

Frassati Catholic High School

Catholic Education Honor Roll Application 2018-2023

1. **Enter the school's website.** www.frassaticatholic.org
2. **What is the school's mission statement? Through** a robust college-preparatory curriculum rooted in the Catholic faith, Frassati Catholic High School will prepare students to walk on the path of true happiness. Inspired by our patron Blessed Pier Giorgio Frassati, Man of the Beatitudes, graduated of Frassati Catholic will be true moral, intellectual, and civic leaders who lead others on the path to beatitude. Frassati Catholic graduates will be agents of change in all sectors of society, building a culture that embodies the truth about the human person who is destined to share in God's own divine life.
3. **What is the school's educational philosophy?**

Catholic Education

"Go therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world!" (MT 28: 19-20)

With these words, Christ sent forth his apostles on a mission of evangelization. Catholic education promotes and fosters the teachings and values of the Catholic Church as professed by the magisterium (teaching office) of the Catholic Church. Catholic education is an expression of the Church's mission of salvation and an instrument of evangelization: to make disciples of Christ and to teach them to observe all that He has commanded. Through Catholic education, students encounter God, who in Jesus Christ reveals His transforming love and truth. Christ is the foundation of Catholic education; He is the Master who journeys with students through school and life as genuine Teacher and perfect Man. As a faith community in communion with the Church, all its members give witness to Christ's teachings as set forth by the Magisterium and especially as articulated in the Catechism of the Catholic Church. With a Christian vision, Catholic education fulfills its purpose of the critical transmission of culture in the light of faith and integral formation of students in body, mind, and spirit.

Evangelization. Our school assists in the salvific mission of the Catholic Church by preparing all students to seek and proclaim the Good News through education and formation in the Catholic faith.

Encounter with Christ. Through daily interaction, prayer, liturgies, and participation in the sacraments, all members of the school community encounter Christ and His transforming love and truth and in so doing are drawn to proclaim and fulfill His calling for them and for the Christian community. Through this encounter, students are moved toward the fullness of their humanity, becoming more aware of the gift of Faith given them at Baptism, to mature into adults who will bear witness to the Mystical Body of Christ, respect the dignity of the human person, provide service, lead apostolic lives, and build the Kingdom of God.

Community of faith. As members of a Catholic educational community, we are all called to model confident and joyful public witness in both word and deed and to live by the moral demands of the Gospel in order to model for students the integration of faith and life and to assist in the development of virtues characteristic of the Catholic Christian. We do this by living in communion with the Church and its teachings. Believing in the mercy and forgiveness of Christ, we acknowledge our sinful and fallen nature and look to Christ and to the Sacraments He has given us as sources of grace and strength, particularly when striving to live according to the Ten Commandments given to us in the Old Testament and the Beatitudes given to us by Christ in the New.

Authority for teaching. We profess that all authority for our moral and spiritual teaching is based on the Gospels of Jesus Christ and the traditions of the Catholic Church as taught by its ordinary and extraordinary Magisterium, and especially as contained within the Catechism of the Catholic Church.

Transmission of culture. Permeated by an evangelical spirit of authentic freedom and charity, our school provides a unique setting where everyone is aware of the living presence of Jesus Christ as evidenced throughout the daily rituals of prayer and Sacraments, harmonious and friendly relationships, and curricular selections where faith and culture are intertwined in all areas of school life. Cultivating within

students their intellectual, creative, and aesthetic faculties in order to develop the right use of reason, promote a sense of values, and encouraging just attitudes and prudent behavior, our school environment strives to hand down the cultural patrimony of previous generations, in particular a Christian anthropology which teaches that man was made in the image and likeness of God.

Dominican Education

St. Dominic embodies the Dominican philosophy of study, the spirit in which study should be done.

“Study was always important to Dominic. At fourteen, he entered the prestigious school at Palencia where he studied liberal arts and theology” (Philip Smith, O.P. *A Dominican Philosophy of Education*, 6). Though his intellectual gifts set him apart, his studies did not render him unaware or insensitive to the suffering around him. In response to a terrible famine, Dominic sold all his books and gave the money to the poor. In this selfless act of Dominic, we see the effect that true study should have. In the person of St. Dominic, we see that Dominican study is not about selfish pursuit of excellence; rather, study should lead to a life of charity, of self-giving love.

This spirit of study is at the very heart of the Order of Preachers, which was founded for preaching and the salvation of souls. Dominic sent his friars to study so that they could then put their knowledge at the service of others, showing others the way to true happiness. In the words of St. Thomas Aquinas, the Dominican contemplates in order to give to others the fruit of contemplation. If the fruit of study is kept to oneself, it necessarily spoils; but if the fruit is shared with others, its delights multiply.

Through zealous study, students in our Dominican schools should acquire a certain excellence of mind which allows them to apply right reason to each academic discipline as well as to all aspects of the culture that surrounds them. Study, particularly of the liberal arts, should impart a deep sense of the inter-relatedness of things.

Dominican study is ordered not to the mere acquisition of information but to contemplation: that is, to gaze on the beauty, goodness, and truth of God’s creation, so as to glimpse the reflection of God’s own grandeur and to draw closer to our eternal destiny. Study should be life-giving, leading to the joy of being seized by the beauty of the truth, and ultimately, of an encounter with Truth Himself.

Blessed Pier Giorgio Frassati, a Third Order Dominican, is a modern day example for our students of Dominican study. He devoted himself to the study of mining engineering so that he could place his knowledge at the service of miners; he studied the Church’s teaching, particularly Pope Leo XIII’s encyclical *Rerum Novarum*, so as to intelligently engage in the public square; he allowed himself to be captured by the beauty of Dante’s *Divine Comedy*, committing entire passages to memory; and most of all, he cultivated a love for the study of Sacred Scripture as well as the writings of St. Catherine of Siena and St. Paul, finding there the strength to go “to the heights” (*Verso l’alto*)!

SCHOOL OF THE BEATITUDES

“The Beatitudes respond to the desire for happiness that God has placed in the human heart” (Catechism of the Catholic Church 1725). The word beatitude means happiness, and by giving us the beatitudes, Jesus was responding to the deepest desire of the human heart—the desire to attain everlasting happiness. Attaining the happiness that God intends for us can be very difficult in a fallen world, where many things can appear to be sources of happiness but actually are not. True happiness is found only when we act in accord with our God-given human nature; in other words, we are happy when we are doing what we were created to do. “The Beatitudes are the paradoxical promises that sustain hope,” helping us to navigate through the sufferings of this life and to entrust our happiness to God rather than try to create it ourselves on our own terms (Catechism of the Catholic Church 1717). The goal of Frassati Catholic High School is for every person involved with the high school—faculty, staff, parents, students, benefactors, and friends—to know the happiness for which God has created them.

Beatified by Pope John Paul II in 1990, who gave him the unique title Man of the Beatitudes, Pier Giorgio illumines for us the way of beatitude, that is, the way of true happiness. His life shows that happiness does not depend on the absence of trials, as he was able to be joyful even in the midst of tremendous suffering. His life eloquently teaches the wisdom of the beatitudes: that happiness does not depend upon wealth, fame, success, or even health but only in receiving God’s love and then pouring out that divine love in concrete ways.

Pure of heart and ardent in charity, Blessed Pier Giorgio Frassati learned to see reality—to see the human

person and the world as they truly are. That is to say, to see the world as God sees it. Such sight, such wisdom, is the ultimate purpose of Catholic education. It is attainable by prayer and study through the lens of the Beatitudes: both in the classroom through the intellectual pursuit of truth in all its dimensions as well as outside of the classroom through the service learning program, athletics, and other extracurricular activities.

4. **Select the response that describes the “type” of school.** Independent
5. **In which diocese is the school located?** Galveston-Houston
6. **What is the governing model?** Board of Trustees or Directors

Additional details

7a. How many Board members do you have?	12
7b. How many Board members are Catholic?	12

Professional Staff

8a. What is the total number of full- time (>30 hours) teaching faculty? (Note: The count should include administrators who currently teach.)	20
8b. Percentage of full-time faculty who are practicing Catholics?	85
8c. What is the total number of part- time faculty (< 30 hours)?	5
8d. Percentage of the part-time faculty who are practicing Catholics?	60

Number of faculty and staff who are:

	Not Available	Full-time (> = 30 hours)	Part-time(<30 hours)
9a. Religious sisters	X	5	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.

Everything relates to our mission and vision. It is the responsibility of the principal, in collaboration with the Board, to ensure that every activity, course, program, etc. has a deliberate purpose in advancing the mission. We have no formal evaluation except that the principal is evaluated as the spiritual leader of the school and the truth that you will know them by their fruits.

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.

We are united in our service to the community through our service program which is described below.

Pier Giorgio Service Program

Blessed are the pure of heart, for they shall see God.

The Frassati Catholic High School Pier Giorgio Service Program seeks to provide our students with opportunities to grow in love of God and neighbor by putting their Catholic faith into action. Blessed Pier Giorgio Frassati’s life illustrates that when young Catholics serve the poor, their faith blossoms and their hearts are purified.

Pure of heart and ardent in charity, Pier Giorgio Frassati lived the Beatitudes and so was able to see Christ in the Eucharist and in the poor. For Pier Giorgio, the Eucharist was the source of his devotion to the poor: “Jesus comes every day to visit me sacramentally in the Eucharist; I return the visit by going to find him among the poor.” When his friend asked him how he could enter certain houses cheerfully where the first welcome was a nauseating smell, Pier Giorgio answered: “Don’t ever forget that even though the

house is solid, you are approaching Christ. Remember what the Lord said: the good you do to the poor is good done to Me. Around the sick, the poor, the unfortunate, I see a particular light, a light that we do not have.” Like Blessed Mother Teresa of Calcutta, Pier Giorgio’s purity of heart allowed him to recognize the Lord in His distressing disguise in the poor.

In imitation of our patron, the Pier Giorgio Service Program of Frassati Catholic High School seeks to help our students learn to serve God in the poor, the homeless, and the vulnerable members of society. As Frassati Catholic students mature in their faith and life of service, they not only will become God’s instruments of peace in the world but they also will know the personal joy that comes from a life of self-giving.

Ninth Grade Service

The freshmen of Frassati Catholic begin to develop the disposition of service by serving the local school community. Our freshmen are assigned a duty each week which they, as responsible members of our school community, will do daily or as needed for the common good.

Tenth Grade Service

Our sophomores take what they have learned by serving their school and put it into action in the local community. Sophomores participate in monthly Pier Giorgio Days which consist of a half day of classes and a half day of service. For the half day of service, the students board buses and travel together to work on a service project in our area.

Eleventh Grade Service

Juniors learn how to make an authentic gift of time by participating in weekend service projects. In their first semester, juniors will choose 3 out of 6 Saturdays offered by the school to complete a service project. In their second semester, juniors are required to complete 20 hours of service with local agencies or parishes that serve those who are underprivileged or underserved. The purpose is to put into practice a corporeal or spiritual work of mercy, so it must be for the underprivileged and/or underserved and must be done free of charge. This would include service to the elderly, the poor, the homeless, the sick/dying, the disabled, and children who are poor/at risk/special needs. Teaching religious education would also fulfill the requirement.

Twelfth Grade Service

In the first semester, seniors complete 20 hours of service with local agencies or parishes that serve those who are underprivileged or underserved. In their second semester, seniors complete a service learning project within the context of the Ethics and Culture Leadership Seminar course. Seniors will group themselves into small teams, identify a need or problem in the Houston community, analyze its root causes, select a solution, and then implement it. This capstone service project prepares students to be magnanimous leaders who contribute to a culture of life in which people truly flourish.

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?

Frassati Family Association. Attendance at Orientation Days, Back-to-School Night. Attendance at all school Masses, other Masses during the week.

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? 4-6

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

Practicing Catholic in good standing and Bachelor’s Degree in Theology.

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
- 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
- Adoration/Benediction
- Novenas
- Daily Prayers for Others
- Personal Prayer
- Lectio Divina
- The Angelus
- St. Michael/Angel Prayers
- Spiritual Bouquets
- Chaplet of Divine Mercy
- Holy Medals and Cards

29. Frequency of Mass for students: Weekly - required

30. Availability of the Sacrament of Reconciliation for students: Monthly

31. Based on the response above, estimate the percentage of the student body who participate in the Sacrament of Reconciliation. 70

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	Sometimes

Performances	Usually
Meetings	Always
Meals	Always
Athletic events	Usually
School assemblies	Always

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

The Campus Minister works with the teachers in the Religion Department to assist them in leading students in prayer. They work together to teach students how to pray with Scripture, Lectio Divina, and gives them time in the chapel so they have the opportunity to pray. In addition, teachers help students prepare for the celebration of Sacraments.

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

43. Spiritual direction is available at school from:

Priest	Not available
Religious	Not available
Trained Laity	Not available

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

It is a great help to have religious in the school and so the students have the opportunity to witness, on some level, the living of the religious life. In addition, the senior vocations course emphasizes both the ordained and religious life as possible calls from God. Throughout the year there are times when the vocation to the religious life or priesthood are emphasized through guest speakers, extra prayer intentions or additional prayer opportunities specifically for vocations.

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? It is simply a requirement of the school that everyone, faculty, staff and students, attend the all school Mass and take religion class each year.

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

Liturgies, Prayer Groups, Adoration/Benediction

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. 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 Angels
Images of the Divine Mercy
Picture of the Pope
Picture of the Bishop
Scripture quotes
Holy water fonts
Chapel
Other: Outdoor Stations of the Cross

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?

Quotations from the Catechism are in large font above the lockers on the wall! It is an essential primary document for all religion classes and so is a substantial part of the religion curriculum. In addition, all teachers have a copy of the Catechism in his or her classroom.

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?

Careful hiring of coaches ensures that each athletic team is committed to Christian virtue. The Director of Athletics meets frequently with coaches and assistant coaches to ensure that they understand that athletics is a part of our overall mission to form disciples. The school responds to issues raised about coaches who may not be supportive of our Catholic mission.

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?

The goal of discipline is the formation of the student in the acquisition of habits of self-discipline. It is necessary that students are held accountable for their choices, but the consequence ought to be proportionate to the offense. Thus, our progressive discipline plan allows faculty and staff members to respond appropriately to offenses against the Code of Conduct. All students who receive an after school detention or a higher disciplinary action are met with individually to offer both due process, as well as lead to conversations of how the student could have chosen to behave differently. In addition, our Ethics & Culture department's sophomore course is Principles of Ethics and this course helps us as we talk with our students about choices.

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. Strongly agree

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

Our Ethics and Culture Department is a philosophy department that explicitly teaches Thomism and so in the context of these courses over the four years the students learn to refute all false philosophies through the use of reason.

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. Agree

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

Among the many responses possible, it seems that Catholic schools are poised to lead students to come to understand Truth, Goodness and Beauty.

Truth: that they might know that Faith and Reason are not only compatible but are "two wings on which the human spirit rises to the contemplation of truth," that without one the other suffers, and that ultimately Christ is the fullness of Truth.

Goodness: that they know that what they do matters-that the little things little kindnesses and sacrifices are the little saintly things that prepare them to make hard decisions easy and to make them into the saints that the world needs and that goodness is not only compatible with but essential to our complete human flourishing. Morality is about Holiness, and that holiness is the ultimate happiness for which the human soul longs, and that ultimately Christ is the source of our Goodness, and we can always return to him in the sacraments when we fail.

Beauty: that students come to experience true beauty so that they are equipped to make our culture into something beautiful, something that others want, which are the seeds of the New Evangelization. Our contemporary culture is in some ways an anti-culture, one that rejects beauty and meaning, but humanity still aspires to that beauty, the world just needs to see what it is missing-and students who understand Truth and live Goodness are able to express and see beauty in anything they choose to do, math, science, technology, literature, art, business... whatever they like. And that ultimately Christ is the one True, Good, and Beautiful One.

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.

Strongly agree

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

The Ethics and Culture Department is the core of our academic and extracurricular programming. Everything we do at the school is deliberate so that a true Christian culture is established within our walls. Please read our philosophy and mission of our Ethics and Culture Department to understand how we seek to instill and transmit a Christian culture within our school.

ETHICS AND CULTURE DEPARTMENT PHILOSOPHY AND MISSION

The Ethics and Culture Department is an aspect of Frassati Catholic High School's response to the call for the New Evangelization: that is, the Church's call to find new ways to transmit the faith in the midst of cultures that are steeped in secularism and relativism. Fundamentally flawed ideas about the human person are embodied in modern culture, and this has fostered a kind of spiritual blindness and deafness. So simply shouting the message louder will not help people hear the truth and find the path of true happiness. The New Evangelization calls for us to consider new ways to open up minds and hearts so as to receive the true freedom and happiness for which they were created. The Ethics and Culture curriculum is one of these new ways to contribute to the New Evangelization. In order to understand how, it is necessary first to define the terms Ethics and Culture:

Ethics is the science that studies human acts in order to determine whether they are good or evil. "The science of ethics starts with this self-evident truth that we should do what we are designed to do: pursue happiness. From this first principle, the science of ethics proceeds to draw conclusions about what specific acts we should and should not do if we are going to achieve the happiness we so naturally desire."

Culture is a broad term that refers to the values, beliefs, and ideals of a particular people that manifest themselves in such things as social customs, art, music, and film. "Culture is like an ocean, surrounding us as water a fish; an environment that seems natural, especially if it is the only one we know; a lens, something we see through without realizing that it is not the only way of seeing."

Our ideas about the human person take shape in our culture, and then over time, our culture shapes the way we think about the human person. Uniting the study of ethics and culture into one department gives students the tools to apply right reason to each academic discipline as well as to all aspects of the culture that surround them. Concepts taught in Ethics and Culture courses are integrated and reinforced in other areas of study, enabling students to see that truth is not compartmentalized. This philosophical approach imparts a deep sense of the inter-relatedness and meaningfulness of all reality. Students learn to recognize the messages that are embodied around them in culture so as not to be passive receptors of whatever is placed before their minds and hearts, but rather to be active agents who analyze their culture with discerning eyes.

The mission of the Ethics and Culture Department is to enable students to:

- see the inherent dignity bestowed on each human person;
- acquire logical habits of thinking in accord with right reason so as to discern what will bring true fulfillment to our human nature;
- understand the complementary relationship between faith and reason;
- understand the role of culture in forming and shaping the way we see ourselves, others, the world, and God.

Freshmen begin this coursework with an in-depth philosophical study of the human person and then are introduced in their sophomore year to the principles of ethics. This study imparts an understanding that judgments about good and evil acts are not arbitrary, that is, not based merely on a personal view; rather, they are based on an objective standard that all reasonable people should be able to acknowledge. Once this foundation has been laid, the students are ready in their junior year to delve into the current issues themselves, first in bioethics and then in other areas according to their interest, such as science or technology or the arts. Throughout each course, the students consider aspects of culture, discerning the underlying beliefs about God, man, and the cosmos.

The Ethics and Culture Department is timely for our modern culture and is fitting for a high school with Pier Giorgio Frassati as its patron. While still a student, Pier Giorgio Frassati was passionately involved in the political, ethical, and cultural issues of his time, serving as an exemplar of the intelligent integration of faith and reason in daily life. Pier Giorgio was a master of what Pope Benedict XVI calls “the art of living,” and even in the midst of trials and suffering, achieved the happiness and fulfillment that all desire.

Required Courses:

The Human Person (Grade 9)

Principles of Ethics (Grade 10)

Bioethics (Grade 11)

Ethics & Culture Leadership Seminar (Grade 12)

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?

Providing a solid foundation for students that allows them to start on the path to be intellectually, spiritually, and emotionally mature young men and women is the first step to forming them into evangelizing disciples. We have the gift of having the opportunity to create an environment that is steeped in Christian anthropology and is supported through an academic religion department, many and varied opportunities for prayer and a study of the philosophy of the human person. In addition, the final capstone course of the Ethics and Culture Department curriculum is a course called the Senior Leadership Seminar. This semester long course requires students to choose a problem/challenge in the culture around them and then to do something concrete about it. Their projects are required to include a ripple effect whereby the service or program continues even after they graduate.

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

Reading List from #71 Above:

English I, Freshman Year

Novels and Plays:

Blessed Pier Giorgio Frassati: An Ordinary Christian by Maria De Lorenzo

Antigone by Sophocles

Julius Caesar by Shakespeare

Romeo and Juliet by Shakespeare

The Fellowship of the Ring by J.R.R. Tolkien

Poetry:

Selections from *The Harp and Laurel Wreath* by Laura Berquist

– “Casey at the Bat” by Ernest Thayer

– “The Charge of the Light Brigade” by Alfred, Lord Tennyson

_"The Cremation of Sam McGee" by Robert Service
_"The Base Stealer" by Robert Francis
"Stopping by the Woods on a Snowy Evening" by Robert Frost
"Sea Fever" (Rhythm) by John Masefield
"She Dwelt Among the Untrodden Ways" by Wordsworth
"The Bells" (Repetition, Assonance) by Edgar Allen Poe
"I Never Saw a Moor" by Emily Dickinson
"I Wandered Lonely as a Cloud" (Daffodils) by Wordsworth
"Fog" by Carl Sandburg
"The Night Has Thousand Eyes" by Francis Bourdillon
"Barter" by Sara Teasdale
"The Pulley" by George Herbert
"Let Me not the Marriage of True Minds" by Shakespeare
"How Do I Love Thee" (Petrarchan) by Elizabeth Barrett Browning
"High Flight" by John Gillespie Magee, Jr.

Selected works based on student choice or levelled course work:

The Hiding Place by Corrie Ten Boom
Christy by Catherine Marshall
Mrs. Mike by Benedict and Nancy Freedman
King Arthur and his Knights of the Round Table by Roger Lancelyn Green
Ivanhoe by Sir Walter Scott
The Three Musketeers by Alexander Dumas
Set All Afire by Louis De Wohl
A Journey to the Centre of the Earth or Twenty Thousand Leagues Under the Sea by Jules Verne
The Story of My Life: Autobiography of Helen Keller
Forget Not Love: The Passion of Maximilian Kolbe by André Frossard
Time Enough to Win by Roger Staubach
High Exposure: An Enduring Passion for Everest by David Breashears
Profiles in Courage by John F. Kennedy

English II, Sophomore Year:

Novels and Plays:

Oedipus Rex by Sophocles
The Two Towers; Return of the King by J.R.R. Tolkien
My Brother, Pier Giorgio, His Last Days by Luciana Frassati
The Scarlet Letter by Nathaniel Hawthorne
The Great Gatsby by F. Scott Fitzgerald

Short Stories and Poetry:

The Gift of the Magi by O. Henry
The Most Dangerous Game by Richard Connell
The Necklace by Guy de Maupassant
A Jury of her Peers by Susan Glaspell
"O Captain! My Captain!" by Walt Whitman
"Concord Hymn" by Ralph Waldo Emerson
"The Raven" by Edgar Allen Poe

“The Sycophantic Fox and the Gullible Raven” by Wetmore Carryl

“The Road Not Taken” by Robert Frost

“Because I Could Not Stop for Death” by Emily Dickinson

“The Spider and the Fly” by Mary Howitt

“The Wreck of the Hesperus” by Henry Wadsworth Longfellow

“Let America Be America Again” by Langston Hughes

Selected works based on levelled course work:

Twelfth Night or *Othello* by Shakespeare

Left To Tell by Immaculee Ilibagiza

Lord of the Flies by William Golding

Of Mice and Men by John Steinbeck

Fahrenheit 451 by Ray Bradbury

British Literature or AP Literature & Composition, Junior Year:

Novels and Plays:

The Great Divorce by C.S. Lewis

Jane Eyre by Charlotte Bronte

Beowulf

Sir Gawain and the Green Knight

Canterbury Tales by Chaucer

Hamlet by Shakespeare

Frankenstein by Mary Shelley

Pride and Prejudice by Jane Austen

Short Stories, Essays, and Poetry:

“The Dream of the Rood”

“A Modest Proposal” by Jonathan Swift

Sonnets from:

Sir Thomas Wyatt, William Shakespeare, John Donne, Edmund Spenser

Selected poems from:

Ben Jonson, Robert Herrick, Andrew Marvell, George Herbert, Robert Southwell, William Blake, William Wordsworth, Samuel Taylor Coleridge, Lord Byron, Percy Shelley, John Keats, Alfred Lord Tennyson, Robert Browning, Elizabeth Barrett Browning, T.S. Eliot, Thomas Hardy, Gerard Manley Hopkins

Selected works based on levelled course work:

The Importance of Being Earnest by Oscar Wilde

Brave New World by Aldous Huxley

Murder at the Cathedral by T.S. Eliot

Picture of Dorian Gray by Oscar Wilde

Heart of Darkness by Joseph Conrad

World Literature or AP Language & Composition, Senior Year:

Novels and Plays:

1984 by George Orwell

Tuesdays with Morrie by Mitch Albom

The Death of Ivan Ilyich by Leo Tolstoy

Inferno (Dante) Trans. by Anthony Esolen

Purgatorio (Dante) Trans. by Anthony Esolen

Paradiso (Dante) Trans. By Anthony Esolen (selections only)

Crime and Punishment by Fyodor Dostoevsky

Short Stories, Essays, and Poetry:

Letters to His Friends and Family by Pier Giorgio Frassati (selections)

“House of Asterion” by Jorge Luis Borges

“Hills Like White Elephants” by Ernest Hemingway

“Revelation” by Flannery O’Connor

“Rules of the Game” by Amy Tan

“Ballad of Reading Gaol” by Oscar Wilde

Selected works based on levelled course work:

Macbeth or *The Tempest* by William Shakespeare

The Illiad

The Shallows by Nicholas Carr

And Then There Were None by Agatha Christi

The Rhinoceros by Eugene Ionesco

Essay selections from *Model Essays, A Portable Anthology, 2nd edition* (Authors such as Annie Dillon and Malcolm Gladwell) or from

Selected Letters and Speeches from *American Political Rhetoric* Ed. By Peter Augustine Lawler and Robert Martin Shaefer

