



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

***Catholic Special Character External  
Evaluation Report***

**Te Kura Katorika O Hato Terēhia  
St. Theresa's School, Plimmerton**

**June 2022**

Evaluation conducted on: 31<sup>st</sup> May, 1-2 June

Confirmed Report: 6<sup>th</sup> July, 2022

## **School Details**

**Name: St. Theresa's Catholic School**

**Address: 1 James Street, Plimmerton**

**School type: contributing**

**Actual roll: 171**

**Maximum roll: 212**

**Non-preference maximum: 11**

**Actual non-preference number: 12**

**Roll based staffing entitlement: 9.00**

**Required number of Special Character Cl 47 positions: 5**

**Filled number of Special Character Cl 47 positions: 5**

**Principal: Donna McDonald**

**Director of Religious Studies: Olivia McKennie**

**Presiding Member, School Board: Mike Tohill**

**Parish Priest: Fr Andrew Kim**

**Parish Lay Pastoral Leader in training: Jude McKee**

**Bishop's Agent: Jocelyn Bryant**

## **Evaluation Team:**

**Lead Evaluator: Zita Smith**

**Accompanying Evaluator: Mary-Angela Tombs, Principal, St. Francis de Sales School**

**Observer: Anna-Maria Vissers, Primary RE Consultant CSES**

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

The Catholic Special Character Evaluation process produces a focused picture of the impact of Catholic schooling and the effectiveness of its goals on the lives of all tamariki and rangatahi<sup>1</sup>. The process seeks to determine whether they have encountered the living God revealed in Jesus Christ, grown in knowledge of Him and His Church, and as a result are forming a deep and lasting relationship with Jesus Christ and the Church<sup>2</sup>. The process also evaluates how the whole school community engages in authentic Catholic Christian witness and evangelisation.

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

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

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

<sup>2</sup> Ibid.

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

- 1. As part of the long-term review of its strategic and annual plans the school needs to look to ways in which it can engage the BOT in discussions which clearly identify the significant Catholic character goals. Then build upon existing self-review to develop an ongoing Catholic Character internal evaluation process to determine how the school goes about achieving these goals.**

The first strategic goal in the school Charter is focussed on Catholic Character. The Board is informed about progress through the Principal's Report.

There is no evidence of a cycle of internal evaluation in the Board three year workplan, although there is evidence that a self-review on Encounter with Christ was completed in 2020. Refer to recommendations 2022.

- 2. During the process of developing the new faith centred integrated RE curriculum the school needs to develop a program that has clear and comprehensive guidelines and expectations for the planning, teaching and assessment of religious education. The program needs to ensure staff have taught all the key achievement aims and objectives for each year within the three year cycle and that the school is assured that it is meeting the NZ CBC requirement regarding the number of hours taught per week at each level in the school.**

Since the last review, the school has developed a Religious Education integrated curriculum within a two Year cycle, ensuring all RE AOs are taught at Level 1, 2 and 3, either as part of the integrated curriculum or 'stand alone.' The principles of Catholic social teaching provide the Big Ideas across the eight terms. A Religious Education Implementation Plan provides clarity of expectation that the NZ RE Curriculum will be taught using the AOs from the Religious Education Bridging Document.

- 3. That as part of the school's review of its values programme and charism it looks at ways to explicitly relate both the charism and values to directly to the Gospel and the life of Christ.**

Since the last review the school has changed its Gospel Values to the SPARK values using *The Easter Story* children's book by Joy Cowley.

Attendance at the Josephite colloquium in Auckland for the DRS and Principal was an opportunity to learn more about the school charism and as a result, the young Joeys group was formed as a link between the vision of Mary McKillop and the school.

- 4. As BoT policies are reviewed, each one is updated with a Catholic Character component that links it directly to the Gospel and to the teaching of Christ.**

The school adopted *SchoolDocs* in 2021 and are still in the process of completing this move. As a generic platform, *SchoolDocs* provides some flexibility for the school to add its unique flavour and where possible this has been done.

- 5. All staff job descriptions have a Catholic Character component.**

All job descriptions have the wording that ensures that staff uphold the Catholic Character of the school. Any new Cl 47 position has a Catholic Character component in its job description. All new appointments are required to uphold the Special Catholic Character, stated in the letter of appointment.

## **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**

The School's Mission statement, *"To live, love and learn with Jesus, being the best we can be,"* is displayed in all classrooms and on the entrance sign to the school as well as on all formal documentation. Children understand and can talk about what it means, especially about how they are challenged to be the best they can be.

The school's values, which are clearly linked to the Gospels, are taught, modelled and promoted, giving cohesion to expectations for living out the Mission statement. Since the last review the values have been reviewed and changed to the SPARK values of self-control, positivity, aroha, respect and kindness. Being the SPARK of God comes from *The Easter Story* adapted by Joy Cowley and is very familiar to students.

SPARK of God Certificates are presented at weekly assemblies to one child from each class who has demonstrated a particular value. Each term one SPARK value is highlighted. This is evidenced by posters in every class, linking the term value to the big theme, as well as the use of SPARK Values slides showing how Jesus demonstrated a particular value, through Gospel stories. The SPARK values also underpin behavioural expectations and are incorporated into class treaties.

Varied and rich prayer is an integral part of the daily routine of each classroom. This includes individual and community prayer using traditional and contemporary forms. Examples of this are the use of Scripture, waiata, praying in colour, traditional prayers including the rosary, writing to God, the five-fingered prayer and spontaneous prayer. The School Prayer is prayed daily by all classes in te reo Māori and English. In the months of May and October, a decade of the rosary is prayed daily as a school.

The staff prays together twice weekly on a roster and each year a significant part of the two day Staff Retreat is given to a spiritual focus.

Tamariki have the opportunity to encounter Christ through the charism of the school's founding order, in this case the Sisters of St. Joseph of the Sacred Heart. They learn about Mary Mackillop and can talk about *"never seeing a need without doing something about it."* The Joeys are a group who provide service and outreach, in the footsteps of the founding order.

## **Evangelisation**

There is a regular programme of liturgies and Masses appropriate to the age and culture of students who have the opportunity to have some leadership roles in them. The annual Easter pageant, feast days, the Christmas play, Catholic Schools Day, class buddy mass and whanau masses, which include children's participation and ideas, are part of school life at St. Theresa's. The lay Pastoral Leader in training runs a weekly liturgy in the church for each class over the course of each term which is very popular with students and teachers.

The school consciously demonstrates manaakitanga and whanaungatanga with a pōwhiri each term to welcome new students, their whānau and friends. This allows people to make connections through hospitality and an invitation to belong. It is followed by Mass, during which new students receive a korowai of welcome from their buddy and a kete presented by a representative of the Parish, with useful resources to help whānau support their child's faith journey. They and their whānau receive a special blessing at the end of Mass, followed by a shared morning tea.

The school connects with whānau in a variety of ways. Teachers link what is being taught in RE into the weekly classroom email and via the school newsletter so that children and parents can kōrero about what they are learning in school. Parents spoken to reported that their children are enthusiastic about what they are learning in RE and talk about it a lot at home. The use of the classroom Prayer Bag which goes home to each family on a roster, is seen as useful to the spiritual link between home and school. When students were asked about the effect of being at St Theresa's School on their faith, comments included: *"I have got closer to God," "I believe in Jesus, I believe He's real now," "It's strengthened my faith," "I think about Jesus lots and count on him more" and "when I leave here I will take God everywhere I go."*

The Sacramental Programme run by the Parish, is supported and encouraged by the school and all students Year 4 and up receive a personal invitation from the school to join the programme. This is run on a Sunday and the school provides a classroom for its use.

Once a year, the DRS offers and runs a Baptismal programme in school time to those who would like to be baptised. This is an example of the school inviting students and their whānau to faith.

## **Faith-led Leadership:**

The Principal and the DRS work collaboratively to lead the development of Catholic Special Character. The Principal leads by example with her strong sense of pastoral care.

A new DRS was appointed at the start of the year. The Principal is actively supporting her to grow into her role through the two year plan PLD for DRSs, as well as attending online workshops in term one and two facilitated by the RE Advisor. She received a thorough handover from last DRS.

### **Next Steps for Development**

- Re-establish connections with whānau for Feast Days, special events and Masses.
- Ask the community for prayer offerings through the parish newsletter.
- Continue to grow vegetables for a pātaka kai.
- Use prayer time as a conscious learning opportunity to strengthen students' encounter with Christ (as stated in the Strategic Plan).

### **Dimension 2: Mā te Mātauranga ka Tipu: 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 and PLD:** School leadership supports teachers to live the school's Catholic Character by their actions and through a cohesive RE Curriculum. The newly appointed DRS is being supported by the Principal in her leadership role and is guiding a teacher new to Catholic schools through the liturgical calendar as well as with resources and teaching ideas to support teaching the RE curriculum.

### **Religious Education**

The school implements the nationally mandated Religious Education curriculum, delivering its Achievement Objectives within an integrated plan. Religious Education learning forms the foundation for cross-curricular planning using the principles of Catholic Social Teaching (CST) with an enduring understanding which underpins the RE curriculum. Each term a full staff planning meeting is held. The RE curriculum, the CST focus, what has been taught prior, the theological focus and what students need to understand, are all seen as important. The RE curriculum and Religious Education Bridging Document (REBD) are used to identify AOs and build planning. RE is integrated with other curriculum areas and it is also taught as an individual subject sometimes to ensure that tamariki are getting a deep understanding of the strands and the Catholic theological focus. Linking Scripture into Inquiry units and RE learning, incorporating real world issues in RE teaching (climate change, immigration, wars)



and planning for an action that involves students doing something for the wider community are all priorities. Teachers have professional conversations about how best to teach the RE Curriculum, taking into account the age and level of faith development of students. They brainstorm ideas of how to make connections to the AOs. The Enduring Understanding for the term is decided upon as a staff together with an immersion session, before planning continues in PODs (syndicates) and then by individual classroom teachers for their own classes.

### **Teaching and Assessment**

The school provides effective learning and teaching programmes for Religious Education and is adequately and appropriately resourced to deliver these programmes. Teachers are clear about intended outcomes.

The RE curriculum is delivered using a culturally responsive pedagogy, is effective, creative, and engages tamariki. When asked if they liked their RE lessons, the students spoken to were unanimous in their enjoyment of and engagement in RE. They were able to talk about what they had learnt and what it meant to their own personal faith. Teaching and learning in Religious Education is authentic to the Catholic faith and reflects best practice. The use of innovative pedagogies to inspire and engage learners such as dramatic inquiry, invites students to walk in the shoes of others. This approach reaches all children; it is inclusive, engaging and invites tamariki to “think outside the square.” Teaching is woven through inquiry. Teachers strive to make lessons relevant, fun and meaningful. They use Scripture, science, nature, stories, drama, art, dance, song etc. to enhance lessons and to help students to make connections with Jesus’ teachings. Children are always given the opportunity to share and to be listened to.

When Scripture was read in some classes, teachers explained that, *“These are important stories that we need to pass down.”* Using a variety of strategies, teachers break lessons into short, sharp parts. They adapt their approach according to need and get children to share in pairs how they might feel if they were an apostle, using drama to bring a Gospel story to life. Children work individually, with a partner or group and sometimes as a whole class. Teachers explain next steps and why, they talk about the key purpose of the lesson, recapping at the end to help students make connections to their own life. Being able to use these personal connections to make rich learning experiences empowers all students to contribute and feel involved in RE.

All classes have a prayer focus area, with a picture of St Thérèse, the liturgical year poster, displays of children’s work, and posters of the values. Examples of children’s work in RE were artwork entitled, *Made in the Image and Likeness of God*, illustrated Gospel stories, and

Mothers' Day linking to Mary, Mother of Jesus. The CSTs, with links to the Te Tiriti o Waitangi, support the school's commitment to Mātauranga Māori. An example of this integration was learning about the legend of the Porirua Harbour under the Stewardship/Kaitiaki theme.

All ākonga have their own RE workbook as well as the treasured Whakapono book in which each student has the opportunity to show their understandings of an aspect of their learning in RE. They add their reflections on their own faith journey or understandings each term throughout their years at St Theresa's. There was written evidence of conversations with children from different classes to determine their knowledge about the SPARK values and also about what they do at school that helps them know Jesus more. While there is potential to focus and capture such reflections as affective assessment, and analyse this information to inform next learning steps, the review team found no evidence of this happening during the visit. There was no obvious evidence of the gathering of cognitive assessment of students' knowledge of the AOs in order to paint a picture of student learning as a whole class or POD. However wall displays and *SeeSaw* posts that show the consolidation of learning and oral discussion with students demonstrated the content of their learning as individuals or small groups. The new NZRE Curriculum, soon to be made available to all schools, will provide an opportunity for the staff to consider how best to determine and collect information on how well students have grasped and understood the bodies of knowledge contained within the new AOs.

Relationships between teachers and students and among students are inclusive, positive, interested and respectful. Teachers know their students as individuals very well and cater to their needs. Students relate well to each teacher, classroom environments are settled and student voice is evident, especially in the way they participate freely and actively in discussion. Students behave inclusively to those with particular needs and demonstrate the SPARK values in their actions.

### **Catholic Curriculum**

All staff members engage in a regular programme of Catholic Special Character professional learning and formation, although there is yet to be a written annual PLD plan for this. Examples of PLD over the past few years are the Cluster meetings provided each term by CSES, as well as PLD for teachers new to Catholic schools and DRS PLD, including the annual Conference. In 2020, three teachers travelled to Blenheim to take part in an RE focused planning hui led by Maureen Phillips and the Top of the South schools. This year, teachers have started working with Anna-Maria Vissers from CSES around the RE curriculum and integration with a view to the introduction of the new RE Curriculum.

Last year teacher professional learning included Te Kupenga Paper (TH502). Individual teachers have attended the *Having Life to the Full* Sexuality Programme, and those aspects of the Health Curriculum which involve human sexuality education are set in the context of the teaching of the Catholic Church.

### **Next Steps for Development**

- Complete the Theological PowerPoint to share with the community.
- Unpack the RE AOs in PODs to ensure that the Enduring Understanding is linked back to them.
- Develop an annual PLD plan for RE and Catholic Character connected to the developmental outcomes of Internal Evaluations.
- Increase the use of te reo Māori consistently in instructions, greetings and conversational phrases throughout the day.

### **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 Community**

The school is a welcoming environment where all are treated with manaakitanga, aroha and respect. The culture of the school is characterised by warm relationships, friendly communications, and a commitment to inclusion. Evidence of this can be seen in the welcome sign at the school entrance in many different languages and the pōwhiri to welcome new students and their families and visitors.

One parent made the following comment when asked about the effect of the school on their child's spirituality: "*X talks about God and Jesus all the time.*" Parents also appreciated the school values, classroom prayer time, the home and school connection through the classroom Prayer Bag and the Sacramental programme run by the Parish as affecting positively the faith of not only their tamariki, but also themselves. Whānau also referred to the buddy system and the positive communication as contributing to the Catholic community of the school. School signage, a rosary set into the ground in mosaic and the Risen Christ sitting on the Cross in the Prayer Garden as well as the form of the Cross in the school

courtyard all make clear that this is a Catholic school. The school foyer, the staffroom and classrooms all have foci and symbols that speak to the Catholic heart of St Theresa's School. St Theresa's Parish and School have a very strong, reciprocal relationship. Evidence of this is the way in which the school supports the Sacramental Programme run by the parish and the weekly liturgy in the Church run by the Lay Pastoral Leader one class at a time over the term. The Parish Priest is a welcome and regular visitor to the school, often spending time in the playground with students who speak warmly of him. He is also sits on the Board. The Parish secretary is a Proprietor's Appointee on the Board which makes communication easier. The school and Parish are committed to re-establishing the rituals, ceremonies, liturgies and Masses, curtailed during the past two years because of Covid-19.

### **Partnership and Collaboration**

The Principal is part of the Wellington Catholic Primary Principals' Association, having been the Presiding member and currently serving as Secretary. She is part of the WPPA and currently the Presiding member of the Mana Principals' Executive. The school belongs to Northern Porirua Kahui Ako, with the Principal and AP holding key leadership roles. Examples of links with other Catholic schools in the area are Catholic Schools Day and participation in the annual Scripture Reading Competition with Catholic schools in the North Wellington area. This has developed over time to include reading Scripture in te reo Māori and Samoan, as well as group dramatizations of a Gospel story.

Manaakitanga is talked about as central to the way the school welcomes and honours all cultures. There is a strong school commitment to being grounded in a bi-cultural country, within a multi-cultural community. Pōwhiri takes pride of place as the official welcome to new whānau each term. The korowai is used in the welcoming Mass as a symbol of new students being enveloped in the aroha and whanaungatanga of the school and Parish community. In the pōwhiri, students from the middle school form a procession bearing the flags that represent the ethnicity of each of the new students and their whānau. The flags are kept in the foyer of the school to give all families a sense of belonging. The school has its own kawa for pōwhiri, gifted over time by the parish kuia and kaumātua. Students who want to learn it are taught the karanga and the whole school performs the school haka. All students learn kapa haka with an outside provider every week.

The celebration of Mātariki is an important annual event, with the staff and students building each year upon their knowledge about the significance of this in te ao Māori. This celebration is shared with and open to the whole community and tamariki talked about it as being an important Māori and school celebration. The annual Whānau Day, where grandparents receive a special invitation, celebrates all cultures within the school community, with a special focus on Tikanga Māori.

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The school demonstrates the value of diversity and celebrates cultures within the school and wider community. Samoan and Māori Language Weeks are celebrated each year. NZ Sign Language is used in prayers, songs and sometimes in conversation. The whole school responded positively to having a deaf student in the school, by learning and using NZSL, especially for assemblies and whole school occasions. That student left at the end of last year and the school continues to use NZSL quite naturally. During the month of May the Hail Mary was prayed across the school in NZSL.

Behavioural expectations clearly reflect the SPARK values. The values for Positive Behaviour for Learning (PB4L) are the SPARK values. Classroom Treaties are based on Jesus as the model of the SPARK values. These are co-constructed with students so that there is common ownership of how each classroom will look, feel and sound. As a KiVa school, students learn to respect and support one another through managing their relationships in a positive and pro-active way.

### **Pastoral Care**

Pastoral Care within the staff is seen as strong. Staff feel that their well-being is always kept in mind and that the Principal often goes out of her way to support them as a collective and individually. Staff birthdays and significant occasions are always celebrated. Praying together as a staff helps unify the understanding that they collectively have an important role in living out the Catholic character of the school through their words and actions. The continuity and stability of the staff over a long period of time is evidence that staff well-being is safeguarded.

The staff demonstrate support for the community in practical ways. If a need is seen, action is taken in the form of providing transport, care packages, food parcels, prayers, phone calls and texts etc. The Principal is seen as very approachable and as someone who goes above and beyond to support anyone that needs it.

### **Service and Outreach**

The school provides opportunities for tamariki and kaiako to contribute actively to the life of the local community through service and outreach, supporting local and national Catholic groups in their campaigns and activities. All Year 5 and 6 students are involved in a leadership programme. The Year 5's can work towards their bronze badge while the Year 6's are generally working towards silver and gold. The areas of leadership for Year 6's are Catholic Character, cultural, learning hub, sports, environmental and Young Vinnies. The Year 5's areas for leadership are the play pod, supporting the sports leaders, kaitiaki of the environment, breakfast club and the Young Joeys. The Buddy Programme provides an opportunity for Tuakana - Teina relationships to develop across the school. The school takes

an active part in the annual Caritas challenge where tamariki learn about the causes for which they are raising funds. Seniors participate in the local Porirua Anzac Day Ceremony and lay a wreath. All classes lead assembly with prayer and song on a roster and provide morning tea once a year for Pōwhiri.

With the RE programme connected to Catholic Social Teachings through inquiry, the action taken at the end of the learning is often one of service e.g. fundraising for Christmas, a collection for SPCA, Food Bank donations, writing letters or cards to the sick and elderly, or doing a beach clean-up. Students spoken to understand that service is connected to what Jesus modelled in His life.

### **Next Steps for Development**

- Restore the school and community occasions and celebrations on hold since Covid-19.
- Develop and write the Local Curriculum using the PLD hours provided (Government funded). This includes the RE Curriculum.

### **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**

Led by a committed and experienced Presiding member, the Board ensures that the vision and strategic direction for the school clearly and explicitly reflect the Catholic Character of the school. This is demonstrated in the vision, mission and values of the school's Charter. The Strategic Plan leads with a specific Catholic Character goal.

All Board meetings begin and end with prayer, with each Board member taking turns to organise and lead on a roster. Catholic Character responsibilities at Board and staff level are clearly understood and are reviewed on a regular basis.

Catholic Character and Religious Education activities are reported by the Principal in her Report at every meeting. A self-review on Encounter with Christ was carried out in 2020 as well as face to face consultation and surveys with whānau. However, there is no evidence  
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that any specific areas for development identified from these reviews have been carried over as goals into the following year's Annual Plan. The Board does not currently have in their Three Year Workplan a regular cycle of internal evaluation.

All school promotional material, including the website and the weekly newsletter, reflect the Catholic identity of the school.

The Presiding member and Principal have a strong, positive, professional relationship and meet regularly to discuss any issues. Their communication is open and transparent. The Presiding member is willing to support the Principal in her professional capacity in ways that will be most helpful to her.

The Board demonstrates its commitment to growing in knowledge of Catholic Character governance. Since the last Review, Board members have attended training run by Jenny Gordon and Frank Wafer, ADW, on Roles and Responsibilities of a Board, hosted at St Theresa's, as well as lunchtime workshops. From 2020, although the Board had been booked for training through ADW, with the onset of Covid-19, this was cancelled. Some Board members attended the zoom presentation from the Wellington Archdiocese on the Royal Commission.

### **Legal Obligations**

The school is meeting its obligations under its Integration Agreement in terms of staffing and tagged positions.

In terms of the non-preference student roll, the school is currently one over its entitlement. However, a family of three (non-preference) students is leaving in the next month, which will restore the non-preference number to nine students, two less than its obligation under the Integration Agreement.

<b>Preference Criteria</b>	<b>Number of Students</b>	<b>% actual roll</b>
5.1	105	60
5.2	4	2
5.3	35	22
5.4	12	9
5.5	1	1
Preference with no criteria	0	
<b>Total of signed preference roll</b>	<b>157</b>	<b>94</b>
Non-Preference Roll	12	6%
International Fee Paying Students		

### **Next Steps for Development**

- As Policies are updated, challenge *SchoolDocs* to provide greater flexibility to insert a statement that reflects the unique Catholic Character of St. Theresa's School.
- Engage in NZSTA modules on Te Tiriti o Waitangi.
- Internal Evaluation (see recommendations)
- Provide allowance in the budget for professional mentorship for the Principal as and when she determines the need.



## Recommendations

- 1. Continue to build cohesion across the school between the big picture themes and the core RE achievement outcomes.**
- 2. Using the RE curriculum, continue to explore and develop ways to gather and use authentic assessment information, both cognitive and affective, to inform planning, improve teaching and to capture a schoolwide picture of the impact of the teaching of RE.**
- 3. Use an Internal Evaluation process, driven by the motivation to improve the outcomes for all akonga, to gauge the effectiveness of identified aspects of the Catholic Special Character and ensure that any outcomes which indicate areas for development are included as goals in the school's annual plan. The cycle for Internal Evaluation should be evident in the Board Triennial Workplan.**

The evaluation team is confident that the St. Theresa's School leadership team and Director of Religious Studies have the willingness and ability to address these recommendations fully before the next external evaluation. The Catholic Education Office staff are available to assist the Principal, Board and staff in compiling an action plan to address these recommendations if required.

In concluding this report, the evaluation team wish to thank the St. Theresa's School community for their aroha and manaakitanga during our visit and for the opportunity to observe and the privilege to experience the Catholic Character of the school. The organisation and preparation for the external evaluation by the school is greatly appreciated.



**Zita Smith**

Lead Evaluator



Kelly Ross

Diocesan Vicar/Manager for Education