



2024-2025

Exemplary Recognition: Mission and Catholic Identity

SCORING RUBRIC SUPPORTING DOCUMENT

Mission and Catholic Identity

STANDARD 1:

An excellent Catholic school is driven and guided by a clearly communicated mission that embraces a Catholic identity that includes gospel values, a focus on the Eucharist, and a commitment to communal faith formation, academic excellence, missionary discipleship, and service.

- 1.1 The governing body and the leader/leadership team ensure that the mission statement identifies the school as Catholic and references the school's unique religious character or charism.
- 1.2 The governing body and the leader/leadership team use the mission statement as the foundation and normative reference for all planning.
- 1.3 The school leader/leadership team regularly call together the school's various stakeholders (including but not limited to faculty and staff, parents, students, and alumni to clarify, review and renew the school's mission statement.
- 1.4 The mission statement is visible in public places and contained in official documents.
- 1.5 All constituents know and understand the school's mission.

STANDARD 2:

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

- 2.1 Religious education curriculum and instruction facilitates an encounter with Jesus Christ that evangelizes and meets the religious education requirements and standards of the (arch) diocese.
- 2.5 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.
- 2.6 Catholic culture and faith are expressed in the school through multiple and diverse forms of visual and performing arts, music, and architecture, as well as all extra-curriculum and co-curricular activities.
- 2.7 The theory and practice of the Church's social teachings are essential elements of the curriculum.

STANDARD 3:

An excellent Catholic school adhering to mission provides opportunities outside the classroom for Christ-centered student faith formation, participation in liturgical and communal prayer, and action in service of missionary discipleship and social justice.

- 3.1 Every student is offered timely and regular opportunities to grow closer to Christ through prayer, the Eucharist, and liturgy,
- 3.2 Every student is offered timely, regular, and age-appropriate opportunities to reflect on their life experience and faith through retreats and /or spiritual experiences that prioritize both personal reflection and interpersonal encounter.
- 3.3 Every student participates in authentic Christian service programs to promote the lived reality of action in service of social justice.
- 3.4 Every student experiences role models of faith and service for social justice among the administrators, faculty, and staff.

STANDARD 4:

An excellent Catholic school adhering to mission provides opportunities for Christ-centered adult faith formation and action in service of missionary discipleship and social justice.

- **4.1** The leader/leadership team provides engaging spiritual formation experiences that prioritize both personal reflection and interpersonal encounter for the faculty and staff on a regular and timely basis.
- **4.2** The leader/leadership team and faculty assist parents/guardians in their role as the primary educators of their children in faith, making clear to families the appropriate supportive role of the school as it relates to parish and home.
- **4.3** The leader/leadership team collaborates with other institutions for example, Catholic Charities, Catholic higher education, religious sponsor program(s) to provide opportunities for parents/guardians to grow in the knowledge and practice of the faith.

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. (For the purposes of this standard in Wisconsin, “governing body” includes the pastoral authority and the advisory education committee/commission or corporate board according to the Catholic educational governance requirements of the (arch)diocese.)

- **5.2** The governing body functions according to its approved constitution and by-laws.
- **5.3** The governing body with the leader/leadership team systematizes the policies of the school’s operations to ensure fidelity to mission; support for justice, equality, and equity; and continuity and sustainability through leadership successions.
- **5.4** The governing body, in collaboration with or through the actions of the leader/leadership team, maintains a relationship with the Local Ordinary marked by mutual trust, close cooperation, continuing dialogue, and respect for the Local Ordinary’s legitimate authority.
- **5.5** The governing body, in collaboration with or through the actions of the leader/leadership team, maintains a constructive and beneficial relationship with the (arch)diocesan Education Office consistent with (arch)diocesan policy pertaining to the recognition of Catholic schools by the Local Ordinary.
- **5.6** The governing body, working within their defined roles and responsibilities and in collaboration with the leader/leadership team, maintains a relationship with the designated ecclesial authority according to their school’s governance model, marked by mutual trust, close cooperation, and continuing dialogue.

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.

- **6.2** The leader/leadership team articulates a clear mission and vision for the school, consistent with its Catholic identity, and engages the school community to ensure a school culture that embodies the mission and vision.

1. The school community engages in a process to develop their mission statement that is comprehensively reviewed and evaluated by school stakeholders each year.

Condensed Performance Levels

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 mission statement clearly communicates the school’s commitment to fostering Catholic Identity. It is referenced in discussions within the school community and displayed in various areas of the school. Most school constitutes are aware of its core message, and 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.

Category 1: Mission Statement Development and Review

- **Highly Effective:** The mission statement explicitly and unequivocally proclaims the school’s pervasive commitment to fostering Catholic identity. It is actively used in discussions across the school community, visibly displayed throughout the campus, and fully understood by all constituents. The school community engages in a thorough review of the mission statement annually.
- **Effective:** The mission statement clearly communicates the school’s commitment to fostering Catholic identity. It is referenced in school discussions, displayed in several visible locations, and most constituents are familiar with its message. The school community periodically reviews the mission statement.
- **Somewhat Effective:** The mission statement generically alludes to Christian values and Catholic identity. It is occasionally referenced and displayed in limited areas. While its existence is known, most school constituents cannot articulate its message. The mission statement is reviewed only when required.
- **Ineffective:** The mission statement does not reference Catholic identity. It is not visible, rarely discussed, and not reviewed by the school community.

Category 2: Integration of Mission into School Culture

- **Highly Effective:** The mission statement is fully integrated into school culture, guiding decisions, actions, and policies. Teachers, students, and families consistently reference it in discussions and practices. The mission is evident in the daily life and ethos of the school.
- **Effective:** The mission statement is referenced in school decisions and discussions, and it influences some aspects of the school's culture. Teachers and administrators occasionally use it to guide practices.
- **Somewhat Effective:** The mission statement is recognized by the school community but is inconsistently applied in guiding school decisions and practices. Its influence on culture is minimal.
- **Ineffective:** The mission statement has little to no presence in school decisions or culture and does not serve as a guiding framework for the school community.

Category 3: Stakeholder Involvement in Mission Formation

- **Highly Effective:** All key stakeholders, including administrators, teachers, students, parents, and parish leaders, actively participate in the development and review of the mission statement. Engagement is collaborative, inclusive, and sustained.
- **Effective:** Stakeholders are involved in developing and reviewing the mission statement, though participation is more limited to specific groups, such as administrators and teachers.
- **Somewhat Effective:** Few stakeholders are consulted in the development and review of the mission statement, with minimal opportunities for collaboration or input.
- **Ineffective:** Stakeholders are not involved in the mission statement's formation or review, and it is presented as a static document with no collaboration.

Category 4: Communication and Visibility of the Mission Statement

- **Highly Effective:** The mission statement is prominently displayed throughout the school, on digital platforms, and in all official communications. It is consistently emphasized in meetings, events, and publications.
- **Effective:** The mission statement is displayed in key areas of the school and appears in some official communications. It is occasionally mentioned in meetings or events.
- **Ineffective:** The mission statement is displayed in a few locations and mentioned infrequently in school communications. Visibility and emphasis are inconsistent.
- **Ineffective:** The mission statement is not visibly displayed or included in communications and is not highlighted in school events or discussions.

2. The mission statement guides the school leader and leadership team in decision-making within the school community.

Condensed Performance Levels

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 and 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.

Category 1: Articulation and Implementation of Mission and Vision

- **Highly Effective:** The leader/leadership team clearly articulates a mission and vision that consistently serve as the foundation for all decisions. These are actively demonstrated in the school's culture and operations, ensuring full engagement from all levels of the school community.
- **Effective:** The leader/leadership team articulates a mission and vision that guide decisions and fosters a school culture aligned with these principles. Engagement of the school community is evident, though not comprehensive.

- **Somewhat Effective:** The leader/leadership team has a mission and vision, but these are not consistently shared or visibly integrated into the school’s decision-making processes. Engagement is sporadic or limited.
- **Ineffective:** The leader/leadership team fails to articulate a clear mission and vision. Decisions lack alignment with the mission, and the school community is disengaged from the vision.

Category 2: Role of the Governing Body in Supporting the Mission

- **Highly Effective:** The governing body systematizes, shares, and ensures adherence to policies aligned with the school’s mission. Ongoing professional and spiritual development supports fidelity to the mission, which is evident in all school operations.
- **Effective:** The governing body shares operational policies and ensures adherence to the mission through periodic professional and spiritual development. The policies are mostly aligned with the school’s mission.
- **Somewhat Effective:** The governing body shares operational policies but only occasionally engages in professional or spiritual development to support the mission. Alignment with the mission is inconsistent.
- **Ineffective:** The governing body neither shares policies effectively nor pursues professional or spiritual development. There is little to no alignment with the mission in school operations.

Category 3: Engagement with Ecclesiastical Leadership

- **Highly Effective:** The leader/leadership team and governing body maintain a strong, positive, and visible relationship with the Archdiocese, and the Office for Schools. Communication and collaboration are systematic and integral to decision-making.
- **Effective:** The leader/leadership team and governing body maintain a positive relationship with the Archdiocese and the Office for Schools. Collaboration occurs regularly but is not fully integrated.
- **Somewhat Effective:** The leader/leadership team and governing body have a functional relationship with ecclesiastical leadership, but engagement is minimal or inconsistent.
- **Ineffective:** The leader/leadership team and governing body lack a constructive relationship with the Archdiocese, and the Office for Schools. Communication and collaboration are absent.

Category 4: School Community Engagement with the Mission

- **Highly Effective:** The mission and vision are actively communicated and embraced by the entire school community, fostering a culture that reflects and embodies these principles in every aspect of school life.
- **Effective:** The mission and vision are communicated to the school community and influence its culture, though the level of engagement varies across groups.
- **Somewhat Effective:** The mission and vision are known within the school community but are not widely communicated or deeply integrated into the school’s culture.
- **Ineffective:** The mission and vision are not communicated to or embraced by the school community, resulting in a culture disconnected from the school’s guiding principles.

3. The mission is integrated into all aspects of the school community and is structured around the approved Grade Specific Religion Curriculum or the High School Theology Curriculum.

Condensed Performance Levels

Highly Effective: The school's mission is fully integrated into all aspects of the community, including academics, activities, and interactions, with a clear and consistent connection to the approved Religion or Theology curriculum. Teachers and staff consistently model and reinforce the mission in their daily practices, ensuring it is evident in the curriculum, classroom discussions, and student experiences. The mission is woven into school events, extracurricular activities, and community outreach efforts. Students demonstrate a deep understanding of the mission and its connection to their faith and academic growth.

Effective: The school's mission is well-integrated into most aspects of the community and is closely aligned with the approved Grade-Specific Religion or High School Theology curriculum. Teachers and staff regularly refer to and reinforce the mission in academic and extracurricular settings. While the mission is evident in many school activities, there may be occasional gaps or inconsistencies in its application. Students understand the mission and can make connections to their faith and academic work, though some areas may require more emphasis or depth.

Somewhat Effective: The integration of the mission into the school community is inconsistent. While the approved curriculum is followed, the mission is referenced occasionally and may not always be clearly connected to all academic or extracurricular activities. Teachers and staff may infrequently reinforce the mission, and its presence in the community is not always evident. Students may have a basic understanding of the mission but struggle to connect it consistently to their faith or academic learning.

Ineffective: The school's mission is not effectively integrated into the community or the approved Religion or Theology curriculum. The connection between the mission and daily activities, classroom teaching, and student life is unclear or absent. Teachers and staff rarely refer to the mission, and it is not consistently reinforced in the curriculum or school events. Students have little to no understanding of how the mission relates to their faith, academic work, or the broader school experience.

Category 1: Alignment with Religion or Theology Curriculum

- **Highly Effective:** The mission is deeply and consistently integrated into all academic areas, with explicit and ongoing connections to the approved Religion or Theology curriculum. Lessons, classroom discussions, and assessments reflect the mission's values.
- **Effective:** The mission aligns well with the Religion or Theology curriculum and is evident in most academic settings. References to the mission are frequent but may lack consistent depth or application across all subject areas.

- **Somewhat Effective:** The mission is occasionally connected to the Religion or Theology curriculum. Some academic activities reflect the mission, but its integration is inconsistent or superficial.
- **Ineffective:** The mission is not meaningfully connected to the Religion or Theology curriculum, and its presence in academics is minimal or absent.

Category 2: Presence in Extracurricular and Community Activities

- **Highly Effective:** The mission is actively demonstrated in extracurricular activities, school events, and community outreach. All aspects of school life reflect the mission's values, and it is a guiding principle for participation and engagement.
- **Effective:** The mission is visible in most extracurricular activities and school events. While not consistently evident in all areas, efforts to integrate the mission into these activities are clear and intentional.
- **Somewhat Effective:** The mission is occasionally present in extracurricular and community activities, but its role is minimal or inconsistent.
- **Ineffective:** The mission is absent from extracurricular activities, school events, and community outreach efforts, with no intentional integration.

Category 3: Teacher and Staff Modeling of Mission

- **Highly Effective:** Teachers and staff consistently model the mission in their daily practices, interactions, and communication. Their behavior and decisions are a reflection of the mission's principles.
- **Effective:** Teachers and staff regularly model the mission in their practices, though some actions or communications may occasionally fall short of its ideals.
- **Somewhat Effective:** Teachers and staff sporadically model the mission, and its influence on their daily practices is unclear or inconsistent.
- **Ineffective:** Teachers and staff rarely model the mission, and their practices and interactions do not reflect its principles.

Category 4: Student Understanding and Application of Mission

- **Highly Effective:** Students demonstrate a deep understanding of the mission and consistently connect it to their faith, academic growth, and daily interactions. They actively embody the mission in their behavior and decision-making.
- **Effective:** Students understand the mission and can connect it to their faith and academics, though their ability to apply it in their actions or decisions may vary.
- **Somewhat Effective:** Students have a basic awareness of the mission but struggle to articulate its meaning or apply it to their faith and learning.
- **Ineffective:** Students have little to no understanding of the mission, and its relevance to their faith, academics, or behavior is not apparent.

4. The religious curriculum is integrated into other areas of the school curriculum and programming.

Condensed Performance Levels

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.

Category 1: Expression of Catholic Culture and Faith

- **Highly Effective:** Catholic culture and faith are seamlessly woven into all areas of the school, including visual and performing arts, music, and architecture. The integration is profound and diverse, with these expressions serving as a defining characteristic of the school. Parents, guardians, and community members outside the school consistently recognize and commend this integration.
- **Effective:** Catholic culture and faith are evident in multiple areas, such as visual and performing arts, music, and architecture. Visitors, including parents, staff, and students, readily identify signs and symbols of Catholic culture and faith throughout the school.
- **Somewhat Effective:** Catholic culture and faith are present but limited in scope, appearing in isolated examples of visual or performing arts, music, or architecture. Observers must actively look to find these expressions, which are not broadly apparent.
- **Ineffective:** Catholic culture and faith are minimally or not expressed in the school through visual or performing arts, music, or architecture. A tour of the school provides little evidence of Catholic identity, and student or teacher work rarely reflects Catholic culture or faith.

Category 2: Integration into Academic Curriculum

- **Highly Effective:** The religious curriculum is fully integrated into other academic subjects, with explicit and ongoing connections in lesson plans, projects, and assessments across all grade levels. Students consistently see faith connections in non-religion subjects.
- **Effective:** The religious curriculum is integrated into other academic subjects in many areas, with teachers making regular and intentional connections between faith and other disciplines.
- **Somewhat Effective:** The religious curriculum is occasionally referenced or connected to other academic subjects, but these integrations are inconsistent and often superficial.
- **Ineffective:** The religious curriculum is not integrated into other academic subjects, and faith is rarely, if ever, connected to non-religious disciplines.

Category 3: Role in Extracurricular Activities

- **Highly Effective:** Religious themes and Catholic culture are evident in extracurricular programming, such as clubs, sports, and events. These activities reflect and reinforce the school's Catholic identity.
- **Effective:** Religious themes and Catholic culture are included in some extracurricular activities, with clear efforts to align these programs with the school's mission and faith-based identity.
- **Somewhat Effective:** Religious themes and Catholic culture occasionally appear in extracurricular activities, but their presence is limited and not consistently emphasized.
- **Ineffective:** Extracurricular activities lack integration of religious themes or Catholic culture, and these programs operate independently of the school's Catholic identity.

Category 4: Visibility of Catholic Symbols and Practices

- **Highly Effective:** Symbols of Catholic faith, such as crucifixes, statues, and religious artwork, are abundant and thoughtfully placed throughout the school. These symbols are complemented by regular practices such as prayer, Mass, and other expressions of Catholic faith.
- **Effective:** Catholic symbols and practices are visible and recognizable in key areas of the school, with opportunities for students and staff to participate in faith expressions.
- **Somewhat Effective:** Catholic symbols and practices are present but sporadic or limited to specific locations. Their visibility and impact are not consistent throughout the school.
- **Ineffective:** Catholic symbols and practices are absent or minimal, and the school does not regularly engage in visible expressions of Catholic faith.

5. Various aspects of the school environment exemplify the school's commitment to its essential tradition, spirituality, and mission.

Condensed Performance Levels

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.

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 student 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.

Category 1: Integration of Catholic Intellectual Tradition Across Subjects

- **Highly Effective:** Faculty consistently use the lenses of Scripture and the Catholic intellectual tradition in all subjects to challenge students to think critically, ethically, and morally. Lessons are designed to deeply engage students in faith-informed analysis and decision-making.
- **Effective:** Faculty frequently use the lenses of Scripture and the Catholic intellectual tradition in all subjects, guiding students to consider ethical and moral perspectives in their learning. Connections are made, but the depth or consistency may vary.
- **Somewhat Effective:** Faculty use the lenses of Scripture and/or Catholic intellectual tradition in a limited number of subjects, with minimal application to critical or ethical thinking. The integration is sporadic and lacks intentionality.
- **Ineffective:** Faculty are unfamiliar with the Catholic intellectual tradition or do not incorporate Scripture or ethical perspectives into their teaching. These concepts are absent from classroom instruction.

Category 2: Instruction in Church Social Teachings

- **Highly Effective:** The curriculum systematically incorporates the theory and practice of the Church's social teachings in all subjects. Students receive planned and comprehensive instruction, connecting these teachings to their daily lives and global issues.
- **Effective:** The curriculum includes planned instruction in the Church's social teachings, which are regularly integrated into students' learning experiences across various subjects.
- **Somewhat Effective:** The Church's social teachings are minimally addressed in the curriculum. While some students may encounter them, there is no systematic or consistent plan for instruction.
- **Ineffective:** The Church's social teachings are absent from the curriculum, and students do not receive meaningful instruction in these principles.

Category 3: Opportunities for Ethical Growth and Formation

- **Highly Effective:** Students actively engage in lectures, debates, service opportunities, or other experiences that promote growth in the Catholic intellectual tradition and ethical thinking. These experiences are integral to the school's mission.
- **Effective:** Students participate in planned activities, such as lectures, discussions, or service, that provide opportunities for ethical and spiritual growth, though these may not always align fully with the Catholic intellectual tradition.
- **Somewhat Effective:** Students occasionally have opportunities for ethical or spiritual formation, but these activities are limited in scope and not explicitly connected to the Catholic intellectual tradition.
- **Ineffective:** Opportunities for ethical or spiritual growth are absent or unstructured. Students do not engage in experiences that reflect the Catholic intellectual tradition.

Category 4: Evidence of Catholic Tradition in the School Environment

- **Highly Effective:** The school environment exemplifies the Catholic tradition in its culture, visuals, rituals, and daily interactions. All aspects of the school reinforce its commitment to Catholic spirituality and mission.
- **Effective:** The school environment reflects Catholic tradition and spirituality through visible symbols, practices, and rituals that align with the school's mission.
- **Somewhat Effective:** The school environment shows some elements of Catholic tradition, but these are sporadic or not consistently aligned with the school's mission.
- **Ineffective:** The school environment lacks visible or tangible signs of Catholic tradition, spirituality, or mission.

6. Each Catholic Social Teaching is integrated into the total school community in an exemplary way, reflected in various practices and initiatives that embody these principles. This integration fosters a culture of compassion, social justice, and community service, ensuring that all members of the school community live out these teachings in their daily lives.

Condensed Performance Levels

Highly Effective: A highly effective Catholic school fully integrates Catholic Social Teaching into all aspects of school life, including the curriculum, service projects, and extracurricular activities, reflecting all key principles. This integration fosters a strong culture of compassion, social justice, and service, with active participation from students, staff, and families, who consistently live out these teachings in their daily actions. The school engages in continuous reflection and improvement, ensuring that Catholic Social Teaching remains central to the community.

Effective: In an effective school, Catholic Social Teaching is present in key areas but may not be consistently integrated across all activities. While compassion, social justice, and service are promoted, participation may not be universal. Many students and staff are engaged in living out these principles, though there may be room for growth. The school reflects on its practices and strives to improve the integration of Catholic Social Teaching, though this process may not be systematic.

Somewhat Effective: In an effective school, Catholic Social Teaching is present in key areas but may not be consistently integrated across all activities. While compassion, social justice, and service are promoted, participation may not be universal. Many students and staff are engaged in living out these principles, though there may be room for growth. The school reflects on its practices and strives to improve the integration of Catholic Social Teaching, though this process may not be systematic.

Ineffective: An ineffective school rarely or inconsistently addresses Catholic Social Teaching, with little integration into school activities or culture. There is little to no focus on compassion, social justice, or service, and minimal engagement from students, staff, or

families in these principles. Ongoing reflection or efforts to improve the integration of Catholic Social Teaching are absent.

Category 1: Integration into School Life

- **Highly Effective:** Catholic Social Teaching is fully integrated across all areas of school life, including the curriculum, service projects, extracurricular activities, and school policies. Every member of the community, students, staff, and families, actively demonstrates these teachings in daily actions, creating a pervasive culture of compassion, social justice, and service. Reflection and ongoing improvement ensure this integration remains exemplary.
- **Effective:** Catholic Social Teaching is integrated into key aspects of the school, such as curriculum and service projects, but may not consistently extend to all areas. Compassion, social justice, and service are promoted, with strong participation from many community members. Regular reflection fosters growth, though efforts may not be systematic.
- **Somewhat Effective:** Catholic Social Teaching is inconsistently integrated into school life, appearing in certain areas like service projects or occasional lessons but lacking a cohesive presence. Some members of the community demonstrate these teachings, but engagement is limited and not universally evident. Reflection and improvement are sporadic.
- **Ineffective:** Catholic Social Teaching is minimally or rarely addressed, with little presence in curriculum, activities, or culture. Compassion, social justice, and service are seldom emphasized, and there is minimal engagement from students, staff, or families. No reflection or improvement processes are in place.

Category 2: Fostering a Culture of Compassion and Social Justice

- **Highly Effective:** The school fosters a vibrant culture of compassion and social justice, reflected in daily interactions, decisions, and initiatives. Students and staff consistently demonstrate a deep understanding of Catholic Social Teaching through their words and actions, creating a community committed to meaningful change.
- **Effective:** The school promotes a culture of compassion and social justice, which is evident in many initiatives and practices. Students and staff are generally engaged, though there may be variations in the depth of understanding or application of these teachings.
- **Somewhat Effective:** A culture of compassion and social justice is present in limited ways, often tied to isolated events or activities. While some members embrace these values, the broader community does not consistently reflect them.
- **Ineffective:** The school does not foster a meaningful culture of compassion or social justice. These values are rarely discussed or demonstrated, and there is little to no emphasis on their importance.

Category 3: Community Engagement in Service

- **Highly Effective:** The school community is deeply engaged in service opportunities that embody Catholic Social Teaching, with active and enthusiastic participation from students, staff, and families. These efforts are diverse, ongoing, and impactful, forming an integral part of the school's mission.
- **Effective:** Service opportunities aligned with Catholic Social Teaching are available and supported, with strong participation from many in the community. While impactful, these efforts may not be as diverse or continuous.
- **Somewhat Effective:** Service opportunities exist but are limited in scope or frequency. Engagement from the community is inconsistent, with only a portion actively participating.
- **Ineffective:** Service opportunities are rare or non-existent, and there is minimal participation from the community in activities that reflect Catholic Social Teaching.

Category 4: Reflection and Growth in Teaching Integration

- **Highly Effective:** The school engages in continuous, systematic reflection and growth to enhance the integration of Catholic Social Teaching. Stakeholders collaborate to evaluate and refine practices, ensuring alignment with the mission.
- **Effective:** The school regularly reflects on its practices and takes steps to improve the integration of Catholic Social Teaching, though the process may lack consistency or depth.
- **Somewhat Effective:** Reflection on the integration of Catholic Social Teaching occurs occasionally but is not part of a systematic or collaborative effort. Improvements are limited.
- **Ineffective:** Reflection on the integration of Catholic Social Teaching is absent, and no efforts are made to evaluate or enhance alignment with the school's mission.

7. Multiple forms of prayer are integrated into the total school community in age-appropriate ways, fostering a vibrant spiritual life for all students.

Condensed Performance Levels

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.

Category 1: Regularity and Leadership in Prayer

- **Highly Effective:** Students, faculty, and staff actively learn and lead a variety of prayer forms. They collaborate in designing prayer services and participate in liturgies in various roles. Prayer is a deeply ingrained practice, with liturgies celebrated frequently at the school or class level, fostering a vibrant and participatory spiritual culture.
- **Effective:** Students regularly learn about and experience diverse prayer forms. Liturgies are celebrated on a consistent basis, and students and faculty are offered opportunities to engage in and understand the importance of prayer and liturgy. Leadership in prayer is encouraged but not universal.

- **Somewhat Effective:** Prayer is incorporated into the school day but lacks variety or depth. Liturgies occur infrequently, typically on special occasions. Leadership opportunities in prayer and liturgy are limited, and participation is often passive.
- **Ineffective:** Prayer is irregular or performed perfunctorily, with little emphasis on its importance. Liturgies are rare or absent, and leadership opportunities in prayer or liturgy are not cultivated.

Category 2: Opportunities for Diverse Prayer Experiences

- **Highly Effective:** Multiple forms of prayer are actively cultivated for students and faculty, both individually and collectively, in age-appropriate ways. Opportunities for contemplative, communal, and creative prayer are abundant, fostering a deep spiritual connection for all.
- **Effective:** Opportunities for different types of prayer are regularly available for students and faculty, including both individual and communal experiences. While varied, these opportunities may not be fully comprehensive or deeply integrated into all aspects of school life.
- **Somewhat Effective:** Some forms of prayer are presented to students and faculty, but opportunities for diversity or personal spiritual growth are limited. Prayer practices are not consistently emphasized or developed.
- **Ineffective:** Opportunities for diverse forms of prayer are scarce or absent. Prayer practices are limited to basic routines and do not foster spiritual growth or engagement.

Category 3: Retreats and Spiritual Development

- **Highly Effective:** Retreats are integral to the spiritual development of both students and faculty. These retreats are well-planned, engaging, and aligned with the mission, providing transformative opportunities for reflection, prayer, and growth in faith.
- **Effective:** Retreats are regularly offered for students and faculty, providing meaningful opportunities for spiritual reflection and growth. While impactful, retreats may not be universally attended or deeply integrated into the broader spiritual life of the community.
- **Somewhat Effective:** Retreats are offered on an optional or infrequent basis. Their impact on spiritual development is limited, as participation is inconsistent, or the retreats lack strong connection to the school's mission.
- **Ineffective:** Retreats are not offered or are poorly planned, with minimal impact on the spiritual development of students or faculty.

Category 4: Integration of Prayer in the School Day

- **Highly Effective:** Prayer is a natural and frequent part of the school day, woven into daily routines, classes, and special events. It is meaningful, intentional, and a vital expression of the school's mission and Catholic identity.
- **Effective:** Prayer is a regular and consistent part of the school day, incorporated into routines and special occasions. While meaningful, its integration could be more intentional or reflective of the school's mission.

- **Somewhat Effective:** Prayer is evident but sporadic during the school day, often limited to routine or ceremonial settings. It lacks depth or intentionality in reflecting the school’s mission.
- **Ineffective:** Prayer is infrequent, routine, or absent during the school day, with little to no reflection of the school’s mission or Catholic identity.

8. Exemplary approaches to adult faith formation for faculty and staff extend beyond the required Archdiocesan faith formation, offering enriching opportunities for spiritual growth and development.

Condensed Performance Levels

Highly Effective: A highly effective school offers a rich variety of regular opportunities, such as retreats, prayer groups, and scripture study, that deeply engage staff and enhance personal and professional faith integration. Activities are tailored to specific roles, contributing to a vibrant, faith-centered community. Leadership actively participates, modeling a commitment to faith formation and prioritizing resources for it.

Effective: An effective program offers consistent opportunities, such as monthly gatherings or an annual retreat, that connect faith with professional roles and support personal growth, though they may lack tailored content. These programs help build a positive faith-centered culture, with leadership encouraging participation, even if they are not always directly involved.

Somewhat Effective: A somewhat effective program offers sporadic, less consistent activities with limited staff participation. Content is generalized and lacks depth, so faith formation has minimal cultural impact. Leadership may support the program but isn’t actively engaged, leading to low integration into the broader

Ineffective: An ineffective program has a few structured activities beyond Archdiocesan requirements. Content feels obligatory and irrelevant, contributing little to the school culture. With leadership showing minimal support or involvement, there’s little staff interest or impact on the school environment.

Category 1: Regularity and Variety of Offerings

- **Highly Effective:** The school provides a rich and regular array of opportunities, such as retreats, scripture study, and prayer groups, designed to engage faculty and staff deeply in personal and professional faith integration. These activities are frequent, meaningful, and diverse, fostering a strong culture of spiritual growth.
- **Effective:** Opportunities like an annual retreat, monthly gatherings, or faith-sharing groups are consistently offered. While impactful, the variety of offerings may be limited or not fully tailored to staff roles. They contribute positively to the school’s faith-centered culture.

- **Somewhat Effective:** Faith formation opportunities are offered sporadically, with inconsistent scheduling or limited options. Activities are generalized and lack focus on deep spiritual growth or professional relevance.
- **Ineffective:** Structured activities beyond Archdiocesan requirements are rare or absent. The few that exist feel routine or obligatory, with minimal impact on personal or professional faith development.

Category 2: Leadership and Engagement and Support

- **Highly Effective:** Leadership actively participates in and models a commitment to faith formation, prioritizing resources and fostering a culture of spiritual growth. They demonstrate enthusiasm, encouraging active involvement from all staff.
- **Effective:** Leadership encourages participation and provides adequate support for faith formation but may not consistently engage directly. Their involvement helps maintain a positive faith-centered environment.
- **Somewhat Effective:** Leadership supports faith formation programs but is not actively engaged. Their minimal involvement limits the program’s cultural impact and staff buy-in.
- **Ineffective:** Leadership shows little to no involvement or support for faith formation initiatives, which undermines their importance and results in low participation.

Category 3: Relevance and Tailoring of Content

- **Highly Effective:** Activities are thoughtfully tailored to the unique roles and needs of faculty and staff, ensuring content is relevant and deeply meaningful. Programs inspire participants to integrate faith into their personal lives and professional practices.
- **Effective:** Content connects faith to professional roles and personal growth but may not be customized to specific staff needs. Programs are impactful but lack personalization that fosters deeper engagement.
- **Somewhat Effective:** Content is generalized and lacks depth, making it less engaging or applicable to participants’ roles. Faith formation feels disconnected from daily responsibilities.
- **Ineffective:** Content is perfunctory and irrelevant, failing to connect with staff personally or professionally. Programs lack intentionality and depth, offering little value.

Category 4: Cultural Impact on the School Community

- **Highly Effective:** Faith formation programs contribute significantly to a vibrant, faith-centered school culture. Faculty and staff exhibit strong spiritual growth, influencing students and the broader community positively.
- **Effective:** Programs support a positive and faith-centered culture, with noticeable, though not profound, influence on the broader school community.
- **Somewhat Effective:** Programs have minimal cultural impact due to limited participation or inconsistency. Faith formation feels isolated from the school’s overall mission.
- **Ineffective:** Programs have no discernible impact on school culture, with little staff engagement or connection to the mission. Faith formation is seen as an afterthought.

9. The liturgical life of the Church is integrated into all aspects of the community, extending beyond regular opportunities for Mass.

Condensed Performance Levels

Highly Effective: The liturgical life of the Church is deeply integrated into all aspects of the school community, extending well beyond regular Masses. Liturgical celebrations, feasts, and seasons are woven into daily school life through prayer, reflections, and activities that involve both students and staff. Students actively participate in various liturgical events, such as special prayer services, retreats, and community service, all reflecting the Church's liturgical calendar. The school's environment is consistently infused with a reverence for liturgical traditions, and staff actively model and encourage liturgical participation. Liturgy is central to the faith formation of students, helping them make meaningful connections between worship and daily life.

Effective: The liturgical life of the Church is integrated into many aspects of the school community, extending beyond regular Masses, but with some variation in consistency. Liturgical celebrations and seasons are regularly observed through prayer, special services, and relevant activities. Students participate in these events, with some opportunities for deeper involvement, though there may be fewer opportunities compared to highly effective schools. The school's environment reflects the Church's liturgical life, and staff encourage participation. Students have a clear connection between liturgy and daily life, though there may be occasional gaps or missed opportunities for deeper engagement.

Somewhat Effective: The liturgical life of the Church is somewhat integrated into the school community but may be limited to Mass and a few liturgical celebrations. There may be a lack of follow-up activities or connections to the broader liturgical calendar. Liturgical events are observed but may not involve students in an engaging or meaningful way. While the environment may reflect some liturgical elements, participation may be minimal and inconsistent, with few opportunities for students to connect liturgy with their daily lives. Staff may reference liturgy, but its importance may not be consistently reinforced in the school community.

Ineffective: The liturgical life of the Church is minimally integrated into the school community, with a primary focus on regular Masses and few other liturgical celebrations. The school may not observe key feasts, seasons, or other liturgical events, and there is little to no connection between liturgy and the broader school experience. Students have few opportunities to participate in liturgical events, and the significance of liturgical practices is not actively reinforced. The environment may lack any noticeable elements of the Church's liturgical life, and staff do not actively encourage or model participation in liturgy.

Category 1: Liturgical Integration: Categories of Effectiveness

- **Highly Effective:** The liturgical life of the Church is fully integrated into all aspects of school life, with daily reflections, prayers, and activities centered around liturgical seasons and feasts. Events like retreats, service projects, and prayer services are intentionally tied to the liturgical calendar, fostering a vibrant faith environment.

- **Effective:** The liturgical calendar informs many school activities, such as prayer services and feast day celebrations, with consistent observance. While integration is strong, some aspects of school life may lack deep connections to liturgical practices.
- **Somewhat Effective:** Liturgical events, such as Mass or seasonal celebrations, occur sporadically but are not woven into the broader school culture. Few connections are made between the liturgical calendar and daily school life.
- **Ineffective:** The liturgical calendar is rarely or minimally referenced, limited to occasional Masses or isolated events. There is little to no effort to incorporate liturgical elements into the school community.

Category 2: Student Participation and Engagement

- **Highly Effective:** Students actively lead and participate in liturgical activities, including prayer services, Mass roles, and community events. Their involvement demonstrates a deep understanding of liturgy's connection to their faith and daily lives.
- **Effective:** Students are regularly involved in liturgical events, though their roles may be limited to certain activities. Participation is meaningful but not as diverse or extensive.
- **Somewhat Effective:** Student participation in liturgical events is inconsistent, with limited opportunities to lead or engage deeply. Their involvement often feels more obligatory than
- **Ineffective:** Student participation in liturgical activities is rare or nonexistent. When it does occur, it lacks intentionality and does not foster meaningful engagement.

Category 3: Staff Leadership and Modeling

- **Highly Effective:** Staff actively model a commitment to the liturgical life of the Church, leading by example through participation and integration into their teaching and interactions. They consistently encourage and foster engagement among students.
- **Effective:** Staff regularly promote liturgical participation and help integrate it into school activities, though some opportunities for leadership may be missed.
- **Somewhat Effective:** Staff occasionally reference liturgy or encourage participation but are not consistently involved in modeling or fostering engagement.
- **Ineffective:** Staff do not actively support or model participation in liturgical practices, contributing to a minimal presence of liturgy in the school community.

Category 4: Environmental Reflection of Liturgy

- **Highly Effective:** The school environment is infused with elements of the Church's liturgical life, including visual reminders, classroom connections, and communal activities tied to the seasons and feasts.
- **Effective:** The environment reflects the Church's liturgical calendar in many ways, with visible signs and seasonal reminders, though some areas lack full integration.
- **Somewhat Effective:** Some liturgical elements are present in the environment, but they are sparse or inconsistently aligned with the Church's calendar.
- **Ineffective:** The school environment does not visibly reflect the liturgical life of the Church, with little to no acknowledgment of its seasons, feasts, or symbols.

10. Retreats for students are intentionally designed to deepen the integration of faith, life, and culture within the community.

Condensed Performance Levels

Highly Effective: Student retreats are thoughtfully designed, deeply integrating faith, life, and culture. Activities encourage self-reflection, community building, and connections between faith and daily life. Students are fully engaged, inspired to live out their faith, with strong support and follow-up from engaged leaders.

Effective: Student retreats are well-organized with relevant, faith-centered themes that connect to students' lives and culture. Activities promote reflection and some faith-life integration. Participation is enthusiastic, with supportive facilitators, and there is some follow-up to reinforce impact.

Somewhat Effective: Student retreats include faith activities, but themes may lack depth or relevance to students' lives. Engagement and reflection are inconsistent, with facilitators providing limited support. Minimal follow-up reduces impact on students' faith integration.

Ineffective: Student retreats are minimally planned with little connection to faith, life, or culture. Activities lack depth, and student engagement is low. With disengaged facilitators and no follow-up, the retreat has a minimal effect on students' faith journey.

Category 1: Retreat Design and Content

- **Highly Effective:** Retreats are meticulously planned to seamlessly integrate faith, life, and culture. Themes are deeply relevant, inspiring students to reflect on their faith and apply it meaningfully in their lives. Activities are creative, interactive, and tailored to engage diverse student needs.
- **Effective:** Retreats have clear, faith-centered themes that connect to students' experiences. Activities encourage reflection and some application of faith, though not all aspects of life or culture may be addressed in depth.
- **Somewhat Effective:** Retreats include faith-based elements, but themes are superficial or fail to resonate with students' real-life challenges. Activities promote some engagement but lack intentional depth or connection to students' daily lives.
- **Ineffective:** Retreats are poorly planned, with vague or irrelevant themes. Activities are disconnected from faith, life, and culture, offering little opportunity for meaningful engagement or personal growth.

Category 2: Student Engagement and Participation

- **Highly Effective:** Students are fully immersed in the retreat experience, actively participating in all activities. They express enthusiasm and a strong connection to the retreat's themes, leaving with a renewed commitment to living their faith.
- **Effective:** Most students participate willingly in retreat activities, showing interest and moderate engagement. Some students may demonstrate a deeper connection to the retreat's messages.

- **Somewhat Effective:** Student participation varies, with some engaged while others show minimal interest. Activities may not fully capture students' attention or encourage deeper reflection.
- **Ineffective:** Students are largely disengaged during the retreat, with minimal participation in activities. The retreat fails to capture their interest or foster meaningful connections to their faith.

Category 3: Facilitator Support and Leadership

- **Highly Effective:** Facilitators are passionate, skilled, and deeply committed to guiding students through faith-centered discussions and activities. They provide personalized support and create a welcoming, reflective environment.
- **Effective:** Facilitators are knowledgeable and supportive, fostering positive experiences for students. While effective overall, they may not fully tailor activities to maximize impact for all participants.
- **Somewhat Effective:** Facilitators provide basic guidance but may lack the depth or energy needed to fully engage students. Their support may be inconsistent or less personalized.
- **Ineffective:** Facilitators show little enthusiasm or ability to guide meaningful conversations. Their disengagement detracts from the experience of the retreat, limiting its impact on students.

Category 4: Post-Retreat Follow-Up

- **Highly Effective:** The retreat experience is reinforced through intentional follow-up activities, such as discussions, reflections, and service projects, ensuring the integration of faith into daily life.
- **Effective:** Some follow-ups occur, such as group discussions or small projects, to help students process and apply what they learned during the retreat.
- **Somewhat Effective:** Follow-up is minimal or sporadic, with limited opportunities for students to reflect on or integrate their retreat experience into daily life.
- **Ineffective:** No follow-up is provided after the retreat, leaving students without guidance to continue their faith journey or apply retreat lessons in meaningful ways.

11. Our school's service efforts include reflection, preparation, and an intentional connection to Catholic Social Teachings.

Condensed Performance Levels

Highly Effective: Service efforts are well-structured and include thorough preparation, reflection, and a strong, intentional connection to Catholic Social Teachings. Students and parents are actively engaged in the service experience, with opportunities for deep reflection on how the service relates to their faith and real-world applications of Catholic Social Teachings. The school provides clear guidance and support for service efforts, and follow-up activities reinforce the lessons learned. Service projects foster a sense of community and social responsibility.

Effective: Service efforts include adequate preparation, reflection, and a clear connection to Catholic Social Teachings. Students and parents participate in the service experience, with some opportunities for reflection and understanding of the implications of faith. The

school provides basic support for the service efforts, and there is some follow-up to reinforce the connection to Catholic Social Teachings. Service projects encourage community involvement and responsibility.

Somewhat Effective: Service efforts include basic preparation and reflection, but the connection to Catholic Social Teachings may be superficial or inconsistent. There are limited opportunities for students and parents to engage in deeper reflection or explore the faith implications of their service. The school offers minimal support, and follow-up activities are lacking, making it harder to reinforce lessons learned or foster a strong community connection.

Ineffective: Service efforts lack adequate preparation, reflection, and a clear connection to Catholic Social Teachings. Students and parents may participate in service activities, but the faith and social justice aspects are either missing or unclear. There is little to no reflection or follow-up, and service projects do not effectively engage the community or encourage a deeper understanding of Catholic Social Teaching.

Category 1: Preparation and Planning

- **Highly Effective:** Service efforts are meticulously planned, with thorough preparation that explicitly integrates Catholic Social Teachings. Students and parents are guided to understand the purpose and faith-based principles behind the service activities.
- **Effective:** Service efforts are adequately planned, with preparation that highlights a connection to Catholic Social Teachings, though not all aspects may be fully integrated or emphasized.
- **Somewhat Effective:** Service efforts include basic planning, but the connection to Catholic Social Teachings is superficial or inconsistent. Preparation focuses more on logistics than on faith-based principles.
- **Ineffective:** Service efforts lack meaningful preparation or guidance, with no clear connection to Catholic Social Teachings. Planning is minimal, focusing only on completing the tasks.

Category 2: Reflection and Faith Integration

- **Highly Effective:** Reflection is a central component of service efforts, allowing students and parents to deeply connect their experiences to Catholic Social Teachings and their faith. Activities encourage self-awareness, empathy, and social responsibility.
- **Effective:** Reflection is included, helping participants make connections between their service and Catholic Social Teaching. While meaningful, it may lack depth or consistency across projects.
- **Somewhat Effective:** Reflection is sporadic or surface-level, with limited opportunities to connect service efforts to faith or Catholic Social Teachings. Participants may not fully grasp the spiritual implications.
- **Ineffective:** Reflection is absent or perfunctory, offering no opportunity for participants to connect service to their faith or Catholic Social Teachings.

Category 3: Engagement and Participation

- **Highly Effective:** Service efforts actively engage students, parents, and staff, fostering a strong sense of community and collaboration. All participants feel a deep connection to the work, its faith-based principles, and its impact on society.

- **Effective:** Service efforts engage most participants, encouraging involvement and a sense of responsibility. While participation is strong, some opportunities for deeper engagement may be missed.
- **Somewhat Effective:** Engagement is limited, with some participants actively involved while others show minimal interest. The sense of community and connection to faith may not be consistently reinforced.
- **Ineffective:** Participation is minimal or disorganized, with little effort to engage students or parents meaningfully. Service efforts feel disconnected from a larger sense of community or purpose.

Category 4: Follow-Up and Long-Term Impact

- **Highly Effective:** Follow-up activities are well-developed and reinforce the lessons learned from service, ensuring a lasting connection to Catholic Social Teachings. Participants are inspired to continue living out these principles in their daily lives.
- **Effective:** Follow-up is provided, helping participants reflect on their experiences and reinforcing Catholic Social Teachings. The impact is positive but may not be sustained long-term.
- **Somewhat Effective:** Minimal follow-up is offered, limiting opportunities for participants to deepen their understanding or continue engaging with Catholic Social Teachings.
- **Ineffective:** There is no follow-up, leaving participants without guidance to reflect on or apply their service experiences to faith or life.

12. Before graduation, our school assesses its graduates' personal integration of faith-based knowledge, dispositions, and skills among students in the current 8th grade or senior class.

Condensed Performance Levels

Highly Effective: Students demonstrate an understanding of faith-based knowledge exhibiting profound comprehension and application across various contexts. They consistently embody faith-based dispositions, positively influence their peers and community. These students effectively apply their skills in real-life situations, showcasing a strong connection to their faith. They engage in deep reflection and show significant personal growth related to faith and community service. Additionally, they consistently make meaningful connections to Catholic Social Teachings in their service and daily life.

Effective: Students show a solid grasp of faith-based knowledge, applying it in relevant situations. They generally reflect faith-based dispositions, although their impact on others may be occasional. These students can apply their skills in certain contexts, demonstrating some connection to their faith. They engage in reflection, providing evidence of personal growth in their faith and service activities. Additionally, they make some connections to Catholic Social Teachings in their service and interactions.

Somewhat Effective: Students display a basic understanding of faith-based principles, but their application is limited. They demonstrate faith-based dispositions intermittently but lack consistency in their behavior. These students struggle to make relevant

connections between their skills and faith-based principles. They provide minimal reflection, with limited personal growth evident. Moreover, their connections to Catholic Social Teachings are often superficial and lack depth.

Ineffective: Students lack a fundamental understanding of faith-based knowledge altogether. They rarely exhibit faith-based dispositions, showing minimal influence on their peers and community. These students fail to apply pertinent skills in any context, demonstrating no real-world application of their learning. They show no evidence of reflection or personal growth related to their faith and service activities. Lastly, they fail to make any connections to Catholic Social Teachings in their actions or service efforts.

Category 1: Faith-Based Knowledge and Understanding

- **Highly Effective:** Graduates exhibit profound comprehension of faith-based knowledge, applying it consistently and thoughtfully in various real-world contexts.
- **Effective:** Graduates demonstrate a solid grasp of faith-based knowledge, applying it in relevant situations but not as consistently across all contexts.
- **Somewhat Effective:** Graduates display a basic understanding of faith-based principles but struggle to apply them meaningfully.
- **Ineffective:** Graduates lack fundamental faith-based knowledge and show no evidence of comprehension or application.

Category 2: Application of Skill

- **Highly Effective:** Graduates effectively apply their faith-based skills in various real-life situations, demonstrating a strong and practical connection to their faith.
- **Effective:** Graduates apply their skills in specific contexts, showcasing some connection to their faith, though not consistently.
- **Effective:** Graduates apply their skills in specific contexts, showcasing some connection to their faith, though not consistently.
- **Ineffective:** Graduates fail to apply faith-based skills in any meaningful way, with no connection to their faith.

Category 3: Reflection and Personal Growth

- **Highly Effective:** Graduates engage in deep reflection, showing significant personal growth related to faith and community service.
- **Effective:** Graduates reflect on their experiences, demonstrating some personal growth in faith and service activities.
- **Somewhat Effective:** Graduates provide minimal reflection, with limited evidence of personal growth in faith or service.
- **Ineffective:** Graduates show no evidence of reflection or personal growth related to their faith or service activities.

Category 4: Connection to Catholic Social Teaching

- **Highly Effective:** Graduates consistently make meaningful and deep connections to Catholic Social Teachings, applying these principles in daily life and service.
- **Effective:** Graduates make some connections to Catholic Social Teachings, though these may lack depth or consistency.
- **Somewhat Effective:** Graduates demonstrate superficial and infrequent connections to Catholic Social Teachings.
- **Ineffective:** Graduates fail to make any connection to Catholic Social Teachings in their actions or service efforts.

13. The pastor is intentionally incorporated into the life of the school community. (Elementary School Only)

Condensed Performance Levels

Highly Effective: A highly effective pastor is regularly active and fully engaged in all areas of community life, attending events, supporting programs, and connecting with members at every level. This involvement is characterized by a strong, consistent presence that makes the pastor a familiar and approachable figure within the parish and school community. By participating in a broad range of activities, the pastor demonstrates commitment to the community and builds trust and rapport with members of all ages.

Effective: An effective pastor is frequently visible at key events and maintains regular interactions with the community. While they may not be present at every gathering, they are consistently supportive and engaged with parishioners and staff. This level of involvement provides a solid connection to community life, even if the pastor’s engagement is more focused on specific events or groups rather than the entire community.

Somewhat Effective: A somewhat effective pastor attends some community events but may lack consistency in their participation. While they are generally approachable and available when needed, they are less proactive in taking leadership roles within the parish. Their presence is appreciated but may be limited to particular groups or events, creating a more selective engagement that doesn’t fully reach all members of the community.

Ineffective: An ineffective pastor is rarely present in community life, limiting their involvement and impact. Without consistent visibility or accessibility, the pastor may struggle to build meaningful connections with parishioners. This lack of presence often leaves members feeling disconnected from parish leadership and can diminish the overall sense of unity within the community.

14. Your Catholic school motivates and supports students to actively participate in broader Church and parish life.

Condensed Performance Level

Highly Effective: A highly effective Catholic school provides a variety of frequent opportunities for students to participate in parish and Church activities, such as service projects, liturgies, and community events. Staff actively encourage this engagement, consistently modeling participation in Church life and providing robust support for students. Faith is deeply integrated into school life, with clear connections between Church involvement and the school's mission and values, helping students see Church life as a natural extension of their faith education. As a result, students are highly engaged, actively participating in Church activities and demonstrating a strong sense of responsibility toward the Church community.

Effective: An effective school offers regular opportunities for Church and parish involvement, though the range of activities may be more limited. Staff encourage participation and offer support, though not as consistent. While faith and Church life are linked to the school's mission, these connections may not be emphasized as strongly. Many students participate in Church activities, showing an interest in the broader Church community.

Somewhat Effective: A somewhat effective school provides occasional opportunities for student involvement in Church life, but these are limited and infrequent. Encouragement and support for participation are minimal, with fewer visible efforts by staff to model engagement. The integration of Church life into the school's mission is limited, making connections between faith and school activities unclear. As a result, student participation in Church activities is limited, with modest overall engagement.

Ineffectiveness: An ineffective school rarely offers or promotes opportunities for students to engage in Church or parish activities, with little to no active encouragement or support from staff. Church life is not clearly connected to the school's mission, leaving students without a strong link between their faith education and involvement in the broader Church. This lack of integration results in minimal student interest or engagement in Church activities.

Note on Sources:

The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools, Second Edition, is the primary source for the Exemplary Recognition Program and all documents created for the program. Artificial Intelligence (ChatGPT) was used in the formatting of the documents.