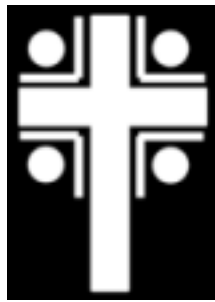


**Diocese of Dunedin**  
**Catholic Education Office**

**He Pūrongo Arotake Mātauranga**  
**Ahurea Katorika ā Waho**

**Catholic Special Character**  
**Evaluation for Development**

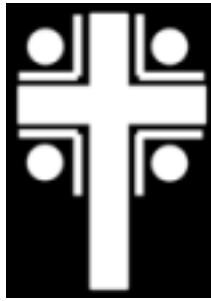


**St John's School**  
**Ranfurly**

Evaluation conducted on 1<sup>st</sup> – 2<sup>nd</sup> June 2022

Confirmed report 8<sup>th</sup> July 2022





## **School Details**

**Name of School:** St John's Ranfurly

**Address:** 6 Stuart Street Ranfurly

**School type:** Full Primary Year 0 - 8 **Actual roll:** 55

**Maximum roll:** 75 **Māori 7%(4) Filipino 11%(6) Chinese 4%(2) NZ 78%(43)**

**Non-preference maximum:** 4

**Actual non-preference number:** 7

**Roll based staffing entitlement:** 3.73 FTTE

**Required number of Special Character CI 47 positions:** 2

**Filled number of Special Character CI 47 positions:** 2

**Principal:** Susan Mulholland

**Director of Religious Studies:** Susan Mulholland

**Presiding Member – Board of Trustees:** Ryan Dowling

**Parish Priest:** Fr Gerard Aynsley

**Chaplain:** Fr Sani Lam **Parish Lay Pastoral Leader:**

## **Evaluation Team**

**Lead Evaluator:** Paul Richardson

**Assisted by :** Eileen McCabe (Junior School DRS St Peter's College)

### **The Aims of Catholic Special Character External Evaluation for Development**

The Catholic Special Character Evaluation process produces a focused picture of the impact of Catholic schooling and the effectiveness of its goals on the lives of all tamariki and rangatahi<sup>1</sup>. The process seeks to determine whether they have encountered the living God revealed in Jesus Christ, grown in knowledge of Him and His Church, and as a result are forming a deep and lasting relationship with Jesus Christ and

the Church<sup>2</sup>. The process also evaluates how the whole school community engages in authentic Catholic Christian witness and evangelisation.

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

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

## **Evaluation Dimensions**

- Te tūtaki ki a Te Karaiti - an encounter with Christ,
- Te whakatupu mā - te mātauranga-growth in knowledge,
- Te whakaatu Karaitiana - Christian witness.
- Te kaitiakitanga me to whakapakari i to tuakiri Katrorika - Safeguarding and Strengthening Catholic Character.

## **History of the School**

St John's is a small Catholic School serving the community of Ranfurly and outlying areas of the Maniototo Plain. In late January 1945, the Sisters of Mercy travelled to Ranfurly to establish the school. This was in response to the Parish Priest Fr Charles Tylee who was anxious provide a Catholic School for children in the area. On 2<sup>nd</sup> February 1945 Bishop O'Neill blessed the new school and two days later Sisters Bernard and Alacoque began their work.

The school was established in the original parish church, a well preserved wooden building, which had become too small to accommodate the ever-increasing congregation. This served its purpose until 1958 when the present day building came into use.

The last Sister of Mercy to teach at St John's was Sister Clare who finished teaching in the late 1980s. With Sister Pauline she continued to live in the Ranfurly Convent for a number of years before relocating to Dunedin.

<sup>1</sup> New Zealand Catholic Bishops' Conference. *The Catholic Education of School Age Children*. Wellington:2014. <sup>2</sup> Ibid.

## **Progress with Recommendations from the 2018 Catholic Special Character Review for Development Report**

### **ENCOUNTER WITH CHRIST**

#### **Spiritual Formation**

Ensure that relevant scripture, related either to the Liturgical Year, the current Learning in Religious

Education, school values and/or the theme for the day, is an essential part of the daily morning prayer.

***Relevant scripture is included in daily morning class prayer time.***

That the excellent and very meaningful weekly whole school Focus Time, be renamed to truly reflect its rich emphasis on Special Catholic Character.

***Focus time each Monday morning to start the week has been renamed “Faith Focus.”***

## **Evangelisation**

Continue to use the data available on preference of enrolment forms to support the efforts being made to work with families whose children are not yet baptised, with the aim of leading them and their children into fuller connection with their faith and parish community.

***Since the last review six school children received the Sacrament of Baptism.***

That the Director of Religious Studies has the opportunity to expand the current Special Catholic Character Information on the Website and also be able to regularly update details on learning, prayer and liturgy in order to help the adults in the school family grow in their knowledge and understanding.

***The teacher with DRS responsibility has resigned since the 2018 review from this previously unpaid position. The role is currently being carried out by the principal who shares a Special Character inclusion in each school newsletter. This provides information about what students are learning in Religious Education, details on prayer and liturgies and special times / feast days.***

## **Faith-based leadership**

That the Board supports all teachers of Religious Education to work towards a formal qualification in Religious Education or Special Catholic Character.

***The board supports all teachers of Religious Education if they wish to work towards any formal qualification in RE or Special Catholic Character. To date no staff have taken on any further learning in this area.***

That consideration is given for all teachers and also to Year 7 & 8 Student's, with the guidance of the DRS, to have the opportunity to prepare and lead Focus Time, thus growing leadership.

***Due to staff changes over the last three years, Faith Focus has been led by the principal and senior class teacher and it is planned to include a third teacher. The senior class teacher also enables the involvement of year 7/8 students.***

## **GROWTH AND KNOWLEDGE**

### **Religious Education**

Provide opportunities through professional development for teachers to become familiar with the Religious Education Bridging document to incorporate the necessary changes into their teaching

practice, using the resource provided by National Centre for Religious Study and support from the Catholic Education Adviser.

*Due to the pandemic, professional development has been very limited in all areas. In 2022 staff have looked at the new RE curriculum document and discussed changes and are hoping to have the opportunity to participate in professional development in this during this year. The new teacher who began at the start of 2022 is teaching RE without prior experience and is being assisted with resources, eg Faith Alive.*

Encourage and support each other to become involved in study papers in order to build up knowledge in theology and scripture, especially as it relates to the Religious Education Curriculum and collaboratively find creative ways to enable teachers to fulfil this commitment, with the support of experts, such as the Catholic Education Adviser, and to manage this mostly within current school expectations and timeframes.

*Staff are aware that support is available and have not participated in study papers as yet due to family / community commitments.*

### **CHRISTIAN WITNESS**

#### **Catholic School Community**

Consider ways of revamping the school values in line with the Mercy Charism so that through a single lens the school's identity and way of living and learning are clear to all.

*The principal has reviewed the Mercy values with a view to incorporating them in the current school values with which students are very familiar. At this point no changes are envisaged.*

### **SAFEGUARDING AND STRENGTHENING CATHOLIC CHARACTER**

With support from the Catholic Education Adviser, set up a system of internal Catholic Character Review focusing on one dimension (or aspect thereof) per year and, using identified areas for growth, set related goals for the following year.

*There is now an annual focus on one dimension for internal review. This has involved Identifying effective practice and areas for improvement or development. This is yet to follow through to feature in annual/strategic planning, and has been identified as a focus in future planning*

That the Principal and Parish Priest consider ways to simplify the process for enrolment, to ensure that the Preference Certificates are correctly completed, taking into account the distance that the Parish Priest and the families have to travel.

*This can be a challenge at times as the Parish Priest travels from Alexandra. Appointment times are set with families and due to the irregularity of his visits, the signing of forms is sometimes delayed when parents don't arrive at the set time.*

#### **Dimension 1: Te Tūtaki Ki A Te Karaiti-Encounter with Christ**

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

*Spiritual Formation, Evangelisation, Faith Based Leadership*

Spiritual formation within the St John's community is supported by the school's values and stable long serving and committed staff who value promote a healthy prayer life, nurture the children and value faith in learning described as 'holistic.' In seeking to nurture spiritual formation the school is sensitive to the need to incorporate tikanga and te reo and expressions of katorikatanga (Catholicism) into Masses and prayer times. Te reo and waiata feature routinely in classrooms and all ākonga have been learning their pepeha. The inclusion of displays and symbols also support a culture of inclusion.

The principal, a long serving faith based leader, is a highly respected and valued member of the community. She is well supported by the board, takes opportunities to nurture her own spirituality and faith leadership and participates in diocesan and national retreats / conferences whenever possible. She believes that spirituality for children begins with prayer in its various forms; before travel, meditation, staff prayer, camp prayer, the routine of rosary which children enjoy.

This active and varied prayer life of the school is also enthusiastically supported by ākonga who know that their school is Catholic by its Mercy history, rituals and symbols. They are able to articulate the mission of Catherine McAuley of helping "the poor and the sick." They too described a varied prayer life and their knowledge about the traditional prayers of the church which are recited daily. The month of May was acknowledged as the "month of Mary" and they linked the rosary with traditional prayers and the month of October.

The impact of a healthy prayer life was also articulated by proprietor representatives and other board members. They too believe that spiritual formation begins with prayer which, in its various forms, is an integral part of the daily routine and is "kept alive" by the teachers. The weekly prayer routine begins with 'Faith Focus' each Monday morning. This is also an opportunity where childre are invited contribute. The children themselves spoke of times and places for quiet time with Jesus - eg climb a tree, sit on a bench. Some would like a garden but feel it's too dry. A prayer garden is becoming a more common sight around schools such a space (adapted for the conditions) might be worthy of consideration at some point.

The school enjoys strong links with the parish in this small rural community. Mass or Liturgy of the Word with Communion occurs each Sunday. A priest is available to preside at Mass two Sundays per month. St John's children are rostered as altar servers and bell ringers. A whānau Mass is held each term. Sacramental formation is a priority and the board supports the employment of a teacher each year to prepare the children for the Sacramental programme.

The school effectively supports and encourages 5.2-5.4 preference families to proceed on their sacramental and faith journey. The has resulted in several baptisms and two more students will receive the sacrament of Confirmation this coming Sunday. It is not uncommon for children to

ask for baptism and the sacrament is usually carried out in a community celebration. Most children (enrolled as preference 5.3) participate in the sacramental programme. The board has placed a strong emphasis on strengthening the school / parish relationship in the strategic actions listed in its 2022 planning documents. These are all indicators of a strong evangelising influence within the school and its potential growth impact for this close community.

The pastoral / sacramental needs of the parish are served by its Parish Priest based in Dunedin, and the Parish Priest of Alexandra who also serves as a bishop's representative on the board. Their involvement with the school is deeply appreciated by the staff and community and the children enjoy their visits.

The current school values are stated as Respect, Honesty and Catholic Faith. Board members spoken to believe the values can be seen in the way that students interact with each other and with others outside of the school and can be readily expressed by them. Respect and Honesty in particular feature strongly in the school's Strategic Planning in its Special Character goal of: *Creating confident, compassionate and resilient learners, who reflect our schools Mercy charism and the teachings of Jesus.* It may be that, as part of a regular review cycle, the idea of integration with the established Mercy values might be revisited sometime in the future. Given the student investment in the current values, their involvement in any review process would be crucial.

The impact of Encountering Christ for the children of St John's is summed up by the teachers. *"The impact is evident in their own actions, attitudes, and manner of being. I see evidence of this in their playground interactions, in the way my class values and cares for the younger children, how they look up to and listen to the adults in our school and how they simply are. Their self-control, their pride in themselves, their pride in our school."*

*"... we read about Jesus helping people, but others did not believe in him and said he was not the son of God, he still carried on doing good and helping people and teaching people about God. He didn't give up. The children are very good at listening to these lessons and then relaying them back to their own lives and how they are relevant."*

## **Next Steps for Development**

- As part of a regular review cycle, as indicated in the annual plan, the idea of integration with the established Mercy values might be revisited. Given the current student investment in the current values, their involvement in any review process would be crucial. (R)

## **Dimension 2: Te Whakatupu Mā Te Mātauranga: Growth in Knowledge**

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

### *Leadership, Religious Education, Catholic Curriculum*

The principal, as a small school leader, currently carries the leadership responsibility for all Special Character aspects in the running of the school. She provides effective, collaborative

leadership in religious instruction and observances and articulates well the faith and charism of the school. She is well supported by board and staff and enjoys the respect and admiration of ākongā and the wider

community. The principal is in turn well supported by the board with professional learning with the availability of TCI (Te Kupenga) papers and seminars / conferences with the local and national Principals' Associations. Staff are also assisted to develop their understanding of Catholic character and what it means to be part of a Catholic community. Conversations about Religious Education delivery styles, content and planning methods occur regularly at staff meetings. The

impact of a culture of strong support can be seen in staff motivation and enthusiastic, knowledgeable students who show maturity in their faith formation.

All teaching staff teach Religious Education including one who is not Catholic. It is commendable that this teacher is willing to take on this responsibility. As an experienced teacher she seeks and receives support from the principal and colleagues with shared planning templates and familiarity with the Faith Alive website and preparing morning prayer. This kind of support can be particularly effective in a small school where staff work in close collaboration. It is important that regular in-class support and spiritual and professional development opportunities are maintained.

Since the last external review a teacher who was specifically funded to carry out DRS role has resigned from the school. At some point in the future it may be possible allocate remunerated leadership responsibility to a suitably qualified and willing teacher. This would create a shared leadership model and grow the special character leadership within the school.

As a special character leader the principal provides the community with information about school activities across the evaluation dimensions through regular newsletters. Reporting to the board using the dimensions, and their focus areas within them is also an effective way to highlight growth and development and will assist in identifying areas for more intense investigation during in the annual internal evaluation cycle. The weekly Faith Focus gathering is also used as an opportunity to highlight the current Religious Education learning focus and prayer packs are regularly sent home to potentially enrich prayer life through family involvement.

Te ao, tikanga and te reo, mātauranga, and wairuatanga Māori are valued in the school and planned work is taking place with the local Kahui Ako on developing a cultural narrative within the school. This is a commendable initiative as the local Maniototo Māori history is not widely known. This might also be a worthy goal in the future to see such a narrative impacting teaching and learning in the new Religious Education curriculum. This year's implementation of the Aotearoa New Zealand Histories curriculum should also support the narrative.

The Religious Education programme currently follows the existing strand approach and an observations showed a high level of student engagement and enthusiasm. A lesson at the year 6/7/8 level, about the life of Jesus opened with an appropriate psalm 'The Lord is my Shepherd.' The gospel story of the Ten Leppers was role played and was followed by discussion about the message of the story. In discussion the students displayed sound knowledge about Jesus' earthly life. *" He preached about love, kingdom of God, repentance, owning my wrong doing. His public*



*ministry lasted 3 years.”* This was a well-balanced lesson with questions about emerging new knowledge, discussion, role play and a written quiz activity. The teacher took the opportunity to move around talking with the students in an atmosphere of mutual respect. The lesson concluded with a link back to the morning’s Faith Focus prayer “Be a Builder.”

Classroom displays are effective, depicting the children’s work alongside appropriate symbolism reflecting the liturgical year. The impact of teaching style and attractive environments can be seen in high levels of student engagement and enthusiasm and indicate that sound learning and growth is happening for ākonga. Evaluators met with an enthusiastic and knowledgeable group of children from across the year levels. In addition to learning about ‘God, Jesus and the Holy Spirit’ they enjoy being creative, discussions with friends, role plays, spending time together, learning about Jesus and their weekly Faith Focus gatherings. They also enjoy “being challenged to understand the deeper meaning in a bible passage.” From our discussions and observations it is clear that children are secure and growing in their faith knowledge and experience.

### **Next Steps for Development**

- At some point in the future it may be possible allocate remunerated leadership responsibility to a suitably qualified and willing teacher. Such a shared leadership model would grow special character leadership within the school. (R)
- Continue to encourage staff participation in further study as their personal circumstances might allow.
- The local Maniototo Māori history is not widely known. This could be considered a worthy goal to support the intention of developing a cultural narrative in the school and linking this with the new Religious Education curriculum (R)
- Maximise support for teachers in general positions teaching Religious Education including regular in-class support, spiritual and professional development opportunities. (R)

### **Dimension 3: Te Whakaatu Karaitiana-Christian Witness**

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

#### *Catholic School Community Partnership and Collaboration Pastoral Care Service and Outreach*

It is immediately obvious on entering the school that the environment is Catholic and centred around the person of Christ. The school values of Respect, Honesty and Catholic Faith are creatively displayed around the school and portray this as a caring Christian community.

The Board of Trustees is deeply committed to supporting the strong partnerships that exist across the community and acknowledges the effective working relationship that exists between the principal, staff and parish priests. Of particular importance is attention to developing an understanding of the cultural background of every ākonga Māori, honouring their identity, language, knowledge, and values. To assist in this intention there is an annual engagement and consultation with Māori community to assist in setting goals for ākonga. The board and principal are proactive in working to develop relationship and connection with whanau.

The board is also aware of the challenges that staff face as part of a small rural community. When asked about the strengths of the school, various groups spoken to described a stable, long serving committed staff, who “nurture students” and want the best outcomes for them. They referred to the school values which can be seen in the ways that students interact with each other and welcome visitors to the school. This was witnessed first-hand as we met and interacted with students arriving at school on the first morning of our visit.

Support staff describe the relationships between ākonga as tuakana teina in their interactions both inside and outside the classroom. They were attracted to work in a school where “everyone walks the talk.” They appreciate the care and support they receive from the principal and feel valued. They see this culture of care and support impacting on students who “represent their school with pride and care for each other. An added consequence of a school culture steeped in gospel values is that positive behaviour features strongly in classroom management.

The presiding board member has been involved with the school for a number of years and has observed growth and development in the special character life of the school. He praised the students for their maturity and pride in their school and community and attributes these strengths to the caring nurturing spirit of staff. The involvement of the priests, based in Dunedin and Alexandra who serve this community, and spend time interacting with staff and students, is also attributed to this growth.

Active communication from the school is a priority for the board and leadership. The school regularly publicises an informative school newsletter that is also shared with the wider Maniototo community. The ‘Principal’s Page’ and ‘Special Character Clipboard’ give a good outline of all special character events in the school and this also features with individual class contributions. A section from the Young Vinnies gives the community a good insight into their numerous service and outreach activities. The senior class teacher regularly engages students with the community. Board members are active in supporting and promoting the school in the local community and this has benefited the school with enrolments. These examples of collaborative communication show the impact of Christian Witness within the community.

The school is active in its approach to providing pastoral care for those in need. The pandemic has significantly impacted the school over the past two years and staff are very aware of individual family circumstances. The board is mindful of the workload of staff and the complex role of the principal and are mindful of the pastoral care needs of all staff. Staff and ākonga support a culture of respect which ensures an outreach into the community.

The demands and intensity of school leadership are recognised and professional supervision for the principal is available. It is important that the board continues to appreciate the importance maintaining a balanced workload for its employees with specific support initiatives where appropriate. In line with advice from the diocese (2021) it is suggested good practice to illustrate the board’s intentions in this regard with an appropriate goal in its strategic/annual plan. From our various discussions across the school it can be seen that a culture of care and support reflects school / gospel values.

The school is active and effective in its service and outreach initiatives as publicised in the school newsletter. It has an established and active Young Vinnies group whose most recent initiatives include raising money for Ukraine, Tongan earthquake victims and the local foodbank, carried out in their own time and often involving the whole school. Plans for 2022 include participating in community, national and environmental events and fundraisers, eg Loud Shirt Day, Pink Shirt Day, Caritas Challenge, Clean Up NZ Day and supporting MissionNZ.

These students are empowered by their teacher with innovative ideas. An example of this is the establishment of their “Holy Paddocks” farmlet on the land behind the school. This involves caring for hens, sheep and calves. In the children’s words they, “get to appreciate the animals that God made.” The children enjoy the enterprise of selling the eggs at parish gatherings in the church with the proceeds going towards school camp and “helping people who can’t afford things.” This initiative effectively integrates special character with senior student career aspirations and appears as a planned action for 2022 in the strategic plan, “Use this resource to link to agriculture and careers, eg, soil testing, vet visits, contracting.”

### **Next Step for Development**

In line with advice from the diocese (2021) it is suggested good practice to illustrate the board’s intentions in this regard with an appropriate staff well-being goal in its strategic/annual plan. (R)

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

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

#### *Stewardship Legal Obligations*

The board incorporates an understanding of Te Tiriti o Waitangi, te ao, tikanga and mātauranga Māori into their policies and school procedures. These documents reflect the schools’ aspirations that Māori ākonga achieve educational growth in faith formation as Māori. The achievement of Māori ākonga across curriculum is reported on as an area of national interest. Where possible and applicable the board is willing to seek growth development opportunities to further develop their understanding of a Māori world view.

The principal has reported to the board in a form of self-review using the dimensions for special character evaluation. Regular reporting to the board on special character observances and activities could also be presented under the dimensions.

During the evaluation visit discussions took place on possible ways to approach the process of internal school evaluation the outcome of which should generate a goal for action in subsequent annual planning. This would involve a focused Internal Evaluation process involving an identified Dimension focus area for development. The suggested methodology provided in the Evaluation Document on page 8 - *How to do and use evaluation for improvement – ERO and MOE 2016* is a good guide in the internal evaluation process.

The school's Strategic / Annual planning documentation prioritises Special Catholic Character as its number one goal and is effective in emphasising its mission. The planned actions for 2022 are effective in showing how the school intends to pursue its mission through encountering Christ, growing in knowledge and giving witness to Christ through several service and outreach activities, the impacts of which can be seen throughout this report. The principal intends in the future to further improve the layout to reflect these dimensions more clearly.

The board has confirmed that the principle of the Safeguarding Policy, adopted by the Proprietor, is reflected in the wording of the school's Child Protection Policy. The board receives regular reports on Catholic Special Character and on Religious Education.

The board adheres to its responsibilities in relation to Integrated Schools as outlined in the *Handbook for Boards of Trustees of Catholic Schools*. Staff appointments have Proprietor representation and consultation on the Health Curriculum is carried out every two years.

The board is fully supportive of the need to make it financially possible for the Principal and staff to take part in regular Professional Learning and Development to support their ongoing spiritual wellbeing and spiritual development.

Staff appreciate being allocated some budgetary control in the Religious Education area.

The school is compliant with its integration agreement with regard to:

- Number of C1 47 positions held (excluding the Principal)
- Number of preference students enrolled
- Number of non-preference students enrolled
- Consultation with and reporting to the Proprietor

### **Next Steps for Development**

- Regular reporting to the board on special character observances and activities could also be presented under the dimension headings (R)
- Identify a focus area within the selected Dimension for in-depth annual Internal Evaluation. (R)
- An effective annual Internal Evaluation process will result in a goal for action in future annual planning.
- Implementing the new Religious Education Curriculum and maximising professional learning opportunities to support kaiako.

### **Catholic Special Character Evaluation Report Summary Strengths and Areas of growth since the 2018 review**

### **Te Tūtaki Ki A Te Karaiti - Encounter with Christ**

## ***Spiritual Formation***

The children's faith formation experiences are grounded in a rich prayer life which is widely regarded as a starting point in their spiritual journey. They enjoy a weekly prayer routine which begins with 'Faith Focus' each Monday morning where they willingly contribute. The children themselves spoke of times and places for quiet time with Jesus - eg Climb a tree, sit on a bench. They are inspired by the Mercy tradition and charism which enriches the school's special character. They take great pride in their school and thrive in an environment rich in opportunities to encounter Christ. Kaiako are effusive their praise student's emerging spirituality and see evidence of this in their interactions and care and respect for each other, themselves and an nurturing environment that connects them with their faith.

## **Te Whakatupu Mā Te Mātauranga - Growth in Knowledge**

### ***Religious Education***

Students are thriving in their Religious Education learning with high level of student engagement and enthusiasm and displayed sound knowledge about the life of Jesus. *"He preached about love, kingdom of God, repentance, owning my wrong doing. His public ministry lasted 3 years."* We observed a balance of discussion of new knowledge, role play etc, in a learning environment of mutual respect between kaiako and ākonga. It was inspiring to see a reference to the whole school 'Faith Focus' prayer from the start of the day in the conclusion phase of the lesson.

## **Te Whakaatu Karaitiana - Christian Witness**

The school explicitly bases 'service and outreach activities in the gospel message' and has grown considerably in its practice of caring for others locally, nationally and internationally. It has an established and active Young Vinnies group whose most recent initiatives include raising money for Ukraine, Tongan earthquake victims and the local foodbank. Plans for 2022 include participating in community, national and environmental events and fundraisers, eg Loud Shirt Day, Pink Shirt Day, Caritas Challenge, Clean Up NZ Day and supporting MissionNZ.

These students are empowered by their teacher with innovative ideas. An example is the establishment of their "Holy Paddocks" farm on land behind the school. This involves caring for hens, sheep and calves. In the children's words they, "get to appreciate the animals that God made." The children enjoy the enterprise of selling the eggs at parish gatherings in the church with the proceeds going towards school camp and "helping people who can't afford things."

## **Recommendations to support development**

### **Te Tūtaki Ki A Te Karaiti - Encounter with Christ**

1. As part of a regular review cycle, as indicated in the annual plan, the idea of integration with the established Mercy values might be revisited. Given the current student investment in the

current values, their involvement in any review process would be crucial.

### **Te Whakatupu Mā Te Mātauranga - Growth in Knowledge**

2. At some point in the future it may be possible allocate remunerated leadership responsibility to a suitably qualified and willing teacher. Such a shared leadership model would grow special character leadership within the school.
3. The local Maniototo Māori history is not widely known. This could be considered a worthy goal to support the intention of developing a cultural narrative in the school and linking this with the new RE curriculum.
4. Maximise support for teachers in general positions teaching Religious Education including regular in-class support, spiritual and professional development opportunities.

### **Te Whakaatu Karaitiana - Christian Witness**

5. In line with advice from the diocese (2021) it is suggested good practice to illustrate the board's intentions in this regard with an appropriate staff well-being goal in its strategic/annual plan.

### **Te Kaitiakitanga me te Whakapakari I te Tuakiri Katorika - Safeguarding and Strengthening Catholic Special Character**

6. Refine the Catholic Special Character Internal Review process:
  - Emphasise a particular focus area, of challenge, within the dimension to show how the review will strengthen Special Character and use as a goal for action in subsequent annual planning.
  - Report at each board meeting under the Review Dimension headings, special character observances and activities as a form of ongoing self-review.

**The evaluation team is confident that the St John's School Board of Trustees, Principal and senior leaders have the willingness and ability to address these recommendations. Ongoing assistance is available from the Catholic Education Office.**

**We extend our sincere thanks to the Board of Trustees, leadership, staff and tamariki of the St John's community for the warm welcome, hospitality and cooperation extended to us and for the opportunity to experience the way that they safeguard and strengthen their Catholic Special Character. The organisation and preparation for external evaluation by the school is greatly appreciated.**

**Ngā mihi nui**

**Paul Richardson** B Ed, Dip Tchg, Dip Ed L, Dip RE, CFLE

**Lead Evaluator**

**8<sup>th</sup> July 2022**