

# XAVIER HIGH SCHOOL

*“Ut Omnes Unum Sint”*



## STUDENT HANDBOOK

2011 – 2012

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**I. PURPOSE****A. Mission Statement**

The mission of  
Xavier High School  
is to educate students  
to be competent,  
conscientious, and  
compassionate leaders  
whose lives are guided  
by the Christian call of  
service.

## **B. Expected School Wide Learning Results**

### **Xavier High School Students, Upon Graduation, Will Be:**

#### **1. Competent**

A graduate of Xavier High School exhibits the competency of a four-year college preparatory curriculum and has developed intellectual skills that go beyond intellectual competency and requirement for college entrance by integrating Gospel values and our Ignatian heritage. The graduate has become aware of and begun to practice the basic skills facilitating leadership and collaboration. By the time of their graduation,

*Xavier students will have:*

- learned to communicate effectively through comprehending, speaking, reading and writing English.
- begun to grow in an awareness of historical and current social issues both in Micronesia and in the world and have begun to realize the implications of these issues on various communities.
- developed the ability to think logically and critically, to recognize patterns and to apply mathematical concepts to everyday situations, and to integrate Gospel values in the decisions and actions of their daily lives.
- developed proficiency in conducting scientific investigations and in analyzing and reporting results.
- begun to understand the impact of technology on the future and gained skills to utilize new resources.
- had the opportunity to develop competence in co-curricular areas, including student governance, athletics and creative arts.
- become qualified applicants to be considered by competitive colleges and universities.
- demonstrated an understanding of the Catholic Church's teaching about Jesus and his mission as well as the sacramental expressions of that mission.

#### **2. Conscientious**

By the time of their graduation, Xavier students have begun to learn how to make moral judgments informed by Christian doctrine and traditions and have developed confidence in their ability to make the right decisions. The graduate has become aware of and begun to practice the basic skills facilitating leadership and collaboration. The graduate has had opportunities to exercise leadership in the academic, extra-curricular and campus ministry domains. By the time of their graduation,

*Xavier students will have:*

- learned how to discern what is right, good and true; they take initiative to act on the results of a discernment process.

- learned to open themselves to new experiences and have gained confidence in their ability to integrate these new discoveries into their own cultural backgrounds and value sets.
- developed a realistic familiarity with and acceptance of themselves. They appreciate their gifts and strive to develop their talents to the fullest, while also remaining conscious of and trying to improve upon their weaknesses.
- experienced the benefits of self-discipline in creating a sense of order and efficiency in their lives and learned to be faithful in fulfilling responsibilities.
- developed a sense of individual spirituality through prayer, retreats and participation in the Sacraments.
- displayed an understanding of the relationship between faith in Jesus and being a “person for and with others,” which manifests itself in action based on the Church’s teaching on social justice;
- begun to see the importance of their influence on public policy by critiquing laws already in effect, by modeling the policy-making process in their student government and, for older students, by voting.

### **3. Compassionate**

By the time of their graduation, Xavier students have learned to respond to others as Jesus did - by placing their talents, skills and knowledge at the service of their family, local community, the Church and their country. Xavier graduates walk with others of diverse cultural and ethnic backgrounds, in friendship and in empathy, to empower them. These attitudes have been informed by students’ experiences living in the Xavier community, by learning in the classroom, by community service projects on their home islands, and by working with and for the local Sapuk and Chuuk communities. By the time they graduate,

#### *Xavier students will have:*

- developed the habit of putting themselves in the place of others.
- formed friendships with those of different cultural backgrounds and contributed to developing a spirit of Micronesian unity.
- begun to understand some of the demands of community building at a local, national, and global level.
- been prepared to enter the broader community as influential leaders and agents of positive social change.
- learned how to act as a person “for and with others” by serving people in need.
- demonstrated a loving attitude by overcoming personal prejudices and stereotypes.
- understood the connection between personal faith and the need for commitment to a just society, and in that commitment, recognize the needs of the disadvantaged;

## II. GOVERNANCE

Xavier High School is conducted as a cooperative venture of governing bodies: the Board of Directors, the administration, the staff and the students. Xavier High School is a private, non-profit secondary educational institution owned and conducted by the Jesuits of Micronesia, with the authorization of the Catholic Bishop of the Diocese of the Caroline Islands.

### A. Board of Directors

The Board of Directors is the legal governing body of Xavier High School. It consists of 5 – 9 members. The Board has the primary responsibility for determining school policy and supervising its implementation by the school administration. The Jesuit Regional Superior and the school Director are *ex officio* members of the Board. It is the Board of Directors which evaluates the Director's performance of his duties.

### B. Director

The Director of Xavier High School has overall responsibility for the school. He is made available for assignment to Xavier by the Jesuit Regional Superior, and his appointment is approved by the Board of Directors. He is expected to impart his vision for the school to the school community. Hence, an important part of his job is to determine school goals and policies together with the Board of Directors and the Principal.

*The Director will:*

1. be the animator of the school's Vision.
2. have the ultimate responsibility for the care and development of all Xavier stakeholders.
3. oversee the care and development of the campus and its facilities.
4. supervise the finances of the school.
5. fundraise on behalf of the school.
6. recruit new teachers and hire staff, and have the final say on any dismissal.
7. after consultation, have the final say on the acceptance and dismissal of students.
8. serve as a liaison to the government and community.
9. Evaluate the Principal's performance
10. Be evaluated by the Board of Directors

### C. Principal

The Principal is hired by and reports directly to the Director of the school. This person supervises the daily academic running of the school. The Principal has immediate authority over curriculum and instruction, teaching staff development, testing and counseling.

*The Principal will:*

1. assign teaching responsibilities to faculty.
2. plan and conduct orientation and continuing staff development for teachers.

3. conduct teacher evaluations and classroom observations.
4. construct the class schedule and assign students to class sections.
5. coordinate and supervise summer Christian Community Service Projects.
6. assign student advisees to teacher advisors.
7. coordinate the purchase of textbooks and other learning resources.
8. create the annual school calendar.
9. facilitate quarterly assessment and make arrangements for tutoring.
10. maintain accurate enrollment and test score statistics.
11. organize quarterly assessment procedures.
12. schedule and coordinate all standardized testing.
13. supervise class & activity moderators.
14. with the help of the Dean of Students, will supervise student conduct during the school day.
15. communicate with parents and sponsors.
16. at times when there is no vice-Principal, the Principal will schedule, prepare and coordinate the administration of the annual entrance exam, and select new students with the Director.
17. Be an *ex-officio* non-voting consultant member of the Board of Directors

In consultation with the Director, the Principal may name an Assistant Principal and/or temporarily delegate specific responsibilities of the Principal to other staff members as needed.

#### **D. Dean of Students**

The Dean of Students is appointed by the Director, and reports to the senior administrators (Principal and Director). This staff member is responsible for providing a safe, healthy, and nurturing environment for the students. He handles disciplinary issues that arise outside of the classroom, and during times other than “School Hours”. He will be available to assist the Principal with discipline issues that arise during “school hours”

*The Dean of Students will:*

1. Assist the Principal with the organization of tutorial services
2. Maintain discipline among students participating in co-curricular activities and school-related events
3. Serve as moderator of the Student Senate
4. With the assistance of the Dorm Moderator, coordinate the daily clean-up of the campus and buildings, distribute trash bags as needed each day.
5. With the assistance of the Dorm Moderator, work with the representative to the Interscholastic Sports Commission (ISC) to coordinate the sports program
6. Provide the Principal with a monthly calendar of scheduled events and a description of the events, giving two weeks prior notice for approval and integration into the school calendar
7. Assist class moderators in the facilitation of class projects
8. Attend administrator meetings as scheduled
9. Monitor attendance and repeated absences

10. With the assistance of the Dorm Moderator, be responsible for the running of daily afternoon fitness
11. Monitor students' fulfillment of conditions for disciplinary probation and report to the Principal and Director on students' progress.
12. With the Dorm Moderator, conduct unannounced searches of all student lockers at least once each month for drugs, stolen items, etc. Search results will be signed, dated and reported to the Principal promptly. All forbidden items found will be confiscated and marked with student's names.
13. Keep track of disciplinary violations and oversee the necessary penalties.
14. Be responsible for permissions for boys going off campus, with the girls' staff representative, monitor the 5:00 pm girls' bus departures.

### **E. Dorm Moderator**

The Dorm Moderator is appointed by the Director, and assists the Dean of Students in providing a safe, healthy and nurturing environment for the students. He is responsible for students following the rules regarding the dorm, and is responsible for maintaining a clean and healthy environment in the dorm. With the Dean of Students, he will oversee the general clean-up of the campus and buildings that will take place on the 1<sup>st</sup> Saturday of each month, particularly the cleaning of the dorm. He handles discipline matters that arise in the dorm, and reports to the Dean of Students, and attends to the practical needs of the male students. The Dorm Moderator informs the Dean of Students of serious disciplinary matters relating to campus life, on which they work together, and the Dean of students reports the matters to the Director.

*The Dorm Moderator will:*

1. Maintain discipline among male students during their residential life.
2. With the Dean of Students, coordinate weekend activities for the boys, including clean-ups, shopping trips and evening activities.
3. With the Dean of Students, coordinate the daily clean up of the campus and buildings. Keep a supply of trash bags on hand for daily distribution as needed.
4. Attend administrators' meetings as scheduled
5. Oversee the dorm with the assistance of the student prefects
6. Maintain quiet hours and all other rules of the dorm
7. With the Dean and/or one other staff member, conduct unannounced searches of all student lockers at least once each month for drugs, stolen items, etc. Search results will be signed, dated and reported to the Principal promptly. All forbidden items will be confiscated and marked with name of student.
8. Assist the Dean of Students in other areas assigned to him.
9. Distribute toilet tissue to boys on a weekly basis.

### **F. Chaplain**

The presence of a Chaplain at Xavier is a luxury provided, from time to time, by the generosity of the Provincial of New York. When there is an official Chaplain of the

school, he is responsible for the spiritual and faith development of the Xavier faculty, staff and students. The Chaplain reports to the Director.

*The Chaplain will:*

1. Coordinate spiritual activities with the priests and Campus Minister
2. Specifically work with the Christian Life Community
3. Will work with campus minister in organizing class retreats, including the Emmaus and Senior retreats
4. Will organize, with the assistance of the Jesuit scholastics, the 1<sup>st</sup> and 2<sup>nd</sup> semester faculty retreats, and will be available at the request of the JVs, to assist or run the JV retreat
5. Will be available for other services the Director might request of him

#### **E. Campus Minister**

The Campus Minister is appointed by the Chaplain in consultation with the Principal to assist him as needed for the organization or planning of various religious events and liturgies on campus or off. Normally, this role is filled by a Jesuit scholastic.

*The Campus Minister will:*

1. Assist the Chaplain in organizing and planning Eucharistic liturgies, penance services, retreats, days of prayer, and other religious activities throughout the school year.
2. Take care of the sacristy supplies, chapel decorations, cleaning of the chapel, or appoint a Sacristan to do these duties.
3. Train lectors and servers in each class so that the Word is proclaimed with faith and skill, and the liturgy be celebrated with dignity and solemnity as appropriate. He will insure that the lectors are prepared for each major liturgy in each week.

#### **F. Infirmarian/Nurse**

When there is an official Nurse/infirmarian of the school, she/he is responsible for the spiritual and faith development of the Xavier faculty, staff and students. The Chaplain reports to the Director.

*The Chaplain will:*

1. Treat or give first aid to students or faculty who needs health intervention.
2. Dispense medication (over the counter) for mild illnesses and dispense prescription medications provided by a doctor.
3. Assess students' need for medical intervention and set appointments for them to see the doctor in the hospital or private clinic (if they have health insurance) for check-ups or treatment.
4. Assess students' need for dental treatment and set appointments for them to see the dentist for treatment.

5. In the event of serious illness requiring outside medical care or an emergency involving any student or staff, the school nurse notifies the Director as soon as possible. The Director then contacts the student's family if deemed necessary.
6. The school nurse, in case of emergency, will bring the students to the local hospital. If there is a need for a student to be confined or admitted, the student's family, relatives or sponsor family will stay with him or her in the hospital.
7. Prepare necessary first aid kits for CCSP, retreats, days of prayer and other school events taking place off campus.
8. Issue student pass in case a student is late for a class due to unavoidable circumstances (such as soiling their uniforms).
9. Do health instruction by teaching health classes. Health class is offered to the sophomores during the first semester.
10. Be available for students during posted infirmary hours. Be "On Call" after normal infirmary hours and on weekends.

### **I. Student Senate**

The Student Senate is comprised of: Student Body President, VP, and Secretary; Class Presidents and VPs; Island-Nation Representatives and Vice Reps; and Girls' Representative and Vice Rep. A faculty member serves as Senate Moderator. Senate meetings are scheduled once a week, or as necessary. All Senate members are responsible for attending meetings and apprising the students whom they represent of relevant information.

*The Student Senate will:*

1. Plan New Student Orientation, Xavier Day games, entertainment, holiday activities and school picnics.
2. Will develop and have approved by the administration, a set of SBA by-laws.
3. Discuss solutions to student complaints and report them to the Principal.
4. Take part in revising school rules and policies.
5. Initiate school improvement projects.
6. Purchase movies, and materials for other Senate-sponsored activities.
7. Impeach Senate members who are not fulfilling their roles as student leaders.
8. Meet one week before the beginning of each school year for planning and preparation

The Senate officers are additionally responsible for running Morning Assembly. Student groups are not permitted to do any fundraising unless explicit permission to do so has been granted by the Director.

As needed, a "link team" of appropriate members of the SBA may be chosen to act as an informal link between the students and the administration.

**III. CURRICULUM AND INSTRUCTION****A. Curriculum**

<i>Freshman Year</i>	7 credits/year
<u>Course Title</u>	Credits sem - year
English Skills I	½ - 1
Literature I	½ - 1
Algebra	½ - 1
General Science	½ - 1
Pacific Geography & History (Sem 1)	½ -½
Micronesian Studies (Sem 2)	½ - ½
Religion I	½ - 1
Latin I	½ - 1
Typing & Computer Skills	½ - ½
Study Skills	P/F
Total	3 ½ – 7½

<i>Sophomore Year</i>	6 – 7 credits/year
<u>Course Title</u>	Credits sem - year
English Skills II	½ - 1
Literature II	½ - 1
Geometry	½ - 1
Biology	½ - 1
World History I (Sem 1)	½ -½
World History II (Sem 2)	½ - ½
Religion II	½ - 1
Latin II	½ - 1
Health	P/F
Total	3 ½ – 7

<i>Junior Year</i>	6 – 7 credits/year
<u>Course Title</u>	Credits sem - year
English Skills III	½ - 1
Literature III	½ - 1
Algebra II/Trigonometry	½ - 1
Chemistry	½ - 1
World History III (Sem 1)	½ - ½
World Geography	½ - ½
Religion III	½ - 1
Elective (Japanese)	½ - 1
College Counseling	P/F
Total	3 ½ – 7

<i>Senior Year</i>	6 ½ - 8 credits/year
<u>Course Title</u>	Credits sem - year
English/Lit IV	½ - 1
Religion IV	½ - 1
Micronesian Civics (Sem 1)	½ - ½
Pre-Calculus (Sem 1)	½ - ½
Math Review (Sem 2)	½ - ½
College Counseling	¼ - ½
Senior Survey Project	½
Christian Community Service Project	½
Physics (Sem 1)	½ - ½
Electives (Accounting, Personal Finance, Psychology, Music, Environmental Science)	1 - 2
Total	3 ¼ – 6 ½

**NOTES:**

1. Electives offered vary yearly. Senior students are required to carry a minimum of 5 courses per semester.
2. Christian Community Service Project (CCSP)

Xavier's Christian Community Service Project (CCSP) enables students to serve people in need thoughtfully and reflectively. The project allows students to work with people outside the school community in a professional setting.

In the summer between sophomore and junior years, up-coming juniors spend 80 hours observing possible sites for their senior CSP, learning about the type of service that is provided by each organization, and reflecting on their experiences. In the summer between junior and senior year, up-coming seniors are required to complete a 160-hour CCSP at a single organization. Each service organization designates a supervisor to guide students' work. Xavier requests that students complete their CCSP in direct service to people in need. Students have helped people by translating, assisting others in filling out legal forms, by tutoring and teaching, by assisting at the hospital and by performing other services. During the CCSP, students keep a daily journal detailing their experiences and write a reflection paper after every forty hours of service. When the seniors return to school, they spend a day sharing their CCSP experiences with their classmates.

3. Senior Survey Project (SSP)

The SSP is a semester course during which students learn skills needed for preparing a research paper: identification of societal issues, survey development, data collection, analysis of results, and presentation of their conclusions. For this project senior students conduct research on issues specific to the Islands. Recognizing that each island-nation is unique and has its own particular characteristics, the students focus on their own island-nations. The SSP links students to their communities, as did the CCSP.

4. Graduation Requirements: Students who graduate from Xavier (a) have met the academic requirements summarized above, (b) have no disciplinary action pending against them and (c) have no outstanding tuition or other school fees

<b>Summary of Academic Requirements for Graduation</b>		
Course	Semesters	Required Credits
Religion	8	4
English Skills	8	4
Literature	6	3
Mathematics	8	4
Social Studies	6	3
Science	8	4
Foreign Language	4	2
Typing/Computer	1	½
Christian Community Service Project & Senior Survey Project		1
College Counseling		½
Elective Course Credits		2
<b>Total Credits Required for Graduation</b>		<b>28</b>

**B. Daily Order** Official XHS time = UTC on “**TimeandDate.com**” website – on Study Hall Clock

**Monday to Friday**

<b>6:00am</b>	Rise time for boys assigned to Morning Jobs
<b>6:30am</b>	Rise time for ALL sleepers
<b>6:45-7:30</b>	Breakfast Dorm, shower house and kitchen close,
<b>7:40am</b>	bell for morning study
<b>7:45 – 8:35</b>	Mass/Morning Study
<b>8:40 – 8:55</b>	Morning Assembly
<b>9:05 – 9:55</b>	1 <sup>st</sup> period
<b>10:00 – 10:50</b>	2 <sup>nd</sup> period
<b>10:55 – 11:45</b>	3 <sup>rd</sup> period
<b>11:45 – 12:30</b>	<b>Lunch</b>
<b>12:35 – 1:25pm</b>	4 <sup>th</sup> period
<b>1:30 – 2:20</b>	5 <sup>th</sup> period
<b>2:25 – 3:15</b>	6 <sup>th</sup> period
<b>3:30 – 4:00</b>	Fitness (all boys)
<b>3:30 - 4:00</b>	Girls’ Study
<b>4:15 – 4:55</b>	Afternoon study (for “at risk” students)
<b>4:15 – 4:55</b>	Club/activity time/ free time/ afternoon work
<b>4:15 – 4:55</b>	afternoon detention
<b>4:55 – 5:00</b>	Girls depart campus
<b>5:00 - 6:00</b>	Free Time
<b>6:00 – 6:30</b>	Showers for Lower
<b>6:15 – 7:00</b>	Dinner
<b>7:25pm</b>	Warning bell for study
<b>7:30 – 8:25pm</b>	1 <sup>st</sup> Study
<b>8:25 - 8:40</b>	Break
<b>8:40</b>	Warning Bell for 2 <sup>nd</sup> Study
<b>8:45 - 9:30</b>	2 <sup>nd</sup> Study
<b>9:35 – 10:00</b>	Showers for Uppers
<b>10:00</b>	Shower House Closes Bed Time for Lower Lights out
	<b>QUIET TIME FOR ALL</b>
<b>10:30</b>	Bedtime for Juniors
<b>11:00</b>	Bedtime for Seniors

**School Holidays**

With the exception of the Mass time, holidays normally follow Sunday order.

**Friday Afternoon and Evening**

<b>5:00pm</b>	Signed out boys may depart campus
<b>6:15 – 7:00</b>	Dinner
<b>7:00 – 8:00</b>	activity/free time
<b>8:00 – 10:00</b>	Movie
<b>10:00 - 10:30</b>	Shower House Open
<b>11:00</b>	<b>Quiet Time – Lights Out</b> Bedtime for ALL
	<b><u>Saturday</u></b>
	<i>Free rise for all</i>
<b>7:30 – 8:30am</b>	Breakfast
<b>9:00 – 12:00pm</b>	Free Time/ Saturday Work/ Saturday Study for Probation Students
<b>12:00 – 1:00</b>	Lunch
<b>1:00 – 5:55</b>	Free Time/ Saturday Work (1:00 – 4:00pm)
<b>6:30 – 7:15</b>	Dinner
<b>7:30 – 9:00</b>	Free time/Organized activity
<b>10:00 – 10:30</b>	Shower House Open
<b>11:00pm</b>	<b>QUIET TIME –Lights Out</b> Bedtime for ALL
	<b><u>Sunday</u></b>
	<i>Free rise for all</i>
<b>7:00 – 8:30am</b>	Breakfast
<b>9:00 – 12:00pm</b>	Free Time
<b>12:00 – 1:00</b>	Lunch
<b>1:00 – 4:55</b>	Free Time/shower time
<b>5:00pm</b>	Attendance Assembly ( <b>All boys must be back on campus and present for 5:00 assembly</b> )
<b>5:15</b>	Mass
<b>6:15 – 7:00</b>	Dinner
<b>7:10 - 7:25</b>	<b>Deo Gratias</b>
<b>7:30 – 8:25</b>	1 <sup>st</sup> Study
<b>8:25 - 8:40</b>	Break
<b>8:40</b>	Warning Bell for 2 <sup>nd</sup> Study
<b>8:45 - 9:30</b>	2 <sup>nd</sup> Study
<b>9:30 - 9:55</b>	Free Time
<b>10:00</b>	Bed Time for Lower Lights Out
	<b>QUIET TIME FOR ALL</b>
<b>10:30</b>	Bed Time for Juniors
<b>11:00</b>	Bed Time for Seniors

## C. Evaluation

### 1. Entrance Exam

Xavier High School administers an entrance exam each year on a Saturday in January. Students who attain 65% on the test are sent a consideration letter, a school recommendation form, and a family form. Some scholarship funds are available for qualified students with genuine financial need. Each year Xavier seeks to admit approximately 50 students from the states of the Federated States of Micronesia, Palau and the Marshall Islands. Acceptance to Xavier High School will be based on a combination of Entrance Exam results and recommendations from appropriate people.

Xavier will consider the applications of transfer students who wish to enter ninth or tenth grade. Acceptance of transfer students is based on their academic qualifications, and the size and composition of the established class. Xavier will not consider transfers into the 11<sup>th</sup> or 12<sup>th</sup> grade.

### 2. Student Evaluation

At the end of each quarter, students' academic performance, academic effort and personal growth are evaluated. Students receive three types of grades: letter grades indicating academic performance in courses, numeric grades indicating the effort the student put into courses, and numeric profile grades accompanied by comments.

The Principal convenes a small group of teachers for profile evaluation in the last week before the end of each quarter. The different aspects of student evaluation are discussed below.

#### (a) Academic Course Grades

Each teacher submits a class grade sheet showing a numeric grade for each student's academic achievement in the course. The numeric grades are converted to letter grades by the computer program used to print report cards according to the following scale.

96 – 100 = A+
90 – 95 = A
85 – 89 = B+
80 – 84 = B
75 – 79 = C+
70 – 74 = C
65 – 69 = D
Below 65 = F

The academic year is comprised of two semesters, divided into two quarters each. Students receive grades at the end of each quarter. The semester grade is based on the two quarter grades (each quarter worth 40%) and the semester exam grade (20% of the semester grade). The semester grade is placed on the student's permanent record and transcript.

#### (b) Semester Exams

Both semesters conclude with three days of semester exams, during which a two-hour exam period is allotted for each course. Semester exams evaluate students' knowledge and understanding of all materials covered in courses during the semester. Exams are preceded by two review days, during which students are invited to ask final questions about the material covered during the semester.

#### (c) Effort Grades

Effort grades are given as an indication of how each student uses his or her natural abilities and prior academic background in each course. At the beginning of each semester, teachers explain their

expectations of student effort in each course. Students' effort may be judged based on the following behaviors: (i) preparedness for class, (ii) attentiveness in class, (iii) participation in class by asking and answering of questions, (iv) quality and promptness of homework, (v) seeking help outside of class as necessary and (vi) consistency in his/her performance in relation to his/her capacity as a learner.

***Scale***

- 1 = Commendable*
- 2 = Satisfactory*
- 3 = Needs to improve*
- 4 = Definitely unsatisfactory*

**(d) Profile Grades**

The profile evaluation seeks to describe how well the student's life at Xavier reflects the school mission and ESLRs, particularly compassion and conscientiousness. Profile grade sheets are distributed before the end of the quarter and teachers take time to consider each student's progress toward meeting the goals above. The Principal collates completed profile sheets, and an average is worked out for each student with the assistance of records from the Dorm Moderator. The Principal also summarizes the comments made by each teacher about individual students, noting a student's areas of strength and areas in which improvement is needed. These profile comments are shared with the student by his or her advisor and can be used as a starting point for further discussion.

***Profile Values***

***Responsibility:*** Attentiveness in and out of class, fulfillment of assignments in class and in work periods, observation of school rules, response to personal growth suggestions.

***Concern for Others:*** Helps others to study and to work; shares his or her talents with others freely and willingly, including those from other islands; is respectful of others in and out of class

***Integrity:*** Sense of moral values manifested by actions and language; truthfulness; respect for school property and personal property (both one's own and others'), sacred times and places, religious obligations and respect for school goals.

***Initiative:*** Inside and outside of class, volunteers services and helpful ideas; does more than what is required without being asked.

***Scale***

- 1 = Commendable*
- 2 = Satisfactory*
- 3 = Needs to improve*
- 4 = Definitely unsatisfactory*

**(e) Honor Roll**

To recognize exemplary student achievement during each quarter, an Honor Roll is compiled listing the names of those students who meet the following criteria:

*First Honors:* GPA of 3.5 or higher; effort average of 1.4 or lower; no grades of D or F; no effort or profile grades of 3 or 4

*Second Honors:* GPA of 3.0 or higher; effort average of 1.6 or lower; no grades of D or F; no effort or profile grades of 3 or 4

**(f) Failures and Academic Probation**

Students achieving a GPA of less than 2.0 during a quarter are automatically placed on Academic Probation. These students may be assigned to attend tutoring sessions. Students on probation may not participate in extracurricular activities scheduled during Study periods. Students on Academic Probation are expected to show improvement in their class work and in their use of study time. Halfway through each quarter, the Principal collects grades for students who are on probation to monitor their progress.

In cases where students are put on academic probation, the Director will write a letter to the parents or guardians, explaining the situation, and its ramifications.

At the discretion of the administration, students “at risk” academically may be asked to sign a contract that will make clear the conditions for successfully being taken off “at-risk”.

Students in grades 10-12 who have three or more academic failures should not be promoted. Freshmen who have three or fewer academic failures will attend summer school; but those with more than three failures should not be promoted.

At the end of each school year, the administration, in consultation with the full faculty, will decide which students need to transfer to another school, which students will return on academic and/or disciplinary probation, and which students will be asked to repeat a school year. The offer to repeat a school year should be rare.

All returning students on academic probation will be subjected to dismissal from Xavier if they do not earn a grade of 70% (C) at the end of the first semester. Upon returning, they sign a contract detailing this.

**(g) Special Awards**

**The Bishop Kennally Award** – This award is earned by & presented to the graduating senior who, in the opinion of students and faculty, most clearly embodies the following Ignatian qualities:

God centered: We are created to praise, reverence and serve God. (Sp. Ex. 2:3)

Spiritual: Recognize that the initiative of all that happens in us is from God.

Generous: Generosity was one of the most important dispositions St. Ignatius looked for in individuals.

Compassionate: Be compassionate as your heavenly Father is compassionate. (Mt 5:48)

Responsible: Seeking excellence in self and ready to encourage others.

Just: To act justly, to love tenderly and walk humbly with your God (Micah 6:8)

Grateful: We give thanks to God for God’s indescribable gift to us. (2 Cor 9:15)

Respectful: Seeking and finding God in all things. (Sp. Ex. 2:37)

Committed: To search for the truth in relationship with others.

Helpful: St. Ignatius Loyola wanted to help souls.

Loving: Love ought to manifest itself in deeds rather than words. (Sp. Ex. 2:30)

Cultivator of Virtue: In self and in others: Faith, Hope and Charity

Reflective: Engages in the Ignatian practice of reflection on experience leading to action so that one is transformed into a truly integrated person engaged in the world.

Team Member: We belong to a community of faith with a single aim: to be on Mission with Christ.

*The following awards are given to students in each grade during the Awards Ceremony at the end of the year, or for seniors, during Graduation. These awards are determined by the faculty. In addition, awards for the highest GPA, and best effort average and profile average in each class are given. For the graduation awards, we try to consider the seniors' entire 4-year performance at Xavier.*

**School Spirit Award:** Given to the student who shows the most school spirit.

**Outstanding Athlete Award:** given to a student who has shown continued athletic talent.

**Christian Service Award:** Given to a student who has gone above and beyond the required service activities throughout the year.

**Gifted Musician Award:** Given to a student with exceptional musical talent and the talent has been utilized during school events, such as Mass, retreats, etc.

**Leadership Award:** Given to a student who has consistently led his/her peers throughout the year. He/She does not necessarily have to be in a traditional leadership role.

**Responsibility Award:** Given to a student who is trusted to consistently follow through with his/her responsibilities both in and out of the classroom.

**Most Improved Award:** given to a student who has improved academically throughout the year.

**Hard Worker Award:** Given to a student who puts in 100% effort when given a task.

## **D. Advisement**

### **1. Individual Student Advisement**

It is a long-standing tradition of Jesuit schools for each teacher to have special care for an identified group of students. Each student at Xavier has an academic advisor. At the beginning of the academic year the Principal assigns students to a teacher who will act as their advisor. A student will usually remain with the same academic advisor as long as the teacher continues at Xavier. Seniors are invited to choose the teacher they would like to serve as their advisor for senior year.

At the end of each quarter, advisors receive a copy of their advisees' grades. Time is designated for advisors to meet with their advisees. Discussion during advisor/advisee meetings is confidential. It is advisors' responsibility to encourage their advisees to seek the help they need, whether from other teachers, administrators or spiritual advisors.

### **2. Class Moderators**

Each class has a moderator, who is responsible for the care of the students and overseeing the cleanliness of their classroom. The moderator accompanies the class on CCSP weekends, supervises class projects and participates in class meetings. The moderator should be alert for divisions within the class, and help the students find ways to support each other and work together as a class. Starting with the seniors, each class selects the faculty member they want as their moderator. The moderator for the freshman class is appointed by the Principal. Since the moderator must know the class well, he/she must be someone who will teach the class during the year or has taught the class previously.

### 3. College Counseling

College counseling is offered for Juniors and Seniors. College counseling consists of class sessions and individual meetings. The purpose of this advisement is to help students prepare to continue their education at postsecondary institutions. Class topics include: standardized test preparation, time management, identifying goals, choosing a major, decision-making, writing techniques, note-taking, learning styles, financial responsibility, resumes and job interviews, and adjusting to college life. The class also offers guidance in the college application process: obtaining application materials, registering for the TOEFL and SAT, completing and submitting the FAFSA, and applying for scholarships.

#### E. Report Cards and Transcripts

Report cards are issued at the end of each quarter. The report includes the student's academic and effort grade for each subject as well as profile grades. Grades are also compiled half-way through the first quarter for freshmen. Grade reports are sent at this time to notify the parents of freshmen who are failing one or more subjects.

The school may not release transcript records for any student who has not settled his or her financial obligations to the school. The first copy of the transcript after graduation is released free of charge. For subsequent copies, graduates are charged a fee of \$3.00 per copy.

## IV. SUPPORT FOR STUDENTS' PERSONAL GROWTH

### A. Religious Life

Xavier High School publicly declares its Catholic identity. In addition to the religion classes in the curriculum, there are multiple other avenues for the religious growth of the school community: Mass, prayer days, retreats, community service projects and Advent and Lenten reconciliation services.

**Mass:** Mass is celebrated each day in the school chapel. On Wednesdays, classes, student groups and the faculty take turns sponsoring the Mass. The girls' community sponsors the Mass on the first Friday of each month. Sunday Mass is at 5:15pm and all members of the school community living on campus are expected to participate. The second Saturday of every month, Xavier sponsors the 6:15pm English Mass at Holy Family Church in Nepukos. Members of the school community lead the singing, lector and serve the Mass. The Mass of the Holy Spirit is celebrated during the first week of school. Mass is held to honor our patron saint, St. Francis Xavier, on December 3. Christmas, Holy Week and Easter Masses are also celebrated for those staying on campus during those times. The annual Baccalaureate Mass is celebrated on the day before graduation.

**Community Prayer:** The freshmen and sophomores each have one prayer day during the school year. Led by Campus Ministry members, the students spend the day engaged in prayer, activities and discussions. At the end of each week the students participate in the Deo Gratias, a 15-minute prayer inspired by Jesuit spirituality (Ignatian Examen).

**Retreats:** Both the juniors and seniors have off-island weekend retreats during second semester, led by teaching staff, Campus Ministry members and/or guest facilitators. The teaching staff goes on retreat once a semester.

**Christian Community Service Projects:** During first semester, freshmen, sophomores and juniors participate in weekend Christian community service projects in local villages or parishes. Projects may include cleaning, maintenance or repair work designated by traditional or church leaders. Campus Ministry members lead group prayer, guide individual and group reflection, and assign work responsibilities.

**Reconciliation Services:** During Advent and Lent, a reconciliation service is scheduled for the school community. In addition, opportunity for individual confession is available at any time during the year by seeing one of the priests on campus or at one of the parishes downtown.

#### **B. Co-curricular Activities**

Time is allotted after school for co-curricular activities. Regular co-curricular activities include interscholastic sports (basketball, volleyball, track and field), class meetings, island-nation meetings, choir, Senate, Drama Club and Campus Ministry. Other co-curricular activities may be added depending on the interests of teaching staff and students.

#### **C. Fund Raising Activities**

Fund raising must be approved by the Director. A list of the items to be sold must be approved. Any money raised must be accounted for and made public. All money collected is to be turned in to the business office each day for safe keeping. A written announcement is to be made and posted by the Director indicating who is fund raising, the duration of the fund raising (dates), and the purpose for which funds are being raised. Each fund raising should not last more than one week without permission from the Director, and should not interfere with school hours. This means no fundraising during school hours (7:45-3:15), except during lunch.

All such fundraising activities involving the sale of items will take place in the lobby of the Dining Hall where all such items will be stored.

#### **D. Social Activities**

First semester social activities include: *Freshmen Entertainment, Girls' Gathering, Xavier Day* and the *school picnic*. Second semester social activities include: *Catholic Education Week, Dance Night, traditional hut building, Cultural Day* (biannual), and *Interscholastic Track and Field*.

Island nations are allowed to sponsor parties on campus at least once a year. Classes may arrange activities with the assistance of their moderators and permission from the Principal.

#### **E. Graduation and End-of-the-Year Ceremonies**

At the end of the year, the school community celebrates together. A Baccalaureate Mass is held to honor our graduates. An awards ceremony honors students in all grade levels who have exemplary Profile, Academic and Effort records. Faculty members nominate students for

other awards including *School Spirit, Athletics, Service, Musician, Leadership, Responsibility, and Most Improved.*

The administration, senior class moderator and the juniors are responsible for the preparation of graduation activities. During the graduation ceremony, the *Bishop Kennally Award* is presented to the student who, in the opinion of students and faculty, most clearly embodies the values promoted by Xavier High School.

End of the semester and end of the year functions, for example the School picnic, and Xavier's graduation are school-wide functions. All faculty, staff, and students are expected to attend. Any exceptions (and they should be very rare), need to have the permission of the Xavier Administration, and requests for exceptions should be submitted in writing, far enough in advance for the Administration to make a prudent decision.

## V. STUDENT CONDUCT AND DISCIPLINARY POLICIES

**There is an appropriate time, and an appropriate place for everything. The following policies and guidelines are to help everyone at Xavier know when it is the appropriate time and place for something, and when it isn't.**

The staff at Xavier High School strives to create a safe learning environment by addressing the needs of both the community and the individual through an equitable disciplinary policy. A Xavier student is expected to abide by all school rules, behave in a mature and responsible manner, act courteously, respect school property and attend class every day.

The Principal supervises student conduct during class and study time, and during co-curricular activities. The Dorm Moderator supervises the residential life of male students. The Director deals with serious disciplinary matters that are referred by the Dorm Moderator or Principal. While the Principal and Dean of Students have authority over all disciplinary matters, the Director reserves the right to levy disciplinary measures not explicitly listed below when students promote or engage in activities that are in conflict with the philosophy and values of Xavier High School.

**Conduct and disciplinary policies are applicable to all Xavier students present in any of the following locations:**

- **in the school campus**
- **within the school vicinity**
- **at school-related activities**
- **on vehicles owned or hired by the school**
- **whenever, by any circumstance, it would be clear to an observer that a student is from Xavier**

The school's authority to discipline is not confined merely to the school premises, but may extend outside the school campus and beyond school hours if there are infractions that affect the reputation or integrity of the school, or the safety of its students.

### A. School-Wide Policies

The foundation of Xavier High School is Jesus Christ. Upon this foundation the “3 Towers” of Respect, Integrity, and Trust are built at Xavier.

#### 1. Respect:

Because we are all God’s creation, The number 1 school-wide policy at Xavier is respect. Everyone at Xavier is expected to show respect at all times. The Director and Principal are expected to show respect to faculty members, staff, and students. Faculty members are expected to show respect to other faculty members, staff, administrators, and students. Students are expected to respect themselves and other students, faculty, staff and administrators. Everyone is expected to respect the campus and school property (this includes announcements placed on bulletin boards), other peoples’ property, public property and environment. Failure to show respect will not be dealt with lightly.

#### 2. Integrity:

Xavier students are expected to be people of Integrity, and are expected to act with integrity at all times. By integrity is meant that, with a developed conscience, Xavier students know in their heart the difference between right and wrong, and will choose to do right.

#### 3. Trust:

Xavier students are expected to be trustworthy. No real relationship – with God, with others, or with self, can deepen or last, if it is not built on trust.

**The focus during “school hours”** (“School hours” is understood to be from morning Study hall - 7:45am until after 6<sup>th</sup> period -3:15pm.) **should be on student learning. Therefore the following school-wide policies apply:**

#### Dress Code

- All students are expected to be in uniform during school hours (defined above), unless otherwise notified by the Director or Principal. At all other times, students must be dressed in a manner respectful of Chuukese culture. Students may not wear shirts displaying drug/alcohol logos, or offensive language/pictures.
- Head coverings, jewelry (with the exception of a Christian medal or cross), and sunglasses are not to be used during school hours, but may be used after school hours. Any exception to this needs the permission of the Director or Principal.

#### Personal Items:

- CD or MP3 players, iPods, cell phones, and ukuleles may not be used during school hours. They should be locked in student lockers until after “school hours” – not brought to classes or study periods.
- Laptop computers should not be used unless permission is granted by the school administrators. Laptop computers may not be used after bedtime without written permission from the administration, and must be turned in to the dean of students each evening - Unders by 9:45pm; Juniors by 10:15pm, and Seniors by 10:45pm..

**Attendance and Punctuality**

- Students are expected to attend all classes and school assemblies, arriving before the second warning bell rings. Attendance is checked at the start of every class period. Students who are not seated in class when the second bell rings are marked late. (3 tardies = 1 absence)
- Students are to use the bathroom between classes. A student will not be excused from class for this purpose without a note from the Infirmarian.
- Students may be excused from class only with the permission of the Principal or the Infirmarian. Students who miss school must bring an excuse slip from their parents/sponsors to the main office within 2 days of their return to school.

**Required Study**

Mandatory study for students is as follows:

Morning Study (7:45 – 8:35 am)	Afternoon Study Girls 3:30-4:15 (For “At Risk” Students) (4:15 – 4:55 pm)	Evening Study (7:30 – 9:30 pm)
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- **During study times, silence is to be maintained in and around the Study Hall.**
- Freshmen and Sophomores must study in the Study Hall. Juniors must be in their designated study hall. They must possess a pass, signed by a teacher, to sign out to the Library, Computer Room or teachers’ offices.
- Seniors may study in the Library or the Senior Classroom.
- During Morning Study, all students are invited to attend Mass, and designated CLC students will be excused for tutoring at Sapuk Elementary School.
- During morning study and afternoon “at risk” study, girls may obtain a pass to seek help from a faculty member. Boys may sign out to meet with teachers during 2<sup>nd</sup> Evening Study from 8:45 – 9:30pm.
- Students must sign out of the Study Hall to use the bathroom. No more than one student should be signed out to the bathroom at any time.

**Morning/Afternoon Work**

- Students are responsible for daily clean-up of the campus and school facilities.
- The Dorm and Girls’ Moderators are responsible for assigning and overseeing the completion of work, and for reporting students who fail to complete their assigned duties.

**1. Weekend Sign-Out**

- Male students will notify the Dorm Moderator of their location during the weekends by signing out. They must have written permission from their family in order to stay off campus with a sponsor.
- Other permissions, such as permission to attend a funeral, need to be received in advance. Families or sponsor families should request permission at least 2 days in advance of the reason for the permission.

**2. Musical Instruments**

- A faculty member must be responsible of keeping record of who borrows these music instruments. Students who borrow school guitars or keyboards must return them.
- Students may NOT play music instruments or stereos during recess or lunch.

**B. Rules for Use of School Facilities**

**There will be no running or loud noises in the corridor of the main building.  
During Study Times, the corridor of the main building is a quiet zone.**

**1. Classrooms**

- Each class is responsible for maintaining the cleanliness of their classroom and all other classrooms they use.
- Slippers and shoes are to be removed and left outside classroom doors (except in the Science Laboratory).
- Eating and drinking & gum chewing is prohibited in all classrooms at all times. (Meals must be eaten inside the Dining Hall only; and plates, cups, utensils are not to be taken outside the Dining Hall.)
- Desks should be returned to rows, and blackboards erased, before students leave the classroom. Desks and chairs may not be written on.
- Materials posted on walls and bulletin boards should not be defaced.
- Lights and fans should be switched off at the end of the school day.

**2. Infirmary**

- Services provided by the infirmary include: treatment for emergency cases, dispensing medication for mild illnesses and dispensing prescription medications provided by a doctor.
- Students can seek assistance from the Infirmary at any time.
- Admission to the Infirmary is at the discretion of the Infirmary. No student may be in the Infirmary without permission from the Infirmary.

- In the event of serious illness requiring outside medical attention or an emergency that involves any student or staff, the Infirmarian notifies the Director as soon as possible. The Director then contacts families if deemed necessary.

### 3. Library

- Library Hours: (School days) (Hours during weekend and holidays will be determined by the librarian.)  
     8:00 am – 12:00 pm  
     1:00 pm – 6:00 pm  
     7:30 pm – 9:30 pm
- **Silence and neatness are to be maintained in the library at all times.**
- Students and staff may withdraw books from the library with the permission of the librarian. Books may be checked out for two weeks. Any loss or damage is paid for by the person who borrowed the book.
- Reference books and magazines may not be removed from the library.
- Students may use the library during study periods to conduct research, with a permission slip from the faculty member who assigned the project.

### 4. Study Hall

The Study Hall is just that, a place to study. Therefore, in order to maintain a respectful atmosphere for studying:

- **Silence and neatness are to be maintained in the Study Hall at all time** (It would be disrespectful to disrupt someone else who is trying to study, or to create an atmosphere that would dissuade someone from trying to study.)
- No food or drink is allowed in the Study Hall.
- No iPods, Cell Phones, PSPs, CDs, or musical instruments are allowed in the Study Hall, unless permitted by the Director or Principal
- Aisles should be free of any materials. Shoes and articles of clothing should not be kept in the study hall. This is why we have student lockers.
- Valuables should not be kept in desks in the study hall, as the desks are not secure places.
- No one should write on the blackboard in the study Hall who does not have permission to do so.
- During study Hall hours, a student should raise his or her hand to obtain permission to speak to the proctor for permissions.
- No student should open someone else's desk without their permission. (This would be disrespectful.)
- Students should be properly dressed when in the study hall.

### 5. Dining Hall

- Meals must be eaten inside the Dining Hall only, and plates, cups, utensils are NOT to be taken outside the Dining Hall.
- Students must keep the Dining Hall clean at all times.
- Students should accept and finish the meal that is served.

- Students should discard trash and stack trays neatly in the washroom after eating.
- Cutting in line is prohibited.
- Entering the student kitchen or taking anything from it without permission from the dining hall prefects is forbidden.
- Students may not be in the Dining Hall before lunchtime.

#### 6. Computer Room

- Computer units should be handled with care.
- Any use of the computer room requires the presence of a proctor.
- To prevent the transmission of computer viruses, students must regularly scan their USB storage drives.
- Students should immediately report any damage or malfunction of a computer they are using to the computer teacher.
- Students should work quietly and independently.
- Students should maintain the cleanliness of the Computer Room. Eating and drinking inside the Computer Room are prohibited.
- Computer units should be shut down properly at the end of use.
- Music is allowed in the Computer Room only with the specific permission of the computer teacher, and only with the use of earphones so others will not be disturbed. Music is prohibited in the computer room during Study periods.
- No “at risk” or probation students may use the computer room during free time; nor may they use the computer room during Study Periods without permission of a teacher.
- All students should have a USB
- Students are not allowed to save music or documents on School Computers.

#### 7. Science Laboratory

- Slippers or shoes must be worn in the lab.
- Only lab notebooks and experiment materials should be kept on your lab table. There are shelves in the lab for all backpacks, purses and textbooks.
- Always **plan** all the steps for your experiment and ensure that all members of your group understand the steps **before you begin working**.
- Handle laboratory equipment with care. When using chemicals or Bunsen (gas) burners, always wear **goggles** from the start of your experiment until you complete the clean-up of all equipment.
- Keep your head, clothing and other objects away from the burners, whether or not they are lit. Be sure **gas valves are turned off** before leaving the lab.
- **NEVER taste or sniff chemicals. NEVER touch chemicals** with your bare hands. If a reaction appears to be producing gas (you observe bubbles), do not put your face near the beaker or test tube. **Wash hands** thoroughly with soap after clean up at the end of a lab session.
- **Follow all directions and safety precautions**, using only materials and equipment approved by your teacher. Do not engage in any unauthorized experiments. Never work unless your teacher is present. **NEVER** work alone in a laboratory.

- No one is allowed in the science storeroom without the teacher's permission.
- **NEVER bring food** into the laboratory! Eating and drinking is permitted in the dining hall and outdoors only, including during recess and lunch. Gum chewing during class is prohibited.
- No textbooks or other personal student materials are to be left behind in the lab. Take all your belongings with you when you leave.
- **Report all accidents** or near accidents to the teacher **immediately**, no matter how minor.
- Materials posted on walls and bulletin boards should not be defaced.
- Clean all equipment and your lab table area; erase chalkboard before leaving. All trash is to be deposited in the trash bucket. Sinks are to be cleaned and free of trash of any kind.
- Lights and fans should be switched off after each lab class.

### 8. Chapel

- The chapel is a place for worship and prayer. It is sacred space. With respect for the Holy Eucharist, which is kept there, and for people who are praying, students should enter the chapel quietly.
- Food (which includes gum), and drink are not allowed in the chapel. (This would be disrespectful.)
- Talking to others in the chapel makes it difficult for others to pray, and for the priest to say mass. Therefore, out of respect, there should be no unnecessary talking, and no fooling around while in the chapel.

### 9. Gym

- Food and drink are not allowed in the gym.
- The gym closes 15 minutes before study and at 10:30 pm on Friday and Saturday nights.
- All sports equipment must be signed out and returned.
- Swearing and foul language, which is not allowed anywhere on campus, is NOT excusable in the gym.

### 10. School Vehicles

- Students may not drive school vehicles.
- Passengers must have their arms and legs inside the vehicle at all times.
- Nobody may jump on or off a moving vehicle.
- All vehicles are expected to be kept clean.
- No loud music is to be played in the vehicles.
- No banned substances (drugs) are permitted on board vehicles.
- No animals allowed on buses.

### 11. Dorm

- Male students are responsible for the cleanliness and tidiness of the dorm. A general clean-up is held once every month, usually on the 1<sup>st</sup> Saturday of the month.

- Students must use the bed, lock and locker that they are assigned.
- The dorm is a residential area, therefore, playing musical instruments or stereo CD players should not be so loud as to disturb others. Playing cards or other games in the dorm is prohibited. Students should open and close lockers quietly. Quiet time begins at 10:00pm.
- Towels may be hung only on the beds. Clothes may be hung only in lockers, on the clothesline or on the shower house roof.
- Students may not leave the dorm after bedtime without informing the prefect.
- Reading lights are not allowed. Use of fans must be approved by the Dorm Moderator.
- Dorm lights go out at 10:00 pm. Only dorm prefects may touch the switches.
- No girls or visitors are allowed in the dorm at any time.
- Any dirty clothes (inside trash bags) must be deposited at the laundry house
- For the sake of decency and respect, no one is to appear outside the dorm wearing only his underwear.

#### **12. Shower House/Toilets**

- Male students are responsible for keeping the shower house and toilets clean at all times. Clothes should not be left on the floor of the shower house or outside.
- Only shower house prefects may open the shower house, and turn lights and tank valves on and off.
- No screaming or playing should take place in the shower house or toilets.

#### **13. Faculty Offices, Housing and Dining Room**

- Students must knock before entering faculty members' offices or the Faculty Resource Room, and are not permitted to enter without stated permission. Faculty housing, and the surrounding areas, including the second floor of the dorm, are off-limits to students. Students may not, except in emergencies, call or knock for the staff members in the teachers' dining room.
- Students must be properly dressed when visiting a faculty office during study.
- Students must wear a shirt everywhere in the main building (including the Dining Room).

#### **14. Student Center**

- Students may not sit in front of the exit doors or block passage in or out.
- Shoes and footwear must be left outside.
- No food, gum or drink is allowed inside.
- Clean up your area before leaving. All trash is to be disposed of in the trash bins outside.
- Playing music is prohibited during Study Time. Quiet is to be observed for study.
- Only authorized personnel are allowed in the Bookstore.

## C. Disciplinary Code

### 1. Individual Responsibility for the Welfare of Others

- As a member of the Xavier community, each Xavier student has the responsibility to promote the general welfare of all members of the school community.
- Part of this responsibility is the obligation to inform school authorities about persons or incidents that may threaten the safety and welfare of other students, or cause injury to any member of the school community.
- Students are encouraged to be responsible members of the school community by stopping others from fighting. Any student who encourages or cheers others to fight will also be subject to disciplinary action.
- Possession of a deadly weapon on campus is a serious offense.

### 2. Respect for the Property and Rights of Others

As mentioned above, Respect is the number 1 school-wide policy. Therefore:

- Xavier students treat other members of the Xavier community, including administrators, staff and other students, and of the local Sapuk community, with respect.
- Students are expected to respect the property of others. Opening, searching or removing items from school bags, desks or lockers of another student, or from classrooms or offices without permission, will subject the offender to disciplinary sanctions.
- Students have the right and responsibility to maintain possession of their assigned textbooks. Students will care for school property, including textbooks, equipment and buildings. Damaging or vandalizing school property is prohibited.

### 3. Building Community

- In order to create a community out of people with different cultures and languages all students will speak English at ALL times. Students will not use profane language.
- Exclusive relationships are discouraged since they can be divisive to community. Public and private displays of affection are prohibited.

**4. Academic Integrity:** Cheating is a serious offense, violating the basic principle of trust Xavier stands as a community built on trust. Academic dishonesty includes, but is not limited to, cheating on tests, copying homework from other students and plagiarizing information. *Plagiarizing* means copying information from the Internet, books, magazines or other written sources without writing down the name of the author and the title of the written source that you used. Xavier students are expected to be on their “**Xavier Honor**” at all times – knowing that there’s one person –God, who they can never fool.

### 5. Addictive Substances

- Knowing that drugs damage the body, students may not use or possess alcohol or other controlled substances, (cigarettes, snuff or betel nut), or illegal substances (drugs) on or off campus. Students found to be transporting, giving, selling, or in any other way encouraging other students to use, any of the substances listed above will be subject to disciplinary consequences explained below.
  
- Xavier High School reserves the right to protect the health and safety of students by conducting searches of any of its facilities, classrooms, students' bags, desks, lockers and other personal belongings, or searching vehicles upon entry to and exit of campus if, in the judgment of school authorities, it is necessary to prevent a serious offense from being committed, to curb widespread abuses or to collect evidence for an offense under investigation. Searches may be conducted by the Dorm Moderator or other school authorities in the presence of at least one witness.

### D. Some Possible Offenses

*\* This list of examples of disciplinary offenses is not intended to be all-inclusive. School administration reserves the right to levy disciplinary sanctions for any actions that are disruptive to school life or harmful to groups or individuals within the school community.*

#### Unacceptable Offenses

**Unacceptable offenses are violations of the School's Mission Statement, are not Christian behavior, and are in violation of National and State laws. The consequence for a violation of an unacceptable offense is immediate expulsion from Xavier High School.**

- Use or possession of illegal drugs
- Stealing: (Stealing is here defined as taking something that doesn't belong to you without permission of the owner. Apart from clothes, and minor items such as pens and pencils, there is no such thing as "Xavier borrowing". Xavier Borrowing will be treated as an annoyance, as described below.)

#### Serious Offenses

**Serious offenses are violations of the School's Mission Statement, and are not Christian behavior.**

- use or possession of alcohol or other controlled substances
- breaking into and entering locked areas
- possession of a deadly weapon
- intentional disrespect to teachers or other school staff
- fighting that results in physical injuries
- repeating any violation in the "Moderate Offenses" category
- any act or omission analogous to any of the above

**Moderate Offenses**

- use or possession of tobacco and/or betel nut – 1<sup>st</sup> offense
- cheating on academic work – 1<sup>st</sup> offense
- lying with intent to deceive
- off-campus without permission
- damage or destruction of others' property
- possession of pornography
- repeating any violation in the “Nuisances” category
- Off-campus without permission
- late for Sunday evening assembly
- opening another student's desk or locker, without permission
- leaving the classroom without permission
- skipping classes or other mandatory school functions
- any act or omission analogous to any of the above

**Repeated violations of moderate offences become a serious offence.**

**Nuisances**

- failure to complete assigned work or prefect duties
- disrupting classes, study, or the Library
- using MP3 players or cell phones during class or study
- failure to return checked out sports or music equipment
- leaving group's Dining Hall area dirty
- failure to return assigned plates and cups to Dining Hall
- outside dorm after bedtime
- disregarding any dorm rules
- yelling at the door of the faculty dining room looking for a teacher, or excessive knocking
- failure to sign-out before leaving campus on weekends
- leaving designated study area during mandatory study without permission
- using or writing offensive language or gestures
- violation of dress code
- chewing gum, eating or drinking in classrooms, Study Hall, Library, Student Center, Computer Room or Chapel
- late for class, assembly or other school functions - 1<sup>st</sup> offense
- entering restricted areas without permission
- Xavier Borrowing (as defined above).
- any act or omission analogous to any of the above

**Repeated violations of nuisances becomes a moderate offence.**

**PUBLIC SCANDAL:** One of the primary aims of Xavier High School is the holistic education of the whole person; to challenge the student to develop leadership qualities in the area of *responsibility, integrity, initiative, and concern for others*. The students are urged to take great care in their search for acquisition of values and principles that will characterize them as Christians and Micronesians. They must consider themselves as students of Xavier High School at all times and give credence to it with their

behavior **both on and off campus**. Any behavior contrary to these brings dishonor to themselves and their school, making them unworthy of the name “student of Xavier High School.” Examples of “Public Scandal” include but are not limited to: **pregnancy, fathering a child, students living together in a de facto relationship, abortion, alcohol or drug use, supplying alcohol or drugs to others**. Such actions are clearly at odds with the philosophy and goals of Xavier High School and, above all, are contrary to the expected behavior of Christians.

### **E. List of Possible Consequences**

**\* Consequences for Unacceptable Offenses will result in immediate expulsion from Xavier High School, as stated above.**

**Consequences for Serious or Moderate offenses will be determined by school administrators.**

**Consequences for Nuisances may be specified by other members of the school supervisory staff, including teachers, the Dorm**

**Moderator, the Girls’ Moderator, the kitchen supervisor, and head prefects. The list that follows describes some possible**

**consequences of disciplinary offenses. School administration reserves the right to assign consequences not listed here that are proportionate to the violations committed.**

#### ***Detention Work***

Students may be assigned to perform indoor or outdoor work on campus. The amount of work will be proportionate to severity of the violation committed. When possible, the work will be related to the violation committed.

#### ***Loss of Off-Campus Permission***

Male students may have their permission to leave campus on weekends revoked by school authorities if it becomes clear that staying off-campus is detrimental to the student’s academic success or well-being.

#### ***Parental Notification***

The Director notifies parents or guardians in writing of offenses that, if repeated, could result in their child’s dismissal from Xavier.

#### ***Reflection Paper***

Students may be assigned to write a paper related to the offense they have committed.

#### ***Confiscation of Misused Property***

Cell phones or MP3 players turned on or used during class or study, and hats or other head coverings worn during the school day will be confiscated by teachers. For the 1<sup>st</sup> offense, the item will be returned after one week; for the 2<sup>nd</sup> offense, the item will be returned at the end of the academic quarter; for the 3<sup>rd</sup> offense, the item will be returned at the end of the academic semester, or at the end of the school, at the discretion of the Principal or Director. Any clothing bearing inappropriate symbols or messages will be confiscated and returned to the student at the end of the school year.

***Loss of Academic Credit***

As mentioned above, cheating, including plagiarizing, is a violation of “Xavier Honor”. Students who cheat by copying work from another student or plagiarizing information from a printed source do not earn any credit for the assignment or test that was not completely their own work. Students who assist others in cheating also lose all credit for that assignment or test.

In addition, the profile grades of the students involved in these activities will reflect the seriousness of the offense. A student who has a second offense in this area is subject to academic and disciplinary probation.

***Suspension***

Students who commit serious offenses may be suspended from classes. Suspensions can last from one to five days. The purpose of suspension is to give the student time to think over his/her situation, and make a plan to improve so that he/she might be able to continue at the school. Students receiving suspensions are usually placed on Disciplinary Probation. Suspensions may include physical labor and opportunities for guided reflection with a school administrator.

***Disciplinary Probation***

Students involved in serious disciplinary matters may be allowed to remain at the school on Disciplinary Probation. Students on Disciplinary Probation who participate in a second serious disciplinary incident are subject to dismissal from the school.

In case where students are put on disciplinary probation, the Director will write a letter to the parents or guardians, explaining the nature of the offence, and its ramifications.

At the discretion of the administration, students involved in a serious disciplinary violation may be asked to sign a contract that will make clear the conditions for successfully making amends for the violation.

***Dismissal***

Dismissal from Xavier **may** result if: a student has failed three or more courses, has been on Academic Probation for two successive quarters, or has been repeatedly involved in serious disciplinary incidents. In rare instances, a disciplinary case is so egregious that dismissal from school is the immediate consequence. Decisions for dismissal are made by the Director.

- acts of violence resulting in serious injury to another person
- use of a deadly weapon
- gross disrespect to school staff
- public acts that damage the reputation of Xavier High School
- use or possession of alcohol or other controlled substances – 2<sup>nd</sup> offense
- possession of a deadly weapon – 2<sup>nd</sup> offense
- use or possession of betel nut or tobacco – 3<sup>rd</sup> offense
- cheating – 3<sup>rd</sup> offense
- any act or omission analogous to the above

*Lord*, teach me to be generous;  
to give, and not to count the cost;  
to fight, and not to heed the wounds;  
to toil, and not to seek for rest;  
to labor, and not to seek for reward,  
save that of knowing  
*I do Your Most Holy will.*

☼ *St. Ignatius of Loyola*

## **Do You Speak Ignatian?**

### **A Glossary of Terms Used in Ignatian and Jesuit Circles I**

**A.M.D.G.** – *Ad Majorem Dei Gloriam* (Latin) – “For the Greater Glory of God.”  
Motto of the Society of Jesus [See Magis.]

**Apostle/apostolate/apostolic** – Apostle is the role given to the inner circle of twelve who Jesus “sent out” (on mission) and to a few others like Saint Paul. Hence apostolate means a “mission endeavor or activity” and apostolic means “mission-like.”

**Arrupe, Pedro (1907-1991)** – As superior general of the Society of Jesus for nearly twenty years, he was the central figure in the renewal of the Society after Vatican Council II, paying attention both to the spirit of Ignatius the founder and to the signs of our times. From the Basque country of northern Spain, he left medical school to join the Jesuits, was expelled from Spain in 1932 with all the other Jesuits, studied theology in Holland, and received further training in spirituality and psychology in the U.S. Arrupe spent twenty-seven years in Japan (where among very many other things he cared for victims of the atomic bomb in Hiroshima) until his election in 1965 as superior general. He is considered the founder of the modern, post-Vatican II Society of Jesus.

***Cura Personalis*** (Latin meaning “care for the [individual] person”) – A hallmark of IGNATIAN SPIRITUALITY (where in one-on-one spiritual guidance, the guide adapts the SPIRITUAL EXERCISES to the unique individual making them) and therefore of Jesuit education (where a teacher establishes a personal relationship with students, listens to them in the process of teaching, and draws them toward personal initiative and responsibility for learning [see Pedagogy, Ignatian/Jesuit.]

This attitude of respect for the dignity of each individual derives from the JUDEO-CHRISTIAN vision of human beings as unique creations of God, of God’s embracing of humanity in the person of JESUS, and of human destiny as ultimate union with God and all the saints in everlasting life.

**Discernment (also “Discernment of spirits”)** – A process for making choices, in a context of (Christian) faith, when the option is not between good and evil, but between several possible courses of action all of which are potentially good. For IGNATIUS the process involves prayer, reflection, and consultation with others – all with honest attention not only to the rational (reasons pro and con) but also to the realm of one’s feelings, emotions, and desires (what

Ignatius called “movements” of the soul). A fundamental question in discernment becomes “Where is this impulse from – the good spirit (of God) or the evil spirit (leading

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**1 Excerpted from Traub, George W., SJ AN IGNATIAN SPIRITUALITY READER: Contemporary Writings on St. Ignatius of Loyola, the Spiritual Exercises, Discernment, and More. Chicago. Loyola Press. 2008. pp. 250-269.**

one away from God)?” A key to answering this question, says Ignatius in his SPIRITUAL EXERCISES, is that, in the case of a person leading a basically good life, the good spirit gives “consolation” – acts quietly, gently, and leads one to peace, joy and deeds of loving service – while the bad spirit brings “desolation” – agitates, disturbs the peace, and injects fears and discouragement to keep one from doing good.

**Education, Jesuit** – IGNATIUS OF LOYOLA and his first companions, who founded the Society of Jesus in 1540, did not originally intend to establish schools. But before long they were led to start colleges for the education of young men who flocked to join their RELIGIOUS ORDER. And in 1547 Ignatius was asked to open a school for young LAY men.

By the time of his death (1556), there were 35 such colleges (comprising today’s secondary school and the first year or two of college). By the time the order was suppressed in 1773, the number had grown to more than 800 – all part of a system of integrated, humanistic education that was international and brought together in a common enterprise men from various languages and cultures. These JESUITS were distinguished mathematicians, astronomers, and physicists; linguists and dramatists; painters and architects; philosophers and theologians; even what today would be called cultural anthropologists.

These developments are not surprising; the order’s founders were all University of Paris graduates, and Ignatius’ SPIRITUALITY taught Jesuits to search for God “in all things.” After the order was restored (1814), however, Jesuit schools and scholars in Europe never regained the prominence they had had. Besides, they were largely involved in the resistance to modern thought and culture that characterized Catholic intellectual life through the nineteenth century and beyond.

In other parts of the world, especially in the United States, the nineteenth century saw a new birth of Jesuit education. Twenty-one of today’s twenty-eight U.S. Jesuit colleges and universities were founded during that century. These schools served the needs of an immigrant people, enabling them to move up in the world while maintaining their Catholic belief and practice in a frequently hostile Protestant environment.

**Faber, Peter (1506-1546)** – Latin and English version of Pierre Favre, University of Paris student from the south of France who roomed with IGNATIUS OF LOYOLA and FRANCIS XAVIER and together with them and several others founded the Society of Jesus. In the course of seven years, he traveled some 7,000 miles and served in seven different western European countries. The largest part of his ministry was in Germany. There he drew up guidelines for ecumenical dialogue with Lutherans, but these were, sad to say, hardly put into practice. Among the early companions, he was known to be the finest guide for those making the SPIRITUAL EXERCISES.

**Finding God in All Things** – IGNATIAN SPIRITUALITY is summed up in this phrase. It invites a person to search for God and find God in every circumstance of life, not just in explicitly religious situations or activities such as prayer in church (e.g., the mass) or in private. It implies that God is present everywhere and, although invisible, can be “found” in any and all of the creatures which God has made. They reveal at least a little of what their Maker is like – often by arousing wonder in those who are able to look with the “eyes of faith.” After a long day of work, IGNATIUS used to open the French windows in

his room, step out onto a little balcony, look up at the stars, and be carried out of himself into the greatness of God.

How does one grow in this ability to find God everywhere? Howard Gray draws the following paradigm from what IGNATIUS wrote about spiritual development in the *JESUIT Constitutions*: (1) **practice attentiveness** to what is really there. “Let that person or that poem or that social injustice or that scientific experiment become (for you) as genuinely itself as it can be.” (2) Then **reverence** what you see and hear and feel; appreciate it in its uniqueness. “Before you judge or assess or respond, give yourself time to esteem and what is there in the other.” (3) If you learn to be attentive and reverent, “then you will **find devotion**, the singularly moving way in which God works in that situation, revealing goodness and fragility, beauty and truth, pain and anguish, wisdom and ingenuity,”

**Ignatian** – Adjective, from the noun IGNATIUS (OF LOYOLA). Sometimes used in distinction to JESUIT indicating aspects of SPIRITUALITY that derive from IGNATIUS the LAY PERSON rather than the later Ignatius and his RELIGIOUS ORDER, the SOCIETY OF JESUS.

**Ignatian/Jesuit Vision, Characteristics of the** – Drawing on a variety of contemporary sources which tend to confirm one another, one can construct a list of rather commonly accepted characteristics of the Ignatian/Jesuit Vision. It...

- sees life and the whole universe as a gift calling forth wonder and gratefulness;
- gives ample scope to imagination and emotion as well as intellect;
- seeks to find the divine in all things – in all peoples and cultures, in all areas of study and learning, in every human experience, and (for the Christian) especially in the person of Jesus;
- cultivates critical awareness of personal and social evil, but points to God’s love as more powerful than any evil;
- stresses freedom, need for DISCERNMENT, and responsible action;
- empowers people to become leaders in service, MEN AND WOMEN FOR OTHERS, building a more just and humane world.

The relative consensus about these six characteristics should not be taken to indicate that they exhaust the meaning of the living IGNATIAN tradition. Like the living tradition of Christian faith, of which it is a part, no number of thematic statements can adequately articulate it. At the heart of both traditions stands the living person of JESUS, who cannot be reduced to a series of ideas.

No one claims that any of these characteristics are uniquely Ignatian/Jesuit. It is rather the combination of them all and the way they fit together that make the vision distinctive and so appropriate for an age in transition – whether from the medieval to the modern in Ignatius’s time, or from the modern to the postmodern in ours.

**Ignatius of Loyola (1491-1556)** – Youngest child of a noble Basque family fiercely loyal to the Spanish crown (Ferdinand and Isabella), he was named Inigo after a local saint. Raised to be a courtier, he was trying valiantly to defend the fortress town of Pamplona in 1521 when a French cannonball shattered his leg. During a long convalescence, he found himself drawn away from the romances of chivalry that had

filled his imagination from an early age to more spiritual reading – an illustrated life of JESUS and a collection of saints' lives.

After his recovery, he set out for the Holy Land to realize a dream of “converting the infidel.” On the way he stopped in the little town of MANRESSA and wound up spending nearly a year there during which he experienced both the depths of despair and great times of enlightenment.

Ordered to leave Palestine after being there a little more than a month, Ignatius decided that he needed an education in order to be able to “help souls.” In Barcelona, he went to school with boys a quarter his age to learn the rudiments of Latin grammar, then moved on to several Spanish university cities. In each he was imprisoned and interrogated by the Inquisition, because he kept speaking to people about “spiritual things”, having neither a theology degree nor priestly ordination.

Finally, turning his back on his homeland, he went to the foremost university of the time, the University of Paris, where he began his education all over again and with diligence, after five years, was finally awarded the degree “Masters of Arts.” It was here at Paris that he changed his Basque name to the Latin *Ignatius* and its Spanish equivalent *Ignacio*.

While at the university, he had roomed with and become good friends with a fellow Basque named FRANCIS XAVIER and a Savoyard named PETER FABER. After graduation, these three, together with several other Paris graduates, undertook a process of communal DISCERNMENT and decided to bind themselves together in an APOSTOLIC community that became the SOCIETY OF JESUS. Unanimously elected superior by his companions, Ignatius spent the last sixteen years of his life in Rome directing the fledgling order, while the others went all over Europe, to the Far East, and eventually to the new World. And wherever they went they founded schools as a means of helping people to “FIND GOD IN ALL THINGS.”

**IHS** – The first three letters, in Greek, of the name JESUS. These letters appear as a symbol on the official seal of the SOCIETY OF JESUS.

**Inculturation** – A modern theological concept that expresses a principle of Christian mission implicit in IGNATIAN SPIRITUALITY – namely, that the Gospel needs to be presented to any given culture in terms intelligible to that culture and allowed to grow up in the “soil” of that culture; God is already active and present there (“God’s action is antecedent to ours” – Jesuit General Congregation 34 [1995]. “Our Mission and Culture”).

Thus in the first century Saint Paul fought against the imposition of Jewish practices on non-Jewish Christians. And in the sixteenth and seventeenth centuries, Jesuits like Matteo Ricci (1552-1610) and Robert de Nobili (1577-1656) fought to retain elements of Chinese and Indian culture in presenting a de-Europeanized Christianity to those peoples, only to have their approach condemned by the Church in the eighteenth century.

Ideally, the Gospel and a culture mutually interact, and in the process the Gospel embraces some elements of the culture while offering a critique of others.

**JESUIT** – A member of the SOCIETY OF JESUS. The term was originally coined as a putdown by people who felt there was something terribly arrogant about a group calling

itself the Company or SOCIETY OF JESUS, whereas previous RELIGIOUS ORDE had been content to name themselves after their founder (e.g., “Benedictines,” “Franciscans,” “Dominicans”). Later the title was adopted as a short-hand name by members of the Society themselves, as well as by others favorable to them..

Adjective. Pertaining to the SOCIETY OF JESUS. The negative term, now that Jesuit has been rehabilitated, is Jesuitical meaning “sly” or “devious.”

**Jesus (also "Jesus [the] Christ," meaning Jesus "[God's] anointed one")**—The historical person Jesus of Nazareth whom Christians acknowledge to be, by his life (what he taught and did) and his death and resurrection, the true revelation of God and at the same time the exemplar of what it means to be fully human. In other words, for Christians, Jesus shows what God is like and how they can live in response to this revelation: God is the compassionate giver of life who invites and empowers human beings, in freedom, together with one another, to work toward overcoming the forces of evil—meaninglessness, guilt, oppression, suffering, and death—that diminish people and keep them from growing toward ever fuller life.

In his SPIRITUAL EXERCISES, IGNATIUS has the retreatant devote most of the time to "contemplating" (i.e., imaginatively entering into) the life, death, and resurrection of Jesus, so as to become more and more a companion of Jesus. And when Ignatius and his companions from the University of Paris decided to establish a RELIGIOUS ORDER, he insisted that it be called the Company or SOCIETY OF JESUS [see JESUIT—Noun].

**Judaeo-Christian Vision or Story, The**—Here is a version of the Judaeo-Christian vision or story, told with certain emphases from IGNATIUS OF LOYOLA. The great and mysterious Reality of personal love and self-giving that many call God is the origin and destiny of all creation, the whole universe. God is present and at work in everything, leading it to fulfilment. All things are originally good and potentially means for those creatures called human beings to find the God who made and works in them. Still, none of these things are God, and therefore they are all radically limited.

Indeed, in the case of human beings (who somehow image God in a special way), their relative freedom results in a new dimension of being whereby not just good but also evil exists in the world: selfishness, war, domination—racial, sexual, economic, environmental— of some over others. Human history, then, is marked by a struggle between the forces of good, or "life," and evil, or "death." God has freely chosen to side with struggling, flawed humanity by participating more definitively in human life and living it "from the inside" in the historical person of JESUS of Nazareth. This irrevocable commitment of God to the human enterprise grounds and invites people's response of working with God toward building a community of justice, love, and peace—the "kingdom" or "reign" of God that Jesus preached and lived.

As with Jesus, so for his followers, it takes DISCERNMENT—a finely tuned reading of oneself and one's culture in the Spirit of God—to recognize in any given situation what helps the coming of God's reign and what hinders it. In the face of human selfishness and evil, the way ultimately entails self-giving, going through suffering and death in order to gain life—indeed, life everlasting. And along the way, because the followers of Jesus are

wary of idolizing anyone or anything (that is, making a god of them), they are less likely to become disillusioned with themselves or others or human history for all its weight of personal and social evil. Rather do they continue to care about people and the human enterprise, for their hope is in God, the supreme Reality of personal love and self-giving.

**Kolvenbach, Peter-Hans (1928— )**—Dutch-born superior general of the SOCIETY OF JESUS from 1983, when the JESUITS were allowed to return to their own governance after a time of papal "intervention," until 2008, when he resigned at the age of eighty.

He entered the Jesuits in 1948, went to Lebanon in the mid-1950s, earned a doctorate from the famous Saint Joseph's University in Beirut, and spent much of his life there, first as a professor of linguistics and then as superior of the JESUIT vice-province of the Middle East.

By his own admission, he was relatively "ignorant of matters pertaining to justice and injustice," when he went from Beirut to Rome for Jesuit General Congregation 32 and witnessed the faith-justice emphasis emerge from the Congregation under the leadership of PEDRO ARRUEPE [see THE SERVICE OF FAITH AND THE PROMOTION OF JUSTICE]. Still, as superior general, he worked tirelessly in collaboration with his advisors to implement and extend the direction in which his predecessor had been leading the Society [see MEN AND WOMEN FOR OTHERS/WHOLE PERSONS OF SOLIDARITY FOR THE REAL WORLD].

**Laity (lay person/lay people)**—The people of a religious faith as distinguished from its clergy; within Catholic circles, however, members of religious communities who are not ordained (i.e. "sisters" and "brothers") are often popularly associated with priests and bishops and not with lay people. (It would be more accurate to see them as neither, as having their own unique role and style of life; see RELIGIOUS ORDER/RELIGIOUS LIFE.)

**Magis (Latin for "more")**—The "Continuous Quality Improvement" term traditionally used by IGNATIUS OF LOYOLA and the JESUITS, suggesting the spirit of generous excellence in which ministry should be carried on. (See A.M.D.G.—AD MAJOREM DEI GLORIAM)

**Manresa**—Town in northeastern Spain where in 1522—1523 a middle-aged layman named IGNATIUS OF LOYOLA had the powerful spiritual experiences that led to his famous SPIRITUAL EXERCISES and later guided the founding and the PEDAGOGY of JESUIT schools.

**Men and Women for Others/Whole Persons of Solidarity for the Real World**—In a now famous address to alumni of JESUIT schools in Europe (July 31, 1973), PEDRO ARRUEPE painted a profile of what a graduate should be. Admitting that JESUIT schools had not always been on target here, Arrupe called for a re-education to justice:

*Today our prime educational objective must be to form men-and-women-for-others . . . people who cannot even conceive of love of God which does not include love for the least of*

*their neighbors; people convinced that love of God which does not issue in justice for human beings is a farce. . . . All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the ego-ism built into the institutions of society attack us. . . . Evil is overcome only by good, egoism by generosity. It is thus that we must sow justice in our world, substituting love for self-interest as the driving force of society.*

Following up on what Arrupe had said, the next Jesuit head, PETER-HANS KOLVENBACH, challenged the 900 JESUIT and LAY delegates from the 28 U.S. Jesuit colleges and universities gathered for "Assembly '89" to teach our students to make "no significant decision without first thinking of how it would impact the least in society" (i.e., the poor, the marginal who have no voice). And eleven years later, speaking on "the faith that does justice" to a similar national gathering at Santa Clara University (October 6, 2000), Kolvenbach was even more pointed and eloquent in laying out the goals for the twenty-first-century American Jesuit university:

*Here in Silicon Valley, some of the world's premier research universities flourish alongside struggling public schools where Afro-American and immigrant students drop out in droves. Nationwide, one child in every six is condemned to ignorance and poverty. . . . Thanks to science and technology, human society is able to solve problems such as feeding the hungry, sheltering the homeless, or developing more just conditions of life, but stubbornly fails to accomplish this.*

*The real measure of our Jesuit universities, [then,] lies in who our students become. Tomorrow's "whole person" cannot be whole without a well-educated solidarity. We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world."*

*Solidarity is learned through "contact" rather than through "concepts." When the heart is touched by direct experience, the mind may be challenged to change. Our universities boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts, and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university's program of studies.*

*Faculty are at the heart of our universities. Professors, in spite of the cliché of the ivory tower, are in contact with the world. But no point of view is ever neutral or value-free. A legitimate question, even if it does not sound academic, is for each professor to ask, "When researching and teaching, where and with whom is my heart?" To make sure that the real concerns of the poor find their place, faculty members need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek justice.*

*What is at stake is a sustained interdisciplinary dialogue of research and reflection, a continuous pooling of expertise. The purpose is to assimilate experiences and insights in "a vision of knowledge which, well aware of its limitations, is not satisfied with fragments but tries to integrate them into a true and wise synthesis" about the real world. Unfortunately, many faculty still feel academically, humanly, and, I would say, spiritually unprepared for such an exchange.*

*If the measure of our universities is who the students become, and if the faculty are the heart of it all, then what is there left to say? It is perhaps the third topic, the character of our universities—how they proceed internally and how they impact on society—that is the most difficult.*

*In the words of [Jesuit] General Congregation 34, a Jesuit university must be faithful to both the noun "university" and to the adjective "Jesuit." To be a university requires dedication "to research, teaching, and the various forms of service that correspond to its cultural mission." To be Jesuit "requires that the university act in harmony with the demands of the service of faith and the promotion of justice."*

*[A] telling expression of the Jesuit university's nature is found in policies concerning hiring and tenure. As a university it must respect the established academic, professional, and labor norms, but as Jesuit it is essential to go beyond them and find ways of attracting, hiring, and promoting those who actively share the mission.*

*Every Jesuit academy of higher learning is called to live in a social reality and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it. Thus Jesuit universities have stronger and different reasons than do many other academic institutions for addressing the actual world as it unjustly exists and for helping to reshape it in the light of the Gospel.*

**Pedagogy, Ignatian/Jesuit** – Having to do with Ignatian/Jesuit teaching style or methods.

In one formulation (Robert Newton's *Reflections on the Educational Principles of the Spiritual Exercises* [1977]), **Jesuit education is instrumental** (not an end in itself), but a means to the service of God and others); **student centered** (adapted to the individual as much as possible so as to develop an independent and responsible learner); **characterized by structure** (with systematic organization of successive objectives and systematic procedures for evaluation and accountability) **and flexibility** (freedom encouraged and personal response and self-directedness expected, with the teacher an experienced guide, not primarily a deliverer of ready-made knowledge); **eclectic** (drawing on a variety of the best methods and techniques available); and **personal** (whole person affected, with the goal of personal appropriation, and attitudinal and behavioral change).

In another formulation, (*Ignatian Pedagogy: A Practical Approach* from the International Center for Jesuit Education [Rome, 1993]), Ignatian pedagogy is a model that seeks to develop men and women of competence, conscience, and compassion. Similar to the process of guiding others in the Spiritual Exercises, faculty accompany students in their intellectual, spiritual, and emotional development. They do this by following the Ignatian pedagogical paradigm. Through the consideration of the context of students' lives, faculty create an environment where students recollect their past **experience** and assimilate information from newly provided **experiences**. Faculty help students learn the skills and techniques of reflection, which shapes their consciousness, and they then challenge students to **action** in service to others. The evaluation process includes academic mastery as well as on-going assessments of students' well-grounded growth as persons for others.

Both these approaches were developed in the context of secondary education, but could be adapted to higher education. [See also EDUCATION, JESUIT and RATIO STUDIORUM.]

**Ratio Studiorum (Latin for “Plan of Studies”)** – A document, the definitive form of which was published in 1599 after several earlier drafts and extensive consultation among Jesuits working in schools. It was a handbook of practical directives for teachers and administrators, a collection of the most effective educational methods of the time, tested and adapted to fit the Jesuit mission of education. Since it was addressed to Jesuits, the principles behind the directives could be assumed. They came, of course, from the vision and spirit of IGNATIUS. The process that led to the *Ratio* and continued after its publication gave birth to the first real system of schools the world had ever known.

Much of what the 1599 *Ratio* contained would not be relevant to Jesuit schools today. Still, the process out of which it grew and thrived suggests that we have only just begun to tap the possibilities within the international Jesuit network for collaboration and interchange. [See also EDUCATION, JESUIT and PEDAGOGY, IGNATIAN/JESUIT.]

**Religious Order/Religious Life** – In Eastern Orthodox and Roman Catholic Christianity (less frequently in Anglican/Episcopal Christianity), a community of men or women bound together by the common profession, through “religious vows”, of “chastity” (better called voluntary “consecrated celibacy” [and thus not to be confused with the imposed celibacy of Roman Catholic clergy]), “poverty,” and “obedience.” As a way of trying to follow JESUS’ example, the vows involve voluntary renunciation of things potentially good: marriage and sexual relations in the case of “consecrated celibacy,” personal ownership and possessions in the case of “poverty,” and one’s own will and plans in the case of “obedience.”

This renunciation is made, not for its own sake, but “for the sake of [God’s] kingdom” (Matthew 19:12), as a prophetic witness against a culture’s abuse of sex, wealth (greed), and power (domination) and toward a more available and universal love beyond family ties, personal possessions, and self-determination. As a concrete form of Christian faith and life, it emphasizes the relativity of all the goods of this earth in the face of the only absolute, God, and a life lived definitively with God beyond this world.

This way of life first appeared in the second half of the first century in the person of “virgins” (mostly women but also some men) who lived at home and, by refusing to marry and produce offspring (they claimed to be “spouses of Christ”), countered the absolutist claims of the state (Rome) and hence many of them became martyrs. After Constantine’s conversion to Christianity (313) and Christianity’s establishment as the state religion, “religious life” developed further as a major movement away from the “world” and the worldliness of the church. The monastic life of monks and nuns is a variation on this tradition. At the beginning of the modern Western world, various new religious orders sprang up (the largest being the JESUITS) that saw themselves not as fleeing from the world but APOSTLES sent out into the world in service. In more recent centuries, many communities of religious women were founded with a similar goal of APOSTOLIC service, often with Jesuit-inspired constitutions.

**The Service of Faith and the Promotion of Justice**—In 1975, Jesuits from around the world met in solemn assembly to assess their present state and to sketch plans for the future. Following the lead of a recent international assembly ("synod") of Catholic bishops, they came to see that the hallmark of any ministry deserving of the name Jesuit would be its "service of faith" of which the "promotion of justice" is an absolute requirement. In other words, Jesuit education should be noteworthy for the way it helps students—and for that matter, faculty, staff, and administrators—to move, in freedom, toward a mature and intellectually adult faith. This includes enabling them to develop a disciplined sensitivity toward the suffering of our world and a will to act for the transformation of unjust social structures that cause that suffering. The enormous challenge, to which none of us are entirely equal, nevertheless falls on all of us, not just on campus ministry and members of theology and philosophy departments.

**The Society of Jesus**—Catholic RELIGIOUS ORDER of men founded in 1540 by IGNATIUS OF LOYOLA and a small group of his multinational "friends in the Lord," fellow students from the University of Paris. They saw their mission as one of being available to go anywhere and do anything to "help souls," especially where the need was greatest (e.g., where a certain people or a certain kind of work were neglected).

Today, numbering about 20,000 priests and brothers, they are spread out in almost every country of the world ("more branch offices," said PEDRO ARRUPE, "than Coca-Cola")—declining in numbers markedly in Europe and North America, but growing in India, Africa, Latin America, and the Far East.

The abbreviation "SJ" after a person's name means that he is a member of the SOCIETY OF JESUS.

**Spiritual/spirituality**—The spiritual is often defined as that which is "nonmaterial," but this definition runs into problems when applied to human beings, who are traditionally considered "body-spirits," both bodily and spiritual. In some modern philosophies and psychologies, however, the spiritual dimension of the human is denied or disregarded. And many aspects of our contemporary American culture (e.g., the hurried sense of time and need to produce, produce) make it difficult to pay attention to this dimension.

Fundamentally, the spiritual dimension of human beings can be recognized in the orientation of our minds and hearts toward ever more than we have already reached (the never-satisfied human mind and the never-satisfied human heart). We are drawn inevitably toward the "Absolute" or the "Fullness of Being" [see GOD]. Consequently, there are depths to our being that we can only just begin to fathom.

If every human being has this spiritual dimension and hunger, then even in a culture like ours, everyone will have—at least at times—some awareness of it, even if that awareness is not explicit and not put into words. When people talk of a "spirituality," however, they usually mean, not the spirituality that human beings have by nature, but rather a set of attitudes and practices (SPIRITUAL EXERCISES) that are designed to foster a greater consciousness of this spiritual dimension and (in the case of those who can affirm belief in God) a more explicit seeking of its object—the Divine or God.

IGNATIAN spirituality with its SPIRITUAL EXERCISES is one such path among many within Christianity, to say nothing of the spiritualities within other religious traditions, or those more or less outside a religious tradition. ("Peoples' spiritual lives [today] have not died; they are simply taking place outside the church" [Jesuit General Congregation 34, "Our Mission and Culture"].)

**spiritual exercises** (small *s* and *e*)—Any of a variety of methods or activities for opening oneself to God's spirit and allowing one's whole being, not just the mind, to be affected. The methods—some of them more "active" and others more "passive"—might include vocal prayer (e.g., the Lord's Prayer), meditation or contemplation, journaling or other kind of writing, reading of scripture or other great works of verbal art, drawing, painting or molding with clay, looking at works of visual art, playing or listening to music, working or walking in the midst of nature. All of these activities have the same goal in mind— discontinuing one's usual productive activities and thus allowing God to "speak," listening to what God may be "saying" through the medium employed.

**The Spiritual Exercises** (capital *S* and *E*)—An organized series of SPIRITUAL EXERCISES put together by IGNATIUS OF LOYOLA out of his own personal spiritual experience and that of others to whom he listened. They invite the "retreatant" or "exercitant" to "meditate" on central aspects of Christian faith (e.g., creation, sin and forgiveness, calling and ministry) and especially to "contemplate" (i.e., imaginatively enter into) the life, death, and resurrection of JESUS. Ignatius set all of this down in the book of the *Spiritual Exercises* as a handbook to help the guide who coaches a person engaged in "making the Exercises." After listening to that person and getting a sense for where he/she is, the guide selects from material and methods in the book of the *Exercises* and offers them in a way adapted to that unique individual. The goal of all this is the attainment of a kind of spiritual freedom, the power to act—not out of social pressure or personal compulsion and fear—but out of the promptings of God's spirit in the deepest, truest core of one's being—to act ultimately out of love.

As originally designed, the "full" Spiritual Exercises would occupy a person for four weeks full-time, but Ignatius realized that some people could not (today most people cannot) disengage from work and home obligations for that long a time, and so it is possible to make the "full" Exercises part-time over a period of six to nine or ten months—the "Spiritual Exercises in Daily Life." In that case, the "exercitant," without withdrawing from home or work, devotes about an hour a day to prayer (but this, like nearly everything in the Exercises, is adaptable) and sees a guide every week or two to process what has been happening in prayer and in the rest of his/her life.

Most of the time people make not the "full" Spiritual Exercises but a retreat in the Ignatian spirit that might last anywhere from a weekend to a week. Such a retreat usually includes either a daily individual conversation with a guide or several daily presentations to a group, as preparation for prayer/SPIRITUAL EXERCISES.

Ignatius had composed and revised his little book over a period of twenty-five or more years before it was finally published in 1548. Subsequent editions and

translations—according to a plausible estimate—numbered some 4,500 in 1948 or about one a month over four centuries, the total number of copies printed being around 4.5 million. It is largely on his Exercises—with their implications for teaching and learning in a holistic way—that Ignatius's reputation as a major figure in the history of Western education rests.

**Spiritual Guidance/Direction**—People are often helped to integrate their faith and their life by talking on a regular basis (e.g., monthly) with someone they can trust. This person acts as a guide (sometimes also called a spiritual friend, companion, or director) for the journey, helping them to find the presence and call of God in the people and circumstances of their everyday lives.

The assumption is that God is already present there, and that another person, a guide, can help them to notice God's presence and also to find words for talking about that presence, because they are not used to doing so. The guide is often a specially trained listener skilled in *DISCERNMENT* and therefore able to help them sort out the various voices within and around them. While he/she may suggest various kinds of *SPIRITUAL EXERCISES*/ways of praying, the focus is much broader than that; it is upon the whole of a person's life experience as the place to meet God.

**Vatican Council II (Vatican II for short)**—Convoked in 1962 by Pope John XXIII to bring the Catholic Church "up to date," this twenty-first Ecumenical (i.e. worldwide) Council signaled the Catholic Church's growth from a church of cultural confinement (largely European) to a genuine world church. The Council set its seal on the work of twentieth-century theologians that earlier had often been officially considered dangerous or erroneous. Thus, the biblical movement, the liturgical renewal, and the *LAY* movement were incorporated into official Catholic doctrine and practice.

Here are several significant new perspectives coming from the Council: celebration of liturgy (worship) in various vernacular languages rather than Latin, to facilitate understanding and *LAY* participation; viewing the Church as "the whole people of God" rather than just as clergy and viewing other Christian bodies (Protestant, Orthodox) as belonging to it; recognizing non-Christian religions as containing truth; honoring freedom of conscience as a basic human right; and finally including in its mission a reaching out to people in all their human hopes, needs, sufferings as an essential part of preaching the *GOSPEL*.

Today, Catholics are seriously divided on the question of Vatican II, some ("conservatives") considering it to have failed by giving away essentials of tradition and others ("liberals") feeling it has been too little and too imperfectly realized.

**Xavier, Francis (1506—1552)**—Native like *IGNATIUS* of the Basque territory of northern Spain, Francis became a close friend of Ignatius at the University of Paris, came to share Ignatius's vision through making the *SPIRITUAL EXERCISES*, and realized that vision through missionary labors in India, the Indonesian archipelago, and Japan. He was the first *JESUIT* to go out to people of non-European culture. And as he moved from his early missionary endeavors in India to his later ones in Japan, it seems that the implications of what we call *INCULTURATION* started to dawn on him.

## CURRICULUM 2011-2012 School Year

### RELIGIOUS EDUCATION PROGRAM\*

In their pastoral message on Catholic education *To Teach as Jesus Did*, the American bishops identified the educational mission of the Church as “an integrated ministry embracing three interlocking dimensions: the message revealed by God, fellowship in the life of the Spirit or community and service to neighbor.” At XHS these three dimensions of the educational ministry of the Church—**MESSAGE**, **COMMUNITY** and **SERVICE**—are reflected by the Religious Education Department’s curriculum, the Campus Ministry Program and the Christian Community Service Program.

The **message** dimension of the threefold mission is reflected in formal instruction in the truths of the Catholic faith imparted by the Religious Education Department. The theology program is academic in nature; students are tested and graded on their ability to comprehend and assimilate information regarding doctrine, morality, Church history and practice. Every XHS student is required to study theology.

Practical training in Christian living, the **community** aspect of the ministry of education, is realized in the Campus Ministry Program through retreats, days of recollection, liturgies and other forms of personal spiritual formation. All students are offered an opportunity to evaluate their spiritual life and relationship with God through some form of retreat. Other opportunities for spiritual growth are offered in the form of prayer and penance services.

Because Xavier is a Catholic high school that accepts and promotes the value of community worship, all members of the school community must be present for Masses or other liturgical celebrations on special days throughout the school year. The monthly community celebrations of the Eucharist include the following: the Mass of the Holy Spirit at the beginning of the school year and other appropriate religious observances. All students are required to attend the Baccalaureate Mass as part of the seniors’ commencement exercises.

The third dimension in the educational mission of the Church is education in **service** to one’s fellow man and woman. This is accomplished at XHS through the service program which actively involves the student in meeting the human needs of his neighbors. Every student is required to do community service each year. All students must fulfill this requirement for graduation. Other opportunities for service are encouraged through extracurricular student organizations such as CLC and the Student Council.

The program of Christian formation is an integral part of the educational mission of Xavier High School. As a Catholic high school Xavier exists not merely to educate young women and men but to form persons of faith and “men and women for others.” XHS’s program of Christian formation is intended to promote this objective.

*NOTE: Non-Catholic students are required to complete the school’s requirements in theology, attend days of recollection and fulfill retreat requirements, attend community liturgical celebrations, and complete the service program requirement.*

*\* (Adapted from Jesuit High School Handbook, New Orleans, La)*

## I. Message

THEOLOGY Course Offerings:

Freshmen: **Basic Catholic/Christian Doctrine** Our Catholic Faith: Living What we Believe (Ave Maria Press) This course covers basic Catholic doctrine which every Catholic should know.

Sophomore: **Christology** Jesus of History, Christ of Faith; (St. Mary's Press) This course studies the Catholic understanding of Jesus Christ, both historically and theologically, by focusing primarily on the synoptic gospels and Pauline epistles; includes also early church history and an introduction to sacraments.

Junior: **1<sup>st</sup> Semester: Old Testament** (Journey Through the Old Testament & The Bible.)  
**2<sup>nd</sup> Semester: History of the Church** from 4<sup>th</sup> century to Present, includes the Reformation and a section on World Religions.

Senior: **Christian Morality** (Your Life in Christ) includes cultural, traditional, and contemporary prayer; Catholic doctrines practices and rituals, the 10 Commandments; Sacraments of Matrimony, Reconciliation, Holy Orders; Discernment in moral decision making and vocation.

The goals of the Theology Department can be understood in terms of three objectives each aimed at a different level of religious awareness: informational, formational and transformational.

Informational: Instruction in theology at XHS attempts to educate students regarding the doctrines, traditions, practices and history of Catholic Christianity. The focus here is academic; the objective is to give the student an understanding of the Catholic tradition.

Formational: The study of religion hopes to have a concrete effect on our students in terms of their personal development, especially in terms of their thinking, their attitudes and behavior. The goal for our students is to become young men and women of compassion, conscience and commitment, drawing inspiration from Jesus Christ.

Transformational: Here the objective is not merely to impart the Gospel or to seek meaning; it is rather to encourage the student to incorporate the basic message of the Gospel into his/her personal life with full involvement in the local faith community. The school respects the privacy of his/her personal beliefs and values. Our goal is ultimately to cooperate in the work of the Holy Spirit: the transformation of the student into a woman/man of faith, hope and love—a man/woman for others, one who imitates Christ.

## II. Community

### CAMPUS MINISTRY

- Junior and Senior classes will have an annual retreat which will be tailored to the needs of the class.
- Freshmen and Sophomore classes will have at least one day of recollection/prayer during the school year; and if possible, one per semester.
- Student Masses will be scheduled each Wednesday morning;. Each class or group will take turns in preparing them under the supervision of Campus Ministry and the class moderators.
- Daily morning Mass will be available to all students who wish to celebrate the Eucharist. Sunday Mass will be celebrated for the whole Xavier community at 5:15 pm.
- Reconciliation (Penance) services will be held for the student body during Advent and during Lent each year.
- Daily prayer at the beginning of morning assembly will be conducted under the supervision of Campus Ministry with students taking turns leading the prayer. It is important that each student become comfortable in praying and leading prayer in public.
- Prayer (mandatory) will begin each period of theology class and will be appropriate to the course content. Prayer at the beginning of all other classes, while not mandatory, is encouraged with students leading the prayer as well as the teacher.
- Saints will be honored on their feast days during the morning assembly with a brief introduction to the significance of the life of the saint, or brief biographical event in the saint's life.
- Students will be encouraged to form and/or join groups or organizations and participate in their activities geared toward Christian life and service, e.g. CLC, etc.
- Campus ministry will recognize students who excel in Christian/Catholic life and service whenever appropriate during the course of the school year, and particularly with awards appropriately titled at the end of the school year. These annual awards will be given on the basis of pre-determined criteria published in the school handbook.

- An annual retreat will be organized for the faculty and staff of XHS for their on-going spiritual and ministerial formation, preferably just prior to the beginning of the school year.

### **III. Service**

#### **SERVICE PROJECTS**

##### **Philosophy and Objectives**

By volunteering their energies and talents to the people of their community, the student contributes in a meaningful manner to bettering his world and grows as a Christian in service to others. His/her motivation for this work comes from the example of Christ, the commitment of the Catholic Church to social action, Xavier High School's goal of educating Christian leaders for the community and his/her own desire to help all people.

The rewards for the student are many: knowledge that some disadvantaged person's life has been improved; a better understanding of what it means to be elderly, disabled, abused, poor, seriously ill, academically impaired; the growth of skills to meet the needs of these groups; credit for graduation; and possible career opportunities and training. The XHS student's concerns are no longer just selfish ones as she/he is now prepared to use his/her talents and skills for effective social change in the future.

The most important thing about our service program is people. Every service project should consist of a student having direct contact with a person or persons who are in some important way disadvantaged. His/her work is outside the normal world of his/her family routine and oriented towards people. Therefore the Xavier Service program enables the student to put his/her ability and interest to work for God, others and him/herself.

Xavier's Community Christian Service Project (CCSP) for Juniors and Seniors enables students to serve people in need thoughtfully and reflectively. The project allows students to work with people outside the school community in a professional setting. In the summer between sophomore and junior years, up-coming juniors spend 80 hours observing possible sites for their senior CCSP, learning about the type of service that is provided by each organization, and reflecting on their experiences. In the summer between junior and senior year, up-coming seniors are required to complete a 160-hour CCSP at a single organization. Each service organization designates a supervisor to guide students' work. Xavier requests that students complete their CCSP in direct service to people in need. Students have helped people by translating, assisting others in filling out legal forms, by tutoring and teaching, by assisting at the hospital and by performing other services. During the CCSP, students keep a daily journal detailing their

experiences and write a reflection paper after every forty hours of service. When the seniors return to school, they spend a day sharing their CCSP experiences with their classmates.

- Each student receives a P or F grade

## **IV. Academic Courses**

### **FRESHMEN COURSES**

#### **English Skills I**

Freshman English Skills aims to strengthen the students' abilities in all aspects of the English language. The goals of the class are for each student to learn and demonstrate understanding of basic grammar principles, to expand and improve the English vocabulary of each student, and for students to improve and practice writing skills through various outlets, including essays, journaling, and creative writing. The critical reading skills of the students will also be further developed through independent reading assignments and in class activities.

#### **Literature I**

The student at Xavier High School is consistently challenged to examine ideas, explore values and communicate options. All of this must be done in a second language, English. This course is designed to introduce students to the literary genre and compels them to assess the development, themes and literary tools employed by the author. Students read a variety of short stories, three novels, one drama, as well as read and analyze poetry. Reading, writing, and vocabulary are also incorporated to enhance the student's English language skills.

#### **Algebra I**

The purpose of this course is to increase student awareness of the importance of mathematics in the modern world. The students will become more confident in their ability to work with mathematical concepts and relationships. They will learn how to think systematically and use the precise logic required for mathematical problem solving. This course builds on the student's understanding of basic mathematics in the study of algebraic skills and problem solving. Students will learn to express real-world problems in algebraic sentences in order to find solutions. Successful completion of this course is an indispensable step in their preparation for geometry, more advanced algebra, trigonometry and calculus.

#### **General Science**

This course is designed to strengthen the students' ability in basic scientific skills, to increase the depth of their inquiry and to give the students a scientific appreciation for the

natural world and the universe around it. Emphasis is placed on the scientific method, questioning, measuring, researching, formulating hypotheses, experimenting and interpreting basic data tables.

### **Pacific History and Geography (Sem 1)**

Here the students will learn how to use coordinates to read and interpret various types of maps. They will learn about the first settlers in the Pacific, migration routes, the purpose of their voyages of discovery among these Pacific islands. They will learn to understand the why and how of past and present relationships among the various Pacific cultures.

### **Micronesian Studies (Sem 2)**

This will focus primarily on the history of the Federated States of Micronesia, Palau and Marshall Islands using the text Over Seas and Time by Timothy Smit.

### **Religion I**

This beginning course on religious focuses on ecclesiology. The content of the course includes an overview of the essential teachings of the Catholic Church, articles of the Nicene and Apostle's Creeds, a review of the seven sacraments, a discussion of the theological and cardinal virtues, the essential Catholic teachings about moral principles, discussion of the requirements of the Beatitudes, the Ten Commandments, the scriptures and other demands of Catholic social justice teaching. This course also provides a primer on prayer with a special emphasis on the Lord's Prayer.

### **Latin I**

In this first year program students will be introduced to the rudiments of the Latin language: vocabulary, declensions and conjugations, grammar and syntax while gaining an understanding of the mechanics of Latin and developing the skills to translate. In addition to acquiring an appreciation for this classical language, the students will learn how to think logically and deductively. The study of Latin in first year will strengthen English vocabulary and grammar usage. Students will also learn about Roman history, culture and art and their contribution to Western Civilization.

### **Typing & Computer Skills**

A working knowledge of personal computers and application software, to prepare Xavierites for the modern world. Students are taught internet ethics. They learn how to utilize the Windows XP operating system, Microsoft Word, Microsoft Excel and Powerpoint. These software were chosen as being most useful in helping the students produce papers and assignments, and in preparing them for future work in college.

### **Study Skills**

The students are taught how to study. A Xavier student needs to have good study habits, especially in a boarding school. In study skills, students will learn hints, advice, and techniques for taking notes, listening and reading in class; how to prepare for tests; and how to organize a personal study schedule to get the best results in the shortest amount of time.

## **SOPHOMORE COURSES**

### **Religion II**

The second year Religion course is a study of Christology from two angles: the Jesus of history and the Christ of faith. Using history, scripture and tradition the students will trace the development of our understanding of who Christ is theologically, while deepening their own relationship with the Son of God. The students will learn about Jesus in his own historical context and also encounter the Christ who is present in their own lives and experience. The Ignatian Dynamic will enable them to find who Jesus is for them and how where he is at work in their world.

### **English Skills II**

Mastery of the English language is essential for the student's success at Xavier High School. This English Skills course seeks to build upon the basic understanding of grammar and composition as established in Freshmen English Skills. The promotion of language proficiency at sophomore level will emphasize refining usage abilities, developing well organized multi-paragraph essays, improving vocabulary, and enhancing reading comprehension. These skills enable students to better communicate their ideas to others as they engage in lifelong learning and active involvement in the world around them.

### **Literature II**

Sophomore level Literature provides an opportunity for students to begin exploration of works inspired by their historical setting. Students gain a greater appreciation of human events when historical in conjunction with artistic characterization and storytelling. Each reading invites students to place themselves within the setting and consider what they would or would not do in similar circumstances while considering historical context and cultural sensitivity.

### **Geometry**

Geometry comes from the Greek words 'geo' meaning earth and 'metria' meaning measurement. Geometry was used in problems involving measurements made on earth. Geometry is given to the sophomore students after having first studied the first course in our math curriculum, Algebra. Geometry is organized in such a manner that topics are studied in sequence.. Students then study plane geometry and some selected topics on solid geometry and coordinate geometry. Special questions and problems given to, or asked by, the students or teacher require higher order thinking skills. Students of Xavier High School should develop their curiosity, creativity, persistence, imagination, independence, and the capacity for self-introspection and criticism. In addition to logical reasoning and analytical ability, these are the desirable virtues that should be cultivated among students not only in geometry but throughout the whole mathematics curriculum.

**Biology**

This course aims to give students a more complete and holistic understanding of the world around them, including the environment, ecosystems, and plant and animal life. Topics to be covered in the course are cell biology, genetics, evolution, ecology, and human biology. The aim of the course is also to help students develop a curiosity of their world, and to give them the knowledge and tools to understand how and why scientific investigations are performed by conducting controlled experiments. Students will also be able to demonstrate proper care and use of laboratory equipment. As a result of the course, students will gain confidence in making educated decisions about biological and environmental resources, as well as human health.

**World History I & II**

This course seeks in its most basic form to convey the major events in world history from pre-historical times to modern history. Students will gain a coherent knowledge of certain aspects of modern history, develop a more mature sense of time, understand that history is a continuous process understand that change is constant in history, understand that historical events usually have multiple causes and multiple effects, understand that there are various forces which helped to shape the modern world, become aware of the different ways in which people have responded to change and why, understand the values and beliefs of different societies at different times and develop an understanding of the concepts and terminology frequently used in historical writings on the modern world.

**Latin II**

Learning Latin trains the learner to think systematically and intelligently-- skills needed in every intellectual activity. Terminology deriving from Latin words and concepts is widely used among other fields such as philosophy, medicine, biology and law. Learning Latin will help students to prepare their intellectual skill for their future. Latin is an inflective language, meaning that the root of a word stays the same but the endings change. This means that a student must memorize the different forms of the endings, and analyze each word in a sentence. A student thus learns two important skills: (1) how to learn; and (2) many analytical skills. These tools of learning can be transferred to other areas such as scientific and literary subjects.

**Health**

The goal of this course is to help the students care for their holistic being while at Xavier High School. What they will learn in health class are practical necessities in life such as: Personal care and basic hygiene, administering First Aid which includes first aid for choking, rescue breathing and CPR. Since teenagers are pre-disposed to drinking alcohol, smoking and using tobacco in betel nut, this class will help them recognize the dangers of these substances. They will also become aware of common infectious diseases and how to avoid contracting them.

## **JUNIOR COURSES**

### **Religion III**

This course aims at the study of extensive selections from books of the Old Testament scriptures, encouraging insights into the relationship between the Old and New Testaments as presented in the Roman Catholic liturgy, and the application of those insights to situations today. Through a prayerful, critical, and reflective approach to the Bible, the course aims at the development of faith in the lives of the students.

### **English Skills III**

The Junior English skills class builds on grammar skills acquired in English I and II. Emphasis is placed on learning effective ways to organize and write multi-paragraph essays and a research paper in the second semester. In addition, students begin to learn the elements of public speaking and debate. They learn how to write effectively for speeches and oral presentations. Students are introduced to logic and college vocabulary in preparation for the SAT and TOEFL examinations given at the end of Junior year.

### **Literature III**

Xavier students are consistently challenged to identify their beliefs and values, and put them into action. Literature offers abundant examples of adolescent characters who struggle under the same circumstances. This course introduces students to these characters and compels them to reflect upon their own values. Broad issues such as freedom, honesty, power, salvation, love, courage, and discrimination are discussed by focusing on specific incidences recounted in the novels, poetry and films. Through introspection students become familiar with in-depth literary analysis.

### **Algebra II & Trigonometry**

Since logical thinking and problem solving skills are necessary in all fields of study, this course in advanced algebra and trigonometry prepares students for many facets of the life beyond high school. Students develop solid skills in their ability to conduct creative problem solving in a logical and effective manner. The students are encouraged to study mathematics beyond trigonometry and have the confidence to apply their logical thinking skills to everyday situations. They will learn to be more comfortable with the use of math skills. They will have been given opportunities to use these skills as they are often used in the real world to solve problems and make decisions.

### **Chemistry**

The study of the elements and their combinations in compounds useful in all areas of nature provide a door into the mysteries of the world around us, and of the Creator God who provides such wonders at every turn in our investigations. The philosophy of Chemistry is to prepare students to help prepare students to gain knowledge and confidence in their ability to think critically and analyze as a scientist. Students are asked to approach this class with an open-mind and approach scientific problems with skills of logic and creativity. Students will combine hands on experience in the laboratory with important skills and knowledge learned through scientific lecture, which will allow them to examine problems and issues in our world

### **World History III (Sem 1)**

This course seeks in its most basic form to convey the major events in world history from \_\_\_\_\_ times to modern history. Students will gain a coherent knowledge of certain aspects of modern history, develop a more mature sense of time, understand that history is a continuous process understand that change is constant in history, understand that historical events usually

have multiple causes and multiple effects, understand that there are various forces which helped to shape the modern world, become aware of the different ways in which people have responded to change and why, understand the values and beliefs of different societies at different times and develop an understanding of the concepts and terminology frequently used in historical writings on the modern world.

**World Geography (Sem 2)** This course focuses on the various geographical regions of the world, the ethnic diversity among and within nation states, their climates, relative wealth in human and natural resources, their inter-relationships and the effect of their geographic features on all of these areas. Students are expected to know the names of the countries on each continent and something of their current way of life.

### **College Counseling I**

Junior level College Counseling focuses on preparation for the PSAT and SAT, as well as begin the discernment process of picking potential majors and choosing a college which will best fit the desires and needs of each student.

### **Japanese Language**

This course is designed to have interested students be able to hold simple conversations with Japanese speakers at the end of the school year. Its emphasis is on conversational Japanese and introduction to writing in Japanese. Students are expected to be able to write in hiragana and katakana at the end of the year.

## **SENIOR COURSES**

### **Christian Community Service Project**

Xavier's Christian Community Service Project (CCSP) enables students to serve people in need thoughtfully and reflectively. The project allows students to work with people outside the school community in a professional setting. In the summer between junior and senior year, upcoming seniors are required to complete 160 hours of CCSP at a single organization. Each service organization designates a supervisor to guide the student's work. Xavier requests that students complete their CCSP in direct service to people in need. During CCSP, students keep a daily journal detailing their experiences and write a reflection paper after every 40 hours of service. When the seniors return to school, they spend a day sharing their CCSP experiences with their classmates.

### **Religion IV**

This course relies heavily on the maturation of the seniors' faith and reflective abilities. It takes personal opinions and the Catechism of the Catholic Church starting points for in-depth discussions, reflection papers on life matters, and individual and group debates on moral issues. Taking Christian morality as the foundation for making decisions, the course is framed in such a way as to incorporate contemporary and traditional viewpoints of the role of Jesus Christ, understanding the intricacies of values, choices, conscience, and morality, researching and debating moral issues such as abortion, euthanasia, capital punishment, etc., and in depth discussions about the sensitive subjects of sexuality, love, marriage, and commitment.

**English Literature IV**

The philosophy of Senior literature is to prepare students for SAT, TOFEL, and college level writing. To prepare students to be effective communicators and leaders, by the end of the course, students will read, write, listen, and speak for: information and understanding, literary response and expression, critical analysis and evaluation, and social interaction. This course will provoke discussions; pose serious questions regarding social justice issues, individual rights, and nature of truth. The course will also look more critically at opinion and beliefs by focusing on literature and various writing styles.

**Pre-Calculus – Calculus (Sem 1)**

Calculus is built upon two great ideas, the *derivative*, which examines slope of a curve and rates of change, and the *integral*, which deals with sums, areas and volumes. Both of these ideas are the basis for much of mathematics and for many accomplishments towards the new millennium. In arithmetic, operations are carried out on numbers; in algebra, operations are carried out on symbols that stand for numbers; whereas in calculus, operations are carried out on functions that represent the relationship between two variable quantities.

The word “calculus” is a Latin word for stone or pebble. In ancient times, pebbles were used in counting. Thus, calculus roughly means a *method of calculation*. This field of learning has become so important that a sound knowledge of calculus is essential to study and to appreciate many other disciplines such as biology, business, chemistry, economics, engineering, and physics to name a few. The student should know the basic algebraic terminology and methods. Calculus also depends heavily on analytic geometry. Function notation is also used extensively through the text.

**Physics (Sem 1)**

This course in Physics gives students a means by which to learn about natural phenomena in their immediate environment and technology that has a profound effect on their lives through hands-on experience, hypothesizing and research. Areas covered in this course include motion, light, sound, work, forces, heat, quantum mechanics. It is hoped that through this study of the relationships between matter and energy in the universe, the students will also gain a glimpse of the face of God who is revealed in God’s on-going creative presence.

**Micronesian Civics (Sem 1)** Senior students will learn in more detail about the forms of government within the Micronesia region, national and local, their historical development, how they presently operate, and how the students can become active participants in the government of their island nations, contributing to the civic welfare of their island societies.

**Math Survey (Sem 2)** This survey course will review and reinforce all previously studied math courses with a view to further improving their math skills and thus better prepare them for college math courses as well as practical every-day uses of math. In addition, they will be introduced to the area of Statistics which is more and more needed in many fields or careers today.

**College Counseling II**

Senior level College Counseling provides an opportunity for students to prepare for the TOEFL exam as well as prepare college and scholarship applications during the first semester. During the second semester, the focus is on financial aid – the FAFSA and scholarship applications – as well as preparing students for adjustments of college life such as study skills, expectations of professors, money management, how to pick courses, cultural stereotypes, etc.

**Senior Survey Project**

The SSP is a one semester course during which students learn skills needed for preparing a research paper: identification of social issues, survey development, data collection, analysis of results, and presentation of their conclusions. For this project senior students conduct research on issues specific to their islands. Recognizing that each island-nation is unique and has its own particular characteristics, the students focus on their own island-nations. The SSP links students to their communities as did the CCSP.

**Electives:****Accounting**

This elective course is designed to help students acquire business skills and knowledge that can be applicable and useful in their further education in college or future careers. They will also become proficient with basic accounting concepts, with accounting cycles, and able to create accurate financial statements of a service type business.

**Environmental Science:** This course in environmental science will be a survey course. Its aim is to give students an understanding of the basic principles of ecology, including ecosystem patterns and dynamics, evolutionary ecology, and population dynamics. Additionally, students will be introduced to current issues in environmental studies including climate change, habitat degradation, species extinction, and emerging diseases. The aim of the course is to give students a basic understanding of the diverse life systems on earth, as well as the tools necessary to view environmental issues and solutions from a local, national, and global scale.

**Music**

The aim of this course is to introduce students to the basics of music through listening, playing, singing, and writing songs. This course will also introduce different styles of music to the students. Practical activities are heavily emphasized in this class. Making music and experiencing it directly is much more beneficial than merely reading or listening about it. Students will learn how to use music as a medium of communication.

**Personal Finance**

This is an elective available to senior students in preparation for managing their own finances outside of Xavier. In this class the student will learn and be able to apply the major concepts of personal finances such as interest earnings, investment concepts, book keeping and stock trading. Two major projects will bring all concepts together in a cumulative fashion. In the 3<sup>rd</sup> quarter a personal spending project will be completed, and in the 4<sup>th</sup> quarter a micro-economy in which students will manage a business within the classroom. Upon completion students will be better equipped with an array of tools to succeed on their own financially.

**Psychology**

This course will introduce students to the field of psychology and expose the relevance of psychology to nearly all aspects of daily life. This course will help you better understand yourselves and the people around you before stepping out into a world beyond Xavier. Throughout this class we will explore various aspects of psychology and the content of this course parallels that which is taught in an introductory psychology class at the college level.

**Economics:** Learning economics is learning how both individuals and nations behave in response to the limited resources of their country. Students will learn the relationships and differences between needs and wants. They will also learn how to maximize the resources that are available in their states or countries. At the same time, this course will give them useful

knowledge about the different types of taxes, where they come from and how they are used. As a result, they will learn that through the study of economics they can determine how wealthy a nation is.

## **A CHECKLIST FOR WRITING A PAPER**

**ASK YOURSELF THE FOLLOWING QUESTIONS:**

- **HAVE I FULLY UNDERSTOOD THE PURPOSE OF THE ASSIGNMENT?**
- **HAVE I LIMITED MY TOPIC SUFFICIENTLY?**
- **DOES MY INTRODUCTION INCLUDE A THESIS OR CLEAR STATEMENT OF PURPOSE?**
- **HAVE I ARRANGED THE PARTS OF MY ESSAY IN THE MOST EFFECTIVE ORDER?**
- **DOES THE FIRST SENTENCE OF EACH IMPORTANT PARAGRAPH REFER TO MY THESIS IN SOME WAY?**
- **DOES EACH PARAGRAPH BEGIN WITH SOME LINK TO THE PRECEDING PARAGRAPH?**
- **HAVE I INCLUDED A CLEAR TOPIC SENTENCE IN EACH PARAGRAPH?**
- **IS EACH PARAGRAPH LONG ENOUGH TO DEVELOP ITS TOPIC?**
- **HAVE I ILLUSTRATED OR SUPPORTED EVERY STATEMENT I MAKE?**
- **ARE THE WORDS I HAVE CHOSEN AS CONCRETE AND SPECIFIC AS POSSIBLE?**
- **DO MY SENTENCES SHOW VARIETY ON LENGTH AND STRUCTURE?**
- **DOES MY ESSAY COME TO A STRONG ENOUGH CONCLUSION?**
- **HAVE I CAREFULLY PROOFREAD MY WORK AND CORRECTED ALL ERRORS IN SPELLING, PUNCTUATION, AND CAPITALIZATION?**
- **HAVE I FOLLOWED ALL THE INSTRUCTIONS REGARDING THE FORMAT OF THE ASSIGNMENT?**
- **HAVE I READ MY WRITTEN WORK ALOUD TO CHECK HOW IT SOUNDS?**

## SY- 2011-2012 - DAILY PLANNER - SY 2011-2012

August

Sunday 14		Sunday 21	
Monday  15	Faculty Orientation/Development begins	Monday  22	Student Senate Planning & Workshops
Tuesday  16		Tuesday  23	Student Senate Planning & Workshops
Wednesday  17		Wednesday  24	Student Senate Planning & Workshops
Thursday  18		Thursday  25	Student Senate Planning & Workshops
Friday  19		Friday  26	<b>Student Senate Planning &amp; Workshops</b>
Saturday  20		Saturday  27	<b>New students' Orientation</b>

August (September)

Sunday 28		Sunday 4	
Monday 29		Monday 5	
Tuesday 30	<b>First Day of School</b>	Tuesday 6	
Wednesday 31	<b>Mass of the Holy Spirit</b>	Wednesday 7	
Thursday (September) 1		Thursday 8	
Friday 2		Friday 9	
Saturday 3		Saturday 10	

## September

Sunday 11		Sunday 18	
Monday 12		Monday 19	
Tuesday 13		Tuesday 20	
Wednesday 14		Wednesday 21	
Thursday 15		Thursday 22	
Friday 16		Friday 23	<b>New Students Entertainment/1st Mid Quarter</b>
Saturday 17	<b>Girls' Parents/Sponsors Orientation</b>	Saturday 24	PSAT Practice (Juniors)

September (October)

Sunday 25		Sunday 2	
Monday 26		Monday 3	
Tuesday 27		Tuesday 4	
Wednesday 28		Wednesday 5	
Thursday 29		Thursday 6	
Friday 30		Friday 7	<b>Junior CCSP</b>
Saturday (October) 1	<b>Chuuk State Constitution Day</b>	Saturday 8	<b>Junior CCSP</b>

## October

Sunday 9	<b>Junior CCSP</b>	Sunday 16	
Monday 10		Monday 17	
Tuesday 11		Tuesday 18	
Wednesday 12		Wednesday 19	
Thursday 13		Thursday 20	
Friday 14		Friday 21	<b>1st Quarter ends</b>
Saturday 15	<b>PSAT (Juniors)</b>	Saturday 22	

October (November)

Sunday 23		Sunday 30	
Monday 24	<b>2nd Quarter begins/2nd Quarter tuition due</b>	Monday 31	
Tuesday 25		Tuesday (November) 1	All Saints Day (School Mass)
Wednesday 26		Wednesday 2	All Souls Day
Thursday 27		Thursday 3	<b>FSM Independence Day (Observed)</b>
Friday 28	<b>Honors Assembly</b>	Friday 4	
Saturday 29	<b>Girls' Gathering</b>	Saturday 5	<b>SAT (Seniors)</b>

## November

Sunday 6		Sunday 13	
Monday 7		Monday 14	
Tuesday 8		Tuesday 15	
Wednesday 9		Wednesday 16	
Thursday 10		Thursday 17	
Friday 11	<b>Freshman Day of Prayer</b>	Friday 18	<b>Mid-2nd Quarter</b>
Saturday 12	<b>TOEFL (Seniors)</b>	Saturday 19	<b>Staff Retreat</b>

November (December)

Sunday 20	<b>Staff Retreat</b>	Sunday 27	<b>Advent Begins</b>
Monday 21		Monday 28	
Tuesday 22		Tuesday 29	
Wednesday 23		Wednesday 30	<b>Advent Reconciliation Service</b>
Thursday 24	<b>Thanksgiving School Mass</b>	Thursday (December) 1	
Friday 25		Friday 2	<b>St. Francis Xavier Day Mass</b>
Saturday 26		Saturday 3	<b>Xavier Day Games</b>

## December

Sunday 4		Sunday 11	
Monday 5		Monday 12	<b>1st Semester Review Day</b>
Tuesday 6		Tuesday 13	<b>1st Semester Review Day</b>
Wednesday 7		Wednesday 14	<b>1st Semester Final Exam Day</b>
Thursday 8	<b>Feast of Immaculate Conception</b>	Thursday 15	<b>1st Semester Final Exam Day</b>
Friday 9	<b>2nd Quarter ends</b>	Friday 16	<b>1st Semester Final Exam Day</b>
Saturday 10		Saturday 17	<b>School Picnic</b>

December (January, 2012)

Sunday 18	<b>Students may leave for Christmas break</b>	Sunday 25	<b>Christmas</b>
Monday 19		Monday 26	
Tuesday 20		Tuesday 27	
Wednesday 21		Wednesday 28	
Thursday 22		Thursday 29	
Friday 23		Friday 30	<b>Trip to Pisar</b>
Saturday 24	<b>Christmas Eve</b>	Saturday 31	<b>Pisar</b>

January 2012

Sunday 1	<b>Return from Pizar</b>	Sunday 8	
Monday 2		Monday 9	
Tuesday 3		Tuesday 10	
Wednesday 4	<b>3rd Quarter begins/3rd Quarter tuition is due</b>	Wednesday 11	
Thursday 5		Thursday 12	
Friday 6	<b>Honors Assembly</b>	Friday 13	
Saturday 7		Saturday 14	

## January

Sunday 15		Sunday 22	
Monday 16		Monday 23	
Tuesday 17		Tuesday 24	
Wednesday 18		Wednesday 25	
Thursday 19		Thursday 26	
Friday 20		Friday 27	<b>Sophomore Day of Prayer</b>
Saturday 21	<b>Dance Night</b>	Saturday 28	<b>Xavier Entrance Exam</b>

January (February)

Sunday 29		Sunday 5	
Monday 30	<b>Catholic Schools Week begins</b>	Monday 6	
Tuesday 31	<b>Catholic Schools Week</b>	Tuesday 7	
Wednesday (February) 1	<b>Catholic Schools Week</b>	Wednesday 8	
Thursday 2	<b>Catholic Schools Week</b>	Thursday 9	
Friday 3	<b>Catholic Schools Week Mid-3rd Quarter</b>	Friday 10	<b>Sophomore CCSP</b>
Saturday 4		Saturday 11	<b>Sophomore CCSP</b>

## February

Sunday 12	<b>Sophomore CCSP</b>	Sunday 19	
Monday 13		Monday 20	
Tuesday 14		Tuesday 22	
Wednesday 15		Wednesday 22	<b>Ash Wednesday – Lent begins</b>
Thursday 16		Thursday 23	<b>Junior Emmaus Retreat</b>
Friday 17		Friday 24	<b>Junior Emmaus Retreat</b>
Saturday 18		Saturday 25	<b>Junior Emmaus Retreat</b>

February (March)

Sunday 26	<b>Junior Emmaus Retreat</b>	Sunday 4	
Monday 27		Monday 5	
Tuesday 28		Tuesday 6	
Wednesday 29		Wednesday 7	
Thursday (March) 1		Thursday 8	
Friday 2	<b>Lenten Reconciliation Service</b>	Friday 9	<b>3rd Quarter ends</b>
Saturday 3		Saturday 10	

## March

Sunday 11		Sunday 18	<b>Faculty Retreat</b>
Monday 12	<b>WASC visit / Grading Day (No classes)</b>	Monday 19	
Tuesday 13	<b>WASC visit / 4th Quarter begins / 4th Quarter tuition due</b>	Tuesday 20	
Wednesday 14	<b>WASC visit</b>	Wednesday 21	
Thursday 15	<b>WASC visit</b>	Thursday 22	
Friday 16	<b>WASC visit Honors Assembly</b>	Friday 23	<b>Freshmen CCSP</b>
Saturday 17	<b>Faculty Retreat</b>	Saturday 24	<b>Freshmen CCSP</b>

March (April)

Sunday 25	<b>Freshmen CCSP Freshmen CCSP</b>	Sunday (April) 1	<b>Passion (Palm) Sunday – Holy Week begins</b>
Monday 26		Monday 2	
Tuesday 27		Tuesday 3	
Wednesday 28		Wednesday 4	
Thursday 29		Thursday 5	<b>Holy Thursday – Easter Triduum begins Easter Break begins at 5:00pm</b>
Friday 30		Friday 6	<b>Good Friday</b>
Saturday 31		Saturday 7	<b>Holy Saturday</b>

April

Sunday 8	<b>Easter Sunday</b>	Sunday 15	
Monday 9		Monday 16	
Tuesday 10	<b>Classes resume</b>	Tuesday 17	
Wednesday 11		Wednesday 18	
Thursday 12		Thursday 19	
Friday 13		Friday 20	<b>Mid-4th Quarter</b>
Saturday 14		Saturday 21	

April (May)

Sunday 22		Sunday 29	
Monday 23		Monday 30	
Tuesday 24		Tuesday (May) 1	
Wednesday 25		Wednesday 2	
Thursday 26		Thursday 3	
Friday 27		Friday 4	
Saturday 28	<b>Workers Appreciation Day SAT Practice (Juniors)</b>	Saturday 5	<b>SAT (Juniors)</b>

May

Sunday 6		Sunday 13	
Monday 7		Monday 14	
Tuesday 8		Tuesday 15	
Wednesday 9		Wednesday 16	
Thursday 10		Thursday 17	
Friday 11		Friday 18	<b>4th Quarter ends</b>
Saturday 12		Saturday 19	

May (June)

Sunday 20		Sunday 27	<b>Senior retreat</b>
Monday 21	<b>Senior Second Semester Final Exam Day Final Exam Review Days – fresh/soh/jun</b>	Monday 28	General Clean-up Graduation Practice
Tuesday 22	<b>Senior Second Semester Final Exam Day Final Exam Review Days – fresh/soh/jun</b>	Tuesday 29	General Clean-up Graduation Practice
Wednesday 23	<b>2nd Semester Final Exam Day – Fresh/Soph/Jun All 4th Quarter grades are due</b>	Wednesday 30	Honor Assembly& Awards District Dinner
Thursday 24	<b>2nd Semester Final Exam Day – Fresh/Soph/Jun</b>	Thursday 31	Baccalaureate Mass
Friday 25	<b>2nd Semester Final Exam Day – Fresh/Soph/Jun Begin General Clean-up Senior retreat</b>	Friday (June) 1	Graduation
Saturday 26	<b>Senior retreat</b>	Saturday 2	<b>Students may begin leaving</b>

June

Sunday 3		Sunday 10	
Monday 4	<b>Staff Evaluation Days</b>	Monday 11	
Tuesday 5	<b>Staff Evaluation Days</b>	Tuesday 12	
Wednesday 6		Wednesday 13	
Thursday 7		Thursday 14	
Friday 8		Friday 15	
<b>Saturday</b> <b>9</b>		<b>Saturday</b> <b>16</b>	