



**Christ Our Model.
Children Our Focus.**

**The Five Marks of the Catholic
School Identity**
Catholic School Review

for
Light of Christ Catholic School
May 2026

Introduction

Lakeland Catholic School Division, in communion with the local Bishop and grounded in the mission of the Church, is committed to providing an authentic Catholic education with Christ at the centre of school life. The Lakeland Catholic Education Assurance process includes an in-depth Catholic School Review and support program for every school on a three-year cycle, ensuring that Catholic identity and mission remain at the heart of school improvement.

Guided by the provincial document “Marks of an Excellent Catholic School,” the review gathers and analyzes survey and interview data from students, staff, families, and parish partners to provide detailed perspectives on school life. This process offers a balanced picture that celebrates what is systematic and effective for the school community while also providing focused recommendations for growth over a three-year cycle, particularly in the areas of faith formation, worship and sacramental life, community and belonging, service, and the permeation of faith across the curriculum.

Through the lens of the Five Marks of an Excellent Catholic School, the review outcomes are to:

1. Celebrate the successes and strengths of the school.
2. Enhance capacity in the school and promote a culture of excellence in Catholic education.
3. Reinforce that Catholic education is our primary responsibility.
4. Deepen the faith life of students and staff and positively impact student learning.

This report summarizes the evidence and findings from that process for the school under review and is intended for all stakeholders, including school and division staff, the Bishop, trustees, families, and the wider community.

“The formation of students and the achieving of our goal to have students come to know, love, and serve the Lord can only be achieved in a school culture which is fully integrated and Christ-centered.”



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Guiding Documents

[The Marks of a Catholic Leader](#)

[CLQS](#)

[LQS](#)

[Lakeland Catholic Charter of Christ Centered Excellence](#)

[CLQS Embodying Catholic Leadership](#)

Support Documents:

[THE FIVE MARKS OF A CATHOLIC SCHOOL IDENTITY](#)

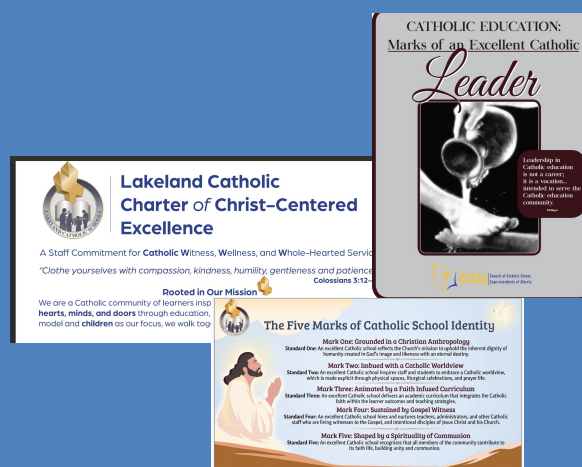
[Growing Forward 2014 Symposium Final Report](#)

[The Catholic School Identity Assessment Tool: Companion Guide](#)

[LCSD Catholic School Review Dates 2025-2027](#)



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School Overview



Website: [LOC Website](#)

Newsletter: [Newsletters](#)

Social Media:

Light of Christ Catholic School is a provincially funded K-12 Catholic school located in Lac la Biche on Treaty 6 territory and the homeland of the Métis, operating within Lakeland Roman Catholic Separate School Division. Led by Principal Rodney Kornelsen and Vice Principal Carmen Semeniuk, the school serves students from preschool through Grade 12 with Alberta Education curriculum permeated by Catholic values and teachings. Light of Christ nurtures the whole child — spiritually, academically, socially, and physically — through a safe and caring environment, faith-based programming, monthly liturgies, community family nights, and a broad sports program. As a Catholic community of learners, the school is committed to forming respectful citizens who model Catholic Christian values and contribute to a better world.

Passion for Learning.
Character for Life.



OUR BEST TEACHER
IS JESUS



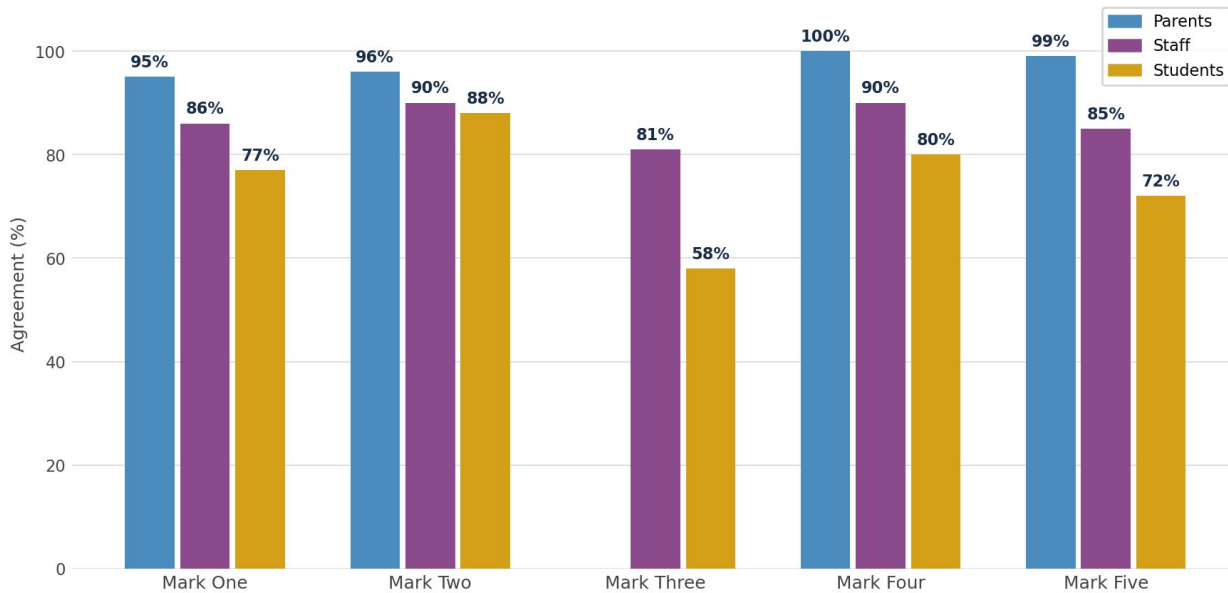
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Catholic School Review Data Summary

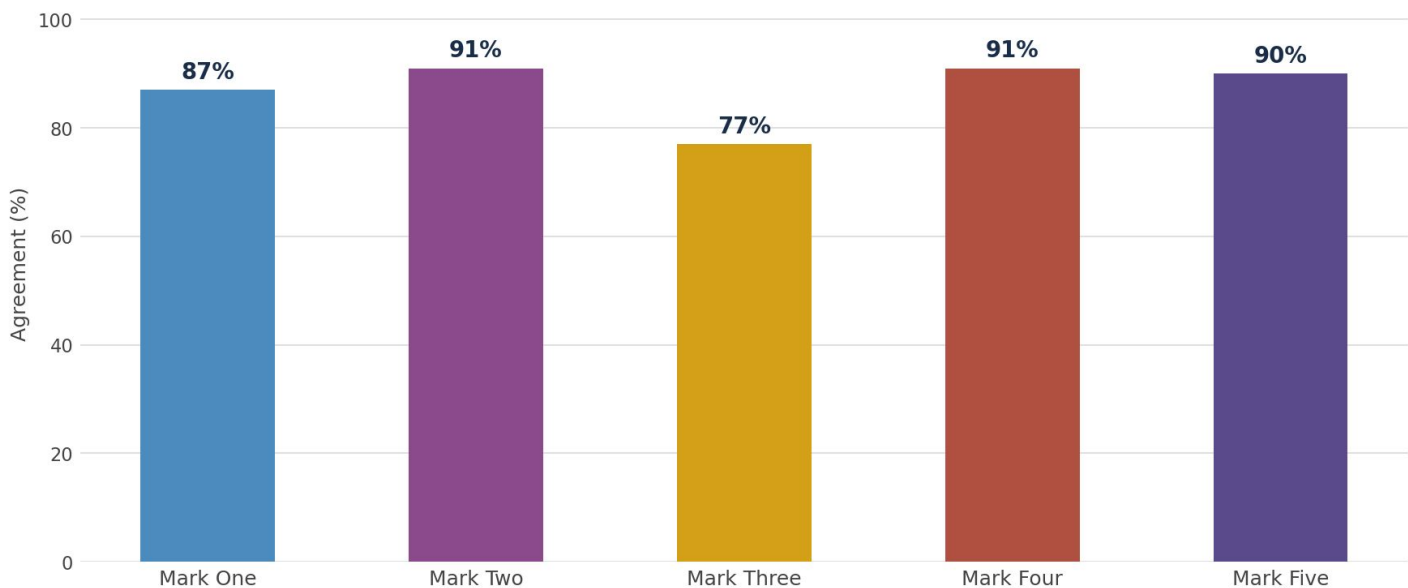
Light of Christ 2026 Catholic School Review Overall Summary of Survey Data

Light of Christ - Five Marks by Stakeholder Group



* Mark Three Parent data not available — parent survey questions for this mark were not included in the LOC instrument.

Light of Christ Catholic School - Five Marks Combined Scores



Surveys Completed

Staff: 19
Students: 75
Parents: 20



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Mark One: Grounded in a Christian Anthropology: "Seeing Each Person as a Child of God"

Standard One: An excellent Catholic school reflects the Church's mission to uphold the inherent dignity of humanity created in God's image and likeness with an eternal destiny.

*Founded in a Catholic Christian anthropology, the division/school's mission statement is clearly distinguishable from the mission statements of other public, independent, or charter schools. This is demonstrated by:

- a clear commitment to its Catholic identity with specific language referencing Jesus Christ and the Catholic Church
- a statement regarding the dignity and worth of all members of the Catholic school community as children of God

*The mission statement is concise and known by staff, students, and parents of the division/school community. This is demonstrated by:

- its display in prominent areas of the school facility and is reviewed regularly and updated as necessary
- Frequent communication to the broader community through social media, in newsletters and reports

*The mission statement is understood by the staff, students, and parents of the division/school community. This is demonstrated by:

- stating the school's core mission and/or mission statement
- identifying all people as created in the image and likeness of God
- affirming that, as a child of God, each person is treated with dignity imitating Jesus in relationships and actions

*All policies, administrative procedures, and school-based guidelines, such as progressive discipline, are grounded in the division/school's mission statement. This is demonstrated by:

- safe and caring guidelines and procedures
- a welcoming environment for parents and visitors (e.g., reception by first point of contact in the school/worksite, public messages/displays and events, volunteer orientations, etc.)

Commendations:

Culture of dignity and welcome

- 100% of parents feel that all are treated with dignity and respect and are valued within the school, and 79% of students affirm that staff and students care for one another and follow Jesus' example, pointing to a culture where relationships are clearly grounded in the Gospel.
 - Staff consistently articulate that students are treated with respect and kindness "as Jesus would", especially given the vulnerability of the school's demographic.
 - Parents notice growth in their children's empathy, non-bullying behaviour, and ability to forgive siblings and peers, and several explicitly link this change to the values and discipline "rooted in Jesus" that they see at school.
 - Both administrators speak about celebrating strengths beyond academics, affirming that poor choices do not diminish a child's value, and creating a culture in which students and staff are reminded that they are loved, valued, and created by God.
- 95% of parents, 100% of staff, and 83% of students agree that staff create a welcoming environment and that school is a place they enjoy coming to, suggesting that hospitality and belonging are daily lived realities.
 - One student said, "They are very kind and loving and helpful – they listen to our questions and answers, we are not ignored."
 - Father Anselmo experiences Christ's presence in the school as real and tangible, noting that "Jesus is present" and even recalling that when he visited with another priest, "the kids thought he was Jesus," which he shares with humour and affection.
- Students across grade levels describe Light of Christ as a caring, affirming community where they feel known and supported. They consistently point to teachers who listen, respond to emotions, help resolve conflicts, and encourage their best – a culture where kindness, safety, and dignity are visible in daily relationships.
 - "Teachers care about me and all other students – if I'm sad or cry, adults help sort out friend problems."
 - There is a tangible sense among staff that "dignity of the human person is first thing in the morning – before academics", which shapes classroom climate.
 - Support staff show notable creativity in including students with diverse needs (e.g., students with autism) in public faith expressions and classroom routines.

Safety and care of students as children of God

- 100% of parents and 100% of staff are satisfied that students are cared for and safe at school, and 77% of students agree that staff care about them and want to make sure they are safe, with a further 74% explicitly saying they feel safe and cared for in their school.
- 84% of staff report that extra care is given to the most vulnerable and those who have been marginalized, and 92% of students affirm that the school helps to support those less fortunate (e.g., Food Bank), highlighting a strong commitment to dignity, inclusion, and preferential love for those in need.

Staff witness and alignment with Christ's example

- 100% of staff agree that they strive to follow the example of Christ through their actions and interactions, and 95% of staff indicate that school procedures and discipline guidelines are grounded in the mission statement, suggesting that daily decisions and discipline practices are intentionally mission-driven.
- 95% of parents and 100% of staff indicate that staff strive to create a welcoming environment for all visitors, with 100% of parents satisfied with how their children are cared for and safe, reflecting a consistent adult witness to Christlike hospitality and care.

Areas of Growth:

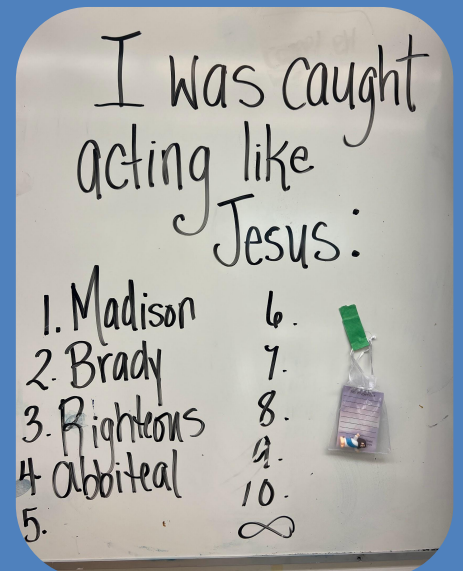
- **Student mission familiarity:** While 100% of parents and 95% of staff are familiar with the mission, only 53% of students say the same. There is a clear opportunity to make the mission more visible and student-friendly through regular naming in classrooms, assemblies, and daily routines.
- **Shared ownership of mission and assurance work:** Approximately 1 in 3 staff report limited involvement in setting or reviewing the mission and assurance plan. Intentionally widening that voice and more formally inviting parents and students into these processes would strengthen collective ownership across all stakeholder groups.
- **Mission-discipline connection for students:** 100% of staff affirm that discipline is grounded in the mission, yet only 58% strongly agree on the related survey indicator, and student safety perceptions (74–77%) are positive but not yet universal. Explicitly connecting expectations and restorative practices to the Gospel call to dignity and respect would help students understand not just that discipline is fair, but why; rooted in the belief that every person is a child of God.



Mark One Artifacts



LOC Assurance
School Education Assurance
Plan
School Handbook
School Mission and Vision
Statement



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Mark Two: Imbued with a Catholic Worldview – “Living Our Catholic Faith Every Day”

Standard Two: An excellent Catholic school inspires staff and students to embrace a Catholic worldview, which is made explicit through physical spaces, liturgical celebrations, and prayer life.

*The division/school's Catholic identity is evident in the art and architecture of the school/worksite interior and exterior. This is demonstrated by:

- public signs and bulletin boards
- chapel/prayer spaces
- online presence
- hallways, classrooms, offices, learning commons, cafeteria, gymnasium, and auditorium

*The division/school has a chapel or other dedicated space for community prayer that is used by the school/worksite community for the purpose of prayer and worship.

*Every classroom has a prominent, visible prayer space with at least the following standard items: crucifix/cross, candle(s), Bible, and cloth in the colour of the liturgical season.

*Staff and students have numerous opportunities to pray every day at school, such as at the beginning and end of day, grace before snacks/meals, at the start of class, in spontaneous prayer etc.

*The school community gathers regularly for liturgical celebrations and has multiple opportunities to celebrate the Eucharist, preferably celebrated in the local parish (as local circumstances allow).

*The school collaborates with the local parish to support the immediate preparation for the sacraments of Baptism, Eucharist, Reconciliation, and Confirmation.

*Service projects reflect and articulate Catholic teaching on social justice and charity.

*All students and staff have opportunities for faith-based retreats, experiences and/or encounters at least once during the school year.

*School based clubs, teams, and activities are imbued with a Catholic worldview and promote the teachings of the Catholic Church. (Examples: team names, resources chosen, drama productions, music, etc.)

Commendations:

Visible Catholic identity and prayer spaces

- 100% of parents, 94% of staff, & 97% of students agree that the school's Catholic identity is evident through visible signs such as crucifixes, prayer tables, and chapel space.
- 100% of staff and 97% of students report that classrooms have a visible prayer space and table, showing strong consistency in faith symbols where students learn.
- Both administrators articulate a clear commitment to helping staff, students, and families understand that Light of Christ must be “more than a school with a cross on the wall,” and they actively promote Catholic education with both Catholic and non-Catholic families through relationships, parish involvement, and community presence.

Rhythm of prayer and liturgy

- 90% of parents, 89% of staff, and 89% of students agree there are numerous opportunities to pray during the school day (morning prayer, meals, spontaneous prayer), indicating that daily prayer is a normal rhythm of school life.
 - Staff indicated that Administration is consistently present in leading prayer, assemblies, and faith formation for staff.
 - One parent commented on the value of faith at LOC that, “For me, the fact that the values, teachings, core values, and discipline are all rooted in Jesus.”
- 100% of parents, 94% of staff, and 89% of students affirm that the school community gathers regularly for liturgies and Mass, confirming a strong pattern of communal worship.
 - Father Anselmo indicated that he is invited into the school for confession, prayer table blessings, specific classroom topics, and even informal activities such as playing badminton with students and attending some social events, suggesting that students encounter him as a normal part of school life, not only at formal liturgies.
- Students experience Catholic identity as a normal, visible part of daily life through prayer, symbols, liturgies, and sacred spaces. They notice prayer tables, crosses, and chapel time, and they link faith not only to worship but also to how they treat others, showing that a Catholic worldview is both seen and lived in everyday routines and relationships.
 - One student said when asked if they are learning to treat others as Jesus would, “Guiding my friends when they are in need – I bet Jesus always helped others.”

Service, justice, and faith beyond the classroom

- 95% of parents, 89% of staff, and 93% of students indicate that students have opportunities to participate in service projects, and 90% of parents and 84% of staff say students are learning Catholic teachings on social justice and charity through these projects.
- 85% of parents, 79% of staff, and 81% of students report opportunities for faith-based retreats or encounters, and 90% of parents, 79% of staff, and 84% of students agree that school clubs, teams, and activities are imbued with a Catholic worldview, suggesting that Catholic identity extends well beyond Religion class.

Areas of Growth:

Increasing chapel use across grades

- 75% of parents and 68% of staff agree that the chapel or dedicated prayer space is frequently used with their class, while 67% of students say their class attends the chapel for prayer, pointing to an opportunity to schedule more regular, intentional chapel use across grades.

Student ownership of faith practices: There is an opportunity to more intentionally invite students to lead prayer table changes and faith rituals as an embedded part of classroom life, deepening the connection between faith and daily learning rather than faith as something done for students.

Strengthening parish and sacramental connections 85% of parents and 79% of staff report receiving communication and being aware of sacramental preparation through the parish, and 77% of students say the school encourages them to participate in the Sacraments at the church, leaving roughly 1 in 5–4 in 10 respondents who do not yet feel fully connected to parish opportunities.

- Father Anselmo indicated that while the school and parish are clearly connected, with regular student and staff presence in parish life, he hopes for more consistent involvement in parish programs, ministries, and liturgies.

Ensuring consistency in daily prayer and formation

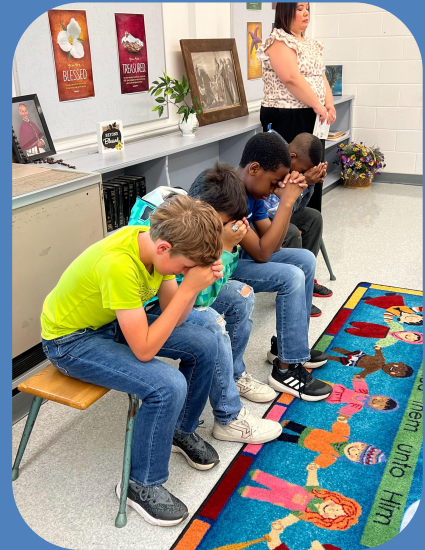
- While daily prayer indicators are high overall (around 89–90% across groups), staff agreement is slightly lower than parents on some items, suggesting there is room to tighten classroom-level consistency (e.g., grace at meals, spontaneous prayer, intentional use of prayer tables) and to continue strengthening staff faith formation at meetings so that every homeroom models a robust Catholic prayer life.



Mark Two Artifacts

School Schedule of Celebrations, Liturgy of the Word and Parish and Eucharist visits:

- ❖ Weekly, Thursday morning, 10:30am at St. Catherine's
- ❖ Whole School masses: Thanksgiving, Christmas, Ash Wednesday, Easter, Graduation
- ❖ Shrove Tuesday in school
- ❖ Living Rosary in school

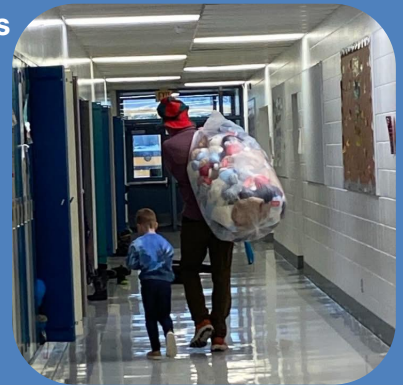
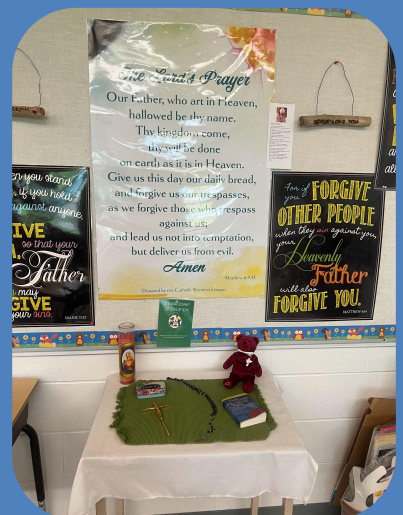


List of Service Projects with descriptions of student involvement

- ❖ Friendship Center, grade 7s packing food hampers

School Schedule of retreats, religious experiences and-or encounters

- ❖ Face2Face
- ❖ NET Ministries
- ❖ Camp St. Louis



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Mark Three: Animated by a Faith Infused Curriculum – “Learning About God in All Our Subjects”

Standard Three: An excellent Catholic school delivers an academic curriculum that integrates the Catholic faith within the learner outcomes and teaching strategies.

*The delivery of curriculum reflects the Catholic social teachings, including: Dignity of the Human Person Stewardship of Creation Common Good Participation Solidarity Rights and Responsibilities Preferential Option for the Poor Economic Justice Subsidiarity and Role of Government Peace

*The delivery of curriculum nurtures and supports the spiritual, moral, and ethical life of the student, either explicitly or implicitly, through the Catholic lens. This is demonstrated by:

- identifying Catholic content in resources to make informed choices about instruction
- an awareness of where to access approved Catholic resources, using division supports as available
- knowing how to respond to discussions on sensitive topics

*The delivery of curriculum is faith-infused in such a way that could not be duplicated in a public school.

*Teachers are knowledgeable of Church teaching, apply it to the subject areas in which they teach, and actively seek connections between the subject matter and the teachings of the Church.

This is demonstrated by:

- instruction that reflects the Catholic understanding of truth and the harmony between faith and reason.
- embedding Catholic social teaching into the content

*Teachers regularly and consistently incorporate Christian values and Church teaching into planning of instruction. This is demonstrated by:

- respect for the dignity of all students, parents, and community members (e.g., welcoming environment, inclusion of all, discipline processes)
- infusion of the Christian virtues, love of God and neighbour (e.g., commandment of love, theological and cardinal virtues, gifts of Holy Spirit)
- application of social and moral teachings (e.g., Catholic social teachings, human sexuality, and family life)

*As Religious Education/Studies are core subjects, teacher assignment, learner outcomes, delivery of instruction, and instructional minutes/credit allotments are subject to the same professional requirements and rigour as all core subjects (i.e., commensurate to other humanities).

*Time is allocated for teachers to collaborate on a regular basis to integrate and permeate faith throughout their subject areas.

*Concrete initiatives, and funding to enable them, are in place to assist schools in the theological education and faith formation of staff.

Commendations:

Faith-infused instruction that is distinctly Catholic

- 90% of staff indicate that their classroom instruction is faith-infused in a way that could not be duplicated in a public school, and 88% agree they are knowledgeable about Church teaching and apply it to the subjects they teach where possible. This suggests that teachers understand their role as witnesses and actively seek to connect curriculum with Catholic faith.
- Students interviewed indicated that Religion is important and regular. Students across grades identify Religion class, Growing in Faith, Growing in Christ, Scripture, and Christian media as core parts of their learning.

Intentional planning through a Catholic lens

- 88% of staff report that they regularly and consistently incorporate Christian values and Church teaching into their unit and lesson planning, indicating strong intentionality in shaping curriculum through a Catholic lens rather than treating faith as an add-on.
- Support staff actively connect **Catholic virtues and CST** to behaviour, brain breaks, and informal conversations (e.g., Christian music, “God’s always watching you,” stewardship examples).
- Religion programs (GiF/GiC) are being used consistently, with most teachers reporting **sufficient time** to meet outcomes

Positive perception of Religious Education

- Approximately 90% of parents indicate that they are satisfied with the overall quality of the Religious Education program, a few students gave concrete examples of faith connections in core subjects (e.g., linking Science or Social Studies content to God, creation, and moral choices), suggesting that Religion is both valued and experienced as meaningful.
- One parent said, “I think the religious education is sound, it is very relevant... they teach about the fruit of the Spirit, love and peace.”

Areas of Growth:

Student experience of permeation across all subjects

- Only about 56% of students report that they are learning about their faith in all subject areas, a considerably lower perception than staff self-reports, indicating that faith connections are not always explicit or visible to learners in non-Religion subjects (e.g., Math, Science).
 - While student voice suggests that Religion is valued and recognized as an important part of school life, and students can name specific resources, lessons, and examples that help them learn about Jesus and Christian living. This was not expressed for other subject areas which indicates both a solid foundation in formal religious instruction and an opportunity to make Catholic connections more explicit throughout the full curriculum.
 - Despite many creative examples, faith integration still appears somewhat uneven, relying in places on individual initiative rather than a school-wide plan for cross-curricular permeation. Some support staff and a few teachers express limited confidence or knowledge in Catholic Social Teachings, indicating a need for ongoing formation and shared planning tools that help all staff move from sporadic or spontaneous connections to more intentional, documented integration across subject areas and grade levels.

Protected collaboration time for permeation

- Around 50% of staff agree that time is allocated for them to collaborate regularly on integrating and permeating faith across subject areas, suggesting the need for more intentional, scheduled collaboration focused specifically on Catholic permeation rather than relying on individual effort.
 - When asked about being sought out for faith integration, Father Anselmo reported that he is approached “only for Religion and only occasionally,” even though he is available on Tuesdays and Thursdays and “willing to do more.”

Ongoing faith formation for staff

- Approximately 50% of staff affirm that concrete initiatives and funding are in place to support theological education and faith formation (e.g., retreats, courses, faith-focused PD), pointing to an opportunity to expand and more clearly communicate formation opportunities so that staff feel fully resourced to permeate the curriculum.
 - Father Anselmo affirms the principal’s initiative and interfaith sensitivity, but he sees untapped potential for teachers and leaders to draw more directly on the priest’s presence for faith formation and faith integration beyond Religion class and to align social-justice and service efforts more visibly with parish life.

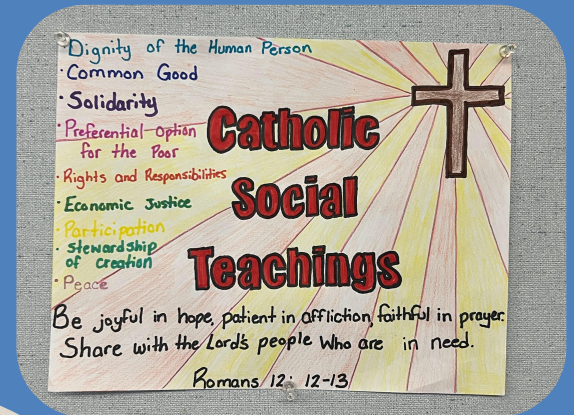
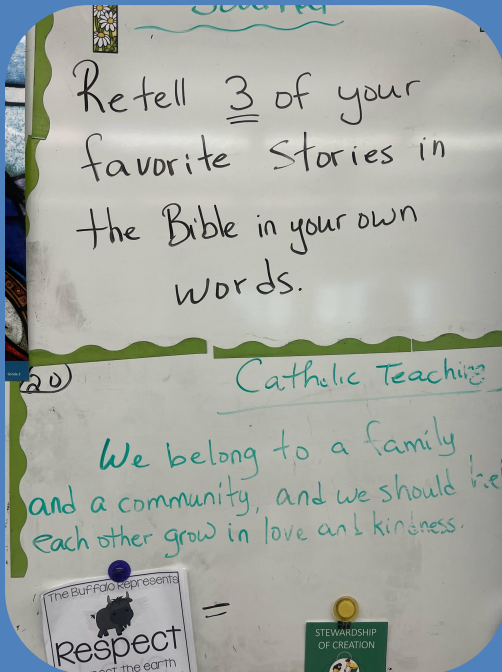
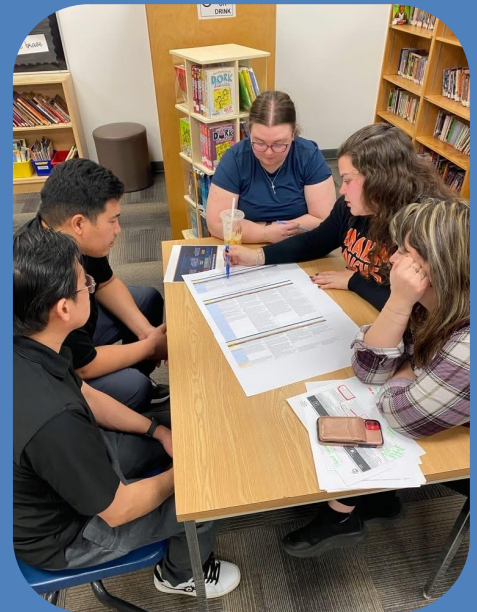
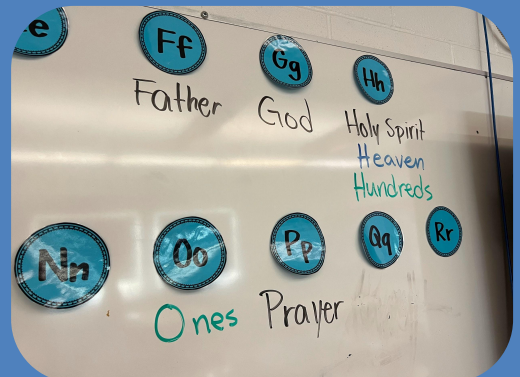
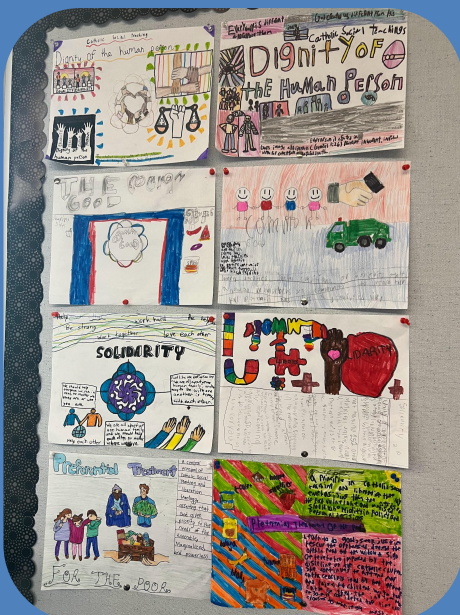
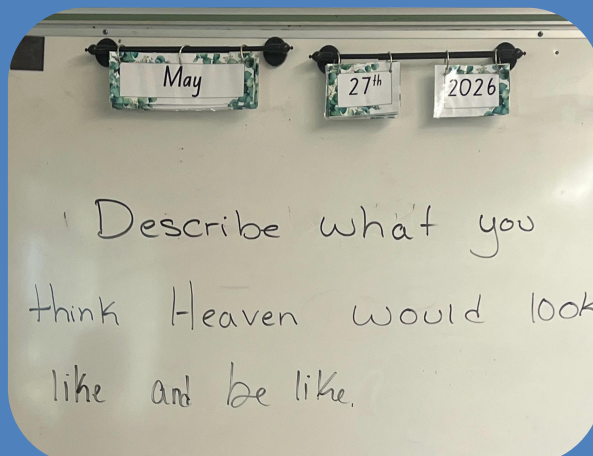
A small number of parents request clearer and more frequent communication around sacramental preparation (how and when to access Reconciliation, First Communion, Confirmation), and one suggests exploring additional catechetical opportunities such as Sunday school after Mass. Another parent raises the desire for more academic rigour and “push” in general, which intersects with Mark 3 insofar as a faith-infused curriculum is also called to be academically excellent.



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Mark Three Artifacts

School PD and CRM Plan



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Mark Four: Sustained by Gospel Witness – “Staff as Everyday Examples of Jesus”

Standard Four: An excellent Catholic school hires and nurtures teachers, administrators, and other Catholic staff who are living witnesses to the Gospel, and intentional disciples of Jesus Christ and his Church.

*Teachers, administrators, and staff are seen to be valuable contributors to the faith life of the school and parish. This is demonstrated by:

- Regular opportunity and invitation in the school to participate in the parish community (e.g., Sunday Eucharist, sacraments, ministries, parish groups, social life, charity)

*Teachers, administrators, and staff witness their life in Christ through their relationships with parents, students, and each other. This is demonstrated by:

- respect for human dignity
- a welcoming environment
- inclusion of all students, especially the most vulnerable
- discipline procedures
- engagement in community building through school activities

*Teachers, administrators, and staff demonstrate their faith through their active involvement in the school's Catholic culture, especially in liturgy, prayer, and social justice activities. This is demonstrated by:

- planning and engaging in liturgies and prayer, providing an example for students
- engagement in liturgy, communal prayer, scripture, retreats, and other faith events with students
- sharing of faith experiences
- engaging in social justice projects and activities

*As part of their ongoing growth, administrators and teachers create a school faith formation plan, and teachers are highly encouraged to add a faith formation goal into their professional growth plan at the start of each school year.

*Teachers, administrators, and staff are supported in their ongoing faith formation plans with allocated resources.

*The school and division are aligned and effective in their faith formation plans. This is demonstrated by:

- evidence of school and division faith formation plans
- addressing the needs of staff at all stages of evangelization, knowledge, and practice (e.g., a differentiated approach for new teachers, support staff, leaders, subject area experts, etc.)

*Hiring practice places the faith life of the prospective candidate, and the willingness to grow in faith, as a priority.

Commendations:

Gospel-centred relationships and dignity

- 100% of parents & staff agree that staff treat others with respect and dignity, and 82% of students report that staff treat one another with respect and dignity, indicating a strong culture of Gospel-centred relationships.
- Parents repeatedly highlight the witness of staff and administration through their relationships with students and families: they see teachers modelling kindness, patience, and calm, and they appreciate early intervention, regular communication, and the sense of “being part of a team” around their child.
- Students interviewed experience staff and school leaders as everyday witnesses to the Gospel through kindness, encouragement, prayer, and service. Their comments show that adults comfort them, support their learning, help those in need, and model care for others, so faith is not only taught but visibly lived in daily interactions.
- Staff indicated that they consciously try to model patience, forgiveness, calm, and “WWJD”
- Students describe Light of Christ as a close, family-like Catholic community where relationships matter and shared experiences help build belonging. They recognize Mass, parish connections, and priest visits as part of school life, even while some comments suggest that these encounters could happen more often. Their responses also show that community is experienced through both faith-based gatherings and the everyday joy of being together at school.
 - Students indicated examples of “Fr. Anselmo blesses with holy water...Superintendent writes door blessings.”

Staff as visible witnesses of faith

- 100% of parents & staff agree that school staff demonstrate their faith through active involvement in the school's Catholic culture (liturgies, prayer, social justice, retreats), and 82% of students say their teachers pray with them in the classroom, showing that faith practice is regularly modeled and shared with students.
 - Father Anselmo praises “great communication” from school leadership and appreciates parish-invited community evenings at the school as examples of faith formation enhanced by school-parish-home connection.
 - Many staff speak about **living their faith visibly** (Mass attendance, ministries, prayer at home, Christian reading, marriage preparation, personal testimony).

Support for staff faith formation

- 100% of staff agree that they are encouraged to grow in their own faith life, and 85–88% of parents and 81% of students affirm that the school and division are aligned and effective in their faith formation plans, suggesting coherent support for adult and student faith development.

Areas of Growth:

Deepening parish/school connection for staff

- 80% of parents and 70% of staff agree that staff are valuable contributors to the faith life of the parish (Sunday Eucharist, sacraments, ministries, parish groups), leaving about 1 in 5–3 in 10 respondents who do not yet see or experience staff as fully engaged in parish life.

Making faith formation planning universal practice

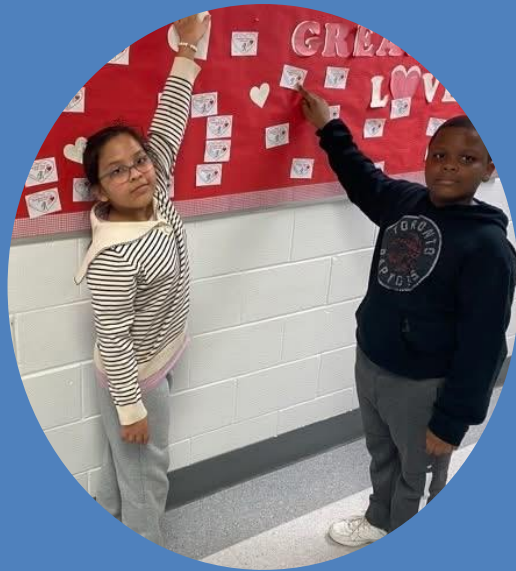
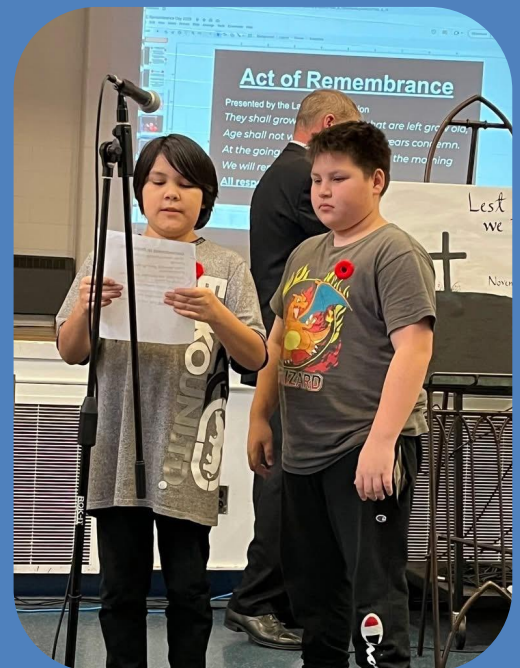
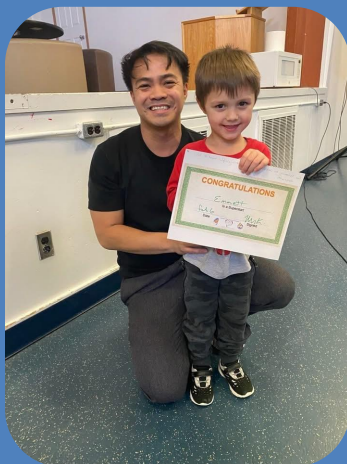
- Only 67% of staff report that a school faith formation plan is created as part of the school education assurance plan, and 75% say that faith formation strategies are incorporated into the staff assurance development plan, indicating that this good practice is present but not yet consistently experienced by all staff.
- Interviews from staff suggest the need to develop a **coherent, school-wide plan for service and charitable projects** so that participation is strategic and includes all grades (some staff unsure or note younger students are less involved).
- Continue to support staff who feel less confident in formal catechetical language, helping them connect their evident Gospel witness more explicitly to Church teaching.

Resourcing individual staff faith goals

- 75% of staff feel that the school supports the faith strategies outlined in their own assurance development plans, highlighting an opportunity to increase concrete supports, resources, and communication so that all staff can fully pursue and recognize support for their faith-formation goals.



Mark Four Artifacts



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Mark Five: Shaped by a Spirituality of Communion – “Building a Caring Catholic Family Community”

Standard Five: An excellent Catholic school recognizes that all members of the community contribute to its faith life, building unity and communion.

*Roles and responsibilities of all stakeholders are clearly articulated and understood (e.g., teacher, administrator, trustees, school council, volunteers, and provincial groups involved in Catholic education).

*The Catholic school adheres to board policies and administrative procedures to resolve conflict in a manner consistent with Gospel values.

*The school has an active school council working toward the shared purpose of a Catholic school.

*The Catholic school has a plan to encourage involvement of parents in the life of the school and parish.

*The school recognizes the role of the local bishop in teacher education and formation with respect to Catholic doctrine in his jurisdiction.

*The school and the local parish, as possible, work together to nurture the faith life of families who send their children to the Catholic school. This is demonstrated by:

- Connecting families to parish information, such as reception of the sacraments, youth groups, ministries, and social events

*The Catholic school frequently invites local parish priests, deacons and religious to school functions and encourages them to be actively involved in the school community.

*Schools engage in communication with community/stakeholders This is demonstrated by:

- newsletters, media stories, and social media to share, celebrate and advocate for the Catholic school and publicly funded Catholic education.

*The Catholic school engages with outside agencies that provide support to students, ensuring respect for and alignment with the Catholic worldview.

Commendations:

Clarity of roles and fair discipline

- 100% of staff report that they are aware of their roles and responsibilities as Catholic educators, and 80% of parents and 90% of staff agree that school staff follow fair, respectful discipline processes and procedures, reflecting a community that strives to resolve conflict in ways consistent with Gospel values.
- Administrative leadership demonstrates a strong commitment to building communion among staff, students, families, and parish by fostering invitational participation, collaborative planning, regular liturgical life, and shared ownership of the school's Catholic mission.

Active school council and strong parent engagement

- 100% of parents, 90% of staff, & 95% of students affirm that the school has an active school council working toward the shared purpose of a Catholic school, and 100% of parents and staff agree that parents are encouraged to be involved in the life of the school and parish.
- Many staff speak of a welcoming, inclusive, low-drama culture, where people “get along,” feel safe, and experience genuine community. Division and board are perceived as 110% committed to Catholic identity, with staff repeatedly affirming the clarity of faith priorities and support (e.g., faith days, visits, strong leadership).

Robust home/school/parish partnership

- 80% of parents and 80% of staff state that the school is actively connecting families to parish activities (sacraments, children's liturgy, youth groups, ministries, social events), and 100% of parents are satisfied with the amount of communication between home and school about faith-based activities and parish news, demonstrating a well-developed pattern of communication and collaboration.
- Parents are seen as partners by staff, with positive feedback about students feeling at home and safe at Light of Christ.
- Some parents note a “two-way street” relationship between school and parish, with students regularly going to Mass and clergy coming to the school, and they appreciate opportunities to volunteer, participate in PAC, and attend assemblies and events. Several parents explicitly say they have chosen to stay in LLB or remain at LoC because of the school's community, even when other options or jobs were available.

Areas of Growth:

Increasing priest presence and student access

- Only 68% of staff and 72% of students indicated that the priest visits their classroom regularly and that they can ask questions, indicating an opportunity to increase the frequency and visibility of priest-student encounters.
 - Students report that while there is a connection to parish and priest – but wanting more. Students know the priest, recall visits and special liturgies, and remember watching the Pope being chosen, while some note that visits are “not often.”

Communication Gaps & renewing community building

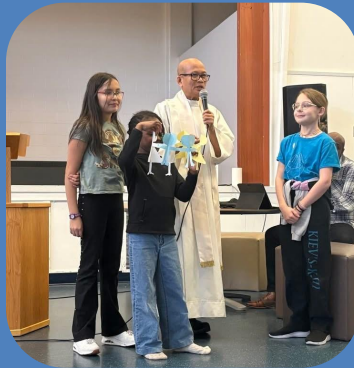
- A few staff name communication gaps, especially for some EAs and around changes or opportunities; they sometimes learn things second-hand and would welcome more consistent inclusion.
- Some note that certain community-building practices (e.g., weekly staff shout-outs, frequency of assemblies, priest presence) have lessened over time and could be renewed intentionally.
- Some parents observe that parent involvement in PAC and other leadership structures is limited and suggest that the school could be more visible in the wider community (e.g., trade fairs, advertising programs like free lunches) to build enrolment and engagement.

Making external partnerships explicitly “Catholic”

- Survey comments and artifact review suggest that while the school engages with outside agencies to support students, there is room to more explicitly name and monitor how these partnerships align with a Catholic worldview, so that families clearly see that external supports are chosen and shaped through the lens of the Gospel.
- Admin note that there remains a need to strengthen consistency in communal participation, particularly as administration notes low morale at times, diminishing attendance at parish-linked initiatives, and the challenge of helping staff move from invitation to deeper internal commitment. More intentional structures for sustaining staff morale, increasing family participation, and developing confident student leadership in ministries would further deepen the school's spirituality of communion and reduce reliance on a small group of highly engaged individuals.



Mark Five Artifacts



Light of Christ Catholic School
Dec 3, 2025 · 🌟

Thank you very much to Mrs Celine Berlinguette for stopping by Light of Christ to give students the opportunity to learn about and see the Relic of St. John Paul II. Students engaged in learning about the important work that St. John Paul did while he was the Pope, neat fact about him as a person, as well as the differences between a 1st, 2nd and 3rd class Relic. [#LoCshines](#)



**Christ Our Model.
Children Our Focus.**

Final Thoughts

Do Small Things With Great Love

It is evident that *Light of Christ Catholic School* truly lives its name. Christ's light is genuinely present in the hallways, classrooms, and relationships that make up the daily life in this little school. Across surveys and interviews with students, staff, parents, and Father Anselmo, a consistent picture emerged; this is a school where every child is known, loved, and cared for, especially those on the margins, and where the dignity of the human person is not a policy, but a practice.

The Beatitude spirit of this community is unmistakable. It is visible in the teacher who stops before academics to affirm a child's worth, in the support staff who creatively include students with diverse needs in the full life of faith, and in the student who said simply, "they listen to us — we are not ignored." Faith is gently woven into the fabric of daily life through liturgy, prayer, and service, with Catholic Social Teaching present as a growing thread, though there remains an opportunity for staff to more consistently and intentionally integrate prayer, chapel use, and faith practices into the rhythm of every classroom.

Leadership at *Light of Christ* is mission-centred and focused on the Catholic identity of the school. Staff speak of their work not merely as a profession but as a vocation, and many noted that serving at Light of Christ has deepened their own faith. Father Anselmo's description of Christ as genuinely present in the building is confirmed in the data, the conversations, and the feel of the school which points to the continued opportunity for leadership, staff, and parish to deepen that presence together.

At the same time, the review surfaced honest areas for continued growth. The mission, while clearly alive in the hearts of many, is not yet equally owned across all stakeholder groups; students in particular deserve more intentional opportunities to know it, name it, and claim it as their own. There is an invitation to broaden participation in mission and assurance processes so that staff, parents, and students all have a genuine voice in shaping the direction of the school. Across the staff community, deepening shared fluency in Catholic Social Teaching, particularly for support staff and those working with our youngest learners, would ensure that the rich faith symbols, prayer practices, and rituals of this school are held with confidence and intention by everyone who animates them.

Student leadership and ownership of faith life also emerge as natural next steps. When students lead prayer, shape liturgy, and see themselves as active contributors to the Catholic culture of their school rather than recipients of it, the mission comes alive in a new way. Similarly, the connection between discipline, restorative practice, and the Gospel call to dignity and reconciliation could be made more visible and explicit. This way students understand not just that expectations exist, but that they flow from the strong belief that every person in this building is a child of God.

These are not signs of failure. They are the natural next invitation for a community that already has the heart for it. The foundation is strong. The spirit is willing. The light is real. *Light of Christ* is now invited to ensure that every person in the building; student, support worker, teacher, and parent alike can say with confidence: this is who we are, this is what we believe, and this is why it matters.

