



# The Educational Philosophy of Divine Mercy Academy

## **PROLOGUE**

“Our hearts are restless until they rest in You.” St. Augustine, *Confessions*

Every human heart longs to find answers to the fundamental questions of existence: *Who am I and what is the world?, Where do I come from and why am I here?, How am I to live my life?*

Saint Augustine, whose own life and work profoundly engaged these perennial questions, gives classic expression to the Christian response, an expression that proposes that there is Truth, creation is the expression of intelligent purpose, and man is a rational being, the highest material creation endowed with inherent dignity, made in the image and likeness of God. Furthermore, man can live a joyful, ordered life because of God’s abundant goodness and mercy.<sup>1</sup>

Inspired by this life in Christ, Divine Mercy Academy has outlined its educational philosophy in the following pages. This philosophy is a vision of education grounded in the Catholic intellectual tradition, the teachings<sup>2</sup> of the Universal Church and her understanding of the human experience. We believe that it is our mission to<sup>3</sup> provide students with a foundation by which they are truly made free to seek truth and live joyful, productive lives informed by reason and virtue in order to help bear witness to the kingdom of God in our day. We believe that the ultimate purpose of a Catholic school is to bring souls to Christ through His Church. As a school, we achieve this purpose when we develop our students’ intellects and when we provide them with foundational principles that they can later employ to live good, fulfilled, and holy lives. Thus, at its core, the purpose of Divine Mercy Academy is to form in each of our students a Catholic mind and heart.

## **FAITH**

Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children. *Deut 6:4-7*

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<sup>1</sup> Cf. Lumen Gentium, 1-2. The Dogmatic Constitution on the Church, Second Vatican Council, 1964.

<sup>2</sup> Divine Mercy Academy is indebted to Saint Agnes School for granting permission to use their Educational Philosophy in part.

<sup>3</sup> Cf. Benedict XVI, La Sapienza University Address, Rome, January 17, 2008.



In His love and goodness, God created all that is. We acknowledge and believe that God, most significantly in the Incarnation of Christ, divinely revealed Himself to us, that we might know the truth about Him and ourselves. In His divine wisdom, He established the Church as the guardian of the faith whose purpose on earth is to be a herald of truth and the means of salvation for the whole human race. Divine Mercy Academy takes the duty of transmitting the Faith very seriously.<sup>4</sup> And whereas all education is, in fact, inculturation, the faith-life or the culture of the school is designed to guide all students to a deep and lasting relationship with Christ through His Church. We desire to foster a Culture of Life and Faith in the following ways:

- Faithful to the Magisterium of the Church, we guide our students to a deeper understanding of Sacred Scripture and Church doctrine through courses in theology and morality at age-appropriate levels. All Catholic theology/religion teachers pledge an oath of fidelity to the Magisterium of the Catholic Church at the beginning of each year during an all-school Mass. In a similar way, all non-theology/religion teachers will offer respect for the Catholic faith and a reasonable defense of it.
- We foster the sacramental life, offering frequent opportunities to participate in the Holy Sacrifice of the Mass and the celebration of the Sacrament of Penance.
- We encourage a diverse Catholic devotional life including participation in the Rosary, the Stations of the Cross, the Divine Mercy Chaplet, enrollment in the Scapular, and Adoration and Benediction of the Blessed Sacrament. We will also celebrate the Liturgical year by honoring the saints and the feasts of the Church.
- We tap into the Church's rich heritage of sacred music and sacred art to help teach the Faith because it allows students to encounter the glory and beauty of God.
- To imbue faith in the academic program, we seize those daily opportunities in the curriculum that enable faculty members both to witness to the Catholic faith and to integrate faith into the subject matter they teach.
- To further a culture of faith, we offer to our students those activities that promote service to others, respect for the dignity of human life, and vocational discernment.

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<sup>4</sup> "Mother and Teacher of all nations - such is the Catholic Church in the mind of her Founder, Jesus Christ; to hold the world in an embrace of love, that men, in every age, should find in her their own completeness in a higher order of living, and their ultimate salvation. She is 'the pillar and ground of the truth'. To her was entrusted by her holy Founder the twofold task of giving life to her children and of teaching them and guiding them—both as individuals and as nations—with maternal care." Pope St. John XXIII, Encyclical Letter, *Mater et Magistra*, para. 1, 1961.



## **REASON**

All wisdom comes from the Lord and is with him forever. The sand of the sea, the drops of rain, and the days of eternity -- who can count them? The height of heaven, the breadth of the earth, the abyss, and wisdom -- who can search them out? Wisdom was created before all things, and prudent understanding from eternity. The root of wisdom -- to whom has it been revealed? Her clever devices -- who knows them? There is One who is wise, greatly to be feared, sitting upon his throne. The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works. She dwells with all flesh according to his gift, and he supplied her to those who love him. *Sirach 1:1-8*

Confident that the universe is intelligible and that there is a truth of things as it cultivates a sense of awe and wonder, Divine Mercy Academy encourages its students to ask questions, knowing that the Tradition of the Church can bear critical scrutiny. The faculty, staff and students of Divine Mercy Academy affirm that there is no contradiction between faith and reason. Even if the pursuit of truth is sometimes arduous, it is the collaborative task of the educator and the student to uncover and make connections between divine revelation and secular learning.

A program of liberal arts in the classical tradition is designed to help our students to grasp and to communicate Truth. The primary means to this end is the acquisition of basic knowledge (*grammar*), often by memorization; the mastery of the art of sound reasoning (*logic*); and the mastery of the art of discourse (*rhetoric*), the effective expression of ideas in both the written and spoken word.

Focusing on the intellectual tradition of Western Civilization, Divine Mercy Academy aims to provide our students with an integrated study of the Humanities, Theology, Mathematics, Natural Sciences, the Fine Arts, and Physical Education.

- The Humanities encompass a broad range of the human experience in history, literature, philosophy, logic, language and composition. When they read great books - works of literature that have stood the test of the ages - students encounter the collective wisdom of man, transcending the concerns of their own age and what is currently and fleetingly deemed “useful” or “relevant.” Furthermore, the study of the Humanities allows students to encounter great ideas, engage in formative conversations, have great thoughts, and ultimately develop a world-view that may further the common good. A distinct place is also given to the study of classical languages (especially Latin), for such study not only effectively equips young minds with an understanding of grammar, syntax, and rhetoric, all of which provide a strong foundation for the study of modern languages, but also allows students to engage classical literature in its original form.



- Theology is the rational study of God's revelation of Himself and of our relationship with His inner life. Theology includes a study of Tradition, Scripture, Sacraments, Doctrine, liturgy, prayer, morality, and salvation history. Among the sources read by our students are the Catechism of the Catholic Church, documents of the Magisterium and original writings of the Church Fathers, great theologians and Doctors of the Church. At Divine Mercy Academy, apologetics is also an important component of the study of theology, whereby students learn to "be ready always to make a defense to anyone who calls [them] to account for the hope that is in [them]." 1 Peter 3:15
- Mathematics is the language God uses to describe the incredible universe he has created. The study and application of Mathematics enable us to quantify, measure, and describe material reality, giving witness to the created order and the universality of truth. Mathematics challenges its students to employ logic to solve problems, and to define abstract realities.
- In the Natural Sciences students acquire knowledge of how the physical world works and the interconnectedness of all aspects of the material universe. Modern scientific inquiry shows that creation is good, intelligible and ordered. Therefore, man may study creation in order to encounter the Creator and to use wisely the natural goods of this world for the promotion of the common welfare. Authentic knowledge is not, however, limited to the scientific method, for man should also philosophize about the laws of nature in order to augment his properly scientific knowledge of the world with an understanding of the world's ultimate, Divine Cause.
- The Fine Arts, far from being a mere medium of emotive expression, offer human beings an encounter with beauty which, because it reflects God and His splendor, stirs the soul. In the Fine Arts, students cultivate the intellectual habits by which they may appreciate works of art and learn the skills necessary to create them. Such works, as human participation in the harmony and order of divine creation, offer praise and glory to Almighty God. The curriculum of Divine Mercy Academy, focusing on the great tradition of Catholic literature art, music, and architecture, will include studio arts, art history, drama, and music.
- Physical Education<sup>5</sup> courses offer students vital instruction in physical fitness through structured play, competition, and discipline of the body. Play, like joy, is its own end and helps to cultivate a disposition of love and delight in activities that are goods in themselves. Competition develops the virtues of temperance and fortitude and also helps students to learn mental toughness, a sense of fair play, and the

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<sup>5</sup> St. Paul writes, "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not on your own; you were bought at a price. Therefore honor God with your body." (1 Cor. 6: 19-20)



proper techniques and strategies for playing various sports. The discipline of physical education<sup>6</sup>, in general, promotes strength, agility, coordination, speed, and endurance. The combination of play, competition, and discipline encourages healthy physical and moral habits, which constitute part of the formation of the whole human person.

## **VIRTUE**

“Be perfect, as your heavenly Father is perfect.” Matthew 5:48 “I have fought the good fight, I have finished the race, I have kept the faith.” 2 Timothy 4:7

In addition to intellectual formation ordered to the truth, a Divine Mercy education helps students to discern and choose the good in a responsible, confident and mature manner. The query of the rich young man addressed to Christ in the Gospels, “*Master what must I do to attain eternal life?*” (Matthew 19:16) implies the timeless question that has perplexed mankind throughout history, “*How then shall we live?*” The ancient Greeks answered that question by extolling Prudence, Justice, Temperance, and Fortitude (the Cardinal Virtues). Through Christ, we know that nothing from antiquity that was in any way true, just, noble and beautiful has been obliterated, but has rather in fact been only elevated by His Incarnation; in addition, Christ has fully revealed the necessary virtues of Faith, Hope, and Charity (the Theological Virtues) received in baptism.<sup>7</sup> It is our intention both to teach and to model the virtuous life to our students for the sake of their sanctification and salvation.

Virtue, the habit by which one lives in accordance with moral and intellectual excellence, must not only be taught, but must also be freely practiced. Free will is a precious gift and is a gift unique to man in the created, material world. Divine Mercy Academy affirms that this freedom is a freedom for excellence, not freedom for license. At Divine Mercy Academy there is an expectation that all of our students should strive for excellence in every aspect of their lives: in academics, co-curriculars, social relationships, civic duties, and in the

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<sup>6</sup> *Ludus*, the Latin noun for both “school” and “play”, is a word that aptly embodies the dialectic between leisure and labor (or play and work). Properly understood, the notion of “play” is encountered in all areas of liberal study: in the science lab, or when translating a foreign language, or reading poetry, or analyzing a mathematical proof, or “working out” in the gymnasium. When we embrace this notion of *ludus* –in both senses of the word– we rightly understand that our educational endeavor aims at introducing our students into a culture, as opposed to serving merely utilitarian purposes. Cf. Josef Pieper, *Leisure: The Basis of Culture* (Faber and Faber, 1952).

<sup>7</sup> The wisdom of the ancient world, enshrined in Greek and Roman literature, and the truly memorable teaching of ancient peoples, served, surely, to herald the dawn of the Gospel which God’s Son, ‘the judge and teacher of grace and truth, the light and guide of the human race,’ proclaimed on earth. Such was the view of the Church Fathers and Doctors. In these outstanding literary monuments of antiquity, they recognized man’s spiritual preparation for the supernatural riches which Jesus Christ communicated to mankind ‘to give history its fulfillment.’ Thus the inauguration of Christianity did not mean the obliteration of man’s past achievements. Nothing was lost that was in any way true, just, noble and beautiful.” Pope St. John XXIII, Apostolic Constitution, *Veterum Sapientia*, Feb. 22, 1963.



spiritual life.

- The pursuit of academic excellence is promoted through the maintenance of high standards throughout a comprehensive pre-K through eighth grade curriculum. Students are expected to grow in the habit of serious study through self-discipline and commitment to all aspects of the educational process (preparation, participation, practice, and performance). The enforcement of clear standards of behavior, including the wearing of a modest school uniform, creates an ordered and joyful environment conducive to learning.<sup>8</sup>
- Because they build upon academic foundations and the pursuit of truth, any co-curricular activities further encourage intellectual endeavor and provide a variety of practical opportunities for students to grow in virtue.
- Athletics and other competitive activities provide Divine Mercy Academy students with abundant opportunity to develop the virtues necessary in life: discipline, effort, eagerness for teamwork and good sportsmanship.
- Self-discipline in school activities prepares students for living an upright, moral life as adults.
- Service-oriented activities are an opportunity for students to see the image of God in others and to demonstrate love of neighbor through the practice of the spiritual and corporal works of mercy.
- Activities related to academic disciplines afford the opportunity to exercise the virtue of intellectual industry; they connect curricular objectives to non-curricular subjects and topics. In this sense, no Divine Mercy activities are extra-curricular, all are truly co-curricular, engaging and reinforcing the academic program of the school.
- As social beings we are ultimately created to live in close relationship with God and with one another: the greatest commandments are love of God and love of neighbor. Students at Divine Mercy Academy develop authentic and lasting friendships, rooted in Christ. We strive to create a culture of life based upon charity, dignity and respect - recognizing each human person as a son or daughter of God. This familial culture is highlighted by natural diversity, joyful school spirit, and a healthy respect between the sexes.
- Divine Mercy Academy affirms and teaches the importance of participation in public life and the promotion of the common good:

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<sup>8</sup> "The intelligence can only be led by desire. For there to be desire, there must be pleasure and joy in the work. The intelligence only grows and bears fruit in joy. The joy of learning is as indispensable in study as breathing is in running." Simone Weil, *The Right Use of School Studies with a View to the Love of God*.



“In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. This obligation is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do. As the *Catechism of the Catholic Church* reminds us, “It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. . . . As far as possible citizens should take an active part in public life” (nos. 1913-1915).”<sup>9</sup>

- Through the cultivation of the virtues and with the help of God’s grace, Divine Mercy Academy fosters the pursuit of excellence in the students’ spiritual lives. Through daily prayer in the classroom and frequent opportunities for reception of the sacraments and participation in church devotions, Divine Mercy encourages making prayer in all its forms (blessing, adoration, petition, intercession, thanksgiving, and praise) a habitual component of life, with awareness of God’s goodness and grace as relevant to every circumstance. Affirming Saint Augustine’s confession, “Our hearts are restless until they rest in You,” we encourage the exercise of the Holy Spirit’s gift of *piety*, forming and equipping students to choose, despite challenges from within and without, a life of moral goodness, of service and generosity in accordance with their subsequent vocations.

## APPENDIX A: Stakeholders & their Roles

“That they all may be one, as thou, Father, in me, and in thee; that they also may be one in us; that the world may believe that thou hast sent me.” John 17:21

### Students

Divine Mercy Academy aims at inspiring its students to become faithful, virtuous, and intelligent disciples of Jesus Christ, who seek to embrace the True, the Good, and the Beautiful. Such a goal is essential to a school that models itself in the Catholic tradition, for catholicity involves the response of wonder at the recognition that *all* that is true, good, or beautiful is of God and, indeed, is a manifestation of one or another aspect of God’s nature. The integration of faith, virtue, and reason that we seek to achieve in our school’s curriculum finds its attestation – so we prayerfully hope – in the lives of our students. With respect to faith, we seek to set before students the Tradition in the embrace of which they may journey toward their ultimate end—Beatitude with God. With respect to intellectual virtue, far more important than students merely fostering intellectual ability is promoting the desire to understand, a willingness to face challenging questions, and a tenacious diligence in the pursuit of learning. With respect to moral virtue, we encourage students to acquire the Cardinal Virtues, enlivened by the Theological Virtues, through engagement in co-curricular activities, charitable acts of mercy, and in the pursuit of the common good in the public square. Divine Mercy Academy aims to

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<sup>9</sup> USCCB, *Forming Consciences for Faithful Citizenship*, 13 (2011).



introduce young men and women to the Great Conversation, a conversation informed by familiarity with the great ideas and the perennial debates that swirl about them. Our graduates will have begun the intellectual journey in which they gain insight into first principles, learn how to express themselves logically and eloquently, and acquire an integrated body of knowledge. They will therefore be preparing a solid foundation upon which to build their lives and go into the world pursuing faithfully, boldly, and charitably vocations that serve Christ and His Church.

## Parents

Parents, the primary educators of their children, establish a partnership with Divine Mercy Academy when they choose our institution. This choice implies that parents trust and support the school in her mission, goals, curriculum, and forms of teaching and discipline. When issues arise, parents are expected to seek resolution of them in orderly, charitable ways, collaborating with the school's administration and faculty. Only when parents and the school truly work as a team can the formation of young men and women be successful. Parents typically contribute to this formation at home, where they can make their homes to be environments supportive of the habits of faith, sound moral character, and intellectual culture. Parents who send their children to school are not absolved from their responsibility to teach their children the Faith:

Education in the faith by the parents should begin in the child's earliest years. This already happens when family members help one another to grow in faith by the witness of a Christian life in keeping with the Gospel. *Family catechesis precedes, accompanies and enriches other forms of instruction in the faith.* Parents have the mission of teaching their children to pray and to discover their vocation as children of God.<sup>10</sup>

Likewise, it is expected that parents oversee the academic progress of their children by offering assistance to them in school studies, organization, and general habits of personal and academic responsibility. Of great importance, too, is parental attendance at school events and volunteering to work at school activities. Parents contribute to their child's formation at school when they assume that the faculty and administration will act in good faith and when they initiate communication about their own particular needs and concerns — and rightly hold the school accountable for a timely, appropriate response. We are obliged to provide such a response, for we realize that parents remain the primary educators of their children and have the moral duty to guide their children towards responsible adulthood.

## Faculty

The ultimate aim of the educational vision set forth in this document demands that Divine Mercy Academy recruit and continuously form a faculty that fully embraces and bears

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<sup>10</sup> *Catechism of the Catholic Church*, 2226. 13 *Educating Young People in Justice and Peace* (Message of His Holiness Pope Benedict XVI for the Celebration of the World Day of Peace, January 1, 2012).



witness to the unity of faith and reason, the Catholic understanding of the human person, to the authentic character of a liberal education, and to the school's particular mission. At all levels, members of such a faculty should be committed to the intellectual life in its fullest meaning with an enduring sense of wonder about God and His creation and with a habitual desire for the attainment of wisdom — that is, the intellectual, emotional, and artistic maturation of the human person. They must have a Catholic mind and heart and a desire to cultivate Catholicity in the school's students. As Pope Benedict XVI writes:

Education is the most interesting and difficult adventure in life. Educating—from the Latin *educere*—means leading young people to move beyond themselves and introducing them to reality, towards a fullness that leads to growth. This process is fostered by the encounter of two freedoms, that of adults and that of the young. It calls for responsibility on the part of the learners, who must be open to being led to the knowledge of reality, and on the part of educators, who must be ready to give of themselves. For this reason, today more than ever we need authentic witnesses, and not simply people who parcel out rules and facts; we need witnesses capable of seeing farther than others because their life is so much broader. A witness is someone who first lives the life that he proposes to others. <sup>13</sup>

Teachers at Divine Mercy Academy endeavor to invite students into a world of mature faith, conversation, and behavior, a world that should daily be obvious to our students as they observe their teachers engaged in an ongoing pursuit of wisdom, marked by an integration of faith and reason to which the students are also summoned. The integration sought should not be that of an individual teacher, but of a fellowship of teachers in mutual communication and collaboration, for together we see farther than we do alone. The success of our school requires that the members of the faculty broaden their lives to each other, and that they seek the unity of a shared educational pursuit characterized by charity.

## **APPENDIX B: Specific Commitments in Service of Our Mission**

- This document will be reviewed by administration, faculty, and staff in part every year, in whole over the course of several years, in order to continue the task of institutional self-reflection and renewal.
- This Philosophy of Education document, being approved by the Board of Directors of Divine Mercy Academy, cannot be modified without approval of said Board.
- Divine Mercy Academy is committed to hiring faithful Catholics as members of the teaching faculty, administration, and staff (cf. *Ex Corde Ecclesiae*, Pope St. John Paul II). Faithful Catholics exhibit three qualities: 1. joyful adherence to the orthodox Faith; 2. devotion to the sacramental life; 3. a consistent witness to Catholic social teaching and a culture of life. Recognizing that our first priority is to hire faithful Catholics, Divine Mercy Academy acknowledges that the hiring of teachers who belong to other



Christian Churches, ecclesial communities, and other backgrounds can also significantly support the academic program and mission of the school through their many talents and personal witness, provided that they support the mission of the school and her desire to educate and form students in faith and reason. A public pledge of fidelity professed yearly ensures an authentic witness to teachers' commitment to teaching in accord with, not in contradiction of, the truths of the Catholic faith.

- In hiring administration, faculty and staff, Divine Mercy Academy is committed to giving priority to candidates who exhibit fidelity (in faith, morals, and personal witness), knowledge (subject and grade-level relevance to the school's needs), and skills (the personal qualities necessary to be an effective teacher: organization, the ability to speak and write clearly, and the ability to engage youth in the highest levels of inquiry appropriate for their grade level). These characteristics are necessary for teachers at our school. Effective teachers and witnesses will possess sufficient expertise in their professional portfolio to offer a high standard of excellence to our students and families.
- Divine Mercy Academy will primarily orient teacher formation toward the successful pursuit of its mission as articulated in this document while the school continues to support through various means (e.g. professional development and participation in teacher workshops) those teachers who desire to maintain licensure and develop pedagogical skills.
- In order to ensure a healthy Catholic identity among the student body, Divine Mercy Academy is first and foremost committed to serving and enrolling Catholics who are supportive of and enthusiastic about the mission and academic programming unique to our school. Recognizing that our first priority is to serve Catholic families, Divine Mercy is pleased to offer an education to all young people provided that they, upon enrollment, agree to support both the aims and rigor of the academic program as well as the faith-life and mission of the school.
- Divine Mercy Academy is called to provide intellectual formation that is academically rigorous and doctrinally sound. In order to maintain the integrity of this distinctive program, students must be able to complete the course of study without unreasonable accommodations or modifications to the program. Students may qualify for reasonable accommodations, and those accommodations will be established by the school's administration. Consequently, we recognize that some students may not be adequately prepared for or innately disposed to the academic program and will therefore be ineligible for enrollment. Divine Mercy Academy recognizes that it cannot, as a liberal arts institution grounded in the classics, enroll and serve every student who inquires about admission.



- Divine Mercy Academy will always prioritize the liberal arts approach, grounded in the classics, over utilitarianism, technology education, and career or workforce training. A liberal arts education, properly understood, does not deny the importance of career training, but rather provides a strong, general foundation for students whether they pursue college-level studies, trade school, mission or service work, or the military. To protect the integrity of a liberal arts curriculum, valuable in itself, the school must not be drawn away from its essential mission, the formation of human beings, toward numerous peripheral purposes whose pursuit will have a disintegrating effect on the curriculum.
- Divine Mercy Academy will always encourage dialogue and inquiry as one of its pedagogical hallmarks inspired by the great philosopher, Socrates.
- Divine Mercy Academy will always emphasize the teaching of history in light of the interplay of human freedom and Divine Providence.
- Divine Mercy Academy will never adopt a pedagogical or disciplinary model that carries an erroneous or disordered view of the human person, for such adoption would ultimately work against the proper formation of students' intellects and wills.

## **APPENDIX C: Public Pledge of Fidelity**

- A Pledge of Fidelity by Theology/Religion Teachers in accordance with the *Mandatum* in *Ex Corde Ecclesiae*:

"I hereby declare my role and responsibility as a teacher of a theological discipline within the full communion of the Church. As a teacher of a theological discipline, therefore, I am committed to witness to authentic Catholic doctrine in the way I speak and act, and to refrain from putting forth as Catholic teaching anything contrary to the Church's Magisterium."

- A Pledge of Fidelity by all (Non-Theology/Religion) Teachers:

"I hereby declare my role and responsibility as a teacher at Divine Mercy Academy. As a teacher in a school that upholds the Catholic tradition, I am committed to respect and reasonably defend the Catholic faith in speech and action, especially as it relates to faith and morals, and will refrain from putting forth as Catholic teaching anything contrary to the Church's Magisterium."



## APPENDIX D: Sources of Inspiration

- *The Holy Bible*
- The Society of Jesus, The Order and Method of Studies: *Ratio Studiorum* (1599)
- Pius XI, Encyclical Letter on Christian Education, *Divini Illius Magistri* (December 31, 1939)
- Dorothy Sayers, essay presentation, *The Lost Tools of Learning* (Oxford, 1947)
- St. John XXIII, Encyclical Letter, *Mater et Magistra* (May 15, 1961)
- St. John XXIII, Apostolic Constitution, *Veterum Sapientia* (February 22, 1962)
- The Second Vatican Council: Decree on Christian Education, *Gravissimum Educationis* (October 28, 1965)
- The Second Vatican Council: Dogmatic Constitution on Divine Revelation *Dei Verbum*, (November 18, 1965)
- *The Catechism of the Catholic Church* (Libreria Editrice Vaticana, 1993)
- St. John Paul II: Encyclical Letter on Faith and Reason, *Fides et Ratio* (September 14, 1998)
- Fr. James Schall, S.J., *A Student's Guide to Liberal Learning* (Intercollegiate Studies Institute, 2000)
- Benedict XVI: *The Regensburg Address* (Germany, September 12, 2006)
- Archbishop J. Michael Miller, *The Holy See's Teaching on Catholic Schools* (Solidarity Association, 2006)
- Benedict XVI: *Address to Ministers of Culture* (Cluny, France 2007)
- Benedict XVI: *The (undelivered) La Sapienza Address* (Rome, January 17, 2008)
- Gamble, Richard, *The Great Tradition: Classic Readings on What it Means to be an Educated Human Being* (Intercollegiate Studies Institute, 2009)
- Benedict XVI: Post-Synodal Exhortation Apostolic Exhortation on the Word of God: *Verbum Domini* (September 30, 2010)
- Benedict XVI: *Educating Young People in Justice & Peace*, World Day of Peace Address (January 1, 2012)