



ARCHDIOCESE of MILWAUKEE  
**CATHOLIC**  
*Schools*

CATHOLIC SOCIAL RESPONSIBILITY  
GUIDEBOOK

FOR  
CATHOLIC SCHOOLS

*in the Archdiocese of Milwaukee*

# I. Introduction

As Catholic school educators in the Archdiocese of Milwaukee, we are called to respond to contemporary social challenges as disciples of Jesus Christ, loving one another in deed and in truth. (1 John 3:18)

This *Catholic Social Responsibility Guidebook*, grounded in Catholic Social Teachings, Scripture, official Church documents, and the National Standards and Benchmarks for Effective Catholic Schools, is intended to serve as a positive, non-ideological, and foundational Catholic framework for educators in the Catholic elementary and secondary schools of the Archdiocese of Milwaukee who are engaged in the important work of forming students to integrate faith, culture, and life.

Specifically, the *Guidebook* focuses on four main contemporary challenges in light of their relevance for Catholic schools today: **culture, racism, civic participation for the common good, and economics**. It provides educators with clearly identified guiding principles for Catholic Social Responsibility, Catholic theological resources corresponding to each of the contemporary challenges, and demonstrated alignment of Catholic Social Teachings to current Archdiocesan curriculum, policies, and accreditation standards.

The work also contains carefully researched resources for prayer, professional development, curriculum, and instruction. It is our expectation that every Catholic school principal and teacher will use this framework to plan instruction and implement programming in keeping with the rich Catholic Social Responsibility tradition of the Church.

Finally, this *Guidebook* is a living document which can be expanded as needs arise. At its core is the goal of forming students to respond to contemporary social issues from a Catholic perspective in all areas of their lives--academic, social, and spiritual—in schools that model the essence of Catholic social action: love for God and neighbor. (Mt 22: 34 – 40)

Kathleen A. Cepelka, Ph.D.  
Superintendent of Catholic Schools  
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# *III. Guiding Principles*

As Catholic school educators in the Archdiocese of Milwaukee, participating in the evangelizing mission of the Church, we are committed to the following Guiding Principles in our efforts to teach all students to understand their responsibility to act as disciples of Jesus Christ, especially within the context of contemporary social challenges.

## Guiding Principle 1

- **Catholic Social Teachings provide the foundation for the instruction and formation of our Catholic school communities regarding all social issues.**

Catholic Social Teachings, central to our identity as Catholic educators and reflective of Gospel values, will be taught at every grade level in our Catholic schools in developmentally appropriate ways.

### **Life and Dignity of the Human Person**

The Catholic Church proclaims that all human life is sacred and that the dignity of the human person is the foundation of a moral vision for society.

### **Call to Family, Community, and Participation**

Persons are sacred but also social. Marriage and the family are the central social institutions that must be supported and strengthened.

### **Rights and Responsibilities**

Every person has a fundamental right to life and to those things required for human dignity. Corresponding to these rights are duties and responsibilities to one another, to our families, and to society at large.

### **Option for the Poor and Vulnerable**

Catholic tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

### **The Dignity of Work and the Rights of Workers**

Work is a form of continuing participation in God's creation. If the dignity of work is to be protected, the basic rights of workers must be respected.

### **Solidarity**

We are one human family, brothers and sisters created in the image of God, whatever our national, racial, ethnic, economic, and ideological differences may be. The Gospel calls us to be people of love and peace.

### **Care for God's Creation**

We show our respect for the Creator by our stewardship of creation in all its forms.

### Guiding Principle 2

- **Catholic schools participate directly in the evangelizing mission of the Church and, as such, are called to “make disciples of all nations” (Mt 28:19).**

Catholic schools in the Archdiocese of Milwaukee will welcome and be accessible to students of all backgrounds, abilities, and academic goals.

### Guiding Principle 3

- **As central to their mission, Catholic schools will educate the whole student by effectively integrating faith, culture, and life.**

Students will be formed as authentic disciples of Jesus Christ, known by the ways in which they put their faith into action. With a Catholic worldview developed in all areas of school programming, they will be equipped with the knowledge, understanding, and skills to interpret and respond to contemporary social circumstances in light of the Gospel.

### Guiding Principle 4

- **Catholic schools will teach and model the essence of Catholic social action: love for God and neighbor (Mt 22:34-40).**

Students in Catholic elementary and secondary schools will be taught, in age-appropriate ways, to be effective communicators, compassionate problem-solvers, responsible citizens, reflective moral decision-makers, and disciples known by their ability to sacrifice, forgive, and serve. All instruction and formation toward these goals will be supported by the Gospel, the teachings of the Church, and active participation in the sacraments and other opportunities for prayer.

### Guiding Principle 5

- **Respect for all people will be a fundamental expectation for every member of our Catholic school communities.**

Catholic school students, teachers, leaders, staff, and parents will be committed to the belief that every human being, from conception until natural death, is created in the image of God, redeemed by Jesus Christ, and intrinsically worthy of respect. All words, actions, teachings, and decisions in our Catholic school communities will be consistent with this fundamental expectation of respect.

# *IV. Catholic Theological Response to Contemporary Challenges Facing Catholic Schools*

## **A. Cultural Challenges**

### **Overview of Challenges for Catholic Schools**

While contemporary society often exalts individualism, the Catholic tradition teaches that human beings achieve fulfillment in community and that culture should be subordinated to the integral perfection of the human person. Catholic schools preach the truth of the Gospel and promote a culture of peace often in opposition to the greater culture. We believe that every human being, from conception until natural death, is created in the image of God, redeemed by Jesus Christ, and intrinsically worthy of respect. In asserting the dignity of the human person, Catholic educators strive to inspire students to work for social justice and human solidarity. Essential to this effort are educational programs and experiences that help students to reflect on cultural challenges in light of the Gospel. Catholic schools are uniquely positioned to develop students' global awareness, foster their desire for social and cultural engagement, and challenge students to use their gifts to benefit society. Catholic schools educate the whole student by effectively integrating faith, culture, and life.

## **Catholic Theological Response**

51. "All human activity takes place within a culture and interacts with culture. For an adequate formation of a culture, the involvement of the whole man is required, whereby he exercises his creativity, intelligence, and knowledge of the world and of people. Furthermore, he displays his capacity for self-control, personal sacrifice, solidarity and readiness to promote the common good. Thus the first and most important task is accomplished within man's heart. The way in which he is involved in building his own future depends on the understanding he has of himself and of his own destiny. It is on this level that *the Church's specific and decisive contribution to true culture* is to be found. The Church promotes those aspects of human behaviour which favour a true culture of peace, as opposed to models in which the individual is lost in the crowd, in which the role of his initiative and freedom is neglected, and in which his greatness is posited in the arts of conflict and war. The Church renders this service to human society *by preaching the truth about the creation of the world*, which God has placed in human hands so that people may make it fruitful and more perfect through their work; and *by preaching the truth about the Redemption*, whereby the Son of God has saved mankind and at the same time has

united all people, making them responsible for one another. Sacred Scripture continually speaks to us of an active commitment to our neighbour and demands of us a shared responsibility for all of humanity.”<sup>1</sup>

59. “...The Church recalls to the mind of all that culture is to be subordinated to the integral perfection of the human person, to the good of the community and of the whole society. Therefore it is necessary to develop the human faculties in such a way that there results a growth of the faculty of admiration, of intuition, of contemplation, of making personal judgment, of developing a religious, moral and social sense.”<sup>2</sup>

62. “Although the Church has contributed much to the development of culture, experience shows that, for circumstantial reasons, it is sometimes difficult to harmonize culture with Christian teaching. These difficulties do not necessarily harm the life of faith, rather they can stimulate the mind to a deeper and more accurate understanding of the faith.”<sup>3</sup>

116. “The history of the Church shows that Christianity does not have simply one cultural expression, but rather, ‘remaining completely true to itself, with unswerving fidelity to the proclamation of the Gospel and the tradition of the Church, it will also reflect the different faces of the cultures and peoples in which it is received and takes root’.[88] In the diversity of peoples who experience the gift of God, each in accordance with its own culture, the Church expresses her genuine catholicity and shows forth the ‘beauty of her varied face’.”<sup>4</sup>

20. “In order to build the civilization of love, dialogue between cultures must work to overcome all ethnocentric selfishness and make it possible to combine regard for one's own identity with understanding of others and respect for diversity. Fundamental in this respect is the *responsibility of education*. Education must make

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<sup>1</sup> *Centesimus annus (1 MAY 1991): John Paul II.* Centesimus Annus (1 May 1991) | John Paul II. (1991, May 1). [https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html).

<sup>2</sup> *Pastoral constitution on the church in the modern world-gaudium et spes.* Vatican. (n.d.). [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html).

<sup>3</sup> Op.cit.

<sup>4</sup> *Evangelii Gaudium : Apostolic EXHORTATION on the proclamation of the gospel in today's WORLD (24 NOVEMBER 2013): Francis.* Evangelii Gaudium : Apostolic Exhortation on the Proclamation of the Gospel in Today's World (24 November 2013) | Francis. (2013, November 24). [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html).

students aware of their own roots and provide points of reference which allow them to define their own personal place in the world. At the same time, it must be committed to teaching respect for other cultures. There is a need to look beyond one's immediate personal experience and accept differences, discovering the richness to be found in other people's history and in their values.

Knowledge of other cultures, acquired with an appropriate critical sense and within a solid ethical framework, leads to a deeper awareness of the values and limitations within one's own culture, and at the same time it reveals the existence of a patrimony that is common to the whole of humanity. Thanks precisely to this broadening of horizons, *education has a particular role to play in building a more united and peaceful world*. It can help to affirm that integral humanism, open to life's ethical and religious dimension, which appreciates the importance of understanding and showing esteem for other cultures and the spiritual values present in them.”<sup>5</sup>

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<sup>5</sup> Pope John Paul II. (2001, January 1). *Dialogue between Cultures for a Civilization of Love and Peace*. Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace. Retrieved from [https://www.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf\\_jp-ii\\_mes\\_20001208\\_xxxiv-world-day-for-peace.html](https://www.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_20001208_xxxiv-world-day-for-peace.html).



## B. Racism Challenges

### Overview of Challenges for Catholic Schools

Our Church teaches that racism is a sin that divides the human family and violates the fundamental human dignity of the Children of God. The existence of racism in our world requires Catholic schools to respond with action and with love for our neighbor. As all human life is sacred and created in the image of God, Catholics reject racist ideas, personal acts of racism, and systemic racism found in social structures that perpetuate injustice. Thus, Catholic schools provide a safe and loving environment rich in resources for helping students understand and appreciate their own inherent dignity and that of all people. As students encounter Jesus, they learn to love as Jesus loves. Catholic educators teach and model the essence of Catholic social action: love for God and neighbor.

### Catholic Theological Response

“Racism is a sin; a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of races. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: ‘Treat others the way you would have them treat you.’ Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.”<sup>6</sup>

The new forms of racism must be brought face-to-face with the figure of Christ. It is Christ’s word that is the judgment on this world; it is Christ’s cross that is the measure of our response; and it is Christ’s face that is the composite of all persons but in a most significant way of today’s poor, today’s marginal people, today’s minorities.<sup>7</sup>

John Paul II in turn reaffirmed: ‘Man’s creation by God ‘in his own image’ confers upon every human person an eminent dignity; it also postulates the fundamental equality of all human beings. For the Church, this equality, which is rooted in man’s being, acquires the dimension of an altogether special brotherhood through the Incarnation of the Son of God.... In the Redemption effected by Jesus Christ the Church sees a further basis

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<sup>6</sup> U.S. Catholic Bishops. (1979). *Brothers and sisters to us*. USCCB. <https://www.usccb.org/committees/african-american-affairs/brothers-and-sisters-us>.

<sup>7</sup> Op. cit.

of the rights and duties of the human person. Hence every form of discrimination based on race...is absolutely unacceptable’.”<sup>8</sup>

“Equality does not mean uniformity. It is important to recognize the diversity and complementarity of one another’s cultural riches and moral qualities. Equality of treatment therefore implies a certain recognition of differences which minorities themselves demand in order to develop according to their own specific characteristics, in respect for others and for the common good of society and the world community. No human group, however, can boast of having a natural superiority over others, or of exercising any discrimination that affects the basic rights of the person.”<sup>9</sup>

“To press forward without fear means “to walk humbly with God” in rebuilding our relationships, healing our communities, and working to shape our policies and institutions toward the good of all, as missionary disciples. Evangelization, which is the work of the Church, “means not only preaching but witnessing; not only conversion but renewal; not only entry into the community but the building up of the community.”<sup>31</sup> Racism is a moral problem that requires a moral remedy—a transformation of the human heart—that impels us to act. The power of this type of transformation will be a strong catalyst in eliminating those injustices that impinge on human dignity. As Christians, we know this to be true, for with “God all things are possible” (Mt 19:26).”<sup>10</sup>

“To work at ending racism, we need to engage the world and encounter others—to see, maybe for the first time, those who are on the peripheries of our own limited view. Knowing that the Lord has taken the divine initiative by loving us first, we can boldly go forward, reaching out to others. We must invite into dialogue those we ordinarily would not seek out. We must work to form relationships with those we might regularly try to avoid. This demands that we go beyond ourselves, opening our minds and hearts to value and respect the experiences of those who have been harmed by the evil of racism. Love also requires us to invite a change of heart in those who may be dismissive of other’s experiences or whose hearts may be hardened by prejudice or racism. Only by forging authentic relationships can we truly see each other as Christ sees us. Love should then move us to take what we learn from our encounters and examine where society continues to fail our brothers and sisters, or where it perpetuates inequity, and seek to address those problems.”<sup>11</sup>

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<sup>8</sup> Op. cit.

<sup>9</sup> Contribution to world conference against racism, racial discrimination, xenophobia and related intolerance. 1989.  
[https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20010829\\_comunicato-razzismo\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20010829_comunicato-razzismo_en.html).

<sup>10</sup> U. S. Catholic Bishops. (2018, November). Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism. Retrieved from <https://www.usccb.org/issues-and-action/human-life-and-dignity/racism/upload/open-wide-our-hearts.pdf>.

<sup>11</sup> Ibid.

“Finally, too often racism comes in the form of the sin of omission, when individuals, communities, and even churches remain silent and fail to act against racial injustice when it is encountered.”<sup>12</sup>

“Love compels each of us to resist racism courageously. It requires us to reach out generously to the victims of this evil, to assist the conversion needed in those who still harbor racism, and to begin to change policies and structures that allow racism to persist. Overcoming racism is a demand of justice, but because Christian love transcends justice, the end of racism will mean that our community will bear fruit beyond simply the fair treatment of all.”<sup>13</sup>

“Racism can often be found in our hearts—in many cases placed there unwillingly or unknowingly by our upbringing and culture. As such, it can lead to thoughts and actions that we do not even see as racist, but nonetheless flow from the same prejudicial root. Consciously or subconsciously, this attitude of superiority can be seen in how certain groups of people are vilified, called criminals, or are perceived as being unable to contribute to society, even unworthy of its benefits. Racism can also be institutional, when practices or traditions are upheld that treat certain groups of people unjustly.”<sup>14</sup>

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<sup>12</sup> Ibid

<sup>13</sup> Ibid

<sup>14</sup> Ibid

## C. Challenge of Civic Participation for the Common Good

### Overview of Challenges for Catholic Schools

Contemporary political dialogue has become more contentious and polarized. This divisive approach to political discourse has influenced all aspects of society, including Catholic Schools. The Catholic Church's role in guiding its faithful into active political life is to instruct and illuminate the consciences of the faithful, so that their actions may promote the dignity of all human persons and enhance the common good. Catholic schools are called to equip our students with the knowledge, understanding, and skills to interpret and respond to contemporary social circumstances in light of the Gospel and the truth of our Catholic Church and Tradition. Catholic schools, while respecting the human dignity of every person, realize that not all points of view are equally valid, and therefore place a high value on the development of conscience, positive communication skills, reflection, negotiation and problem solving in the context of a Catholic faith. Catholic schools form faithful citizens who act with courage to build common ground and make peace even in deeply fractured communities.

### Catholic Theological Response

73. "There is no better way to establish political life on a truly human basis than by fostering an inward sense of justice and kindness, and of service to the common good, and by strengthening basic convictions as to the true nature of the political community and the aim, right exercise, and sphere of action of public authority. The political community exists, consequently, for the sake of the common good, in which it finds its full justification and significance, and the source of its inherent legitimacy."<sup>15</sup>

75. "All Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their service of the common good. In this way they are to demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They must recognize the legitimacy of different opinions with regard to temporal solutions, and respect citizens, who, even as a group, defend their points of view by honest methods. Political parties, for their part, must promote those things which

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<sup>15</sup> *Pastoral constitution on the church in the modern world-gaudium et spes*. Vatican. (n.d.).

[https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html).

in their judgement are required for the common good; it is never allowable to give their interests priority over the common good.”<sup>16</sup>

76. “The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person.”<sup>17</sup>

4. “In this context, it must be noted also that a well-formed Christian conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals. The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. A political commitment to a single isolated aspect of the Church’s social doctrine does not exhaust one’s responsibility towards the common good.”<sup>18</sup>

6. “The Church’s Magisterium does not wish to exercise political power or eliminate the freedom of opinion of Catholics regarding contingent questions. Instead, it intends – as is its proper function – to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good. Living and acting in conformity with one’s own conscience on questions of politics is not slavish acceptance of positions alien to politics or some kind of confessionism, but rather the way in which Christians offer their concrete contribution so that, through political life, society will become more just and more consistent with the dignity of the human person.”<sup>19</sup>

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<sup>16</sup> Op. cit.

<sup>17</sup> Op. cit.

<sup>18</sup> *Doctrinal note on some questions regarding the participation of Catholics in political life*. Vatican. 2002. [https://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20021124\\_politica\\_en.html](https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20021124_politica_en.html).

<sup>19</sup> Op. cit.

## D. Economic Challenges

### Overview of Challenges for Catholic Schools

The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life is measured. The Church teaches that we all are responsible to one another, to our families, and to society at large and instructs us to put the needs of the poor and vulnerable first. If all persons are to be recognized as members of the human community, then the community has an obligation to help fulfill those basic needs. As we are meant to love God with our whole being, which overflows into love of neighbor, Catholic schools should be accessible to students of all backgrounds, abilities, and academic goals. Catholic education shall reflect the Church's preferential engagement with Christ, found always dwelling with society's poor and underserved.

### Catholic Theological Response

28. "The basis for all that the Church believes about the moral dimensions of economic life is its vision of the transcendent worth—the sacredness—of human beings. *The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured.*(1) All human beings, therefore, are ends to be served by the institutions that make up the economy, not means to be exploited for more narrowly defined goals. Human personhood must be respected with a reverence that is religious. When we deal with each other, we should do so with the sense of awe that arises in the presence of something holy and sacred. For that is what human beings are: we are created in the image of God (Gn 1:27). Similarly, all economic institutions must support the bonds of community and solidarity that are essential to the dignity of persons. Wherever our economic arrangements fail to conform to the demands of human dignity lived in community, they must be questioned and transformed. These convictions have a biblical basis."<sup>20</sup>

70. "*Distributive justice requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet.* The Second Vatican Council stated: 'The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. The fathers and doctors of the Church held this view, teaching that we are obliged to come to the relief of the poor and to do so not merely out of our superfluous goods.'<sup>(26)</sup> Minimum material resources are an absolute necessity for

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<sup>20</sup> U. S. Catholic Bishops. (1986). *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy* . [https://www.usccb.org/upload/economic\\_justice\\_for\\_all.pdf](https://www.usccb.org/upload/economic_justice_for_all.pdf).

human life. If persons are to be recognized as members of the human community, then the community has an obligation to help fulfill these basic needs unless an absolute scarcity of resources makes this strictly impossible.”<sup>21</sup>

90. “*The fulfillment of the basic needs of the poor is of the highest priority.* Personal decisions, policies of private and public bodies, and power relationships must all be evaluated by their effects on those who lack the minimum necessities of nutrition, housing, education, and health care. In particular, this principle recognizes that meeting fundamental human needs must come before the fulfillment of desires for luxury consumer goods, for profits not conducive to the common good, and for unnecessary military hardware for.”<sup>22</sup>

91. “*Increasing active participation in economic life by those who are presently excluded or vulnerable is a high social priority.* The human dignity of all is realized when people gain the power to work together to improve their lives, strengthen their families, and contribute to society. Basic justice calls for more than providing help to the poor and other vulnerable members of society. It recognizes the priority of policies and programs that support family life and enhance economic participation through employment and widespread ownership of property. It challenges privileged economic power in favor of the well-being of all. It points to the need to improve the present situation of those unjustly discriminated against in the past. And it has very important implications for both the domestic and the international distribution of power.”<sup>23</sup>

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<sup>21</sup> Op. cit.

<sup>22</sup> Op. cit.

<sup>23</sup> Op. cit.

# *V. Alignment to Archdiocesan Curriculum, Policies, and Accreditation Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*

## **A. Curriculum and Instructional Effectiveness**

Schools will reflect Catholic Social Teaching across all content areas in response to cultural, racial, political, and economic challenges.

## **NATIONAL STANDARDS AND BENCHMARKS FOR EFFECTIVE CATHOLIC SCHOOLS**

### **Standard 2**

An excellent Catholic school adhering to mission provides a rigorous academic program for religious studies and catechesis in the Catholic faith, set within a total academic curriculum that integrates faith, culture, and life.

**Benchmark 2.5** Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them.

**Benchmark 2.7** The theory and practice of the Church's social teachings are essential elements of the curriculum.

### **Standard 7**

An excellent Catholic school has a clearly articulated, rigorous curriculum aligned with relevant standards, 21st century skills, and Gospel values, implemented through effective instruction.

**Benchmark 7.1** The curriculum adheres to appropriate, delineated standards, and is vertically aligned to ensure that every student successfully completes a rigorous and coherent sequence of academic courses based on the standards and rooted in Catholic values.

**Benchmark 7.3** Curriculum and instruction for 21st century learning provide students with the knowledge, understanding and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and socially responsible global citizens.



## **Policy 5120: Student Academic Progress**

The progress of each student toward goals adopted by the school will be of central concern to the principal and staff. Student progress will be viewed comprehensively, taking into consideration all aspects of child growth: age, mental ability, personal and social needs, physical development, spiritual growth and faith development, academic achievement, and environmental factors which influence all of these dimensions.

Progress determinations will be based on the philosophical belief that recognizes the worth and dignity of each individual.

Adopted: 11/12/1974; Revised: 9/29/2016

## **Policy 6131.2: Third-Party Educational Vendors**

A parish/network/school using a Third-Party Vendor for instructional programming must have a written agreement with the Third-Party Vendor that clearly states terms and conditions of the agreement. The Third-Party Vendor must have business or educators' liability insurance. Sexual misconduct coverage should be requested. The signed agreement and proof of insurance must be on file in the school office prior to the program starting.

In addition, the following guidelines must be met:

- Instructional program activity must occur on parish/school campus
- Instructional program activity must occur under the supervision of the pastor/president/principal or designee
- Instructional program activity must be conducted by the vendor or vendor's employee
- All Safe Environment guidelines must be followed:
  - Two adults present (reasonable proximity) at all times
  - Vendor Employee must have Safe Environment Certification (background check, Code of Ethics, etc.)

A parish/network/school using a Third-Party Vendor for instructional programming must develop and publish written program guidelines that include, but are not limited to, the following criteria:

- Person who will provide oversight of the program
- Qualifications of persons who will provide the instruction
- When (dates and times) the program will be offered
- Specific locations (e.g., classrooms) that will be used for the program
- Attendance verification procedure
- Program fees (if applicable)

If the Third Party Vendor is providing instruction beyond the required curriculum, such as band, instrument, or vocal lessons, and there is a student participation fee required, the payment may be made by the student's parent/guardian directly to the Third Party Vendor. This process should be clearly stated in the agreement between the parish/network/school and the Third-Party Vendor and clearly communicated to parents/guardians.

*This policy does not apply to Title I services provided to students by the Local Education Agency (Public School District).*

*Athletics and other extra- or co-curricular activities are not covered by this policy.*

Adopted: 7/2/2020

## **Policy 6140: Standards-Based Curriculum, Instruction, and Assessment**

The curriculum for the Archdiocese of Milwaukee adheres to appropriate, delineated standards that are aligned to ensure that every student successfully completes a rigorous and coherent sequence of academic courses based on standards and rooted in Catholic values. (NSBECC Benchmark 7.1)

Curriculum documents are designed to:

- Prioritize standards and integrate the religious, spiritual, moral, and ethical dimensions of learning;
- Identify learning targets to guide decisions on instructional strategies, materials, and resources; and
- Articulate how students will demonstrate their learning.

The school shall provide a wide range of instructional strategies and assessment methods based on the unique needs of each student.

The *Grade Specific Religion Curriculum* and *Family Life Curriculum* have been reviewed and approved by the Archbishop. Schools must adhere to the approved curriculum and resource lists in these areas.

Instructional strategies and materials/resources shall be determined at the school level according to the curriculum being delivered and the needs of the students being served.

Alignment of curriculum, instruction, and assessment shall be documented and monitored to ensure students have the knowledge, understanding, and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and socially responsible global citizens. (NSBECC Benchmark 7.3)

Adopted: 3/11/1975; revised: 7/15/2019

## **Policy 6141: Secondary School Curriculum Guidelines**

Curriculum guidelines for each secondary school are locally developed, maintained, and revised in light of the school's accreditation standards.

### **Theology Curriculum**

All high schools in the Archdiocese of Milwaukee shall implement the High School Theology Curriculum (2005) and offer/require eight semesters of theology for all students. These courses will be given the weight of and offered with similar frequency to other core academic subjects. If theology electives are offered, they must be an extension of core theology courses.

Adopted: 3/11/1975; revised: 2/17/2017

## **ARCHDIOCESE OF MILWAUKEE CURRICULAR CORRELATION TO CATHOLIC SOCIAL TEACHINGS**

- a. [High School Theology Curriculum CST Correlation](#)
- b. [Grade Specific Religion Curriculum/Catholic Social Teaching Correlation for Grades K-8](#)
- c. [Science Curriculum CST Correlation - Grades 1-8](#)
- d. [Social Studies Curriculum CST Correlation - Grades 1-2](#)
- e. [Social Studies Curriculum CST Correlation - Grades 3-5](#)
- f. [Social Studies Curriculum CST Correlation - Grades 6-8](#)
- g. [Social Studies Curriculum CST Correlation - Grades 9-12](#)
- h. [Archdiocese of Milwaukee ELA Curriculum/Catholic Social Teaching Correlation for Grades 1-8](#)

## B. Catholic School Culture

Schools will reflect Catholic Social Teaching across all content areas in response to cultural, racial, political, and economic challenges.

### NATIONAL STANDARDS AND BENCHMARKS FOR EFFECTIVE CATHOLIC SCHOOLS

#### Standard Three

An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

**Benchmark 3.3** Every student participates in Christian service programs to promote the lived reality of action in service of social justice.

**Benchmark 3.4** Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

### ARCHDIOCESE OF MILWAUKEE OFFICE FOR SCHOOLS POLICIES

#### Policy 6161.2 Guidelines for Use of Social Media

Each user of the parish/school computer system has a conditional right to access the social media environment to facilitate educational and personal growth in technology and collaboration. While staff are allowed access to public social media outlets (e.g., Facebook, Twitter, LinkedIn, Instagram, etc.) for parish/school-related activities, students will not be granted access to these sites from parish/school owned computers without approval from an administrator or designee as there is no way to filter the content available on these sites.

The school reserves the right to establish online accounts for students under the age of 13 for educational use with proper parent consent to be in compliance with [Federal Child Online Privacy Protection Act](#) (COPPA) regulations.

#### Rules for Acceptable Use of Social Media:

- Parents must be made aware, in writing, of the parish/network/school's intended use of digital communication through a parish/network/school-based learning management system. Parents must be provided with a means to access the learning management system that their child(ren) is/are required to use for academic purposes.
- Parents must be made aware, in writing, of the parish/network/school's intended use of a social networking site and/or the use of any forms of digital communication for non-academic purposes. The parent should be provided the ability to opt their child out of directly receiving any digital communication from or on behalf of

a ministry or activity of the parish/school. Parents must be invited to have access to any social media site or digital communication platform.

[Download Form 6161.2 \(c\) Parent/Guardian Opt-Out of Digital Communications Form](#)

- Students should not initiate a request to staff to join a social network being used for personal purposes.
- The user is responsible for adhering to the media release request of each student prior to posting any photos of students on any social media website for educational purposes.
- Principals and/or network administrators will regularly review and monitor all comments and posting on school media sites. Any inappropriate content on a school media site should be deleted immediately.
- Users will treat information, sources, subjects, colleagues, and information consumers with respect. Gathering and expressing information should never cause harm or threaten to be harmful to any person or group of people.
- Parish/network/school social media and digital communications should abide by the [Social Media & Digital Communications Policy](#).

Violations may result in a loss of access to computer systems and networks, as well as disciplinary, legal, and/or monetary consequences. The decision of the pastor/parish director/president/principal regarding inappropriate use of social media is final.

Adopted: 5/5/1998; revised: 7/2/2020

### **Policy 5110.1: Nondiscriminatory Admission**

In accordance with federal law, schools and parishes shall be nondiscriminatory in the admission of students. Therefore, the governing body of each parish/school shall adopt a nondiscriminatory policy on the basis of race, color, national origin, ethnicity, gender, or disability in the admission of its students. The parish/school shall include a nondiscrimination statement in all handbooks and promotional materials.

Adopted: 12/19/1976; Revised: 2/11/2016

### **Policy 5131.1: Bullying and Harassment**

It is imperative to maintain an educational environment that encourages optimum human growth and development. Respect for the dignity of each person is essential to Catholic tradition. It is vital that each school and religious education program maintain an environment free of any form of harassment, bullying, or intimidation.

Bullying and harassment may be defined as a single incident or a pattern of behavior wherein the purpose or effect is to create a hostile, offensive, or intimidating environment.

Bullying and harassment behaviors are prohibited in all school and parish buildings, property, and educational environments, including any property or vehicle owned, leased, or used by the parish/school. This includes public

transportation regularly used by students to go to and from school. Educational environments include, but are not limited to, every activity under school and parish supervision.

Bullying and harassment encompass a broad range of physical or verbal behavior which can include, but is not limited to, the following:

- Physical assaults, hitting or punching, kicking, theft, threatening behavior
- Verbal threats or intimidating language, teasing or name-calling, racist remarks
- Indirect threats, spreading cruel rumors, intimidation through gestures, and social exclusion
- Cyber bullying or the sending of insulting messages or pictures by mobile phone or by use of the internet

All staff members and parish/school officials who observe or become aware of bullying are required to report these acts to the administration. Any other person, including a student who is either a victim of the bullying or aware of the bullying or any other concerned individual is encouraged to report the conduct to the staff or administration.

Reports of bullying may be made verbally or in writing and may be made confidentially. All such reports, whether verbal or in writing, will be taken seriously. A clear account of the incident is to be documented. A written record of the report will be made by the recipient of the report.

There shall be no retaliation against individuals making such reports. Individuals engaging in retaliatory behavior will be subject to disciplinary action.

If it is determined that students participated in bullying behavior or retaliated against anyone due to the reporting of bullying behavior, the administration shall take disciplinary action, up to and including suspension, expulsion, and/or referral to law enforcement officials for possible legal action as appropriate.

## **Reporting Procedure**

Any person who has been subjected to harassment should contact any adult on the school or parish staff. The person who has been notified of the incident must immediately report this information to the principal, pastor, or appropriate supervisor. An investigation shall be conducted immediately. If the allegation is confirmed, appropriate action will be taken. Appropriate action could include, but is not limited to:

- Written documentation of the incident
- Disciplinary sanction(s)
- Peer mediation
- Professional counseling
- Referral to outside agencies
- Probation/Suspension/Expulsion

To the extent a complaint of harassment involves sexual misconduct or the apparent infliction of physical or emotional damage, the appropriate civil authorities will be notified pursuant to [Wis. Stat. 48.981](#). According to archdiocesan protocol, any case involving sexual misconduct also must be reported to the Coordinator of Safeguarding All of God's Family.

Adopted: 4/14/1987; Revised: 7/31/2015

## **Policy 5131.2: Anti-Bias Practices**

All people are sons and daughters of a loving God and share equally in God's unconditional love. All formational programs for children and youth are to reflect this loving, inclusive experience.

Formational programs are to be proactive in the promotion of an appreciation for diversity and inclusiveness in language and behavior. This appreciation is demonstrated in the curriculum and is evidenced by statements in various handbooks.

Formational personnel shall respond appropriately when instances of discriminatory or exclusive language or behavior is detected or reported. Consequences of such discriminatory and/or exclusive language or behavior are to be articulated in handbooks for faculty, students, and parents.

Adopted: 5/2/2000

## **Policy 5144: Discipline**

A successful Catholic school seeks to educate the whole child by providing an excellent education that reflects the gospel values of love of God and neighbor. Positive concepts of discipline should reflect the dignity of each person and foster social justice within the school environment. Schools must actively promote positive student discipline that contributes to the overall success of each child.

### **Disciplinary Plans**

The local discipline plan or program shall be guided by the following principles:

- Engaging instruction and consistent classroom management are the foundation of effective discipline.
- School discipline is best accomplished by preventing misbehavior before it occurs and using effective interventions after it occurs.
- School safety and academic success are formed and strengthened when all school staff and personnel build positive relationships with students and are actively engaged in their lives and learning.
- Administrators, faculty, and staff should promote and model high standards of Christian behavior and service and should monitor and correct misbehavior in a fair and consistent manner as needed.
- School discipline that is paired with meaningful instruction and guidance offers students the opportunity to learn from their mistakes and contribute to the school community.
- Effective school discipline maximizes the amount of time students spend learning and minimizes the amount of time student are removed from their classrooms due to misbehavior.
- Consequence for misbehavior should reflect the age and developmental stage of the child, the capacity of the student to understand what is expected of them, the seriousness of the offense, and the impact of the behavior on others.
- Corporal punishment is never acceptable or allowed for any purpose.
- Parents/guardians and students are partners in effective discipline plans and shall receive a school handbook annually that outlines expectations and consequences for behavior.

Adopted: 3/2/1990; Revised: 7/2/2020

# SUCCESS INDICATORS FOR GRADES PREK - 8: STUDENTS AS CITIZENS AND DISCIPLES

Found on Archdiocese of Milwaukee Report Card

## Student as Citizen

### **Demonstrates respect for people and property.**

- Respects and cares for the property of others.
- Understands, recognizes, and appreciates the differences among us.
- Contributes positively to the learning of others.

### **Engages in active listening.**

### **Demonstrates honesty.**

- Is consistently truthful in words and actions.
- Makes own values known to others.

### **Uses socially appropriate language.**

- Understands what language is appropriate in a Catholic school.
- Communicates respectfully with others.
- Uses words and actions that are fair and kind to others.

### **Demonstrates empathy and kindness.**

- Exhibits kindness through words and actions.
- Understands another person's thoughts, feelings, and condition from his or her point of view, rather than from their own.
- Makes others feel welcome and appreciated.

### **Practices appropriate conflict resolution skills.**

- Controls actions in age-appropriate ways.
- Accepts responsibility and is willing to find a solution to a problem.

### **Considers the impact of behavior on others.**

- Exhibits independence, initiative, and responsibility for own behavior.
- Sees things through the perspective of others.
- Enhances the learning of others.

## Student as Disciple

### **Demonstrates care for all of God's creation.**

- Is careful, efficient, and responsible in the use of materials, food, energy, etc.
- Shows awareness of and a willingness to care for plants, animals, and the natural world.
- Defends the vulnerable.

### **Demonstrates a spirit of selfless service.**

- Gives without expecting anything in return.
- Assists others without being asked.
- Provides service when it involves personal sacrifice.

### **Expresses forgiveness in word and action.**

- Does not hold a grudge.
- Asks for forgiveness without being prompted.
- Accepts responsibility and shows remorse when faced with wrongdoing.

### **Manifests a willingness to grow in faith and share beliefs. (Middle School only)**

- Articulates Gospel-based reasons for good actions.
- Participates actively in prayer, liturgy, and religious activities.
- Shows leadership in resolving conflicts.



## C. Catholic School Social Action

Schools will model the essence of Catholic social action at all grade levels in age-appropriate ways.

### NATIONAL STANDARDS AND BENCHMARKS FOR EFFECTIVE CATHOLIC SCHOOLS

#### **National Standards and Benchmarks for Effective Catholic Schools**

##### **Section One: Defining Characteristics of Catholic Schools**

###### Steeped in a Catholic World View

Catholic education aims at the integral formation of the human person, which includes “preparation for professional life, formation of ethical and social awareness, developing awareness of the transcendental, and religious education” (The Catholic School, 31). All curriculum and instruction in a Catholic school should foster: the desire to seek wisdom and truth, the preference for social justice, the discipline to become self-learners, the capacity to recognize ethical and moral grounding for behavior, and the responsibility to transform and enrich the world with Gospel values. The Catholic school should avoid the error that its distinctiveness rests solely on its religious education program (Miller, 2006, pp. 43–45, 52).

#### **National Standards and Benchmarks for Effective Catholic Schools**

##### **Section Two: Mission and Catholic Identity**

The Church’s teaching mission includes inviting young people to a relationship with Jesus Christ or deepening an existing relationship with Jesus, inserting young people into the life of the Church, and assisting young people to see and understand the role of faith in one’s daily life and in the larger society.

# ARCHDIOCESE OF MILWAUKEE OFFICE FOR SCHOOLS POLICIES

## Policy 1311: Political Activities

### Guidelines for Church Involvement in Electoral Politics

#### The Church's Role in Politics

The Church has both a duty and a right to call attention to the moral and religious dimensions of public issues. As it does this, it applies Gospel values as a norm against which social policies and political activities are measured. It also shares its vision of how our call as believing Christians compels us to work for the transformation of society in ways that make it more just. In specific terms this means the Church and its people can do several things:

- Educate Catholics and others regarding the teachings of the Church and the responsibilities of its members;
- Analyze issues for their moral and social dimensions;
- Measure policies against the values of the Gospel;
- Participate with other citizens in the debate over public policies; and,
- Speak out with courage, skill, and concern on issues involving human rights, social justice, and the life of the Church in society.

#### Mission of the Church Is Religious, Not Political

For reasons that are both theological and legal, the Church's involvement in public life does not extend to endorsing candidates for election to public office nor calling for their defeat.

#### Recommended Church Activities

1. Publish and distribute issue materials without reference to specific candidates or political parties.
2. Support voter registration and "get-out-the-vote" campaigns.
3. Encourage Catholics, as citizens, to become involved in political activities.
4. Organize committees for political education.
5. Develop legislative networks to review legislative activity and monitor the positions of elected officials. Such monitoring should be ongoing and not limited exclusively to an election campaign.
6. Make Church facilities available for multi-issue candidate forums whether hosted by parishes, diocesan groups, or other neutral organizations.
7. Encourage attendance at public forums.
8. Develop parish committees to help those with disabilities and/or elders to vote (e.g., rides to the polls, information on absentee voting).
9. Assist non-English speaking persons with registering to vote and learning about issues; provide materials in their native language.
10. Organize letter-writing campaigns on legislative issues.
11. Develop special outreach programs to help the disadvantaged in the electoral process.

#### Partisan Political Activities Not Allowed

The following activities are not recommended for persons acting in an official Church capacity (i.e., diocesan officials and agencies, clergy, religious, parish councils, parish organizations, and other Church affiliates).

1. Endorsing or opposing political candidates or parties, or actively engaging in political campaigns for or against any candidate or party (e.g., homily, newsletter, etc.).

2. Permitting the preparation, collation, or distribution on Church premises of any flyers or other printed materials that favor or oppose a candidate or a party.
3. Using diocesan or parish bulletins or web sites to support, promote, endorse, or oppose any particular political party or candidate.
4. Evaluating candidates in writing or in speech. Types of objectionable evaluations include the following:
  - Labeling a candidate in a manner that removes objectivity by not allowing readers/listeners to evaluate a candidate's position for themselves, such as "pro-life" or "anti-school aid."
  - Using plus (+) or minus (-) signs to rate a candidate, which implies an endorsement or opposition.
  - Rating candidates on a scale of "one to ten," for example; or otherwise saying, "X is good, Y is better."
  - Issuing "marked" sample ballots that tell people how to vote.
5. Giving Church money or any monies arising from Church-related sources to candidates for political office or holders of political office.
6. Using Church facilities in any manner that would connote endorsement of a political candidate.

### **Publishing or Distributing Candidate's Positions**

Parishes and other diocesan agencies or organizations must take great care when publishing or distributing materials that attempt to report candidates' voting positions on specific issues or their voting records.

1. All surveys or questionnaires of candidates' positions for state or federal elections must be prepared or approved by the United States Conference of Catholic Bishops (USCCB) or Wisconsin Catholic Conference (WCC) if they are distributed on Church property (including parking lots).  
The following must be true of any survey or questionnaire approved by the WCC:
  - It must be objectively worded and objectively compiled. (The survey/questionnaire must not make value judgments about the issue or the response, but should confine itself to describing the issue or vote in question and the candidate's position.)
  - Its results must be accurately reported and free of bias.
  - It must cover a broad range of issues of interest or concern to the Church.
  - It cannot be distributed in the 10 days preceding a primary or general election because this may prevent candidates or parties from responding to inaccuracies or misrepresentations of their positions.
  - It cannot be prepared by an organization that supports or opposes a particular candidate or party.
2. Diocesan or parish bulletins, brochures, or other publications containing reports of candidates' positions on these issues should point out that the diocese or parish does not endorse candidates and that the material is distributed to inform and educate voters.
3. Those seeking approval of materials prepared by an organization or individual other than the USCCB, WCC, or local diocese should submit materials to the WCC at least two weeks prior to the intended date of distribution.
4. It is advisable that organizations engaging in this activity establish a practice of publishing the ongoing record of public officials and legislative bodies at regular intervals, rather than doing so exclusively during an election campaign.

### **Publishing or Distributing Voter Education Materials**

Parishes and other diocesan agencies or organizations must also be careful regarding use of voter education materials prepared or distributed in the context of an election campaign, even if they do not mention candidates by name.

Whenever possible, materials prepared by the USCCB, WCC, or local diocese should be used for voter education efforts. However, since no publication or series will address every issue of interest to Catholic citizens, the use of other materials may be appropriate. Such materials may be used subject to the following guidelines:

1. Prior to being distributed on Church property (including parking lots) or used in some other official capacity, all materials designed to educate voters regarding state or national elections must either be 1) prepared by the Holy See, USCCB, WCC, or local diocese, or 2) approved by the WCC.
2. Materials to educate voters about issues related to municipal or county elections or referenda must be prepared or approved by the local diocese.
3. The materials may not advocate a position that is opposed to one taken by the Holy See, USCCB, WCC, or local diocese.
4. Materials prepared by an organization or individual other than the Holy See, USCCB, WCC, or local diocese should be submitted to the WCC for approval at least two weeks prior to the intended date of distribution.

### **Publishing or Distributing Public Policy Materials**

Even outside of elections, parishes must ensure that bulletin inserts or other materials in the parish that involve public policy matters do not support a position in contradiction with the published position of the Holy See, USCCB, WCC, or local diocese. If in doubt, a determination will be made by the diocese, which may consult with the Holy See, the USCCB, or the WCC, as necessary.

Revised 2020

## D. Professional Development

Schools will provide on-going formation for teachers and staff.

### NATIONAL STANDARDS AND BENCHMARKS FOR EFFECTIVE CATHOLIC SCHOOLS

#### **Standard Three**

An excellent Catholic school adhering to mission provides opportunities outside the classroom for student faith formation, participation in liturgical and communal prayer, and action in service of social justice.

**Benchmark 3.3** Every student participates in Christian service programs to promote the lived reality of action in service of social justice.

**Benchmark 3.4** Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

#### **National Standards and Benchmarks for Effective Catholic Schools**

#### **Standard Four**

An excellent Catholic school adhering to mission provides opportunities for adult faith formation and action in service of social justice.

**Benchmark 4.1** The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis.

**Benchmark 4.4** All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice.

### ARCHDIOCESE OF MILWAUKEE OFFICE FOR SCHOOLS POLICIES

#### **Policy 6131.2: Third-Party Educational Vendors**

All speakers, consultants, or outside groups brought in to deliver professional development and training must be reviewed in alignment with the Catholic Social Responsibility Guiding Principles and abide by the teachings of the Catholic Church.

# VI. Resources

## FOUNDATIONAL

**Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism**  
[open-wide-our-hearts.pdf \(usccb.org\)](#)

## GENERAL

**Racism, Inclusion and Diversity (Website of Catholic Charities of St. Paul and Minneapolis)**  
<https://www.cctwincities.org/education-advocacy/catholic-social-teaching/notable-quotations/racism-inclusion-and-diversity/>

**Major Documents (Website of Catholic Charities of St. Paul and Minneapolis)**  
<https://www.cctwincities.org/education-advocacy/catholic-social-teaching/major-documents/>

## COMMUNITY ENGAGEMENT RESOURCES

### Prayer resources

<https://www.usccb.org/prayer-and-worship/prayers-and-devotions/rosaries/scriptural-rosary-for-justice-and-peace>  
<https://wearesaltandlight.org/blog/2018/03/13/praying-for-racial-healing-in-our-land>  
<https://www.usccb.org/resources/Prayer-to-Overcome-Racism.pdf>  
<https://www.usccb.org/resources/7-626-Open-Wide-Prayer-Card.pdf>  
<https://www.usccb.org/resources/7-911-Open-Wide-Prayer-Card-Spanish.pdf>  
<https://www.usccb.org/resources/stations-of-the-cross-overcoming-racism.pdf>  
<https://www.usccb.org/resources/Stations%20of%20the%20Cross%20-%20Overcoming%20Racism%20Spanish.pdf>  
<https://www.usccb.org/resources/prayer-service-racial-healing-our-land>

### Small group study

<https://www.usccb.org/resources/action-steps-to-eradicate-racism.pdf>  
[https://www.usccb.org/resources/study-guide-open-hearts-2019-09\\_0.pdf](https://www.usccb.org/resources/study-guide-open-hearts-2019-09_0.pdf)  
<https://www.usccb.org/resources/study-guide-open-wide-hearts-spa.pdf>

### Education

<https://www.youtube.com/watch?v=XNcBCPVbYDU>  
[Justice and Reconciliation Process](#) Catholic Peacebuilding Network

# COMBATting RACISM: EDUCATIONAL RESOURCES | USCCB

## **K-8 Educational Resources**

[Grade K Activity: We Are All Sacred | en Español](#)

(“God’s Children of the World” slideshow)

[Grade 1 Activity: Fr. Augustus Tolton Story | en Español](#)

[Grade 2 Activity: What Makes a Person? | en Español](#)

[Grade 3 Activity: How Do We Respect Human Dignity? | en Español](#)

[Grade 4 Activity: The Beatitudes Show Us True Happiness | en Español](#)

[Grade 5 Activity A: Racism Imperils the Unity of the Body of Christ | en Español](#)

[Grade 5 Activity B: Implicit Bias and the Unity of the Body of Christ | en Español](#)

[Grade 6 Activity: The Unity of God’s Family | en Español](#)

[Grade 7 Activity: Social Sin, Racism, and Our Response - The Native American Experience | en Español](#)

[Grade 8 Activity: Understanding Individual vs. Institutional Racism | en Español](#)

## **High School Educational Resources**

[High School Activity: Fr. Augustus Tolton](#)

[High School Activity: Dehumanization in Nazi Germany](#)

[High School Activity: Rev. Dr. Martin Luther King Jr.’s Legacy](#)

[High School Activity: Structures of Sin and Racism](#)

## CATHOLIC SOCIAL TEACHING LESSON PLANS

[Elementary Resources](#)

[Biblical passages and activities](#)

[Middle School Resources](#)

[Grade 6 Assessment](#)

[Elementary/Intermediate Unit Plan Sample](#)

# NATIONAL STANDARDS AND BENCHMARKS FOR EFFECTIVE CATHOLIC SCHOOLS

## Rubrics for National Standards and Benchmarks for Effective Catholic Schools

Benchmark 2.5 Faculty use the lenses of Scripture and the Catholic intellectual tradition in all subjects to help students think critically and ethically about the world around them. \

[Download Rubric 2.5](#)

Benchmark 2.7 The theory and practice of the Church’s social teachings are essential elements of the curriculum.

[Download Rubric 2.7](#)

Benchmark 3.3 Every student participates in Christian service programs to promote the lived reality of action in service of social justice.

[Download Rubric 3.3](#)

Benchmark 3.4 Every student experiences role models of faith and service for social justice among the administrators, faculty and staff.

[Download Rubric 3.4](#)

Benchmark 4.1 The leader/leadership team provides retreats and other spiritual experiences for the faculty and staff on a regular and timely basis.

[Download Rubric 4.1](#)

Benchmark 4.4 All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice. \_

[Download Rubric 4.4](#)

Benchmark 7.1 The curriculum adheres to appropriate, delineated standards, and is vertically aligned to ensure that every student successfully completes a rigorous and coherent sequence of academic courses based on the standards and rooted in Catholic values.

[Download Rubric 7.1](#)

Benchmark 7.3 Curriculum and instruction for 21st century learning provide students with the knowledge, understanding and skills to become creative, reflective, literate, critical, and moral evaluators, problem solvers, decision makers, and socially responsible global citizens.

[Download Rubric 7.3](#)



# VII. Appendix

## 1. Archdiocese of Milwaukee Curriculum/Catholic Social Teaching Correlation Documents

1. [High School Theology Curriculum CST Correlation](#)
2. [Grade Specific Religion Curriculum/Catholic Social Teaching Correlation for Grades K-8](#)
3. [Science Curriculum CST Correlation - Grades 1-8](#)
4. [Social Studies Curriculum CST Correlation - Grades 1-2](#)
5. [Social Studies Curriculum CST Correlation - Grades 3-5](#)
6. [Social Studies Curriculum CST Correlation - Grades 6-8](#)
7. [Social Studies Curriculum CST Correlation - Grades 9-12](#)
8. [Archdiocese of Milwaukee ELA Curriculum/Catholic Social Teaching Correlation for Grades 1-8](#)

## 2. Catholic Social Responsibility Info Graphics

1. [The Seven Themes of Catholic Social Teaching \(Catholic Relief Services\)](#)
2. [The Seven Themes of Catholic Social Teaching for Children \(Catholic Relief Services\)](#)
3. [The Seven Principles of Catholic Social Teaching](#)
4. [The Works of Mercy \(Catholic Link\)](#)

## 3. Catholic Social Responsibility Presentation Graphics

1. [Catholic Schools Bring Difficult Issues into Focus](#)
2. [Goal of Addressing Catholic Social Responsibility in Catholic Schools](#)
3. [Goal of Addressing Catholic Social Responsibility in Catholic Schools: Version 2](#)

# VIII. References

## PAPAL AND VATICAN DOCUMENTS

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[https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html).
- Contribution to world conference against racism, racial discrimination, xenophobia and related intolerance. 1989.  
[https://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20010829\\_comunicato-razzismo\\_en.html](https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20010829_comunicato-razzismo_en.html).
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