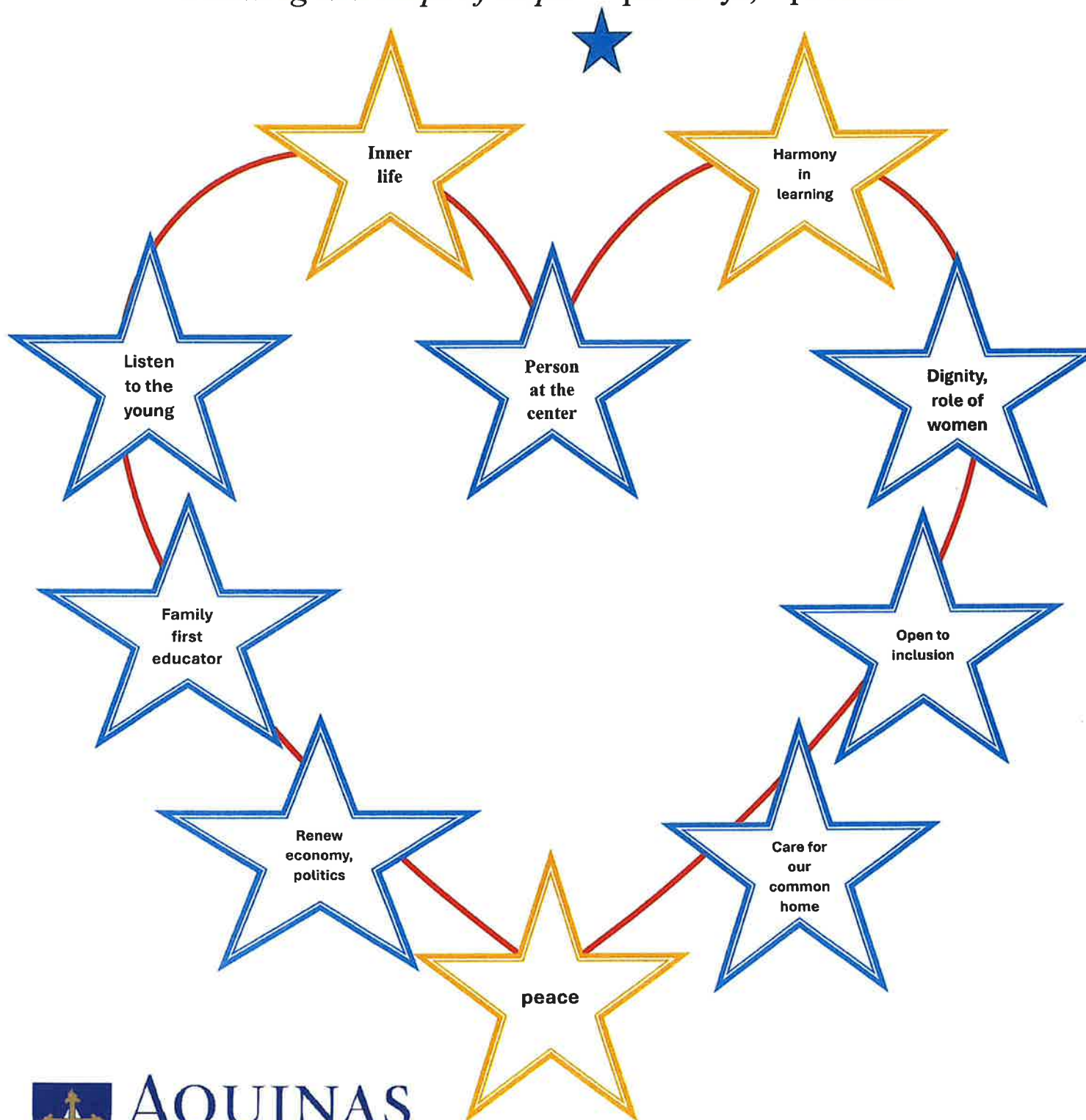


*Study and Discussion Guide for
The Catholic School*



Drawing New Maps of Hope: 7 pathways, 3 priorities



Overview of Contents

Summary Sheets for each of the Pathways and Priorities presented by Pope Leo XIV in his apostolic letter, *Drawing New Maps of Hope* given October 25, 2026. These gives examples of these themes in earlier ecclesial and papal documents, placing them in context of Catholic education in general,

Questions which can be used to guide reading, study, and/or discussion of the document itself

Suggestions of possible ways to use parts or all of the document with faculty, staff and board members of the school

Evaluation Charts (Star sheets) used to evaluate school publications and materials for the presences and clarity of each of the 7 pathways and 3 priorities. These would include recruitments material, handbooks, discipline plans, parent letters, curriculum, etc.

References and Links to the other documents and papal speeches cited in the resources.

Quotation sheet from *Drawing New Maps of Hope* which can be used as a poster or as a resource for pull-out quotes for bulletins, newsletters, etc.

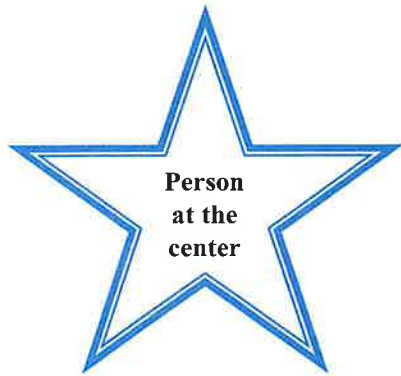
Prayers written by Saint John Henry Newman and Saint Thomas Aquinas, the copatrons of Catholic Schools.

Final Quotation from *Drawing New Maps of Hope*, conclusion



CENTER *for*
CATHOLIC EDUCATION

at AQUINAS COLLEGE



...we commit ourselves personally and in common:

First, to make human persons in their value and dignity the centre of every educational programme, both formal and informal, in order to foster their distinctiveness, beauty and uniqueness, and their capacity for relationship with others and with the world around them, while at the same time teaching them to reject lifestyles that encourage the spread of the throwaway culture.- ***Global Compact on Education. Together to Look Beyond Pope Francis, October 15, 2020***

HUMAN PERSON: The human individual. made in the image of God; not some thing, but some one, a unity of spirit and matter, soul and body, capable of knowledge, self-possession, and freedom, who can enter into communion with other persons—and with God. The human person needs to live in society, which is a group of persons bound together organically by a principle of unity that goes beyond each one of them. – ***Catechism of the Catholic Church, p. 893***

The Catholic school sets out to be a school for the human person and of human persons. The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school. -***The Catholic School on the Threshold of the Third Millennium, 9***

Most of all, students should be able to recognize authentic human qualities in their teachers. They are teachers of the faith; however, like Christ, they must also be teachers of what it means to be human. -***The Religious Dimension of Education in a Catholic School: Guidelines for Renewal and Reflection, 96***

“Humanizing education” means putting the person at the center of education, in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny.-***Educating to Fraternal Humanism, 8***

I would advocate the adoption of a model of development based on the centrality of the human person, on the promotion and sharing of the common good, on responsibility, on a realization of our need for a changed lifestyle, and on prudence, the virtue which tells us what needs to be done today in view of what might happen tomorrow (cf. Saint Thomas Aquinas, Summa Theologiae, II-II, q. 49, 5). - ***Pope Benedict XVI, Message for the Celebration of the World Day of Peace, January 1, 2010***

The religious dimension makes a true understanding of the human person possible. A human being has a dignity and a greatness exceeding that of all other creatures: a work of God that has been elevated to the supernatural order as a child of God, and therefore having both a divine origin and an eternal destiny which transcend this physical universe.-***The Religious Dimension of Education in a Catholic School: Guidelines for Renewal and Reflection, 5***



...we commit ourselves personally and in common:

Second, to listen to the voices of children and young people to whom we pass on values and knowledge, in order to build together a future of justice, peace and a dignified life for every person. ***-Global Compact on Education. Together to Look Beyond; Pope Francis, October 15, 2020***

This sacred synod likewise declares that children and young people have a right to be motivated to appraise moral values with a right conscience, to embrace them with a personal adherence, together with a deeper knowledge and love of God. Consequently

it earnestly entreats all those who hold a position of public authority or who are in charge of education to see to it that youth is never deprived of this sacred right. ***-Declaration on Christian Education, 1***

Let me begin with something important. You are not only the future of the Church. You are the present. Your voices, your voices, your ideas, your faith matter right now. And the Church needs you. The Church needs what you have been given to share with all of us. If you want to help the Church prepare for the future, start by being involved today. Stay connected to your parish. Attend Sunday Mass. Join youth activities and say “Yes” to opportunities, just as you’ve done taking part in this conference; opportunities where your faith can grow. ***-Pope Leo XIV, In answer to a question presented to him in a virtual discussion at the National Catholic Youth Conference; Indianapolis, Indiana, 2025***

Young people of every continent, do not be afraid to be the saints of the new millennium! Be contemplative, love prayer; be coherent with your faith and generous in the service of your brothers and sisters, be active members of the Church and builders of peace. To succeed in this demanding project of life, continue to listen to His Word, draw strength from the Sacraments, especially the Eucharist and Penance. The Lord wants you to be intrepid apostles of his Gospel and builders of a new humanity. ***-Pope John Paul II, Message for World Youth Day, 2000***

This is my invitation to you: walk in hope! Hope overcomes all weariness, every crisis and every worry. It gives us a powerful incentive to press forward, for it is a gift received from God himself. The Lord fills our life with meaning, sheds light on our path and shows us its ultimate direction and goal. The Apostle Paul uses the image of an athlete in the stadium racing to receive the prize of victory (cf. *1 Cor 9:24*). Those of you who have taken part in a sports competition – not just as spectators but as athletes – know how much inner strength it takes to reach the finish line. Hope is precisely a new kind of strength that God instills in us, enabling us to persevere in the race, to see beyond present difficulties and to press forward to the goal of communion with him and the fullness of eternal life. If a beautiful goal exists, if life has an ultimate meaning, if nothing of what I dream, plan and accomplish will ever be lost, then it is worth the effort to keep walking, exerting ourselves, overcoming obstacles and fatigue, because the ultimate prize is magnificent beyond measure! ***-Pope Francis, Message for World Youth Day, 2024***



... we commit ourselves personally and in common:

Third, to encourage the full participation of girls and young women in education. - ***Global Compact on Education. Together to Look Beyond; Pope Francis, October 15, 2020***

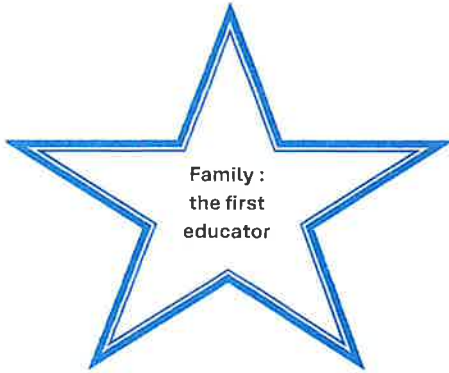
The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them in such a way

that they will make the kind of social commitment which will enable them to work for the improvement of social structures, making these structures more conformed to the principles of the Gospel. ***Lay Catholics in Schools: Witnesses to Faith, 19***

Women, you do know how to make truth sweet, tender and accessible, make it your task to bring the spirit of this council into institutions, schools, homes and daily life. Women of the entire universe, whether Christian or non-believing, you to whom life is entrusted at this grave moment in history, it is for you to save the peace of the world. -***Pope Saint Paul VI, closing of Vatican Council II; December 8, 1965.***

Among the fundamental values linked to women's actual lives is what has been called a "capacity for the other". Although a certain type of feminist rhetoric makes demands "for ourselves", women preserve the deep intuition of the goodness in their lives of those actions which elicit life, and contribute to the growth and protection of the other. This intuition is linked to women's physical capacity to give life. Whether lived out or remaining potential, this capacity is a reality that structures the female personality in a profound way. It allows her to acquire maturity very quickly, and gives a sense of the seriousness of life and of its responsibilities. A sense and a respect for what is concrete develop in her, opposed to abstractions which are so often fatal for the existence of individuals and society. It is women, in the end, who even in very desperate situations, as attested by history past and present, possess a singular capacity to persevere in adversity, to keep life going even in extreme situations, to hold tenaciously to the future, and finally to remember with tears the value of every human life. - ***Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World*** (Congregation for the Doctrine of the Faith, May 31, 2004).

The Church gives thanks for all the manifestations of the feminine "genius" which have appeared in the course of history, in the midst of all peoples and nations; she gives thanks for all the charisms which the Holy Spirit distributes to women in the history of the People of God, for all the victories which she owes to their faith, hope and charity: she gives thanks for all the fruits of feminine holiness. -***Pope Saint John Paul II, On the Dignity of Women, 31.***



... we commit ourselves personally and in common:

·Fourth, to see in the family the first and essential place of education.- ***Global Compact on Education. Together to Look Beyond (Pope Francis, October 15, 2020).***

Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect for God and man,

in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs. -***Declaration on Christian Education, 3***

Everyone directly involved in the school is a part of the school community: teachers, directors, administrative and auxiliary staff. Parents are central figures, since they are the natural and irreplaceable agents in the education of their children. And the community also includes the students, since they must be active agents in their own education. - ***The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal, 32.***

The right and duty of parents to give education is essential, since it is connected with the transmission of human life; it is original and primary with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; and it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others. In addition to these characteristics, it cannot be forgotten that the most basic element, so basic that it qualifies the educational role of parents, is parental love, which finds fulfillment in the task of education as it completes and perfects its service of life: as well as being a source, the parents' love is also the animating principle and therefore the norm inspiring and guiding all concrete educational activity, enriching it with the values of kindness, constancy, goodness, service, disinterestedness and self-sacrifice that are the most precious fruit of love.

-***Familiaris Consortio, 36.***

The family is “the first and fundamental school of social living,” therefore, there is a special duty to accept willingly and even to encourage opportunities for contact with the parents of students.- ***Lay Catholics in Schools: Witnesses to Faith, 34***

The family remains the first place of education. Catholic schools collaborate with parents; they do not substitute them, because the “duty ... devolves primarily on them” . The educational alliance requires intentionality, listening and co-responsibility. It is built with processes, tools, shared assessments. It is both hard work and a blessing: when it works, it inspires trust; when it fails, everything becomes more fragile.

.***Drawing New Maps of Hope, 5.3.***

CANON LAW 793 §1. Parents and those who take their place are bound by the obligation and possess the right of educating their offspring. Catholic parents also have the duty and right of choosing those means and institutions through which they can provide more suitably for the Catholic education of their children, according to local circumstances. §2. Parents also have the right to that assistance, to be furnished by civil society, which they need to secure the Catholic education of their children.



... we commit ourselves personally and in common

Fifth, to educate and be educated on the need for acceptance and in particular openness to the most vulnerable and marginalized.

. - *Global Compact on Education. Together to Look Beyond; Pope Francis, October 15, 2020*

The education offered by Catholic schools flows from their witness to the Gospel and their love for all that is free and open. This education is concerned with developing an intercultural approach in all school

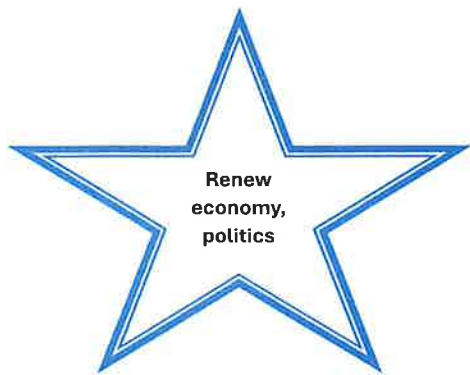
settings: relationships between individuals, the view taken of human knowledge in its totality and in the various academic disciplines, and everyone's integration and rights. An indispensable condition for co-operation is openness to plurality and differences. Experience shows that the Catholic religion knows how to encounter, respect and esteem different cultures. The love for all men and women is necessarily also a love for their culture. Catholic schools are, by their very vocation, intercultural. – ***Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love, 61***

A sense of community implies *openness to the wider community*. Often, today, Catholic education takes place in changing neighborhoods; it requires respect for cultural diversity, love for those of different ethnic backgrounds, service to those in needs without discrimination. Help your students to see themselves as members of the universal Church and the world community. -Pope John Paul II, ***To Representatives of Catholic elementary and secondary schools and leaders in religious education***, New Orleans, 1987.

A distinctive feature of its ecclesial nature is that it is a *school for all*, especially the weakest. This is testified to by the “establishment of the majority of Catholic educational institutions [in response] to the needs of the socially and economically disadvantaged.”-***The Identity of the Catholic School for a Culture of Dialogue: Instruction, 16***

Dear friends, the history of this nation includes many examples of the Church's commitment in this regard. The Catholic community here has in fact made education one of its highest priorities. This undertaking has not come without great sacrifice. Towering figures, like Saint Elizabeth Ann Seton and other founders and foundresses, with great tenacity and foresight, laid the foundations of what is today a remarkable network of parochial schools contributing to the spiritual well-being of the Church and the nation. Some, like Saint Katharine Drexel, devoted their lives to educating those whom others had neglected – in her case, African Americans and Native Americans. Countless dedicated Religious Sisters, Brothers, and Priests together with selfless parents have, through Catholic schools, helped generations of immigrants to rise from poverty and take their place in mainstream society.

This sacrifice continues today. It is an outstanding apostolate of hope, seeking to address the material, intellectual and spiritual needs of over three million children and students... Their long-term sustainability must be assured. Indeed, everything possible must be done, in cooperation with the wider community, to ensure that they are accessible to people of all social and economic strata. No child should be denied his or her right to an education in faith, which in turn nurtures the soul of a nation. -***Pope Benedict XVI, Meeting with Catholic Educators held at Catholic University of America, April 17, 2008***



... we commit ourselves personally and in common

Sixth, to be committed to finding new ways of understanding the economy, politics, growth and progress that can truly stand at the service of the human person and the entire human family, within the context of an integral ecology.

- *Global Compact on Education. Together to Look Beyond; Pope Francis, October 15, 2020*

To fulfill the mandate she has received from her divine founder of proclaiming the mystery of salvation to all men and of restoring all things in Christ, Holy Mother the Church must be concerned with the whole of man's life, even the secular part of it insofar as it has a bearing on his heavenly calling. - ***Declaration on Christian Education, Introduction***

The ecological crisis offers a historic opportunity to develop a common plan of action aimed at orienting the model of global development toward greater respect for creation and for an integral human development inspired by the values proper to charity in truth.- ***Pope Benedict XVI, Message for the Celebration of the World Day of Peace, January 1, 2010***

Although to some it may seem strange Pentecost is an event that also involves the secular world. For it gave rise to a new sociology—one which penetrates the values of the spirit, which forms our hierarchy of values, and which confronts us with the truth, and with the ultimate destiny of humanity. It is this which has given us our belief in the dignity of the human person, and our civil customs, and which above all leads us to resolutely rise above all divisions and conflicts between humans, and to form humanity into a single family of the children of God, free and fraternal. We recall the symbolism at the beginning of this amazing story, of the miracle of many different languages being made comprehensible to everyone by the Spirit. It is the civilization of love and of peace which Pentecost has inaugurated—and we are all aware how much today the world still needs love and peace! -***Pope Saint Paul VI, Pentecost Sunday, 1970.***

On the threshold of the third millennium education faces new challenges which are the result of a new socio-political and cultural context. First and foremost, we have a crisis of values which, in highly developed societies in particular, assumes the form, often exalted by the media, of subjectivism, moral relativism and nihilism. The extreme pluralism pervading contemporary society leads to behavior patterns which are at times so opposed to one another as to undermine any idea of community identity. Rapid structural changes, profound technical innovations and the globalization of the economy affect human life more and more throughout the world. Rather than prospects of development for all, we witness the widening of the gap between rich and poor, as well as massive migration from underdeveloped to highly-developed countries... - ***The Catholic School on the Threshold of the Third Millennium, Introduction***



... we commit ourselves personally and in common

Seventh, to safeguard and cultivate our common home, protecting it from the exploitation of its resources, and to adopt a more sober lifestyle marked by the use of renewable energy sources and respect for the natural and human environment, in accordance with the principles of subsidiarity, solidarity and a circular economy.- ***Global Compact on Education. Together to Look Beyond; Pope Francis, October 15, 2020***

The created world, structured in an intelligent way by God, is entrusted to our responsibility and though we are able to analyze it and transform it we cannot consider ourselves creation's absolute master. We are called, rather, to exercise responsible stewardship of creation, in order to protect it, to enjoy its fruits, and to cultivate it, finding the resources necessary for every one to live with dignity. Through the help of nature itself and through hard work and creativity, humanity is indeed capable of carrying out its grave duty to hand on the earth to future generations so that they too, in turn, will be able to inhabit it worthily and continue to cultivate it (cf. n. 50). For this to happen, it is essential to develop "that covenant between human beings and the environment, which should mirror the creative love of God" ...recognizing that we all come from God and that we are all journeying towards him. -***Pope Benedict XVI, General Audience, August 26, 2009***

Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the great importance of the family, which is "the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life." In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family we receive an integral education, which enables us to grow harmoniously in personal maturity. In the family we learn to ask without demanding, to say "thank you" as an expression of genuine gratitude for what we have been given, to control our aggressivity and greed, and to ask forgiveness when we have caused harm. These simple gestures of heartfelt courtesy help to create a culture of shared life and respect for our surroundings. -***Pope Francis, Laudato Si, 213***

At the conclusion of this Message, I should like to address directly my brothers and sisters in the Catholic Church, in order to remind them of their serious obligation to care for all of creation. The commitment of believers to a healthy environment for everyone stems directly from their belief in God the Creator, from their recognition of the effects of original and personal sin, and from the certainty of having been redeemed by Christ. Respect for life and for the dignity of the human person extends also to the rest of creation, which is called to join man in praising God (cf. *Ps* 148:96). -***Pope John Paul II, December 8, 1989. Message for the World Day of Peace, 16.***



To the seven paths, I would add three priorities. The first regards the inner life. Young people ask for depth; they need spaces for silence, discernment, and dialogue with their conscience and with God. – ***Pope Leo XIV, Drawing New Maps of Hope, 10.3, October 28, 2025***

[Jesus] often speaks to us gently in stillness. That is why daily moments of silence are so important. Whether through adoration, reading Scripture, talking to him, looking for those little spaces of time where we can be with him, little by little, we learn to hear his voice to feel his presence both within and through the people that he sends to us.

-Pope Leo XIV to Youth at the National Catholic Youth Conference, Indianapolis, Indiana; November 21, 2025.

Since all Christians have become by rebirth of water and the Holy Spirit a new creature(8) so that they should be called and should be children of God, they have a right to a Christian education. A Christian education does not merely strive for the maturing of a human person as just now described, but has as its principal purpose this goal: that the baptized, while they are gradually introduced the knowledge of the mystery of salvation, become ever more aware of the gift of Faith they have received, and that they learn in addition how to worship God the Father in spirit and truth (cf. John 4:23) especially in liturgical action, and be conformed in their personal lives according to the new man created in justice and holiness of truth (Eph. 4:22-24); also that they develop into perfect manhood, to the mature measure of the fullness of Christ (cf. Eph. 4:13) and strive for the growth of the Mystical Body; moreover, that aware of their calling, they learn not only how to bear witness to the hope that is in them (cf. Peter 3:15) but also how to help in the Christian formation of the world that takes place when natural powers viewed in the full consideration of man redeemed by Christ contribute to the good of the whole society.

- Declaration on Christian Education, 2.

But [the Catholic school's] proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity; to help youth grow according to the new creatures they were made through baptism as they develop their own personalities...

- Declaration on Christian Education, 8.

The Catholic school forms part of the saving mission of the Church, especially for education in the faith. Remembering that "the simultaneous development of man's psychological and moral consciousness is demanded by Christ almost as a pre-condition for the reception of the befitting divine gifts of truth and grace"(6) , the Church fulfills her obligation to foster in her children a full awareness of their rebirth to a new life(7). It is precisely in the Gospel of Christ, taking root in the minds and lives of the faithful, that the Catholic school finds its definition as it comes to terms with the cultural conditions of the times. ***-The Catholic School ,9.***



The second concerns the human digital: let us train them in the wise use of technology and AI, putting the person before the algorithm and **harmonizing technical, emotional, social, spiritual and ecological intelligence.** – *Pope Leo XIV, Drawing New Maps of Hope, 10.3, October 28, 2025*

A school's mission is to develop the sense of the true, the sense of the good and the sense of the beautiful. And this happens through a rich journey made up of many "ingredients". That is why there are so many subjects! Because development is the result of various elements which interact and stimulate the mind, the conscience, the affections, the body, etc. For example, if I study this Square, St Peter's Square, I learn something about architecture, history, religion, even astronomy — the obelisk recalls the sun, you see few people know that this square is also a large sundial. Thus we cultivate within ourselves the true, the good and the beautiful; and we learn that these three dimensions are never separated but rather are interwoven. If something is true, it is good and it is beautiful; if something is beautiful, it is good and it is true; if it is good, it is true and it is beautiful. And together these elements make us grow and help us to love life, even when we are unwell, even amid difficulties. True education makes us love life, and it opens us to the fullness of life! –*Address of Pope Francis to students and teachers from schools across Italy, May 10, 2014.*

Grant me, O Lord, my God, a mind to know you, a heart to seek you, wisdom to find you, conduct pleasing to you, faithful perseverance in waiting for you, and a hope of finally embracing you. –*Saint Thomas Aquinas*

Its [the Catholic school's] task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the Gospel; the second in the growth of the virtues characteristic of the Christian. –*The Catholic School, 37*

From the nature of the Catholic school also stems one of the most significant elements of its educational project: the synthesis between culture and faith. Indeed, knowledge set in the context of faith becomes wisdom and life vision. The endeavor to interweave reason and faith, which has become the heart of individual subjects, makes for unity, articulation and coordination, bringing forth within what is learnt in school a Christian vision of the world, of life, of culture and of history. In the Catholic school's educational project there is no separation between time for learning and time for formation, between acquiring notions and growing in wisdom. – *The Catholic School on the Threshold of the Third Millennium, 14*

The Catholic school is an environment in which faith, culture and life intertwine. It is not simply an institution, but rather a living environment in which the Christian vision permeates every discipline and every interaction. Educators are called to a responsibility that goes beyond the work contract: their witness has the same value as their lessons. For this reason, the formation of teachers – scientific, pedagogic, cultural and spiritual – is decisive. –*Drawing New Maps of Hope, 5.2*



The third concerns unarmed and disarming peace: let us educate them in non-violent language, reconciliation, bridges and not walls; “Blessed are the peacemakers” (Mt 5:9) becomes the method and content of learning. – Pope Leo XIV, *Drawing New Maps of Hope*, 10.3, October 28, 2025

For a true education aims at the formation of the human person in the pursuit of his ultimate end and of the good of the societies of which, as man, he is a member, and in whose obligations, as an adult, he will share. – ***Declaration on Christian Education, 1.***

These, then, are the basic elements of a Christian social ethic: the human person, the central focus of the social order; justice, the recognition of the rights of each individual; honesty, the basic condition for all human relationships; freedom, the basic right of each individual and of society. World peace must then be founded on good order and the justice to which all men and women have a right as children of God; national and international well-being depend on the fact that the goods of the earth are gifts of God, and are not the privilege of some individuals or groups while others are deprived of them. Misery and hunger weigh on the conscience of humanity and cry out to God for justice. – ***The Religious Dimension of Education in a Catholic School. 45***

By giving witness of communion, the Catholic educational community is able to *educate for communion*, which, as a gift that comes from above, animates the project of formation for living together in harmony and being welcoming. Not only does it cultivate in the students the cultural values that derive from the Christian vision of reality, but it also involves each one of them in the life of the community, where values are mediated by authentic interpersonal relationships among the various members that form it, and by the individual and community acceptance of them. In this way, the life of communion of the educational community assumes the value of an educational principle, of a paradigm that directs its formational action as a service for the achievement of a culture of communion. ***Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful, 20007***

The ever increasingly multicultural nature of society and the risk that, contrary to their true nature, cultures themselves may be used as elements of antagonism and conflict are reasons for encouraging even more the build up of profound intercultural relationships among both individuals and groups. In this light, schools are privileged places for intercultural dialogue. – ***Educating to Intercultural Dialogue in Catholic Schools :Living in Harmony for a Civilization of Love, 6***

In turn, *dialogue*, the fruit of knowledge, must be cultivated for people *to co-exist and build up a civilization of love*. It is not a matter of playing down the truth, but of realizing the aim of education which “has a particular role to play in building a more united and peaceful world. It can help to affirm that integral humanism, open to life’s ethical and religious dimension, which appreciates the importance of understanding and showing esteem for other cultures and the spiritual values present in them.” Within intercultural education, this dialogue aims “to eliminate tensions and conflicts, and potential confrontations by a better understanding among the various religious cultures of any given region. It may contribute to purifying cultures from any dehumanizing elements, and thus be an agent of transformation. It can also help to uphold certain traditional cultural values which are under threat from modernity and the levelling down which indiscriminate internationalization may bring with it ... This dialogue is what creates peace...” – ***Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love, 20***

Questions for *Drawing New Maps of Hope*

Use the following questions to serve as a reading guide for individual study, for small group discussions, or for whole group consideration. The numbers in parentheses indicate which section(s) of the document applies to the question under consideration. As you think about the answers, ask how this particular “answer” impacts your own efforts in Catholic education.

1. From your own experience in Catholic education, give an example of how educational communities “do not build walls, but bridges.” (1.1)
2. Identify the 3 examples of the Gospel’s preserving unity through Catholic education which Pope Leo gives in (1.-2)
3. What are some of the challenges that children in our current world have to face? (1.3)
4. In sections 2.1-2.3, Pope Leo cites various religious orders and saints who contributed to Catholic education with various activities and spiritualities, List some of them.(2,1-2,3)
5. How is education a “choral work”? (3.1)
6. Why is educating an “act of hope”? (3.2)
7. What are the 5 dimensions that comprise the “whole person” in education? (4.2)
8. What 3 elements intertwine in the Catholic school environment? (5.2)
9. What are the 3 forms of professional formation should all teachers have? (5.2)
10. What are the 3 requirements for establishing a positive parent-school relationship? (5.3)
11. What does it mean that faith “oxygenates” all of the subjects we study or teach? (6.2)
12. What features characterize “cultural and moral literacy”? (7.2).
13. Pope Leo lists 4 aspects of ecological responsibility in addition to using available technical data. List those 4 aspects and explain how they impact Christian education. (7.3)
14. How does Pope Leo describe “education for peace”? (7.4)
15. What does Pope Leo see as the “most prophetic strength” of Christian education? (8.1)
16. A. How does Pope Leo view the methodological and structural differences that exist in Christian education.? (8.2)
B. What does he recommend for a successful future in educational efforts? (8.2)
17. “Constellations reflect their light in an infinite universe.” How does Pope Leo relate this to the community of Catholic schools? (8.3)
18. What should be the relationship between technology and the persons using it, between technology and the learning process, and technology and relationships and communities? (9.1)
19. What does Pope Leo give as the outlook for a school that lacks correct vision in regard to technology? (9.1)
20. Cite the 5 examples that Pope Leo gives of creative ways to encourage the people regard for technology. (9.2)
21. For what reason does Pope Leo maintain in this document that one’s attitude toward technology can never be hostile? (9.2)
22. List 7 attributes which Pope Leo identifies as those qualities which make education human. (9.3)
23. How does the system of Catholic schools encourage inclusion of the poor? (10.4)
24. What 3 measures does Pope Leo give for the Catholic schools to promote peace? (11.3)

POSSIBLE PROFESSIONAL DEVELOPMENT: ACTIVITIES AND SUGGESTIONS FOR USE OF THIS RESOURCE

1. *** NOTE: Best used as Introductory activity for the resource and the document!** Divide the group into groups of 3 or 4. Give each group a sheet of dark blue cardstock or construction paper, 10 stars (use stickers or cut-outs and glue). Have them design a “constellation” which represents the mission of the Catholic school. Each group presents and explains its constellation to the entire group. Display the posters and explanations. Use them constellations as a basis to discuss the 10 elements presented by Pope Leo XIV *in Drawing New Maps of Hope*.

2. A. Divide the groups into 7 groups. Using the document *Drawing New Maps of Hope* and the included summary sheets for each of the listed pathways, have each group summarize, describe and present its assigned pathway. How does each pathway contribute to authentic Catholic education?

B. Then divide the large group into 6 groups and give each group one of the 3 specified priorities, giving 2 groups for each priority. Have them present the summaries to the who group as a basis for discussion.

3. Divide the whole group into groups of 3 or 4. Assign a pathway or priority for each group. Have them select the sentence, phrase or paragraph from the appropriate summary sheet that they believe most clearly expresses that pathway of priority.

4. A. Using small groups, select 3 pathways and 1 priority that the members believe are most clearly evidenced in the life of your school. Discuss as a total group.

B. Then identify 3 pathways and 1 priority that they think your school could concentrate on more clearly expressing.

5. Using the accompanying “Star Charts” examine the promotional literature, website content, and handbooks of your school to see to what extent pathway and priority is expressed. Note areas of strength and those which need strengthening or clarity. (Refer also to number 6 for an alternate way to organize this activity).

6. Divide faculty, staff and other persons involved into 10 work groups, giving a pathway or priority to each group. Have documents and materials used by the school of admissions and communication purposes available, one category for each group. Examples would include parent-student handbook, faculty and staff policy manuals, website material, any other magazines, publications, curriculum guides, etc. Have each committee analyze the materials to see how the pathway/priority is reflected in the materials.
7. Examine the mission and vision statements, taglines and core values of your school and Evaluate each of them according to the 7 pathways and 3 priorities established in ***Drawing New Maps of Hope***.
8. Why is the title of this letter appropriate and how does it impact the Catholic schools of today and tomorrow?
9. Design a display featuring each of the 10 qualities identified in ***Drawing New Maps of Hope*** with pictures from the life of your school illustrating each.

Person at the Center 	Listen to the Young 	Dignity, Role of Women 
<i>Name of material in review:</i>	<i>Name of material in review:</i>	<i>Name of material in review:</i>
Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)	Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)	Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)
Comments	Comments	Comments

Family: the First Educator 	Open to Inclusion 	Renew economy, politics 	Care for our Common Home 
Material reviewed:	Material reviewed:	Material reviewed:	Material reviewed:
Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)	Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)	Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)	Initial assessment:  Strength  Present, Needs clarity  Absent (circle one)
COMMENTS	COMMENTS	COMMENTS	COMMENTS

Inner Life 	Harmony in Learning 	Peace 
Material reviewed:	Material reviewed:	Material reviewed:
Initial assessment:    Strength Present, Needs clarity Absent (circle one)	Initial assessment:    Strength Present, Needs clarity Absent (circle one)	Initial assessment:    Strength Present, Needs clarity Absent (circle one)
Comments	Comments	Comments

Reference List for Resource for *Drawing New Maps of Hope*, Apostolic Letter of Pope Leo XIV on the Sixtieth Anniversary of *Gravissimum Educationis* with Links

Note: The sources used in the development of this guide include Vatican document concerning Catholic education beginning with *Gravissimum Educationis*, *The Declaration on Catholic Education* of Vatican Council II. Additional references include addresses, messages, or letters of the recent popes. The quotations were selected based on their relevance to the 10 areas designated by Pope Leo XIV which comprise his “constellation” of Catholic education. They are pertinent and illustrative examples of the principles and their application, but are not intended to be an exclusive listing. The documents and works cited are very rich and illustrate the Church’s ongoing and continuous concern for Catholic education. They may be found on the website of The Holy See: <https://www.vatican.va/content/vatican/en.html>.

Selected Vatican Documents on Education (in chronological order according to date issued):

- ❖ *The Declaration on Christian Education (Gravissimum Educationis)*, Vatican Council II, 1965
 - [Gravissimum educationis](#)
- ❖ *The Catholic School*, Sacred Congregation for Catholic Education, 1977
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html
- ❖ *Lay Catholics in Schools: Witnesses to Faith*, Sacred Congregation for Catholic Education 1982
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20220125_istruzione-identita-scuola-cattolica_en.html
- ❖ *The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*, Sacred Congregation for Catholic Education, 1988
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19880407_catholic-school_en.html
- ❖ *The Catholic School on the Threshold of the New Millennium*, Congregation for Catholic Education, 1997
 - [The Catholic School](#)
- ❖ *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful*, Congregation for Catholic Education, 2007
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html
- ❖ *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, Congregation for Catholic Education, 2013
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20131028_dialogo-interculturale_en.html
- ❖ *Educating to Fraternal Humanism: Building a Civilization of Love 50 Years after Populorum Progressio*, Congregation for Catholic Education, 2017
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20170416_educare-umanesimo-solidale_en.html
- ❖ *The Identity of the Catholic School for a Catholic Education: Instruction*, Congregation for Catholic Education, 2022
 - https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20220125_istruzione-identita-scuola-cattolica_en.html
 -

Selected Papal References (in chronological order according to Pontificate)

Pope Saint Paul VI

- ❖ *Closing Address of Vatican Council II*; December 8, 1965
 - https://www.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651208_epilogo-concilio-donne.html
- ❖ *Homily for Pentecost Sunday*, 1970
 - <https://law-journals-books.vlex.com/vid/developing-the-seminal-theology-635452777>

Pope Saint John Paul II

- ❖ **Pope John Paul II, *The Role of the Christian Family in the Modern World***, November 22, 1981
 - https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html
- ❖ **Pope John Paul II, *To Representatives of Catholic elementary and secondary schools and leaders in religious education***, New Orleans, 1987
 - https://www.vatican.va/content/john-paul-ii/en/speeches/1987/september/documents/hf_jp-ii_spe_19870912_scuole-cattoliche.html
- ❖ **Pope John Paul II, *On the Dignity and Vocation of Women***. August 15, 1988.
 - [Mulieris Dignitatem \(August 15, 1988\)](#)
- ❖ **Pope John Paul II, *Message for World Youth Day, 2000***
 - https://www.vatican.va/content/john-paul-ii/en/messages/youth/documents/hf_jp-ii_mes_29061999_xv-world-youth-day.html
- ❖ **Pope John Paul II, *Message for World Day of Peace, 2008***
 - https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20071208_xli-world-day-peace.html

Pope Benedict XVI

- ❖ *Meeting with Catholic Educators held at Catholic University of America, April 17, 2008*
 - https://www.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html
- ❖ *Pope Benedict XVI, General Audience, August 26, 2009*
 - https://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20090826.html
- ❖ *Pope Benedict XVI, Message for the Celebration of the World Day of Peace, January 1, 2010*
 - https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html

Pope Francis

- ❖ *Address of Pope Francis to students and teachers from schools across Italy, May 10, 2014.*
 - https://www.vatican.va/content/francesco/en/speeches/2014/may/documents/papa-francesco_20140510_mondo-della-scuola.html
- ❖ *Pope Francis, Laudato Si, May 24, 2015*
 - https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html
- ❖ *Text of Video Message of His Holiness Pope Francis on the occasion of the meeting organized by the Congregation for Catholic Education: "Global Compact on Education. Together to Look Beyond" October 15, 2020*
 - https://www.vatican.va/content/francesco/en/messages/pont-messages/2020/documents/papa-francesco_20201015_videomessaggio-global-compact.html
- ❖ *Pope Francis, Message for World Youth Day, 2024*
 - [XXXIX World Youth Day, 2024: «Those who hope in the Lord walk without tiring» \(cf. Is 40:31\)](#)

Pope Leo XIV

- ❖ ***Pope Leo XIV, In answer to a question presented to him in a virtual discussion at the National Catholic Youth Conference; Indianapolis, Indiana, 2025***
 - [Full Text: Pope Leo XIV Answers Questions From 5 Teens During NCYC 2025 Digital Encounter| National Catholic Register](#)
- ❖ ***Pope Leo XIV, Drawing New Maps of Hope, October, 2025.***
 - https://www.vatican.va/content/leo-xiv/en/apost_letters/documents/20251027-disegnare-nuove-mappe.html

Other

- ❖ ***Catechism of the Catholic Church***
 - [Catechism of the Catholic Church](#)
- ❖ ***Congregation for the Doctrine of the Faith, Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World, May 31, 2004.***
 - [Letter to the Bishops of the Catholic Church on the collaboration of men and women in the Church and in the World](#)
- ❖ ***Prayer of Saint Thomas Aquinas. <https://www.catholic.org/prayers/prayer.php?p=832>***
 - <https://www.catholic.org/prayers/prayer.php?p=832>

“Where educational communities allow themselves to be guided by the word of Christ, they do not retreat, but are revitalized; they do not build walls, but bridges.”

-Pope Leo XIV
Drawing New Maps of Hope



“Christian education is a choral work; no one educates alone.”

-Pope Leo XIV
Drawing New Maps of Hope

“Education... is one of the highest expressions of Christian charity. The world needs this form of hope.”

-Pope Leo XIV
*Dilexi te, quoted in
Drawing New Maps of Hope*

“When faith is true, it is not an added subject, but a breath that oxygenates every other subject.”

-Pope Leo, XIV
Drawing New Maps of Hope

“Education is not only the transmission of content, but also the learning of virtues.”

-Pope Leo XIV
Drawing New Maps of Hope

“Every man is capable of truth, but the journey is much more bearable when one goes forward with the help of another. Truth is to be sought in community.”

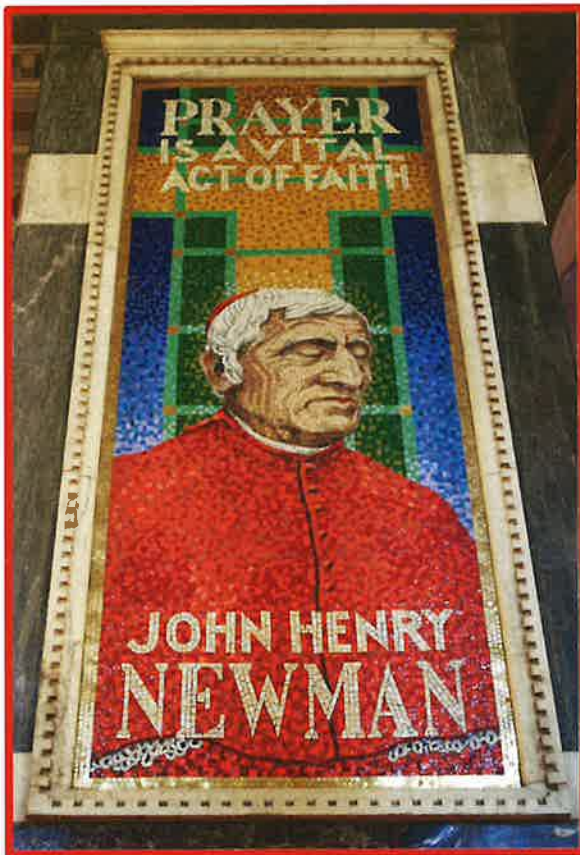
-Pope Leo XIV & as
Cardinal Robert Prevost, O.S.A.,
Homily 2018 and
Drawing New Maps of Hope

“Educators are called to a responsibility that goes beyond their employment contract: their witness is as valuable as their teaching.”

-Pope Leo XIV
Drawing New Maps of Hope

Of Catholic schools: “Unity is our most prophetic strength.”

-Pope Leo XIV, *Drawing New Maps of Hope*



O my Lord Jesus, low as I am,
 in Your all-holy sight,
 I am strong in You,
 strong through
 Your Immaculate Mother,
 through Your saints
 and thus I can do much
 for the Church,
 for the world,
 for all I love. Amen
-Saint John Henry Newman
Co-patron of Catholic Schools



Grant me, O Lord, my God
 a mind to know you,
 a heart to seek you,
 wisdom to find you,
 conduct pleasing to you,
 faithful perseverance
 in waiting for you, and
 a hope of finally embracing you.
-Saint Thomas Aquinas
Co-patron of Catholic Schools

“I ask educational communities: disarm words, raise your eyes, and safeguard the heart. Disarm words, because education does not advance with polemics, but with meekness that knows how to listen. Raise your eyes. As God said to Abraham, “Look toward heaven, and number the stars” (*Gen 15:5*): know how to ask yourselves where you are going, and why. Safeguard the heart: relationships come before opinions, people before programmes. Do not waste time and opportunities: to quote an Augustinian expression: ‘our present is an intuition; a time we live and must take advantage of before it slips through our fingers’. In conclusion, dear brothers and sisters, I make my own the exhortation of the Apostle Paul: you must “shine as lights in the world, holding fast the word of life.” (*Phil 2:15-16*)

- Pope Leo XIV, Closing statement of Apostolic Letter *Drawing New Maps of Hope on the occasion of the sixtieth anniversary of Gravissimum Educationis*, October, 2025.



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