



HOLY NAME HIGH SCHOOL

A CHESTERTON ACADEMY

Parent-Student Handbook

Academic Year 2023-2024

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School Day Hours: 7:45AM – 3:15PM

School Building Hours: 7:15AM – 4:30PM

Our Values

Holy Name High School - A Chesterton Academy embraces and lives the teachings of the Roman Catholic Church, which are defined and clarified by the Magisterium of the Catholic Church. We base our admissions, employment and operational decisions on the Church's teachings on faith and morals, which promote the dignity of all persons created in the image and likeness of God.

Holy Name High School - A Chesterton Academy admits students of any race, color, national origin, and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national origin, and ethnic origin in administration of its educational policies, admission policies, scholarship programs, and athletic and other school-administered programs.



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I. Our Mission and Philosophy of Education

“Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others.” - POPE SAINT JOHN PAUL II

Holy Name High School - A Chesterton Academy was established to nurture the minds and the souls of our children through an integrated education. We believe that all truths are related to the central Truth of the Incarnation, Crucifixion, and Resurrection of Jesus Christ. Faith and reason do not contradict one another, nor are they to be segregated from one another. Through the study of art, music, literature, language, history, mathematics, science, philosophy, and religion, we prepare our children to think both rationally and creatively, to defend their faith, to contribute positively to society, and to promote a culture of life.

We are called as faithful Christians to build a culture of life which means going against modern trends and fashions in almost everything, especially in our approach to learning. As G.K. Chesterton said, "A dead thing goes with the stream; only a living thing can go against it."

G.K. Chesterton represents the ideal of a complete thinker but also of a modern cultural warrior. At the beginning of the 20th century, he foresaw and addressed many of the destructive trends that have continued into the 21st century. As a recognized defender of the faith, a literary genius, and a stellar example of Christian charity, Chesterton is a perfect model on which to develop an integrated education. We are preparing our children for both temporal life and eternal life: to be good citizens and to be saints.

MISSION. The mission of Holy Name High School A Chesterton Academy is to raise up a generation of joyful leaders and saints, educated in the classical tradition and the truths of the Catholic faith, abounding in the skills and character requisite for success in college and professional life as well as in building up the kingdom of God, and to excel in service of family, of country, and of Christ our Lord. To that end we seek to form our students:

intellectually, by teaching them not only the great classics of Western thought from Plato to calculus, but the interrelationship of the great ideas, to learn not what to think but how to think;

in character, especially in the four cardinal virtues of Prudence, Temperance, Fortitude and Justice which we believe are the foundations of leadership in professional life, the family, the nation, and in the service of Christ;

and **spiritually**, so that they may use the skills they acquire at Holy Name High School A Chesterton Academy in Faith, Hope, and Charity, to build up the Kingdom of God in this life and be with Him in everlasting happiness in the next.

In the words of G.K. Chesterton, we seek to teach our students that "there is a whole truth of things and that in knowing and speaking it we are happy."

II. Our Catholic Identity

According to the Sacred Congregation for Catholic Education, “In a Catholic school, everyone should be aware of the living presence of Jesus the ‘Master,’ who, today as always, is with us in our journey through life as the one genuine ‘Teacher’, the perfect man in whom all human values find their fullest perfection”. Therefore, each school day at Holy Name High School—A Chesterton Academy begins with the celebration of the Mass so that we begin the day with the Teacher in order to learn from Him and, with the grace given through the Eucharist, model their lives after Him.

The education at Holy Name High School A Chesterton Academy serves a two-fold purpose:

- to educate students so that they can live ennobled lives of service and witness to the truth of Jesus Christ in this world
- to prepare them to be citizens of the next world

Our education is aimed towards development of the whole person: intellectual, spiritual, and moral. Each subject is taught with the Catholic worldview of the dignity of all human life and the truth that happiness comes only through Jesus Christ. This worldview permeates our discussions across the disciplines. It reveals that faith and reason are not opposites, but complements, that lead us to a depth of understanding about ourselves and the world.

The community life at Holy Name High School - A Chesterton Academy is another expression of our Catholic identity. To aid the building of meaningful relationships between the faculty and students at Holy Name, we draw on the House system, a 1,000 year-old tradition of Christian education exemplified in the colleges at Oxford and Cambridge.

Each student at Holy Name High School - A Chesterton Academy is assigned to one of four smaller communities or “houses” for their tenure at Holy Name. Within these houses, students build meaningful relationships through service projects, celebrations, and prayer.

Our diocesan priests add depth to our curriculum and community. Priests, religious sisters, and deacons play an integral role in the spiritual and social life of our Academy through retreats, celebration of the Mass, adoration of the Blessed Sacrament, as well as through their interaction in our social hours and service projects. Appendix A includes an introduction to the Roman Catholic liturgy and an overview of common prayers.

III. Our Motto & Slogan

Our motto is **Cultura Vitae**, a Latin phrase inspired by Pope Saint John Paul the Great. It means “Culture of Life.” We live out this motto in many ways including an annual trip to Washington D.C. for the March for Life rally.

Our slogan is **Joyfully Catholic**: a much needed dedication to happiness and mirth in a world wrapt by pessimistic scientism and spiteful social planning.

IV. Basic Expectations

A. RENWEB. RenWeb (renweb1.renweb.com)

RenWeb is our student information and communication system. Before the beginning of the academic year, new families will be given access to their account. Parents and students are expected to review grades, communications, and disciplinary actions on a weekly basis through RenWeb. This system is also the primary way for parents and students to communicate with faculty. Please inform us right away if you are not able to access this tool. Our district code is **HN-MI**.

B. SCHOOL HOURS AND DAILY SCHEDULE

High School students report directly to Holy Name High School - A Chesterton Academy unless otherwise notified by the Headmaster. The school building opens at 7:15AM and morning attendance is taken at 7:45AM in the Lyceum Room before Mass at St. Anne's Parish. Students are dismissed for the day 3:15PM.

The daily high school schedule is as follows:

7:45AM	Convocation
8:00AM	Daily Mass
8:45AM	1st Period
9:35AM	2nd Period
10:25AM	3rd Period
11:15AM	4th Period
12:00PM	Lunch & Leisure Time
12:50PM	5th Period
1:40PM	6th Period
2:30PM	7th Period
3:15PM	Dismissal

C. ABSENCES & TARDIES

All absences or tardies must be reported before 8:00AM by calling the school office at 906-768-7550 ext.10 or by emailing office@holynamecrusaders.com. Students arriving late must report to the high school office and sign in. When absences occur, a student is expected to make up any work missed. **It is the responsibility of the student to contact teachers to obtain missed classwork.**

In-class participation is an integral part of our education and absences may adversely affect grades. If a student is absent for more than 12 periods for any one course in a semester (even for medical reasons), the school reserves the right not to grant credit for that course. Unexcused absences are unacceptable and will result in disciplinary action.

Out of respect for the teacher and the work to be done in their courses, students are expected to arrive on time for every class period. Tardiness is disrespectful, logistically problematic, and shows a lack of commitment. Students arriving after class has begun without a dispensation from the Headmaster or another teacher will be marked tardy. A pattern of tardiness will result in a lunchtime detention and possibly the loss of other school privileges.

D. MASS PARTICIPATION

Our school day includes the Holy Sacrifice of the Mass, which is the source and summit of the Catholic faith. We believe daily participation at Mass is as much a part of our curriculum as mathematics, history, science, or latin. All students, regardless of their profession of faith, will be present for daily Mass. Please refer to Appendix A for guidelines and expectations.

E. AFTER SCHOOL POLICY

After school is dismissed, students are permitted to turn on their cell phones for essential communication purposes only. Listening to music, watching videos, using social media or other entertainment apps/sites are prohibited while on school property.

Students who participate in Holy Name athletics or extracurricular clubs that require a change of clothes should use the restrooms to change. All other students should stay in their uniform, properly worn, while on campus.

Students may wait outside or in the hallways after school until 3:45PM. At 3:45PM all students still on campus must report to the Lyceum Room for study hall. Parents may text, call or walk in to pick up their child. Please use the main door of the building for pick up.

F. ADDITIONAL REQUIRED EVENTS

From time to time, students are required to attend events off campus and/or outside of school hours. If you have a serious conflict with any of these required events, please notify us immediately.

G. STUDENT PARKING

Parking for students at Holy Name High School - A Chesterton Academy is a privilege that requires a parking permit. Parking permits are free and will be issued by the school office once proper documentation is received. Upon applying for a student parking permit, students agree to obey the parking regulations established by the Academy and know that violation of the parking policy could result in disciplinary action or revocation of the permit.

H. BUILDING COMMUNITY

The Catholic educational community by its very nature is a social community. We are created to delight in relationships with people of varying personalities, interests, and backgrounds. And while it is natural that we are drawn towards those who share our common interests, we at Holy Name Catholic School - A Chesterton Academy work toward growth in Christian friendship by actively building strong friendships with all members of the community. Therefore, relationships which deliberately exclude members undermines this effort. Examples of exclusive relationships are couples and cliques. These types of relationships are discouraged by the Academy.

I. UNIFORMS AND OUT OF UNIFORM ATTIRE

Students are required to be completely in uniform dress while at church or on the Holy Name High School - A Chesterton Academy campus. Modesty and professionalism are the primary guides in all matters of the required uniform. Students are expected to present themselves in a way that reflects their great dignity, the dignity of their vocation as students, and the seriousness of our collective task. Therefore, they will wear the Academy uniform in a modest and neat way, avoiding all manner of ostentation. The uniforms must be clean and in good condition with no rips, holes, or stains.

Holy Name High School - A Chesterton Academy requires all students to dress according to the school uniform code and out-of-uniform code (see Appendix B).

J. MESSAGES AND TELEPHONE USE

Students are not permitted to leave class to send or receive messages without permission. It is understood that all business will be handled through the school office or Headmaster. Messages from parents will be delivered to students as needed and in a timely fashion. Action will be taken in accordance with the importance of the message. A telephone will be provided in the office for student use.

K. ELECTRONIC DEVICES

Personal electronic devices tend to isolate individuals from the people around them. Since Holy Name works to build community among its members, we want to eliminate distractions of devices that undermine that goal. For this reason, students are not permitted to use personal communication or listening devices, nor have them on their persons while in church or on the Holy Name campus. If a parent allows their child to bring a personal communication device to school, it must be turned off and surrendered to the school leadership at the beginning of the day. After 3:15PM, students may use their cell phones for essential communication, but students should refrain from using personal electronic devices for social media, music, video streaming, and more. Smartwatches and other similar devices are highly discouraged for the reasons enumerated above - and will also have to be surrendered at the beginning of the day if they have messaging or web browsing features.

L. LUNCH AND SNACKS

Students may bring their own lunches to school or purchase lunch from our hot lunch program. Money for hot lunch can be paid to the Lower School front office. Students may eat lunch in the Lyceum room or outside with daily permission from the Headmaster or lunch supervisor. Students will be responsible for cleaning up after their lunch period.

- Bringing food to, or eating in, the classrooms is by default not permitted.
- A snack at the locker is permitted, but eating while walking down the hallway is not.
- No gum chewing is permitted.
- If the teacher grants permission, students may bring beverages into class in modest-sized, resealable containers.

M. SCHOOL CLOSINGS

Parents will be notified on all occasions when the school may be closed. In the event of inclement weather, the school day may be canceled by the headmaster. Official notice will be sent via email, REMIND app, and found on local news channels typically by 6:00AM. In the event of early release during the day for weather or other extraordinary circumstances, the same communication channels will be used.

N. FIELD TRIPS

Frugality requires that the school make use of carpools for transportation to and from events and activities which take place during school hours. Where drivers are needed, the school will request volunteer drivers. Whenever carpools are utilized, the school will provide details to parents about timing, pickup, and drop off points and drivers. Only persons over 21 years of age and who have registered with the office may drive a carpool to Academy events.

O. MEDICATIONS

Prescription medications may not be stored in a student's locker. If a prescription medication needs to be taken during school hours, a parent must submit the appropriate forms along with the prescription medication in the original bottle. The medication will be securely stored and administered by Chesterton staff, unless special arrangements have been made. Students may keep over-the-counter medicine such as aspirin or ibuprofen in their lockers.

P. INJURIES AND ILLNESS

Holy Name High School - A Chesterton Academy has no school nurse available and therefore our ability to accommodate illness and injury are limited. Injuries will be treated with basic first aid. More serious injuries will require parents to take students home or to the doctor. Emergencies will be addressed via 911. We will make every effort to contact families using the emergency contact information on file. Students who become unwell may rest in the front office. If after one class period the student is not able to return to class, we ask that a family member come and take him or her home. If a family has students with particular medical needs, we ask to be notified/reminded at the start of every school year.

Q. SOCIAL MEDIA

The advent of various forms of social media has created potential difficulties for high school students. All students should be aware that the things they say on blogs, forums, Facebook, Instagram, Twitter, etc. reflect upon their charity and virtue. No one should assume that remarks made via social media will remain private. Uncharitable, scandalous, or libelous remarks which harm the Holy Name community may be subject to school discipline or even legal action.

R. VISITOR POLICY

Holy Name High School - A Chesterton Academy is a closed campus and requires that all visitors, including family members, friends, and alumni, sign in at the front office. Visitors permitted to be on campus for any length of time may be given a visitor's badge.

V. Mentorship and Discipline

A. CODE OF CONDUCT

Students of Holy Name High School - A Chesterton Academy are asked to show respect for the truth they are learning, for those helping them to learn, for their fellow students, for the institution in which they are learning, and for themselves as children of God. This is the Academy's Code of Conduct, and since it is modeled upon the example of Christ, it should guide all members of the Holy Name community whether on campus or off campus.

B. COUNSELING AND MENTORSHIP

Our faculty care deeply about each individual student. Our aim of developing the whole person necessitates that we engage with students on a personal level - counseling and mentoring by example and advice. That said, we do not have a dedicated counselor at the school. We will work in tandem with parents, pastors, counselors, and doctors for the well-being of our students. Michigan teachers are legally obliged to report apparent instances of neglect or abuse.

C. MERITS AND DEMERITS

The Houses of Chesterton Academy foster Christian community amongst the students, staff, and faculty. The house system is a long and time-honored approach for creating smaller, integrated communities within a larger academic institution.

Each house is led by a faculty member and a house prefect. Each member of the house can score points (merits) for their house through acts of virtue, full engagement in the community of learners, and positive leadership and mentorship. Each house member may as well lose points (demerits) for their house through acts of irresponsibility.

D. DETENTIONS

A student will receive a 30-minute detention for a more serious breach of the rules such as disrespect to faculty, staff, and peers, a major disruption in class or in the hallways, or a clear disregard for the ethos and rules of the Academy. Students will use this time to perform work for the school or to complete homework, all the while meditating about living a life of virtue.

E. SUSPENSION

An immediate in-school or out-of-school suspension will follow from willful or repeated breach of the rules or policies of the school that is a significant disruption to the learning environment. Examples include, but are not limited to, showing disrespect to the staff, damaging school property, serious classroom disruptions and scandalous language. A student is ineligible for extracurricular activities while on suspension.

F. DISCIPLINARY ELIGIBILITY

Students who receive more than five detentions in a semester may become ineligible for extracurricular activities for the remainder of the semester.

G. EXPULSION

At the discretion of the Headmaster, expulsion may result instantly for any egregious offense that causes scandal or harm.

H. APPEAL

A detention or demerit may be respectfully appealed to the student's House Prefect. Detentions or demerits will be presumed valid, and the Prefect bears the burden of gathering facts and testimony to present how the punishment may have been in error. Discipline given by the Headmaster may be appealed to the Board. Punishments are presumed valid, and the student will remain out of school pending the appeal. Decisions by the Board are final.

I. THEFT OR DAMAGE TO PROPERTY

Theft or willful damage of Academy (or another student's) property is strictly forbidden. Even in cases of mere neglect, reimbursement from the student or family will be required. Theft will be considered a serious breach of discipline and will result in suspension or expulsion. School property includes all digital assets belonging to the school. Theft, misuse, or vandalism of electronic documents will be treated in the same way as physical property.

J. TOBACCO, DRUGS, ALCOHOL, OR WEAPONS

Possession or use of tobacco, e-cigarettes, drugs, alcohol, or weapons on school property or at any school event by students is strictly forbidden, even if legal. Violation of this rule or any state law regarding the same subjects may result in immediate expulsion.

K. MALICIOUS OR SCANDALOUS BEHAVIOR

Behavior such as bullying, gossiping, ridicule, foul or scandalous language, and lying are contrary to everything the Academy stands for, and strike at the heart of the common good. As serious offenses, they will be dealt with accordingly and may result in suspension or expulsion.

L. THE AUTHORITY OF THE FACULTY

Consonant with the principle of subsidiarity, each teacher has the liberty to set his or her own classroom expectations and the authority to use appropriate discipline. For infractions of a serious nature, the Headmaster shall be informed and will take appropriate action.

In addition to the misconduct enumerated in the sections above, any other misconduct that runs contrary to the mission of Holy Name High School - A Chesterton Academy or the teachings of the Roman Catholic Church is forbidden. The final arbiter of discipline at the Academy is the Headmaster.

VI. Academic Expectations

Holy Name High School - A Chesterton Academy strives to maintain an atmosphere of academic rigor and excellence by focusing students on the importance of their academic progress. We offer a core curriculum across the disciplines of math/science, humanities, fine arts and languages, and each student is expected to complete the full course work.

The Academy provides parents with access to an online gradebook system, RenWeb. The system can be accessed at any time and displays the current grades in all of a student's classes as well as assignments. In addition, teachers may send emails periodically to parents whenever a student shows worrisome academic performance. Parents and students may also use RenWeb to communicate with teachers.

A. ACADEMIC PROBATION / ELIGIBILITY

We want to help students prioritize their many responsibilities as they grow academically in all fields. The goal is to help students and staff identify academic deficiencies before they become crippling and to aid in offering remedial measures. Approximately every four weeks, or at the discretion of the Headmaster, the school will run academic reports on all students. Any student with an overall cumulative semester GPA of less than 2.0, or who is failing any class, will be placed on academic probation. Probation will result in a meeting of the student and parents with the Headmaster to discuss reasons for the deficiency, the best steps for remediation, and the consequences of continued academic deficiency. In addition, students on academic probation will be required to use any and all study periods during the week. At the time that the student is placed on academic probation, the student will become ineligible for extracurricular activities. The ineligibility will remain in effect until a subsequent progress report shows a GPA of at least 2.0 and no failing grades.

B. ADVANCEMENT AND RETENTION

Students will receive full credit for all classes completed with a cumulative percentage of 60% (D- or above). Credit for year-long courses will be given one semester at a time. It will be possible for students to pass one semester of a year-long course and fail another. Where a student fails one semester of a year-long course, the student will receive credit only for the semester that was passed. The failed semester will be considered a deficiency. The grade given in any one semester of a two-semester grade will not affect the grade of the other semester.

In the event of any failing grades, students will be asked to attend summer classes or make individual arrangements to demonstrate adequate academic progress in the failed courses. The adequacy of any individual arrangements will be determined by the headmaster. In the event of promotion despite failing a course required for graduation, students will have to fulfill the goals of the Academy's graduation requirements before being granted a diploma or participating in the graduation ceremony.

Students who fail a course during the school year may be subject to retention at the discretion of the Headmaster. A retained student will repeat the previous year's course work.

C. SKIPPING GRADES

Chesterton Academy offers an integrated high school experience that takes students through the grand narrative of Catholic and Western tradition. This story unfolds gradually and chronologically over the course of several years. Each class has a thoughtfully curated curriculum that mutually supports the others and organically flows into the next year. Because of the interdependent application of these classes to achieve the full Chesterton experience, we do not permit students to skip or miss grade levels.

In rare circumstances a student may be considered for advancement to a higher grade level. Typically this is because the student has already demonstrated mastery of the subjects sufficient to warrant accelerated advancement. This student must still earn all credits necessary for graduation.

D. GRADUATION REQUIREMENTS

At Holy Name High School - A Chesterton Academy our students take the full complement of courses and must receive sixty credits to be eligible to graduate.

E. CREDITS AND GPA CALCULATION

Humanities	Years	Credits	Math & Science	Years	Credits
Literature	4 yrs.	8.0	Mathematics	4 yrs.	8.0
History	4 yrs.	6.0	Science	4 yrs.	6.0
Philosophy	4 yrs.	6.0			
Theology	4 yrs.	6.0	Fine Arts	Years	Credits
Language	4 yrs.	6.0	Art	4 yrs.	4.0
Debate	1 yr.	0.5	Music	4 yrs.	4.0
Writing	1 yr.	0.5	Drama	3 yrs.	3.0
			P.E. & Health	Years	Credits
				2 yrs.	2.0

A student's semester Grade Point Average (GPA) is calculated by totaling up all the grade points earned in all the student's courses that semester and dividing by the total number of credits attempted.

The number of grade points earned in each course is found by multiplying the numerical value of the grade earned in the course (e.g. A = 4.0, A- = 3.67, B+ = 3.33, etc.) by the number of credits the course is worth (either 1, .75, .50 credit). For example, this means that the student's grades in 1-credit courses will weigh more heavily than the student's grades in other courses.

Consider the following example for a hypothetical student "Peter":

Course	Credits	Grade	Calculation	Grade Points
Theology	0.75	A	$0.75 \times 4 =$	3.00
Geometry	1.00	B+	$1 \times 3.33 =$	3.33
Choir	0.75	B	$0.75 \times 3 =$	2.25
Art	0.50	C	$0.50 \times 2 =$	1.00
Total	3.00		Total	9.58

So, Peter's total semester GPA = $9.58/3.00 = \mathbf{3.19}$

A student's cumulative GPA is determined by totaling all the grade points attempted during every semester the student has completed, and dividing by the total number of credits attempted during that time.

NOTE: Diplomas and transcripts may be withheld for students with unpaid fees or tuition.

E. AWARDS AND DISTINCTIONS

One of the many ways that Holy Name High School - A Chesterton Academy maintains its standards for conduct and academic rigor is by recognizing excellence through several awards. Awards are determined by the faculty in committee at the end of the academic year.

First and Second Honors are awarded to students of each grade level who complete all the coursework for the academic year and meet the following GPA requirements:

- First Honors: cumulative GPA for that year between 3.67 and 4.0
- Second Honors: cumulative GPA for that year between 3.33 and 3.66

In addition to First and Second Honors, certain grades/subjects have unique awards:

Freshmen

- Freshman Award

Sophomores

- Humanities Award
- Math & Science Award
- Fine Arts Award

Juniors

- Humanities Award
- Math & Science Award
- Fine Arts Award

Seniors

- Humanities Award
- Math & Science Award
- Fine Arts Award
- Best Essay Award

- St. Paul's Sight Award: An award recognizing the most impressive transformation over the course of a school year.
- Defender of the Faith Award: Awarded to the student who best demonstrates an active faith life and witnesses to others.
- Chesterton's Giggle: For the student who best embodies our motto "Joyfully Catholic."

- **Socrates Award:** Given to the student who manifests the spirit of frank discourse and the search for truth.
- **G.K. Award:** In addition to the academic awards, one graduating senior is eligible for this award which is given to the student who has demonstrated the great virtues of charity and joy so evident in our illustrious and intellectual patron, G.K. Chesterton.

Upon graduation, the following cumulative GPAs will be awarded final Honors:

- 3.90 or higher - Summa Cum Laude
- 3.80 - 3.89 - Magna Cum Laude
- 3.67 - 3.79 - Cum Laude

F. ACADEMIC VIOLATIONS

Cheating and plagiarism are grounds for academic and disciplinary action. Academic cheating is defined as representing someone else's work as your own. It can take many forms, including copying or sharing another's work, getting or purchasing a term paper or test questions in advance, collaborating with another student or students during an academic exercise without the consent of the instructor, asking or paying another to do the work for you, or getting the information from an unauthorized source (such as the internet or an expert in the subject). It is important to realize that anyone who aids another in cheating is a participant in the deception and will be treated in the same way as the one who benefits from their work.

Here are some examples of actions that fall under the category of "cheating."

- Copying another student's work (with or without his knowledge) on a test or assignment.
- Copying, cutting, and pasting information from an electronic source.
- Using or paraphrasing content produced by AI or algorithmic chat-software.
- Using any notes during a quiz, test, or exam, unless specifically allowed by the teacher.
- Having a friend, sibling, or parent produce or complete any part of the assignment.
- Copying the answers from the back of the book.
- Inventing or counterfeiting sources.

Plagiarism is the use of another person's distinctive ideas or words without acknowledgment. The incorporation of another person's work into one's own requires appropriate identification and acknowledgment, regardless of how you got it. The following are considered to be forms of plagiarism when the source is not cited:

- Word-for-word copying of another person's ideas or words.
- Paraphrasing an author's original theory or idea without proper citation.
- Re-submitting one's own previously-written paper (or portion of it) for a different assignment (self plagiarism).

Given the challenging nature of the curriculum, parents and other family members will often find themselves offering assistance to students. However, parents are asked to be conscientious in the extent of help that they provide. It is essential to our goal of educating students that the work they submit for evaluation is entirely their own.

Students will receive a zero on any assignment where cheating or plagiarism is evident and will have a meeting with the headmaster. Repeated incidents of cheating and plagiarism may lead to more serious disciplinary actions such as suspension. Serious academic violations may be communicated to colleges if requested.

G. ASSIGNMENTS

Homework is just as important as class work. Here is where students work independently without the coaching and guidance of the teacher. Students should have a regular routine of time and place for homework. They should complete their own assignments, trying to develop independent study habits.

It is the practice of Holy Name High School - A Chesterton Academy to be reasonable in the amount of homework assigned. An average student can expect roughly one to two hours of homework each evening. To ease the burden of homework, the Academy provides regular study periods throughout the week.

It is the default policy of the Academy to penalize late work up to 20% for each school day it is late. Late policies may be different for each class based on teacher discretion. Some late assignments by nature will not be accepted at all. Work made up after an excused absence is not considered late. As a general rule, students will have as many school days (not class days) as they missed to make up missed work. Tests must be made up in the same way and may be penalized up to 10% for each school day they are late.

It is the responsibility of the student to ensure that work and tests missed due to absence are made up.

H. ASSESSMENT

Teachers will evaluate student work by letter, percentage, or comment. The Academy is on a semester system. At the completion of each semester, report cards are issued. The grade given each semester is a composite of weekly quizzes, tests, written and oral assignments, achievements in various forms, the results of quarterly examinations, and participation.

I. CLASS RANKING

To best serve our aim of Christian justice and a balanced, joyful student development, Holy Name High School - A Chesterton Academy does not produce a class ranking. The honors we provide are rigorous and meaningful. Colleges familiar with Chesterton schools respect our students' abilities implicitly and are greatly impressed by the distinctions of our students.

J. GRADING SYSTEM

Letter Grade	Percentage Correlation	GPA Equivalent
A	93 and above	4.0
A-	90-92	3.67
B+	87-89	3.33
B	83-86	3.0
B-	80-82	2.67
C+	77-79	2.33
C	73-76	2.0
C-	70-72	1.67
D+	67-69	1.33
D	63-66	1.0
D-	60-62	.67
F	0-59	0

K. PARENT-TEACHER CONFERENCES

There will be parent-teacher conferences at the end of the first quarter and third quarter. Additional meetings with parents are most welcome. Appointments should be made via email at least one week ahead if possible.

L. TEXTBOOKS AND NON-TEXTBOOKS

We want our students to become avid readers and lovers of books. The texts we read in this program are timeless and worth revisiting time and time again. We also want students to encounter the work they are reading in an active way: writing in the margins or highlighting passages as they go.. For all these reasons we provide Chesterton students every year with books to keep.

That said, some books are costly for the school to acquire and difficult to replace. These books are kept by the school and lent to the students to gently use for class. Textbooks should be cared for and covered. Damaged or lost textbooks will result in the assessment of fines for their replacement. The teacher will inform the student which books are the school's property at the beginning of the year.

VII. Miscellaneous

A. STAYING IN CONTACT

Holy Name High School - A Chesterton Academy will produce a weekly newsletter to keep parents abreast of announcements and upcoming events. Please read these notices carefully. From time-to-time our faculty or Headmaster may reach out to parents directly via email or phone. For school-wide disruptions or emergencies (weather, lockdown, etc.) we will use the Remind text-alert system in conjunction with phone calls. Please make sure you have the most updated contact information on file with the front office and with www.remind.com.

B. EXTRACURRICULAR ACTIVITIES

Holy Name High School - A Chesterton Academy believes that the maturation and development of our students is enhanced and further cultivated by encouraging their creativity and talents. To that end, we wish to make available extracurricular activities that reflect our students' interests. Given our limited resources, parental assistance and involvement in this effort is essential.

C. SPORTS & GLADSTONE PARTNERSHIP

Holy Name High School - A Chesterton Academy has partnered with Gladstone Public High School for athletics. A Holy Name student may join nearly any sport the school offers and will have all of the same opportunities and expectations as Gladstone teammates. While these events are not held on Holy Name's campus - they are Holy Name sponsored activities and as such students will be held to the same standards laid out in this manual.

D. FAMILY FUNDRAISING COMMITMENT

The cost to educate a single Holy Name high school student is more than \$20,000. Our tuition does not remotely cover that expense. The continued success of our institution is made possible by the support of our local Catholic community, the magnanimous generosity of our benefactors, and you our families.

The financial health of the Academy will depend on the success of our annual fundraising activities. We believe that fundraising is the shared responsibility of all registered families for the common good of our school. We ask each family to meet a minimum fundraising goal of \$1,000. To this end, we require the following of each family:

- Purchase a minimum of 6, \$100 tickets to the annual Spring Fling (or invite guests totaling this amount of tickets).
- Sell \$400 worth of Spring Fling raffle tickets.

This Spring Fling fundraising expectation is in addition to standard volunteer commitments we ask all families to make throughout the year. These services are as valuable as direct fundraising as they reduce our operational costs. While not all may be able to assist in the same way, all families will be asked to participate in these efforts.

E. STUDENT WORK PERMITS

Work is a rewarding thing and students are permitted to work outside of school hours in (compliance with federal and state laws) so long as it does not inhibit their schoolwork or faith life. Depending on age, parents must fill out a CA-6 or CA-7 form to submit to the Headmaster *before* the student can begin their job. These forms are available online.

F. 2023-24 ACADEMIC YEAR DATES

1st Semester: August 29th, 2023 to January 19th, 2023

2nd Semester: January 23th, 2023 to June 6th, 2023

G. SCHOOL INFORMATION

Locations: Holy Name Lower School Campus | 409 S. 22nd Street Escanaba, MI 49828

High School Campus | 2203 7th Ave. S. Escanaba, MI 49829

Phone: Holy Name Campus – office (906) 786-7550 | St. Anne Campus | (906) 869-9432

Fax: 906-786-7582 | Website: highschool.holynamecrusaders.com

H. KEY CONTACTS

HEADMASTER	Mark Surrell	msurrell@holynamecrusaders.com
OFFICE MANAGER	Mickey Trottier	office@holynamecrusaders.com
ALUMNI/DEVELOPMENT	Michelle Bink	alumni@holynamecrusaders.com
ATHLETICS	Tony Derkos	athletics@holynamecrusaders.com

For a complete list of Chesterton Academy faculty and staff, visit highschool.holynamecrusaders.com

I. SCHOOL PRAYER AND SONG

PRAYER FOR CHESTERTON ACADEMY

Dear Heavenly Father,
We thank You for providing
Chesterton Academy.

Help it to grow and flourish
according to Your Holy Will.

We ask Your blessing upon
the students and their families,
the staff and teachers, the founders
and benefactors, and all who help support
Chesterton Academy with their
time and talents.

May we all grow to love You more
and spread the Gospel of Life to the world.
May all praise and thanksgiving be given
to You through our efforts.

Jesus, I trust in You.
Mary, cause of our joy, pray for us.

Amen.

SCHOOL SONG – SALVE REGINA

Salve Regina, Mater Misericordiae
Vita, dulcedo, et spes nostra salve.

Ad te clamamus, exsules, filii Hevae.
Ad te suspiramus, gementes et flentes
In hac lacrimarum valle.

Eia, ergo, advocata nostra,
Illos tuos misericordes oculos
ad nos converte.

Et Iesum, benedictum fructum ventris tui,
Nobis post hoc exsilium ostende.

O clemens! O pia!
O dulcis! Virgo Maria.
- Translation -

Hail, holy Queen, Mother of mercy:
our life, our sweetness, and our hope.

To thee do we cry,
poor banished children of Eve.
To thee do we send up our sighs,
Mourning and weeping in this valley of
tears.

Turn then, most gracious advocate,
Thine eyes of mercy toward us.

And after this, our exile,
Show unto us the blessed fruit
of thy womb, Jesus.

O clement! O loving!
O sweet Virgin Mary!

Appendix A: Introduction to the Roman Catholic Liturgy

Like any activity, the proper worship of God in the Roman Catholic liturgy requires that we know certain things in advance. Just as one cannot show up to algebra class without knowing how to count, one cannot fully participate in the liturgy without knowing some basic facts. Just as a person is imperfectly educated if he has not had instruction on the proper way to write, so too, is he imperfectly educated if he has no guidance on the proper worship of God.

What follows is a brief catechesis on Catholic liturgy, as well as guideline for Mass participation and common prayers. All of the questions and answers below are taken from The Catechism of the Catholic Church, and all citations reference the paragraph numbers in that text.

A BRIEF CATECHESIS

Who celebrates the liturgy of the Church?

The whole community of those who are united to Christ, both living and dead (1136, 1140). All those who are baptized therefore share in a “common priesthood” (1141). Not all members of the common priesthood have the same function in the liturgy, but some of its male members are called to act in the person of Christ for the service of the Church (1142).

What other functions can people perform in the liturgy? Servers, readers, commentators and members of the choir also exercise a genuine liturgical function (1143).

What is the liturgy comprised of?

The liturgy is comprised of physical signs and symbols (1145). In particular, it is comprised of signs and symbols from creation (such as fire, smoke, water, candles), daily human life (eating, drinking and washing), and the history of salvation (the Passover meal) (1189).

Why is the liturgy comprised of physical signs and symbols? Because God, though he is invisible and spiritual (1159), speaks to human beings through the visible, physical world (1147). (God Himself became incarnate.)

What criteria should we use to determine if liturgical music is appropriate?

There are three criteria (1157):

1. It must be beautiful and expressive of prayer.
2. Some of the music must be sung by the whole assembly.
3. It must preserve the solemnity of the liturgy.

The Liturgy is also called “the sacrifice of the Mass”. Why is it a sacrifice? The Eucharist makes Christ’s sacrifice on the cross really, and not merely symbolically, present (1366, 1374).

What is the Eucharist? The Eucharist is a sacrament of the Church in which Christ is truly, really, and substantially present, as both God and man, under the appearances of bread and wine. (1374)

May anyone receive the Eucharist during communion? Ecclesial communities derived from the Reformation and separated from the Catholic Church, "have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders." It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. (1400) Out of respect for this ecclesial difference, non-Catholics should not receive the Eucharist at Mass.

What should a member of the Chesterton community do when not receiving the Eucharist at Mass? With the whole assembly proceed to the sanctuary and as a sign of not receiving the Eucharist, reverently cross your arms over your chest and bow your head for a blessing. Proceed with the whole assembly back to your seat and kneel in prayer.

How often should the faithful receive the Eucharist? The faithful should receive communion each time they are at Mass, so long as they have the required dispositions (1388).

What should the faithful do to prepare to receive the Eucharist well? To receive the Eucharist worthily, a practicing Roman Catholic must be in a state of grace (i.e., has made a good confession since his or her last mortal sin). He or she should observe the fast required by the Church, and be sure that his or her behavior and clothing reflect the respect, solemnity and joy of the occasion (1387).

What is a mortal sin? A mortal sin is a violation of God's law that destroys the possibility of charity (1855). In order for a sin

to be mortal, three conditions must be met (1858, 1859):

1. It must have grave matter, that is, it must break one of the Ten Commandments.
2. We must have full knowledge that what we are doing is a sin. If, for example, someone only has an imperfect awareness that he must go to Mass on Sunday it is not a mortal sin for him to miss it, even though to do so is against the Ten Commandments.
3. We must give complete consent to the sinful action.

If someone commits a mortal sin, what must he or she do before they receive the Eucharist? If a person commits a mortal sin, he or she must receive the sacrament of confession before they can receive the Eucharist (1385).

MASS PARTICIPATION GUIDELINES

Given the importance of the Mass as the source and summit of our faith, and remembering that we attend daily Mass as a school function, there are some basic guidelines to keep in mind:

1. Be on time. Be in your pew and quiet 5 minutes before Mass begins. Students who come late should quickly and quietly move into their seats. Remember, this is the time we are dedicating to our Lord.

2. Be reverent. Genuflect when entering and exiting the pews at the beginning and end of Mass. Sit up straight and do not slouch. Remove any non-uniform jackets or sweaters. Avoid hands in pockets. Do not put on your jacket or close your hymnal while the recessional is being sung. Out of respect for our Lord, wait until the song is finished.

3. Exit in a respectful fashion. Others will remain to pray and the life of the parish goes on as we are leaving.

4. Participate. Sing the hymns when invited. Say or sing the responses. If you are uncertain about the Mass responses, use the card in the pews. Stand and kneel when the congregation is invited to do so.

5. Unity at Communion. When not receiving, students are to go up for a blessing with their arms crossed, hands on shoulders. The priest or extraordinary minister will offer a blessing. Do not remain in the pew or aisle while others go up for Communion.

6. Receiving the Eucharist. When receiving our Lord, it is customary to bow reverently prior to reception and to respond to the priest or extraordinary minister with "Amen." Students may receive on the tongue or in the hand.

COMMON PRAYERS

Our Father

Our Father,
Who art in heaven,
hallowed be Thy name;
Thy kingdom come;
Thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses as we forgive
those who trespass against us;
and lead us not into temptation,
but deliver us from evil. Amen.

Hail Mary

Hail Mary, full of grace.
The Lord is with thee.
Blessed art thou amongst women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Glory Be

Glory be to the Father,
and to the Son,
and to the Holy Spirit,
as it was in the beginning,
is now, and ever shall be,
world without end. Amen.

Grace Before Meals

Bless us, O Lord, and these Thy gifts, which
we are about to receive from Thy bounty,
through Christ our Lord. Amen.

The Angelus

V: The Angel of the Lord declared unto
Mary.

R: And she conceived by the Holy Spirit.

All: Hail Mary...

V: Behold the handmaid of the Lord.

R: Be it done unto me according to thy
word.

All: Hail Mary...

V: And the Word was made Flesh.

R: And dwelt among us.

All: Hail Mary...

V: Pray for us, O Holy Mother of God.

R: That we may be made worthy of the
promises of Christ.

V: Let us pray.

All: Pour forth, we beseech Thee, O Lord,
Thy grace into our hearts; that, we to
whom the Incarnation of Christ, Thy Son,
was made known by the message of an
Angel, may by His Passion and Cross, be
brought to the glory of His Resurrection
through the same Christ
our Lord. Amen.

Appendix B: School Uniform Policy

Students are required to wear the school uniform in its entirety, corresponding to their natal gender, for the duration of the school day and by default at school events or while otherwise representing the school.

The Chesterton Schools Network's uniform vendor is Schoolbelles. Uniforms may be purchased online at www.schoolbelles.com or at a local store. Our school code is **s2957**.

A. UNIFORM POLICY FOR LADIES

ITEM	COLOR	DESCRIPTION	Style #
Blazer (Required)	Navy w/ logo	Required to be worn all year. With exceptions for hot weather.	#5820
Oxford Shirt (Required)	White w/ logo	Short or long sleeve shirts are acceptable. Collar buttons must always be buttoned. There should be no strain on the front buttons. Sleeves may not be rolled.	#1770 – S. sleeve #1771 – L. sleeve
Skirts (Required)	Gray - 9/10 Plaid - 11/12	Mid-knee or below the knee. If the full kneecap is exposed while standing straight, the skirt is too short. This usually requires ordering a size Long. The skirt should be worn on the waist and not on the hip. Grades 11 & 12 have a plaid skirt.	#4204 - Herringbone gray for 9/10 #4104 - Plaid for grades 11/12
Socks (Required)	Navy	Knee-length, opaque socks.	#8602 #8621
Shoes (Required)	Black	Must be a dress shoe, solid black (faux) leather dress flats with closed toe and full back. Must be polished and clean.	
Choir Attire (Required)	Black	Black floor-length formal dress. Solid black dress flats. Dress should be hemmed to touch the front toe. Purchase from stageaccents.com	#5269 Girls #8864 Ladies
Undershirt (Required)	White	Plain white undershirt with no large logos.	
V-Neck Sweater (Optional)	Navy w/ logo	While quite handsome and warm, the sweaters are not required.	#1983 -pullover #1964 - vest

Modesty Shorts (Recommended)	Navy or black	To be worn every day under uniform skirts.	#3271
Tights (Recommended)	Navy	Opaque, or knitted. Only recommended for winter months.	#8625

B. WHY SKIRTS?

The Chesterton Schools Network requires all female students to wear uniform skirts. The garment adds elegance to any body type and naturally develops a young lady's posture and propriety. Skirts set women apart. The skirt reminds the young lady to carry herself as her worth demands, to remember that she is beautifully made, and to be aware of her feminine dignity.

C. GENERAL GUIDELINES FOR LADIES

Ladies should aim for a simple elegance that is appropriate for these years. Uniforms should always be clean, and blouses always tucked in. Additionally:

- Makeup for ladies must be light, simple and natural-looking. Foundation, light mascara, and light blush may be worn, but no eyeliner or eye shadow. Chapstick or clear or light lip-gloss is allowed. No colored lipstick or colored lip-gloss are allowed.
- No sweatshirts, hoodies or jackets should be worn over the uniform. If you are cold you may wear the school sweater and/or the blazer to keep warm. A coat over the blazer is acceptable when arriving or leaving the school.
- Nail polish is allowed but should be muted, tasteful, and professional. Nails should be clean and of moderate length.
- Hair accessories should be tasteful and professional. No athletic headbands, no bandanna headbands, no bright distracting colors. Color of hair accessories should complement the uniform.
- Ladies' hair should be neatly groomed and clean. Hair color should be natural hues. No streaks of unnatural colors (reds, pinks, greens, etc.) on any part of hair is permitted.
- Necklaces should be metal chains (no leather or woven materials). No tightly fitting necklaces such as chokers.
- Earrings should be in the lobe ONLY. No gauges. Aside from ear lobe piercing, no other body piercings or tattoos are allowed.
- One bracelet and one watch may be worn. One lapel pin may be worn so long as it aligns with our mission.
- All jewelry should be tasteful, professional, and not excessive in size or number.
- No perfumes are allowed.
- No headwear may be worn inside the building (winter hats, baseball caps, etc.).
- Ladies should enter the building in complete uniform ready for the day.
- Full uniforms must be worn until you leave campus.
- An athletic pair of shoes may be kept at school for P.E. class, dance, or recess.

D. UNIFORM POLICY FOR GENTLEMEN

ITEM	COLOR	DESCRIPTION	Style #
Blazer (Required)	Navy w/ logo	Required to be worn all year. With exceptions for hot weather.	#5825
Oxford Shirt (Required)	White w/ logo	Short or long sleeve shirts are acceptable. Collar buttons must always be buttoned. Sleeves may not be rolled.	#5760 – S. sleeve #5761 – L. sleeve
Pants (Required)	Gray	Plain or pleated front. Not bagging at the foot or exposing too much sock.	#5202
Socks (Required)	Navy or black	Calf length. May be purchased from a local store.	
Shoes (Required)	Black	Must be a solid black dress shoe, including soles, and able to take a shine and have non-scuff soles. No obvious brand logos. Shoes are always required.	
Choir Attire (Required)	Black	Black dress pants and suit coat, white dress shirt (not oxford) and solid black bow tie. Solid black dress socks and black dress shoes (polished). No patterns on ties, no pocket squares, lapel pins, etc. Available from stageaccents.com or local retailers.	Premier Tuxedo Ensemble #ENSB
Undershirt (Required)	White	Plain white undershirt with no large logos.	
Tie (Required)	Navy and gold stripe	Color number 2905. 54in is average for young men. A backup is nice.	#4827
Belt (Required)	Black	Nonwoven, (faux) leather belt with simple buckle. Purchase anywhere.	#6305 #6309
V-Neck Sweater (Optional)	Navy w/ logo	While quite handsome and warm, the sweaters are not required.	#1993 - pullover #1994 - vest

E. WHY TIES?

Young men of high school age need help gaining confidence and poise. A simple way to develop these characteristics is to dress with deliberate care. A necktie requires a small skill, a quick ritual of donning, and slight maintenance throughout the day. These small actions bring a positive attention to the gentleman's appearance. In a poetic way, the necktie reminds a young man of the two extremes of human worldly ends: the medal, or the noose.

F. GENERAL GUIDELINES FOR MEN

Gentlemen should aim for a neatness and simplicity that is appropriate for these years. Uniforms should always be clean, and shirts ironed and always tucked in. Additionally:

- Only solid white tee shirts may be worn under the white oxford. No wording or pictures on the tee shirt should be visible.
- No sweatshirts, hoodies or other jackets should be worn over the uniform. If you are cold you must wear the school sweater and/or the blazer to keep warm. A coat over the blazer is acceptable when arriving or leaving the school.
- Simple chains and medals should be tucked under the shirt. No visible piercings or tattoos are allowed.
- One bracelet and one watch may be worn (no smartwatches). One lapel pin may be worn so long as it aligns with the school's mission.
- Gentlemen's hair should always be neatly groomed and clean, with no highlights or dyeing. Hair must be trimmed above the eyebrows, ears and collar. Distracting hairstyles like mohawks, mullets, afros, etc. are not allowed.
- All young men should be clean-shaven with sideburns not extending beyond the middle of the ear. Facial hair for students is not permitted.
- Gentlemen may not wear cologne.
- No headwear may be worn inside the building (e.g., winter hats, baseball caps, etc.)
- All gentlemen should enter the school building in full uniform, ready for the day.
- Uniforms must be worn in full until you leave campus at the end of the day.
- Modest tie clips are permitted.

G. OUT OF UNIFORM GUIDELINES

We live a full life together within the Chesterton community, enjoying sporting events, dances, and fine art performances both on campus and off campus. We expect all students to present themselves in a way that reflects their great dignity, and to dress in a modest and neat way at all Chesterton events, including those that occur outside our normal school day.

Retreats & Offsite Events

- Ladies are permitted to wear pants or shorts on retreat. HOWEVER, dress and skirt modesty policies apply to shorts as well.
- For both ladies and gentlemen, when shorts are permitted, the hem of the shorts must reach below your fingertips with arms by your sides,
- No tight-fitting pants or tops
- No midriff exposed
- At least 2 inches of fabric on each shoulder for sleeveless attire (no spaghetti straps)
- No ratty, stained or ripped clothing. Jeans with purposeful rips are explicitly discouraged.
- No undergarments showing at any time.
- Swimwear must be modest. Err on the conservative side with this type of clothing, as immodest swimwear will disqualify students for aquatic activities.
- Pajama wear for overnights should adhere to the rest of the policies here: boys and girls will typically not be in proximity while in this clothing, but they should still dress as if they were.

Appendix C: Online Course Guide

The integral formation offered by Holy Name High School - A Chesterton Academy is only fully realized in a community of learners sharing in-person experiences. That said, with the realities of our political circumstances and the tools of a digitally connected world, we may extend portions of our instruction online to accommodate remote students.

All of the standards of behavior found in the rest of this handbook apply to this online format. The animating principles of our institution should be upheld by students no matter their learning situation. If you have general questions or concerns about online learning contact the Headmaster. Course specific questions or concerns should first be directed to that teacher.

A. TECHNICAL REQUIREMENTS

Students will need the following equipment to properly participate in remote instruction:

- Laptop or desktop computer
- Monitor capable of reading pdfs/word docs/google docs
- Reliable internet capable of extended video streaming
- Microphone and speakers (built in or external)
- Camera for video streaming (built in or external - for teacher view only)
- Scanner or camera (modern phones work fine) for uploading documents
- Working printer with adequate ink and paper
- As needed: Specific software for remote learning

If parents need assistance with any of these items they should contact the school office or Headmaster as soon as possible.

B. PROCESS FOR ONLINE LEARNING

Students will join remote meetings for all core classes unless excused beforehand for that day. Lunch, study hall, and physical education are examples of periods where online students will not join. Mass is not livestreamed so online students will not have to attend that period. We highly recommend students take this time for personal prayer or a devotional like a rosary, stations of the cross, or divine mercy chaplet. They can also make a spiritual communion with something like the following prayer:

My Jesus, I believe that You are present in the Most Blessed Sacrament.

I love You above all things,

and I desire to receive You into my soul.

Since I cannot now receive you sacramentally,

come at least spiritually into my heart.

I embrace You as if you were already there,

and I unite myself wholly to You.

Never permit me to be separated from You.

Amen

We will use **Google Classroom** and **Google Meet** for our online coursework. These are simple, intuitive tools that are easy for students to use. Each Holy Name course will have its own Google Classroom where students can view assignments, access handouts, and upload homework. Each Holy Name course will have its own Google Meet code - available from the Google classroom - usable with almost any browser. Students will log on daily for class instruction, download or digitally access their assignments (some will require printing) and upload or otherwise submit their assignments by the deadline.

C. EXPECTATIONS FOR STUDENTS

Online students are expected to demonstrate the same respect and attentiveness as in-class peers. They should remain engaged during class, asking questions and answering prompts. Cameras must remain on during all periods of instruction, microphones may remain muted.

With the help of parents, students should find/create a quiet space with little distraction that can be comfortably occupied for an entire class day. Ideally this will still be a public space in your home where parents can periodically check on their student.

The only internet tabs and software that should be open on the student's computer are those relevant to that course's instruction. Games, social media, shopping, etc. are grossly inappropriate. Misuse of internet connected devices during online instruction may result in disciplinary action in accord with the guidelines in this handbook.

Other expectations:

- While uniforms are not required for at home instruction, students should dress professionally and be well-kempt. Pajamas and the like are strictly forbidden.
- Tardiness rules still apply so students should "arrive" to class 2-3 min. prior to class.
- If the student's connection drops, they should attempt to rejoin immediately and troubleshoot the issue. If they are still unable to re-join they should contact the teacher immediately to explain the irregularity. Failure to do so will result in them being marked absent unexcused.
- Online students should regularly check their email and Google Classrooms for updates and assignments.
- Students must proactively contact their teachers (via Google Classroom or email) about missing documents, ambiguous directions or technical problems related to that course.
- Students should seek remote meetings with their teachers to ask questions or receive help.

Appendix D: School Supply List

In addition to the items listed below, students may be asked to replenish supplies during the year as needed, or to bring a few other supplies based on the specific needs of their classes. Students need access to a working printer, so please plan ahead now.

Holy Name High School - A Chesterton Academy will cover basic school supplies for your student at our expense. The list of items included in these boxes is below, but you are free to supplement with supplies of your own.

- Eight 1-subject, 5-Star notebooks, college ruled
- Eight color-coded plastic pocket folders-3 hole
- Blue or black pens, mechanical pencils and pencil bag, 2 gel highlighters (no bleed through) of different colors, 1 set of colored pencils-Prismacolor Tin box (12-ct)
- One package college ruled loose leaf paper, 8 1/2" x 11" (not reinforced)
- One 1-inch blue Avery Heavy Duty binder for Latin
- One 1-inch black Avery Durable binder (NO "view front") w/inside pockets – (for choir)
- Compass, protractor, and wooden ruler with metric
- One packages Avery (11906) 5 Big Tab Dividers with pockets (for Latin binder)
- Three packages, white, 3x5 note cards & Index Card Box 3x5
- 2 Jumbo book covers
- Graph ruled filler paper 8" x 10 1/2"
- TI-30XA Calculator

The following items are optional but are common tools for student success.

- A journal (5 1/2" x 8 1/2") for homilies, speakers, retreats, and seminars
- Trapper Keeper or large ringed binder
- Personal set of whiteboard markers
- Locker/cubby organizer
- Extra writing implements
- Rosary with devotional directions
- Snack in locker
- Picture of saint or iconography for locker
- Improving book for personal reading (at appropriate times only)
- Pocket dictionary

Appendix E: Information about the CLT Test

The Classical Learning Test (CLT) is an annual college entrance exam for high school students, similar to the ACT/SAT. It tests grammar, literary comprehension, and mathematical and logical reasoning. Since 2016, more than 1,200 schools have used the CLT Suite of Assessments.

Students who take the CLT in the 10th grade are eligible for a \$2,500 scholarship to a CLT partner college. In addition, more than 100 colleges have tied scholarship dollars directly to excellent performance on the CLT. Some of those partner schools include Hillsdale College, Calvin University, and Thomas More College of the Liberal Arts.

Registration is handled by Holy Name staff and the test is made free for students. Testing is done on campus and taken online. The test is approximately 2-hours in duration and raw scores are typically available within 24 hours.

The test is preferable to the other big college entrance examinations because it uses material from the canon of the western tradition. This means students will be asked questions about a piece of literature like Dante, or Aristotle rather than pieces penned by modern authors who have potentially repugnant ideas or arguments. It also means that our students are more likely to have encountered those works of great literary merit during their time at Holy Name High School - A Chesterton Academy: giving them an advantage in comprehension.

More from the CLT website:

Classic Learning Initiatives was founded by Jeremy Tate in 2015, to provide alternative standardized tests rooted in tradition and taking advantage of modern technologies. Featuring passages selected from great works across a variety of disciplines, the CLT suite of assessments provide a highly accurate and rigorous measure of reasoning, aptitude, and academic formation for students from diverse educational backgrounds. The exams are taken online in just two to three hours. The CLT also provides colleges and secondary schools with detailed information about student learning trends, to facilitate decisions about admissions, curricula, and instruction.

Appendix F: Pesticide Application Notification

While it may occasionally be necessary to apply a pesticide on school grounds, these substances will only be used as a last resort. If a pesticide is applied during the year, including the summer months when school is not in session, you will be informed at least 48 hours prior to the application.

You have the right to be informed by first-class U.S. mail postmarked at least three days prior to any pesticide application that might be needed in your school. If you would like to receive notification by U.S. mail, please notify the lower school office in writing. In an emergency, pesticides may be applied without prior notice, but you will be provided notice following any such application. To receive notification, please complete the following information. If the form is not returned, we will assume you do not want to be notified. Should you have questions or concerns about pest management within your school/work place, please contact the Headmaster.

(Please complete the following and return it to the school office – Please print)

PRIOR NOTIFICATION REQUEST FOR PESTICIDE USAGE

School: *Holy Name High School - A Chesterton Academy*

Student Name: _____

Parent Name: _____

Address: _____

City: _____

Zip Code: _____

Home Phone: _____ Work Phone: _____

Notice will be sent home via a weekly newsletter, unless we have a letter on file from you requesting notification by US mail.

Parent/Guardian Signature

Date

Appendix G: Media Opt-Out

Holy Name High School - A Chesterton Academy offers a beautiful education. Parents and students who experience this type of formation understand the value, but it is difficult to describe our special quality to others without the help of imagery.

From time to time we may capture some of the events of the school with photographs or video. We may also ask a student to provide a testimony of their experience here at the Academy. These assets are very helpful for our mission of providing high-quality, Catholic education to U.P. students. They are also delightful for current parents and families interested in seeing more of what's happening at the school.

Holy Name takes our partnership with parents in the formation of their children seriously and we will respect the wishes of parents who do not want their child's image used for promotional purposes. By filling out this form you will opt-out your child from these opportunities. We will do our best to ensure that none of our external media assets include your child, but school-wide photos and inadvertent back-ground shots may still occur. With or without this form, we will never identify your student by name in external images.

Please return this form to the Headmaster if you wish to opt-out.

"I do not want Holy Name High School - A Chesterton Academy to use my child's image for promotional purposes."

Parent Name:_____

Parent Signature:_____

Appendix H: VIRTUS & Background Checks

In compliance with Marquette Diocese policy, all teachers, staff, and volunteers working near students at Holy Name High School - A Chesterton Academy are VIRTUS trained and have completed a criminal background check. VIRTUS is a suite of programs and services designed to prevent child sex abuse in religious organizations.

If you are considering volunteering at the school now or in the future, please complete the short VIRTUS training so that we can remain in compliance with Diocesan policy.

A. VIRTUS ACCOUNT SET-UP INSTRUCTIONS

- Go to **VIRTUS.ORG**
- On the left side of the screen select **FIRST TIME REGISTRANT**
- Select **Begin the Registration Process**.
- In the drop-down box, select **Diocese of Marquette**.
- Fill in a new **User ID & Password**. Write this down, you will need it again.
- Fill in all fields with your legal name, address, and other requested information.
- Select **Holy Name High School**.
- Complete the remaining questions on the following pages.
- When finished with the registration process, you will be on a page with a link to the background check website. This is a secure website and must be followed to become an active employee or volunteer in the Diocese of Marquette.
- The appropriate training module will be assigned to your account as soon as the next regular business day.
- Completion of the VIRTUS Adult Awareness Training Session is required by all adult employees and volunteers in the Diocese of Marquette prior to becoming an active employee or volunteer.

Questions can be directed to:

Martha Tomasi

Diocesan Safe Environment Coordinator

(906) 227-9155

mtomasi@dioceseofmarquette.org

Appendix I: Pastoral Letter on Gender



Created in the Image and Likeness of God

An Instruction on Some Aspects of the Pastoral Care of Persons with Same-Sex Attraction and Gender Dysphoria

There is an ever-greater need today for the pastoral care of persons with same-sex attraction and persons with gender dysphoria. Let us open our hearts to the love of God that we may overflow with love and kindness and respect for others. This instruction is not meant to be a complete explanation of the subject. Rather, it provides some orienting considerations for pastoral care. We will consider the following topics: the art of pastoral accompaniment, the meaning and purpose of human sexuality, general approaches to the accompaniment of persons with same-sex attraction and persons with gender dysphoria, and guidance for select pastoral circumstances.

I. The Art of Pastoral Accompaniment

Pastoral accompaniment is the initial approach and subsequent establishment of an ongoing relationship of trust with another person to walk together on the path of conversion to follow Jesus Christ in faith.

Through the art of pastoral accompaniment, we meet people where they are and lead them step-by-step closer to Jesus Christ in a manner that is consistent with the Church's teaching.

Accompaniment requires patience. The path of conversion may take many years. For example, consider St. Monica's accompaniment of her son, St. Augustine. A common error is to force conversion according to a set timeline on another person.

In general, conversion and a change of behavior seldom happen in an instant. St. Augustine listened to the preaching of St. Ambrose for a considerable time before he finally had a change in heart and embraced a life of chastity. Thus, we must be patient and lead others step-by-step along the way. Let us turn to the Sacred Scriptures and reflect on two examples in the ministry of Jesus to guide our own pastoral ministry.

In the encounter of Jesus with the Samaritan woman (John 4:1-42), we see a summary of a journey toward faith and discipleship. Notice that Jesus does not begin his conversation with her by pronouncing a moral judgment on her behavior. Rather, he begins with the offer of living water and eternal life. Only after the woman begins to desire this water does the Lord point out the truth of her irregular situation: "You are right in saying, 'I do not have a husband.' For you have had five husbands,

and the one you have now is not your husband.” As the woman’s journey toward faith continues, Jesus reveals himself to her as the Messiah, and she testifies to others who also come to believe. Observe that conversion, faith, and discipleship arise from the encounter with Jesus.

A personal encounter with Jesus leads to conversion in the life of Zacchaeus (Luke 19:1-10). Initially Zacchaeus is curious about Jesus. Then, when Jesus reaches out and expresses his desire to stay with Zacchaeus, a change occurs in Zacchaeus’ heart as he says: “Behold, half of my possessions, Lord, I shall give to the poor; and if I have extorted anything from anyone, I shall repay it four times over.” Observe that Zacchaeus’ desire to change his behavior arises after he has a personal encounter with Jesus.

To accompany others, it is insufficient merely to state the Church’s teaching. In addition, we must strive to meet people and lead them, step-by-step, as we all walk toward the fullness of truth. Accompaniment requires docility to the Holy Spirit and discernment of the steps along the path. Discernment requires the virtue of pastoral prudence and must be carried out in fidelity to the teachings of the Church. Accompaniment does not dilute the teachings of the Church, but rather, animated by charity, we are to proclaim the Gospel in its fullness.

The path of accompaniment leads first to a deeper encounter with Jesus and a proclamation of the kerygma, the core message of the Gospel. In light of the experience of God’s love and with the strength of his grace, people are then able to address sinful behavior. To address the behavior apart from fostering a personal encounter with Jesus and his love is likely to harm the other person. The grace of God makes conversion possible. Thus, we must begin the journey of pastoral accompaniment by striving to foster a personal encounter with Jesus Christ. Only then, can we shepherd people step-by-step to embrace and live the fullness of truth.

It is helpful to remember that, depending on the pastoral situation, sometimes we need to be gentle and sometimes we need to be more direct. We observe in the Gospels that Jesus is gentle with some, such as the woman caught in adultery, and firm with others, such as the Scribes and Pharisees. Here again is another area for discernment. St. Therese provides a good example for us in her work with the novices.

It is impossible to act with all in the same manner. With certain souls, I feel I must make myself little, not fearing to humble myself by admitting my own struggles and defects; seeing I have the same weaknesses as they, my little sisters in their turn admit their faults and rejoice because I understand them through experience. With others, on the contrary, I have seen that to do them any good I must be very firm and never go back on the decision once it is made. To abase oneself would not then be humility but weakness. God has given me the grace not to fear the battle; I must do my duty at all costs. I have heard the following on more than one occasion: “If you want to get anything out of me, you will have to win me with sweetness; force will get you nothing.” I myself know that nobody is a good judge in his own case, and that a child, whom a doctor wants to perform a painful operation upon, will not fail to utter loud cries and to say that the remedy is worse than the sickness; however, when he is cured a few days later, he is very happy at being able to play and run. It is exactly the same for souls; soon they recognize that a little bit of bitterness is at times preferable to sugar and they do not fear to admit it. (*Story of a Soul*, ICS Publications, 240)

When we explain the teaching of the Church, we must remember that it is good news to a broken world. For example, the sexual revolution and the breakdown of marriages have led to barrenness, broken hearts, broken lives, and broken families. The Church’s teaching, in contrast, fosters steadfast

love, fidelity, unity, and fruitfulness. This is good news! The way to healing is embracing Jesus and his teaching.

Finally, Pope Francis offers the following important instruction on accompaniment in *Evangelii Gaudium*:

169. In a culture paradoxically suffering from anonymity and at the same time obsessed with the details of other people's lives, shamelessly given over to morbid curiosity, the Church must look more closely and sympathetically at others whenever necessary. In our world, ordained ministers and other pastoral workers can make present the fragrance of Christ's closeness and his personal gaze. The Church will have to initiate everyone – priests, religious and laity – into this “art of accompaniment” which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life.

170. Although it sounds obvious, spiritual accompaniment must lead others ever closer to God, in whom we attain true freedom. Some people think they are free if they can avoid God; they fail to see that they remain existentially orphaned, helpless, homeless. They cease being pilgrims and become drifters, flitting around themselves and never getting anywhere. To accompany them would be counterproductive if it became a sort of therapy supporting their self-absorption and ceased to be a pilgrimage with Christ to the Father.

171. Today more than ever we need men and women who, on the basis of their experience of accompanying others, are familiar with processes which call for prudence, understanding, patience and docility to the Spirit, so that they can protect the sheep from wolves who would scatter the flock. We need to practice the art of listening, which is more than simply hearing. Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God's love and to bring to fruition what he has sown in our lives. But this always demands the patience of one who knows full well what Saint Thomas Aquinas tells us: that anyone can have grace and charity, and yet falter in the exercise of the virtue because of persistent “contrary inclinations”. In other words, the organic unity of the virtues always and necessarily exists *in habitu*, even though forms of conditioning can hinder the operations of those virtuous habits. Hence the need for “a pedagogy which will introduce people step by step to the full appropriation of the mystery”. Reaching a level of maturity where individuals can make truly free and responsible decisions calls for much time and patience. As Blessed Peter Faber used to say: “Time is God's messenger”.

172. One who accompanies others has to realize that each person's situation before God and their life in grace are mysteries which no one can fully know from without. The Gospel tells us to correct others and to help them to grow on the basis of a recognition of the objective evil of their actions (cf. Mt 18:15), but without making judgments about their responsibility and culpability (cf. Mt 7:1; Lk 6:37). Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat, embrace the cross, leave all behind and go forth ever anew to proclaim the Gospel. Our personal experience of being accompanied and assisted, and of openness to those who

accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.

173. Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelization. Paul's relationship with Timothy and Titus provides an example of this accompaniment and formation which takes place in the midst of apostolic activity. Entrusting them with the mission of remaining in each city to "put in order what remains to be done" (Tit 1:5; cf. 1 Tim 1:3-5), Paul also gives them rules for their personal lives and their pastoral activity. This is clearly distinct from every kind of intrusive accompaniment or isolated self-realization. Missionary disciples accompany missionary disciples.

II. The Meaning and Purpose of Human Sexuality

The meaning of and purpose of human sexuality can be unveiled by asking a few questions.

How do you want to be loved? Temporarily or permanently?
 How do you want to be loved? Unfaithfully or faithfully?
 How do you want to be loved? Unfruitfully or fruitfully and in a life-giving way?
 How do you want to be loved? Partially or totally?
 How do you want to be loved? Conditionally or unconditionally?

Deep down, we all want to be loved permanently with a love that lasts forever. We want to be loved faithfully by someone who will never betray us. We want to be loved fruitfully in a way that gives us life. We want to be loved totally. We want to be loved with the other's whole heart. We want to be loved unconditionally, no matter what happens. This is how Jesus loves us. His love is everlasting. God is love, and he will never stop loving us. His love is faithful, he will never betray us. His love is total, he gave himself completely for us when he died on the cross. His love is unconditional. He died for us, even though we are sinners.

We are created in the image and likeness of God, and by his grace we are called to love as God loves. Human sexuality has this meaning and purpose. It is meant to express a love that is permanent, one's whole life long; a love that is faithful, a love that is open to the gift of life, a love that is total and unconditional, "for better or for worse."

The Sacrament of Matrimony, the marital covenant, is a permanent partnership of one man and one woman ordered to the procreation and education of children and the good of the spouses (c. 1055). Christian spouses are strengthened by the grace of this sacrament to love each other with the love of Jesus Christ. Only in the context of marriage between one man and one woman can sexual intercourse express a love that is permanent, because they have given their whole lives to each other by the promises that they made to each other on their wedding day. Outside of marriage, sexual activity cannot express permanent love.

Key to understanding human sexuality is the fundamental body-soul unity of the human person. Our bodies are integral parts of us. What we do to the body we do to the person. If we experience a loving embrace, the person is embraced, not just the body. If, tragically, one experiences bodily violence, the person is wounded, not just the body.

Because our bodies are integral parts of us, so is our fertility. A man and woman, therefore, cannot give themselves to each other totally in love, unless they also give their fertility to each other. Thus, only sexual intercourse that is open to life can express a total and fruitful love. Only sexual relations between a man and a woman can conceive children. Though children are not conceived in every act of

intercourse and a man and woman may have struggles with infertility, their sexual relations are still acts of the procreative kind. Children could come to be if all the conditions were right.

Sex between persons of the same sex can never reflect total and fruitful love because they cannot give and accept each other's fertility. Such acts can never conceive children. They are not acts of the procreative kind and cannot participate in the expression of God's total and fruitful love (CCC, 2357).

III. General Approaches to the Accompaniment of Persons with Same-Sex Attraction and Gender Dysphoria.

Our fundamental approach to persons with same-sex attraction and persons with gender dysphoria is pastoral accompaniment: a loving, interpersonal encounter along the road to deeper faith in Jesus Christ. See the appendices below for a list of Church documents to inform our pastoral accompaniment. A list of other helpful resources is also found in the appendices.

Human persons are created in the image and likeness of God. We are beloved sons and daughters of the Father. Jesus Christ died for us, which shows the depths of our human dignity. Thus, we are to treat persons with same-sex attraction and gender dysphoria with dignity and respect and all unjust discrimination is to be avoided (CCC, 2358).

We are not defined or identified by our sexual attractions or conflicts about sexual identity. Our fundamental identity is as a beloved son or daughter of God. Thus, it is best to avoid identifying persons merely using labels such as "gay" or "transgender". It speaks more to our fundamental identity and dignity as persons to speak of persons with same-sex attraction or persons with gender dysphoria.

A. Same-Sex Attraction

It is for us to engage in pastoral accompaniment to help others live according to the true meaning of human sexuality while we also strive and seek help from others to do the same. If we are honest with ourselves, during our life we experience desires to live in a way that is contrary to the true meaning of human sexuality. This is due to original sin. Yet, living in accord with the truth leads us to happiness and the love that we truly desire. How important it is for us to encourage and strengthen each other on the way! All human persons are called to live chastely which means using our gift of sexuality according to its God-given meaning and purpose.

Experiencing feelings and desires that are not in accord with the true meaning and purpose of sexuality is not sinful. To commit a sin, we must know that something is wrong and freely choose to do it. We commit a sin if we freely and deliberately act on disordered desires, that is, desires that are not ordered according to God's wisdom and our true good and happiness. In this light, we speak of homosexual desires as disordered (CCC, 2357) because they can lead us to sin if we act on them. Yet the desires are not sinful in themselves. Homosexual acts are sinful.

Because of original sin we all experience some disordered desires. It is important for us to be aware of the disordered desires that arise in our heart. For example, do we often lose our temper because of disordered anger? Do we struggle to eat moderately because of a disordered desire for food? Do we drink too much because we have a disordered desire for alcohol? Do we have a disordered desire for money or material things? Do we struggle with lust? It is for us followers of Jesus to accompany each other and help each other on the journey of faith so that we do not give in to our disordered desires. When we stumble and fall along the way, we are to help each other rise by the grace of God and start again. As we accompany persons with same-sex attraction, we acknowledge that we too need

accompaniment. As Catholics, we see in our brother or sister with same-sex attraction not only someone whom we can help, but also a friend, someone who can help us with our struggles.

B. Gender Dysphoria

Persons with gender dysphoria are also in need of our care and pastoral accompaniment. Because of the fundamental body-soul unity of the human person, the sex of the person and the sex of the body are the same. Every one of us is created as either male or female. Thus, to live according to the truth of our human nature, we are to embrace our bodily sex. It is a gift given to us. Those who experience incongruence between their bodily sex and what they perceive their sex to be deserve our love, compassion, and our care. A good analogy is how we would help persons who are suffering from anorexia nervosa. In this disorder there is an incongruence between how the persons perceive themselves and their bodily reality. They may perceive themselves as overweight when they are quite thin. Just as we would refer a person with anorexia to an expert to help him or her, let us also refer persons with gender dysphoria to a qualified counselor to help them while we show them the depth of our love and friendship.

IV. Guidance for Select Pastoral Circumstances

In the various pastoral situations discussed below, if a decision is made to delay the celebration of a sacrament, withhold Holy Communion or the other sacraments, or determine that a person is not disposed to exercise a liturgical ministry or position of leadership (e.g., reader, extraordinary minister of Holy Communion, catechist, parish finance or pastoral council member, etc.), the following words of Pope Francis provide a helpful guide:

“Naturally, if someone flaunts an objective sin as if it were part of the Christian ideal, or wants to impose something other than what the Church teaches, he or she can in no way presume to teach or preach to others; this is a case of something which separates from the community (cf. Mt 18:17). Such a person needs to listen once more to the Gospel message and its call to conversion. Yet even for that person there can be some way of taking part in the life of community, whether in social service, prayer meetings or another way that his or her own initiative, together with the discernment of the parish priest, may suggest.” (*Amoris Laetitia*, 297)

In such circumstances, pastoral accompaniment might entail inviting the person to attend a meeting of a prayer group or a Bible study in a non-leadership capacity, or assist in the parish's outreach to the poor, etc. They are encouraged to participate in Mass while making a spiritual communion and refraining from the reception of Holy Communion.

It is also important to weigh the potential of scandal in making decisions whether to delay the celebration of a sacrament, withhold Holy Communion or the other sacraments, or determine that a person is not disposed to exercise a liturgical ministry or position of leadership. “Scandal is an attitude or behavior which leads another to do evil” (CCC, 2284). If a person is publicly manifesting behaviors that are objectively gravely sinful, allowing him or her to receive the sacraments or exercise leadership may cause scandal.

A. Sacraments of Initiation

1) Children under the care of a couple in a same-sex union or with a Catholic parent who is in a same-sex union may be baptized, provided that there is a well-founded hope that the children will be raised and educated in the Catholic faith (c. 868; cf. CDF, *Pastoralis actio*, 30) — including

the Church's teaching on marriage and family. Unlike a man and woman who are cohabitating or in an invalid marriage, the status of same-sex couples can never be regularized, which presents a particular pastoral concern. To avoid scandal, the baptism should be celebrated privately, and care should be taken to avoid the impression of accepting the redefinition of marriage and parenthood.

2) A baptized child under the care of a couple in a same-sex union or who has a Catholic parent in a same-sex union may be admitted to the sacraments of Confirmation and the Eucharist if the child is properly prepared and disposed.

3) A person who is publicly living in a same-sex sexual relationship (or in any sexual relationship outside of an ecclesiastically recognized marriage between one man and one woman) may not serve as a sponsor or a Christian witness for the Sacraments of Baptism and Confirmation.

Similarly, a person who publicly identifies as a different gender than his or her biological sex or has attempted "gender transitioning" may not serve as a sponsor or a Christian witness for Baptism and Confirmation, unless the person has repented. Repentance does not require reversing the physical changes to the body that the person has undergone. The experience of incongruence in one's sexual identity is not sinful if it does not arise from the person's free will, nor would it stand in the way of the person serving as a sponsor or a Christian witness. However, deliberate, freely chosen, and manifest behaviors to redefine one's sex do constitute such an obstacle.

4) A person who is publicly living in a same-sex sexual relationship (or in any sexual relationship outside of a marriage between one man and one woman) may not be Baptized, Confirmed, or received into full communion in the Church, unless the person has repented and withdrawn from the relationship. In danger of death, if there is evidence of repentance, these rites may be celebrated without withdrawal from the relationship if formal separation is not possible or is gravely inconvenient.

Similarly, a person who publicly identifies as a different gender than his or her biological sex or has attempted "gender transitioning" may not be Baptized, Confirmed, or received into full communion in the Church, unless the person has repented. Repentance does not require reversing the physical changes to the body that the person has undergone. The experience of incongruence in one's sexual identity is not sinful if it does not arise from the person's free will, nor would it stand in the way of Christian Initiation. However, deliberate, freely chosen and manifest behaviors to redefine one's sex do constitute such an obstacle.

B. Reception of Holy Communion and the Anointing of the Sick

Persons who are living in a same-sex sexual relationship (or in any sexual relationship outside of an ecclesiastically recognized marriage between one man and one woman) should not present themselves for Holy Communion (c. 916). Pastors should address such situations privately with the persons and advise them that they should not present themselves for Holy Communion unless they have withdrawn from the relationship and have received the Sacrament of Penance. If the relationship is public and if they obstinately persist in it, they are not to be admitted to Holy Communion (c. 915). Such persons may be given Holy Communion in danger of death if they express repentance (c. 921). The benefit of the doubt falls to administering the Sacrament.

Similarly, persons who identify as a different gender than their biological sex or have attempted "gender transitioning" should not present themselves for Holy Communion (c. 916). Pastors should address such

situations privately with the persons and advise them that they should not present themselves for Holy Communion unless they have repented and received the Sacrament of Penance. Repentance does not require reversing the physical changes to the body that the person has undergone. The experience of incongruence in one's sexual identity is not sinful if it does not arise from the person's free will, nor would it stand in the way of the reception of Holy Communion. However, deliberate, freely chosen and manifest behaviors to redefine one's sex do constitute such an obstacle. If the behaviors are public and if the persons obstinately persist in such behaviors, they are not to be admitted to Holy Communion (c. 915).

The above also applies to the reception of the Sacrament of the Anointing of the Sick (c. 1007). If there is danger of death and the person is unresponsive, evidence that he or she at least wished to die as a Catholic is sufficient to administer the sacrament. In a case of doubt, the sacrament is to be administered.

C. Marriage

Marriage is a permanent partnership of one man and one woman ordered to the procreation and education of children and the good of the spouses. Persons of the same sex invalidly attempt marriage. So-called "gender transitioning" does not alter one's sex.

Catholic ministers may not bless or otherwise solemnize a same-sex union (CDF, *Responsum ad dubium*, 22 February 2022). Church facilities may not be used to bless or otherwise solemnize a same-sex union, nor be used for a reception after such a blessing or solemnization.

D. Liturgical Ministries and Leadership Roles

A person who is publicly living in a same-sex sexual relationship (or in any sexual relationship outside of an ecclesiastically recognized marriage between one man and one woman) may not exercise a liturgical ministry or position of leadership including but not limited to reader, extraordinary minister of Holy Communion, catechist, member of the parish finance or pastoral council, etc., unless the person has repented and withdrawn from the relationship.

Similarly, a person who publicly identifies as a different gender than his or her biological sex or has attempted "gender transitioning" may not exercise a liturgical ministry or position of leadership including but not limited to reader, extraordinary minister of Holy Communion, catechist, member of the parish finance or pastoral council, etc., unless the person has repented. Repentance does not require reversing the physical changes to the body that the person has undergone. The experience of incongruence in one's sexual identity is not sinful if it does not arise from the person's free will, nor would it stand in the way of exercising a liturgical ministry or position of leadership. However, deliberate, freely chosen and manifest behaviors to redefine one's sex do constitute such an obstacle.

E. Sacramental Records

Contact the Chancellor of the Diocese of Marquette for direction regarding sacramental records related to these matters.

F. Catholic Schools and Religious Education

The parents and those taking the place of parents and the students are to abide by the Covenant for Catholic Schools and Parish Faith Formation Programs, which is included as an appendix to this instruction for your convenience.

1) Students under the care of persons living in a same-sex sexual relationship

Students under the care of persons living in a same-sex sexual relationship are not to be denied admission to Catholic Schools and catechetical programs on that basis. Parents and those taking the place of parents are to be informed that the children will be instructed according to the Church's teaching on marriage and sexuality in an age-appropriate manner.

To avoid scandal, a same-sex relationship is not to be presented in a way that gives semblance to marriage. Great care is to be taken so that the other students are not led into error regarding the nature of marriage and parenthood.

2) Students experiencing same-sex attraction

a) Students experiencing same-sex attraction are to be treated with compassion and respect. All unjust discrimination is to be avoided. Bullying of students must not be tolerated. Pastoral accompaniment is to be exercised to lead the student into a deeper union with the Blessed Trinity and to help them embrace and live according to the Church's teaching on sexuality.

b) All students are to live chastely.

3. Students experiencing gender dysphoria

- a) Students experiencing gender dysphoria are to be treated with compassion and respect. All unjust discrimination is to be avoided. Bullying of students must not be tolerated. Pastoral accompaniment is to be exercised to lead the student into a deeper union with the Blessed Trinity and to help them embrace and live according to the Church's teaching on sexuality.
- b) Students are to avoid behaviors associated with the attempt to redefine one's sex.
- c) Persons are to be addressed in accord with their legal name and pronouns corresponding to their biological sex.
- d) Bathrooms and locker rooms corresponding to one's biological sex are to be used.
- e) Students are to participate in sports according to their biological sex.

IV. Conclusion

For several years, I served as a Courage chaplain. Courage is a Catholic apostolate to persons with same-sex attraction. It was a privilege to accompany the Courage members on our journey of faith to a deeper union with the Blessed Trinity. I remain inspired by their faith and desire to live chastely. It was one of the most joyful and meaningful ministeries that I had as a priest, and a true exercise of spiritual fatherhood. May you who accompany person with same-sex attraction or gender dysphoria be inspired by them, as was I, to follow Jesus Christ more faithfully and with deeper love.

Given at the Curia of the Diocese of Marquette, July 29, 2021, the Memorial of St. Martha.

Most Reverend John F. Doepler, STD, JCL
Bishop of Marquette