Building Capacity to Educate Mind, Body and Spirit:

A toolkit for partners in Catholic education seeking to navigate the report ***Beyond Catholic Graduation*** prepared by the Ontario Institute for Studies in Education for the Institute for Catholic Education

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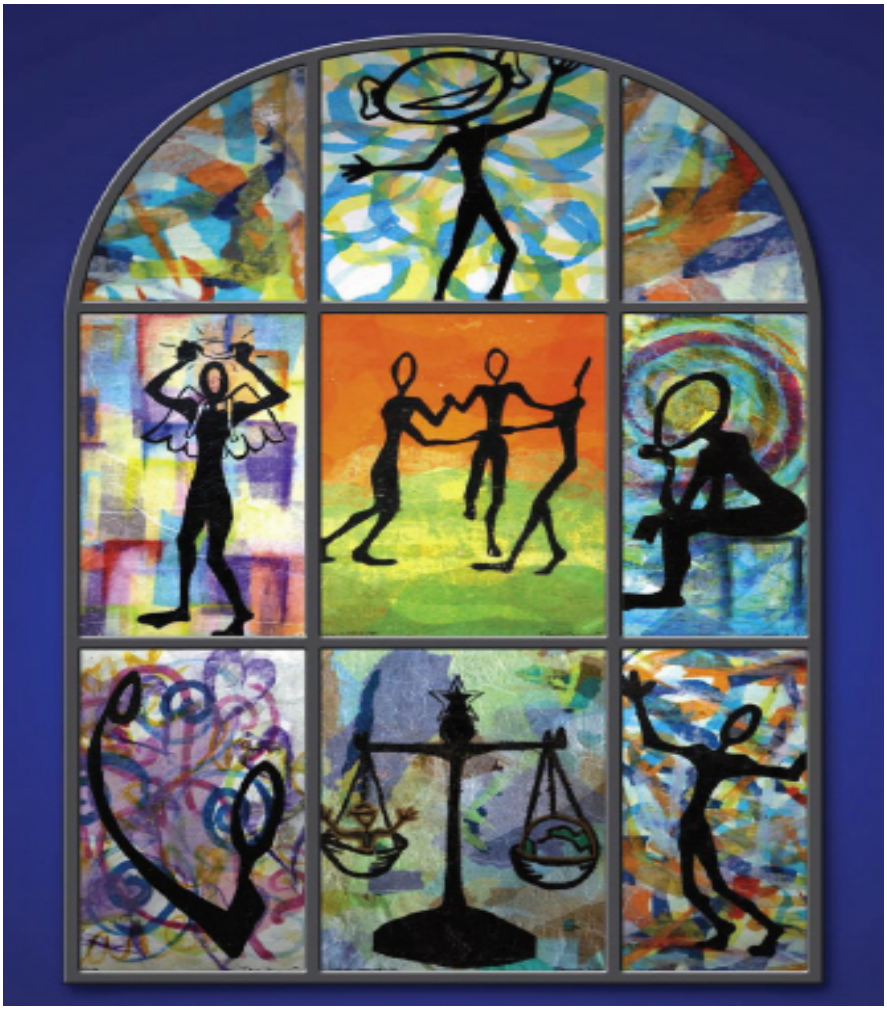

While students at Cardinal Carter Academy for the Arts, Thomas Trafford and Dayna Gedney were invited to visualize from a student's perspective the seven overall expectations contained in the then newly articulated Ontario Catholic School Graduate Expectations. Thank you Dayna and Thomas, for reminding us once again that the work of our students and graduates is the greatest legacy of publicly funded Catholic education.

A toolkit for partners in Catholic education seeking to navigate the Ontario Institute for Studies in Education report ***Beyond Catholic Graduation***

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Sister Joan Cronin
Executive Director, Institute for Catholic Education

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A toolkit for partners in Catholic education seeking to navigate the Ontario Institute for Studies in Education report ***Beyond Catholic Graduation***

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July, 2013

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Hard copies are hard on the environment. This document is available online at:
http://www.iceont.ca/ice-publications.aspx

Local facilitators are invited to contribute additional goal plans that have been successfully implemented within their communities. Some additional samples will be added to the online digital collection as time permits.

Building Capacity to Educate Mind, Body and Spirit

The Ontario Institute for Studies in Education report entitled ***Beyond Catholic Graduation*** provides a wealth of data for every partner in Catholic education to reflect upon. The researchers were overwhelmed by the quantity and quality of graduate responses. One researcher reported being inspired to donate blood after processing graduate responses about how their Catholic education both challenged and prepared them to build a better world by "helping others, by giving back, and by providing service to the community." As such, if its contents are used effectively, this report can be a valuable resource for all stakeholders in public education.

The purpose of this document is to facilitate the effective use of the frank and insightful feedback provided by close to 6,000 graduates of Ontario's publicly funded Catholic secondary school system. The intent of this document is to support busy partner groups in processing research findings by celebrating current successes and by identifying specific opportunities for improvement and growth.

The following sample comments came from graduates responding to open ended questions about what they gained from the Catholic school experience.

It shaped who I am. Without my Catholic education, I would be a much different person. My Catholic education made me who I am. A large portion of my success is because of my Catholic education.

In a culture of consumerism, it was critical to belong to a place which reinforced character development, and value systems over what people "have" and "want."

It was the foundation of my moral values. It taught me the importance of spirituality to balance my life and set priorities. It also emphasized compassion and less attention to the materialistic trappings of everyday life.

We are all children of God, created in the image of God and as such are equally deserving of dignity and respect. Keeping this in mind helps me to make decisions about the way I react to others. My Catholic education has taught me about my place in the community and how to live in communion with others.

It gave order and direction to my life by allowing me to be part of a large, faith-based community with exemplary role models. It gave me a baseline for important moral decisions, and it led me on a path toward building the kingdom of God wherever I find myself.

I have a strong faith and my religion is very important to me. Catholic schools have an atmosphere that fosters caring, respect and love towards every human being. I love being in an environment where I can speak freely about my God.

It gave me a foundation of inner strength that got me through the rough patches and tough times.

It is our moral duty and obligation to help those who suffer injustice and maltreatment. In following Christ's example, God calls us to treat all people with kindness and compassion, within in our own social circles, in our communities and around the world.

I was educated in a holistic environment that nurtured body, mind and spirit. There was a 'feeling' within the building that was always welcoming and conducive to a positive learning environment.

My family did not go to mass or teach me about being a Catholic. Almost everything I learned came from school. It helped to shape my beliefs and influenced the person that I have become.

It helped to form my background thoughts. I have struggled with doing the right thing always. There have been times when I did not want to do the right thing but "treat people the way I want to be treated" always pops into my head and I struggle to do the right thing. I usually end up doing the right thing even if I don't like it.

I felt safe and welcomed at school. There was an unstated, but understood warmth in the people and atmosphere.

Part One: Interpreting the Results

A- Mining for Useful Information

One strategy appropriate for both single partner and mixed partner groups involves an open ended process to generate discussion regarding the significance of data from different parts of the report. A placemat strategy can be used to facilitate a cooperative group process that includes:

- the identification and analysis of specific noteworthy report contents
- a consensus building discussion regarding the significance of selected data
- a brief sharing of findings with other groups
- a whole group consolidating discussion to identify
  - ✓ **three** things worth celebrating
  - ✓ **two** things worth further study or reflection
  - ✓ **one** growth opportunity worth pursuing
- a brief reflection on the benefit of the ***Ontario Catholic School Graduate Expectations*** as exit standards for Catholic education and to prepare contributing members of Canadian society.

Participants can either be allowed to scan report contents to select noteworthy data or assigned specific pages by the facilitator. There are many alternate and additional steps that can be integrated into this cooperative group strategy by experienced facilitators. For example, individual placemats can be posted and each participant given 10 coloured stickers to place on the "ten most significant" findings.

IT 1 Sample Placemat for a Cooperative Group Process

Based on groups of four participants, this interpreting tool (IT) allows each member to write their most noteworthy findings in the placemat space reserved for their personal use. A period of time for scanning the report and recording brief summary statements of the content each person finds interesting or significant is the logical first step. Then the four participants take turns sharing their personal findings orally with the members of their placemat group. Next a group discussion takes place to identify the four most significant findings of the placemat group, ideally one per participant. This group consensus is recorded in the centre portion of the placemat and briefly shared with the larger group by a group appointed reporter. A tally sheet (on chart paper or SmartBoard) can be used to visually track the findings being offered and how often a specific finding is recognized.

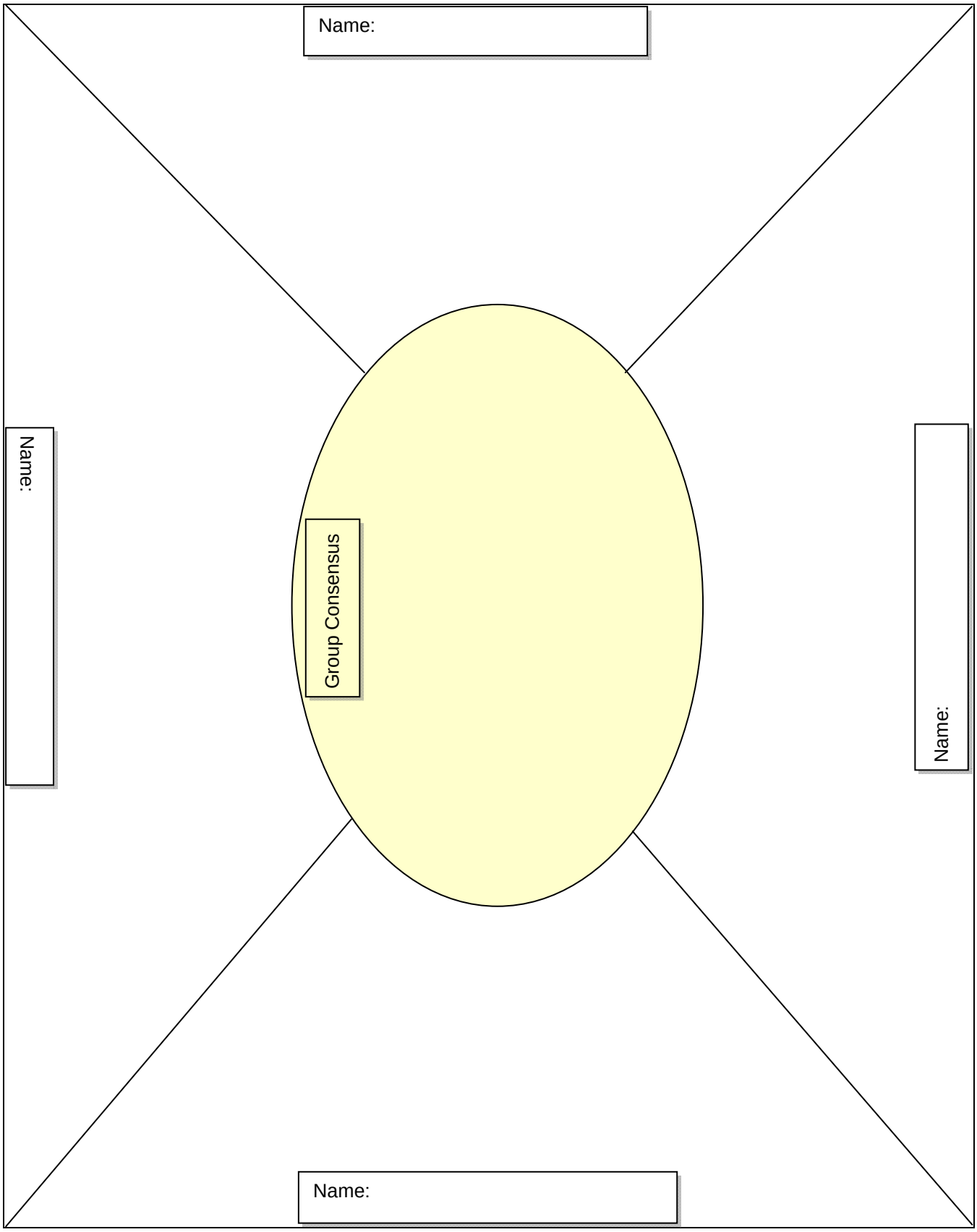
IT 2 3 – 2 – 1 Group Process Summary Sheet

This interpreting tool can be used to focus either placemat group or whole group discussion regarding:

- ✓ **three** things worth celebrating
- ✓ **two** things worth further study or reflection
- ✓ **one** growth opportunity worth pursuing.

Given the rich contents of the report, this kind of cooperative group strategy should naturally generate opportunities for reflection and action planning among partners in Catholic education.

IT 1 Sample Placemat for a Cooperative Group Process



IT 2 3 – 2 – 1 Group Process Summary Sheet

3	things worth celebrating about the results of the ***Beyond Catholic Graduation*** research study ❑ ❑ ❑	Suggestions: patterns in graduate answers involving selections; patterns in graduate responses to open ended questions; evidence that exit standards have been met; etc.
2	things worth further study or reflection . . . ❑ ❑	. . . and what we hope to find out ❑ ❑
1	growth opportunity worth pursuing ❑	*"See everything. Overlook a great deal. Correct a little."* Saint Pope John XXIII *"The secret of getting ahead is getting started. The secret of getting started is breaking your complex overwhelming tasks into small manageable steps, and then starting on the first one."* Mark Twain

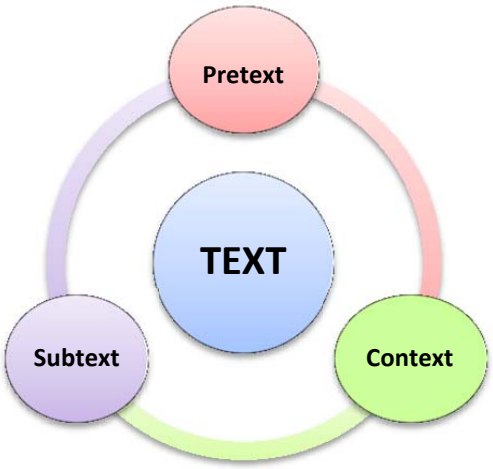
B- Processing Report Contents

The following linear strategy will provide a systematic walk through the contents of the ***Beyond Catholic Graduation*** study to identify key findings and generate focused discussion among partner groups. Users are encouraged to adapt this processing strategy to better suit their particular interests and needs. More creative users are invited to blend linear and open ended elements to stimulate both linear/disciplined and lateral/creative thinking. Experienced facilitators may wish to also integrate cosmic/existential and spiritual thinking into the dialogue to provide an even richer perspective for participants. Sample perspective resources can be found in the next part of this toolkit.

In this section of the toolkit, six worksheets are provided to help facilitators focus participant thinking about different parts of the report. Facilitators are encouraged to start with an initial discussion that helps put this timely research study into perspective.

Reading Text, Pretext, Context and Subtext

The text of this report (and its numerous data) can be better understood by considering pretext, context and subtext. Consideration of ***pretext*** is a very important first step in establishing meaning and significance.



Pretext involves the ostensible reason or purpose for the text. This involves a kind of reading "ahead of the lines" to pose the following probing questions:

- What do I already know about this subject?
- Where is this report coming from?
- What is its intent and purpose?

Consideration of ***context*** involves a kind of reading "around the lines" to pose relative questions like the following:

- What is the relevance of this report?
- What do report contents relate or connect to?
- Why here and now (timing)?

Consideration of ***subtext*** involves a kind of reading "between the lines" to pose critical questions about significance, meaning and to assess implications. Critical thinking involves judgement based on reasoned criteria. Some examples of critical questions are:

- What does this really mean to me and to my community?
- What is at the core of this observed pattern? Is it transferable and sustainable?
- What can be learned from this? What is the next logical growth step?

Given the nature of Catholic education in Ontario, the pretext and context of this report are both politically charged. Ontario's Catholic schools are publicly funded, legally established and constitutionally confirmed. Yet public debate remains regarding the duplication of services in operating four distinct types of school boards, the spending of tax dollars to support one secular school system to the exclusion of others, and the actual benefits of the public investment in an education steeped in Catholic perspective to the greater community.

The principal intent of this study is to:

- assess the degree to which Catholic education is true to its mandate and promise to educate mind, body and spirit
- assess the degree to which Catholic school graduates are seen to demonstrate the quality of character envisioned by Catholic graduate expectations as a common set of articulated exit standards
- assess the degree to which Catholic graduates are seen to make a difference in the world around them that justifies the tax dollars invested
- invite Catholic education partners to celebrate successes and to identify opportunities for growth and improvement.

For additional context, a succinct summary of the story of Catholic education in Ontario (in three single sheet parts), is available to facilitators in the resource ***Stewards of the Gift***, 2009. This user friendly resource has been distributed to all Catholic secondary schools in Ontario and is available online from the Institute for Catholic Education. The online supplement entitled 'Additional Notes for Teachers' presents the following three-part story:

- BLM 2-4 Negotiation, Compromise, and Canada (pages 101-102)
- BLM 3-1 Tiny versus The King: The Struggle Continues (pages 103-104)
- BLM 3-9 The Davis Decision: A Matter of Conscience (pages 105-106).

The following worksheets are provided to facilitate the systematic analysis of report contents by partner groups. They invite critical thinking about successes and growth opportunities.

IT 3 Characteristics of Survey Participants
IT 4 Secondary School Experiences and Perspectives
IT 5 Recent Volunteer Experiences of Graduates
IT 6 Recent Charitable Donations Make by Graduates
IT 7 Factors Influencing Post-Graduate Decision Making
IT 8 Graduate Assessment of the Influence of Catholic Education

Facilitators are invited to select what is most appropriate to the level of readiness and interests of each group of participants and to adapt tools, as needed, to better support deep thinking and rich dialogue.

IT 3 Characteristics of Survey Participants

Data	Something to Think About
Sex: 73% Female 27% Male	Does this pattern indicate anything significant about the data or how it should be interpreted?
Age: 74% Over 30 26% Under 30 Time of graduation: 58% graduated before 1995 33% graduated 1998-2012	Although Catholic graduate expectations (CGEs) were first published in 1998, they represent a common articulation of traditional exit standards.
Region of residence at the time of graduation: 45% GTA 27% Southwest Ontario 15% Central and Eastern Ontario 7% Northern Ontario	How well does this distribution pattern represent population figures across the province? Is your region adequately represented in the data?
Retention rates: 92% of responding graduates also attended Catholic elementary schools 86% of respondents attended a Catholic secondary school for 4 years or more 8% of respondents entered the Catholic school system after elementary school	What significance (if any) can be attached to the retention rate of students from elementary to secondary school? What significance (if any) can be attached to the retention rate of students for 4 years or more?
Graduation rates: 94% of respondents received their secondary school diploma 6% left school without a diploma	How does this compare to Ministry of Education data and goals?
Post-secondary education: (completed and in progress) Trade certificate, apprenticeship training, diploma 10% Non-university certificate, college diploma 21% University certificate (below bachelor's level) 8% Bachelor's degree 73% Professional degree 38% Graduate degree 22%	How does this compare to general data for public school graduates?
Parents' education: College/university attendance 46%	Which is more influential for our students, parents who attended university or parents who explicitly value a university education?

1. What is most significant and interesting about this data?

IT 4 Secondary School Experiences and Perspectives

What graduates participated in while in school:	%
Volunteer work	77
Pre 1998 graduates	75
Post 1998 graduates	91
Fund raising	76
Groups and clubs	62
Organized team sports	59
Student leadership activities	53
Religious, social justice, advocacy groups	48
Student government	34

How can the significant increase in volunteer work post 1998 be explained?

Seventy-two percent of graduates reported that they continued to do volunteer work well after graduation. What is the significance of this finding?

What "other" in school and outside school experiences did graduates report?

Factors affecting volunteer work:	%
Parent(s) volunteer work	58
Seeing someone helping others	83
School based social justice projects	74

What does this data suggest about positive role models and exposure to social justice opportunities?

Factors affecting fund raising work:	%
Parent(s) fund raising work	56
Seeing someone helping others	84
School based social justice projects	74

School Participation Reported by Graduates With and Without Professional Degrees	With	Without
Student government	43%	31%
Student leadership	63%	51%
Religious, social justice, advocacy groups	58%	46%

What does this data suggest about the formative nature of experiences gained through student government, student leadership, volunteer work, and religious, social justice and advocacy groups?

Experience Reported by Graduates Completing a Professional Degree	Percentage by Age 30 and under	31+
Student leadership	64	53
Volunteer work	93	75
Exposure to social justice project opportunities	89	73

1. What is most significant and interesting about this data?

2. Graduates responding to the survey demonstrated a high degree of involvement in both school based and outside school activities. They appear to have benefitted from and to value these experiences. How does this data inform all partners in Catholic education?

IT 5 Recent Volunteer Experiences of Graduates

Graduates Reporting Ongoing Volunteer Work (72%)	Graduates Reporting No Recent Volunteer Work (28%)
Reasons for Volunteering	Reasons for Not Volunteering
What is most noteworthy about the reasons given by graduates for their ongoing volunteering? (Figure 4)	What is most noteworthy about the reasons given by graduates for not volunteering in the past 12 months? (Figure 5)
How do these reasons reflect the qualities of character envisioned in Catholic graduate expectations?	How do these reasons reflect the qualities of character envisioned in Catholic graduate expectations?
Graduates Reporting Direct and Informal Helping of Others	
What is most noteworthy about the type of help provided to others outside the home and not through an organization? (Figure 6)	How does this behaviour reflect the qualities of character envisioned in Catholic graduate expectations?

IT 6 Recent Charitable Donations Made by Graduates

Graduates Reporting Donations Made Recently (82%)	Graduates Reporting No Donations Made Recently (18%)
Reasons for Donating	Reasons for Not Donating
What is most noteworthy about the reasons given by graduates for making charitable donations during the last 12 months? (Figure 8)	What is most noteworthy about the reasons given by graduates for not making charitable donations during the last 12 months? (Figure 9)
How do these reasons reflect the qualities of character envisioned in Catholic graduate expectations?	How do these reasons reflect the qualities of character envisioned in Catholic graduate expectations?

How Charitable Donations Were Made	
What is most noteworthy about the way in which graduates chose to make charitable donations? (Figure 7)	How does this behaviour reflect the qualities of character envisioned in Catholic graduate expectations?

IT 7 Factors Influencing Post-Graduate Decision Making

For each of the following decisions note the six most influential factors as identified by graduates.

Choosing a Career (Figure 10)	
Factor	%

Deciding Whether to Vote (Figure 11)	
Factor	%

Deciding Who to Vote For (Figure 12)	
Factor	%

Choosing Friends (Figure 13)	
Factor	%

1. What is most noteworthy about the factors affecting personal decision making reported by graduates?

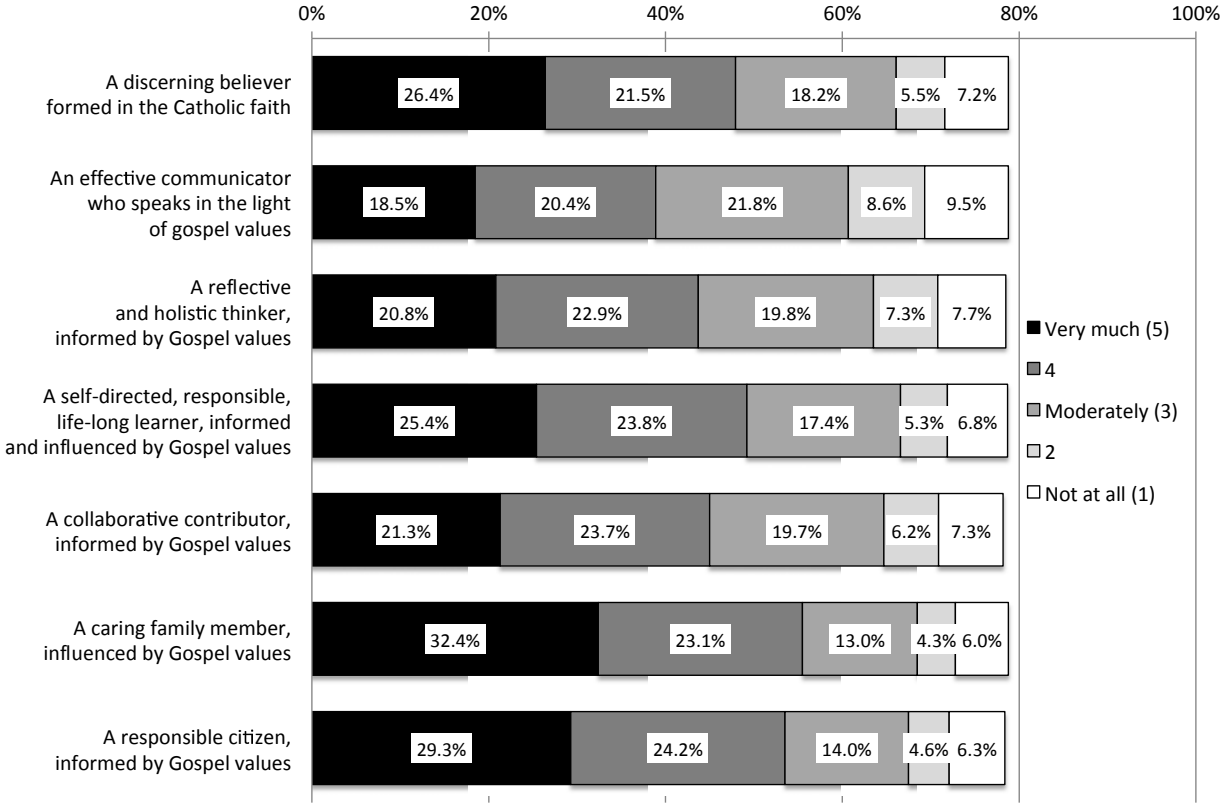
2. How does this behaviour reflect the qualities of character envisioned in Catholic graduate expectations?

3. How does this behaviour compare to the reasons given for choosing to attend a Catholic secondary school? (Figure 14)

4. Is there anything unusual or unexpected about the reasons given (or not given) for choosing to attend a Catholic school?

IT 8 Graduate Assessment of the Influence of Catholic Education

Graduates were asked to what extent they believe that their Catholic education influenced them to act like the person envisioned by Catholic graduate expectations. Their answers reflected the following pattern when each overall expectation was considered. (Figure 15)



1. What is most noteworthy about this set of responses?

2. How can Figure 15 be used to focus and affirm the efforts of all partners in Catholic education?

3. What is most noteworthy about the responses graduates provided for the open-ended question: "Why was your Catholic education important to you?"

4. What is most noteworthy about the responses graduates provided for the open-ended question: "What did your Catholic education teach you about building a better world?"

5. More than half (54%) of graduates who responded to the survey had children. More than three-quarters (76%) of those with children indicated they would send their children to Catholic school. Explain the implications of this pattern?

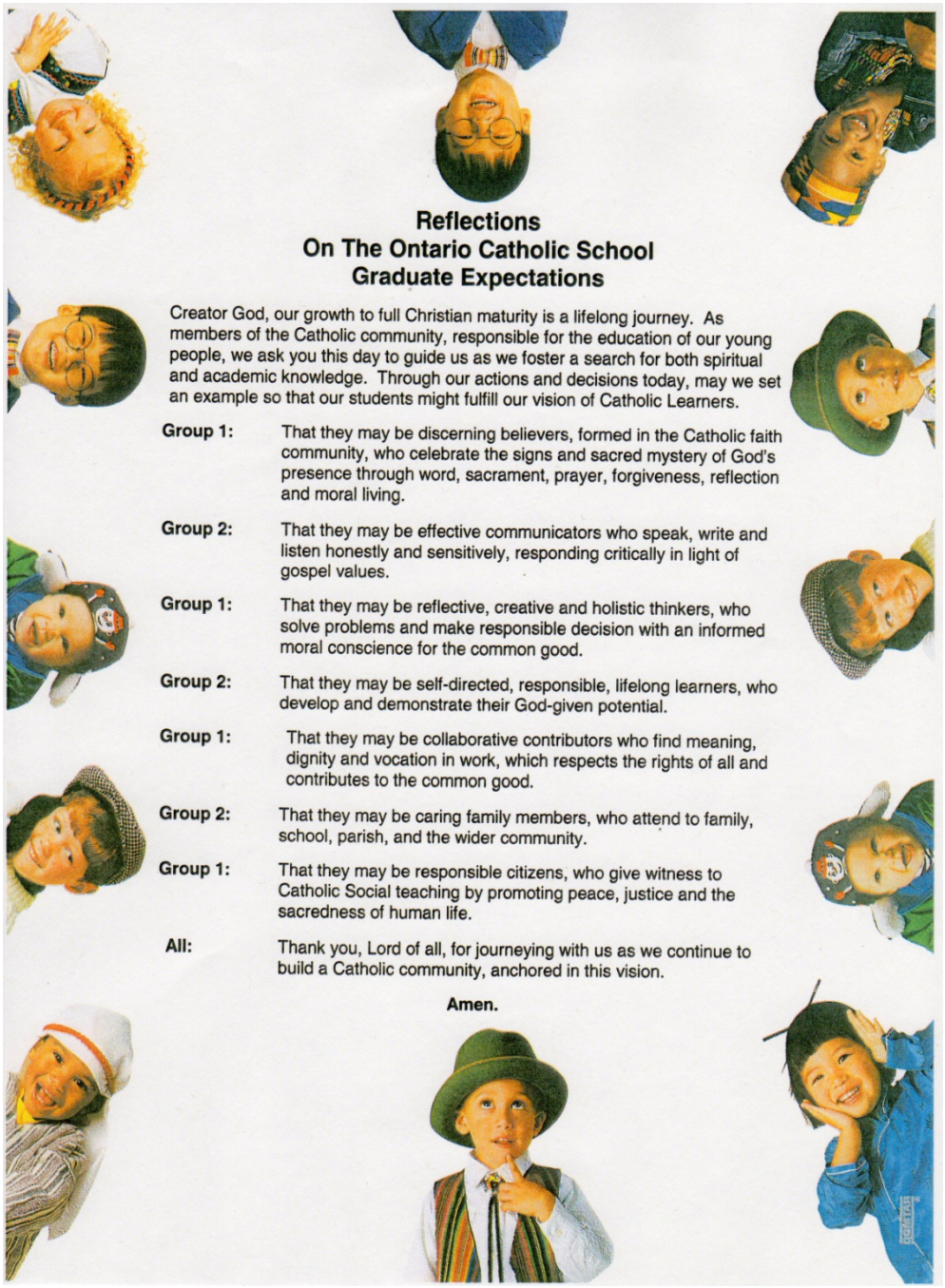
Part Two: Reflecting on the Results

After an initial processing of the numerous data found in the report, partners in Catholic education are invited to reflect on the significance and potential of the results. Perspective pieces such as the:

- Ontario Catholic Graduate Expectations,
- defining characteristics of a Catholic school,
- Catholic Worldview,
- core principles of Catholic social teaching,
- core values at the heart of Jesus' preaching

are provided as lenses for discernment and tools for focus and reflection.

Six templates are offered to promote both individual and group reflection. Both single partner groups and mixed groupings should yield valuable insight and generate useful ideas about next steps. Facilitators may fuse parts of different templates together to customize reflection tools for a particular audience or purpose.



Reflections
On The Ontario Catholic School
Graduate Expectations

Creator God, our growth to full Christian maturity is a lifelong journey. As members of the Catholic community, responsible for the education of our young people, we ask you this day to guide us as we foster a search for both spiritual and academic knowledge. Through our actions and decisions today, may we set an example so that our students might fulfill our vision of Catholic Learners.

Group 1: That they may be discerning believers, formed in the Catholic faith community, who celebrate the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living.

Group 2: That they may be effective communicators who speak, write and listen honestly and sensitively, responding critically in light of gospel values.

Group 1: That they may be reflective, creative and holistic thinkers, who solve problems and make responsible decision with an informed moral conscience for the common good.

Group 2: That they may be self-directed, responsible, lifelong learners, who develop and demonstrate their God-given potential.

Group 1: That they may be collaborative contributors who find meaning, dignity and vocation in work, which respects the rights of all and contributes to the common good.

Group 2: That they may be caring family members, who attend to family, school, parish, and the wider community.

Group 1: That they may be responsible citizens, who give witness to Catholic Social teaching by promoting peace, justice and the sacredness of human life.

All: Thank you, Lord of all, for journeying with us as we continue to build a Catholic community, anchored in this vision.

Amen.

The attached reflection is one of several locally developed examples of prayers appropriate for the opening of gatherings of partner groups where the building of capacity to educate mind, body and spirit is on the agenda.

RT 1 Beginning with Ourselves: Partner Group Reflection Sheet

Group: _____ Date: _____

As a partner in Catholic education, how does our work support the kind of graduates envisioned by the Ontario Catholic School Graduate Expectations (CGEs)?

We contribute to . . .	**by . . .**
1. discerning believers formed in the Catholic faith community who celebrate the signs and sacred mystery of God's presence through word, sacrament, prayer, forgiveness, reflection and moral living	
2. effective communicators who speak, write, and listen honestly and sensitively, responding critically in light of gospel values	
3. reflective, creative and holistic thinkers who solve problems and make responsible decisions with an informed moral conscience for the common good	
4. self-directed, responsible, life-long learners who develop and demonstrate their God-given potential	
5. collaborative contributors who find meaning, dignity and vocation in work which respects the rights of all and contributes to the common good	
6. caring family members who attend to family, school, parish and the wider community	
7. responsible citizens who give witness to Catholic social teaching by promoting peace, justice and the sacredness of life	

RT 2 Beginning with Ourselves: Partner Group Discussion Sheet

CGE	According to survey results, what should be continued that we are presently doing well?	According to survey results, what can we do differently to improve our support for CGEs?
1. discerning believer formed in the Catholic faith community		
2. effective communicator		
3. reflective, creative and holistic thinker		
4. self-directed, responsible, life-long learner		
5. collaborative contributor		
6. caring family member		
7. responsible citizen		

RT 3 Reflecting on the Defining Characteristics of a Catholic School

According to survey results, how can my/our role better support each characteristic of a healthy school to contribute to the holistic formation of the learners entrusted to our care?

Pursuit of academic excellence defined by standards	
Worship and sacramental life	
Principal is academic and spiritual leader	
Integration of faith and learning	
Curriculum infused with Gospel values	
Part of the universal and global Church	
Inclusive – open, safe and welcoming to all	
Focus on accountability and verified results	
Catholic faith taught and lived (doctrine, sacrament, culture)	
Focus on whole person – cognitive, affective, spiritual	
Focus on service to others – social justice	
Promote relationship with Jesus Christ within a community	
Motivated by incarnational worldview	
Recognized by the local bishop	
Home – school – parish collaboration	

RT 4 Reflecting on the Catholic Worldview

The Catholic Worldview is a comprehensive perception of the universe, revealed to us in Jesus, that provides insights into the meaning of life and how to live it. The Catholic Worldview is experiencing life through the eyes of our Catholic faith.

In your assessment, to what extent do the responses of our graduates reflect the internalization and expression of each element of the Catholic Worldview? The Catholic worldview perceives:	Minimally	Somewhat	Mostly	Extensively
1. God as Trinity, a communion of Persons who love us and invite us to share in their divine life for all eternity				
2. the action of the Spirit in the world, inviting and empowering all people to respond to the divine love				
3. Jesus as God's Son, who saved us through his life, death and resurrection, and through whom we enter into the life of God				
4. the meaning and purpose of life as grounded in God's love for us and our response as disciples of Jesus				
5. the Church as the communion of disciples that makes present to the world the mystery of Jesus and, through its sacramental life, makes us part of that mystery				
6. the presence of God in our daily life, in the Eucharist, in the Sacred Scriptures and in the living tradition of the Church				
7. the cross of Jesus in the struggles and hardships of life and approaches them as Jesus did his cross, with trust and confidence in God				
8. each human being as a unique person created in the image of God, having an inalienable dignity that is always to be respected				
9. an imperative to proclaim to others the love we receive from Jesus, by loving them as Jesus loves us				
10. an obligation to work to create social conditions in which the unique dignity of each person is respected and all human rights protected.				

Authorized by: Bishop David Walker, Australia, 2004

1. Where is current practice most effective in helping graduates link life and faith?

2. Where is current practice least effective?

3. What can be done to generate a richer Catholic Worldview in graduates and a more comprehensive expression?

4. What is the most realistic next step?

RT 5 Reflecting on the Core Principles of Catholic Social Teaching

In your assessment, to what extent do the responses of our graduates reflect the internalization and expression of each core principle of Catholic social teaching? **Seven Core Principles of Catholic Social Teaching**	Minimally	Somewhat	Mostly	Extensively
1. Life and Dignity of the Human Person The Catholic Church's moral vision for society is based on the proclamation that human life is sacred and that the dignity of the human person is inalienable. This principle forms the foundation for all social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution or collective is whether it threatens or enhances the life and dignity of the human person.				
2. Call to Family, Community, and the Common Good In addition to being sacred, the human person is also a social being. The family, as the central social institution, must be supported and strengthened. The economic, political, and legal organization of society impacts on human dignity and the capacity of individuals to grow in community. We believe people have a right and a duty to participate in society, seeking together the common or greater good and the well-being of all.				
3. Rights and Responsibilities Catholic tradition teaches that every person has a fundamental right to a dignified life. Only if social responsibilities are honoured, can human rights be protected. In a healthy community, duties owed to one another (locally, nationally, and globally) must be met in order to protect human dignity and basic rights.				
4. Preferential Option for the Poor and Vulnerable Our tradition instructs us to put the needs of the poor, the marginalized and the vulnerable first. A basic moral test for any community or society is how its weakest members are being treated. Social justice is a prerequisite for enduring peace.				
5. The Dignity of Work and the Rights of Workers Work is more than a way to make a living. It is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected. Simply put, the economy must serve people, not the other way around.				
6. Solidarity In the Catholic view, we are one human family in spite of national, racial, ethnic, economic, and ideological differences. In our increasingly more interdependent world, being our brothers' and sisters' keepers acquires global dimensions.				
7. Responsible Stewardship for God's Creation Care for our planet is not just an Earth Day slogan, it is a requirement of our faith. We show our respect for the Creator by our stewardship of creation. We are caretakers, not masters. We are empowered to assist in the creation process. We are called to protect the earth by living our faith in harmony with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.				

1. Where is current practice most effective in helping graduates internalize social teaching?

2. Where is current practice least effective?

3. What can be done to generate a deeper and more comprehensive understanding of Catholic social teaching in graduates?

4. What is the most realistic next step?

RT 6 Reflecting on Gospel Values

Gospel values are the spiritual treasures taught by Jesus in his words and deeds. Christian living weaves Gospel values into daily practices. The best summary of these Gospel values is found in the Beatitudes (Matthew 5:3-12) because as the Catechism of the Catholic Church states, "they are at the heart of Jesus' preaching." (1716) Although "Gospel values" is a relatively modern term it is being used in Catholic pastoral ministries around the world to help identify their missions.

In your assessment, to what extent do the responses of our graduates reflect the internalization and expression of each core value in Christ's Gospel message? **Twenty-One Core Values Embedded in the Beatitudes**	Minimally	Somewhat	Mostly	Extensively
Blessed are the poor in spirit, for theirs is the Kingdom of heaven.				
Core Value: **Preferential Option for the Poor, Vulnerable and Marginalized**				
Core Value: **Inalienable Human Dignity**				
Blessed are those who mourn, for they shall be comforted.				
Core Value: **Hope**				
Core Value: **Compassion**				
Blessed are the meek, for they shall inherit the earth.				
Core Value: **Humility**				
Core Value: **Responsible Stewardship**				
Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.				
Core Value: **Integrity**				
Core Value: **Justice**				
Blessed are the merciful, for they shall obtain mercy.				
Core Value: **Forgiveness**				
Core Value: **Mercy**				
Blessed are the pure in heart, for they will see God.				
Core Value: **Purity**				
Core Value: **Faith**				
Blessed are the peacemakers, for they shall be called children of God.				
Core Value: **Reconciliation**				
Core Value: **Peace**				
Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice for your reward is great in heaven; they persecuted the prophets before you in the very same way.				
Core Value: **Discipleship and Service**				
Core Value: **Witness and Courage**				
The Great Commandment of Jesus (Matthew 22: 34-40) tells us to love God, neighbour and self. Love permeates the other Gospel values and, as St. Paul contends, holds a place of primacy. (1Cor13:13)				
Core Value: **Love of God** (reverence)				
Core Value: **Love of neighbour** (kindness and charity)				
Core Value: **Love of self** (self respect)				

Adapted from: Msgr. Marcus Stock. (2005, 2012). ***Christ at the Centre: Why the Church Provides Catholic Schools***. London, UK: Catholic Truth Society.

1. What can be done to generate a richer sense of Gospel values in graduates and in their abilities to recognize, express and demonstrate them?

Part Three: Acting on the Results

A- Building on Success by Celebrating Achievement

Data from ***Beyond Catholic Graduation*** can be used to focus and affirm effective practice regarding the holistic education of mind, body and spirit and the disposition to 'build Bethlehem' everywhere. The transformational nature of the Catholic school is succinctly captured in the following quote.

> *The mission of the Catholic school is ageless and changeless to provide a quality education grounded in Catholic principles and delivered in a Catholic environment. Providing a quality education in the Catholic school … means providing young people with marketable skills with which to make their way in the world. But the products of Catholic schools have a larger more transcendent responsibility, a spiritual one, if you will, as citizens of this world and the next. They are equipped with the dispositions of mind and heart to make a return on the investment in them by those who have supported them in their education. They do so by being productive citizens and active participants in the life of the Church. Their task is not only to excel in this world, but also to transform it. Such a responsibility requires a quality education rooted in excellence, dignity, and connectedness.*
>
> Remigia Kushner, CSJ

Given public funding, the Ontario model is more politically sensitive to this mandate. When seen as contributing community members, our students can also serve effectively as ambassadors and advocates for the quality of education received in Catholic schools. They can help justify the public investment in Catholic education better than any other partner. Our future, both as a faith community and as publicly funded institutions for learning rests squarely in their hands. It is to them that we pass on the "enduring gift" of public Catholic education.

> *If the glory of God is the human person fully alive, then the glory of Catholic education is the graduate fully alive, fully engaged in building community, and fully active as witness and change agent.*
>
> Angelo Bolotta (2012)

Report contents should be reviewed to identify success elements that are worth celebrating. Graduates can be publicly profiled, their individual contributions to community building recognized and their potential as positive role models for current students activated. Some opportunities include:

- School and district websites
- School information nights and career days
- Catholic Education Week activities and displays
- School assemblies and school board meetings
- Graduation awards
- Alumni networking and reunions
- Mentoring, role modelling and coaching
- Etc.

These kinds of essentially celebratory activities serve as natural perspective taking points for reflection and action focused on growing success. Sharing strategies among partner groups and across diverse communities should generate numerous ideas to build on current successes.

B- Opportunities for Growth and Renewal

Data from the ***Beyond Catholic Graduation*** study can be equally useful to identify opportunities to improve the effectiveness of current practices intended to develop in students the qualities of character envisioned by the Catholic graduate expectations. Local surveys of graduates (and students about to graduate) can yield more locally appropriate data. The provincial pattern provided in ***Beyond Catholic Graduation*** can also be used to identify opportunities to close the gap between what is intended and what is actually accomplished, based on this provincial survey of some 6,000 graduates. Figure 15 can be used to compare the extent to which graduates feel that their Catholic education contributed to each of the seven overall expectations articulated in the ***Ontario Catholic School Graduate Expectations***.

Although a time consuming process, graduate responses to the two open-ended questions provide insight into what is most valued about individual Catholic school experiences and how these experiences contributed to the dispositions of mind and heart to make a real difference in the world within their sphere of influence. Samples of the many responses were included in the last part of the report as placeholders for the diverse personal articulations received. As a sample set, they can be mined for key words and ideas reflecting a particular insight, habit of mind, disposition or inclination. Twelve such responses are presented on page one of this toolkit as a representative sample.

AT1 Taking Stock is provided to facilitate the synthesis or consolidation of thinking related to the findings reported in ***Beyond Catholic Graduation***. After this consolidation participants are invited to consider next steps using a start-stop-continue planner.

AT2 Setting and Achieving Very SMART Goals is provided to facilitate goal setting that is specific, measurable, attainable, relevant, time bound and simultaneously steeped in mission, vision and Catholic perspective. This tool invites users to map out implementation steps, to determine evidence of achievement, to track outcomes, to review and revise the plan as needed, and to recognize and celebrate what has been accomplished. Three completed samples (AT 3-5) are provided as idea generators.

As public funding continues to lag behind escalating operating costs, difficult budgetary decisions will have to be made. Action planning by all partner groups should focus squarely on how individual decisions contribute to the kind of full personhood envisioned and articulated by Catholic graduate expectations. In the current results-based educational environment, intentions and goals are laudable starting points. However, today's 'acid test' requires evidence that confirms the degree to which desired goals have been realized. Given the promise of Catholic education to educate mind, body and spirit, it may be difficult to quantify improvements but the insights and community building contributions of graduates provide the most illuminating backdrop for this conversation.

> *Consult not your fears but your hopes and your dreams. Think not about your frustrations, but about your unfulfilled potential. Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.*
>
> Saint Pope John XXIII

AT 1 Taking Stock

A- Consolidating Your Thinking

1. Build an idea wall or cloud to summarize the key messages mined from graduate responses.
2. What is the most valuable insight gained from research findings?
3. What beliefs and practices about Catholic education have been validated and affirmed?
4. Which data caused you to re-think or re-visit your approach to Catholic education? What has changed?
5. How can the value of Catholic education be assessed and expressed at local and district levels?
6. What grand narrative or greater purpose most guides your approach to Catholic education?

B- Action Planning

What to do next?	When?
START	
STOP	
CONTINUE	

AT 2 Setting and Achieving Very SMART Goals

SMART Design
Specific – clear, concise and particular
Measurable – quantifiable improvement/growth
Attainable – realistic given available resources
Relevant – significant, substantive and worthwhile
Time Bound – set to a workable timeframe

MVP Design
Mission or Motivating Grand Narrative
Vision Statement and Exit Standards (CGEs)
Perspective • Catholic Faith Tradition and Worldview • Catholic Social Teaching • Gospel Values

Goal	Inspiration/Motivation

Implementation Steps	Timelines
1	
2	
3	

Outcomes/Evidence of Achievement	Completion Date
1	
2	
3	

Review/Revise/Celebrate	Timelines
1	
2	
3	

AT 3 Sample Goal: Engaging Graduate Role Models

SMART Design
Specific – clear, concise and particular
Measurable – quantifiable improvement/growth
Attainable – realistic given available resources
Relevant – significant, substantive and worthwhile
Time Bound – set to a workable timeframe

MVP Design
Mission or Motivating Grand Narrative
Vision Statement and Exit Standards (CGEs)
Perspective • Catholic Faith Tradition and Worldview • Catholic Social Teaching • Gospel Values

Goal	Inspiration/Motivation
To initiate and maintain home-school-parish dialogue focused on the increased engagement of school graduates in opportunities to make a difference. *To increase the profile and access the potential of graduates as role models and leaders in ways which contribute to the formation of current students.*	*The mission of the Catholic school is to nurture graduates committed to building community.* *Graduates are the best ambassadors, advocates and role models for the societal benefits of an education steeped in Catholic perspective.*

Implementation Steps	Timelines
1 *Discuss potential benefits with school staff to secure buy in and to form a project committee including school, home, parish and alumni representation.*	*September*
2 *Discuss project potential with school advisory council. Meet with parish priest(s) and invite his participation at school advisory council meeting.*	*October*
3 *Facilitate networking by engaging student council, parents and staff in the updating of alumni contact information.*	*November*
4 *Engage in committee process to identify, approve and plan most appropriate engagement opportunities.*	*November-February*

Outcomes/Evidence of Achievement	Completion Date
1 *Ongoing dialogue between home, school and parish to collectively profile and engage graduates*	*Ongoing*
2 *More formalized role for alumni in school community; updated records and increased contact*	*Ongoing*
3 *Positive student feedback regarding the engagement of graduates in school assemblies, social justice and fund raising projects, career days and mentoring*	*June*

Review/Revise/Celebrate	Timelines
1 *Catholic Education Week displays/presentations in local parishes, community centres and shopping malls profiling and engaging graduates*	*April-May*
2 *Former graduates invited to address graduating class at commencement and to present an alumni/spirit award*	*May-June*
3 *Revisit committee process; assess outcomes; expand participation to build on success*	*June-September*

AT 4 Sample Goal: Communication and Gospel Values

SMART Design
Specific – clear, concise and particular
Measurable – quantifiable improvement/growth
Attainable – realistic given available resources
Relevant – significant, substantive and worthwhile
Time Bound – set to a workable timeframe

MVP Design
Mission or Motivating Grand Narrative
Vision Statement and Exit Standards (CGEs)
Perspective • Catholic Faith Tradition and Worldview • Catholic Social Teaching • Gospel Values

Goal	Inspiration/Motivation
Thirty-nine percent of responding graduates indicated that their Catholic education very much contributed to their ability to communicate effectively in the light of Gospel values. Our school goal is to improve the ability of current students to effectively recognize and express Gospel values in their interactions and dialogue with others by 5% over the course of the school year, using a common testing instrument.	*One mission of the Catholic school is to nurture graduates who are effective communicators speaking, writing, and listening honestly and sensitively, and responding critically in light of Gospel values. Students need to know when their actions meet this expectation and what they can do to continue to become the kind of graduate envisioned by Catholic graduate expectations.*

Implementation Steps	Timelines
1 *Discuss potential benefits with school staff to secure buy in and to form a project committee where all departments/divisions are represented and engaged.*	*June and September*
2 *Design and implement a pretest to establish a benchmark of current effectiveness in recognizing and communicating Gospel values.*	*October*
3 *Engage and support teachers in the explicit integration of Gospel values in classroom learning activities and conversations using a common and consistent language.*	*November to April*
4 *Retest students to assess the degree of improvement in student abilities to recognize and express Gospel values in their conversations and interactions.*	*May*

Outcomes/Evidence of Achievement	Completion Date
1 *All divisions/departments are engaged in making Gospel values more explicit in learning activities using a common language for Gospel values, Catholic social teaching and Catholic worldview*	*Ongoing*
2 *More formalized role for school chaplaincy team in supporting integration of Catholic perspective into learning activities using a common language*	*Ongoing*
3 *Recognizing a common language, students make connections across subjects and program areas and improve their abilities to recognize and express Gospel values*	*Ongoing*

Review/Revise/Celebrate	Timelines
1 *Engage all teachers in test design and in the use of a common language*	*September-October*
2 *Retest students to assess the degree of improvement and adjust instruction accordingly*	*May*
3 *Assess process and outcomes; build on success by addressing another common goal*	*June-September*

AT 5 Sample Goal: Building Capacity Among Partners

SMART Design
Specific – clear, concise and particular
Measurable – quantifiable improvement/growth
Attainable – realistic given available resources
Relevant – significant, substantive and worthwhile
Time Bound – set to a workable timeframe

MVP Design
Mission or Motivating Grand Narrative
Vision Statement and Exit Standards (CGEs)
Perspective • Catholic Faith Tradition and Worldview • Catholic Social Teaching • Gospel Values

Goal	Inspiration/Motivation
If partners in Catholic education can see their work as enabling the formation of the kind of graduate envisioned by Catholic graduate expectations (CGEs), collectively we will be more effective in the holistic formation of our graduates. The goal is to design and implement a reflection day (with follow-up activities) for individual partner groups that will focus on how to support the education of mind, body and spirit that will best prepare and support Catholic graduates.	*All partners in Catholic education are committed to the realization of the common vision for our graduates. All partners contribute to the final outcome either directly or indirectly. When partners work together and support each other's efforts more can be accomplished.* *It takes a village to raise a child.* African Proverb

Implementation Steps	Timelines
1 *Organize a focus group to articulate how the partner group contributes directly to the holistic formation of graduates. Discuss how CGEs can be used to focus and affirm the work of this partner group.*	*January - March*
2 *Design and implement a workshop or reflection day that engages participants and partners in CGE focused dialogue based on data from* ***Beyond Catholic Graduation****.*	*April (annual conference or general meeting)*
3 *Use participant feedback to plan and implement follow-up activities building awareness, focused dialogue, capacity, action research, and personal growth.*	*April - May*
4 *Engage previous participants in the design and implementation of new workshops and follow-up meetings to consolidate thinking and build capacity within the group.*	*June – September (fall conference or meeting)*

Outcomes/Evidence of Achievement	Completion Date
1 *Growing awareness among members of the role they play in the holistic formation of graduates and a more conscious approach to supporting CGEs through their role*	*Ongoing*
2 *Frequent reference to* ***Beyond Catholic Graduation*** *data and the use of a common language and vision regarding student holistic formation and how to support it*	*Post conference or workshop*
3 *Positive feedback from those attending the workshop/reflection day and growing interest in becoming workshop leaders and local animators*	*Ongoing*

Review/Revise/Celebrate	Timelines
1 *Review workshop feedback and assess effectiveness of follow-up activities in building capacity and momentum*	*Post conference or workshop*
2 *Adapt goals and strategies to explicitly connect to priority initiatives of the group*	*Pre and post conference*
3 *Celebrate improvements made in support of graduate formation through partnership*	*End of school year*

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