Rubrics for

MISSION AND CATHOLIC IDENTITY

based on the

National Standards and Benchmarks
for Effective Catholic Elementary and Secondary Schools*

ARCHDIOCESE of MILWAUKEE
STANDARD 1:  
_An excellent Catholic school is guided and driven by a clearly communicated mission that embraces a Catholic Identity rooted in Gospel values, centered on the Eucharist, and committed to faith formation, academic excellence and service._

THE MISSION AND THE VISION STATEMENT

PLEASE RATE EACH CRITERION:

1. Does the governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity? (1.1)

   Does the governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning? (1.2)

   Does the school leader/leadership team regularly call together the school’s various constituencies (including but not limited to faculty and staff, parents, students, and alumni) to clarify, review and renew the school’s mission statement? (1.3)

   Is the mission statement visible in public places and contained in official documents? (1.4)

   Do all constituents know and understand the mission? Can they articulate it? (1.5)

☐ Highly Effective  
The mission statement explicitly and unequivocally proclaims that the school’s pervasive commitment is to fostering Catholic identity. It is used in discussions throughout the school community. It is visible throughout the school and all school constituents understand it. The school community reviews the mission statement at regular intervals.

☐ Effective  
The governing body and the leader/leadership team ensure that the mission statement includes the commitment to Catholic identity. It is referenced regularly by the school community. It is known throughout the school and all school constituents can comment on it. The school community reviews the mission statement periodically.

☐ Somewhat Effective  
The mission statement uses generically Christian language to allude to the school’s commitment to Catholic identity. It is referenced periodically by the school community. The existence of the mission statement is known throughout the school, but school constituents
cannot comment on it. The school community reviews the mission statement when required.

☐ Ineffective

The mission statement does not communicate a commitment to Catholic identity. The school community does not review the mission statement.

Additional Comments:
STANDARD 5:
An excellent Catholic school has a governing body (person or persons) which recognizes and respects the role(s) of the appropriate and legitimate authorities, and exercises responsible decision making (authoritative, consultative, advisory) in collaboration with the leadership team for development and oversight of the school’s fidelity to mission, academic excellence, and operational vitality.

STANDARD 6:
An excellent Catholic school has a qualified leader/leadership team empowered by the governing body to realize and implement the school’s mission and vision.

THE LEADERSHIP TEAM, GOVERNING BODY AND THE MISSION

PLEASE RATE EACH CRITERION:

2. Does the governing body systematize the policies of the school’s operations to ensure fidelity to mission, and continuity and sustainability through leadership successions? (5.2)

Does the governing body maintain a positive, cooperative relationship with the Pastor (or canonical administrator), the Bishop, and the Office for Schools? Does a respect for the legitimate authority vested in each individual or office characterize this relationship? (5.3-5.5)

Does the governing body engages in formation and on-going training and self-evaluation for itself and the leadership team? (5.6)

Does the leader/leadership team articulate a clear mission and vision for the school, and engage the school community to ensure a school culture that embodies the mission and vision? (6.2)

☐ Highly Effective

The leader/leadership team carefully articulates a clear mission and vision for the school and consistently demonstrates the mission and vision are continuously forming the foundation for all decisions. The school community is fully engaged at all levels.

The governing body systematizes and shares the policies of the school’s operations. The governing body ensures its fidelity to the mission through ongoing professional and spiritual development.

In collaboration with or through the actions of the leader/leadership team, the governing body maintains and communicates to all stakeholders a strong, positive and visible relationship with the Pastor, Bishop, and the Office for Schools.
Effective

The leader/leadership team articulates a clear mission and vision for the school and engages the school community to ensure a school culture that embodies the mission and vision.

The governing body shares the policies of the school’s operations, as well as measures for successful implementation of policies. The governing body ensures its fidelity to the mission through periodic professional and spiritual development.

In collaboration with or through the actions of the leader/leadership team, the governing body maintains a strong, positive and visible relationship with the Pastor, Bishop, and the Office for Schools.

Somewhat Effective

The leader/leadership team articulates a mission and vision for the school, but it is not broadly shared with the larger community.

The governing body shares the policies of the school’s operations. The governing body ensures its fidelity to the mission through occasional professional and spiritual development.

In collaboration with or through the actions of the leader/leadership team, the governing body maintains a relationship with the Pastor, Bishop, and the Office for Schools.

Ineffective

The leader/leadership team does not articulate a clear mission and vision for the school. The school community is not engaged in expressing the mission and vision. The school culture does not embody the mission and vision.

The governing body does not share the policies of the school’s operations. The governing body does not pursue professional and spiritual development.

The leader/leadership team, the governing body do not maintain a constructive relationship with the Pastor, Bishop, and the Office for Schools.

Additional Comments:
STANDARD 2:
An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.

RELIIGIOUS INSTRUCTION

PLEASE RATE EACH CRITERION:

3. Is religious instruction structured around the revised Archdiocesan Standards?

☐ Highly Effective
   Religious education curriculum and instruction at all levels in each course and in each unit meets or exceeds requirements and STANDARDS of the archdiocese. The requirements are evidenced in every course and unit. Courses are vertically aligned, scaffolded, and rigorous to ensure continuous growth in the knowledge of religion for all students.

☐ Effective
   Religious education curriculum and instruction meets the religious education requirements and STANDARDS of the archdiocese. The requirements are evidenced in course expectations, grade level expectations, and course content.

☐ Somewhat Effective
   Religious education curriculum and instruction meets some of the religious education requirements and/or STANDARDS of the archdiocese.

☐ Ineffective
   Religious education and curriculum and instruction does not meet the religious education requirements and STANDARDS of the archdiocese.

Additional Comments:
4. Do teachers of religion meet archdiocesan certification Standards and are religion classes an integral part of the curriculum and the school schedule?

☑ Highly Effective

Religion classes are regarded by the school community as exciting, interesting, innovative, and highly engaging. Highly qualified teachers are trained and certified as catechists at advanced levels. The allocation of class time in relation to other academic areas is equitable and is scheduled in specified time frames. The selection of current state-of-the-art texts and other curricular materials contribute to the innovative approach. Religion classes may be service-based and integrated with other academic courses, concepts, and outcomes.

☐ Effective

Religion classes are an integral part of the academic program in the assignment of teachers, amount of class time and the selection of texts and other curricular materials. School leaders consistently program religion courses with the same level of attention given to other subjects.

☐ Somewhat Effective

Religion classes are somewhat integrated into the academic program. Religion classes are assigned regular teachers, scheduled into specified time periods, and have designated texts and/or curriculum materials. They may not always be given equal priority with other classes in scheduling.

☐ Ineffective

Religion classes are not an integral part of the academic program. The assignment of teachers, the amount of class time, and the selection of texts and other curricular materials are not prioritized for religion classes. Teachers are assigned in an ad hoc manner and an equitable amount of time is not ensured.

Additional Comments:
5. Are Catholic culture and faith expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture? (2.6)

☐ Highly Effective  
Catholic culture and faith are expressed and integrated throughout the school through multiple and diverse forms of visual and performing arts, music and architecture. Symbols of Catholic faith abound at every level and recognition of the school’s Catholic culture and faith as expressed through visual and performing arts, music, and/or architecture are noted in a significant way by parents/guardians and those outside of the immediate school community.

☐ Effective  
Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music and architecture. Any visitors to the school (including parents/guardians, staff, students, and others) readily identify signs and symbols of Catholic culture and faith.

☐ Somewhat Effective  
Catholic culture and faith are expressed in the school through some form of visual and/or performing art and/or music and/or architecture. If someone actively looks for Catholic culture and faith they are apt to find something.

☐ Ineffective  
Catholic culture and faith are not expressed or are expressed minimally in the school through forms of visual and performing arts, music or architecture. A tour of the school does not give evidence of Catholic culture and faith. Visual and performing arts and/or music created by teachers and students do not or rarely exemplify Catholic culture and faith. Symbols may point to spiritual realities but are not expressly Catholic.

Additional Comments:
6. Are Scripture and the theory and practice of Catholic social teaching woven into all subjects where appropriate?

☐ Highly Effective
In all subjects, faculty use the lenses of Scripture and the Catholic intellectual tradition to require students to think critically and ethically about the world around them. Students participate in lectures, debates, service opportunities or other experiences that give evidence of their growth and maturation in the Catholic intellectual tradition and moral ethical thinking.

The theory and practice of the Church’s social teachings are essential elements of the curriculum in multiple subject areas including religious education. Students are involved in forms of service that are intentionally designed and informed by the Church’s social teaching.

☐ Effective
Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them. The theory and practice of the Church’s social teachings are essential elements of the curriculum. Every student receives planned instruction in the Church’s social teaching.

☐ Somewhat Effective
In only a few subjects, some faculty use the lenses of Scripture and/or Catholic intellectual tradition to help students think critically and ethically about the world around them. The theory and practice of the Church’s social teachings are minimally present in the curriculum. Students may be exposed to the Church’s social teaching but there is not a clear plan of instruction.

☐ Ineffective
Faculty are not familiar with the definition of Catholic intellectual tradition and do not manifest teaching behaviors that evidence it. Faculty do not use or seldom use the lenses of Scripture and/or Catholic intellectual tradition in subjects to help students think critically or ethically. The theory and practice of the Church’s social teachings are not found in the curriculum.

Additional Comments:
SERVICE AND GOSPEL WITNESS

PLEASE RATE EACH CRITERION:

7. Are the theory and practice of the Church’s social teachings essential elements of the curriculum? (2.7)

☐ Highly Effective

The theory and practice of the Church’s social teachings are essential elements of the curriculum informing the service program. Students are involved in forms of service that are intentionally designed and informed by the Church’s social teaching.

☐ Effective

The theory and practice of the Church’s social teachings are essential elements of the curriculum informing the service program. Every student receives planned instruction in the Church’s social teaching.

☐ Somewhat Effective

The theory and practice of the Church’s social teachings are minimally present in the curriculum informing the service program. Students may be exposed to the Church’s social teaching but there is not a clear plan of instruction.

☐ Ineffective

The theory and practice of the Church’s social teachings are not found in the curriculum informing the service program.

Additional Comments:
STANDARD 3:
An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

STANDARD 4:
An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

LITURGY, PRAYER, AND SPIRITUAL LIFE

PLEASE RATE EACH CRITERION:

8. Are students engaged in the celebration of the liturgy? (3.1)

☐ Highly Effective

Students/faculty and staff learn and can lead a variety of forms of prayer; are involved in the design of prayer services; regularly serve in a variety of roles in the liturgy; liturgy is celebrated frequently as a school or class community. Retreats are an integral part of both student and faculty development. Multiple opportunities for different types of prayer are cultivated among faculty and students both separately and together.

☐ Effective

Every student is offered timely and regular opportunities to learn about and experience the nature and importance of prayer, the Eucharist, and liturgy. Retreats are a part of both student and faculty offerings. Opportunities for different types of prayer are offered for faculty and students both separately and together.

☐ Somewhat Effective

Prayer is evident throughout the school day, and liturgy is celebrated a few times a year, such as on special feast days. Retreats are offered on an optional basis for students and faculty. Different types of prayer are presented.

☐ Ineffective

Prayers are not a regular part of the school day, or prayers are said in a perfunctory manner, or opportunities for a growing prayer life or for Eucharistic celebration are scarce. Retreats are not offered.

Additional Comments:
9. Are students presented with retreats and other prayer experiences? (3.2)

☐ Highly Effective  Retreat experiences (on- or off-site) are an integral part of student life at all grade levels. When age appropriate, students have the opportunity to participate in the planning of retreats or other spiritual events.

Students are given frequent opportunities to participate in guided reflection on their life experiences and faith (as in such daily practices such as the Examen or Direction of Intention).

☐ Effective  Every student is offered timely, regular, and age-appropriate opportunities to reflect on their life experiences and faith through retreats and other spiritual experiences.

☐ Somewhat Effective  Students are offered a retreat on an infrequent or irregular basis, with minimal opportunity for reflection on life experiences.

☐ Ineffective  No retreat or reflective experiences are offered to all students in a timely, regular, and age-appropriate way.

Additional Comments:
10. Does every student participate in Christian service programs to promote the lived reality of action in service of social justice? (3.3)

Does every student experience role models of faith and service for social justice among the administrators, faculty and staff? (3.4)

☐ Highly Effective

Every student participates in some form of Christian service, choosing from multiple opportunities in a variety of areas serving social justice, locally and globally, continually throughout the school year, clearly making the connection of such action with Gospel and Catholic faith teachings. Every person working in the school community, regardless of position, understands and demonstrates that they are role models of faith and service for social justice to every student and outstanding examples of such abound. This is a clear and well-communicated expectation for employment in the school.

☐ Effective

Every student participates in Christian service programs to promote the lived reality of action in service of social justice. Intentional connection to Gospel values and Catholic faith teachings are offered as the rationale for engaging in service. Every student experiences role models of faith and service for social justice among the administrators, faculty and staff. Being a role model for faith and service is a consideration in hiring. This is an expectation of the school.

☐ Somewhat Effective

Some students participate in Christian service programs offered at specified times in the school year (Thanksgiving or Christmas, for instance) to promote the lived reality of action in service of social justice. Some students experience role models of faith and service for social justice, and a few administrators, faculty and staff perceive their role as serving as such role models.

☐ Ineffective

The school is not involved in offering opportunities for students to participate in Christian service programs to promote the lived reality of action in service to social justice. When service is undertaken, no intentional connection is made with Gospel values and Catholic faith teaching. Administrators and/or faculty and staff...
do not perceive their functions to be that of role models of faith and service for social justice to students, and students do not experience such role models among their administrators, faculty and staff.

Additional Comments:
11. Do faculty and staff engage in retreats and other prayer experiences? (4.1)

☐ Highly Effective  The leader/leadership team provides faith-enriching retreats and other spiritual experiences for the faculty and staff frequently throughout the school year, and as appropriate to the liturgical seasons. The leader/leadership team actively engages faculty and staff in the planning and implementation of retreats and other spiritual experiences.

☐ Effective  The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis. Faculty retreats are offered at least once a year and, additionally, there are regular opportunities for spiritual experiences throughout the year.

☐ Somewhat Effective  The leader/leadership team provides retreats and/or other spiritual experiences for the faculty and staff on an occasional, less than yearly, basis.

☐ Ineffective  The leader/leadership team does not provide retreats or other spiritual experiences for the faculty and staff.

Additional Comments:
CATHOLIC CULTURE AND COMMUNITY LIFE

PLEASE RATE EACH CRITERION:

12. Does the leader/leadership team and faculty assist parents/guardians in their role as the primary educators of their children in faith? (4.2)

Does the leader/leadership team collaborate with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents/guardians to grow in the knowledge and practice of the faith? (4.3)

☐ Highly Effective

The leader/leadership team consistently and very effectively assists parents throughout their child’s school career in their role as the primary educators of their children in faith. Programs and supports are intentional, consistent and enriched, with parent input, involvement and feedback. The leader/leadership team regularly collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide numerous and ongoing opportunities for parents to grow in the knowledge and practice of the faith. Parent input and feedback are respectfully included in collaborations with other institutions.

☐ Effective

The leader/leadership team assists parents in their role as the primary educators of their children in faith. Supports are intentional and consistent. The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith.

☐ Somewhat Effective

The leader/leadership team offers limited and/or sporadic support to parents in their role as the primary educators of their children in faith. The leader/leadership team occasionally collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide some opportunities for parents to grow in the knowledge and practice of the faith.

☐ Ineffective

The leader/leadership team does not provide assistance to parents in their role as the primary educators of their children in faith. The leader/leadership team does not collaborate with other institutions...
(for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith.

Additional Comments:
13. Are all adults in the school community invited to participate in Christian service programs to promote the lived reality of action in service of social justice? (4.4)

Does every administrator, faculty, and staff member visibly support the faith life of the school community? (4.5)

☐ Highly Effective

All adults in the school community are actively engaged at some level of participation in Christian service programs to promote the lived reality of action in service of social justice. Every administrator, faculty, and staff member consistently participates in planned events that demonstrate a commitment to the service dimension of the school’s mission.

☐ Effective

All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice. Participation is the norm. Every administrator, faculty, and staff member visibly supports the faith life of the community. This is a clear expectation for every administrator, faculty and staff member.

☐ Somewhat Effective

Some adults in the school community are aware of and participating in Christian service programs to promote the lived reality of action in service of social justice. Some administrators, faculty, and staff members visibly support the faith life of the community. One hundred percent participation is not expected.

☐ Ineffective

Few adults in the school community have been made aware of or invited to participate in Christian service programs to promote the lived reality of action in service of social justice. It is not an expectation of the school. There is little or no visible support from administrators, faculty and staff members for the faith life of the community and no expectation that this visible support should be present.

Additional Comments:
EXEMPLARY RECOGNITION AWARD GUIDELINES

After a careful review of each criterion for level of effectiveness, the visiting team will come to a consensus about whether to recommend the school for Exemplary Recognition. A substantial indicator for this review will be the use of specific and relevant examples that clearly illustrate each area of consideration.

1. Schools recommended for Exemplary Recognition should be Highly Effective in at least 75 percent of the criteria.

2. Schools recommended for Exemplary Recognition cannot be identified as Somewhat Effective for more than one criterion. In general, exemplary programs must be at least 75 percent Highly Effective and 25 percent Effective overall.

3. Schools recommended for Exemplary Recognition cannot be Ineffective in any area.

4. Schools recommended for Exemplary Recognition must be fully accredited.

5. The visiting team will complete the recommendation form. This form includes a narrative that describes the reasons for or against the recommendation. The recommendation of the visiting team is not shared with the school at the time of the visit.

6. Schools will be notified about the outcome of the site visit in early June. Schools that do not receive Exemplary Recognition will be given suggestions for improvement and will be encouraged to apply for the recognition in the next round of the application cycle.
EXEMPLARY RECOGNITION RECOMMENDATION FORM

School Visited: _________________________________  City: ___________________________

Key Area Reviewed: _______________________________  Date: ___________________________

 _______ Number of Highly Effective ratings.
 _______ Number of Effective ratings.
 _______ Number of Somewhat Effective ratings.
 _______ Number of Ineffective ratings.

Recommendation:

☐ We recommend that the school receive Exemplary Recognition.

☐ We do not recommend that the school receive Exemplary Recognition.

Commendations:

Recommendations:
VISITING TEAM MEMBER SIGNATURES

We have analyzed the evidence provided by the school, and this recommendation is the result of a consensus decision.

________________________________________________________________________
Signature

________________________________________________________________________
Signature

________________________________________________________________________
Signature

Date: ________________________________

*The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools, Center for Catholic School Effectiveness, School of Education, Loyola University Chicago, in partnership with the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College (2012).