

Our Lady of Mount Carmel Catholic School

Catholic Education Honor Roll Application 2020-2025

1. **Enter the school’s website.** www.olmc-school.com
2. **What is the school’s mission statement?** Our Lady of Mount Carmel School unites with family and community to provide a Christ-centered, authentically Catholic, and educationally stimulating environment, where students recognize their God-given gifts and achieve their highest potential.
3. **What is the school’s educational philosophy?** At Our Lady of Mount Carmel School, learning is acquiring, internalizing, and applying knowledge with an awareness of the basic truths in life and our Christian faith. The philosophy of learning is implemented by:
 Encouraging life-long learning through positive role models using visual, auditory and kinesthetic strategies.
 Providing a positive and nurturing environment.
 Encouraging active participation with freedom to ask questions.
 Relating what the students learn to their personal experience.
4. **Select the response that describes the “type” of school.** Richmond, VA
5. **In which diocese is the school located?** Richmond, VA
6. **What is the governing model?** Diocesan

Additional details

7a. How many Board members do you have?	7
7b. How many Board members are Catholic?	7

Professional Staff

8a. What is the total number of full- time (>30 hours) teaching faculty? (Note: The count should include administrators who currently teach.)	17
8b. Percentage of full-time faculty who are practicing Catholics?	88
8c. What is the total number of part- time faculty (< 30 hours)?	6
8d. Percentage of the part-time faculty who are practicing Catholics?	100

Number of faculty and staff who are:

	Not Available	Full-time (> = 30 hours)	Part-time(<30 hours)
9a. Religious sisters	X	4	0

9b. Religious brothers	X	0	0
9c. Members of the clergy	X	0	0

10. Which of the following are explicitly stated in the school's mission statement, policies, or publications?

- The school is a place of encountering God and his love and truth.
- The school has Christ as its foundation.
- The school is a community united with the Church.
- The school is faithful to the Magisterium.
- The school provides frequent opportunities for prayer, sacred scripture, and the Church's liturgical and sacramental traditions.
- The school engages in the integral formation of the human person - spiritual, intellectual, and physical.
- The school presents a Christian worldview of humanity emphasizing the dignity of the human person.
- The school transmits culture in the light of faith.
- The school prepares students to be instruments of evangelization.

11. Personnel and other policies are consistent with Catholic teachings and the Church's mission for Catholic education. Yes

12. Evaluation of personnel takes into account their commitment to the mission and Catholic identity of the school.

Administrators	Yes
Faculty	Yes
Staff	Yes

13. Additional Information

13a. The Church's mission for Catholic education guides strategic planning and school improvement.	Strongly agree
13b. The school is effective in advancing the Church's mission of evangelization of students.	Strongly agree
13c. The school protects the mission of Catholic education in light of new educational paradigms, consumerist demands, government interference, and threats to religious freedom.	Strongly agree

13d. The school's Catholic identity is prominently featured in marketing materials and publications.

Strongly agree

14. Describe how the school evaluates its institutional commitment to the Church's teaching on the divine mission of Catholic education.

The school is evaluated specifically on the Holy See's Five Marks for Catholic Education. The Mission, Statement of Faith, and Philosophy of Learning are regularly reviewed and implemented in the formation of all strategic planning. The school is also lock-step with the life of the Catholic parish without division. This allows the school to receive and give to the mission of the larger parish in an effective, authentically Catholic collegiality.

15. The school ensures that operations are faithful to the Code of Canon Law, Catechism of the Catholic Church, and other magisterial teachings of the Church. Yes

16. The school community serves, supports, and participates in the activities of the local church. Strongly agree

17. Describe how the school is united in service to the broader community.

The school is united in service to the broader community as it assists and participates in the direct works of mercy for the poor of the community through the life of the parish. Boys and girls in the 5th through 8th grades serve at the altar for school Masses and funerals as scheduled by the church office. In addition, classes or sections work together to find parish Outreach projects and, in upper grades, serve the needs of the poor and vulnerable. School students assist in various ministries in the parish as appropriate. Some examples include a field trip for the 8th grade students to the Poor Clares monastery to spend a day working on and cleaning the grounds. In another effort with the Parish Outreach office, all students created friendship bracelets accompanied by notes of encouragement as well as collecting bottled waters, canned goods, and clothing to be distributed to those in need. Furthermore, the school is located near an assisted living facility where students often visit with the elderly residents, bringing them great joy and conversation.

18. School documents reflect Catholic teaching that parents are the primary educators of their children. Yes

19. How are parents invited to participate in a meaningful partnership with the school?

Parents are invited to participate in a meaningful partnership with the school in a variety of ways. Teaching faculty work diligently with parents to see them as the primary educators and formators in both spiritual and academic growth. School planned retreats for parents, parish and school formation opportunities, and small-group devotions in the school chapel for parents are available and regularly attended by parents. Parents and their families are able to submit their prayer intentions at any time through a link in our school newsletter as well as directly to any faculty or staff member. Parents are in regular communication with teachers regarding their students' academic and social growth in addition to their faith formation. In doing so, parents are able to work in collaboration with teachers to assist with classroom events, field trips, retreats, service projects and Faith Day activities. These things are achieved not only through communication via notes, emails, social media and newsletters but also with personal phone calls and conferences.

20. The school has policies and procedures to make education accessible to families who share the mission, including large and economically disadvantaged families. Yes

21. The school's program assists students to develop respect, kindness, mercy, and forgiveness when interacting with each other, parents, school employees, and

volunteers. Strongly agree.

22. Does the school have a morality clause or statement that defines expectations for employee behavior to ensure a commitment to Catholic ideals, teachings and principles? Yes

23. The school ensures that employees and volunteers understand and respect the teachings of the Catholic Church and moral demands of the Gospel by demonstrating consistency between personal faith and public behavior. Yes

24. The school ensures all employees are committed to, and participate in, the religious formation of students. Strongly agree

25. How many hours per school year are directed to faculty development which specifically targets the Church’s mission? 10

26. Specify the qualifications for faculty involved in the formal catechesis of students.

Additional Policies

27a. The school protects Catholic moral norms in the selection of outside service providers and organizations.	Yes
27b. The school protects Catholic moral norms in the approval of student and faculty organizations, associations, and activities.	Yes

28. The school ensures opportunities for students to encounter the Living God through: Select all that apply.

Recitation of the Rosary
Devotion to the Sacred Heart
Devotion to the Immaculate Heart
Devotion to the Holy Spirit
First Fridays
Saint of the Day
The Feast day of St. Joseph
The Feast day of Patron Saints
All Saints/All Souls
Lenten Activities
Stations of the Cross
Advent Prayers
May Crowning
Marian Processions
Eucharistic Processions
Adoration/Benediction

Veneration of Sacred Relics
Litanies
Novenas
Daily Prayers for Others
Personal Prayer
Lectio Divina
The Angelus
St. Michael/Angel Prayers
Spiritual Bouquets
Charismatic Prayer
Chaplet of Divine Mercy
Sacred Chant
Enrollment in the Scapular
Holy Medals and Cards
Special Consecrations to Jesus through Mary
Other, specify: Faith Day & mini Faith Days & Catholic Bee & service projects

29. Frequency of Mass for students: Weekly – required.

30. Availability of the Sacrament of Reconciliation for students: Daily. Other, please specify: Semesterly, Other, please specify...As requested by students and during retreats for the students.

31. Based on the response above, estimate the percentage of the student body who participate in the Sacrament of Reconciliation. 75

32. The school ensures that liturgies and the Sacrament of Reconciliation follow Church norms. Yes

33. Frequency of Eucharistic Adoration: Monthly

34. Based on the response above, estimate the percentage of the student body who participates in Eucharistic Adoration 100

35. The school has the Blessed Sacrament reserved and readily available for student visitation. Yes

36. Frequency of prayer:

Start of class	Always
Start of day	Always
Special events	Always
End of day	Always
Performances	Always
Meetings	Always

Meals	Always
Athletic events	Always
School assemblies	Always

37. Describe how the school assists students to ensure experiences in prayer, scripture and sacrament are personal, meaningful, and respectful.

The school assists students to ensure experiences in prayer, scripture and sacrament are personal, meaningful, and respectful each and every day. Each class participates in regular devotional prayer in an age-appropriate way. Every school day, class, and event begins and ends with prayer. Further, students take on different devotions by grade level or classroom. The Sacramental life of the school is lived through visits to the Blessed Sacrament in the school chapel, celebration of Mass weekly, and reception of Penance at least twice per year. Older students are “buddied” with younger students for service projects, Faith Days and attendance at Mass to help exemplify reverence and devotion to the Blessed Sacrament. Further, teaching faculty must include units on prayer and devotion with a wide-variety of Catholic experiences.

38. The school community celebrates when students are initiated into a Sacrament (Baptism, First Reconciliation, First Communion, Confirmation). Agree

39. The school ensures that opportunities for prayer, liturgy, and sacraments are prioritized on the school calendar and daily schedule. Yes

40. The school ensures that Sacred Scripture is part of the student experience and life of the school. Strongly Agree

41. Frequency of student retreats during the school year: (Not applicable for K-8).

Annually – required

42. The school offers formational spiritual retreats for students that include the opportunity for: Adoration, Reconciliation, Mass, Extended Silence; Other, specify: Service opportunities

43. Spiritual direction is available at school from:

Priest	< 30hr/wk
Religious	< 30hr/wk
Trained Laity	<30hr/wk

44. Describe how the school supports students in a vocation to the religious life?

The school supports students in a vocation to the religious life throughout the school year. The life of a consecrated vocation is made present to students through the presence of the Dominican Sisters and the vocation of Holy Orders is manifest through the Priests and Deacons of the parish. The Dominican Sisters are a regular presence in the classroom and at school events and assemblies. Further, priests or seminarians are frequently a part of the life of the school and engage with students in an age-appropriate way, particularly on retreats and in the classroom.

Students share in many of the charisms of the Dominican order, learning and understanding the Dominican life of prayer, devotion, and unique calling from Christ. For example, the students watched “Beloved,” a documentary on the Congregation of the Dominican Sisters of Saint Cecilia and afterwards engaged in a Q&A with a member of the Congregation. Furthermore, students are exposed to the gift of the Sacrament of Holy Orders in the documentary, “Fishers of Men,” in which they have the opportunity to have a discussion with either a Deacon or Priest afterwards.

Lastly, the students explored the meaning of vocation through vocation panels offered in religion classes, as well as at the Pope's Prayer Club, an extra-curricular group that meets after school.

45. Theology coursework and participation in liturgies and devotions is expected of students, including non-Catholic. Yes

46. How does the school ensure that students (including non-Catholics) attend required liturgies and participate in the catechetical and spiritual life of the school?

The school ensures that students (including non-Catholics) attend required liturgies and participate in the catechetical and spiritual life of the school. All students, faculty, and staff attend Mass each week, regardless of faith. Further, every student is required to have religion/theology class daily, and the coursework and instruction are held at a standard as high, if not higher, than all other academics. Class retreats and spiritual formation is regular and given for all students, faculty, staff, and optionally for parents.

47. The school provides opportunities for parents to participate in:

Liturgies

Prayer groups

Eucharistic and Marian processions

Adoration/Benediction

School-wide devotions

Adult faith-formation classes

Service projects

Parent retreats

48. Faculty are required to attend religious services when student attendance is mandatory. Yes

49. The school provides opportunities to faculty for spiritual retreats, prayer, and reflection. Strongly agree

50. The school provides opportunities to its governing board for spiritual retreats, prayer, and reflection. Agree

51. What sacred images, icons, artwork, furnishings, or spaces are present in the school? Select all that apply.

Crucifix in each class

Crucifix in hallways

Images, icons or statues of Christ

Images, icons or statues of Our Lady

Images, icons or statues of Saints

Images, icons or statues of Guardian Angels

Images, icons or statues of Angels

Images of the Divine Mercy

Images of the Sacred Heart
Images of the Immaculate Heart
Picture of the Pope
Picture of the Bishop
Scripture quotes
Relics
Holy water fonts
Chapel
Prayer corners
Prayer garden
Marian Grotto
Other, specify: Level I and Level II CGS Atrium

52. The school assists students to understand the relationship between mind, body, and soul and the importance of spiritual, physical, and mental well-being. Strongly agree

53. How does the school incorporate the Catechism of the Catholic Church and other materials to ensure students understand and appreciate the teachings and traditions of the Catholic Church?

The school incorporates the Catechism of the Catholic Church and other materials to ensure students understand and appreciate the teachings and traditions of the Catholic Church in a myriad of ways. Highly qualified religion teachers are trained and certified as catechists at advanced levels. The texts that are used for religion classes incorporate the Catechism of the Catholic Church, selections from papal encyclicals, and criteria from apostolic exhortations. The middle school religion teachers utilize the Catechism in terms of the Church's doctrines and social teaching. The selection of current state-of-the-art texts (Spirit of Truth by Sophia Institute) and other curricular materials are largely selected based on its direct correlation with the Catechism of the Catholic Church and authentic representation of Sacred Tradition as guided by the Church's Magisterium.

54. The school teaches students respect for the dignity and sanctity of human life from conception to natural death. Yes

55. How does the school ensure that athletic programs contribute to student growth in Christian virtue?

The school ensures that athletic programs contribute to student growth in Christian virtue by engaging in prayer before and after practices and competitions as well as pledging allegiance to our nation's flag before play commences. While coaches are selected based on skill and experience, it is of greater importance that they are persons of virtue who are able to impart and especially strengthen the virtues of patience, eutrapelia, perseverance, and patriotism in their own players. These virtues not only engage the student athletes' physical development, but also, and more importantly, their spiritual and moral development. Student athletes also recognize and agree to a formal Code of Conduct as a precondition to athletic participation. Christian virtue is also modeled for and expected from the parents of our student athletes as well as the spectators at all athletic events. An example of this was the time our middle school boys' basketball team each received as their end of season "award" a virtue which they were seen to embody throughout the season and additionally, another virtue which they needed to continue to strive to strengthen.

The coach clearly knew his team well and desired to use his time as their coach to impart not only the skills necessary to be successful at the game of basketball, but also the virtues necessary to be successful at reaching their ultimate end game - heaven.

56. The school ensures that the visual and performing arts foster integral formation and Christian virtue. Strongly agree

57. The school ensures that expectations for dress, language, music, and dances aid in the development of modesty and Christian virtue. Strongly agree

58. How do student disciplinary policies reflect a commitment to teach virtue?

Student disciplinary policies reflect a commitment to teach virtue by first having the student reflect on his or her action and having the opportunity to speak with the teacher and/or administration. In their reflection, students are asked to identify and select from a list of virtues with definitions telling what virtue would help them prudently choose virtuous behavior in the future. This is in keeping with the school's Code of Conduct that states the goal of creating an environment conducive to a Christian atmosphere. Students are also taught to take full responsibility for their own behavior in keeping with the expected maturity level and with respect for the rights and welfare of others in the school community.

59. The school provides for the needs of students with educational, developmental, and physical exceptionalities. Strongly Agree

60. The school provides for interdisciplinary instruction that exposes underlying relationships among academic disciplines. Agree

61. How does the school teach students to confront materialism and relativism?

The school teaches students to confront materialism and relativism through its authentic living of Catholic teaching, which is in and of itself, counter-cultural. The dignity of the human person lies in its fulfillment for encountering the living God and His Truth. Our students are formed to respect their own dignity as human persons as well as the dignity of others by being taught to obey the Ten Commandments and live in accordance with the Beatitudes. The OLMC school community employs the Spiritual and Corporal Works of Mercy as guides. Students are able to find true happiness, not in possessions or living according to their own will, but rather by putting Christ at the center of their lives. For example, the students were challenged this year through a service project, Soles for Souls, to donate pairs of shoes to those in need. Another example of our students learning to confront materialism was through the Lenten Challenge of eating all of their lunch and not freely throwing away food, contrary to the practice of our "throw-away" society. This challenge came after one teacher instructed the students on poverty and hunger of children who are in unfortunate situations.

Students are taught to confront relativism by objective thinking and defending their reasoning in their classes. The overarching societal notion of "I'm okay, you're okay" is dispelled through learning about social issues and the right and just ways of addressing them. For example, the students are taught in their chastity units what it means to be male and female. This includes the physiological and affective dimensions of sexuality which counter the relativistic notions that one can choose their gender and that there are not true differences between the sexes. Another example of how the school teaches students to confront relativism is through the issue of abortion in our society, and in particular, the state of Virginia. Students are taught that to be faithful citizens, we have the obligation to enact civic responsibility in voicing Catholic belief against unjust human laws. The students were able to apply this civic duty when, after studying a Virginia house bill which proposed lessening restrictions on abortion in Virginia, they compared it to Church teaching on the sanctity of life. The students were able to recognize the discordance of the civil law with the Church's moral law. To practice faithful citizenship, students were given the opportunity to participate in Richmond's March for Life. Afterwards, students reflected on the

gravity of the issue of abortion in which many students voiced their realization of its moral seriousness. One student particularly testified: "Participating in the March for Life helped me to understand that abortion is a fatal issue that should be opposed and demolished, and there are thousands of people out there who feel the same." Another student stated, "As Virginia makes the process of the Culture of Death more available, we have to stop him [Governor Northam] and tell him that we want to preserve life."

62. The school provides clear and unambiguous instruction in Catholic moral and social teaching. Yes

63. The school teaches responsibility and the right use of freedom. Strongly agree

64. The school informs students of the impact of technology on the development of human virtue, how to use it in healthy, productive ways, and the risks associated with overuse/misuse of social media, cyber-bullying, and pornography. Strongly agree

65. What are the three most important ideals a Catholic school student should learn before graduation from the school?

In keeping with our mission of educating and forming the whole child, the three most important ideals a Catholic school student should learn before graduation correlate directly with the intentional formation of the body, mind, and soul of each of our students. The first ideal is anthropological; our students know and understand the beauty of being made in God's image and likeness and that their bodies are temples of the Holy Spirit. The second ideal is intellectual; students utilize their God-given intellectual gifts to pursue, defend, and live in the freedom of truth, that leads to the ultimate Truth. The third ideal is spiritual; in collaboration with the parents of the school, our students understand and can articulate to others the goodness of God; they know they are good because God is good and have been called to respond to their vocation of holiness. In doing so, they understand that they are not meant for a life of mediocrity, but rather a life of greatness as the saints they have been called to be.

66. Sex education, which is a basic right and duty of parents, must always be carried out under their attentive care. Yes

67. The school ensures that students are able to explain and defend the Catholic faith. Agree

68. How does the school ensure transmission of Catholic culture that allows for a Christian understanding of the world?

OLMC School ensures the transmission of Catholic culture that allows for a Christian understanding of the the world. Catholic culture is imbued in all we do as a place of evangelization for the parish. This flows in the teaching, discipline, social activities, and spiritual life of the school. In history and other subjects, teachers work diligently to ensure that all things are seen in the light of the Catholic Church, her history, and the light of the Gospel.

69. The school ensures that curriculum standards, guides, texts, and pedagogy integrate the truths of the Catholic faith. Strongly agree

Additional Information

70a. The school emphasizes Catholic contributions to theology, philosophy, ethics, literature, science, mathematics, and the visual and performing arts.

Strongly agree

70b. The faculty challenge students to evaluate history in the context of Catholic moral and social teachings.	Strongly Agree
70c. The faculty challenge students to evaluate civic (and for high schools economic) concepts and events within the context of Catholic moral and social teachings.	Strongly Agree
70d. The school ensures that students gain cultural literacy and fluency in language, idioms, stories, civics, and knowledge that form the American experience.	Strongly agree
70e. The school ensures that students understand the impact of a Catholic worldview on language, idioms, intellectual tradition, and stories of western culture.	Strongly Agree

71. Attach a PDF of major works and authors studied in grade 6-12 literature classes. (See below).

72. The science program presents significant contributions of Catholic scientists such as Mendel, Lavoisier, Pasteur, Galileo, Gregor, Volta, and Copernicus. Yes

73. The school presents the topics of creation, evolution, the environment, and genetics in the context of Church teachings and in opposition to secular materialism and scientism. Yes

74. The school emphasizes and integrates the unity of faith and reason throughout the curriculum. Strongly Agree

75. How does the school ensure that students are prepared to evangelize culture and their fellowman?

It is important for us to acknowledge the grave challenge that our society poses to our Catholic faith and its values to which we cling. We live in a society that does not uphold the dignity of the human person, marriage, or life from conception to natural death. In preparing students to evangelize culture and their fellow man, we recognize the monumental task that this presents to us each and every day. Thus, we first believe that evangelization of families and the home is a necessity to this endeavor. Parents and students alike are given many opportunities throughout the school year to engage in prayer, instruction and service in the Catholic faith. For example: the 8th grade students' Poor Clare service project, parent retreats, and our school's Pilgrim Virgin Statue program.

Secondly, we believe that while students begin to recognize the discordance of the Gospel message with social values, they are helped to understand that evangelization is at the heart of the Church - a Mother who nurtures rather than dictates "rules" to her children.

Thirdly, in addition to our daily imparting of the Catholic faith through the curriculum, there are also unique opportunities like Faith Days, where our students come together as a Faith Family (a faith family is a group of approximately 20 students ranging from Pre-K through 8th grade who are led

by an adult catechist). On these days, students are provided with catechesis on a doctrine of faith or particular saint which is supported by a related activity and call to action through a service component that realizes the Catholic faith. Additionally, the 4th grade students study and prepare a report and presentation on a Saint of their choosing, which culminates in the “Hall of Saints” where the school and parish community join in visiting the students who dress up and present themselves as that particular Saint on the Solemnity of All Saints’ Day. The visitors hear from these “Saints” the story of their lives and their journey to holiness.

Comments and Additional Explanation. (Please cite individual question with comment):

Reading List from #71 Above:

4 th Grade Literature From the Mixed Up Files of Mrs. Basil E. Frankweiler by E.L. Konigsburg
The Castle in the Attic by Elizabeth Winthrop
Stuart Little by E.B. White Sarah,
Plain and Tall by Patricia MacLachlan
The Great Brain by John D. Fitzgerald
The Secret Garden by Frances Hodgson Burnett
Poppy by Avi
The Cricket in Times Square by George Selden

5 th Grade Literature

Because of Winn-Dixie by Kate DiCamillo
The One and Only Ivan by Katherine Applegate
Iron Thunder by Avi
A Wrinkle in Time by Madeleine L’Engle
Where the Mountain Meets the Moon by Grace Lin
Homecoming by Cynthia Voight
Prince Caspian by C.S. Lewis
Where the Red Fern Grows by Wilson Rawls
Hatchet by Gary Paulsen
The Indian in the Cupboard by Lynne Reid Banks

6 th Grade Literature The Bronze Bow by Elizabeth George Speare

Starry River of the Sky by Grace Lin
Johnny Tremain by Esther Forbes
The Horse & His Boy by C.S. Lewis
I Am Malala (Young Reader’s Edition) by Malala Yousafzai & Patricia McCormick
Voyage of the Dawn Treader by C.S. Lewis
Joyful Noise by Paul Fleischman

7 th Grade Literature

Dacey’s Song by Cynthia Voigt
The Silver Chair by C. S. Lewis
The Book Thief by Markus Zusak
The Devil’s Arithmetic by Jane Yolen
Bomb: The Race to Build – and Steal – the World’s Most Dangerous Weapon by Steve Sheinkin

8 th Grade Literature

The Last Battle by C. S. Lewis

Treasure Island by Robert Louis Stevenson

White Fang by Jack London

I, Juan de Pareja by Elizabeth Borton de Trevino

The Importance of Being Earnest by Oscar Wilde

To Kill a Mockingbird by Harper Lee