



Pre-Application Form (9-12): Stage 1

Created: 10/17/2017 • Last updated: 01/09/2018

School Information

Note: Not all questions asked are graded. Some questions are asked to more fully situate the school within its proper context. Feel free to contact the Administrator of the Honor Roll with scoring questions.

1. Enter the school's website. www.saintjoehigh.com

2. What is the school's mission statement?

Saint Joseph High School is a Catholic secondary school dedicated to transforming students in heart and mind, preparing them to serve God, the Church, and the world.

3. What is the school's educational philosophy?

Saint Joseph High School will be a diverse Catholic community engaged in the process of preparing our students to live exemplary lives, committed to sharing wisdom, showing courage, and supporting justice in the world.

We believe that every member of the Saint Joseph High School community will

Practice faith in God

Commit to excellence

Seek knowledge

Live ethically

Promote justice

Act with a global awareness

Graduate Outcomes

A Saint Joseph High School graduate is:

Intellectually competent

Possesses an intellectual curiosity

Searches for Truth

Approaches situations using critical and creative thinking

Pursues excellence

Faith-filled

Possesses a sense of awe of God's creation

Understands the fundamental teachings of the Catholic faith

Practices faith in God, progressing in his/her faith journey

Is inspired to live life according to God's teachings

Globally responsible

Demonstrates social, civic and global awareness and responsibility

Commits to service

Promotes justice in the world

Demonstrates respect for self and others

Develops a moral conscience, accepting responsibility for choices and actions

4. Select the response that describes the "type" of school. Diocesan

5. In which diocese is the school located? Diocese of Fort Wayne-South Bend

6. What is the governing model? Superintendent of Diocese

Additional details

7a. How many Board members do you have?	13
7b. How many Board members are Catholic?	13
7c. Is the school recognized and designated by the local Bishop to be called "Catholic"?	Yes

8. Which agencies accredit the school?

AdvancED
North Central Association Commission on Accreditation and School Improvement (NCA CASI)
Other State, Regional, or Catholic Accreditation Agency

9. Which associations does the school have an active membership in?

ACT
Association for Supervision and Curriculum Development (ASCD)
College Board (SAT/AP)
National Association of College Admission Counseling (NACAC)
National Association of Secondary School Principals (NASPP)
National Catholic Education Association (NCEA)
National Honor Society (NHS)
Other, specify: IASP (IN Association of School Principles), IHSAA, INPEA, NASC, MEMC, Catholic Principals Association, NCES

10. Which describes the school's admissions policy?

Open

11. School Descriptors

What best describes the student body?	Co-educational
What is the school's setting?	Inner City
What is the school's lowest published tuition rate?	\$5,000-\$9,999

12. Student Population

What is the total 9-12 enrollment for the 2017-18 school year?	882
Of this number how many students are in grade 11?	224
What is the school's optimum student capacity?	940
What is the percentage of students enrolled in the 2017-2018 school year who are Catholic?	89%
If K-12, what is total school enrollment?	(No response)

13. Racial & Ethnic Demographics by Percentage

American Indian/Native Alaskan	1
Black	4.9
White	88
Asian/Pacific Islander	3.6
Hispanic/Latino	14
Other	3

14. What percentage of students receives need-based tuition assistance? 47

15. What percentage of students receives a form of government funding for tuition (i.e. vouchers or tax credits)? 35.26

Primary Administrator

Primary Administrator

16a. What is the highest degree held by the primary administrator? Masters Degree

16b. List all degrees and certifications earned by the primary administrator with their associated institutions.

B.A. Purdue University

M.A. Purdue University

Building Level Administrator (Mary Ann Remick Leadership Program - University of Notre Dame)

Professional Staff

17a. What is the total number of full-time (>30 hours) teaching faculty ? (Note: The count should include administrators who currently teach.)	58.60
17b. What is your full time teacher equivalent /student ratio?	15.05:1
17c. Percentage of full-time faculty who are practicing Catholics?	80
17d. What is the total number of part-time faculty (< 30 hours)?	3
17e. Percentage of the part-time faculty who are practicing Catholics?	100

Number of faculty and staff who are:

None None None

	Not Available	Full-time (> = 30 hours)	Part-time(<30 hours)
18a. Religious sisters	✘	0	0
18b. Religious brothers	✘	0	0
18c. Members of the clergy	✘	0	1

Educational Model and Academic Program

19. Educational Model

College preparatory

Select all that apply

Dual credit college preparatory

20. What Standardized Tests do you take?

ACT

PSAT

Select all that apply

SAT

State created test (Name): ISTEP+

21. Academic Program: How many credits are required for graduation in each discipline? (9-12 only)

English/Composition	4
Social Sciences	3
Math	3
Science	3
Fine Arts	2
Foreign Languages	2
STEM/Technology	2
Physical Education	1

Additional Information (9-12 only)

22a. What is the average PSAT Selection index (SI) for the current 11th grade class? Leave blank if students do not take the PSAT. (9-12 only)	1089
22b. What is the average SAT cumulative score for the current 12th grade class? Leave blank if students do not take the SAT. (9-12 only)	1168
22c. What is the average ACT composite score for the current 12th grade class? Leave blank if students do not take the ACT. (9-12 only)	24.5

23. What percentage of graduates were accepted into a college or university for school year:

2016- 2017	98
2015-2016	97
2014-2015	100



Formal Application: Stage 2

Created: 01/16/2018 • Last updated: 03/14/2018

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

Select all that apply.

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.

31. There is an orientation process to ensure an understanding of the unique mission of the school and Catholic education for:

Select all that apply.

Prospective parents

Parents

Students

Employees

Board members

Volunteers

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

Yes

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

Administrators	Yes
Faculty	Yes
Staff	Yes

34. How does the school ensure that each member of the governing body is committed to respect, promote, strengthen, and defend the school’s Catholic identity?

The Principal must be a practicing Catholic committed to the mission of the school and Catholic education. He/she must be willing to make Catholic Identity a top priority. School Board members (School Board is advisory only) must be practicing Catholics. The school’s Strategic Plan has several standing committees, one of which is Catholic Identity. School Board members, as well as pastoral ministers, teachers, staff, and students serve on this committee to promote, strengthen, and defend the school's Catholic identity.

All principals in our Diocese meet once a month and share spiritual formation. These experiences are shared with faculty, staff, and students.

Additional Information

35a. The Church’s mission for Catholic education guides strategic planning and school improvement.	Strongly agree
35b. The school is effective in advancing the Church’s mission of evangelization of students.	Strongly agree
35c. 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
35d. The school's Catholic identity is prominently featured in marketing materials and publications.	Strongly agree

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

The Catholic Identity and Program Excellence Committees survey our parents, faculty, and staff on the effectiveness of the school's ability to teach the faith and fulfill our commitment to Church teachings. Both committees are part of the Strategic Plan being executed by the School Board and administration.

Students complete end of course surveys for all teachers, including theology teachers. Key questions on the survey evaluate the teacher's effectiveness to teach the faith and fulfill our mission as a Catholic school.

37. 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

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

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

We have a school-wide service program that requires students to perform a minimum of twenty (20) hours of service each year. Many of our students exceed this requirement. Service opportunities are regularly communicated to our student body. This year, we held our first annual Day of Service (The Joy of Saint Joe - as named by students). Students, faculty and staff, and parents spent time in service for multiple community organizations. We ended our day with Mass.

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

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

Parents are always invited to attend all-school masses, as well as serving on the School Board and various committees. Parents help moderate cocurriculars and act as team liaisons for our athletic teams. Additionally, many parents volunteer to support our Parent Group, which helps organize faculty/staff luncheons and dinners. Ad-Hoc committees such as Auction Committee, includes our parents, and these groups help advance the mission of our school.

The Counseling Department holds informational meetings to work with our parents on students' educational plans as well as advising on college admissions.

Parent-teacher conferences are held after the first quarter is complete. Teachers are encouraged to reach out to parents for conversations, which will help students perform better in the classroom. We desire to partner with our parents, as we believe parents are the primary educators of their children. We strive to create positive working relationships with all parents.

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

43. 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

44a. 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

44b. Insert morality clause or statement identified above in text box.

The Mission of Our Catholic Schools and
the Importance of Authentic Witness of Catholic School Educators

Splendid, therefore, and of the highest importance is the vocation of those who help parents in carrying out their duties and act in the name of the community by undertaking a teaching career. (Gravissimum Educationis, 5)

1. The mission of the Church is to evangelize (cf. Canon 781). The Lord commanded his disciples to go out and make disciples of all nations (Mt. 28:19-20). For the Church to evangelize is to bring the Good News to all aspects of humanity and, through its influence, to transform it from within, making humanity itself into something new. (Evangelii Nuntiandi, 18) Parents are the primary educators in the faith, and the Church works with the parents to catechize children through the ministries of the parish and Catholic schools (Evangelii Nuntiandi, 44; cf. Canon 793-794, CCC #2223). In this fundamental ministry of the Church the Catholic school holds not just a special place. The Catholic school is at the heart of the Church (Catholic Schools on the Threshold, 11; d. 761). Indeed, the Church has stated that to fulfill the mission of evangelization what is needed is a school. (Religious Dimension, 41).

2. The very identity of the Catholic school is inextricably linked with the mission given by Christ to His Church. It is from its Catholic identity that the school derives its original characteristic and its 'structure' as a genuine instrument of the Church, a place of real and specific pastoral ministry. (Catholic School on the Threshold, 11) The Catholic bishops of the United States echo this description of the Catholic school and its ministry noting:

These Catholic schools afford the fullest and best opportunity to realize the fourfold purpose of Christian education, namely to provide an atmosphere in which the Gospel message is proclaimed, community in Christ is experienced, service to our brothers and sisters is the norm, and thanksgiving and worship of God is cultivated. (Renewing Our Commitment)

3. Bishops, as successors of the apostles, are the chief pastors of the Church who receive at ordination the offices of teaching, sanctifying, and governing. The diocesan bishop is entrusted with the pastoral care of the people of his diocese. This pastoral care includes establishing and maintaining Catholic schools that impart an education imbued with the Christian spirit (canon 802) and grounded in the principles of Catholic doctrine (canon

803,2). Catholic school educators are to cooperate with the bishop and to support him in his mission of transmitting, teaching, and guarding the faith. They themselves are to be outstanding in correct doctrine and integrity of life (Canon 803, 2). All Catholic school educators are expected to support the Catholic mission as articulated in the Church's teachings and norms as defined. This identity entails much more than the teaching of religion. It entails the integration of faith and life, reverence for truth, growth in virtue, formation in Christian discipleship, and commitment to prayer. All educators are to be committed to this identity and to support this mission by word and example.

N.B. "Catholic school educators" refers to those who teach (lead, and guide the students. They include administrators, teachers, campus ministers, counselors, coaches, and moderators. Other staff play an important role in supporting the mission of the Church and our Catholic schools, however, they are not included within the scope of this document. They are bound by the policies of the Employee Personnel Handbook which apply to all employees of the Diocese of Fort Wayne-South Bend.

4. The school environment and curriculum are critical elements of a Catholic school. The U.S. Bishops have written: Catholic schools provide young people with sound Church teaching through a broad-based curriculum, where faith and culture are intertwined in all areas of the school's life. (Renewing Our Commitment) The Church has also taught that the various school subjects do not present only knowledge to be attained, but also values to be acquired and truths to be discovered. All of which demands an atmosphere characterized by the search for truth, in which competent, convinced and coherent educators, teachers of learning and of life, may be a reflection, albeit imperfect but still valid, of the one Teacher. (The Catholic School on the Threshold of the Third Millennium, 14). The Catholic school has a unique educational environment.

The Council, therefore, declared that what makes the Catholic school distinctive is its religious dimension, and that this is to be found in a) the educational climate, b) the personal development of each student, c) the relationship established between culture and the Gospel, d) the illumination of all knowledge with the light of faith. (Religious Dimension, 1).

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics. The Council summed this up by speaking of an environment permeated with the Gospel spirit of love and freedom. In a Catholic school, everyone should be aware of the living presence of Jesus the "Master" who, today as always, is with us in

our journey through Life as the one genuine "Teacher", the perfect Man in whom all human values find their fullest perfection. The inspiration of Jesus must be translated from the ideal into the real. The Gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. Having crucifixes in the school will remind everyone, teachers and students alike, of this familiar and most recent presence of Jesus, the "Master" who gave his most complete and sublime teaching from the cross. (Religious Dimensions, 25)

5. While the school environment and the curriculum are critical for the success of the mission of Catholic schools, essential to this mission of the Catholic school is the authentic witness of those who teach, lead, and guide the students as educators (Canon 759 and 803.2). While all staff members play an important role in presenting the teaching of the Church and the dignity of the Christian life, the administrators, teachers, campus ministers, counselors, coaches and moderators are central. Their daily work in the classroom and other venues of student life are essential elements in the overall formation that is provided to students. The school is not merely the place for the communication of a particular curriculum in a loving environment it is also a place where the Christian life is modeled by the educators as individuals and as a community. They not only convey the truth of the Gospel as taught by the Church; they also serve as moral exemplars of living the Christian life when they allow the charity of Christ to shine through them to their students and the school community. This integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum, but more importantly, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives. (To Teach as Jesus Did #104) This means that the educators in a Catholic school have the duty to be moral exemplars in their private and professional lives as faith-filled adult Christians, and to give credible witness to the teachings of the Church in faith and morals (Canon 759). This requirement flows across all curricular departments and disciplines and all school-related activities.

6. The Catholic school is a ministry of the Church. Lay teachers must be profoundly convinced that they share in the sanctifying, and therefore educational mission of the Church ... (Lay Catholics in Schools, 24). It is the teacher building upon the work of parents who can move a child from wondering "who am I?" to "who created me?" and "to whom do I belong, and what is my eternal destiny?" It is the teacher again as coworker with parents who can take a child immersed in secular realities and get him or her to desire to know the true, the good and beautiful, not just in the abstract, but as the one who is the way, the truth and the life (John 14:6). (cf. Pope Francis, Address to Italian Educators; Evangelii Gaudium, 167)

Indeed, all educators in our Catholic schools are ministers and are rightly associated with this teaching ministry of the Church. They assist the Church in fulfilling her mission to teach and form a new generation of Christian disciples. Since they are privileged participants in this ministry, there are high expectations placed on Catholic school educators to witness before the local community to the faith of the Church, both in the school and outside of it. The Church, in her wisdom, has written extensively on the importance of teachers, regardless of their particular discipline, and of all educators in Catholic schools, to be authentic witnesses of the Gospel.

Teachers must remember that it depends on them whether the school achieves its purpose [T]hey should bear testimony by their lives and their teaching to the one Teacher, who is Christ. (Gravissimum Educationis, 8).

Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals and as a community. The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in a ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. (Religious Dimension, 25-26)

All who work in our Catholic schools are called to be authentic Christian witnesses. (Religious Dimension, 104).

Most of our students should be able to recognize authentic human qualities in their teachers. They are teachers of the faith; however, like Christ, they must also be teachers of what it means to be human. This includes culture, but it also includes such things as affection, tact, understanding, serenity of spirit, a balanced judgment, patience in listening to others and prudence in the way they respond, and, finally, availability for personal meetings and conversations with the students. A teacher who has a clear vision of the Christian milieu and lives in accord with it will be able to help young people develop a similar vision, and will give them the inspiration they need to put it into practice. (Religious Dimension, 96)

Perfect schools are the result not so much of good methods as of good teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, ... (Divini Illius Magistri)

Lay Catholic educators in schools, whether teachers, directors, administrators, or auxiliary staff, must never have any doubts about the fact that they constitute an element of great hope for the Church. The Church puts its trust in them entrusting them with the task of gradually bringing about an integration of temporal reality with the Gospel, so that the Gospel can thus reach into the lives of all men and women. More particularly, it has entrusted them with the integral human formation and the faith education of young people. (Lay Catholics in Schools: Witnesses to Faith, 81).

By their witness and their behavior teachers are of the first importance to impart a distinctive character to Catholic schools (The Catholic School, 78).

7. In sum, it is clear that the Church highly esteems the vocation of educators as vital participants in the Church's mission. They are called to witness to the truth, beauty, and joy of the Gospel of Jesus Christ. They are called, in the words of Pope Francis, to be "missionary disciples" who bear witness to the dignity and sanctity of all human life, to the dignity and sanctity of marriage and family, and to the justice and charity that reflect authentic discipleship.

8. As noted above, Catholic school educators play a crucial role in the Church's mission of evangelization. The first form of evangelization is witness. The Catholic school educator is to teach by example as well as by words the beauty and joy of life in Christ. This evangelical witness includes fidelity to the teachings of Christ as handed down in the Church. The Catholic school educator seeks to integrate appropriate elements of the Christian faith into the various education disciplines.

9. Catholic school educators are called to embrace the fullness of the life of faith that is given to us in the Church. Accepting the truth that Christ reveals, they commit themselves to witness to that truth in their words and actions. They do not publicly reject the dogmatic or moral teachings and laws of the Catholic Church, nor sow doubt about the truth of the Church's teaching. Their service of truth is a service of love, for Christ and for their students. Their own committed practice of the faith is a strong contribution to the school's fulfilling its specifically Catholic mission.

10. The Gospel of Jesus Christ is the Gospel of life. The Gospel of life is at the heart of Jesus' message (Evangelium Vitae 1). Respect for the life and dignity of every human life, from the moment of conception until natural death, is at the heart and core of Catholic moral and social teaching. All Catholic school educators have the responsibility to uphold this teaching in word and practice. They do not engage in, assist, or support abortion, euthanasia, or assisted suicide. They also uphold the dignity of every person, especially of the weak and

vulnerable. They are to be convinced and convincing witnesses to the Gospel of life and unconditionally pro-life. As Catholic school educators, they have the sacred duty to form the consciences of their students with regard to the incomparable and inviolable worth of every human life.

11. Guided by the Gospel of life, the Gospel of mercy and love, Catholic school educators are called to be witnesses of justice and charity, embracing the Church's preferential option for the poor, the vulnerable, and the suffering. Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice (Centesimus Annus 58). Catholic school educators are expected to uphold the Church's social teachings, her commitment to social justice, and her mission of charity. The evangelizing mission of the Catholic school to be embraced by all Catholic school educators, includes the promotion of the Church's social doctrine.

12. The mission of the Catholic school includes the proclamation of God's plan for marriage and the family, the vital and fundamental cell of society. Catholic school educators are to embrace and uphold the truth about marriage as a lifelong partnership of the whole of life, of mutual and exclusive fidelity, established by mutual consent between a man and a woman, and ordered toward the good of the spouses and the procreation of offspring (Marriage: Love and Life in the Divine Plan, p.7). Marriage is the foundation of the family.

Respecting and upholding this teaching in their words and behavior, Catholic school educators are not to publicly promote or support so-called "same-sex marriages", adultery, or other Catholic Church. Their witness to this truth requires that they not enter into relationships which contradict this teaching.

13. Catholic school educators are required to respect and uphold the Church's teaching that sexuality is ordered to the conjugal love of man and woman. Their witness to the truth about human sexuality in the divine plan, intimately connected to the truth about respect for human life, requires that they not publicly promote, support, or engage in artificial insemination, in-vitro fertilization, or surrogate parenthood. It also includes the commitment to the Church's teachings on the vocation and virtue of chastity and the rejection of offenses against chastity, such as fornication and pornography. Catholic school educators are called to accept with respect, compassion, and sensitivity persons with homosexual tendencies as well as their call to live chaste lives. They are to uphold the Church's respect for all persons and the truth about the divine plan for human sexuality as taught by the Catholic Church. They are also to uphold the truth that God's creation of every human being as male or female is part of the person's unchangeable nature and cannot be manipulated at will.

14. Catholic school educators are to avoid any form of scandal that compromises or thwarts the Catholic mission of the school. They must take care that they not be counter witnesses to the Gospel by publicly rejecting authentic Church teaching in their words or in their conduct. They are not to belong to organizations or participate in activities that are incompatible with their vocation as Catholic school educators.

15. The accomplishment of the noble mission of Catholic education, the integral formation of our children and young people, would not be fulfilled without committed Catholic school educators and their example of missionary discipleship, their strong and loving witness to Christ and His Gospel, and their fidelity to Christ's Body, the Church.

The achievement of this specific aim of the Catholic school depends not so much on subject matter or methodology as on the people who work there. The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers. The integration of culture and faith is mediated by the other integration of faith and life in the person of the teacher. The nobility of the task to which teachers are called demands that, in imitation of Christ, the only Teacher, they reveal the Christian message not only by word but also by every gesture of their behavior. This is what makes the difference between a school whose education is permeated by the Christian spirit and one in which religion is only regarded as an academic subject like any other (The Catholic School, 43).

16. In a culture of increasing secularism, relativism, and materialism, Catholic schools are needed more than ever. Faithful and excellent educators are indispensable to the fulfillment of our mission. The ministry of Catholic school educators is a holy one. They can draw inspiration from the holy example of great Catholic school educators who have gone before us, including those who have been canonized: Saint Elizabeth Ann Seton, Saint Mother Theodore Guerin, Saint John Bosco, and Saint Marcellin Champagnat. They are to draw strength from a life of prayer and from the graces of the sacraments. The closer they are to the Lord, the better they are able to share and witness to others the joy of the encounter and friendship with Him. Pope Emeritus Benedict XVI exhorted Catholic educators with these words:

Bear witness to hope. Nourish your witness with prayer. Account for the hope that characterizes your lives (cf 1 Pet 3:15) by living the truth which you propose to your students. Help them to know and love the One you have encountered, whose truth and goodness you have experienced with joy. With Saint Augustine, let us say: "we who speak and you who listen acknowledge ourselves as fellow disciples of a

single teacher (Sermons,
23:2).

THIS DOCUMENT WAS PROMULGATED BY THE MOST REVEREND KEVIN C. RHOADES, BISHOP OF FORT WAYNE-SOUTH BEND, ON MAY 1, 2016, THE SIXTH SUNDAY OF EASTER DURING THE JUBILEE YEAR OF MERCY.

NOTES Catechism of the Catholic Church, 2nd ed., 1997. Code of Canon Law: Latin-English Edition, 1999. Pope Benedict XVI, Address to the Community of Catholic Education, April 7, 2008.

Pope Francis, Address to Italian Educators, Parents and Students, May 10, 2014. Pope Francis, *Evangelii Gaudium*, 2013.

Pope Francis, Greeting to Teachers and Catechists in Uganda, November 27, 2015. Pope Saint John Paul II, *Centesimus Annus*, May 1, 1991.

Pope Saint John Paul II, *Evangelium Vitae*, March 25, 1995

Pope Paul VI, *Evangelii Nuntiandi*, 1975.

Pope Paul VI, *Gravissimum Educationis*, 1965. Pope Pius XI, *Divini Illius Magistri*, 1929. Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982.

Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 1988.

Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997.

United States Conference of Catholic Bishops, *To Teach as Jesus Did: A Pastoral Message on Catholic Education*, 1972.

United States Conference of Catholic Bishops, Renetuing OLLr Commitment to Elemmtary and Secondary Schools in the Third Millennium, 2005.

United States Conference of Catholic Bishops, Marriage: Love and Life in the Divine Plan, November 2009.

44c. Upload morality clause or statement identified above in PDF.

<https://CEHR.fluidreview.com/resp/13387502/DaKADtuzDV/>

45. In which of the following is the morality clause or statement found?

Select all that apply.

- Application for employment

- Witness statements

- Contracts/agreements

- Employee policy manual or faculty handbook

- Volunteer directives

46. 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

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

Strongly agree

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

60 hours

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

All theology teachers must have a Masters in Theology or be enrolled in a program working toward this certification. Our Pastoral Ministers must also hold a MA in Theology.

50. If the school has a policy for hiring non-Catholics, insert in text box.

<p>The school does not have a policy for hiring non-Catholics</p>	<p>✘</p>
<p>Insert policy here</p>	<p>Diocese of Fort Wayne -South Bend Personnel Teacher Personnel Practices: Non-discrimination and Religious Standards I Non-discrimination Hiring and employment practices in Catholic schools shall be based on individual merit, ability, experience, performance, education, and training, without regard to race, color, age (within statutory limits), sex, disability or national origin. These practices shall extend to all areas of employment including recruitment, selection, compensation, reasonable accommodation, promotion, transfer, training, and termination.</p> <p>II Religious Standards Since the distinctive and unique purpose of the Catholic school is to create a Christian educational community, enlivened by a shared faith among the administrator(s), teachers, staff, students and parents, the highest priority is to hire Catholics in good standing in the Catholic Church who demonstrate a commitment to Christian living, are endowed with and espouse a Catholic philosophy of life, and believe in and support the Catholic Church and her teachings. Both Catholic and non-Catholic teachers who are employed in a Catholic school must, as a condition of employment, have a knowledge of and respect for the Catholic faith, abide by the tenets of the Catholic Church as they apply to that person, exhibit a commitment to the ideals of Christian living, be supportive of the Catholic faith, and model and teach Catholic doctrine, values and morals. Any question or dispute concerning the meaning of these religious standards shall initially be referred to the Catholic Schools Office for a determination from the Secretary for Catholic Education. Any further question or dispute shall be referred to the diocesan bishop whose decision shall be final and binding on all concerned.</p>

51. Describe school policies for recruiting, hiring, and integrating employees that ensure personnel are committed to Catholic ideals, teachings, and principles.

Our school attempts to hire practicing Catholics for all positions. Catholic identity is included in every teacher’s yearly evaluation. Pastoral Ministry provides instruction for all non-Catholic faculty and staff.

During all interviews, the principal asks several questions to gauge a candidate’s commitment to the faith. Questions include:

- Are you a practicing Catholic, attending Mass, accepting the sacraments, and living a lifestyle in accordance with the Church?
- Will you support our local Bishop and all teachings of the Catholic Church?
- If not Catholic, are you practicing a faith? (an explanation is made that he/she cannot attempt to proselytize students)

How can you fulfill the mission of our school? (key question in the interview)

Additional Policies

51a. The school protects Catholic moral norms in the selection of outside service providers and organizations.	Yes
51b. The school protects Catholic moral norms in the approval of student and faculty organizations, associations, and activities.	Yes

52. The school ensures opportunities for students to encounter the Living God through:

Select all that apply.

Recitation of the Rosary

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

Eucharistic Processions

Adoration/Benediction

Veneration of Sacred Relics

Litanies

Novenas

Liturgy of the Hours

Daily Prayers for Others

Personal Prayer

Lectio Divina

The Angelus

St. Michael/Angel Prayers

Spiritual Bouquets

Charismatic Prayer

Chaplet of Divine Mercy

Holy Medals and Cards

Weekly - optional, % student body participation: 3%

Monthly - required

53. Frequency of Mass for students:

Select all that apply.

54a. Availability of the Sacrament of Reconciliation for students: Weekly
Semesterly

Select all that apply.

54b. Based on the response above, estimate the percentage of the student body who participates in the Sacrament of Reconciliation. 60

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

56a. Frequency of Eucharistic Adoration: Monthly

Select all that apply.

56b. Based on the response above, estimate the percentage of the student body who participates in Eucharistic Adoration. 100

57a. The school has the Blessed Sacrament reserved and readily available for student visitation. Yes

58. Frequency of prayer:

Start of class	Always
Start of day	Always
Special events	Always
End of day	Always
Performances	Sometimes
Meetings	Always
Meals	Always
Athletic events	Usually
School assemblies	Always

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

All students attend a retreat each year. On these retreats, students are exposed to various prayer styles. During these experiences, a reflective prayerful tone is set. Instruction is given to students on how to fully participate in the prayer experience.

Theology classes go to our school chapel regularly for prayer and quiet reflection. Theology teachers also teach a variety of prayer methods.

Adoration is usually held on the first Friday of the month. Theology classes, as well as all other classes, are encouraged to attend.

We create an atmosphere at all-school Masses and Stations of the Cross through our liturgical choir. Our School Chaplain encourages all students to participate at the all-school penance services. Student leaders of these opportunities set a good example of seriousness and respect.

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

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

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

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

Select all that apply.

64. The school offers formational spiritual retreats for students that include the opportunity for: Reconciliation
Mass

65. Spiritual direction is available at school from:

Priest	< 30hr/wk
Religious	Not available
Trained Laity	Not available

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

Visits by seminarians and other religious to theology classes are done on a regular basis. One of our all-school Masses is dedicated to vocations and religious visit all theology classes after Mass. Prayers are said for an increase in vocations on various days.

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

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

All-school Masses and penance services are required for all students, faculty, and staff to attend. The expectation is clear for all students to participate or quietly reflect while reconciliation is offered to those who want to go to confession.

We begin each day with prayer over the PA and teachers begin each class with prayer. We end our day with prayer. We also have daily mealtime prayer before lunches begin. Prayers at the beginning and end of the day are led by students. Many teachers also promote students leading classroom prayer.

69. There is a program to assist students who are discerning entry into the Catholic faith. Yes

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

Select all that apply.

Liturgies

Prayer groups

Eucharistic and Marian processions

Adoration/Benediction

School-wide devotions

Service projects

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

72. The school provides opportunities to faculty for spiritual retreats, prayer, and reflection.

Strongly agree

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

Strongly agree

74. 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 of the Divine Mercy

Images of the Sacred Heart

Picture of the Pope

Picture of the Bishop

Scripture quotes

Relics

Holy water fonts

Chapel

Prayer garden

Other, specify: OUTSIDE GROTTTO

75. 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

76. 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 Catechism of the Catholic Church is used in theology classes. Teachers use it as a reference and teaching resource. Other courses often refer to the Catechism, depending on the lesson, and our theology teachers help other teachers use the Catechism in finding specific references that support topics being covered in daily lesson plans. One example is the morality of scientific experimentation.

77. Which Church documents and encyclicals are read and studied in grades 9-12 ?

Select all that apply.

Evangelium Vitae

Gaudium et Spes

Humanae Vitae

Laudato Si

Lumen Gentium

Redemptor Hominis

Veritatis Splendor

78. Educational philosophies, standards, and pedagogy embrace knowledge for its own sake and move beyond an accumulation of knowledge for utilitarian ends.

Agree

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

Yes

80. The school participates locally or nationally in pro-life activities.

Yes

81. The school ensures that the academic and spiritual priorities are protected from encroachment by athletic and other extracurricular activities. Strongly agree

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

Our student-athletes pray before practice and competitions. Teams have at least one team Mass each season - some teams (football) have Mass before every game. Coaches are involved and asked to lead by example. We believe coaches are an extension of the classroom and serve as important role models helping to fulfill our mission.

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

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

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

The teachings and traditions of the Catholic Church are the guiding principles of behavior for all students while enrolled in a diocesan school. (Diocesan Policy 4410)

Behavior Expectations

When students choose to attend SJHS, they accept the responsibility of representing SJHS and its mission of fostering Catholic teachings and Christian values to the rest of the student body, their family, and the community at large. This code of conduct shall apply to all students who have registered for classes at SJHS. This code includes practicing our faith and Catholic values, serving as a positive role model and demonstrating leadership, being accountable for one’s actions and accepting responsibility, and treating all with respect.

Our behavior is rooted in our identity as a Catholic high school, with the following expectations:

1. Students respect everyone’s opportunity for a positive learning environment.
2. Students respect the physical, mental, and emotional well-being of themselves and others.
3. Students complete all academic requirements with integrity.
4. Students must accept responsibility for their actions and the consequences that may result.

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

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

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

These topics are covered in a variety of classes, including all theology and economics classes, as well as in specific lesson plans in all other classes.

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

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

91. 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

92. State one or two critical moral issues that confront this generation and describe how the school prepares students to respond to each.

The sacrament of marriage and moral issues that involve same-sex attraction are critical moral issues confronting this generation. We teach the natural moral law and invite priests in to discuss their works with Courage. How to live in the world but not be of it. While we should make use of the world, we should not be conquered by consumerism, social media, pornography, and the secular mindset that is the predominate culture. This is done through analysis of events and the cultural issues of our time through catholic teaching.

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

One's whole life should be lived for God.

Each person has a calling from God to holiness within the Church.

We must think and act like Catholics first, and everything else second.

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

95. The school has a policy addressing the teaching of human sexuality that informs parents in advance and offers the ability to opt-out. No

96. If the school has policies addressing same-sex attraction, gender identity, or has chosen to allow support groups related to these issues, insert guidelines and policies in text box or attach as a PDF.

Same sex attraction - we do not have policies addressing same-sex attraction

God's Gift of Human Sexuality

The Catholic school upholds and supports God's plan for sexual relations by promoting chastity and a respect for human life. Sexual union is intended by God to express the complete gift of self that a man and a woman make to one another in marriage, a mutual gift which opens them to the gift of a child. Therefore, all students are expected to live a chaste lifestyle and to abstain from sexual relations. In conformity with pastoral guidelines from the Holy See on human love and sexuality, the moral and spiritual aspects of human love and sexuality will be presented to students within the school's curriculum. Parents, as the primary educators of their children, are normally expected to address the more intimate details of human love and sexuality at home with their child. However, if parents need assistance in this area, they may delegate this personalized dialogue with their child to a pastoral minister, chaplain, teacher, counselor, or some other trustworthy person. The Diocesan Office of Family Life, in conjunction with the parishes and schools, will assist parents of elementary students in carrying out this responsibility of family life education.

97. The school ensures that students are able to explain and defend the Catholic faith. Strongly agree

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

A Catholic worldview is presented in classrooms throughout the curriculum. Catholic imagery is placed throughout the school building. Adoration, mass, rosaries, and chaplets are prayed regularly. Service is a component of student and staff formation.

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

100. Primary source for curricular standards: State Standards Non Common Core

Diocesan Standards Non-Common Core

Select all that apply.

Advanced Placement Coursework Standards

Primary Source Information

101a. If the primary source is not oriented specifically to Catholic education, insert two examples of how these standards have been adapted to reflect the Church's mission for Catholic education.

ENGLISH

Students are challenged to evaluate the morality of decisions made by characters in fictional texts throughout the curriculum. This involves relating the decision-making of characters to their own lives and the dilemmas that they have and will face. Many examples abound in the texts we read. One would be an evaluation of the tragic consequences resulting from Victor Frankenstein's creation and how it applies to current discoveries in science that enable mankind to clone beings. Another example would be a critical analysis of jealousy and revenge that lead Othello to kill his wife Desdemona in Shakespeare's play. The clear advantage of discussing literature is that it allows students to explore the effects of imagined scenarios so that they can learn without actually having to make those decisions by trial and error. Percy Shelley asserted that "the greatest instrument of moral good is the imagination" in his defense of literature. While that may be hyperbole, we do believe there are many instruments to living a moral Catholic life including imagination.

Students will be able to evaluate the themes in literature to uncover universal Truths.

Students will be able to analyze the choices of fictional figures to strengthen their own moral character.

SCIENCE

General Standards

Standard GS1: Exhibit a primacy of care and concern at all stages of life for each human person as an image and likeness of God.

Standard GS2: Explain and promote the unity of faith and reason with confidence that there exists no contradiction between the God of nature and the God of faith.

Standard GS3: Value the human body as the temple of the Holy Spirit.

Standard GS4: Share how the beauty and goodness of God is reflected in nature and the study of the natural sciences.

The general standards are not addressed in any specific course or unit as a separate idea, rather they are incorporated holistically throughout the course curricula, the posted materials in the hall and classrooms, and student expectations so that students are very clearly aware of these values in the school and in the teachers of the Science department. Every class begins with prayer, often adapted toward the appropriate liturgical season or topic of the day. In a major hallway wall in the department is a quote from St. John Paul II: "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes." Classrooms have sacramentals of various

kinds, including crucifixes and icons. Students see these prominent displays each day in the department. All students are required to follow faith-rooted behaviors that treat others, students and faculty alike, as children of God with the necessary respect and dignity due them. Deviations are corrected so that students are given the appropriate treatment, keeping students in line with living in Christ's image.

Intellectual Standards

Standard IS1: Articulate how science properly situates itself within other academic disciplines (e.g., history, theology) for correction and completion in order to recognize the limited material explanation of reality to which it is properly attuned.

Standard IS2: Demonstrate confidence in human reason and in one's ability to know the truth about God's creation and the fundamental intelligibility of the world.

We have introductory units in our classes that differentiate between the method of studying the natural world in science and the supernatural world through religion, theology and philosophy. These units clearly indicate the validity and necessity of both means of understanding our universe and our existence. In the Biology class, the idea of the controlled experiments is contrasted with God's role in nature.

Independent variables are controlled by changing amounts of natural materials. That is contrasted with science's inability to vary amounts of God's involvement, e.g. a lab cannot add God at levels of 0%, 10%, 25%, 50%, 100%. Therefore, science cannot be the only pathway of learning about the created universe.

Standard IS5: Explain the processes of conservation, preservation, overconsumption, and stewardship as it relates to creation and to caring for that which God has given to sustain and delight us.

Stewardship as a fundamental action of Catholics is a pillar of the Environmental Science course. It is the first course outcome listed in the course's curriculum: Student will be able to evaluate the concepts of sustainability, stewardship and sound science to investigate the natural world systems. To accomplish this outcome, Environmental Science students employ Pope Benedict's words to seminarians in Rome, the words of St. Paul in his Epistles, the Morning offering prayer, and Papal encyclicals to reinforce that students are called in their daily actions to give glory to God, and then extend to show that such actions are part of prayer.

Physics incorporates a lesson called Sunlight to Populations on examining the limits of energy usage and what it would take to really count on the sun for our living. This lesson does use the papal encyclical, *Laudato Si*, as one of the information sources.

Generally included throughout the physics course is the theme that science can help learn about how nature works and that with that understanding we can become better stewards of God's creation.

IS12: Analyze and articulate the Church's approach to the theory of evolution.

IS13: Relate how the human soul is specifically created by God for each human being, does not evolve from lesser matter, and is not inherited from our parents.

In Biology, the processes and evidence for evolution are extensively explored. As students work through the natural evidence used to generate the theory, students are directed to analyze that evidence as limited pieces of information. The theory is addressed as an effort to explain that evidence even with gaps in the information. This invariably sparks conversations about how evolution coincides with Catholic Faith. It is here that the Church teaching on evolution is incorporated to cite papal statements that while evolution of the natural human body is a reasonable scientific conclusion, the supernatural aspect humans, the soul, is not an evolutionarily generated object, but rather a gift completely made by God's hand for each unique human.

IS17: Demonstrate and understanding of the moral issues involving in vitro fertilization, human cloning, human genetic manipulation and human experimentation and what the Church teaches regarding work in these areas.

During the study of genetics in Biology, the concepts of genetic technology and stem cell research bring about the moral dilemmas such technological advances generate. Students are offered the dilemma for example of how embryonic stem cell research uses the inner cell mass in embryos. On one of the assessments of student learning, students were prompted to explain why people, including the Catholic Church, are opposed to stem cell research. Student responses demonstrated an overwhelmingly clear recognition that the use of the embryonic stem cells was contradictory to the dignity of human life.

Dispositional Standards

DS1: Display a deep sense of wonder and delight about the natural universe.

Physics classes sometimes go to the Chapel after tests as a way to reflect on how God has made the world. In Physics it is asserted that students are studying some of the ways in which God created the world and invite students to pray about that.

Standard DS2: Share concern and care for the environment as part of God's creation.

See the response related to IS5

Beyond the Science classes, SJHS has created a Faith and Science course in the Theology Department that delves into many of the issues included in the Intellectual Standards. Some sections of this course are taught by the Physics teacher. Students have generated poster projects for this course on faithful scientists who made great breakthroughs without compromising their Catholic/Christian Faith. These projects are on display in the Science wing of the school throughout the year.

During one J Block faith-building activity last semester, a Biology teacher presented to about 100 students on the reality of the relationship between science and religion as seeking genuine dialogue with a presentation about the many Catholic scientists who have made major contributions to scientific discovery

SOCIAL STUDIES

Examples from United States History:

1. In Unit 2 - The Young Republic, the students read the story of Father Benjamin Marie Petit, a Catholic missionary who joined his Potawatomi parishioners for the 600 mile trek from the Twin Lakes region in Indiana to a reservation in Kansas. Father Petit is remembered by the Church as a martyr of charity because of his devoted service to the Potawatomi.
2. In Unit 3 - The Civil War and Reconstruction, students read an account of the role Catholic nuns played in serving as nurses during the war.
3. In Unit 6 - Cities and Immigration, the students read the United States Conference of Catholic Bishops statement on the Catholic Catechism and Immigration. Classes discuss the difference between the Church's position on immigration and our government's position.
4. In Unit 10 - The 1920's, the students read an account of the battle between Notre Dame students and the KKK in 1924, and then analyze a series of anti-Catholic political cartoons from that era.

Example from Geography and History of the World:

In Unit 1 (The World) students are asked to conduct research on climate change prior to our graded class discussion and are assigned Pope Francis' encyclical on climate change (Laudato Si issued in 2015) to inform the conversation.

Guided by the website

<http://www.catholicclimatecovenant.org/encyclical> students are analyzing this debate in a way that address IDOE standards 3, 5, 7, 9, and 12, with special emphasis on 12.1 (Analyze global climate change and assess the validity of this idea) while framing the entire discussion around the

Pope's idea that, "Humanity still has the ability to work together in building our common home...Truly, much can be done!"

Example from Honors World History:

In Unit 2 (Early Humans) students consider the role of creation narratives in explaining the world. Nearly every civilization we study has an answer to the fundamental question "where do we come from" and these stories play a major role in defining every civilization's cultural identity. We consistently talk about the role of Catholic Church on the narrative of world history.

Examples from Government:

1.) In addressing the relationship between religion and government, the students are provided with public statements made by Pope Francis related to social justice. For example, when Pope Francis came to address Congress in September of 2015 students were asked to find articles published by various news outlets that provided excerpts from his address which led to a discussion about current public policies of the Obama administration. In addition, comments made by candidate Donald Trump regarding his public policy agenda on immigration and Pope Francis' response were also discussed in subsequent lessons.

2.) In the run up to the presidential election, Presidential Campaign lessons were adapted to include small group discussions about the trustworthiness of the candidates. Students were asked to listen to a Presidential Debate, look up information from fact checking websites about false statements made by both candidates. They were to pretend they are a news organization and write an announcement of endorsement of one of the major party candidates using examples from their research for why their candidate is the most trustworthy and how the Gospel in Luke 16:10-13 informs them of their decision.

Examples from International Relations:

1. The Catholic perspective on several issues, like nuclear war, helping the poor, science (evolution) is discussed.

2. Texts that have a Catholic perspective are added (non violent resistance) and students study an entire unit that is basically Catholic social teaching in IR.

Examples from Business Education:

For Accounting, Core Standard 3.4 Ethical standards, confidentiality, importance of integrity was addressed by my speaker--a Christian individual in a career built around the expectation of high moral standards. He also addressed how he incorporates his strong faith in the management of his Accounting Firm.

	<p>In Business Law, my speaker that I'm arranging is a lawyer that graduated from Notre Dame and is very strong in his faith. I've asked him to address what role faith has played in his schooling and career.</p>
<p>101b. If the primary source is not oriented specifically to Catholic education, insert two examples of Catholic standards which have been added to reflect the Church's mission for Catholic education.</p>	<p>Standard- Students will be able to demonstrate respect, appreciation, and understanding for diverse peoples throughout the history of the world.</p> <p>From Honors World History: Evidence- In our study of Islam (Unit 9, Universalizing Empires) background is provided on the points of convergence between Jews, Christians, and Muslims. This meets the above stated standard and becomes a powerful reminder of what is shared among unique global communities.</p> <p>From Business Education: In Personal Finance, the students had to do their final project with large emphasis on looking beyond just saving and spending, but on rather on areas of Philanthropy, Tithing, Consumer Protection Laws, and Service.</p>

102. If you have curricular resources that particularly focus on a Catholic worldview or Catholic approach to the academic discipline, include here.

<https://CEHR.fluidreview.com/resp/13387502/8nO6xXqdns/>

Additional Information

103a. The school emphasizes Catholic contributions to theology, philosophy, ethics, literature, science, mathematics, and the visual and performing arts.	Strongly agree
103b. The faculty challenge students to evaluate history in the context of Catholic moral and social teachings.	Agree
103c. The faculty challenge students to evaluate civic (and for high schools economic) concepts and events within the context of Catholic moral and social teachings.	Agree
103d. The school ensures that students gain cultural literacy and fluency in language, idioms, stories, civics, and knowledge that form the American experience.	Agree
103e. The school ensures that students understand the impact of a Catholic worldview on language, idioms, intellectual tradition, and stories of western culture.	Agree

104. Attach a PDF of major works and authors studied in grade 6-12 literature classes.

<https://CEHR.fluidreview.com/resp/13387502/6bxegxZXFa/>

105. If the school has a policy for selection or approval of literature, insert in text box.

N/A

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

Yes

107. 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

108. The school emphasizes and integrates the unity of faith and reason throughout the curriculum. Strongly agree

109. How does the school ensure that students are prepared to evangelize culture and their fellow man?

Our students are prepared to evangelize culture and their fellow man through our theology classes as well as conversations with each other and faculty and staff. Our pastoral ministers make this a priority through their work with SOUL Team, retreat leaders, and all students.

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

(No response)

A copy of your school's logo has been uploaded. Yes

All Data is accurate at time of submission. I agree