to the Catholic special character of the school. The kaiako are united in their commitment to the Catholic ethic of the school. They have the opportunity for spiritual formation on a number of levels. Staff value praying as a group each morning break where each staff member takes a turn to lead. The whole staff gathers for retreats with a particular spiritual focus.

'Staff retreats have helped me look at myself as a teacher in the classroom, the school and the community' (kaiako)

There is a deep understanding from kaiako that they have an important role in promoting the Catholic character of the school. Staff know the importance of their own spiritual formation so that they can build on this witness to the tamariki. Many have taken the opportunity to gain qualifications in Religious Education and Special Character. The Board and the Leadership team intend to look at further ways to make this more manageable for already busy and committed kaiako. e.g. Possibly making time to study a paper as a kaiako every two or three years.

Kaiako provide a number of opportunities to encourage tamariki to encounter Christ. They offer opportunities to do this by having takariki experience a varied and rich prayer. This is an integral part of the life of the school. Prayer is well embedded in the day to day life of the tamariki at the school. Tamariki willingly take leadership opportunities to set up the well-equipped prayer tables within their classes in the morning. They are given responsibility for choosing prayers and inviting tamariki to join in the prayer.

"I love the way the tamariki do their prayers. My son is learning to not just think about himself but is thinking about others in prayer." (parent)

There are a variety of prayer styles used in the school including the use of prayer journals, spontaneous prayers and traditional prayers. They are on the journey towards tamariki becoming more proficient and confident in knowing some prayers in te reo. Signing the cross in te reo is already well embedded. A number of hymns and waiata for Masses and liturgies and prayers are sung in te reo Māori. Kaiako are confident in leading meditation with the students. This is as a result of one of the professional learning sessions with Sister Anne Sklenars.

" We came away with a vision and determination to make it part of our programme." (DRS)

Singing with actions and joy is a feature particularly within the junior hub. As the students become older they become more active in helping to write the prayers, especially in preparation for Mass. The Fruits of the Spirit are well embedded in the fabric of the school. These are used as a guide for

students for living out Gospel values. There is a focus on different 'Fruits' for half a term and these are highlighted during the teaching of Religious Education. Tamariki 'caught' exhibiting these go in a draw at the gospel assembly. Tamariki, spoken to by the evaluators, understood the Fruits of the Spirit concept well.

Weekly Gospel Liturgies are a special feature of the school. These are led by the senior students Special Character Leaders with a prepared script from the DRS. These have been adapted to continue during COVID restrictions. On occasions senior tamariki have prepared the videos when it has not yet been possible to gather in person. Several parents mentioned how much they appreciated having the opportunity to be part of the online liturgies especially during the Covid restrictions. There are exciting plans afoot to provide a space for quiet personal reflection and prayer in the Charism Garden. It is hoped that this will be a further opportunity to encounter Christ through the charism of the Mission Sisters. Whānau have shown a strong support and willingness to be involved in planning and supporting this project. The community were invited and surveyed for their ideas. Year seven and eight tamariki have a Retreat and reflection liturgy where they reflect on their Faith journey while at St Peter's Catholic School towards the end of the year.

"Gradually we are weaving our story into that of the Sisters and Euphrasie Barbier" (DRS)

The school is on an active journey towards incorporating tikanga and te reo into everyday classroom environments. There is a willingness to embrace an understanding of wairuatanga Māori. There are three kaiako who are already showing leadership in this area. There are engaging wall displays in all classrooms. These provide witness to the Catholic special character of the school and show what is happening, including some learning through te ao Māori. The school Kapa Haka group (~30 students) is active once again and are learning waiata in an effort to encompass God through a Māori lens.

The principal and DRSs recognise their combined leadership role in encouraging an encounter with Christ and taking opportunities for evangelisation in the community. They do this in a number of ways: The Gospel Liturgy where the Sunday Gospel is proclaimed and reflected upon with the whole school provides one opportunity for the kaiako and tamariki to reflect. The fortnightly newsletter provides another opportunity and contains a Gospel Reflection that is prepared by one of the DRSs. A number of parents value this although some of those the evaluators spoke to found it a little long, so glossed over it to get to the other news part of the newsletter. The principal takes the opportunity to introduce Catholic character into other parts of the newsletter also. These provide opportunities for members of the community to develop and deepen their knowledge and understanding of the Scriptures and the teachings of the Catholic Church. There is much encouragement and warmth of invitation to attend school and Parish events.

Catholic special character practices, events, and communications, including facebook, see saw and the website are used as a means of evangelisation. They offer opportunities for members of the school community to integrate their faith, culture, and life. The two previous Sundays prior to our visit were two good examples of where the whānau really responded to the school invitation. One was the Parish School Mass and the second was the First Communion and Confirmation Mass. The Catholic Special Character Evaluation St Peter's Catholic School Cambridge 7-8 June 2022

community came in significant numbers to support their tamariki. The impact is that parents feel welcome in the 'Church', because they are warmly welcomed into the school community. There is a regular programme of Masses. Tamariki have the opportunity to help develop these liturgies and have leadership roles in them. There is a weekly Mass where two classes have the opportunity to participate. One of the classes takes the lead roles and the other class provides support.

"I feel fully part of this Catholic community through the PTFA, the parish and the school are always communicating with us. The newsletters provide a lot of information about the catholic aspects of the school" (Non-Catholic parent)

The willingness of tamariki and whānau to be part of the sacramental programmes is largely due to their experiences at school. The principal invites, via a personal letter to each of the potential candidates and attendance at programmes is growing. A significant number of staff are active either in this parish or other surrounding parishes. There is recognition by the school that their tamariki are the potential parishioners of the future. At times, there appears to be differing views between the parish priest and the school on the best way forward. However, both are keen to strengthen this relationship and resolve any issues so that the experience of Mass is a positive experience for the tamariki. With the recent loss of a number of key experienced committed catholic staff the parish priest would like to offer to help upskill and support staff to provide more confidence to teachers in preparing for Mass. The parish priest is exemplary in making himself available on Thursday afternoon to come into the school and talk with the tamariki about the upcoming Mass as well as support the Religious Education teaching. He takes the opportunity to engage with tamariki. Kaiako let Father Leonard know what they are teaching and try to get questions to him to provide an effective focus for his visit. He visits the staffroom from time to time as well. The Tamariki spoken to by the evaluators said they knew Father Leonard and they felt he knew them by name.

The faith journey of students is encouraged by the school actively supporting and promoting parish programmes for the Sacraments of Initiation, and programmes that support the faith of tamariki. The parish priest runs the parish programme. Kaiako at the school support the programme, not just by actively inviting tamariki but by ensuring that at least one kaiako is there to support the priest.

New tamariki are very warmly welcomed into the school. They are also welcomed as new families at a school Mass, receiving a blessing from the Parish Priest, a welcome package from the PTFA and all new tamariki are welcomed at assemblies. On a wider level there is a Guardian Angels programme where the younger students are buddied with a senior student who ensures that the younger one feels cared for and welcome. Time is given on a regular basis to be spent with the guardian angel in a Tuakana-teina relationship. The tamariki spoken to by the evaluation team really valued this. Tamariki who were new to the school found they quickly felt a part of the school because of the outreach of the kaiako as well as the friendliness of other students. Students who start in Year 0 are given a Missal. This is treasured by the tamariki. New kaiako are also fully supported in their orientation. The impact of these orientations is that both tamariki and kaiako quickly feel part of this Catholic school community.

Catholic Special Character Evaluation St Peter's Catholic School Cambridge 7-8 June 2022

The principal, supported by the DRSs and all kaiako in special character positions, articulate, and promote a faith-based vision for the school. The principal confidently and competently articulates her own faith. She is fully committed to her own ongoing faith formation and is trying to create a sense of belonging for all staff. She is keen to continue to strengthen some aspects of the Catholic special character of the school

'It's a really nice community. I feel really part of it. The principal has been so good to me'
(Caretaker)

The principal is well supported by the two DRSs who are currently carrying out the role due to the maternity leave of the permanent DRS. One is curriculum leader and the other the Catholic special character leader. The principal would love to have these roles as permanent and full-time. DRSs get half day per fortnight and extra release where needed. They join the senior leadership meetings and help with planning across the school. As a team, they work collaboratively to provide effective leadership for the development and implementation of activities and programmes that help others to encounter Jesus Christ. They provide clear guidance to kaiako both in Religious Education and in leading other special character events and activities. All staff are very clear in their support of Catholic special character and as a result act as positive role models and witnesses not just to tamariki but the whole school community.

Next Steps for Development

- Continue to offer rich faith-based experiences for all kaiako - and through companionship, support the continual growth in confidence of all staff to be disciples, ministering within the Church and role modeling 'Encounters with Christ' through daily life.
- Continue to support kaiako to work towards formal qualifications in Religious Education or Catholic special character by having a whole staff approach every 2 or 3 years.

Dimension 2: Mā te Mātauranga ka Tipu: Growth in Knowledge

How effectively does the school assist its community to grow in the knowledge and understanding of Jesus Christ, his teachings, and the Catholic Church?

The principal and current DRSs provide effective leadership in religious education and special character observances. The role has been currently split so that one DRS takes responsibility for the curriculum side and the other for the liturgical arm and Catholic special character side. Clear guidelines have been provided for the teaching of Religious Education. These guidelines are well spelt out, make planning manageable and are evaluated regularly for effectiveness and efficiency. Some planning is individual and some is done in teams. New kaiako to the teaching of Religious Education are buddied with more experienced kaiako.

There has been much work done to build kaiako confidence around the use of the Bridging Document. Kaiako use a strand approach to the teaching of Religious Education. They are continuing to work on incorporating wairuatanga Māori into the planning and teaching of Religious Education and spirituality and to embed a culturally responsive pedagogy. This is especially shown in prayer, singing hymns and waiata in the classroom, liturgy, and at Mass. There are very clear expectations of what a religious Education classroom should look like. As a result all classroom displays are very creative reflecting significant learning that tamariki have completed. The prayer tables are well equipped. Tamariki play an active role in setting these up for prayer each day. Opportunities for faith leadership are created especially in the more senior part of the school.

Kaiako are able to nurture and grow in their own faith and to learn more about the Catholic faith through professional learning and formation opportunities. Professional development and formation in Catholic special character (including Religious Education) is engaged in, recorded, and shared with the diocesan office annually for Certification purposes. There are a number of opportunities for kaiako to develop their confidence in Religious Education and Catholic special character. Opportunities are provided through kaiako meetings, teacher only days with external providers. There is a general encouragement to back this up with formal qualifications. In an effort to make this more manageable the school is looking to support kaiako as a group and provide time for completion of assignments.

The DRSs are faith-filled, positive role models. Their roles are given appropriate status. They meet with the principal and senior leadership team regularly. They have been given appropriate release time in order to carry out their role. Extra time release is made available at pressured times. The DRSs and the principal monitor requirements for, and provide ongoing professional learning and formation, for kaiako of Religious Education. This happens as part of the Professional Growth Cycle meetings.

The school has made very good use of the diocesan Catholic education advisory services. As well as this since the last review Sister Anne Skenars (RNDM) has spent several sessions building the Catholic Special Character Evaluation St Peter's Catholic School Cambridge 7-8 June 2022

knowledge base of students, kaiako and the Board in relation to the school's Charism. There is a progressive understanding as you go up the school whereby tamariki are able to articulate important facts about Euphrasier Barbier. They can describe how she lived her life and how her zest for life can be an inspiration in their own lives. Sister Anne also led kaiako in professional learning around meditation. The effect of this has been that kaiako may choose to let tamariki pray in this way. Class newsletters are very regular, especially for sharing the learning with whānau. However, some parents still commented that they were not very familiar with the RE learning of their tamariki.

The Religious Education programmes, Gospel values (Fruits of the Holy Spirit) and witness of kaiako all contributing to assist tamariki to see how faith and life as well as faith and culture are brought into harmony. Kaiako have embraced the use of the bridging document in preparation for the new curriculum. They are clear about teaching Religious Education for the required time as set down by the Bishops. Religious Education is adequately and appropriately resourced to deliver these programmes.

Religious Education kaiako are witnesses to their faith, and work towards integrating faith and life. There is a clear growth in knowledge from new entrants to graduates. Most tamariki come in with a limited understanding and relationship with Jesus Christ. There were very transparent learning intentions in the lessons observed by evaluators and these were made clear to the tamariki. Kaiako make effective use of the online curriculum material including 'Faith Alive'. Kaiako report to whānau at the mid-year and again at the end of the year where the observations are supported by a comment. Work will be done to make this more knowledge based as they preparation for the new religious Education curriculum To Tātou Whakapono continues.

Work is being carried out on the Catholic worldview integrated into the daily practices of the school and across all curriculum areas. The school is developing students' awareness of their responsibilities as global citizens as well as citizens of Aotearoa, New Zealand. Tamariki are invited to critique society in the light of the Gospels Links made to worldwide events including Covid, and the war in Ukraine. Specific Caritas focus learnings are part of the Religious Education programme. These help provide tamariki with an understanding of the work of Caritas and how they can help. As a result there have been a number of initiatives where ideas have come from tamariki for how they can reach out to help others beyond themselves and even outside the country. Students are now confident in offering their own ideas for fundraising for local and worldwide support. This has resulted in a number of fundraising events run throughout the year. These include the Caritas appeal, cupcakes for Ukraine, mufti-day for Ukraine and a number of other initiatives.

Work has begun on a Health Implementation plan which includes all aspects of the Health Curriculum, with links to 'Having Live to the Full' (Sexuality Education) and other resources, such as 'Keeping Ourselves Safe.' To support this the majority of kaiako have completed this sexuality

course except for the new teachers. There is ongoing work happening to continue to develop the Health Curriculum, which includes human sexuality and personal relationships. These are taught from a Catholic perspective including consultation with the community.

Kaiako who are new to Catholic schools receive ongoing support to enable them to understand the Catholic special character of the school and to effectively integrate a Catholic perspective across the curriculum. Initially they are given the opportunity to do the introductory papers for kaiako who are new to Catholic schools. They are then buddied with a more experienced teacher in order to become familiar with the requirements of prayer and the teaching of Religious Education. One new kaiako spoken to by the evaluators said she felt very welcomed and supported by her colleagues.

Next Steps for Development

- Provide further opportunities for professional and formational dialogue on theological, spiritual and Church teachings with upcoming strands to deepen understanding.
- *Continue to develop a Health Implementation plan which includes all aspects of the Health Curriculum, links to 'Having Life to the Full' (Sexuality Education) and other resources, such as 'Keeping Ourselves Safe.'*

Dimension 3: Te Whakaatu Karaitiana-Christian Witness

How effectively does the school provide a hope-filled Christian witness which empowers its community members to integrate their faith and their life

The school provides numerous opportunities for kaiako and tamariki to work towards understanding that Christian witness is a response in faith and action to our encounter with Christ. The kaiako and tamariki are on the journey towards taking the opportunity to encounter Christ through the charism of the Sisters of Our Lady of the Mission and their founder Euphrasie Barbier. Two Mission sisters live next door to the school. In addition Sister Anne Sklenars is used as a resource person.

The school teaches about Te Tiriti o Waitangi and its principles. There is significant discussion and ongoing work in planning meetings about how to incorporate Te Tiriti o Waitangi into classroom learning. Kaiako upskilling via kaiako professional learning is ongoing and planned. All kaiako are building an understanding of mātauranga Māori and applying it to curriculum development. The school is working towards communicating its understanding of te ao, mātauranga Māori with all ākonga. There is a key group of kaiako willing to lead in this area. Displays and symbols, including those significant for Māori, provide witness to the Catholic special character of the school, in relation to their context. The school ensures that a Catholic perspective is included in all curriculum areas. There was evidence of this in a number of curriculum areas.

The principal, DRSs and other kaiako in special character CI 47 positions are active witnesses of faith in the school and in their parishes. They work hard to present the face of Christ to others. The school and parish work collaboratively to promote the involvement of tamariki and their whānau in the life of their parish. The principal writes a personalised letter of invitation to potential tamariki for Baptism and other sacramental programmes the Parish offers. The parish priest runs the sacramental programme and kaiako assist as required. There have been some excellent responses to these invitations. These Sacrament celebrations have brought a significant number of whānau to the Sunday Mass.

Systems are in place to ensure that tamariki are personally known, cared for, and provided with support as required. The culture of the school is characterised by warm relationships at all levels with friendly communications particularly through the newsletter and facebook, Seesaw posts and active listening. There is a sense that all are treated with respect. There is a warm, friendly feel among the tamariki. Kaiako spoke of the 'family feel' among all staff. New staff felt particularly welcome and well supported. One parent said that her non-Catholic husband said "Its a great club to belong to"

The school contributes to awareness raising and action for justice within the school and in the wider community. This is explicitly related to the Gospels' portrayal of Jesus' care for the poor

and marginalised, which is central to the Gospel message. A number of parents commented on how much they valued the work of the 'Friendly Faces' parent and staff group. This group takes responsibility for welcoming new families as well as supporting families and parishioners in need. They are always on the lookout for ways they can help families in need by providing meals, petrol vouchers, food baskets, sending cards etc. Staff have also been the beneficiaries of this outreach.

"We are a Catholic School, in some schools there is no moral compass. This school has a strong moral foundation." (parent)

The school and parish work collaboratively to build relationships that are an example of Christian witness. especially through Young Vinnies which is actively supported within the school community. They take on such roles as collecting cans of food at Christmas for those in need. They have taken a lead in the Ukraine collection and cupcake sale, as well as Caritas boxes in the classroom and Daffodil day to support the Cancer Foundation. They are also active in food collection for St Vincent de Paul society.

Effective systems are in place to support ākonga to transition to, within and between schools. Strong connections had been made with the two Catholic colleges in Hamilton, St John's College for boys and Sacred Heart Girls' College for the girls. The school also supports and cooperates with its neighbouring state schools. They are part of the Te Oko Horoi, the Cambridge Community of Learning Kāhui Ako.

Student behaviour management is a strength. There is a tranquil feeling about the school and tamariki appear to show kindness to one another. The evaluators were told there are very rarely any behavioural issues to be dealt with and when these do occur, they are usually minor. Kaiako specifically teach tamariki how to solve problems with friends and give strategies to cope with anger, stress etc. One teacher has been trained in the 'Being my Best' programme and is a leader, training other kaiako. To date kaiako work with small groups of students dealing with emotions. Kaiako are proactive in contacting parents in the early stages of upset so that all work as a team to support all tamariki. There is a restorative approach towards thinking about behaviour choices. Senior Students are trained as 'Peer Support' helpers and work to resolve minor upsets in the playground. Tamariki are learning to 'be the face and hands of Jesus' and so learning how to treat others with patience, kindness, respect for all.

All tamariki in year seven and eight take on a leadership role. Tamariki apply for particular roles and feel empowered to take on some responsibility. They have opportunities to lead the Gospel assembly sometimes in person and sometimes online. There are House leaders who not only take on leading sporting activities but also play a key role in the Guardian angel programme. The Guardian Angel system where senior students are paired with junior students is embraced by junior and senior students alike. Time is set aside regularly for the pairs to meet. The junior students value the input, outreach, faith sharing and example of the senior students. The student House leaders meet with kaiako to share the focus of the meeting with the senior students. Sometimes at Mass younger students are paired with their Guardian Angels. Younger students

will sometimes ask for their angels when they feel anxious. Senior tamariki are learning what it means to be a faith-based leader in the Catholic community by the example of the principal two DRSs and kaiako. The effect of this is that younger students feel safe and included and senior students have an opportunity for outreach to the younger ones. In the broader picture tamariki are learning to lead from a Catholic perspective. Three students in recent years have been head boy/girl of local colleges.

Next Steps for Development

- Now that Covid restrictions have been eased, resurrect opportunities for service and outreach.
- Follow-through with the school plans for reflecting the Catholic character in the new building, murals and Charism Garden.

Dimension 4: Te Kaitiakitanga me te Whakapakari I te Tuakiri Katorika-Safeguarding and Strengthening Catholic Special Character

How effectively does the school, in its stewardship, and its compliance with legal obligations, safeguard and strengthen its Catholic identity?

At the time of the review the school had submitted its attestation document covering off the compliance requirements to the diocesan office. This document clearly shows that the school is operating within its statutory Special Catholic Character compliances relating to the number of permitted non preference students. However, their Tagged teacher ratio is down one at this stage because current staffing is based on a bulge roll in 2021. One more existing teacher has indicated that they are interested in being appointed as a 'tagged teacher' and they have been endorsed by the Diocese to take up a tagged position should the school staffing allocation for 2023 require a further tagged position.

During the course of the review an audit of preference enrolments was conducted. The school records the preference status of students on their management system and a report for analysis of preference criteria is easily accessible from this system.

The audit showed that all students were properly recorded, and their preference status was validated with up to date documentation. Some students' records showed that their preference status had altered with a subsequent baptism and in these cases an adjustment was accordingly made to their preference status.

Letters of appointment for kaiako clearly show the position is tagged or untagged. The expectations of the employee regarding the special character of the school are clearly defined in the job descriptions.

The principal acknowledged that there was no Catholic Character component within the staff Professional Growth Cycles and would consider reviewing the appraisal systems to include the NZCEO's Catholic School Elaborations in the coming year.

The proprietor's representatives and the Board Chair demonstrated a good understanding of the progress the school was making in relation to the school's 'Strategic Goal Initiatives' particularly Goal 1 'to provide intentional experiences to bring Christ alive' in the school community. This understanding by the Board of Trustees members demonstrated clearly the effectiveness of the principal's monthly board reports detailing the school's strategic goals and supported by Leaders contributions towards those goals.

It is clear that the principal along with the active participation of the two acting Directors of Religious Studies within the parish are all committed to their faith and passionate about their Catholic Character leadership. Support is given to the parish priest by at least one kaiako in the delivery of the programmes for the Sacraments of Initiation.

Next Steps for Development

- Continue to develop, strengthen and refine the school's review and evaluation processes to inform strategic planning. (see Lighting New Fires templates)
- Link NZCEO's Catholic School Elaborations into the appraisal systems. Eg strand PLD seen through a Catholic lens. (Consider referring to 'Bishop's Statement for School Aged Children' refer to this.) (Teal document)
- When reviewing policies ensure that where appropriate the Catholic character is included e.g. Enrolment and Behaviour policies Health and Sexuality Child protection. (See NZCEO handbook website for policies with a Catholic Lens - update policies to include these aspects).

Catholic Special Character Evaluation Report Summary

The principal leads by example. She is a Catholic leader who supports highly experienced kaiako who have a clear understanding of what it means to be a kaiako in a Catholic school. She is supported by an effective management team which includes the two DRSs. The Fruits of the Spirit are well embedded in the school. Frequent opportunities are taken to encourage students to live out these values. They are constantly highlighted for the tamariki with colourful symbols on both sides of the garden path as they enter and leave the school.

There are numerous opportunities on a daily basis for kaiako and tamariki to encounter Christ. There is daily staff prayer at first break with each staff member taking a turn to lead. Class prayer is part of the fabric of the school and is tamariki led. It has a variety of forms. The Monday Gospel assembly is very significant for the whole school as it focuses on the upcoming Sunday gospel. There is a building connection with the parish. Masses are given a priority with a class Mass every week where two classes buddied together. There is great tamariki involvement in the preparation for these. There is good involvement by whānau for the parish school Masses. The parish priest is involved in the school. He participates in Religious Education classes every week. He has spoken at staff meetings on occasion and joins the staff for morning tea from time to time.

There is authentic commitment to the teaching of Religious Education. The school has recently begun working on the Bridging document as preparation for the new Religious Education curriculum, To Tātou Whakapono. There have been a variety of professional learning opportunities to support these. Expectations in the teaching of Religious Education are very explicit. There has been encouragement of kaiako to become qualified in the teaching of Religious Education. A number of kaiako have responded to this opportunity. In order for it to be manageable, there is a plan for kaiako to complete a paper together every 2-3 years.

The school is on a journey towards biculturalism. Classes include karakia as part of their prayer and tamariki are learning some Catholic waiata. There are a small group of kaiako who have some expertise in this area. They will play a key role in assisting other kaiako in this area. There is an active Kapa haka group who are planning on competing in the local competitions.

A calmness pervades the school. There is a restorative approach towards thinking about behaviour choices. Tamariki are learning how to treat others with patience, kindness, and to show respect for everyone.

There is a committed approach towards pastoral care in the community particularly through the work of the PTFA, the Friendly Faces parent and kaiako group. They welcome new families as well as support families and parishioners in need, by providing meals, petrol vouchers, food baskets, sending cards etc. Staff have also been the beneficiaries of this outreach too. There is also a strong ethic of support for the community by way of service opportunities. For example the Young Vinnies is actively embraced by the tamariki.

Areas of growth since the September 2019 review report

Since the last Review, there has been a change in principal and the acting DRSs have only been in place for a short while since the permanent DRS has been on maternity leave. There has been increased clarity around the plan for Religious Education Development with kaiako. There are a number of committed Catholic kaiako who could potentially be in tagged positions. Kaiako appear to be fully 'on board' with the Catholic special character. There have been a number of opportunities for kaiako to increase their depth of knowledge for the teaching of Religious Education. Opportunities have included staff meetings, work with the Parish Priest, a retreat, and attendance at Diocesan events. These have all contributed to continuing to build depth and capability as a healthy Catholic School.

As well as this, since the last Review Sister Anne Sklenars has spent several sessions building the knowledge base of students and kaiako in relation to the school's Charism. There is a progressive understanding as you go up the school whereby tamariki are able to now articulate important facts about Euphrase Barbier as well as how she lived her life and how her zeal can act as an inspiration in their following of Jesus.

During last year kaiako began using the Bridging Document across the school. There are very clear guidelines to follow and clear frameworks for planning. Through the newsletters, the school makes every effort to keep parents up to date with what their tamariki are learning Religious Education.

This year the school has started to review the dimensions as part of a regular termly review meeting. These evaluation reviews are timetabled to occur termly from now onwards and inform the next steps in Religious Education for the school. The school is in the process of refining that evaluation to make it more manageable for all those involved.

The school has a strong Catholic identity. This can be seen through the family engagement with school and the committed staff integrating a Catholic lens in all they do. There is a warm and caring atmosphere present in school. Encounter with Christ opportunities are embedded in all aspects of the school.

Recommendations

- Continue to build kaiako knowledge and confidence whilst embedding use of the Bridging Document connecting good assessment practice with gathering valid assessment data. Use this to report to parents on learning in Religious Education -in preparation for the new Religious Education Curriculum To Tātou Whakapono.
- Through further workshops on Te Tiriti o Waitangi, continue to deepen kaiako' understanding of mātauranga Māori and weave this into the R.E. curriculum delivery and prayer and liturgy.
- Collaboratively work on the school vision and values statements to clearly articulate a future focused, faith-based vision of Catholic spirituality with current kaiako, students and whānau.

The evaluation team is confident that the St Peter's Catholic School leadership team (School, principal and Directors of Religious Studies) have the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Education Office staff are available to assist the principal, Board and staff in compiling an action plan to address these recommendations.

The evaluation team wishes to thank the community of St Peter's Catholic School for the welcome, hospitality and the cooperation extended to them. They are grateful for the opportunity to experience the way that they safeguard and strengthen their Catholic special character. The conscientiousness and attention to detail of the organisation and preparation for the external evaluation by the school was outstanding and is very much appreciated.

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