



**CATHOLIC DIOCESE
OF DUNEDIN**

Covering Otago & Southland

He Pūrongo Arotake Mātauranga

Ahurea Katorika ā Waho

Catholic Special Character

Evaluation for Development



Trinity Catholic College

Hei ākongā mā te Karaiti

Dunedin

Evaluation conducted on 28th – 30th March 2023

Confirmed report 1st May 2023



College Details

Name of School: Trinity Catholic College

Charisms: Dominican / Mercy / Edmund Rice

Address: 340 Rattray St Central Dunedin 9016

School type: Year 7 – 13 Secondary College

Actual roll: 675

Maximum roll: 900

Non-preference maximum (5% of maximum roll) : 45

Actual non-preference number: 37 (4.1%)

Roll based staffing entitlement: FTTE 43.3

Required number of Special Character CI 47 positions: 17

Filled number of Special Character CI 47 positions: 16

Principal: Kate Nicholson

Directors of Religious Studies: Pesamino Tili / Hamish Sutherland

Presiding Member – Board of Trustees: Barb Long

Chaplain: Rev Vaughan Hook

Evaluation Team

Lead Evaluator: Paul Richardson

Assisted by: Jennifer Herbst – Director of Religious Studies – St Kevin’s College - Oamaru

The Aims of Catholic Special Character External Evaluation for Development

The Catholic Special Character Evaluation process produces a focused picture of the impact of Catholic schooling and the effectiveness of its goals on the lives of all tamariki and rangatahi¹. The process seeks to determine whether they have encountered the living God revealed in Jesus Christ, grown in knowledge of Him and His Church, and as a result are forming a deep and lasting relationship with Jesus Christ and the Church². The process also evaluates how the whole school community engages in authentic Catholic Christian witness and evangelisation.

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

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

Evaluation Dimensions

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

History of the Trinity Catholic College

Trinity Catholic College is on Rattray Street, on the site that has housed Catholic education in Dunedin since 1871. Originally the site of Christian Brothers' High School, founded in 1876, it now encompasses the land that has variously accommodated St Dominic's College - founded in 1871, St Joseph's primary school and the Christian Brother's Junior School (started in 1964 when CBHS became St Paul's High School).

There were other significant sites of Catholic education in Dunedin and two of them housed other founding schools of Trinity Catholic College. Moreau College (an amalgamation of the Dominican Sisters' school St Dominic's College, and the Mercy Sisters' school St Philomena's College, founded in 1897) was created in 1976 and was set on the St Philomena's site in McBride St. St Edmund's School (founded in 1949) was for boys from Y5-8 and served the southern suburbs of Dunedin.

St Paul's High School, Moreau College and St Edmunds came together in 1989 on the Rattray St site as a Y7-13 co-educational Catholic college called Kavanagh College. In 2023 Kavanagh College was renamed Trinity Catholic College.

The College's founding religious orders - the Dominican Sisters, the Sisters of Mercy and the Christian Brothers - were the original founders of the various schools that are part of Trinity Catholic College's history.

¹ New Zealand Catholic Bishops' Conference. *The Catholic Education of School Age Children*. Wellington:2014.

² Ibid.

Progress with Recommendations from the 2019 Review Report

Te Tūtaki Ki A Te Karaiti - Encounter with Christ

1. That the sacramental data from enrolment forms of students with 5.1 preference be analysed to enable invitations to be given to students and their Whānau to take place in a sacramental programme.

Data is now gathered on enrolment interview sheets and criteria in Edge. Formal sacramental programme running this year with invitations via the newsletter and conversations with students and parents.

Te Whakatupu Mā Te Mātauranga - Growth in Knowledge

2. That NCRS be approached to develop a simple programme which could be used by international students to help them to understand about God and basic precepts of the Catholic faith.

Current induction practice includes what it means to be part of a Catholic school and there is preparation before their first Mass experience.

3. That the annual internal review of Catholic Character becomes part of the 2020 and subsequent annual plans. This will ensure that the review is not overlooked and that the findings can be used to provide future direction for the Catholic Character of the College

There is provision for this in the annual plan. (Refer to comments in Dimension 4)

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

4. That during the review of governance policies the Board retains a policy for Special Character and a policy for Staff Appointments. The Special Character policy will ensure that the Catholic vision for the College underpins the vision and strategic direction. The Staff Appointments policy should detail expectations for the appointment process in the Catholic college.

Completed

5. That the DRS has a clearly defined reporting role to the Board through the Special Character Committee of the Board as part of the expected responsibility which comes with the position.

Completed. Termly Catholic Character committee meetings involve DRS, chaplain and CSC prefects.

6. That consideration be given to the next DRS becoming a member of the senior management team and owing to the complexity of the position should also be supported by an assistant DRS.

The college has appointed a co-DRS team to utilise personal strengths and acknowledge significant workload. This reflects a growing practice in Catholic Colleges.

7. To ensure that all members of the Board understand their responsibilities in governing Kavanagh College as a Catholic school, and to understand their role as governance as opposed to management, it is recommended that professional development be provided as an induction for the whole Board as soon as realistically possible after the election.

There is an induction package for new board members of Trinity Catholic College. This includes access to strategic documents, and the NZCEO Handbook. PLD for proprietor appointees took place in 2022 and is also included in meeting agendas.

8. That by the beginning of 2020 the College will investigate if Catholic teachers on the staff would be eligible for any of the S 464 positions which are not filled.

Staff were identified and positions offered. There is still a need and an intention to identify eligible teachers.

9. The College is currently in breach of its Integration Agreement regarding non preference enrolment. As identified in the 2016 external Special Character Review the Board will be obliged to develop an action plan, including timeline, to address this anomaly.

The college is compliant in this area with 4.1% of the possible 5% positions filled. There are six places available.

DIMENSION 1: Te Tūtaki Ki A Te Karaiti-Encounter with Christ

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

Spiritual Formation

Trinity Catholic College is a place of encounter with an abundance of opportunity for its community members (whanau, board, support staff, ākongā, rangatahi and kaiako) to develop spiritually. This is supported by an ethos expressed by the principal “that everything we do is an opportunity to develop a relationship with Christ.”

Opportunities to encounter Christ are found through regular prayer and liturgy. In dialogue with staff and students there is a strong sense that these opportunities are valued and appreciated. Such opportunities may involve staff briefing reflections, class prayer, liturgy, regular ‘chapel’ involving year groups (a particular favourite expressed by ākongā) class / whole school Masses. Reconciliation was observed in the Cathedral during the evaluation visit. These opportunities are made possible through the teamwork of DRS and priest chaplain, also a trained teacher. He presents the Eucharist as a teachable moment and a way of allowing young people and staff to recognise the importance of a Christ centred community. *“His enthusiasm is allowing our ākongā and staff to be witness to the joy of the Gospel and the person of Christ.”* DRS It is clear through discussion with a range of groups across the community that co- DRS and chaplaincy teamwork is having a positive faith impact on students, staff and whanau.

The college has grown in its effectiveness in encouraging and facilitating of the development of a personal relationship with Christ, through more student-led faith opportunities and growing leadership capability within the student body. Examples of this can be seen in the Special Character Prefect profile and equivalent year 9 leadership roles. It was a privilege during the evaluation visit to meet with the various student groups and hear their perspectives about prayer life. It is clear that prayer in its various forms is greatly valued. There is a keenness to see this further developed with the formation of a liturgy committee to support the DRS. A periodic evaluation of prayer life across the college with a focus on the richness of prayer in its various forms with the perspectives of ākongā would ensure vibrancy and impact.

Evangelisation

The college, through its relationships, structures and systems is well placed to proclaim Christ’s mission both within and beyond the community and can do this effectively. The potential to evangelise within the community is used with effect through newsletters which celebrate the catholicity and mission of the college, *“a climate of faith and pastoral care for the Catholic community ...”* Other initiatives are more routine in format – prayer to begin all school events. There is also a desire to reinstate community participation in whole school Masses, following two years of pandemic disruption. A parent and whānau session, with a special character and faith focus takes place twice per year for enrolments outside of main transition times. This is an

effective way to encourage encounter. The college also reaches out to the whanau of 5.2 – 5.4 preference students. There has been a significant uptake of sacramental programme participants this year which reflects the college’s evangelising influence.

Faith-based Leadership

The college enjoys collaborative and stable leadership that shapes and nurtures its vision and direction. The principal arrived approximately three years ago from a smaller college within the diocese with a good background of experience and she has reinvigorated the spiritual life of the college with strong pastoral and collaborative teamwork. This development has seen the appointment of a co-DRS team and new priest chaplain. The notion of leadership extends throughout the student body and we were privileged to dialogue with various student groups. The 2022 year 13 retreat was an effective initiative promoting Servant Leadership and included recent encyclicals *Gaudete Exultate – Joy of the Gospel* and *Fratelli Tutti – Peace, human dignity - recovery from the pandemic crisis*.

The principal appreciates that there are opportunities available for her ongoing spiritual and faith leadership. She is currently involved in the National Association of Principals of Catholic Secondary Schools as an executive member and takes advantage of online symposia provide by NZCEO. At the local level she was recently welcomed by the Pasifika community to White Sunday and associated events. She appreciates close support from the DRS team in developing an understanding of the cultural influences on faith – an effective way to support her role in shaping the college’s vision and direction.

Further Development

- There is a keenness within ākongā to see prayer life further developed. One such initiative proposed is the formation of a liturgy committee to support the DRS team. A periodic evaluation of prayer life across the college with a focus on the richness of prayer in its various forms would also ensure its continued impact.

DIMENSION 2: Te Whakatupu Mā Te Mātauranga: Growth in Knowledge

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

Leadership

Growing the DRS capacity in the college with dual appointments specific to curriculum and spiritual formation recognises the importance of matching the skill and faith experience to best serve this diverse college community. It also enables the senior leadership and co-DRSs to work collaboratively in their mission to enable growth in knowledge and understanding. Examples of the effectiveness of their work can be seen in the facilitation of teacher only development days,

staff meetings and role modelling to support all staff to show leadership in staff briefing prayers and reflections. Kaiako and support staff acknowledge and appreciate the support that is available.

The co-directors are proactive in their mission and lead a Catholic Special Character formation session at the beginning of each school year. The curriculum DRS has presented on a number of occasions the link between Restorative Practice and the model of Christ centred learning and sees this as an effective way of living out the gospel message.

This work also has an impact for staff not directly involved in teaching Religious Education. They appreciate receiving practical support with resources, how to teach certain aspects and how it fits with the integrated programme. The principal took the opportunity recently to conduct a special character development session for support staff. Their support for special character is evident in their responses. Their willingness to grow in knowledge and understanding is commendable and the support they receive is motivating.

The importance of the continued growth and development of DRS capacity is recognised. Professional development interaction is encouraged and the intention is to attend these events i.e. diocesan and national gatherings remains a matter of routine despite pandemic restrictions in recent years. The principal and religious leaders are also open to further growth opportunities although these appear somewhat limited at the present time. Despite this their ongoing support for all staff is highly effective and valued.

Religious Education

The introduction of an integrated curriculum across year levels 7-9 is a relatively recent initiative in the college. Effective inclusion of Religious Education within an integrated curriculum, including relevant learning areas, recognises its high status and relevance in a modern world and should assist tamariki / rangatahi to integrate their faith, culture and life. It also highlights the importance of sound teacher formation in the role of catechist as well as educator in ensuring that the integrity of Religious Education is not diminished in any way.

The high status of Religious Education is recognised in overview and thematic planning with links to relevant curriculum areas. The year 9 integrated learning programme in term one is centred around a big idea, “*Who are we?*” within the theme “*Our Turangawaewae – Dunedin.*” The Religious Education focus and achievement objectives relate to “*the place of journeys and journey stories in human experience and their significance within the Christian tradition*” with specific lessons in five parts commencing in week 4 and concluding with assessments in week 8. In discussion with the DRS it is anticipated that the introduction of the Religious Education curriculum will assist with evaluating and refining the year 7-9 integrated curriculum.

The integration of Te Ao Māori was integral in the term one work programme with an examination of Te Tiriti o Waitangi, whakapapa back to Jesus and Moses, cultural history of

Dunedin, and ākongā gaining familiarity with their pepeha. The timing of this also relates to the history of the college, its place in the history of Dunedin including the recent name change.

The general effectiveness of Religious Education across the college is monitored through regular meetings with the DRS team, with senior management, and triennial review. (Ref Dimension 4). The curriculum DRS conducts regular department meetings and there are classroom walk throughs particularly at year 7. At the beginning of the year there is a prayer focused session for year 7 students which has the added benefit of supporting staff.

It is important to ensure that there is an effective system in place to monitor the requirement of the proprietor in ensuring that the allocated hours for curriculum coverage are adhered to. A purposeful integration with the general curriculum highlights the need to have an effective tracking system in place. There are also implications with the gathering of achievement information for the board. This is effectively done with NCEA data, however there is a need to provide the board with information about Religious Education progress from the year 7-9 integrated curriculum.

Evaluators had the privilege of visiting a number of classrooms during Religious Education time. In all of the year 10-13 classes visited there was a consistency with a relaxed atmosphere and positive relationships between kaiako and ākongā. A number of students expressed confidence in their ability to meet their NCEA assessment requirements, acknowledging the encouraging feedback and resources from their teacher. In an observed discussion, the teacher's connectedness with ākongā was evident, acknowledging that we may all be in very different places with our own faith journeys. If this was a barrier for writing the Catholic worldview, instead of writing "I or we believe" they can write "Catholics believe...". This shows respect for each individual's personal journey of faith within the school. An effective display for student reference included, *existential questions, fundamentalism, philosophy, secular, Pascal's wager, Marxism, Rerum Novarum*, highlighting the scope for meaningful and thoughtful discernment and discussion at the senior level.

Several students spoken to at the year 10 level noted having more Religious Education in this year than in the previous years. This highlights the importance of students being aware of experiencing RE teaching in the integrated learning environment. It would be timely to once again capture student voice and gain an accurate picture of how explicit the Religious Education experience is for ākongā.

The non-integration of Religious Education upwards of year 9 and the precise timetabling of it enabled some observation to take place. The observation focus between years 7 – 9 involved more general visits, discussion with kaiako and a detailed look at term overviews and planning where coverage could be seen in specific Religious Education lessons. In future external evaluation visits, it will be necessary to request and receive in advance specified lesson times to enable effective classroom observations to take place.

Catholic Curriculum

The integrated curriculum approach also aims to ensure that the Catholic worldview is included with references to and use of CARITAS resources at key times of the year. It is specifically taught at the senior levels. The presiding board member is aware of its reporting across curriculum areas eg science and social sciences with clear reference to Social Justice of the charisms. The incorporation of the principles of Catholic Social Teaching is a planned work in progress with the aim of their inclusion across all learning areas. Aspects of the Catholic worldview were included in specific planning across the year 7-9 integrated format eg – *In choosing and developing an idea about an aspect of future Dunedin – Sustainability of energy (CST Stewardship / Kaitiakitanga).*

From a wider perspective there appears to be a good level of Catholic worldview awareness of this among teachers. Examples of this include routine and regular references to the four college values in relation to national and international events and associated restorative practices. This awareness is a likely impact of the strong growth focused leadership intention in the college.

Further Development

- Take steps to ensure that the integration of Religious Education does not compromise its high status or the effectiveness of its outcomes and that there is an effective tracking system in place for coverage and monitoring the requirement for prescribed hours.
- Provide the board with information and data from other than NCEA year groups. The board requires regular information about Religious Education progress from the year 7-9.
- It would be timely to once again capture student voice and gain an accurate picture of how explicit the Religious Education experience is for ākongā.

DIMENSION 3: Te Whakaatu Karaitiana-Christian Witness

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

Catholic School Community

Trinity Catholic College has a significant history within Dunedin with three distinct charisms that enhance its diversity. The values of Venerable Catherine McAuley, Saint Dominic, and Blessed Edmund Rice are enshrined within the culture of the college and form an integral part of its spirituality and service outreach into the wider community. The principal notes that a majority of ākongā come from contributing Catholic primary schools, have experience of ‘church,’ and are well formed in their faith. Staff are assisted to support active Catholic Christian witness through regular reflections and commentary with ongoing conversation about

the history of the college in meeting forums. The chaplain and DRS team also support this initiative eg “Saint of the day” and are seen as role models by staff and students alike.

The college works effectively with whānau and parish through a regular youth Mass where they experience authentic Catholic community. A good example of encounter and witness in the community is Shrove Tuesday when senior students cook for their junior peers. This engagement impacts on the strength of tuakana/teina relationships. A recent initiative through the college Māori whānau hui has seen the establishment of the Miha Māori Mass – celebrated in Te reo. Māori whanau hui, Miha Māori, Kapa Haka, Māori classes with Te reo tuition and leading hymns, songs and performances are fine examples of the college’s commitment to Te Tiriti o Waitangi.

Partnership and Collaboration

“Trinity Catholic College exists to promote excellence in learning and teaching, in a climate of faith and pastoral care” (Mission Statement)

The principal believes that the college is seen as an authentic faith based place within the wider community and receives many affirming comments at enrolment times. There is much evidence to suggest that the college has built strong commitments to the various groups it relates to including mana whenua. The external evaluation visit commenced with a powerful and moving mihi whakatau with the presence of the college kaumatua, also a member of the Catholic community. Ākonga demonstrated their high skill levels with waiata and haka.

Relationships with Catholic contributing schools across the city have grown since the establishment the Dunedin Catholic Schools’ Kahui Ako. This is a particularly effective group, unified by Catholic Special Character. Progression from these contributing Catholic Schools through Trinity Catholic College is promoted as a natural pathway. Schools within the Kahui Ako work together in practical ways with initiatives such as ‘Big Day Out’ (Science Physical Education, Drama, Technology and Food Technology) involving year 5/6 visits at the college and cultural gatherings. A recent initiative has seen year six leaders from across the schools gathering to hear an inspiring guest speaker and to celebrate Mass with the college chaplain. Such initiatives bring strength to Catholic links across the city and have increased the likelihood of Trinity becoming the Catholic college of choice.

Pastoral Care

“ ... Excellence happens when wellbeing is optimal and fully supported.” (Strategic Goal 4)
Ensuring that education occurs in a safe, nurturing environment within an ethos of pastoral care in which each member is known, respected and cared for is a priority. The ability of the community to pull together in time of adversity, following the tragic events of 2019, remains strong and it has been described in similar ways to evaluators by leadership teaching and support staff, student groups and a representative parent group. The principal sees her role as crucial to

the success of Catholic education in Dunedin and appreciates strong levels of support from parish priests and diocesan leaders. She has an effective supportive relationship with the presiding board member and is well supported by staff. She appreciates the need to support the staff of the college and recognises a strength in the way that staff support each other. This view was affirmed and appreciated through staff surveys as was the need for effective communication and the importance of a 'voice' for all staff.

There is also a strong awareness among groups of the effectiveness and impact of Restorative Practice to address matters of behaviour and conflict. This approach is intended to reflect gospel values of mercy and forgiveness and that, "we get it wrong sometimes." This also links with the role of the chaplain who enjoys deep respect from students and whose role is valued universally across the college. The willingness of staff who work pastorally with students to embrace these gospel values and their desire to look at situations through a Catholic lens has featured in discussion. Their desire to seek support in this way goes above and beyond.

Service and Outreach

"We want our young people to be the best versions of themselves ... Our Catholic faith is a living faith, demonstrated through action." (Strategic Goal 1)

Recognising the Christian call of care for others and quest for justice and equality, the college responds with generosity to approaches from the wider Dunedin Catholic Community. This is an area of growth with Young Vinnies which has become more visible as has the work of the St Francis of Assisi trust which is based at Mercy Parish and has involved increasing numbers of students with meal preparation. Service in the community also involves some staff delivering food packages to families in need of care and support on Friday evenings, involving local business support. This is fine living example of Christian Catholic social outreach within the college.

Edmund Rice camps have been a fine tradition over the years with significant student involvement and generous leadership by staff. The college also has an active involvement with various CARITAS outreach projects. These initiatives are commendable with a focus on further growth and development in "real" social justice activities – experiences rather than just fundraising. This approach seeks to further grow an awareness of care towards others and the environment.

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

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

Stewardship

The governance and management of Trinity Catholic College are committed to ensuring that

Catholic Special Character is safeguarded and strengthened. The effectiveness of this can be seen in the growth and development of the college since the 2019 external review aided by current emerging internal evaluation practices which are able to be further streamlined.

The board and leadership team work in unity with a high level of expertise and a strong pastoral emphasis. The result of this is a vibrant Catholic community college with an evangelising influence that extends across the city's Catholic network of schools – Kahui Ako - unified and strengthened by its Catholic Special Character.

The college's strategic planning rightly prioritises Catholic Special Character in its mission to '*promote excellence in learning and teaching in a climate of faith and pastoral care for the Catholic community of Dunedin.*'

Since the 2019 external review the college has introduced an effective cycle of internal self-review. Some impact from this can be seen in review outcomes featuring in current annual planning goals:

AP Goal: Review of areas for development from recent reviews to ensure completion.

The growth impact might be improved with the more specific goals originating from the review, simply expressed to improve the focus and outcome. A good example of an internal review goal being followed through in the annual plan is as follows:

Dimension 1- Internal Review goal- 2022 Strengthen the liturgy group model to include the year 9s and others who may wish to be involved.

Specific Annual Plan goal- 2023 Develop student liturgy committee with representation from years 7-13 Special Character Prefects and year 9 leaders to lead this group.

During the evaluation visit discussion took place about the shift from review to evaluation and how a renewed evaluative approach and a streamlined methodology might lead to further improvements. This could mean selecting a particular focus area within the review dimension depending on the needs at the time. For example (as discussed) the scheduled Dimension 2 review in 2023 might involve focus area 2 with attention to the high status of Religious Education and ensuring its integrity in the year 7-9 integrated environment in response to concerns expressed at board and management level and through our onsite discussions.

Legal Obligations

The board attestation return for 2022 shows compliance with its legal obligations.

Key examples:

- The college keeps an up-to-date database of which students are in the preference category, with the necessary evidence to verify their preference status. (**Verification required for 9 students*)
- Enrolment of preference and non-preference students follow clear policy guidelines.

- Number of teachers currently holding Cl 47 (tagged) positions: 12 plus Principal and 2xDRS. 17 possible teachers. To consider offering ‘Special Catholic Character’ (tagged) to some teachers, holding general positions, who may meet the criteria.
- The Board, the Principal and/or the Staff Appointments Committee (or its equivalent) gives appropriate weight to the views of the Proprietor’s Appointee(s) regarding the acceptability of applicants for Cl 47 (tagged) positions? [c.f. Ed. & Training Act, Cl 46 (2)]
 - *This is a priority for Year 7 – 9 (integrated curriculum) positions*
- The Health Curriculum is delivered in accordance with the Special Character of the school. The latest community consultation took place in 2021.
 - *There is a planned content delivery refresh in 2023 for the Sexuality teaching within a Catholic Context throughout all years.*
- The board and principal can confirm that the overriding principle of the Safeguarding Policy adopted by the proprietor is reflected in the wording of the school’s Child Protection Policy.
- The Board and Principal can confidently attest that the school has sufficient measures in place to ensure the safety of children and vulnerable adults during all school related activities? (Children’s Act 2014)

Preference roll as at the date of the review

Preference Criterion	Number of Students	% of Current Total Student Number
5.1	397	59%
5.2	7	1%
5.3	112	16%
5.4	33	5%
Special circumstance	65	10%
<i>Preference (not stated)</i>	9 *	1%
Non-Preference	39 / 45	6%
International	13	2%
Total roll	675	100%
	675 / 900	75% of capacity

Further Development

- Continue to refine the internal evaluation process to ensure that the methodology used is manageable and continues to be meaningful for growth and development.
- Continue to follow up with caregivers to ensure that the category of preference enrolment (5.1 – 5-5) is verified with the parish priest or delegated representative.*
- Proprietor’s appointees to prepare and submit their annual report to the bishop independently of the internal evaluation process.

Catholic Special Character Evaluation Report Summary **Areas of growth since the 2019 review**

Te Tūtaki Ki A Te Karaiti - Encounter with Christ

Spiritual Formation

The college has grown in its effectiveness in encouraging and facilitating of the development of a personal relationship with Christ, through more student-led faith opportunities and growing leadership capability within the student body. Examples of this can be seen in the Special Character Prefect profile and equivalent year 9 leadership roles and regular year group chapel.

Faith-based Leadership

The college enjoys strong and stable leadership that shapes and nurtures its vision and direction. The principal has reinvigorated the spiritual life of the college with strong pastoral and collaborative teamwork. This development has seen the appointment of a co-DRS team and priest chaplain. The notion of leadership extends throughout the student body

Te Whakatupu Mā Te Mātauranga - Growth in Knowledge

Leadership

The principal has grown the DRS capacity in the college with dual appointments specific to curriculum and spiritual formation. This recognises the importance of matching the skill and faith experience to best serve this large and diverse college community. It also enables the senior leadership and co-DRSs to work collaboratively in their mission to enable growth in knowledge and understanding.

Religious Education

The introduction of an integrated curriculum across year levels 7-9 is a relatively recent initiative in the college. Effective inclusion of Religious Education within an integrated curriculum including relevant learning areas recognises its high status and relevance in a modern world and should assist tamariki / rangatahi to integrate their faith, culture and life.

Catholic Curriculum

The integrated curriculum approach also aims to ensure that the Catholic worldview is included with references to and use of CARITAS resources and it is specifically taught at the senior levels. The incorporation of the principles of Catholic Social Teaching is growth in progress with the aim of their inclusion across all learning areas.

Te Whakaatu Karaitiana - Christian Witness

Catholic School Community

The college works effectively with whānau and parish through a regular youth Mass where they experience authentic Catholic community. A recent initiative through the college Māori whānau

hui has seen the establishment of the Miha Māori Mass – celebrated in Te reo. Māori whanau hui, Miha Māori, Kapa Haka, Māori classes with Te reo tuition and leading hymns, songs and performances.

Partnership and Collaboration

Relationships with Catholic contributing schools across the city have grown since the establishment the Dunedin Catholic Schools' Kahui Ako. This is a particularly effective group, unified by Catholic Special Character. Progression from these contributing Catholic Schools through Trinity Catholic College is promoted as a natural pathway. Schools within the Kahui Ako work together in practical ways with initiatives such as 'Big Day Out' (Science Physical Education, Drama, Technology and Food Technology) involving year 5/6 visits at the college and cultural gatherings.

Pastoral Care

There is a perception within the parent community that pastoral care and particular support of students is an area of growth - that it has always been there but has strengthened. There was consistent feedback throughout the evaluation about relationships, between students in the tuakana/teina sense and with teachers. The warmth of interactions between ākongā and kaiako was consistent in random and scheduled classroom visits. The presiding board member points to significant growth in restorative practice that stems from a strategic goal of continual development in this area.

Service and Outreach

The college responds with generosity to approaches from the wider Dunedin Catholic Community. This is an area of growth with Young Vinnies which has become more visible as has the work of the St Francis of Assisi Trust which is based at Mercy Parish and has involved increasing numbers of students with meal preparation. Service in the community also involves some staff delivering food packages to families in need of support on Friday evening, involving local business support. This is fine living example of Christian Catholic social outreach within the college.

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

Stewardship

The effectiveness of this can be seen in the growth and development of the college since the 2019 external review aided by current emerging internal evaluation practices. The board and leadership team work in unity with a high level of expertise and a strong pastoral emphasis. The result of this is a vibrant Catholic college with an evangelising influence that extends across the city's network of schools – Kahui Ako - unified and strengthened by its Special Character.

Key Recommendations to support development

Te Tūtaki Ki A Te Karaiti - Encounter with Christ

- There is a keenness within ākonga to see prayer life further developed. One such initiative proposed is the formation of a liturgy committee to support the DRS team. A periodic evaluation of prayer life across the college with a focus on the richness of prayer in its various forms would also ensure its continued impact.

Te Whakatupu Mā Te Mātauranga - Growth in Knowledge

- Take steps to ensure that the integration of Religious Education does not compromise its high status or the effectiveness of its outcomes and that there is an effective tracking system in place for coverage. The implementation of Tō Tātou Whakapono – Our Faith, might present an opportunity to ensure that the required content hours are being met.
- Provide the board with information and data from other than NCEA year groups. The board requires regular information about Religious Education progress from the year 7-9.
- It would be timely to once again capture student voice and gain an accurate picture of how explicit the Religious Education experience is for ākonga.

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

- Continue to refine the internal evaluation process to ensure that the methodology used is manageable and continues to be meaningful for growth and development.
- Continue to follow up with caregivers to ensure that the category of preference enrolment (5.1 – 5-5) is verified with the parish priest or delegated representative.*
- Proprietor’s appointees to prepare and submit their annual report to the bishop independently of the internal evaluation process. (Ref: 2020 Handbook for Boards of Trustees of New Zealand Catholic State-Integrated Schools – Pg 40: Compliances)

The evaluation team is confident that the Trinity Catholic College Board of Trustees, Principal and senior leaders have the willingness and ability to address these recommendations. Ongoing assistance is available from the Catholic Education Office.

We extend our sincere thanks to the Board of Trustees, leadership, staff, whānau and ākonga of the Trinity community for the warm welcome, hospitality and cooperation extended to us, opportunities to dialogue with various groups and for the opportunity to experience the way that they safeguard and strengthen their Catholic Special Character. The organisation and preparation for external evaluation by the principal and senior leaders is greatly appreciated.

Ngā mihi nui

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

Lead Evaluator

1st May 2023



The Trinity School Prayer

We pray for the Trinity Catholic College Community
May we grow in Respect for ourselves, each other and our world
May respect lead to Service to those in need
Through service may we bring about Justice and in
Justice may we reflect and share the Truth of the gospels
This we pray in the spirit of
Catherine McAuley
Edmund Rice and
St Dominic
With Mary as our Guide
Hei ākonga mā te Karaiti
Through Jesus Christ
Amen