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Mission, Philosophy, and Faith Statements

In Catholic education, an organization's mission and philosophical understanding of God, creation, man, morality, and the role of education are the conceptual framework for its decision-making. Mission, philosophy, and faith (belief) statements provide clarity of operations, help avoid disputes and litigation, and strengthen an institution's ability to defend its mission under the First Amendment and other laws protecting religious freedom.

Mission statements are generally brief statements focused on who is served, how they are served, and the desired outcome. A priority should be to communicate the school's commitment to the mission of Catholic education in fidelity to Christ and His Church and to incorporate the essential elements and purposes of Catholic education as articulated in official Church documents.¹ Mission statements will also reflect an organization's unique charism and community.

Philosophy statements are typically lengthier articulations of principles, values, and beliefs which describe ways of going about educating the human person. The educational philosophy frames and establishes the organizational culture. For Catholic organizations, philosophy statements should articulate a Christian worldview, which stakeholders might not otherwise understand given confusion and dominant ideologies in today's culture and even among many Catholics.

Statements of faith (or belief) are recommended to articulate and document the religious beliefs of the organization, its ties to the Church and the tenets of faith under which it operates, and how these inform decisions regarding its curriculum, formation of students, and employment decisions and policies.² For clarity within the educational community, and also to ensure the best legal defense when the organization's religious mission is threatened, it may not be enough to simply reference Church teaching on controversial and complex matters that can lead to disputes and lawsuits. Faith statements explain the Church's teaching and explicitly declare the Church's

¹ See "Church Documents for Catholic School Teachers" at cardinalnewmansociety.org for an annotated bibliography of Church teachings on education.

² Congregation for Catholic Education, *The Identity of the Catholic School for a Culture of Dialogue* (2022) 47.

beliefs to be the organization's own sincerely held beliefs, while also declaring organizational expectations that may be implied but not specified in Church documents.

Foundations from Church Teaching

Mission, philosophy, and faith (belief) statements should be informed by Church teaching on Catholic education. To strengthen a school's distinct religious character and to provide clarity in times of crisis, legal challenge, or other threats to Catholic education, these statements should both reference and incorporate Catholic teaching from authoritative Church sources such as Sacred Scripture, official Church documents, teachings of the Magisterium, and the *Catechism of the Catholic Church*. A solid foundation for grasping the essential elements of Catholic education as articulated in Church documents is The Cardinal Newman Society's *Principles of Catholic Identity in Education*,³ which form the basis for the foundational teachings below.

Foundation 1: Catholic education is inspired by and rooted in the divine, salvific mission of the Catholic Church and is intended for evangelization.

Catholic education is an expression of the Church's mission of salvation and an instrument of evangelization:⁴ to make disciples of Jesus Christ and teach them to observe all that He has commanded.⁵ Catholic education embodies and communicates the Catholic faith by its teaching and witness, firmly "grounded in the principles of Catholic doctrine"⁶ and in complete fidelity to the Magisterium of the Catholic Church.⁷

"First and foremost every Catholic educational institution is a place to encounter the living God, who in Jesus Christ reveals His transforming love and truth."⁸ Christ is the foundation of Catholic education;⁹ He journeys with students through school and life as "genuine Teacher" and "perfect Man."¹⁰ Catholic education leads its students to salvation through Christ and to union with God in heaven.

³ See "Principles of Catholic Identity in Education" at cardinalnewmansociety.org for citations to use in these foundational documents.

⁴ Congregation for Catholic Education, *The Catholic School* (Vatican City, 1977) 5-7; Pope Paul VI, *Gravissimum Educationis* (Vatican City, 1965) 2; National Conference of Catholic Bishops, *To Teach as Jesus Did* (Washington, D.C., 1972) 7.

⁵ Matthew 28:19-20.

⁶ *Code of Canon Law* (Vatican City, 1983), Can. 803 §2.

⁷ *Catechism of the Catholic Church* (Vatican City: Libreria Editrice Vaticana, 1993) 85.

⁸ Pope Benedict XVI, "Meeting with Catholic Educators," Washington, D.C., 2008.

⁹ Congregation for Catholic Education (1977) 34; Congregation for Catholic Education, *Educating Today and Tomorrow: A Renewing Passion* (Vatican City, 2014) III.

¹⁰ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School* (Vatican City, 1988) 25.

The Church considers the Catholic school to be “a privileged means of promoting the formation of the whole man,”¹¹ so that students “may attain their eternal destiny and at the same time promote the common good of society.” In Catholic education, virtue and holiness are presented and pursued; sin and scandal are called out and avoided. Catholic education promotes the common good by leading “its students to promote efficaciously the good of the earthly city and also prepar[ing] them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community.”¹²

Foundation 2: Catholic education models Christian communion and Catholic identity.

“Catholic schools are educational communities of evangelization, because they deliberately set themselves up to be instruments that provide an experience of the Church.”¹³ They create a culture of communion to teach students by experience how to live in communion with God and with others. In Catholic education, the community itself is a formative and educative principle.¹⁴ Students should come to know and feel the importance and support of an extended family in Christ.¹⁵

Community is fostered by collaboration among parents as the primary educators of their children, teachers and school leaders, the Church, and civil society, modeling and working in harmony to mediate formational Gospel values.¹⁶ All teachers and leaders possess adequate skills, preparation, and religious formation and possess special qualities of mind and heart as well as the sensitivity necessary for authentic witness to the Gospel and the task of human formation.¹⁷ Teachers and leaders of the educational community should be “practicing Catholics, who can understand and accept the teachings of the Catholic Church and the moral demands of the Gospel, and who can contribute to the achievement of the school’s Catholic identity and apostolic goals.”¹⁸

Foundation 3: Catholic education teaches students to encounter Christ in prayer, Scripture and Sacrament.

“No Catholic school can adequately fulfill its educational role on its own. It must continually be fed and stimulated by its Source of life, the Saving Word of Christ as it is expressed in Sacred

¹¹ Congregation for Catholic Education (1977) 8.

¹² Pope Paul VI, *Gravissimum Educationis* (1965) 8.

¹³ United States Conference of Catholic Bishops (2014) 5-6.

¹⁴ Congregation for Catholic Education, *Educating Together in Catholic Schools* (Vatican City, 2007) 39.

¹⁵ Congregation for Catholic Education (2007) 12.

¹⁶ Congregation for Catholic Education (1988) 103.

¹⁷ Pope Paul VI, *Gravissimum Educationis* (1965) 25, 8; Code of Canon Law 803 §2; United States Conference of Catholic Bishops (1972) 104.

¹⁸ United States Catholic Conference Bishops, *National Directory for Catechesis* (Washington, D.C., 2005) 231-233; Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium* (Vatican City, 1997) 19.

Scripture, in Tradition, especially liturgical and sacramental tradition, and in the lives of people, past and present, who bear witness to that Word.”¹⁹ Catholic education teaches students “to open their hearts in confidence to Father, Son, and Holy Spirit through personal and liturgical prayer... religious experiences are then seen, not as something externally imposed, but as a free and loving response to the God who first loved us.”²⁰ It is through these experiences that the virtue of faith and religion are rooted, cultivated, and enabled to develop during childhood, youth, and in all the years that follow.²¹

Foundation 4: Catholic education integrally forms students as physical, intellectual, and spiritual beings, called to perfect humanity in the fullness of Christ.

A Catholic education’s mission and philosophy recognizes students as persons created in the image and likeness of God for union with Him, with minds, bodies, and spirits integrated into a single being. Based on this Christian anthropology, students are taught to appreciate God’s gifts and respect His intent for the harmonious development of their mental, physical, and spiritual faculties.²²

“The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental, and religious education.”²³ Catholic education recognizes, teaches, and forms the whole student, constantly and harmoniously, so that “Intellectual development and growth as a Christian go forward hand in hand.”²⁴

Because Catholic education is devoted to all truth, discovered by man and revealed by God, “There is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom.”²⁵ Catholic education facilitates critical thinking and behavior that are ordered, precise, and responsible and builds strength and perseverance in pursuit of the truth.²⁶ In every subject, Catholic education embraces the “illumination of all knowledge with the light of faith.”²⁷

¹⁹ Congregation for Catholic Education (1977) 54.

²⁰ Congregation for Catholic Education (1988) 83.

²¹ Congregation for Catholic Education (1988) 83.

²² Congregation for Catholic Education (1988) 98-99.

²³ Congregation for Catholic Education (1982) 17.

²⁴ Congregation for Catholic Education (1988) 51.

²⁵ Congregation for Catholic Education, (1997) 14.

²⁶ Congregation for Catholic Education (1988) 49.

²⁷ Congregation for Catholic Education (1988) 1; Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love* (Vatican City, 2013) 56; Congregation for Catholic Education (1997) 14.

Foundation 5: Catholic education imparts a Christian understanding of the world.

Catholic education helps students form a “Christian vision of the world, of life, of culture, and of history,” ordering “the whole of human culture to the news of salvation.”²⁸ In the light of faith, Catholic education critically and systematically transmits the secular and religious “cultural patrimony handed down from previous generations,” especially that which makes a person more human and contributes to the integral formation of students.²⁹ It is a hallmark of Catholic education to “bring human wisdom into an encounter with divine wisdom.”³⁰ This effort requires cultivating “in students the intellectual, creative, and aesthetic faculties of the human person, introducing a cultural heritage, preparing them for professional life and helping them to take on the responsibilities and duties of society and the Church.”³¹ All of Catholic education is taught in harmony with the Catholic faith as articulated by the Magisterium of the Church, including the Nicene-Constantinople Creed and the *Catechism of the Catholic Church*.

Catholic education seeks to provide a Christian interpretive framework to all of reality, dedicated to seeing the world as God created it and as revealed to us through reason and revelation.³² This is all the more important amid the growing disconnect between modern culture and Catholic teaching, especially on critical issues of human life, human dignity, and morality which have been deeply distorted by moral relativism, gender ideology, and sexual immorality.

Standards for Mission, Philosophy, and Faith Statements

A Catholic educational organization’s mission, philosophy, and faith statements should:

- define the organization’s purpose as Catholic education, an extension of the Catholic Church’s divine mission of salvation and evangelization in fidelity to the teachings and practices of the Church.
- define the organization’s primary goal as the evangelization of students and their salvation through Jesus Christ, fulfilling their human dignity by attaining full communion with God.
- commit the organization to establishing and maintaining a community of parents, students, and employees in communion with the Catholic Church and in collaboration with civil society, with a shared devotion to students’ human and Catholic formation.

²⁸ Congregation for Catholic Education (1997) 14; Congregation for Catholic Education (1988) 53, 100; Pope Paul VI, *Gravissimum Educationis* (1965) 8.

²⁹ Sacred Congregation for Catholic Education (1982) 12; Congregation for Catholic Education (1977) 26, 36; Congregation for Catholic Education (1988) 108.

³⁰ Congregation for Catholic Education (1988) 57.

³¹ Pope Paul VI, *Gravissimum Educationis* (1965) 5; Congregation for Catholic Education (1982) 12.

³² Congregation for Catholic Education (1997) 14.

- oblige employees and volunteers to support and advance the mission of Catholic education and to strive to live a moral life consistent with Church teaching.
- commit the organization to helping students encounter Jesus Christ through personal and liturgical prayer, Scripture, and sacrament.
- commit the organization to the integral formation of students as physical, intellectual, and spiritual beings in accord with Christian anthropology as articulated in the *Catechism of the Catholic Church*.
- commit the organization to integrating Catholic moral and religious formation and the insights of the Catholic faith across the entire curriculum and in all teaching and other activities and programs.
- commit the organization to imparting a Catholic worldview and transmitting secular and Catholic culture by a critical, systematic presentation in the light of the Catholic faith.
- commit the organization to preparing students for the responsibilities and duties of the Church and society, serving the common good in accord with the Catholic faith.
- explain Catholic beliefs about the nature of the human person (i.e., intellectual, affective, moral, and physical faculties and potentialities) and how they inform the organization's educational philosophy and methodology of teaching.
- declare, adopt, and explain those Catholic teachings on the sacredness of human life, human dignity, marriage, and morality that conflict with contemporary society and prevailing ideologies and articulate and explain how these teachings are upheld by the organization's policies, programs, and education.

Operationalizing the Standards

In an effort to meet these standards, Catholic educational organizations should:

- Review the mission statement for integration of aspects of Catholic identity, highlighting those aspects that set it apart from secular and non-Catholic educational organizations. Concepts to consider for inclusion are Christ-centeredness, Sacraments, evangelization, service, integral formation, in union with parents, and apostolate of Catholic Church.³³

³³ See Congregation for Catholic Education (2022) 77: "In addition, for the sake of clarity, Catholic schools must have either a mission statement or a code of conduct. These are instruments for institutional and professional assurance."

- Annually review and document the implementation of mission and philosophy statements to ensure all systems are faithfully adhering to them and advancing them (e.g., instructional program, sacramental program, community groups and outreach, etc.).
- Consider including in your statement(s) of faith:
 - the organization’s Catholic foundation and beliefs as expressed in the Nicene or Apostle’s Creed;
 - the sources of the Catholic faith embraced by the organization, including Sacred Scripture and teachings of the Magisterium, specifically Canon Law and the *Catechism of the Catholic Church*;
 - how the Catholic faith informs daily operations, instructional practices, programs, long-term planning, and personnel decisions;
 - how fulfilling the Catholic mission requires all employees to maintain and protect that religious purpose and mission, and the consequences for teaching or behavior in opposition of Church teaching;
 - categorization of employees and detail describing the religious duties and commitment required for each category;
 - reference to who in the organization makes decisions regarding religious matters and employment matters;
 - Catholic teachings in areas of current cultural controversy (including references to Scripture, Church documents, or the *Catechism of the Catholic Church*) that should not be publicly advocated against, including areas of human sexuality such as chastity as based upon one’s vocation in life, homosexual activity, gender identity/dysphoria, contraception, sterilization, in-vitro fertilization, abortion, and the sanctity of all life; and
 - a residual clause for all beliefs taught by the Church but which are not articulated.
- Include mission, philosophy, and faith statements in full in the organization’s bylaws.

This document was developed with substantial comment and contributions from education, legal, and other experts. The lead author is Denise Donohue, Ed.D., Vice President for Educator Resources at The Cardinal Newman Society.

Appendix A: Sample Statements of Faith

We,³⁴ as a Catholic educational organization [or as an organization bound to operate under the tenants of the Catholic faith], are faithful to, and seek to advance, all the religious and moral teachings of the Catholic Church especially as found in the *Catechism of the Catholic Church* and the official teachings of its Magisterium, which are based on the teachings of Our Lord and Savior, Jesus Christ. Individuals employed by this religious organization who have questions about the Church’s religious beliefs may consult [insert to whom they should speak with here]. [If you are a Catholic school recognized by the Bishop, then add “The diocesan bishop has the right to watch over the Catholic schools in his territory (Can. 806, Sec. 1) and is considered the final authority over matters concerning faith and morals.”]

We, as a Catholic educational organization, believe in the sacredness of life from the moment of conception to natural death, that all persons are created in the image and likeness of God as male or female, and that marriage is between a man and a woman and the only context in which sexual intimacy/the marital embrace is allowed. We mention these particular points because they are currently controversial and contrary to what some believe in contemporary society.

Because of our religious and theological foundation, individuals are hired to contribute to our educative and formative culture and mission. We believe that all employees (including board members) contribute to our organization’s Catholic identity³⁵ and act as witnesses and role models to the faith. Non-Catholic employees “have the obligation to recognize and respect the Catholic character of the school from the moment of their employment.”³⁶ Employees are expected to live a life in harmony with the moral teachings of the Gospel both inside and outside the educational environment, and not to take public positions contrary to Catholic moral teachings. To live or profess moral truths contrary to the Catholic faith, may result in dismissal, suspension, or other employment consequences.

Statement of Faith Regarding the Sanctity of Life

We believe that “every human life is sacred from conception to natural death and that the life and dignity of every person must be respected and protected at every stage and in every condition.”³⁷

“From the first moment of his existence, a human being must be recognized as having the rights of a person – among which is the inviolable right of every innocent being to life.”³⁸

³⁴ Use “We” to represent what the institution believes.

³⁵ Congregation for Catholic Education (2022) 38-39.

³⁶ Congregation for Catholic Education (2022) 47.

³⁷ United States Conference of Catholic Bishops, “Human Life and Dignity” at <http://www.usccb.org/issues-and-action/human-life-and-dignity/index.cfm>.

³⁸ *Catechism* 2270; Congregation for the Doctrine of the Faith, *Donum vitae* (Vatican City, 1987) I,1.

“Before I formed you in the womb I knew you, and before you were born I consecrated you.”³⁹

The inalienable right to life is afforded to every human being simply “by virtue of the creative act from which the person took his origin.”⁴⁰ God alone is the author of each human life.⁴¹

Those with diminished capacity have a right to personal dignity⁴² and any direct and/or intentional taking of a human life such as through the use of abortifacients, direct abortion, infanticide, experimental destruction of an embryo, suicide, homicide, euthanasia, or other means, is gravely and morally sinful and against the Fifth Commandment of the Catholic faith, “Thou shall not kill.”⁴³

Statement on the Sanctity of Human Life⁴⁴

Human life is created by God and is good. Since we are uniquely created in the image of God (Genesis 1:27) and formed by God (Genesis 2:7; Job 33:4; Psalm 139:13-16), we hold to the sanctity of all human life (Genesis 9:6; Matthew 6:26). We believe that human life begins at conception (Psalm 139:13-16; Jeremiah 1:4-5). It also lasts beyond death into eternity (John 5: 28-29; 1 Corinthians 15:51-52; 2 Corinthians 5:8-10).

Statement of Faith Regarding Marriage

We believe that the only valid marriage is between a man and a woman who publicly, totally, and freely give themselves as a gift to the other.⁴⁵

“The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring.”⁴⁶

³⁹ Psalm 139:15

⁴⁰ *Catechism* 2273; Congregation for the Doctrine of the Faith, III.

⁴¹ *Catechism* 2258.

⁴² *Catechism* 2276.

⁴³ See *Catechism* 2268-2283.

⁴⁴ “Alliance Defending Freedom Statement on the Sanctity of Human Life,” retrieved June 9, 2022, from <https://tfc.edu/wp-content/uploads/2020/11/CMA-Statement-Sanctity-of-Human-Life.pdf>.

⁴⁵ St. John Paul II, General Audience of February 6, 1980, in *Insegnamenti* (Vatican City, 1980) 3, no. 1: 326-29; *Catechism* 1625, 1631.

⁴⁶ *Catechism* 1601; *Code of Canon Law*, can. 1055 Sec. 1; Pope Paul VI, *Gaudium et Spes* (Vatican City, 1965) 48 sec. 1.

“The vocation of marriage is written in the very nature of man and woman as they came from the hand of the Creator.”⁴⁷ “For man is created in the image and likeness of God who is himself love” and “God who created man out of love also calls him to love.”⁴⁸

Marriage reflects the love Christ has for the Church.⁴⁹ It is not merely a human institution⁵⁰, but a covenant between baptized persons and “raised by Christ the Lord to the dignity of a sacrament.”⁵¹

“...the physical intimacy of the spouses [in marriage] become a sign and pledge of spiritual communion.”⁵² In the conjugal union they no longer are two, but one flesh.⁵³

“The covenant they freely contracted imposes on the spouses the obligation to preserve it as unique and indissoluble.”⁵⁴

The fruit of marriage is children. Called to give life, spouses share in the creative activity of God⁵⁵ and by their biological right have been appointed by God as the first and principle educators of their children.⁵⁶

By safeguarding both the unitive and procreative aspects of marriage, “the conjugal act preserves in its fullness the sense of true mutual love and its orientation toward man’s exalted vocation to parenthood.”⁵⁷

Statement Regarding Human Sexuality

We, as a Catholic institution, believe that the human body is a gift from God and temple of the Holy Spirit.⁵⁸ We believe that the body and soul are intimately united: the body does not contain the soul like water in a glass, but the two are intimately dependent upon each other to express man as the highest order of creation.⁵⁹

⁴⁷ *Catechism* 1603.

⁴⁸ *Catechism* 1604.

⁴⁹ Eph. 5:21-33.

⁵⁰ *Catechism* 1603.

⁵¹ *Catechism* 1601; *Code of Canon Law*, can. 1055 Sec. 1; Pope Paul VI, *Gaudium et Spes* (1965) 48 sec. 1.

⁵² *Catechism* 1601; *Code of Canon Law*, can. 1055 Sec. 1; Pope Paul VI, *Gaudium et Spes* (1965) 48 sec. 1.

⁵³ Gen 2:24.

⁵⁴ *Catechism* 2354; *Code of Canon Law*, can. 1056. See *Catechism* 2382-2386 on divorce and separation.

⁵⁵ St. John Paul II, *Familiaris Consortio* (1981) 38.

⁵⁶ St. John Paul II (1981) 40.

⁵⁷ *Catechism* 2369; *Humanae Vitae* 23.

⁵⁸ 1 Cor 6:19.

⁵⁹ *Catechism* 358, 365; *Catechism* 2332.

We believe that the sexes are complementary and that as “male and female he made them.”⁶⁰ Our given biological sex is part of the divine plan.⁶¹ The Church teaches that sexual identity is “a reality deeply inscribed in man and woman;”⁶² it constitutes but is more than one’s biological identity,⁶³ and a person “should acknowledge and accept his sexual identity.”⁶⁴

One’s biological sex and gender expression are not to be disaggregated⁶⁵ but should be seen in harmony, according to God’s plan. Rejection of one’s biological sex is contrary to that “reality deeply inscribed” within and a rejection of God’s design for that person.

All men and women are called to a life of chastity appropriate to their vocation as single, married, or consecrated religious.⁶⁶ The Church defines chastity as “the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being”.⁶⁷

We believe that human sexual behavior is only properly oriented to the ends of love and life between man and a woman in the context of Holy Matrimony.⁶⁸

⁶⁰ *Catechism* 369-373; Gen 1:27.

⁶¹ Gen. 1:27; Matthew 19:4; Mark 10:6; Congregation for Catholic Education, *‘Male and female he created them’: Towards a Path of Dialogue on the Question of Gender Theory in Education* (Vatican City, 2019) 32.

⁶² Congregation for the Doctrine of Faith, *Letter to Bishops of the Catholic Church on the Collaboration of Men and Woman in the Church and the World* (Vatican City, 2004) 8.

⁶³ *Catechism* 2332-2333; *Catechism* 2361; Pontifical Council for the Family, *Family, Marriage and ‘De Facto’ Unions* (Vatican City, 2000) 8.

⁶⁴ *Catechism* 2393.

⁶⁵ *Catechism* 8.

⁶⁶ *Catechism* 2349

⁶⁷ *Catechism* 2337.

⁶⁸ *Catechism* 2360.

Appendix B: Examples from Organizations

This appendix includes examples of policies in use at the time of publication. They are not necessarily exemplary in all possible areas.

Mission statements

Mission Statement of Ave Maria University, Ave Maria, Fla.

Ave Maria University is a Catholic, liberal arts institution of higher learning devoted to Mary the Mother of God, inspired by St. John Paul II and St. Theresa of Calcutta, and dedicated to the formation of joyful, intentional followers of Jesus Christ through Word and Sacrament, scholarship and service.

Mission Statement of Bishop England High School, Charleston, S.C.

As an institution of the Catholic Church, it is the mission of Bishop England High School to foster a faith community characterized by the Gospel message of mutual respect and charity. The school endeavors to promote the spiritual, intellectual, and physical growth of the individual through the combined efforts of parents/guardians and faculty by establishing the best possible environment for learning: a climate of safety, trust, and respect for the individual and an appreciation for the acquisition of learning.

Mission Statement of Holy Rosary Academy, Anchorage, Alaska

Holy Rosary Academy seeks to complete what the attentive parent has begun by forming students in faith, reason, and virtue through a classical education in the Roman Catholic Tradition.

Belief/Philosophy statements

Philosophy Statement of Mount de Sales Academy, Catonsville, Md.

At Mount de Sales Academy we are committed to the following: Catholic Faith: We believe in and are faithful to the teachings of Sacred Scripture and Sacred Tradition as proclaimed by the Roman Catholic Church. We believe in the dignity of all human life from conception to natural death and in the importance of demonstrating our commitment to these values. We believe that learning and living the Catholic faith and participating in its liturgical and sacramental life is the center of the mission, life, daily activities and the family of Mount de Sales Academy. We believe in the value of serving others through Christian outreach. We believe that the sense of family and unity which exists at Mount de Sales Academy has its source in the Communion of Saints and reflects that same Communion.

Portions of the Philosophy Statement of Frassati Catholic High School, Spring, Tex.

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

Philosophy Statement of Holy Rosary Academy, Anchorage, Alaska

Founded by parents, this school exists to assist and complement the primary educators: the parents. Students learn to live a vibrant Catholic life through attendance at Mass, prayer, study, camaraderie and apostolic work. The teachers employ the basic tools of the Trivium, a course of study that follows the three-lane path of grammar, logic, and rhetoric. The Trivium honors the natural stages of children's intellectual development: developing memory (grammar), sound reasoning (logic), and communication skills (rhetoric). Surrounded by well-qualified and faith-filled faculty and staff, the students are prepared to pursue their vocation and continue a lifelong love of learning.

Excerpt from Holy Spirit Preparatory School, Atlanta, Ga.

Holy Spirit Prep is based on the Christian concept of the human person. We believe that children are created in the image and likeness of God with a supernatural destiny in Christ, since Christ has rescued them from the darkness of sin and called them to share in divine life, in communion with the Father, the Son and the Holy Spirit. Our vision of the human person, therefore, is a vision of faith. It takes into account the wounds of original sin with which every human person is born. Yet our vision remains deeply positive because we believe Christ frees us from original sin and all other sins through baptism and opens for us the gates of heaven. Viewed in this light, man emerges as being essentially open to hope.

This positive view of the created order gives rise to a series of fundamental educational principles. Foremost among them is the importance we give to the integral formation of every dimension of the human personality. Not only should we not undervalue the natural gifts that a person receives from God, but also we must develop them to their full potential.

An integral formation necessarily includes the proper formation of the mind. This does not consist only in a quantitative acquisition of knowledge, what we might call the accumulation of information. It implies the proper use of our ability to reason (in accordance, that is, with its inherent rules of logic); penetrating the truth (which is sought above all); and the ability to express balanced, true judgments about oneself, others, and the events of history, society, and culture. Intellectual formation must be complemented by the formation of the will, passions, sentiments, emotions, and all that goes to make up a person's character.

Our school seeks to fashion men and women of mettle, masters of themselves, not weathervanes at the mercy of the whims and vagaries of emotion, as changeable as it is unreliable. We aim to form robust personalities capable of mastering their instincts, subjecting them to reason enlightened by faith.

Faith Statements

*Diocese of Phoenix*⁶⁹

Profession of Faith

(For newly hired Catholics in schools, catechetical or youth leadership positions)

I, N., with firm faith believe and profess each and every thing that is contained in the symbol of faith, namely:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, Catholic and apostolic Church. I confess one Baptism for the forgiveness of sins, and I look forward to the resurrection of the dead and the life of the world to come. Amen.

With firm faith I also believe everything contained in God's word, written or handed

⁶⁹ http://www.diocesephoenix.org/uploads/docs/Appendix_J.1_Profession_of_Faith_Catholic.pdf;
http://www.diocesephoenix.org/uploads/docs/Appendix_J.2_Profession_of_Faith_Non-Catholic.pdf

down in tradition and proposed by the Church, whether by way of solemn judgment or through the ordinary and universal magisterium, as divinely revealed and calling for faith.

I also firmly accept and hold each and every thing that is proposed definitively by the Church regarding teaching on faith and morals.

Moreover, I shall always teach in the accord with the Official Magisterium of the Church as it is proclaimed by the Pope and the College of Bishops.

Profession of Faith

(For newly hired Non-Catholics in schools)

I accept and hold each and every thing that is proposed definitively by the Catholic Church regarding teaching on faith and morals.

I shall always teach in accord with the official teachings of the Church as it is proclaimed by the Pope and the College of Bishops.

Attestation to Statement of Faith

Adapted from the Diocese of Grand Rapids

“I agree, as an employee in a Catholic educational organization, that as a condition of employment I will support and exemplify in conduct both Catholic doctrine and morality as articulated in the Catechism of the Catholic Church. I will be consistent in expression and example with the teaching and practice of the Catholic faith and shall not advocate, encourage, or counsel belief or practices that are inconsistent with the Catholic faith.”