

GREAT

JUBILEE

MILLENNIUM

YEAR

PROJECT

2000 AD



**PERSONAL REFERENCE BOOKLET
FOR TEACHERS AND OTHER STAFF
IN NEW ZEALAND'S CATHOLIC SCHOOLS**

CONTENTS

Section	Page
1.0 Introduction	3
2.0 Why do we have Catholic Schools?	3
2.1 What is Our Purpose?	
2.2 Definition of Catholic Education	4
3.0 Brief History of Catholic Schools in New Zealand	4
3.1 Early Days	4
3.2 Surviving the Secular Clause	5
3.3 The Road to the Integration of Catholic Schools	6
3.4 Managing Integration	6
3.5 ‘Tomorrow’s Schools’	7
4.0 What Makes Catholic Schools Different?	7
4.1 The Special Character – Catholic Character	7
4.2 ‘The Declaration’	8
4.3 Religious Education	8
4.4 Director of Religious Studies (D.R.S.)	8
4.5 Other Aspects of Catholic Character	9
4.6 The Proprietor	10
4.7 Links with wider Church Networks	12
4.8 Auditing the Special Character	12
4.9 Professional Development on Special Character	13
5.0 Expectations	14
5.1 Special Character: Roles and Responsibilities of Teaching Staff	14
5.2 General Expectations of Teachers in Catholic Schools	15
6.0 Supporting Organisations	16
6.3 National	16
6.4 Diocesan/Regional	17
7.0 Locating Catholic Education Agencies and Personnel	17
7.1 New Zealand Catholic Directory	17
7.2 Catholic Church Web Site	18
Glossary of Terms	19

BEING A STAFF MEMBER IN A NEW ZEALAND CATHOLIC SCHOOL

An Information and Induction Booklet for Staff Members

1.0 INTRODUCTION

- 1.1 Welcome to New Zealand's national system of Catholic Integrated Schools! Congratulations on your choice of a Catholic school in which to pursue your career. Hopefully you will find the experience a rewarding one, but we also trust that it will be mutually beneficial, challenging and enjoyable.
- 1.2 You will already be aware that the Special Character of Catholic schools makes them different, in a number of ways, from other New Zealand State schools. Some of these differences impose legal and other obligations on various groups and individuals within the school community, which includes all staff.
- 1.3 However, as with all Integrated schools in New Zealand, Catholic schools are also part of the State school system, which means that they have many things in common with other State schools.
- 1.4 This booklet describes the things which are important to Catholic schools and indicates what the school and its community expect of you, as a member of staff in a New Zealand Catholic school.

2.0 WHY DO WE HAVE CATHOLIC SCHOOLS?

2.1 What is Our Purpose?

- 2.1.1 All good schools seek to provide their students with a holistic education which will develop their intellectual, physical, cultural, emotional, social and moral potential. Catholic schools have the same aim, but what makes them different is that they recognise a spiritual and religious dimension which also needs to be nurtured in order to educate the whole child.
- 2.1.2 By establishing Catholic schools the Church is "respond(ing) to the obvious need for cooperation in a society characterized by cultural pluralism". (*The Catholic School*, para. 14.) Catholic schools also recognise that "parents have a prior right to choose the kind of education that shall be given to their children". (*United Nations Declaration of Human Rights*, Article 26, para. 3)

- 2.1.3 Catholic schools also make a valuable contribution to the on-going teaching mission of the Church. That mission requires the Church to “proclaim the good news of salvation to all...and train them to live knowingly as children of God”. (*The Catholic School*, para. 7) Therefore, the Church “establishes her own schools because she considers them as a...means of promoting the formation of the whole person, since the school is a centre in which a specific concept of the world, of humanity, and of history is developed and conveyed”. (*ibid.*, para. 8)
- 2.1.4 In New Zealand it is also recognised, in law, that the Catholic school exists “to provide and to continue to provide Education with a Special Character”. (*Integration Agreement*)

2.2 Definition of Catholic Education

- 2.2.1 Every Catholic Integrated school has a “Special Character” which is legally defined in your school’s Integration Agreement as follows:

“The School is a Roman Catholic School in which the whole School community through the general school programme and its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese of ...”

- 2.2.1.1 The definition of special character in Maori Catholic schools also includes the Maori character which is to be maintained and developed in the same way as the Catholic character.
- 2.2.2 In order to provide truly Catholic education, Boards of Trustees and their staff must also ensure that “the formation given in Catholic schools is, in its academic standards, at least as outstanding as that in other schools in the area”. (*Code of Canon Law, Canon 806, 2*)
- 2.2.3 A more detailed description of Catholic education can be found in *The Declaration*, published by the New Zealand Council of Proprietors of Catholic Integrated Schools (N.Z.C.P.C.I.S.) in 1997, which sets out “the essential characteristics of authentic Catholic school education”. This is available in your school.

3.0 BRIEF HISTORY OF CATHOLIC SCHOOLS IN NEW ZEALAND

3.1 Early Days

- 3.1.1 The first Catholic school was opened in 1841 – thirty-six years before the State system was established by the Education Act of 1877.

- 3.1.2 Most of the early schools were largely founded and staffed by lay men and women, e.g., Mr E. O'Connor, Christchurch 1865. Wellington's first Catholic school was opened in 1847 by Fr O'Reily, but it was initially staffed by lay people. The first priests to arrive in the various centres often found schools already in existence, e.g., Fr Petitjean, Auckland 1842; Fr Garin, Nelson, 1850.
- 3.1.3 The first Religious Institutes to reach New Zealand were the Sisters of Mercy and the Marist Brothers who had arrived by 1850. Other Institutes soon followed and, by 1877, a chain of Catholic schools, run by Religious men and women, had been established throughout the country, from the metropolitan areas to rural settlements, some of which are now ghost towns, e.g., St Bathans, Central Otago.
- 3.1.4 Until 1875 education was in the hands of provincial governments. Most of these provided some financial support, one way or another. For example, seven shillings per pupil per quarter in Napier. School fees ranged from sixpence to one shilling a week. But in most places it was necessary to supplement revenue by opening a Select School (with higher fees) or a boarding establishment. For example, in 1869 the Sisters of the Missions in Christchurch were conducting a girls' parish school, with 14 of the 56 pupils being boarders; the Ladies' (later the Select) School, with 3 boarders in a roll of 20; and the Providence – an orphanage for 20 Maori pupils, all boarders.

3.2 Surviving the “Secular” Clause

- 3.2.1 Most Catholics opposed the “secular” clause of the 1877 Education Act. Dunedin's Bishop Moran was the champion of this opposition, particularly through the Catholic newspaper, “The New Zealand Tablet”, which he founded in 1873. But, despite this and many meetings throughout the country, the Bill was finally passed, resulting in the withdrawal of Government financial support from Catholic schools.
- 3.2.2 This led the Bishops to put increasing financial and other efforts into expanding and establishing Catholic schools. With little money to pay lay teachers, schools were increasingly staffed by members of Religious Institutes. So much so that, by 1900, lay teachers were rare – the complete opposite of the situation today.
- 3.2.3 Religious Sisters and Brothers ran parish primary schools in many towns and rural communities. Secondary extensions gradually developed and eventually became separate establishments. The first separate Catholic secondary school to be set up was St Patrick's College, Wellington, which opened in 1885.
- 3.2.4 Teaching conditions were often Spartan by today's standards, with multiple classes of up to 80 pupils in loosely partitioned, and often narrow, halls. But Catholic schools followed the curriculum for State schools, with the addition of religious instruction which, in the primary schools, was centred on learning answers to catechism questions by heart. Very early on, most Catholic schools invited inspection by State school inspectors – a terrifying experience for both teachers and taught in those days. Many of the schools received glowing reports.

3.3 The Road to the Integration of Catholic Schools into the State System

- 3.3.1 Pressure to obtain State aid for the schools continued for much of the twentieth century. However, there were only minor successes resulting in a few small grants, covering such things as text books and classroom furniture.
- 3.3.2 By the late 1960s, the Church was feeling the effects of rising school rolls and increasing costs exacerbated by decreasing numbers of priests and religious to staff the schools. The need to employ more lay people meant that religious stipends had to be replaced by teachers' salaries similar to those paid in the State sector. This in turn impacted on school buildings which became increasingly in need of maintenance, modernisation, expansion and replacement. There was serious concern about the Catholic community's ability to continue providing affordable access to Catholic schools for most Catholic families.
- 3.3.3 In 1973 the newly elected Labour Government set out to solve the state aid problem once and for all. The Minister of Education, Hon. Phil Amos, called a State Aid Conference. Representatives of the Teachers' Unions, Education Boards, Primary School Committees, Secondary School Boards and Parent Teacher Associations met with representatives of Catholic and other private schools, in open session and in small working groups, over the next two years. The outcome was that private schools would have a choice between remaining independent with limited state aid or becoming almost fully funded within the State system, i.e., Integration. In 1975, after much negotiation, debate and discussion, Parliament passed the *Private School Conditional Integration Act 1975 (PSCI Act)*.
- 3.3.4 Catholic schools and a handful of other private schools chose to integrate. The process of integrating every Catholic school took considerably longer than anticipated. The operation was not completed until March 1983. As part of the process, some small Catholic schools were closed and others amalgamated.

3.4 Managing Integration

- 3.4.1 Throughout the late 1970s and the 1980s, Catholic schools, their Proprietors and Proprietors' agencies progressively adapted to the requirements of the State system while also setting in place strategies, policies and systems to preserve and strengthen the vital Catholic Character of each school. Protection for that special character is guaranteed by legislation which also contains provisions concerning the appointment of teaching staff and a restriction on the number of students who are not Catholic who can be enrolled.
- 3.4.2 For the Catholic schools' system overall, a major hurdle for the first 25 years of Integration was funding the enormous amount of capital works and outstanding maintenance which were usually required by the Integration Agreement for each school. By 1985 it became apparent that the work could never be funded solely through the Attendance Dues, which had replaced the old private school fees and

can only be used for payment of debts and other costs related to Integrated school buildings and grounds. Successive Governments were approached by Proprietors with the result that increasingly generous loan programmes were made available to meet the capital works requirements. Even so, it was 1999 before all the required maintenance and capital works were finally completed.

- 3.4.3 Integration was not always universally popular, particularly among those who saw certain aspects of it as a threat to State school rolls and funding, and among Catholics who feared it would result in the erosion of the Catholicity of our schools. However, through regular communication between all parties at all levels of the education system, the barriers were gradually broken down, co-operation progressively increased and relationships continually improved. Today Integrated schools are widely accepted, and often highly respected, by virtually everyone within the State sector, and increasingly valued by the Catholic community.

3.5 ‘Tomorrow’s Schools’

- 3.5.1 In 1989 a major stream of events impacted on all schools in the public sector, including Catholic schools. The Picot taskforce report, *Administering for Excellence*, had been released in May 1988 and was followed in August by the Government’s response: a booklet of proposals entitled *Tomorrow’s Schools*. The latter gave its name to the many changes in education administration which resulted from subsequent legislation in the form of the *Education Act 1989*.

3.5.1.1 While the process of Integration had caused unique changes and some major problems for Catholic schools, most of them were probably in a better position than many other State schools to handle at least some of the requirements of ‘Tomorrow’s Schools’. Their history of local management prior to Integration was still sufficiently part of the institutional memory to enable a relatively smooth transition to the decentralisation of the State school system.

- 3.5.2 However, the rules relating to the composition of Boards of Trustees required some delicate negotiation between State sector representatives and Proprietors in order to ensure that the latter were adequately represented. As a result, every Integrated school must have up to four Proprietor’s Appointees (see 4.6.2) on its Board of Trustees.

4.0 WHAT MAKES CATHOLIC SCHOOLS DIFFERENT?

4.1 The Special Character - Catholic Character

- 4.1.1 The *P.S.C.I. Act* provided for every Integrated school to have a legally defined “special character”, to be described by the Proprietor and agreed to by the Crown. This special character is written into the Integration Agreement for every Integrated school and, in the case of Catholic schools, is usually referred to as the “Catholic Character”. (See also **2.2 Definition of Catholic Education.**)

- 4.1.2 This Catholic Character is not something simply “added on” to what would otherwise be a secular State school. Nor does it merely refer to religious education, ceremonies and observances. The Catholic Character actually provides the framework within which the whole school curriculum is delivered; it is, in fact, integral to everything that takes place in the school, or on behalf of the school, and its community. Properly observed and practised it also provides a climate of hope, inspiration and service for all members of the school community.
- 4.1.3 Values education in a Catholic school is fundamental to the life of the school. These values, which are normally identified in each school’s charter, are unabashedly Christian values. All staff in a Catholic school are expected to model these values in their behaviours and to teach and proclaim them to their students.
- 4.1.4 The maintenance and protection of the Catholic Character is also the responsibility of every individual in the school community, including members of the Board of Trustees, parents, students and members of staff. It is not just the responsibility of the Principal or the **Director of Religious Studies (D.R.S.)** (See 4.4.) Whether Catholic or not, all staff have a responsibility to promote and support the Catholic Character of the school. It is essential that the school’s Performance Management systems, policies, procedures and documentation reflect this obligation.

4.2 ‘The Declaration’

- 4.2.1 In 1995 the N.Z.C.P.C.I.S. prepared a Strategic Plan (*Light New Fires*) to take it through to the end of 2000.
- 4.2.2 One of the major strategies of the Plan was a declaration setting out “the essential characteristics of authentic Catholic school education”. Commonly referred to as simply “The Declaration”, this brief but important document was published in 1997 and is available in all Catholic schools. (See also **2.2 Definition of Catholic Education**.) While some of the statements in it could apply to any good school, it also encapsulates those aspects of Catholic schools which make them markedly different from other schools. It is recommended reading for all Board of Trustees’ members and staff who are new to Catholic schools.

4.3 Religious Education

- 4.3.1 In Catholic schools Religious Education is officially recognised as one of the Essential Learning Areas, along with English, Maths etc. As in all good pedagogy, in order to be effective Religious Education has to be tailored to the needs of students and, at the same time, be academically challenging.
- 4.3.2 Both primary and secondary schools have a curriculum approved by the New Zealand Catholic Bishops Conference. This is the prescribed Religious Education curriculum.

4.4 Director of Religious Studies (D.R.S.)

- 4.4.1 In every Catholic school there is a teacher who has a leadership responsibility for directly overseeing the delivery and implementation of the Religious Education curriculum, including religious observances, celebrations and ceremonies. In the smallest primary schools this usually devolves to the Principal, but in all other schools the Integration Agreement requires the appointment of a suitably qualified teacher as D.R.S. The D.R.S. is a senior member of staff, attracting appropriate management units, and, in secondary schools, is usually the head of one of the largest departments or faculties.

4.5 Other Aspects of Catholic Character

- 4.5.1 The Catholic Character covers much more than academic programmes of Religious Education. Its scope and influence permeate every aspect of school life. Below are examples to illustrate this.
- 4.5.2 **Evangelisation.** As part of its role in the teaching mission of the Church (see **2.1 What is our Purpose?**) the Catholic school also has an evangelising function. This means that it proclaims the Gospel as a means of bringing people to Christ. It is important not to confuse evangelisation with proselytisation. The former informs people about Jesus Christ in the hope that they will accept him and follow his teachings. Whether they do or not is left to their free will and conscience, guided by the working of the Holy Spirit. Proselytisation, which is an attempt to convert someone from one Faith or Church to another, has no place in a Catholic school. Evangelisation can occur quite informally, through the example set by people living Christian lives; or incidentally, during formal school lessons; or through organised courses which may be made available, through or by the school, to anyone who is interested, outside of normal school hours.
- 4.5.3 **Spiritual Guidance.** The Catholic school recognises that every person has a spiritual dimension (see **2.1 What is our purpose?**). As with the physical, intellectual and other dimensions, our spiritual aspect needs guidance and nurture. Catholic schools provide this through such group activities as liturgies (Mass etc.), communal prayer, Retreats etc.; or in the form of individual support through counselling, Youth Peer Ministry, the Sacrament of Reconciliation and so on. This guidance, nurturing and support may be provided by appropriate staff members, school chaplains or peers.
- 4.5.4 **Structured Pastoral Care.** This term also applies to spiritual aspects of the curriculum but, as in other State schools, it can also mean catering for the material, physical or emotional well-being of people, both within and outside of the school community. ‘Pastoral Care’ encompasses guidance counselling as well as serving others through peer ministry; raising funds for overseas mission fields; helping and ‘reaching out’ in other ways to groups within the local community, e.g., the elderly; etc.

4.5.4.1 Not only do such ‘service’ activities develop practical skills in the givers and provide practical benefits for the receivers but, most importantly, they are also a valuable means of character training for students, which is a major function of Catholic education.

4.5.5 **Social Justice.** In keeping with the teaching and the example of Jesus Christ, the Catholic Church places great emphasis on meeting human needs which are caused by poverty, oppression, exploitation, injustice and other denials of human rights. Social justice teaching is more than an important part of Religious Education. It is also applied in practice through school and student involvement in such organisations as Caritas (the Catholic Church’s Aid Agency), Amnesty International, etc.

4.5.6 **Drug/Sexuality courses.** These topics are covered in all schools, usually through the health and physical education programmes. However, in Catholic schools, they are normally part of the Religious Education programme because of the important moral dimensions which Catholic schools recognise.

4.5.7 **Church Festivals and Feast Days.** All schools recognise and celebrate annual events such as Christmas and Easter, while not necessarily acknowledging their religious significance in the way that Catholic schools do. Catholic schools also celebrate, or give some other practical recognition to, the periods leading up to them, i.e., the four weeks of Advent, and the six weeks of Lent from Ash Wednesday (or even Shrove Tuesday) to Holy Thursday and Good Friday. This also applies to other important days in the Church calendar, including the feast day of the saint, personage or icon, after whom the school is named.

4.6 The Proprietor

Proprietors of Catholic schools have very significant legal rights and responsibilities in regard to their schools.

4.6.1 **The Proprietor owns the school premises** (land, buildings and other improvements) and is financially responsible for their insurance and for capital improvement, expansion etc., to the same standards as in other State schools. This work is financed through Attendance Dues (see **3.4 Managing Integration**) and Government grants. As with other State schools, the Board of Trustees is funded by the Ministry of Education for the on-going maintenance of the property. Longer term major maintenance items, such as boiler and roof replacement, are funded with Government grants via the Proprietor.

4.6.2 **The Proprietor can appoint up to four members of the Board of Trustees.** The Proprietor’s Appointees have all the same responsibilities and rights as other Board members. They also have additional responsibilities in their roles as liaison persons with, and spokespersons for, the Proprietor in matters which are the rightful concern of the Proprietor. The Proprietor can replace any of the Appointees at any time. The

Proprietor is legally required to give the Board written notice of any intention to reduce or increase the number of Proprietor's Appointees.

- 4.6.3 **The Proprietor determines what is required to preserve the Special Character.** [*Private Schools Conditional Integration Act 1975*, Section 3 (3) (b)] Given that the Special Character is integral to all that takes place in a Catholic school community (see **4.1 The Special Character – Catholic Character**), this legal right gives the Proprietor a very significant role in the school. However, that right can only be applied in the case of the Religious Education programme or where other aspects of the Special Character are involved, i.e., the Proprietor's rights in respect of general curriculum matters, school administration etc., are no different from those of any other member of the school community, unless the Proprietor considers that the preservation of the Special Character is at risk. Nevertheless, the Proprietor can also have some influence on these other matters by acting through the Proprietor's Appointees, in which case the usual rights and responsibilities of Board members apply.
- 4.6.4 **The Proprietor has the authority to decide which students have preference of enrolment** in light of their established connection with the Catholic Church. In most cases this means that they and/or at least one parent or caregiver are baptised Catholics and have some connection with the Catholic Church. At least ninety-five per cent of the school's maximum roll must be reserved for "preference" students, unless the Proprietor has formally agreed to an increase in the proportion of "non-preference" students. In order to facilitate that process, Proprietors have set in place a procedure which involves the signing of a "Preference of Enrolment" card, form or certificate, usually by the Parish Priest of the student's family or, where applicable, by the appropriate ethnic chaplain. Other than determining whether or not a student has preference, neither the Proprietor nor the Parish Priest/ethnic chaplain has any say in who is enrolled by the school. Enrolment policy, as in other State schools, is a matter for the Board of Trustees to determine and the Principal to implement, in accordance with the provisions of the Education Act, the PSCI Act and the Integration Agreement.
- 4.6.5 **"Tagged" positions** are teaching positions which must be advertised with legally required wording, viz., "A willingness and ability to take part in religious instruction appropriate to the special character of the school is a condition of appointment". The positions of Principal and Director of Religious Studies are always tagged positions, along with a number of other positions as specified in your school's Integration Agreement.
- 4.6.6 **The Proprietor has the authority to decide which applicants are acceptable for "tagged" positions in primary schools**, i.e., which of them provide evidence of an active commitment to the Catholic faith and, in some cases (particularly for senior positions and a Principal's position), their relevant experience and qualifications in religious education and their understanding of the special character. This responsibility is exercised by someone appointed by the Bishop of the Diocese. The Board of Trustees then decides which acceptable applicant is the most suitable for

the position, using the usual criteria, including whether or not they have the required standard of “willingness and ability to take part in the Religious instruction programme” prescribed for the school.

- 4.6.7 **Deputy Principal** positions have a specially worded tag which is different for primary and secondary schools. Although not restricted to Catholics, applicants for these positions in primary schools must also be acceptable to the Proprietor.
- 4.6.8 **For tagged positions in secondary schools** it is the Board of Trustees which determines whether applicants fulfil the requirement of the tag and then chooses the most suitable of them. However, it is mandatory for at least one Proprietor’s Appointee to be on any committee recommending or appointing a teacher. This ensures that the Proprietor has some input in assessing the acceptability of applicants for “tagged” positions, as well as in determining the most suitable of the acceptable applicants.
- 4.6.9 **The Proprietor must be consulted during the process of any changes to the School Charter.** This measure is aimed at ensuring that the School Charter for a Catholic school always gives due recognition to the Special Character and its essential place in all matters pertaining to the school and its community.

4.7 Links with Wider Church Networks

- 4.7.1 Apart from all the networks which every State school has across the education sector and the wider community of New Zealand, Catholic schools also have varying degrees of communication and involvement with a network of agencies and organisations within the Church.
- 4.7.2 The most obvious is the **parish or parishes** from which the school draws its students. It is important that the school and the local parish(es) have close links which go beyond joint celebrations of Mass and the sacraments, or school visits by the priests of the parish(es) etc. These links can include a range of activities such as supporting and co-operating with the Parish programmes that prepare students to receive the sacraments (Reconciliation, Eucharist, Confirmation); parish information in school newsletters and vice versa; joint fund-raising ventures; school representation on the Parish Pastoral Council; Parish representation on the Board of Trustees; etc. It is important to realise that schools are very much a part of the parish community/communities.
- 4.7.3 The school also has connections with its **diocese**, especially in the case of schools which have the Bishop as their Proprietor, i.e., all primary schools and some secondary schools. Diocesan support for all schools is provided through a number of agencies which support and monitor the Catholic Character and provide religious education advisers; run professional development courses and seminars for staff and Board members on Catholic Character matters; deal with school buildings and finance; etc. Most of this support comes from or through the Diocesan Catholic

Education and Religious Education Offices or Centres. The first call for advice on special character matters is your diocesan office.

- 4.7.4 There is also frequent communication between Catholic schools and the **New Zealand Catholic Education Office** (NZCEO) works closely with the **New Zealand Catholic Bishops' Conference** and is the national administrative and executive arm of the **New Zealand Council of Proprietors of Catholic Integrated Schools** (NZCPCIS). NZCEO also produces a national newsletter six or seven times a year as well as other publications, papers, resources and information.
- 4.7.5 Catholic schools also work with other Church agencies such as **Evangelisation 2000**, **Caritas** (the Catholic agency for justice, peace and development), **Catholic Social Services** etc. Schools are able to seek the specialist support and guidance of these agencies.

4.8 Reviewing and Auditing the Special Character

- 4.8.1 The vital importance of the Special Character is clearly demonstrated by the fact that it is regularly reviewed and audited in at least three different ways by three different agencies.
- 4.8.2 **Internal Self Reviews** are normally undertaken by the *school staff* along the same lines as other internal reviews which are now part of an on-going process in all schools.
- 4.8.3 Another form of internal review results from the requirement that the *Proprietor's Appointees on the Board of Trustees* present the Proprietor with an annual report on Special Character matters. To at least some degree, this invariably involves the other members of the Board, since they have a collective responsibility for the maintenance of the Special Character.
- 4.8.4 **Proprietor Reviews** of the Special Character are usually conducted by the Diocesan Catholic Education/Religious Education Office or Centre on behalf of the Proprietor of the school, or by Catholic Character review teams. These vary in format, scope and frequency, from diocese to diocese.
- 4.8.5 **The Education Review Office** (E.R.O.) is also legally required to monitor the Special Character of all Integrated schools as part of its regular review process. Liaison between the E.R.O. and Proprietors, at national and local level, facilitates these reviews and assists review officers to appropriately and effectively review the Special Character.

4.9 Professional Development on Special Character

- 4.9.1 Each Diocesan Catholic Schools' Office/Religious Education Centre offers a range of professional development opportunities in matters relating to **Special Character**. These are often for beginning teachers, teachers new to Catholic schools, Principals or Boards of Trustees.

- 4.9.2 Professional Development in the **Religious Education curriculum** is also offered, mainly to teaching staff. This may be in the form of residential, day or evening courses.
- 4.9.3 Each Diocesan Catholic Schools' Office/Religious Education Centre has **staff available to support** and provide professional development for school personnel and Boards of Trustees.
- 4.9.4 Most dioceses offer a **Catechetical programme** at a **State College of Education**. This consists of professional development in Religious Education, scripture and theology. **Graduate and post-graduate courses** in these subjects are also available at some of our **universities**.
- 4.9.5 There is a national system in place to accredit teachers of Religious Education. Each Diocese runs its own professional development programme but the **accreditation certificate** is awarded by the **National Centre for Religious Studies (NCRS)**. A full record of each teacher's accreditation is kept in the Diocesan Offices/Centres. Each school and Diocesan Office/Centre holds a copy of the Accreditation Schedule booklet.

5.0 EXPECTATIONS

5.1 Special Character: Roles and Responsibilities of Teaching Staff

- 5.1.1 Every teacher and all other members of staff in a Catholic school are obliged to uphold and support the Special Character and do nothing to damage or undermine it, in both their professional activities and their private lives. This applies regardless of whether a teacher is holding a "tagged" or an "untagged" position.
- 5.1.2 The following is a copy of a statement which is normally enclosed in application packages for teaching positions or shown to applicants, especially those new to Catholic schools, either at the time of their interview or prior to accepting appointment. The successful applicant is normally asked to sign the statement as a formal acknowledgement that they have seen, understood and accepted it.

"THE CHARACTER OF A CATHOLIC SCHOOL: BRIEF STATEMENT FOR THE INFORMATION OF TEACHERS"

This statement is to be read in association with the school charter, a copy of which is available from the school.

The special character of a Catholic school is defined in the Integration Agreement as follows:

"The school is a Roman Catholic school in which the whole school community, through the general school programme and in its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese."

A teacher applying for a position in a Catholic school needs to understand the commitment this involves.

1. All teachers, whether Catholic or not, are part of this “whole school community”. Each teacher is therefore expected to use his or her specific skills to achieve the goals and purposes of the school.
2. A Catholic school assists the Church in its mission. It does this by helping its young people to become complete persons who possess the knowledge, faith and other attributes that make for harmonious living.
3. All subjects are taught for their own value and with their own objectives. Catholics believe that truth in every sphere, religious or secular, is from God.
4. The Religious Education Programme is an integral part of the curriculum. The principles, truths and ethics of that programme permeate whatever the school does. The focal point of the whole school is Christ. Students are taught that God is creator; that Jesus Christ is God-made-man; that their ultimate goal is heaven; that authority to teach and interpret God’s revelation was entrusted to the Church and is exercised by the Pope and Bishops. The school as a whole subscribes to the Apostles’ Creed which is the oldest of the formulas used by Christians to express their faith. It accepts the two-fold commandment of Christ, love of God and neighbour, and the other values expressed by Christ as norms of living.
5. No teacher will be required to act against her/his own conscience or personal philosophy of life. This would be unchristian and contrary to the aims of the school.

However, in accepting a position in a Catholic school it is expected that the teacher realises that:

- (a) Teachers work as a team. Therefore all teachers are expected to contribute, according to their individual strengths and within their personal convictions, to the total purpose of the school. No school can operate successfully if any staff member undermines the efforts of others.
 - (b) Teachers are role models. A school community rightly expects teachers to act so as to be appropriate models for its young people. Behaviour by a teacher which would give the school community grounds for thinking that the teacher’s attitude is antagonistic to the special character of the school would not only be unprofessional, it could damage or even destroy that teacher’s effectiveness and credibility.
 - (c) Teachers in Catholic schools, who do not profess Catholicism, are expected to promote the Catholic character of the school where possible and at the same time, to refrain from doing or saying anything which would be antithetical to the school’s special character.
6. New teachers will find senior staff willing to assist them in gaining a fuller understanding of the school and its special character along with solving any difficulties that may arise in the course of their teaching responsibilities. In addition the following will be found helpful.
- Copies will be found in the staff room or school library:
- We Live and Teach Christ Jesus - NZ Catechetical Directory; NZ Catholic Bishops’ Conference, 1974.
 - The Catholic School; Congregation for Catholic Education, 1977.
 - Lay Catholics in Schools; Witnesses to Faith; Congregation for Catholic Education, 1982.
 - The Religious Dimension of Education in a Catholic School; (Congregation for Catholic Education, 1988).
 - The Church’s Confession of Faith: A Catholic Catechism for Adults;
 - German Bishops’ Conference, St. Ignatius Press, 1987 (San Francisco).
 - Catechism of the Catholic Church, June 1994.
 - “Religious Education Programme Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand”: NCRS, 1996
 - “Religious Education in the Catholic Secondary School, Syllabus Document”: NCRS, 1991

* Copies will be found in the staff room or school library.”

5.2 General Expectations of Teachers in Catholic Schools

5.2.1 Apart from those expectations which are directly related to the Special Character, Catholic schools also require and expect that their teaching staff will abide by the normal professional standards, viz.,

- A professional commitment to high quality teaching standards
- A professional commitment to real learning, including individualised learning programmes for students
- A professional commitment to all round excellence
- A commitment to continuing professional development and teaching effectiveness
- An ongoing commitment to self-review and professional performance appraisal
- The continuing development of leadership for oneself, through the various avenues available
- An on-going commitment to assist and encourage the development of leadership skills among other staff members, particularly those for whom one has a professional responsibility
- The development and on-going improvement of high quality systems and standards, driven by high expectations of oneself, one's students and those staff members for whom one has a professional responsibility.

6.0 SUPPORTING ORGANISATIONS

- 6.1 All schools within the State sector, including Catholic schools, have a number of organisations, agencies etc., to which they are responsible and/or from which they can obtain support of one kind or another. The most obvious are the Ministry of Education and the Education Review Office.
- 6.2 There are also additional organisations, agencies etc., specifically concerned with Catholic schools. These exist at both national and diocesan or regional level, as listed below.

6.3 National

- 6.3.1 *The New Zealand Catholic Education Office Limited* (N.Z.C.E.O. or the Office) is the national office for Catholic education. It works on behalf of the *N.Z. Catholic Bishops' Conference* (N.Z.C.B.C. or Bishops' Conference) and is the administrative and executive office of the *N.Z. Council of Proprietors of Catholic Integrated Schools* (N.Z.C.P.C.I.S.).
- 6.3.2 The N.Z.C.B.C. includes all New Zealand's active Catholic bishops. Under Church Law, it is the major influential agency for the N.Z.C.E.O. However, as Proprietors of Catholic schools, the diocesan bishops have a close relationship with their schools, both as individuals in their own diocese and as members of the N.Z.C.P.C.I.S.
- 6.3.3 The N.Z.C.P.C.I.S. includes the diocesan bishops, as Proprietors of all Catholic primary schools and a number of Catholic secondary schools, and the Proprietors of all other Catholic secondary schools, i.e., religious institutes and trust boards. This is the body to which the N.Z.C.E.O. is most directly accountable in practical terms, through the Board of Directors of the N.Z.C.E.O. Ltd. As individuals, the Proprietors have a number of legal rights and responsibilities (see **4.6 The Proprietor**).
- 6.3.4 The N.Z.C.E.O. is a registered charitable corporate entity servicing the requirements of the Proprietor Shareholders who come together as the N.Z.C.P.C.I.S. (It also has an administrative and executive function for Proprietors of Integrated schools that are not Catholic who, along with all Catholic Proprietors, are members of the *Association of Proprietors of Integrated Schools (A.P.I.S.)*.)
- 6.3.5 The N.Z.C.E.O. has a mandate to speak and act, in general terms, on behalf of Proprietors and their schools. The Office negotiates with Government and its relevant agencies (the Ministry of Education, the E.R.O. etc.) as well as being in frequent touch with a wide range of other individuals, groups and organisations associated with education, e.g., principals' organisations and teachers' unions; Teachers' Registration Board; Independent Schools Council; political party spokespersons on education; all media organisations.

- 6.3.6 Within the Catholic sector, the N.Z.C.E.O.'s major function is the implementation of the N.Z.C.P.C.I.S.'s policy and strategic planning. The Office also has direct and indirect, formal and informal contact with individual proprietors and diocesan groupings of proprietors; with regional and national principals' groups; with individual schools; with diocesan Catholic education and religious education offices/centres; with the National Centre for Religious Studies (see 6.3.7) etc. It produces regular publications such as the newsletter *Lighting New Fires* and the broadsheet on good practice in schools, *Good News & The News*, as well as occasional articles and other papers of interest to schools and/or proprietors (such as this booklet). The Office has a web site with resources for teachers at www.catholic.org/newzealand/nzceo
- 6.3.7 The *National Centre for Religious Studies* (N.C.R.S.) is an agency of the Bishops' Conference. It has a mandate to produce programmes of religious education and catechesis for children, young people and adults. Among other tasks, it implements the policies of the Bishops and co-ordinates the preparation and revision of programmes of religious instruction for Catholic schools, in conjunction with Diocesan Religious Education Offices/Centres.

6.4 Diocesan/Regional

- 6.4.1 Most dioceses have a *Proprietors' co-operative*. This is the group of Proprietors within the diocese who come together for mutual co-operation, assistance and the co-ordination of Catholic schooling in their diocese, including financial, administrative and religious education matters. Each of these diocesan co-operatives functions differently at an operational level.
- 6.4.2 Generally speaking, the executive agencies of these co-operatives are the *Diocesan Education or Schools Offices or Centres*, and *Religious Education Offices or Centres*. While these agencies also tend to function in different ways in different dioceses, they do have certain things in common. They usually see to the implementation of the policies and strategic planning for schools that are laid down by the diocesan bishop and other members of the Proprietors' co-operative. They monitor and support the Catholic Character of schools on behalf of the Proprietor and liaise between Catholic schools and the New Zealand Council of Proprietors of Catholic Integrated Schools, through the N.Z.C.E.O., on various matters. They also liaise between the schools and the regional offices of the Education Review Office, and the Ministry of Education, particularly on matters affecting school buildings.

7.0 LOCATING CATHOLIC EDUCATION AGENCIES AND PERSONNEL

7.1 New Zealand Catholic Directory

- 7.1.1 The New Zealand Catholic Directory is published annually by Catholic Communications.
- 7.1.2 It contains the titles, addresses, phone numbers etc., of all Catholic parishes, schools, agencies and organisations (diocesan and national), Religious Institutes, etc., as well as the names of all bishops, parish priests and other clergy, heads of agencies and organisations, school principals and other senior staff etc.
- 7.1.3 Every Catholic school has at least one copy of the Directory.

7.2 Catholic Church Web Site

- 7.2.1 Much of the above, as well as other information, can also be found through the New Zealand Catholic Church Homepage at <http://www.catholic.org/newzealand>

.

New Zealand Catholic Education Office, 2000 A.D.

GLOSSARY OF TERMS

Association of Proprietors of Integrated Schools (A.P.I.S.) – the national organisation representing Proprietors of Integrated schools, whether Catholic or not Catholic.

Catechesis – instruction in the beliefs and practices of a particular faith or religion.

Code of Canon Law – the codified collection of the laws of the Catholic Church.

Diocesan Schools/Education and Religious Education Office/Centre – the agencies of the Proprietors' Co-operative in the diocese. The titles vary from diocese to diocese.

Integrated school – usually a former private or independent school which, by virtue of the *Private Schools Conditional Integration Act 1975* (PSCI Act), is included in New Zealand's State school system under special conditions and with special protections for its special character, as specified in the PSCI Act and the school's Integration Agreement. Newly established schools which are set up by an independent person or persons (the Proprietor) may also be Integrated schools, particularly if they are part of a school system already integrated, such as Catholic schools.

Integration Agreement – the legal agreement, between the Crown and the Proprietor of a school, through which the school is integrated into the State school system. It also sets out the rights and responsibilities of the parties including the definition of the special character.

National Centre for Religious Studies – the national agency of the New Zealand Catholic Bishops Conference which is, among other things, responsible for preparing and revising programmes of religious education, catechesis, religious instruction etc., for Catholic schools, children, young people and adults.

New Zealand Catholic Bishops Conference (N.Z.C.B.C.) – the national grouping of all Catholic Bishops who have not yet retired. One Bishop in each diocese is also the Proprietor of all the Catholic primary schools in the diocese and one or more of the Catholic secondary schools in the diocese.

New Zealand Catholic Education Office Ltd – the national Office of the Proprietors of Integrated schools, especially Catholic Proprietors.

New Zealand Council of Proprietors of Catholic Integrated Schools (N.Z.C.P.C.I.S.) – the official organisation representing all Proprietors of Catholic Integrated Schools.

Private Schools Conditional Integration Act 1975 (PSCI Act) – the Act of Parliament which sets out the conditions under which formerly private or independent schools, or new schools established by an independent person or persons (the Proprietor), can be integrated into the State school system.

Proprietor – the legal owner of an Integrated school, such as a Catholic Bishop, a Religious Institute or a Trust Board.

Proprietors' Co-operative – the group of Catholic Proprietors in a diocese through which mutual support is provided in the areas of Catholic Character, Religious Education, finance, property etc., through the Diocesan Schools/Education and Religious Education Office/Centre.

Special Character – The religious or philosophical framework within which education is provided by an Integrated school. Every Integrated school must have a special character, as defined in the school's Integration Agreement and protected by provisions in that Agreement and in the PSCI Act. In Catholic schools it is usually referred to as "the Catholic character".

Religious Institutes – formerly known as Religious Orders, these are organisations of men or women (e.g., Marist Fathers, Sisters of Mercy, De La Salle Brothers) which were founded for a particular purpose (caring for the sick or poor, teaching etc.) and have a particular religious emphasis or 'charism'. That charism may be described in a special 'schedule' added to the Integration Agreement.