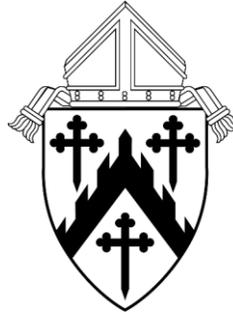


# DIOCESE OF DAVENPORT



## Catholic Schools & Catholic Identity

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### An Instrument for Self-Study & Reflection

Office of Catholic Schools

2/2/2017

Feast of the Presentation of the Lord

# CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

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## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

*“Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.” (Paul VI)*

### **PART I: INTRODUCTION**

#### **BACKGROUND**

In 2014, the Diocese of Davenport undertook a study of the state of our Catholic schools, surveying clergy, teachers, administrators, and parents. The Catholic identity of our schools was an important reason why parents chose to entrust their children to our care, yet there was also evidence that such identity needed to be strengthened and supported. The survey enumerated significant challenges that we face from the surrounding culture. It is clear that we cannot simply rest on what has been if we are to fulfill not just our educational mission but, more importantly, our missional responsibilities as a ministry of the Church. Therefore, the following goal was set as part of the strategic plan for our Catholic schools:

Goal 1: The Catholic schools of the Diocese of Davenport will continue to be 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.

In order to accomplish this goal, the Office of Catholic Schools was tasked with developing a rubric to assist schools in evaluating and deepening their identity as Catholic ministries (Objectives 1.1, 1.3; c.f. 12.2). The following is the result of this work.

#### **MISSION**

It has been said that the Church does not have a mission, but the Mission has a Church (Bevans) – and that Mission is to share the Good News of Jesus Christ. Whether this means the evangelization of those who have not heard the gospel, passing on the faith (catechesis), or fostering and deepening a life-long relationship with Jesus Christ (life-long faith formation), Catholic schools are a crucial part of the Church’s ministry. As part of that evangelical and catechetical mission, Catholic schools are called to provide an “apprenticeship of the entire Christian life” (GDC 30, 67) for their students. The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* puts it this way:

The Church’s teaching mission includes inviting young people to a relationship with Jesus Christ or deepening an existing relationship with Jesus, inserting young people into the life of the Church, and assisting young people to see and understand the role of faith in one’s daily life and in the larger society. “This unique Catholic identity makes our Catholic elementary and secondary schools ‘schools for the human person’ and allows them to fill a critical role in the future of our Church, our country and our world” (*The Catholic School on the Threshold of the Third Millennium*, 1997).

In addition to the formation of their students, Catholic schools are called upon to provide a rich environment for the continued formation in the faith for their faculty, staff, and administrators, as well as for the parents of the students whom they serve.

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### IDENTITY

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illuminated by the light of faith and having its own unique characteristics. The Council summed this up by speaking of an environment permeated with the Gospel spirit of love and freedom.

*-The Religious Dimension of Education in a Catholic School*

What makes a school “Catholic”? Some might consider a school “Catholic” because it has a relationship with a sponsoring religious order, parish, or diocese. For others, a school is “Catholic” if there are crucifixes in the classroom and a statue of its patron saint in the courtyard. Others would hold that a school is not Catholic unless it teaches religion and celebrates the sacraments regularly. All of these are true, but do not tell the whole story.

As noted in the quote above, Catholic schools are marked by a certain spirit, certain unique characteristics. The 2012 *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* sought to name and describe these characteristics; they are included here with additional commentary relevant to life in the Diocese of Davenport:

#### **1. Centered in the Person of Jesus Christ**

Catholic education is rooted in the conviction that Jesus Christ provides the most comprehensive and compelling example of the realization of full human potential. (*The Catholic School*, 34, 35) In every aspect of programs, life, and activities, Catholic schools should foster personal relationship with Jesus Christ and communal witness to the Gospel message of love of God and neighbor and service to the world, especially the poor and marginalized. (Miller, 2006, pp. 25–26)

#### *Comment:*

Catholic schools should provide opportunities for an intimate encounter with Christ, and an environment in which one’s relationship with Christ is nurtured. Christ is encountered in myriad ways, but nowhere more intensely than in the liturgy. Our Church teaches that when we gather for Eucharist Christ is present not only under the forms of the Eucharistic bread and wine, but also in the word proclaimed, the assembly gathered, and the person of the priest (*Sacrosanctum concilium*, 7). Therefore, liturgical prayer in general and the Eucharist in particular must lie at the heart of a Catholic school.

#### **2. Contributing to the Evangelizing Mission of the Church**

By reason of its educational activity, Catholic schools participate directly and in a privileged way in the evangelizing mission of the church (*The Catholic School*, 9; *The Catholic School on the Threshold of the Third Millennium*, 5, 11; *The Religious Dimensions of Education in a Catholic School*, 33). As an ecclesial entity where faith, culture, and life are brought into harmony, the Catholic school should be a place of real and specified pastoral ministry in communion with the local Bishop. (*The Catholic School*, 44; *The Catholic School on the Threshold of the Third Millennium*, 14; *The Religious Dimension of Education in a Catholic School*, 34) The environment in Catholic schools should express the signs of Catholic culture, physically, and visibly (*The Religious Dimension of Education in a Catholic School*; Miller, 2006, p. 40).

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### *Comment:*

Catholic schools are part of the Church's Ministry of the Word (*Code of Canon Law* – see Book III). As such, Catholic schools catechize; part of their ministry is to “echo” the faith, to pass it on to the next generation of believers. Such catechesis takes many forms: formal religious education, liturgy and prayer, undertaking works of charity and justice, and the witness of faithful living set by the faculty, staff, and administration. Catholic schools also evangelize: they proclaim the good news of Jesus Christ to those, whether students and their families or faculty and staff, who have yet to encounter Christ or come to faith.

### **3. Distinguished by Excellence**

Church documents, history, and practices, supported by Canon Law, establish that first and foremost a Catholic school is characterized by excellence. Consistent with the defining characteristics, Catholic schools should implement on-going processes and structures and gather evidence to ensure excellence in every aspect of its programs, life, and activities (*Gravissimum Educationis* 8 and 9; *Code of Canon Law*, Canon 806 #2).

### *Comment:*

Excellence in academics, athletics, the arts and other extracurricular activities should all be undertaken, first and foremost, as an expression of thanksgiving for the gifts given us by the Creator. Out of such a spirit of gratitude, we are called to develop our gifts not just for ourselves but for the good of others and for the glory of God. Excellence also applies to the ministry of the administrators, faculty, and staff. Therefore, continuing professional education as well as continuing formation in the faith is a key aspect of Catholic school life.

### **4. Committed to Educate the Whole Child**

Catholic school education is rooted in the conviction that human beings have a transcendent destiny, and that education for the whole person must form the spiritual, intellectual, physical, psychological, social, moral, aesthetic and religious capacities of each child. Catholic schools should develop and implement academic, co-curricular, faith-formation, and service/ministry programs to educate the whole child in all these dimensions (*The Catholic School*, 29).

### *Comment:*

The human person is a complex whole. Catholic schools are called to assist in the formation of the whole child, with particular attention paid to his or her spiritual formation. More importantly, in order to assist the student in integrating these various aspects of his or her own life, Catholic schools must also witness to this kind of integration across the curriculum and beyond it. A faith perspective does not belong only in formal religion classes, but should inform every aspect of the curriculum. In addition, no one area of school life (such as athletics) can become so dominant that it overshadows the others and interferes with such a holistic approach.

### **5. Steeped in a Catholic Worldview**

Catholic education aims at the integral formation of the human person, which includes “preparation for professional life, formation of ethical and social awareness, developing awareness of the transcendental, and religious education” (*The Catholic School*, 31). All curriculum and instruction in a Catholic school should foster: the desire to seek wisdom and truth, the preference for social justice, the discipline to become self-learners, the capacity to recognize ethical and moral grounding for behavior, and the responsibility to transform and enrich the world with Gospel values. The Catholic school should avoid the error that its distinctiveness rests solely on its religious education program (Miller, 2006, pp. 43–45, 52).

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### *Comment:*

The notions of sacramentality and mediation are part of the Catholic worldview: the created order is not devoid of God, but revelatory; as God uses the “things of earth” to draw close to us, we use the “things of earth” to draw close to God. The liturgical year is more than a way of marking time or a series of commemorations, but an encounter with Christ (Pope Pius XII). The arts and the sciences help to open our eyes—and our hearts—in wonder. Therefore, not only the school building and its appointments, but also what happens in each classroom, has the potential of mediating this divine encounter.

### **6. Sustained by Gospel Witness**

Catholic schools pay attention to the vocation of teachers and their participation in the Church’s evangelizing mission. (*The Catholic School on the Threshold of the Third Millennium*, 19; *Lay Catholics in Schools*, 37) A Catholic educator is a role model for students and gives testimony by his or her life and commitment to mission (Benedict XVI, June, 2005; Miller, 2006, p. 53). As much as possible, Catholic schools should recruit teachers who are practicing Catholics, who can understand and accept the teachings of the Catholic Church and the moral demands of the Gospel, and who can contribute to the achievement of the school’s Catholic identity and apostolic goals, including participation in the school’s commitment to social justice and evangelization. (United States Conference of Catholic Bishops, *National Directory for Catechesis*, 231)

### *Comment:*

The faculty, staff, and administration of a Catholic school share in the Church’s Ministry of the Word. While some faculty members explicitly catechize or evangelize in the course of teaching religion/theology, most will do so implicitly by the example of their lives. The *Code of Canon Law* reminds us: “It is necessary that the formation and education given in a Catholic school be based upon the principles of Catholic doctrine; teachers are to be outstanding for their correct doctrine and integrity of life” (canon 803 #2). The students also have a responsibility to witness to the gospel, especially by their actions. Such witness must also extend beyond the walls and grounds of the school. Explicit evangelization and the works of charity and justice are part of being a Catholic school.

### **7. Shaped by Communion and Community**

Catholic school education places an emphasis on the school as community—an educational community of persons and a genuine community of faith. (*Lay Catholics in Schools*, 22, 41) Catholic schools should do everything they can to promote genuine trust and collaboration among teachers, with parents as the primary educators of their children, and with governing body members to foster appreciation of different gifts that build up a learning and faith community and strengthen academic excellence (*Lay Catholics in Schools*, 78). The Catholic school should pay especially close attention to the quality of interpersonal relations between teachers and students, ensuring that the student is seen as a person whose intellectual growth is harmonized with spiritual, religious, emotional, and social growth (*The Catholic School on the Threshold of the Third Millennium*, 18).

### *Comment:*

In addition to the principles of sacramentality and mediation, the Catholic worldview is informed by a communal perspective. As the baptized, we are part of the one Body of Christ; as human persons, we are all part of God’s beloved family. Part of Catholic identity is the willingness to engage in respectful dialogue with those of other Christian denominations, other faiths, or no faith at all. Therefore, a Catholic school is one in which relationships are marked by the deepest respect of the other, where love of God is echoed in love of neighbor (cf. Luke 10:27, James 2:14-26).

Students are part of a wider community and culture. Catholics, and Catholic schools, do not exist in a vacuum. Therefore, Catholic schools should be instrumental in assisting students in integrating faith, culture, and life.

### 8. Accessible to All Students

By reason of their evangelizing mission, Catholic schools should be available to all people who desire a Catholic school education for their children (*Gravissimum Educationis*, 6; *Code of Canon Law*, Canons 793 #2; *Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium*, Introduction). Catholic schools in concert with the Catholic community should do everything in their power to manage available resources and seek innovative options to ensure that Catholic school education is geographically, programmatically, physically, and financially accessible.

#### *Comment:*

Catholic Education is a ministry. While prudence and good stewardship require careful attention to how resources are utilized, it must be kept in mind that a Catholic education should not be the privilege of the few. The issue of operational viability is also addressed in the Diocese of Davenport's *Strategic Plan for Catholic School Education*.

### 9. Established by the Expressed Authority of the Bishop

Canon Law states, "Pastors of souls have the duty of making all possible arrangements so that all the faithful may avail themselves of a Catholic education" (*Code of Canon Law*, Canon 794). Bishops need to put forward the mission of Catholic schools, support and enhance the work of Catholic schools, and see that the education in the schools is based on principles of Catholic doctrine (John Paul II, *Pastores Gregis*, 52). Catholic schools have a formal and defined relationship with the Bishop guided by a spirituality of ecclesial communion, and should work to establish a relationship marked by mutual trust, close cooperation, continuing dialogue, and respect for the Bishop's legitimate authority (*Code of Canon Law*, Canon 803 #1 and #3; Miller, 2006, p. 33).

#### *Comment:*

In a sense, all ministry in a diocese is an extension of the ministry of the Bishop, who is the visible sign and source of communion in the diocese (in the *Code of Canon Law*, see specially canons 369, 375, 381, 391, and, in terms of schools, see canon 806 #1; see also *Apostolorum Successores* 8 and *Pastores Gregis* 12-13, 22, 44). A ministry is "Catholic" only if it is carried out in communion with the Bishop; schools are Catholic only if they act in communion with the Bishop. The issue of governance and leadership is also addressed in the Diocese of Davenport's *Strategic Plan for Catholic School Education*.

### **PART II: MEASURES OF CATHOLIC IDENTITY**

#### **THREE AREAS OF SCHOOL LIFE: Worship, Faith, Witness**

##### **Introduction**

When we speak of the Catholic Faith, we are referring to much more than intellectual assent to a series of doctrinal statements, as important as those might be. We do not simply have faith in a set of propositions; we have faith in a person: Jesus Christ. Because of that relationship, our lives are changed. We give expression to that faith through our worship: public liturgy, acts of devotion, and private prayer. We also give expression to that faith, and to the transformative encounter we have with Christ in the liturgy, through how we live.

In fact, it can be said that our belief and our worship are “verified” in our behavior. What does that mean? It means that if we truly believe and if we truly enter into the liturgy, then we will be transformed. Our lives will become more and more like Christ’s, marked by a love for God and love for our neighbor. We will live ethical lives, lives of charity and justice. If our lives are not so marked, then we have not really participated in the liturgy, have not truly believed. The Latin adage, *lex orandi, lex credendi, lex vivendi* – the law of prayer is the law of faith is the law of life, speaks to the intimate relationship between these three facets of the Christian walk.

The integration of belief, worship, and ethics is also pointed to by our baptismal theology. In baptism, we are incorporated into the Body of Christ, and so share in his three *munera*—works or offices—as a priestly, prophetic, and royal people (*Rite of Baptism*, 4, 62). One cannot divide the Christian vocation any more than one can divide Christ.

This same three-fold approach to the Christian life was explored by Pope Benedict XVI in *Sacramentum caritatis* and forms the outline for the USCCB’s three-year strategic plan for the Catholic Church in the United States (see <http://www.usccb.org/about/strategic-plan.cfm>).

It is part of the ministry of Catholic schools to help for students in such a holistic view of the life of faith, where belief, worship, and the way we live our lives are intimately intertwined and inform each other.

##### **Worship: Liturgy, Prayer, Spirituality (*Lex Orandi*)**

We are a priestly People; our lives are rooted in the sacraments.

*See section beginning on page 19.*

##### **Proclamation: Belief, Evangelization, Catechesis (*Lex Credendi*)**

We are a prophetic People, rooted in the Scriptures and in Tradition.

*See section beginning on page 29.*

##### **Witness: Service, Charity, Justice (*Lex Vivendi*)**

We are a royal People, called to use our gifts for the good of others, to be rooted in ethics.

*See section beginning on page 39.*

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### PART IV: GLOSSARY OF TERMS

Altar linens	The <u>altar cloth</u> is a white linen that covers the entire top of the altar. The <u>corporal</u> is a smaller cloth that is also placed on the altar an on which any sacred vessel (see below) containing the Blessed Sacrament is placed. A <u>purificator</u> is a small cloth used to wipe the sacred vessels used for communion.
Bishop	One who has received the fullness of the Sacrament of Holy Orders. Therefore, he leads (shepherds) a diocese by his teaching, pastoral care, and liturgical ministry. As part of the whole body (college) of bishops, and in communion with the Pope, he also shares in responsibility for the whole Church (and is therefore also known as a “successor” of the Apostles).
Blessing	A prayer that invokes God’s power and care on a person, place, thing, or undertaking, or sets such persons or objects apart for a special role or use in the Church.
Campus minister	<p>A campus minister is charged with the spiritual care of a campus community (for example, a grade school, high school, or university)—students and their families, faculty, staff, and administrators. Duties often include pastoral care, liturgical preparation and formation, and administration (for example, overseeing service learning).</p> <p>By way of distinction, a <u>youth minister</u> is an individual who serves the youth (often middle and high school students) and their families in a parish by providing opportunities for worship and prayer, service, catechesis, and community building.</p>
Canon Law	The law of the Church. Part of this law is contained in the <i>Code of Canon Law</i> , which was promulgated in 1983. The introduction to and rubrics (instructions) in the liturgical books are also considered to be part of canon law, as are certain documents that come from the Pope, Congregations in the Vatican, or the local bishop.
Catechesis	Literally, it means to “echo.” Catechesis is the ministry of passing on the faith. While the responsibility of the entire community, those called specifically to this ministry are called <u>catechists</u> . Catechesis takes many forms in the Church today, such as sacramental formation, faith formation classes in schools and parishes, and the ongoing formation of adults. The goal of catechesis is <u>formation</u> (the making of disciples; transforming believers to they become more Christ-like) and not just the passing on of information that has no effect on the individual.
Catholic identity	As used in this document, this refers to both the internalization and external manifestation of the reality that Catholic schools are not independent entities but exist as ministries of the Catholic Church, specifically, of the Diocese of Davenport. One should be able to visit or attend a Catholic school and know, from the environment, from the curriculum, and from interactions with students, faculty, and staff that they are in a Catholic community.
Catholic Social Teaching	The body of official Catholic teaching (by Councils, Popes, and Bishops) that address questions related to the human person and the human community, especially in terms of life in society. Important areas of concern are economics, politics, justice, family life, culture, and the question of rights and responsibilities.
Chapel (Oratory)	In common usage, a chapel is a small space set aside for worship. In Canon Law, such a space set aside for the <i>private</i> use of an individual or group is called a “chapel” (c. 1226) while such a space used by a community and open to other members of the faithful is called an “oratory” (c. 1223). Different from a “church,” there are restrictions on which sacraments or other rites can be celebrated in a chapel or oratory.

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Devotions and Popular Piety	In Catholic usage, “Devotions” refers to various practices (such as prayers, hymns, objects, customs) that give expression to the faith of individuals. For example, one can speak of “devotion” to Mary or one of the Saints, expressed in the use of particular prayers (such as the Rosary) or objects (such as a medal). Popular Piety is related, but refers to devotions that are more directly connected to the culture of a people than to individual inclinations.
Eucharist	The ritual and sacramental action of giving thanks and praise to God that is the primary liturgy of the Church (also known as the “ <u>Mass</u> ”). By the celebration of the Eucharist, God is worshipped and human persons are sanctified (made holy). By the action of the Holy Spirit, the bread and wine which are offered at the Eucharist become the Body and Blood of Christ, which is shared in communion. The terms “Eucharist” and “ <u>Blessed Sacrament</u> ” also refer to these elements (the consecrated bread and wine).
Eucharistic Exposition, Adoration, and Benediction	<p>By itself, <u>Eucharistic Adoration</u> refers to prayer before Christ present under the form of the Eucharist (the Blessed Sacrament).</p> <p><u>Eucharistic Exposition</u> refers to the removal of the Blessed Sacrament from the Tabernacle (where it is reserved) and its display in a special vessel (known as a “monstrance”) so it can be seen during Adoration. Exposition is accompanied by singing, readings, and prayers.</p> <p><u>Eucharistic Benediction</u> refers to a special blessing conferred by a priest or deacon using the exposed Blessed Sacrament (the Eucharist placed in a monstrance) at the close of a period of Exposition and Adoration.</p>
Evangelization	To “evangelize” is to share the good news of Jesus Christ in word and deed. As Pope Francis noted in <i>Evangelii Gaudium</i> 15: “It is not by <u>proselytizing</u> [targeting someone for conversion, usually by force or threat] that the Church grows, but ‘by attraction’.”
Feast	See “Liturgical calendar.”
<i>Lex orandi, Lex credendi, Lex vivendi</i>	An axiom whose original form is “ <i>legem credendi lex statuat supplicandi</i> ” (“let the law of prayer establish the law of belief”); it goes back to St. Prosper of Aquitaine (ca. 390–ca. 463). The point is that the “law of prayer” ( <i>lex orandi</i> ), the way that we pray as a Church, reflects and gives expression to what we believe ( <i>lex credendi</i> ; the “law of belief”). It also works the other way around: what we believe affects how we pray. And, finally, prayer and faith ought to determine how we live ( <i>lex vivendi</i> ; the “law of life”).
Liturgical calendar	<p>The way that the Church marks time. There are two parts to the liturgical calendar, by which we tell the Christian story. It is one of the ways that we encounter Christ.</p> <p>The first part (“temporal cycle”) is made up of the weeks and seasons of the year. Sunday is the beginning and high point of each week. The <u>liturgical seasons</u> (Advent, Christmas, Lent, Easter, Ordinary Time) presents various aspects of the mystery of Christ for our prayer and reflection.</p> <p>The second part (“sanctoral cycle”) refers to our observations of Saints’ days. The most important days are called “<u>Solemnities</u>”; next in rank are <u>Feasts</u> and then come Memorials (some required and some optional).</p> <p>Attendance at Mass is required on certain solemnities; these are called “solemnities of precept” or “<u>holy days of obligation</u>.”</p>

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Liturgical art & environment	<p>Art (such as sculpture, paintings, and the like) used as part of the worship of the Church. Rather than an end in itself, liturgical art exists to draw people into fuller participation in the liturgy. Examples of liturgical art include the processional cross, the liturgical furnishings (such as the altar, the ambo, and the presider’s chair), and fabric arts (vestments, banners, etc.).</p> <p>Liturgical art is distinct from devotional art (which is part of popular devotions, such as the Stations of the Cross) or religious art (art that depicts religious subject matter). Not all religious art is suitable for use in the liturgy.</p> <p>The liturgical environment includes objects of liturgical art as well as the architecture of the place and seasonal appointments (such as flowers).</p>
Liturgical books	<p>The ritual books, approved by the competent Church authority, for use in the liturgy. For the Mass, the liturgical books include the Missal and the Lectionary. Other liturgical books include ritual books for both the celebration of the sacraments (<i>Order of Celebrating Matrimony, Rite of Baptism for Children, etc.</i>) and sacramentals (<i>Order of Christian Funerals, Book of Blessings, etc.</i>).</p>
Liturgical ministry	<p>Service in the liturgy, including the ministries of presider, deacon, reader, cantor, server, and the like. Liturgical ministers are either ordained, instituted, or commissioned in some fashion for their service. No one has a right to a liturgical ministry, but the Church must discern if one has the skills for and calling to such a ministry.</p>
Liturgical music	<p>Music that is part of (and not an addition to) the liturgical action itself. Not only does it enhance the participation of the assembly, but it also serves to reveal the full significance of the rite. It is liturgical because it is <i>part</i> of the rite, not just because it is sung or played in a liturgical setting.</p>
Liturgical participation	<p><i>Sacrosanctum concilium</i> (see below) called liturgical participation by all the faithful the “aim to be considered above before all else” (#14) in the reform of the liturgy. Participation is both external (singing, making the proper responses and gestures, assuming the proper postures) as well as internal (prayer, joining oneself to Christ’s offering to the Father, opening oneself to the work of the Spirit).</p>
Liturgical season	<p>See “Liturgical calendar.”</p>
Liturgy	<p>The public prayer of the Church, including the sacraments (see below) as well as non-sacramental rites (such as the Liturgy of the Hours and funerals).</p>
Mass	<p>See “Eucharist.”</p>
Memorial	<p>See “Liturgical calendar.”</p>
Penance and Reconciliation, Sacrament of	<p>One of the Seven Sacraments, also known as the Sacrament of Confession. With Anointing of the Sick, it is also called one of the Sacraments of Healing. By this sacrament, Christ (through the ministry of the priest) forgives sins and restores those alienated from the Church by sin back to full communion. The forgiveness of “mortal” (grave, serious) sins requires the celebration of this sacrament.</p>
Prayer	<p>Prayer is the expression of personal relationship to God; the lifting of mind, heart, and soul to God. Prayer can take many forms (liturgical, devotional, contemplative) and have different ends (praise, petition, thanksgiving, intercession). Christian prayer is Trinitarian. This is especially so in the liturgy, where our prayer is directed <i>to</i> the Father, <i>through</i> the Son, <i>in</i> the power of the Holy Spirit.</p>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Retreat	Retreat, in the religious sense, is a withdrawal from ordinary activities for an extended time of communion with God in prayer, reflection, and other spiritual exercises. Retreats may be undertaken alone or as part of a group, may be silent or preached, and may include 1:1 meetings with a spiritual director or guide.
Sacrament	A sign (ritual/ceremony) that both reveals and communicates God's grace (love, presence) so that faith is expressed and strengthened, human persons are transformed and made holy, and God is worshipped. The Catholic Church identifies seven sacraments: baptism, confirmation, Eucharist, matrimony, holy orders, anointing of the sick, and penance/reconciliation.
Sacramental	A sacred sign (object, action, practice), that the church has instituted, resembles the sacraments in some way, and both reveals and communicates spiritual effects through the prayer of the Church.
Sacramentality, Principle of	<p>Rooted in the nature of sacraments themselves (visible sign and instrument of the invisible presence and activity of God) this principle holds that all reality bears God's presence and can be an instrument of God's saving activity on our behalf.</p> <p>This principle, together with the principles of mediation (God works through secondary agents to achieve divine ends) and communion (the end of all God's activity is the union of humanity), are characteristic of Catholic spirituality and theology.</p> <p>In other words: God uses the "stuff" of earth to get close to us; we use the "stuff" of earth to get close to God.</p>
Sacred vessels	<p>The various vessels used in liturgical celebrations. The most important are those used at Mass, such as the chalice (the cup) for the wine and the paten (plate) or ciborium (bowl) for the bread. A pyx is a small container for bringing communion to those unable to come to Mass. The tabernacle is a locked container, located in a church or chapel, in which the Blessed Sacrament is reserved.</p> <p>Other common liturgical vessels are cruets (small vessels for the water and wine), lavabo dish (for the washing of hands), thurible (for burning incense), boat (small vessel that holds the grains of incense), and aspergillum (holy water sprinkler) and situla (holy water bucket).</p>
<i>Sacrosanctum concilium</i>	Constitution on the Sacred Liturgy of Vatican II. The first document of the council, it was promulgated on December 4, 1963 by Pope Paul VI. It is the guiding document for all subsequent liturgical reforms and practice.
Service learning	An approach to teaching the practical aspects of the faith (how one lives as a Christian in community) that combines instruction, meaningful community service/ministry, and subsequent reflection with the goals of deepening the faith of the participant, enriching and enlivening the school community, and witnessing to (evangelizing) and being of service to the wider community.
<i>Sing to the Lord</i>	<p>Document from the US Bishops on liturgical music. Of particular note, it lays out the 3 "judgments" that must be made in deciding if a particular piece is suitable for the liturgy.</p> <p>Liturgical (#127) Is this composition capable of meeting the structural and textual requirements set forth by the liturgical books for this particular rite?</p> <p>Pastoral (#132): Will this composition draw this particular (in terms of culture, age, education, etc.) people closer to the mystery of Christ, which is at the heart of this liturgical celebration? Part of this determination includes assessing if this particular assembly can sing this song and whether the text reflects the theology of the Church.</p> <p>Musical (#134): Is this composition technically, aesthetically, and expressively worthy?</p>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Solemnity	See “Liturgical calendar.”
Vestments	Liturgical vestments are the outer clothing worn by the different ministers at a liturgy. The basic vestment is the <u>alb</u> , a long white robe. Ordained ministers wear a <u>stole</u> over the alb. At Mass, the outer (sleeveless, poncho-like) garment worn by a priest (or bishop) is called a <u>chasuble</u> while the outer garment (with sleeves) worn by a deacon is called a <u>dalmatic</u> . The purposes of liturgical vestments include: identifying the minister(s), marking the liturgical season (by its color or other design elements), and adding beauty and solemnity to the liturgy (serving as liturgical art).
Works of Mercy, corporal	These are lists of 7 good works, addressing physical needs, which are based in scripture (Is 58:7; Tobit 1:16-20, 12:12; Matt 25:31-46) and have become traditional. They are: feeding the hungry, giving drink to the thirsty, clothing the naked, harboring strangers, visiting the sick, visiting the imprisoned, burying the dead.
Works of Mercy, spiritual	These are lists of 7 good works, based on spiritual needs, which are based on the corporal works of mercy and have become traditional. They are: admonishing the sinner, instructing the ignorant, advising the doubtful, comforting the afflicted, bearing wrongs patiently, forgiving injuries, praying for the living and the dead.

### Sources

Catholic Church. *Catechism of the Catholic Church*. 2nd Ed. Washington, DC: United States Catholic Conference, 2000.

CDWDS. *Directory on Popular Piety and the Liturgy*, 2001.

*Code of Canon Law: New English Translation*. Washington, DC: Canon Law Society of America, 1998.

Dwyer, Judith A. *The New Dictionary of Catholic Social Thought*. Collegeville, MN: Liturgical Press, 2000.

Fink, Peter E. *The New Dictionary of Sacramental Worship*. Collegeville, MN: Liturgical Press, 2000.

Foley, Edward, Mark Paul Bangert, Melva Wilson Costen, Carol Doran, Mark Kligman, David Petras, and Rebecca

Slough. *Worship Music : A Concise Dictionary*. Collegeville, MN: Liturgical Press, 2000.

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O’Collins, Gerald, and Edward G. Farrugia. *A Concise Dictionary of Theology*. New York; Mahwah, NJ: Paulist Press, 2013.

USCCB. *Sing to the Lord*. 2007.

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## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

### PART V: RESOURCES

#### Lex Orandi

##### Documents

Volumes 1 and 2 are essential for schools; additional helpful material is found in volumes 3 and 4:

- \_\_\_\_\_. *The Liturgy Documents Volume I: Essential Documents for Parish Worship*. 5th edition. Chicago: Liturgy Training Publications, 2012.  
This reference includes key documents, such as the *Constitution on the Sacred Liturgy*, the GIRM, the *Introduction to the Lectionary*, *Built of Living Stones*, and *Sing to the Lord: Music in Divine Worship* among others. The focus of this volume is on parish celebrations of the Sunday liturgy.
- \_\_\_\_\_. *The Liturgy Documents Volume II: Essential Documents for Parish Sacramental Rites and Other Liturgies*. 2nd edition. Chicago: Liturgy Training Publications, 2012.  
Emphasis is on the praenotanda for the various sacraments and other rites. This volume includes the *Directory for Masses with Children* – a key document for grade schools.
- \_\_\_\_\_. *The Liturgy Documents Volume III: Foundational Documents on the Origins and Implementation of Sacrosanctum Concilium*. Chicago: Liturgy Training Publications, 2013.  
This volume focuses on the Constitution on the Sacred Liturgy, the documents that led up to it, and the instructions that followed.
- \_\_\_\_\_. *The Liturgy Documents Volume IV: Supplemental Documents for Parish Worship, Devotions, Formation and Catechesis*. Chicago: Liturgy Training Publications, 2013.  
This volume focuses on contemporary liturgical issues.

##### Liturgical Ministries

The Liturgical Ministry Series from Liturgy Training Publications (Chicago) – also available in Spanish

- Guide for Sacristans (2<sup>nd</sup> ed.)
- Guide for Extraordinary Ministers of Holy Communion (2<sup>nd</sup> ed.)
- Guide for Lectors
- Guide for Ushers and Greeters
- Guide for Servers (rev. ed.)
- Guide for Ministers of Liturgical Environment
- Guide for Cantors (2<sup>nd</sup> ed.)
- Guide for Liturgy Committees
- Guide for Music Ministers (2<sup>nd</sup> ed.)
- Guide for Deacons

Ryan, G. Thomas. *The Sacristy Manual, 2nd edition*. Chicago: Liturgy Training Publications, 2011.

##### Other Resources

Baldovin, John F., S.J. *Bread of Life, Cup of Salvation: Understanding the Mass*. Come and See Series, eds. James

Martin, S.J., and Jeremy Langford. Lanham, MD: Rowman and Littlefield Publishers, Inc. A Sheed and Ward Book, 2003.

Duggan, Robert D. *Teaching Kids the Basics of Liturgy: Making the Rituals More Meaningful*. Allen, TX: RCL-Benziger, 2007.

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Mick, Lawrence E. *Understanding the Sacraments Today*, revised edition. Collegeville, MN: Liturgical Press, 2006.

National Federation for Catholic Youth Ministry and the Federation of Diocesan Liturgical Commissions. *For Ages Unending: The Ministry of Liturgy with Adolescents*. Washington, DC: NFCYM, 2014.

Paprocki, Joe and D. Todd Williamson. *Great Is the Mystery: Encountering the Formational Power of Liturgy*. Chicago: Liturgy Training Publications, 2013.

### Lex Credendi

#### Documents

\_\_\_\_\_. *The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publications, 1996.

United States Conference of Catholic Bishops. *National Directory for Catechesis*. Washington, DC: USCCB, 2005.

#### Other Resources

Mercadante, Frank. *Engaging a New Generation – A Vision for Reaching Catholic Teens*. Huntington, IN: Our Sunday Visitor, 2011.

Paprocki, Joe. *The Catechist's Toolbox*. Chicago: Loyola Press, 2007.

Paprocki, Joe. *Beyond the Catechist's Toolbox*. Chicago: Loyola Press, 2013.

Paprocki, Joe. *The Catechist's Backpack*. Chicago: Loyola Press, 2015.

### Lex Vivendi

#### Documents

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Washington, DC: USCCB, 2004.

O'Brien, David and Thomas Shannon, eds. *Catholic Social Thought: The Documentary Heritage*, expanded edition. Maryknoll, NY: Orbis, 2010. (A third revised edition is pending, which includes Pope Francis' *Laudato Si'* but eliminates the US Bishops' documents included in this edition.)

#### Other Resources

DeBerri, Edward P., James E. Hug, et al. *Catholic Social Teaching: Our Best Kept Secret*, Fourth Revised and Expanded Edition. Maryknoll, NY: Orbis Books, 2003.

Heins, Peggy Prevoznik. *Becoming a Community of Salt and Light*. Notre Dame, IN: Ave Maria Press, 2003.

Martin, James, S.J. and Jeremy Langford, eds. *Professions of Faith: Living and Working as a Catholic*. Come and See Series, eds. James Martin, S.J., and Jeremy Langford. Lanham, MD: Rowman and Littlefield Publishers, Inc. A Sheed and Ward Book, 2002.

Pontifical Council for the Promotion of the New Evangelization. *The Corporal and Spiritual Works of Mercy*. Pastoral resources for Living the Jubilee. Huntington, IN: Our Sunday Visitor, 2015.

## **CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Ulrich, Tom. *Parish Social Ministry: Strategies for Success*. Notre Dame, IN: Ave Maria Press, 2001.

USCCB. *In the Footsteps of Jesus: Resource Manual on Catholic Social Teaching*. Washington, DC. USCCB, 2004.  
[DVD also available]

USCCB. *Leaders Guide to Sharing Catholic Social Teaching*. Washington, DC. USCCB, 2000.

USCCB. *Sharing Catholic Social Teaching: Challenges and Directions*. Washington, DC. USCCB, 1998.

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

**LEX ORANDI - Worship: Liturgy, Prayer, Spirituality**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Liturgical Year</b>				
-The Calendar	The liturgical calendar serves as an organizing principle for the school; its requirements are seen as more important than the civil calendar. All published calendars include religious observances in addition to school/civic events. The week begins on Sunday.	The liturgical calendar and academic/civil calendar exist side by side, with the latter most often taking priority.	The liturgical year is barely noticed; the civic and academic calendars have priority. School calendars do not mention religious observances. The week begins on Monday.	<ul style="list-style-type: none"> <li>• Master calendar</li> </ul>
-Liturgical Seasons	The liturgical seasons are observed in the school, not only in terms of liturgy but also in terms of school décor, popular devotions being offered, and overall focus. Outside events do not overshadow the primacy of the liturgical season.	The liturgical season is observed in the liturgy and in prayer, but it does not impact school life.	Liturgical seasons are not observed, except in the most minimal way at liturgy.	<ul style="list-style-type: none"> <li>• Photos of school environment</li> <li>• Artifacts (participation aids, prayer service outlines)</li> </ul>
-Special Days	There are special prayer events throughout the year, marking special saints (such as the patron of the school). Examples include the Blessing of Throats on the feast of St. Blaise and the blessing of pets on the feast of St. Francis.	A few major days are observed (such as Ash Wednesday), or observations are minimal (perhaps mentioned in prayer opening the day) without really impacting the school.	Saints' days and other religiously significant days are not marked or observed in any way, or, if they are, it is only by brief mention.	<ul style="list-style-type: none"> <li>• Participation aids</li> <li>• Prayer service outlines</li> <li>• Photos</li> </ul>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Eucharist</b>				
-Frequency	Students have the opportunity to celebrate Mass as a class or as the entire student body at least weekly if not more often	Students have the opportunity to celebrate Mass as a class or as the entire student body at least monthly	Students have the opportunity to celebrate Mass as a class or as the entire student body less frequently than once per month, or not at all.	<ul style="list-style-type: none"> <li>School Mass schedule</li> </ul>
-Preparation	Students and faculty/staff who have been appropriately formed <sup>1</sup> are active in helping to prepare the liturgy.	One or a few trained individuals prepare the liturgy with little input from others.	Preparation falls to one person with little or no involvement of others. Those “planning” the liturgy are in need of formation for this ministry.	<ul style="list-style-type: none"> <li>Documentation of training/formation</li> </ul>
-Participation (faculty and staff)	All faculty and staff participate with the students. Adults are present as participants, not merely chaperones. They model good participation for their students.	Some members of the faculty and staff attend. Some are active participants in the liturgy and some are chaperones.	Few members of the faculty and staff attend. Adults are present primarily as chaperones.	<ul style="list-style-type: none"> <li>Guideline in staff handbook</li> <li>Sign off sheet (much like electronic user agreements)</li> </ul>
-Participation (students)	Students know the Mass, make the responses, sing with enthusiasm, assume the proper postures and make all the gestures fully.	While some students sing and make the responses, a number do not – either from lack of interest or lack of knowing what to do.	There is little participation or enthusiasm. Very few students make the responses or sing.	<ul style="list-style-type: none"> <li>Observation / Interviews</li> </ul>

<sup>1</sup> By “appropriate formation” we mean that those preparing the liturgy have received appropriate training in liturgical principles, practice, and law so as to be able to prepare the liturgies in a manner that is in keeping with Church teaching (the liturgical books) and diocesan policy. The properly formed faculty/staff, in turn, use the opportunity to mentor students in how to prepare the liturgy in an appropriate way. To be avoided is any sense is a “subjective” approach to liturgy that reduces liturgical decision-making to personal likes or dislikes. Appropriate formation could include formal study in a degree- or non-degree granting program (such as the Liturgy Specialization Track in the diocese’s Ministry Formation Program) or accredited on-line offerings (for example, through Dayton or Notre Dame).

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Participation Aids	Participation aids are used to foster the full, conscious, and active participation of all in the liturgy. The aids (existing hymnals and misallettes, printed worship aids, or projected texts) are designed in such a way that they are easy to use/see.	While some participation aids are made available, they are incomplete or not used by many. In the case of projected texts, they are not well designed or visible to many in the assembly.	There are no participation aids of any kind, or, if they are present, they are not used or are designed only for adults.	<ul style="list-style-type: none"> <li>• Photos/Samples of participation aids used throughout the school year</li> </ul>
-Music	The music selected for liturgy reflects a broad repertoire of musical styles, including chant. Music is selected according to the criteria laid out in <i>Sing to the Lord</i> (3 judgments).	The musical repertoire is limited in terms of either musical style or of variety of hymns used. The criteria laid out in <i>Sing to the Lord</i> are unevenly applied.	There is little if any music at liturgy. If music is used, it does not regularly meet the criteria laid out in <i>Sing to the Lord</i> .	<ul style="list-style-type: none"> <li>• Participation aids</li> <li>• List of music used throughout the school year</li> </ul>
-Connection to Sunday	The community understands the connection between Sunday Eucharist and the weekday (school) Eucharist. The manner in which the Eucharist is celebrated at school helps prepare students to participate in the Sunday Eucharist in their parish. It is unusual for Catholic members of the school community to miss Sunday Mass.	Attendance at the Sunday Eucharist is irregular. The school liturgy is celebrated in a way that is very different from or does not help lead to celebration of the parish Sunday Eucharist.	For many, Mass at school is the only time they attend the liturgy. Or, they believe that if one attends during the week one need not attend on Sunday.	<ul style="list-style-type: none"> <li>• School families attend Mass</li> <li>• Teachers/staff attend Mass</li> </ul>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Eucharistic Exposition, Adoration, and Benediction (EAB)</b>	There are regular (> 1/semester) opportunities to celebrate EAB.	Students have the opportunity to celebrate EAB at least once per semester.	EAB is not celebrated at the school.	<ul style="list-style-type: none"> <li>School calendar</li> </ul>
<b>Sacrament of Reconciliation</b>	In addition to opportunities during Lent and Advent, opportunities for Confession are regularly scheduled at the school.	Opportunities for Confession are available at least once during Lent and Advent.	Opportunities for reconciliation are not regularly scheduled.	<ul style="list-style-type: none"> <li>School calendar</li> </ul>
<b>Liturgical Ministers</b>				
-Dedicated Campus Minister	There is a dedicated campus minister who is knowledgeable about the liturgy and oversees the school's liturgical program	There is a campus minister, but he or she is not knowledgeable in the area of liturgy; or there is a part-time person who has liturgical experience in this role.	There is no dedicated campus minister.	<ul style="list-style-type: none"> <li>Staff list</li> <li>Documentation of training/formation</li> </ul>
-Faculty and Students	Both faculty and students (in an age-appropriate <sup>2</sup> manner) are involved in liturgical ministries.  Liturgical ministers are Catholics in good standing (any exceptions are in accord with the <i>Directory on Ecumenism</i> ).	While both students and faculty/staff are involved in ministry, the application of liturgical norms is uneven. For example, roles/ministries are unnecessarily expanded just to give more students "something to do."	Either faculty or students are excluded.  Liturgical ministry is reduced to fulfilling certain academic requirements.	<ul style="list-style-type: none"> <li>Samples of Mass plans</li> </ul>

<sup>2</sup> The primary way to participate in the liturgy is as a member of the assembly. Those who have the proper skills may be asked to take on specific liturgical ministries. For example, those who proclaim the Scriptures should be able to do so clearly and effectively; those who sing should be able to do so with a sense of beauty. When it comes to involving young children in liturgical ministries, it is especially important that they be mentored and given ample opportunity to practice and develop their skills prior to exercising them in the liturgy itself. For example, it may be good to have younger children learn the art of liturgical proclamation as part of classroom prayer and then, once older and more experienced, minister in the Eucharistic liturgy. The principles laid out in *The Directory for Masses with Children* ought to be followed.

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Ministerial Formation	There are regular formation sessions for all ministers. These sessions include the theology and spirituality of the ministry in addition to practical matters. The call to ministry is discerned. Diocesan policies are followed.	Preparation for ministry involves only practical matters (no discussion of spirituality and theology). Ministry is reduced to volunteering (or being assigned) rather than discernment. Diocesan policies are followed.	Ministers are selected <i>ad hoc</i> .  Even if ministers are scheduled, there is no preparation for ministry. Diocesan policies regarding liturgical ministries are not followed.	<ul style="list-style-type: none"> <li>Planned formation sessions are offered to ministers</li> <li>Attendance at formation sessions</li> </ul>
<b>Popular Piety / Devotions</b>				
-Mary and the Saints	Mary and the saints are mentioned in prayer—in liturgy, as part of prayer that opens the school day, and in classroom prayer. The proper relationship between Christ and Mary/saints is maintained (the place of Mary and the saints in the life of faith is clearly to lead to Christ, not to be ends in themselves). Images of Mary and the saints are used appropriately.	Major Marian feast days and Saints' days are observed in some way. The observation may seem forced or appended to the faith life of the school in some way, but not integral. Some images are present.	Little mention is made of Mary or the saints in prayer. Feast days are not regularly observed (except, perhaps, at Mass). Few, if any, images are present.  OR  The place of Mary and the saints in the life of faith is disconnected from or stressed above Christ.	<ul style="list-style-type: none"> <li>Photos</li> <li>Samples of prayers</li> <li>School calendar</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Sacramentals	Sacramentals, such as holy water, rosaries, votive candles, icons or other images, and the stations of the cross are available in the chapel. Students and faculty/staff make regular use of sacramentals in personal prayer as well as in public prayer in the classrooms.	Some sacramentals are available for use. Some students and faculty/staff avail themselves their availability. However, they are not frequently used as part of classroom prayer.	Sacramentals are, in general, not available. Their use is either not encouraged or is inappropriate (not in accord with church teaching or diocesan norms).	<ul style="list-style-type: none"> <li>• Photos</li> </ul>
<b>Prayer</b>				
-Personal Prayer	Students are exposed to a wide variety of prayer forms (including memorized and spontaneous prayer). Students are encouraged to spend time in prayer during the day (for example, to visit the chapel when appropriate).	While students are taught about prayer, it is not frequently modeled and there is little time, if any, for students to pray. The variety of prayer styles taught is limited, over-emphasizing memorized prayers or minimizing their place.	Students are not exposed to or taught any aspect of personal prayer. Or, if they are, personal prayer is reduced to memorized prayers.	<ul style="list-style-type: none"> <li>• Samples of prayers used</li> <li>• Times students have prayed</li> </ul>
-Group Prayer	In addition to prayer opening the day (see next column), teachers pray with their students regularly throughout the day. Students are encouraged to name those in need of prayer (intentions).	Prayer opens the day, either in each classroom or via a PA system. The prayer is substantial and well prepared.	Prayer does not open the day or, if it does, it is perfunctory. There is very little, if any, prayer in the classrooms.	<ul style="list-style-type: none"> <li>• Samples of prayers used</li> <li>• Times students prayed</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Retreats	Every student has the opportunity to attend a retreat at least once a year. There are opportunities for faculty and staff to attend a retreat each year.	While retreats are offered, they are not offered to every student.  There are no opportunities for faculty and staff to go on retreat.	Retreats are not offered.	<ul style="list-style-type: none"> <li>• School calendar</li> <li>• Retreat outline</li> </ul>
<b>Physical Space / Environment</b>				
-Dedicated Chapel (or the school is on parish grounds and uses the parish church)	The chapel/church is open during the school day and is used; the Blessed Sacrament is reserved in a manner in keeping with church law (for example, it is removed from a school chapel during the summer). The chapel/church is familiar to the students and faculty/staff and easy to find. It is appointed with excellent liturgical art and the use of decorations reflects the liturgical season. It is in good repair.	While there is a chapel/church, it is not frequently used—either for liturgy or for personal prayer. It is either not well decorated or in need of repair. Images used in the chapel/church are of mediocre quality.	There is no dedicated chapel space or, if there is, it is so little used that there may as well be no chapel. Or, if part of a parish, there is no access to the church.  Either the Blessed Sacrament is not present or there are elements of proper reservation that are lacking.	<ul style="list-style-type: none"> <li>• Photos</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Temporary Worship Spaces (such as a gym or auditorium)	If the use of a temporary worship space is necessary, efforts are made to transform the space into one appropriate for worship. A dedicated ambo, altar, and presider’s chair are used. The environment is enhanced through the use of candles, plants/flowers, and art. Seating is used that enhances the participation of the assembly.	While some efforts are made to enhance the space, it is still clear that worship is taking place in a location that is not designed for that purpose. At least a dedicated altar, ambo, and chair are used. Some artwork (such as banners), a processional cross, and candles are used.	Little or no effort is put into transforming the temporary space into one appropriate for worship. And altar and/or ambo are used (or a regular table and music stand) but little else is changed in the space.	<ul style="list-style-type: none"> <li>• Photos</li> </ul>
-Liturgical Books	Liturgical books are all up to date and in good repair (worthy). Readings are proclaimed from the lectionary and not from pieces of paper. The books are handled with respect. All the books that might be needed for Mass are available.	While the books that are present are up to date, there are certain books missing (such as the Book of Blessings or certain volumes of the Lectionary). Readings are often done from pieces of paper or a binder.	At least some books are out of date. Readings are always proclaimed from pieces of paper instead of a lectionary. Books are in poor repair.	<ul style="list-style-type: none"> <li>• Photos</li> <li>• List of liturgical books used</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Vestments, Vessels, Linens	The school has a full set of vestments in the appropriate colors, and are well-designed and in good repair. All the vessels needed for Mass are available, made of precious metal, and are kept clean and in good repair. All the linens that are required for Mass are available, clean, and in good repair. There is a system in place for cleaning and caring for all liturgical items.	Some items needed for Mass are missing or in poor repair or lacking in artistic merit.	Many or all items needed for Mass are missing or in poor repair or lacking in artistic merit.  No one takes responsibility for keeping the vessels in good repair and the vestments and linens clean.	<ul style="list-style-type: none"> <li>Photos</li> </ul>
-Classrooms	Every classroom has a “prayer corner” with appropriate religious imagery. This space is used to help mark the liturgical seasons and holy days. There is a crucifix in each classroom. In addition to the prayer corner, other religious art is found in the classroom. In addition, quotes from the scriptures, saints, inspired writers, and/or church documents enhance the classroom and class materials.	Some classrooms have a prayer space. Or, even if all do, the spaces are not well maintained, do not always reflect the liturgical season, and/or are not an important part of daily classroom life. Little or no additional religious art is present in the classroom.	There is no prayer space in the classroom. There is little or no religious art in the classroom.	<ul style="list-style-type: none"> <li>Photos</li> </ul>
Description				Examples of Evidence of Success (attach)
	2	1	0	
-Buildings and Grounds in General	Through the use of the arts, there is clear evidence that this is a Catholic school. A wide variety of religious images, including from various cultures, is used. The art is of excellent quality.	Some images are present. Quality is mediocre. There is little variety in content / depiction and little or no inclusion of art from a number of cultures.	There is little evidence in terms of how the buildings and grounds are appointed that this is a Catholic school. There may be a crucifix in some of the common spaces, but little more than that.	<ul style="list-style-type: none"> <li>Photos</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

**LEX CREDENDI - Proclamation: Belief, Evangelization, Catechesis**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>ALL SCHOOLS</b>				
<b>School Mission</b>				
-Documents	The school has produced clear Mission, Vision, and Philosophy statements that highlight the school's Catholic identity and mission as a ministry of the Church.	The school has one or two of these statements.	The school has none of these documents, or, if it does, the statement(s) do not stress the school's Catholicity.	<ul style="list-style-type: none"> <li>• Mission statement</li> <li>• Vision statement</li> <li>• Philosophy statement</li> </ul>
-Awareness	The Mission, Vision, and Philosophy Statements are posted and visible at the school entrance. Faculty, staff, administrators, students, parents, and school board members are aware of these statements. These statements have a real impact on decision-making at the school.	The documents are posted. However, they either are not well known by the community or they do not impact school life (decision-making, budgeting, etc.) significantly.	If such statements exist, they are not well known by the school community and they do not drive decision-making or budgeting priorities.	<ul style="list-style-type: none"> <li>• Photo of the school's entrance</li> <li>• Teacher/staff handbook</li> <li>• Parent/student handbook</li> <li>• School newsletter / publications</li> <li>• Meeting documents</li> </ul>
<b>Campus Minister</b>				
-Staffing	The school has a dedicated (full-time or $\geq 50\%$ part-time) campus minister.	The school has a part-time (< 50%) campus minister or the duties of a campus minister are split among different individuals.	The school does not have a campus minister.	<ul style="list-style-type: none"> <li>• Master schedule</li> <li>• Listing of school employees</li> </ul>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Credentials	The campus minister has at least an MA in pastoral ministry or a related field. The MA should be from a Catholic institution, and include classes in liturgical praxis.	The campus minister has at least a BA in pastoral ministry or a related field. The BA should be from a Catholic institution, and include classes in liturgical praxis.	The campus minister is not credentialed in pastoral ministry, theology, or religious studies from a Catholic institution.	<ul style="list-style-type: none"> <li>• Diplomas</li> <li>• Certificates</li> </ul>
-Support	The campus minister enjoys the full support of the administration, staff, faculties, parents, and clergy affiliated with the school. The campus minister works in a collaborative environment. The campus ministry program enjoys full institutional support.	Support for the campus minister and campus ministry program is present but needs to be improved in terms of staffing, budget, and/or dedicated space.	The campus minister does not enjoy institutional support in terms of staffing, budget, or allocation of a dedicated space for campus ministry. There is little or no support from area clergy and/or from other school personnel.	<ul style="list-style-type: none"> <li>• Photos</li> <li>• Meeting agendas/minutes</li> <li>• Budget</li> <li>• Opportunities for continuing formation</li> </ul>
<b>Parents</b>				
-Parents as Primary Catechists	The faculty and administrators engage the parents of students as the primary catechists of their children. Resources are made available to assist parents in this role. The faculty and administrators assist in forming parents for this important role (for example, through newsletters, presentations, and parent-teacher meetings).	Information is made available to parents, and some may choose to be more involved, but there is no coordinated involvement of parents in catechesis.	Parents are not seen as vital in the faith formation of their children. The school does nothing to engage parents in this endeavor.	<ul style="list-style-type: none"> <li>• Newsletters</li> <li>• Meetings/gatherings</li> <li>• School website</li> <li>• Take home activities</li> </ul>

## CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>HIGH SCHOOLS (Grades 9-12)</b>				
<b>Religion Faculty</b>				
-Staffing	All religion (theology) faculty are dedicated to that subject area (they teach religion full time).	Some religion (theology) faculty are dedicated to that subject area (they teach religion full time).	Religion (theology) faculty split their time between teaching religion and other subjects.	<ul style="list-style-type: none"> <li>• Master schedule</li> </ul>
-Credentials	Religion (theology) faculty have at least an MA in theology or a related field. The MA should be from a Catholic institution.	Religion (theology) faculty have at least a BA in theology or a related field. The BA should be from a Catholic institution.	Religion (theology) faculty are not credentialed in theology, pastoral ministry, or religious studies from a Catholic institution.	<ul style="list-style-type: none"> <li>• Diplomas</li> <li>• Certificates of completion</li> </ul>
<b>Religion Curriculum</b>				
-Time Allotted	At least one period per day, every day, is dedicated to religion (theology). This may be supplemented with, but not replaced by, other approaches (such as on-line learning or after-school activities). Liturgy is not counted towards classroom time.	Religion (theology) is taught (in the classroom setting) at least 3 days per week every week.	Religion (theology) is taught less than 3 days per week (in the classroom setting) every week (for example, religion is taught only every other day or less). Classroom time is frequently substituted with other activities.	<ul style="list-style-type: none"> <li>• Master schedule</li> </ul>
-Content	The U.S. Bishops' Curriculum <sup>3</sup> (as specified for this Diocese in 2012) is followed. The subjects listed in the Diocese's Lifelong Faith Formation Curriculum Guide (2010) are covered.	Parts of the US Bishops' Curriculum (as specified for the Diocese of Davenport in 2012) are followed. The subjects listed in the Diocese's Lifelong Faith Formation Curriculum Guide (2010) are covered.	The US Bishops' Curriculum / diocesan guidelines are not followed.	<ul style="list-style-type: none"> <li>• Textbooks with publication date of 2012 or later and listed on diocesan website or Board of Education Policy Series 617</li> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work</li> </ul>

<sup>3</sup> Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age (USCCB, 2008).

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Textbooks	Only texts approved by the Diocese of Davenport are used in class.	Texts approved by the Diocese of Davenport are used in at least 75% of the classes (no more than 25% of classes use unapproved texts).	Unapproved texts are used in 25% or more of the classes.	<ul style="list-style-type: none"> <li>Textbooks with publication dates of 2012 or later and listed on diocesan website or Board of Education Policy Series 617</li> </ul>
<b>All Faculty / Integrated Curriculum</b>				
-General	<p>A faith perspective is maintained across the curriculum and integrated into every subject area.</p> <p>Faculty have received the training necessary to integrate the Church's perspective into specific subject areas.</p> <p>Specific areas of study are listed below:</p>	Issues of faith / religion may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	<p>The issues of religion or a faith-perspective are ignored in the rest of the curriculum, or religion or faith are presented as antithetical to reason / academic study.</p> <p>Faculty have no training in how to bridge the gap between their area of study and a religious/faith perspective.</p>	<ul style="list-style-type: none"> <li>Teacher unit and/or daily lesson plans</li> <li>Student work samples</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Natural Sciences and Mathematics	The rich heritage of the Church's relationship with science is presented in a fair and balanced manner, including the many contributions made by scientists who were also men and women of faith. The relationship between science and faith is contemporary Catholic theology is presented and integrated into the curriculum. The idea that faith and science are enemies is rejected.	Issues of faith / religion and any relationship to the natural sciences and mathematics may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	The history of science and faith is reduced to one of conflict. Science and faith are presented as intrinsically opposed.	<ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work samples</li> </ul>
-Social Sciences	The Catholic view of the human person and of history is integrated into the social science curriculum. Catholic social teaching is integrated into the curriculum, and guides the critique of political and economic systems.	Issues of faith / religion and any relationship to the social sciences may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	The place of faith/religion in human culture and history is ignored, or treated uncritically (either always good or always negative). The human person is reduced to its biological, psychological, or social components with no attention paid to a more holistic anthropology.	<ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work samples</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Humanities	The long history of the Church’s support of the humanities is presented. Visual arts, music, and literature by Catholic authors is presented as part of the curriculum, and the specific impact of their Catholic faith on their work (or lack thereof) is explored.	Issues of faith / religion and any relationship to the humanities may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	The history of the Church as a patron of the arts and the faith of artists that underlies many of the great works in the western canon are ignored.	The evidence <ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work samples</li> </ul>

<b>MIDDLE SCHOOLS (Grades 6-8)</b>				
<b>Faculty</b>				
-Teaching Religion	Middle school teachers who teach religion have at least a BA in theology or a related field (from a Catholic institution) and are certified as catechists by the diocese.	Middle school teachers who teach religion are certified as catechists by the diocese and have at least 5 years of experience as a parish or school catechist.	Middle school teachers who teach religion are not certified as catechists by the diocese, or, if certified, have less than 5 years of catechetical experience.	<ul style="list-style-type: none"> <li>• Diplomas</li> <li>• Certificates of completion</li> <li>• Documentation of experience</li> </ul>
-Other Subjects	<p>A faith perspective is maintained across the curriculum and integrated into every subject area.</p> <p>Faculty have received the training necessary to integrate the Church’s perspective into specific subject areas.</p> <p>Specific areas of study are listed above (under high schools), and should be covered in an age-appropriate manner.</p>	Issues of faith / religion may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	<p>The issues of religion or a faith-perspective are ignored in the rest of the curriculum, or religion or faith are presented as antithetical to reason / academic study.</p> <p>Faculty have no training in how to bridge the gap between their area of study and a religious/faith perspective.</p>	<ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work samples</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

<b>Religion Curriculum</b>				
-Time Allotted	Religion is part of the curriculum every day. Time spent on religion is proportional to other core subjects. Each day, the time allotted for religion is spent on religion.	Religion is part of the curriculum every day. However, less time than allotted is spent on religion.	Religion is not part of the daily curriculum.	<ul style="list-style-type: none"> <li>• Master schedule</li> <li>• Classroom teacher schedule</li> </ul>

<b>Description</b>				<b>Examples of Evidence of Success (attach)</b>
	<b>2</b>	<b>1</b>	<b>0</b>	
-Content	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are covered (100%).	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are incompletely covered (>50%).	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are incompletely covered (<50%).	The evidence <ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> <li>• Student work</li> </ul>
-Textbooks	Only texts approved by the Diocese of Davenport are used in class.	Texts approved by the Diocese of Davenport are used in at least 75% of the classes (no more than 25% of classes use unapproved texts).	Unapproved texts are used in 25% or more of the classes.	The evidence <ul style="list-style-type: none"> <li>• Textbooks used are listed on the diocesan website or Board of Education Policy Series 617</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>ELEMENTARY SCHOOLS (Grades K-5)</b>				
<b>Faculty</b>				
-Teaching Religion	Grade school teachers who teach religion are certified as catechists by the diocese and have at least 5 years of experience as a parish or school catechist.	Grade school teachers who teach religion are certified as catechists by the diocese, but have less than 5 years of catechetical experience.	Grade school teachers who teach religion are not certified as catechists by the diocese.	<ul style="list-style-type: none"> <li>• Certificates of completion</li> <li>• Documentation of experience</li> </ul>
-Other Subjects	<p>A faith perspective is maintained across the curriculum and integrated into every subject area. Faculty have received the training necessary to integrate the Church's perspective into specific subject areas.</p> <p>Specific areas of study are listed above (under high schools), and should be covered in an age-appropriate manner.</p>	Issues of faith / religion may be mentioned in an <i>ad hoc</i> basis, but there is no coordination or intentional integration across the curriculum.	<p>The issues of religion or a faith-perspective are ignored in the rest of the curriculum, or religion or faith are presented as antithetical to reason / academic study.</p> <p>Faculty have no training in how to bridge the gap between their area of study and a religious/faith perspective.</p>	<ul style="list-style-type: none"> <li>• Teacher unit and/or daily lesson plans</li> </ul>
<b>Religion Curriculum</b>				
-Time Allotted	Religion is part of the curriculum every day. Time spent on religion is proportional to other core subjects. Each day, the time allotted for religion is spent on religion.	Religion is part of the curriculum every day. However, less time than allotted is spent on religion.	Religion is not part of the daily curriculum.	<ul style="list-style-type: none"> <li>• Master schedule</li> <li>• Classroom teacher schedule</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
-Content	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are covered (100%).	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are incompletely covered (>50%).	The subjects listed in the Diocese’s Lifelong Faith Formation Curriculum Guide (2010) are incompletely covered (<50%).	<ul style="list-style-type: none"> <li>Teacher unit and/or daily lesson plans</li> <li>Student work</li> </ul>
-Textbooks	Only texts approved by the Diocese of Davenport are used in class.	Texts approved by the Diocese of Davenport are used in at least 75% of the classes (no more than 25% of classes use unapproved texts).	Unapproved texts are used in 25% or more of the classes.	<ul style="list-style-type: none"> <li>Textbooks used are listed on the diocesan website or Board of Education Policy Series 617</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

**LEX VIVENDI - Witness: Service, Charity, Justice**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Evangelization</b>				
-On Campus	Both implicit and explicit evangelization (without proselytization) is a routine aspect of school life. Members of the school community are encouraged to name where and how God is active in their lives, and assisted by experienced individuals (such as the campus minister and clergy) in doing so. The school recognizes that it exists to foster a living relationship with Jesus Christ, and the school's activities, decisions, and budget reflect this priority.	While not opposed to sharing of the faith, there is no intentional approach to evangelization on campus. The fostering of a living relationship with Christ is not seen by most stakeholders as the reason for the school's existence.	Speaking of faith in personal terms (faith sharing) is discouraged. The school does not see its mission in terms of evangelization.  OR  There is confusion between evangelization and proselytization. The school environment is hostile to those of other faiths (or no faith).	<ul style="list-style-type: none"> <li>• Interviews</li> <li>• Surveys</li> <li>• Observations</li> <li>• Calendars of programs, events</li> </ul>
-Beyond the Campus	Evangelization extends beyond the campus, and may be explicit or implicit (witness by example). All school employees agree to behave in a manner consonant with Catholic teaching even when not on campus or engaged in school activities ("morals clause"); see below.	While employees might be encouraged to embody the faith, there is no intentional approach to sharing the faith beyond the school campus.	The school fosters a sense of dualism; that what one does independent of the school day has no impact on the mission and identity of the school.	<ul style="list-style-type: none"> <li>• Interviews</li> <li>• Surveys</li> <li>• Observations</li> <li>• News articles from local media</li> <li>• Parish bulletins</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Service Learning</b>				
-Inclusion	There is a well-defined service-learning component in the curriculum (see <i>Lex Credendi</i> section). Expectations are clear. Service is part of the <i>ethos</i> of the school (not simply a requirement to be met).	While included, service-learning is seen as just one other component of the curriculum rather than a defining characteristic.	There is no service component as part of the school's curriculum.	<ul style="list-style-type: none"> <li>• Curriculum documents</li> <li>• Service hours required by high school/confirmation</li> <li>• Clubs</li> <li>• Social media/website information</li> <li>• High school course catalogs</li> </ul>
-Integration	The service performed by the students reflects the spiritual and corporal works of mercy. Reflection on the service experience is intentional and led by someone experienced in guiding such a process.	While students are encouraged to view their service through a spiritual lens, there is no formal process for reflection. As a result, the spiritual dimension is more likely to be lost and students are more likely to view this aspect of school life through the lens of social service instead.	Service-learning projects are superficial, and no opportunities are given for guided reflection on the experience.	<ul style="list-style-type: none"> <li>• Curriculum documents</li> <li>• Schedules</li> </ul>
-Scope	Service extends beyond the school and family to the wider community, and especially to those on the margins. There are opportunities for more intensive (in terms of length or travel) service trips (for example, over spring break).	While service does extend into the local community, there are no opportunities for more intensive (in terms of travel or duration) service trips/projects.	Service in the school and/or to immediate family is "counted" towards fulfilling any service-learning requirement.	<ul style="list-style-type: none"> <li>• Records of service performed</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Witness / Code of Conduct</b>				
-Students	There is a well-defined Code of Conduct for students, which reflects Gospel values and Catholic teaching. The Code is welcomed and supported by administrators, faculty, staff and parents.	There is a Code of Conduct, but it is weak, vague, and not internalized as part of the school's identity (seen only as an external set of rules).	There is no Code of Conduct for students.	<ul style="list-style-type: none"> <li>• Code of Conduct</li> <li>• Interviews</li> </ul>
-Faculty/Staff	There is a well-defined Code of Conduct for administrators, faculty and staff, reflecting their roles as ministers / witnesses of the faith ("morals clause" in contracts). The Code is welcomed and supported by administrators, faculty, staff and parents.	There is a Code of Conduct, but it is weak, vague, and not internalized as part of the school's identity (seen only as an external set of rules).	There is no Code of Conduct for administrators, faculty, or staff.	<ul style="list-style-type: none"> <li>• Code of Conduct</li> <li>• Interviews</li> </ul>
-Events	The school does not promote any events or activities (ex: dances, bonfires, trips) that are contrary to the Gospel or to Catholic teaching. These activities are conducted in such a way as to foster virtuous living. Administrators, faculty, staff, and parents support the school's policy.	As in the first column, but parents, students, and others regularly ignore, undermine, or oppose these policies. For example, parents provide alternate sites for these activities so as to allow for behavior that is contrary to Church teaching and the virtues.	The school routinely schedules or promotes activities that are contrary to the Gospel and the Catholic tradition / virtues.	<ul style="list-style-type: none"> <li>• School calendar</li> <li>• Interviews / observation</li> </ul>

**CATHOLIC SCHOOLS & CATHOLIC IDENTITY: An Instrument for Self-Study and Reflection**

Description				Examples of Evidence of Success (attach)
	2	1	0	
<b>Integration (whole of life)</b>				
-Family	Parents are actively involved in all aspects of school life. Their presence is sought after and encouraged by administration and faculty. Programming takes the family into account; certain nights and Sundays are kept free for families.	While families are seen as part of the school community, there is little attempt to schedule school activities with families in mind. There is rarely a free night during the week.	Families are not involved in school life. There is no attempt by the school to take family needs into consideration when putting together the calendar / schedule for the year. School activities are scheduled on Sundays.	<ul style="list-style-type: none"> <li>• Interviews / observation</li> <li>• School calendar / schedules</li> </ul>
-Parish	The school and related parishes (or parish) are seen and experienced as a unified whole. Pastors are active in school life, and students, faculty, and staff are active in parish life. School activities are not scheduled on Sundays or on religious education nights.	The school and parishes see themselves as separate, but cooperative. However, there is little coordination of schedules and activities / events frequently conflict.	The school and related parishes are seen as competitors or rivals. There is little or no communication between the school and parish(es). Schedules frequently conflict.	<ul style="list-style-type: none"> <li>• School Board, Parish Council, and Parish Finance Committees</li> <li>• School newsletters</li> <li>• Parish bulletins</li> </ul>
-Wider community	Beyond required service-learning, students – as well as faculty and staff – are active in works of charity and justice in the wider community. The school is known in the wider community for its service to others / witness of the faith.	The school takes part in some community activities, but rarely of a spiritual or religious nature. For example, the school takes part in some civic activities, such as parades or concerts, but not service activities.	The school is isolated from the wider community and is not active in any community-wide service or witness.	<ul style="list-style-type: none"> <li>• News accounts from the local community</li> </ul>