

NATIONAL CATHOLIC EDUCATION COMMISSION

**REVISIONING CATHOLIC SCHOOLS IN AN EDUCATION  
REVOLUTION**

A Resource Paper

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# REVISIONING CATHOLIC SCHOOLS IN AN EDUCATION REVOLUTION

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**REVISIONING CATHOLIC SCHOOLS IN AN EDUCATION REVOLUTION**  
**- Directors of Catholic Education Conference -**  
**Bishop Gerard Holohan**  
**(Sydney, 23 April 2009)**

I begin my comments by expressing thanks to you, the leaders of our Australian Catholic school system, for all that you are doing for our young people in Catholic schools. We live in challenging times, given the curriculum, funding and other challenges being faced at present – times that are particularly difficult for you. Thank you for your efforts to guide the schools in your dioceses, always having in view their distinctive mission in the Australian community.

*The purpose of this paper*

The purpose of this Conference is to discuss some of the complex funding and accountability issues we are facing, along with the implications of developments at the level of the Council of Australian Governments (COAG). To give a context for today's discussions, I have been asked to revisit the Church's vision for Catholic schools.

This is a huge topic. My focus, therefore, will be restricted to those elements of the vision that are more directly related to the questions being discussed in the sessions of this Conference.

**INTRODUCTION: A DREAM FOR AUSTRALIAN SOCIETY**

I begin by inviting you to leave aside your immediate concerns for a few moments, and to ask you: 'What is your dream for the Australia of the future?'

Mine would be an Australian society characterised by selfless love at all levels. Couples would marry, confident their marriages would be life-long. Family life would be loving, and children would grow up secure in stable families built upon stable parental relationships.

Imagine with me a society of great compassion for those in need, both within and beyond Australian borders. People would live their social responsibilities, and collaborate for the common good. The poor, the homeless, the disadvantaged, those with disabilities, and the sick and the elderly, would be well provided for.

Such a society would be characterised by justice. Indigenous Australians would be empowered to make their unique contribution to Australian life. There would be no unjust discrimination.

Remuneration for work would be based on the right of all to a just wage. Those whose work focuses upon the care of people (such as nurses, teachers and counsellors) would be valued at least as much as those who work for resource, telecommunication, banking and finance companies. (After all, who has the greater impact long term on our society – teachers or bankers?)

The rights of all to life, including to medical and palliative care, would be recognised. There would be no death penalty, either for criminals found guilty of serious crimes, or for, from the moment of their conception, the unborn who are completely innocent of any crime.

Such an Australia would recognise its environmental responsibilities as a nation among nations. It would recognise the responsibilities that go with its abundant God-given natural resources.

*'Fragmented' human beings*

'Stop!' you might be thinking. 'This is a pipe dream.' 'While Australians reflect noble human qualities, they also tend to be self centred and materialistic. They tend to be individualistic, rather than unique human beings within community. They can be dominated by emotions, vices, negative attitudes, simmering inner hurt and other influences that fragment their humanness.

'Hence, Australian society is characterised by family instability, drugs, increasing violence and many other evils.

I would have to concede that every society is made up of individuals, and that what a society becomes depends on those who make it up. So, my response would be: 'Yes, this is true, but let us dream a little more'.

Imagine an Australian society that is made up of individuals who have been freed of the weaknesses and failings of human nature – what we call human sinfulness - redeemed from their control. They could rise above greed, selfishness, resentments, vices, judgementalness and other weaknesses. They could grow in selfless love, goodness, forgiveness and compassion.

*Troubling confusion about evangelisation*

No doubt your vision for a future Australian society could be filled out much more, as could be mine. However, what has been described already is sufficient to help us enter into the meaning of evangelisation, which is the mission of the Catholic school.

Evangelisation is not an easy term to understand, and there is much misunderstanding about it across the Church today. It can all too easily become confused with words like evangelical and evangelist.

Different understandings of evangelisation across the Church also mean that efforts to evangelise within the Church are weakened because there is not full agreement about what we should be doing. The practical danger here is that, at least to some extent, these efforts are likely to be working at cross purposes.

## *Different expectations of Catholic schools*

From the perspective of directors of Catholic education, as well as Bishops and Catholic school personnel, the problem of different understandings is that, as a result, within the Church there are different expectations of Catholic schools.

One example is the implied expectation underlying the criticism that Catholic schools are failing because so many of their students no longer go to Church. Does not this imply that it is within schools' power to reverse this trend?

This is a different idea of evangelisation from that of the Church's official teaching, which sees the school's role as building upon the evangelisation roles of family and parish. The above criticism of Catholic schools does not seem to take into account that:<sup>1</sup>

**The role of the parents in education is so important that it is almost impossible to provide an adequate substitute.**

Nor does it take into account the critical role of the parish in the handing on of the faith to the young:<sup>2</sup>

**The parish is, without doubt, the most important locus in which the Christian community is formed and experienced... It must continue 'to be the prime mover and pre-eminent place for catechesis'...**

For anyone with the Church's understanding of evangelisation, the Catholic school can never substitute for the family or the parish. Its effectiveness as a community of evangelisation is very largely dependent upon the catechesis students receive in their families and parishes.

### 1. PART ONE: WHAT IS EVANGELISATION?

Since evangelisation is the mission of the Catholic school, we need to be clear about what the Church means by the term. Confusion across the post-Second Vatican Council Church about the meaning of the word led Pope Paul VI to call a synod in 1974 to deal with this problem.

From the Pope's perspective, confusion about the meaning of evangelisation was causing problems that affected the fulfilment of the mission of the Church itself. If the mission of the Church is evangelisation, then confusion about evangelisation leads to confusion about how to go about this mission – and leads also to people at all levels working at cross purposes.

#### ***The Church's meaning of evangelisation***

In the pre-synod document, sent to the Bishops of the world for consultation purposes in 1973, four different meanings of 'evangelisation' being followed around the world were outlined.<sup>3</sup>

In his post-synod Apostolic Exhortation, *Evangelii Nuntiandi*, the Pope defined the meaning of evangelisation. This is the meaning that has been used ever since in official Church documents, including all those related to Catholic schools:<sup>4</sup>

**For the Church, evangelisation means bringing the Good News to all the strata of humanity, and, through its influence transforming humanity from within and making it new...  
The purpose of evangelisation is therefore precisely this interior change....**

The dream of evangelisation, therefore, is that of a world renewed by the Gospel of Jesus Christ. It would be a world of love, justice, compassion and the other ideals of Jesus. My opening dream began to apply this Gospel perspective to Australian society – the world in which we live.

Let us now take key phrases in Pope Paul's definition of evangelisation that relate to the Church's understanding of Catholic schools:

- 'All the strata of society'
- 'Transforming humanity from within, making it new'.

#### ***'ALL THE STRATA OF SOCIETY'***

'All the strata of society' includes rich and poor, young and old, able bodied and disabled, Australian born and immigrant. It includes all social institutions, including marriage and family, governments and unions, banks and hospitals, media and counselling agencies, movements and political parties – and so on.

The way the Catholic school is called to contribute to the development of this vision is by helping students learn how to integrate faith and Australian culture.<sup>5</sup>

#### *Formation and education*

To learn to integrate faith and culture, students need 'formation'. They need this, first, to understand and to critique our Australian culture from a Christian perspective; and second, how to contribute to the improvement of Australian culture from a Good News perspective. Hence:<sup>6</sup>

**...a school is a place of integral formation by means of a systematic and critical assimilation of culture...**

The Catholic School is a community of both formation and education. Pedagogically speaking, these are quite different. We know what education is – but what is meant by 'formation'?

As a pedagogy, formation is an apprenticeship. In Catholic teaching, we read, for example:<sup>7</sup>

**...the catechumenate (is) ... a period of formation, an apprenticeship...**

**...this comprehensive formation includes more than instruction: it is an apprenticeship...**

Apprentices are 'formed' gradually by a master in a craft, but they also need to go to TAFE. As an apprentice recently explained to me: 'At TAFE you get to understand, but it is with the boss that you really learn.' To achieve its aims, therefore, a Catholic school needs to educate, but also be a place of apprenticeship.

Traditionally, an apprenticeship has been concerned with the appreciation, attitudes, values and skills needed for a craft, be it, for example, that of an artist or a musician. Over the last century or more, the term has been extended to include trades such as those of a carpenter, a plumber or an electrician. The general approach seems to be:

- the master showing the apprentice how to perform the task
- the master performing the task, but allowing the apprentice to engage in some skills and parts of the task
- allowing the apprentice to perform the task under supervision
- allowing the apprentice to perform the task, and evaluating the work and making suggestions, once the task has been completed.

Through this process, the apprenticeship is 'formed'. The apprentice develops, hopefully, a sense of the 'ideal' product and of pride in their work.

### ***What is the integration of faith and culture?***

The meaning of 'culture' in the phrase 'integration of culture and faith' is that given in the Second Vatican Council's *Pastoral Constitution on the Church in the Modern World*. It follows the Council's teaching about what it means to be human, (including the Christian dimension), outlined in Part One of the Pastoral Constitution.

Part One includes discussion on the nature of the Christian person, human community and human activity. In any tertiary or professional development course on understanding the essentials of Catholic education, Part One of this Pastoral Constitution would be essential.

The meaning of 'culture' is based upon the discussion about the human person outlined earlier in Part One. For the Council, derived from the Latin word 'to cultivate', the english word for:<sup>8</sup>

**...'culture' in the general sense refers to all those factors which go to the refining and developing of the many different human mental and physical endowments.**

The Council goes on to give examples of these factors. They include labour and the growth of human knowledge (such as scientific knowledge); the customs and institutions that bring harmony to a society; cultural works from across the ages that express the human spirit and human aspirations (such as literature, music and the arts); and the means of communication (especially language).

Culture also includes values, laws and judicial institutions, the sciences and the arts. All of these are part of the cultural heritage passed from one generation to the next.

*'Faith and culture'*

The Council introduced the term 'faith and culture' to discuss how Christian faith can contribute to the development of culture (or the 'cultivation' of a society). For Christians:<sup>9</sup>

**...this involves not a lesser, but rather a greater commitment to working with all people towards the establishment of a world that is more human.**

First, Christians need to *be involved at all levels* of labour, technology, and institutions that affect social life (such as political, union, media, business and public service institutions). They need to bring a Gospel perspective of what it means to be human to all the questions, situations and issues that arise at these 'strata of society'. This is part of Christian service.

Second, to contribute to the 'cultivation' of their culture, Christians need to contribute to the strata of society a *greater understanding of* truth, goodness, beauty and universal values by working, for example, in fields such as philosophy, mathematics and science and the arts.

But the Christian's concern must be always to *keep searching for total* truth and encourage others to do the same, *never stopping* this search even when research methods, such as those employed by the sciences, reach their limits. These methods:<sup>10</sup>

**...of themselves are incapable of penetrating to the deepest nature of things, (but often) are unjustifiably taken as the supreme norm for arriving at the truth.**

Third, Christians contribute further to this search by *promoting values* that come from the Good News, for these truly 'cultivate', rather than dehumanise, cultural activities for the welfare of humanity. The Christian contributes to medical research, for example, by promoting values such as the dignity of the human person and the sacredness of human life in scientific discussions related to this research.

In any discussion, the Christian will also argue for the importance of taking into account related Christian values, such as those related to the protection of human life and to the well being of people. The Christian will argue that the welfare of people needs to be the first priority.

In any research, the search for total truth leads the Christian to *look to other areas of human learning* as well as to the extent that these can cast light on any question. A



more general example of the need for this is the recent concern about nano-technology outstripping the development of the health sciences and the potential danger this technology poses to people's health in a similar way to that found with asbestos.

### *Integrating faith and culture in the Catholic school*

For the Catholic school, the integration of faith and culture is meant to be a student apprenticeship in developing *a dream of 'what society should be' from a Catholic faith perspective*. There is much more to Catholic teaching about this integration than I have been able to outline here.

In what follows, I shall limit myself to just one of the Church's official documents on Catholic education, *The Catholic School*. This document identifies tasks the Catholic school needs to perform to help students learn to integrate faith and culture. The school needs:<sup>11</sup>

- to impart 'a deep awareness of the value of knowledge as such'
- to respect the integrity of subjects and their respective methodologies, for 'it would be wrong to consider subjects as mere adjuncts of faith or as a useful means of teaching apologetics'
- to 'enable' students to assimilate skills, knowledge, intellectual methods and moral and social attitudes' so that they can take their places as active members of the human community'
- to enrich 'human knowledge with the data of faith' (for example, enriching human knowledge of nuclear science with values related to preventing its abuse)
- to consider human knowledge 'as a truth to be discovered' for, to the extent that 'subjects are taught by someone who knowingly and without restraint seeks the truth, they are to that extent Christian' (for truths about creation lead to the Creator)
- to help students 'to grasp, appreciate and assimilate values.'

These are ways the school helps students learn how to relate the Gospel 'to all the strata of society.' Underpinning these ideas is the basic conviction that *all human knowledge comes from the accumulating human experience of the universe created by God*. This includes the earth, other human beings and oneself. From this conviction come a number of principles. I offer three examples.

### *Interdisciplinary collaboration*

First, ideally, the Catholic school curriculum will reflect interdisciplinary work where topics or questions 'are not easily treated within the limits of a single subject area'.<sup>12</sup> Dividing human knowledge among different disciplines can weaken students' capacity to find total truth unless there is interdisciplinary collaboration.

The just mentioned danger of nano technology moving ahead of health sciences is one example – unless one were to argue that technology and health sciences are separate and unrelated truths, a notion that would be hard to sustain, given that technology is a human creation for human benefit.

Another example of the limits of individual disciplines is the presentation of human conception in biology. Science can restrict discussion of this topic to what is empirically observable.

There is much more to the *total* truth about human conception, however, than what is empirically observable. What is conceived is a human person, with basic God-given rights that Catholic school students need to learn to respect. In truth, the scientific terms ‘zygote’, ‘pre-embryo’, ‘embryo’, and ‘foetus’ refer to the earliest stages of a person’s development – stages through which all of us progressed.

### *Critical transmission of culture from a Gospel perspective*

Second, the Catholic school will have ‘as its aim the critical communication of human culture and the total formation of the individual’. The school will not present knowledge uncritically, but critically from the perspective of ‘its Christian vision of reality’.<sup>13</sup>

It will ‘enrich human knowledge with the data of faith’ This will include its vision of the human person and the values of the Gospel.

The inclusion of the religious dimension in the discussion of human conception just alluded to is a good example of how the Catholic school can enrich ‘human knowledge with the data of faith’. The truth revealed by God about the human person is part of the total truth of human conception. There are many subjects dealing with further questions and issues that need enrichment by Gospel teachings – human relationships, the meaning and purpose of life, the human relationship with creation, human sexuality and many others.

‘Critical transmission’ does not mean censorship. Curriculum content, apart from religious education content, is not selected in order to teach the Gospel. Nor does it mean failing to respect in any way the integrity and teaching methodology of any subject.

Critical transmission means helping students to learn critically, and to include the religious dimension in any discussion where this is relevant. Religious values based on the Ten Commandments as Jesus taught them are particularly important.

### *The treatment of religious questions*

The Catholic school will include the religious dimension of human knowledge when specifically religious questions arise in various subjects. Examples include those about God, the origin and meaning of human life, the ultimate human destiny, the meaning of death and suffering and human relationships (including those of marriage and family). Curriculum examples of such questions might include:

- ‘What is the meaning of love?’ being presented in literature
- ‘Are people more than economic units?’, in economics
- ‘Who comes into being at human conception?’, in human biology
- ‘What should be the priority of truth?’, in media studies
- ‘What is the nature of beauty?’ in art.

### *Preparing students for society*

These are three of the ways the Catholic school, as a place of evangelisation, helps students to critique Australian society, and to develop their own dreams, based upon the ‘Good News’. It helps them too to prepare for whatever might be their future roles at whatever level of the ‘strata of society’ they might be involved in.

As Catholic education leaders, we need to keep asking how well these tasks are being performed in our schools. We need to ensure that they are safeguarded and performed well in future curriculum developments.

### *The ‘religious dimension of the curriculum’*

Sometimes people with little grasp of Catholic education speak of the integration of faith and culture as ‘integrating RE across the curriculum’. If this were literally accurate, would it not mean, for example, integrating the sacraments into various subjects or using subjects as means of teaching religion?

Would this not be ‘to consider subjects as mere adjuncts of faith’ – something *The Catholic School* tells us would be the opposite to a genuine Catholic education?<sup>14</sup> We need to make sure that our Catholic school leaders and staffs understand the correct language of their profession.

We need to insist, too, that Catholic school leaders and personnel speak of *the religious dimension of the curriculum* – not ‘integrating RE across the curriculum’. We are recognising that knowledge has a religious dimension, and that this needs to be included where appropriate if students are to learn to follow the search for total truth.

### *Teaching teachers to integrate faith and culture*

When applied to the Catholic school, ‘faith’ in the term ‘faith and culture’ means very basic Gospel teachings. We are not talking about complicated theology or complex ideas – indeed we are speaking about only what young people can grasp. So, as they say, ‘none of this is rocket science’.

All that is needed is for teachers to identify themes such as conscience, issues (such as sexuality) and questions (such as life after death) which arise in their subject areas, and to bring to these themes the relevant religious dimension. They can find the basic ‘data of faith’ in easily accessible resources such as the *Catechism of the Catholic Church*. Basic Catholic teaching on God, life, death, basic human rights, community,

the dignity of the human person, the common good, social justice, sexuality – all of these are within students’ grasp.

Such topics will be treated also in religious education. Teachers of other subjects can refer to religious education resources for background.

Personally, I wonder if education undergraduates in our universities and tertiary institutes in other universities should not be helped to develop the skill of forming students in the integration of faith and culture, and relating it to the curriculum they are likely to be teaching. To achieve this, and a good understanding of the other concepts outlined in this paper that are distinctive to Catholic education, tertiary bodies would perhaps need to develop a specific unit on Catholic education as a priority if the religious dimension of knowledge cannot be integrated sufficiently into other courses. This is not to undervalue other units currently being offered – but to suggest that a unit studying the key concepts and skills of the tradition in which they will be teaching is essential.

Ideally, Catholic education offices, too, could develop simple resources for teachers of each year, relating simple explanations of Catholic teaching to relevant subject content. A couple of specialists who know what they are doing should be able to produce such a resource in a very short time.

### *Paschal Mystery : the Mystery of Christ*

This brings us to the most basic of all Christian experiences of Jesus Christ – the *Paschal Mystery*. The word ‘paschal’ reminds us of when Jesus won by his sufferings, death and resurrection, the divine power that is its ‘mystery’ – the word ‘paschal’ relating to the Jewish Passover.

By his sufferings and death, Jesus freed (or redeemed) us from ‘slavery’ to ‘human sinfulness’ or ‘original sin’. By his resurrection, Jesus won for us ‘a new life’ (or salvation). What is new? The life of God, who dwells within us.<sup>15</sup>

We draw on the divine power of the paschal mystery for different areas of our lives through the seven sacraments Christ instituted for this purpose. During his Last Supper with the Twelve Apostles, Jesus instituted the greatest of the sacraments for drawing on the power of the paschal mystery *at the start of his sufferings, death and resurrection* – the Eucharist or Mass.

## **2. ‘TRANSFORMING HUMANITY FROM WITHIN AND MAKING IT NEW’**

Returning to our dream for Australian society, as I suggested, such a dream is unachievable while people remain enslaved by human failings and weaknesses. Selfishness often wins over love, judgementalness over compassion, hard heartedness over mercy.

Greed and ambitions undermine justice, dominating desires subvert conscience and low self-esteem blinds us to our potential to reflect God. Our humanity, therefore, is fragmented. In the words of the Second Vatican Council: <sup>16</sup>

**Often refusing to acknowledge God as their source, men and women have also upset the relationship which should link them to their final destiny; and at the same time they have broken the right order that should exist within themselves as well as between them and other people and all creation. They are therefore divided interiorly. As a result the entire life of men and women, both individual and social, shows itself to be a struggle and a dramatic one, between good and evil, between light and darkness.**

We come therefore to the next concern of evangelisation, which is to ‘transform from within’ people in whom ‘the right order’ has been broken. It is the concern, as St Paul put it, to lead people: <sup>17</sup>

**...to know Christ, and the power of his resurrection.**

Catholic faith is first and foremost about personal and loving relationships with Jesus Christ, who is Risen. It is not primarily about beliefs and moral teachings. It is he who shares his power with all who convert to him – a divine power which can change our lives at their very core. This is the power which ‘transforms.’

*What exactly does ‘transform’ mean?*

The meaning of ‘transform’ is the same as ‘transfigure’. Both translate the same Greek word. Both mean changing a being *from within* – as distinct from externally.

Hence Jesus was ‘transfigured’ when the divine within was revealed to Peter, James and John. <sup>18</sup> St Paul teaches us that the *converted* baptised Christian will be ‘transformed’ to become more like Christ in their thoughts, feelings, words and deeds: <sup>19</sup>

**And all of us ... are being transformed into the image (of the Lord) ...**

### ***Paschal Mystery: destroying the power of human sinfulness***

We proclaim the first effect of Christ’s transforming power at Mass: ‘Dying you destroyed our death’. Original sin is the death *destroyed*. This is the source of human sinfulness, which lead us away from, and inclines us to resist, God.

We experience the effects of this sinfulness, for example, in our personal slavery to selfishness, resentments, bad habits, personal hurts that affect our behaviour, and difficulties in being faithful to commitments. These are experiences of human ‘fragmentation’.

When we are tempted not to pray because ‘I don’t feel like it’ or ‘I find it boring’, we are experiencing the effects of sinfulness. As for when people say ‘I wish I could pray every day, but I just don’t seem to get the time’, is time the real problem? After all,

don't we always have time for those we love. Might not our problem be a lack of personal love for Jesus?

Sinfulness tempts us to sin, and so is different from sin. To sin is '*to disobey deliberately a law of God*'. Temptation and sin are quite different.

When the *source* of sinfulness – original sin - has been destroyed, we still have to work to overcome its *effects* in our lives – just as a person who has had a large cancer surgically removed still needs to work to overcome its remaining effects, such as physical weaknesses and tiredness.

Christ's power gradually strengthens those who believe in him, and who pray, worship and live as he taught, against the effects of sinfulness in their lives. Yet 'transforming' means much more than this.

### ***Paschal Mystery: The new life of God***

We proclaim the second effect of Christ's transforming power when we proclaim at Mass, 'Rising you restored our life' – that is, our life in Christ: the life of God within we receive through Baptism.

We are *spiritually empowered* to become the people God originally created us to be – people who are, for example, forgiving, compassionate, just and faithful to commitments. It is with this understanding that we read in the first Letter of John that: <sup>20</sup>

**Nor are (God's) commandments difficult because every child of God over-comes the world.**

St Paul used descriptive terms to help us appreciate how the Life of God within transforms responsive believers. He spoke of them as, 'new creations', 'new selves', 'new people'.<sup>21</sup> Within us all, therefore, is the life of God. We have become brothers and sisters of Christ, the Son of God.<sup>22</sup>

### ***The transforming tradition of Catholic education***

For a Catholic school, its evangelisation mission of transforming students places it squarely within the education tradition that is concerned with:<sup>23</sup>

**... the development of (the student) from within, freeing them from that conditioning which would prevent them from being a fully integrated human being.**

What makes the Catholic school distinctive within this tradition is its understanding of 'a fully integrated human being'. This is the person who has been transformed by the life of Christ within – the *Christian* person.

Such a person is an ideal towards which we strive in this life. Our lives are a journey with this ideal as our destination. Hence, whereas other education approaches limit themselves to forming 'human persons', the Catholic school's task is:<sup>24</sup>

**... to form Christian persons....**

The Christian person has much to develop 'from within' because God – the Father, the Son and the Holy Spirit – dwells within through Baptism. There are, for example, the spiritual gifts received through Baptism. Then, as the Second Letter of Peter expressed it: '*we share the divine nature*':<sup>25</sup> Hence, as the Prologue of John's Gospel tells us:<sup>26</sup>

**But to those who did accept him he gave power to become children of God... who were not born of human stock or human desire but from God himself.**

This is what Catholic education teaching means by 'the whole person'. As we hear in the Fourth Easter Preface to the Eucharistic Prayer, by his resurrection, Christ has made human nature 'whole'. Gradually he heals the 'brokenness' of human nature, making it 'new'.

Turning the terms St Paul used into the singular, we can say that the person who has been renewed by Christ is a 'new creation', a 'new self', a 'new person'. Hence, we read, for example:<sup>27</sup>

**The Catholic school is committed thus to the development of the whole person, since, in Christ, the Perfect Man, all human values find their fulfilment and unity. Herein lies the specifically Catholic character of the school. Its duty .... has its origin in the figure of Christ. He is the One who ennobles man, gives meaning to human life, and is the Model which the Catholic school offers its pupils.**

Regarding students who have not received Baptism, the task of the Catholic school is to show them.<sup>28</sup>

**...something of the mystery of Christ...**

This means showing them the kind of person the power of Christ makes it possible for a follower to become. In other words, they learn something of the Christian vision of the person.

The Catholic school fulfils its evangelisation responsibilities in this regard by helping students learn to integrate faith and life.<sup>29</sup> This too is part of the apprenticeship in the Christian life.

*Do they understand the distinction?*

I often wonder how well parents and teachers in Catholic schools understand the distinction between the human person and the Christian (or whole) person - especially when Catholic schools advertise themselves as committed to the development of 'the whole person' without making clear that this means the 'Christian person'. Parents who are not committed to their children's development as 'whole' persons are happy to settle for their development as fragmented or 'broken' persons.

Is there not a danger, unless advertising is clear, of attracting the children of parents who are not interested in a specifically Catholic education for their children? Is there not the risk of parental and student expectations that are unsympathetic to the aims of the Catholic school building up within the school community? Might not the school risk becoming a school without a vision beyond human fragmentation instead of *Christ being its vision?*

### ***Why does a school's vision of the person matter?***

Underlying every school's curriculum is a vision of the 'educated student', whether a school's staff is aware of it or not. This will include what potential to be developed in a student while at school. For example, what skills, understandings and attitudes?

In turn, underlying this vision is another: a vision of the human person. For example, a materialistic vision of the person will not recognise the spiritual dimension and so its education vision will not include the need to develop the spiritual within students.

Or a 'rationalist economic vision' will see the human person more as an economic unit. Its 'educated student' primarily will be someone capable of employment and a consumer. There is likely to be little interest in 'transformation'.

And a school whose vision of the human person is based upon fragmented human nature will see little value in 'transformation' either – or in Christ or the religious. Nor will such a school community see much relevance to activities such as liturgy, prayer or religious education.

### ***Values in the school curriculum***

Curriculum values also derive from one's vision of the human person. What is valued is 'good' because it contributes to the development and well being of the human person.

For example, people who believe the human person has been created in God's image and likeness will value God's attributes, such as love, justice and compassion. They will recognise too that a person can only become fulfilled through a deepening relationship with God.

What schools are held accountable for also reflects a certain vision of the educated student, based on a vision of the human person. In the 'education revolution' we must keep asking ourselves: 'What vision of the educated student will future Commonwealth Government curriculum accountability requirements reflect?' 'Will it be adequate from the perspective of the aims of a Catholic school?'

Now we must turn to the more practical question: 'How exactly does the Catholic school seek to transform students?' 'What within each student awaits development?'

### ***What specifically does a Catholic school seek to develop in students?***

Here we return to the *Gaudium et Spes* and its general vision of the human person. Catholic education is impossible to really grasp without an understanding of this



vision, which can be divided into three parts: the human person, the sinful or ‘fragmented’ person and the ‘whole person’.<sup>30</sup> The Catholic school’s task is to help each student to become ‘what God wishes him to be’.<sup>31</sup>

### *The human person*

The foundation of the Catholic vision of the human person is that we have been created in the image and likeness of God. The first concern of the Catholic school, therefore, will be to help students develop from within their potential to reflect God. This potential can be divided into *qualities* and *gifts*.

Transformation means, first, helping students to develop *qualities* that express their inner potential to reflect the God, for example, of love forgiveness, compassion and justice. Having been created in the likeness of an infinite God, students will never in their life-time exhaust their potential to reflect such attributes.

These include the social dimension of human nature, which has been created to reflect God who is a Trinity, a community of love.<sup>32</sup> Transforming students also means helping them to develop their uniqueness by loving God and others selflessly in communities because they have been created to reflect a Trinity of Persons, each of whom expresses a distinctive selfless love for the other Persons and for us.

Transformation, secondly, means helping students to develop their *key human gifts*. Examples identified in Catholic education documents include students:

- intellects, by learning and searching for truth, thus growing more in the likeness of God who knows all and who is Truth
- capacity to relate personally with God, to reflect the God who seeks relationships with all people
- spiritual gifts, to reflect the God who is Spirit
- moral dimension, especially by the formation (apprenticeship) of Christian conscience, to reflect the God of goodness
- affective dimension, to reflect the God who is love
- personal sexuality, to reflect, as female or male, the God of love
- freedom from all that would draw a person to be selfish and to do wrong, to reflect the God who chooses only what is loving and good.

The ‘development of students from within’, therefore, means helping them to develop their inner potential to reflect God through their personal qualities and gifts. The Catholic school will promote also the values needed to help students develop in these ways.

### *The ‘fragmented’ person*

As mentioned already, while every human person has the capacity to reflect God, widespread experience shows that people are fragmented by tendencies to do the opposite.

To appreciate what the Catholic school needs to help students develop from within because their nature has been fragmented, we need to recall that original sin destroyed the original human harmony and communion with God. As a result, our First Parents deprived themselves of the divine power needed to function fully as human persons. Ever since, every human being has been prone to selfishness, injustice, and the other examples of human weaknesses that I gave when explaining ‘Dying you destroyed our death’.

Being separated from God instead of relating personally with their Creator, people are left with deep yearnings and questionings (or recurring questions) in their hearts.<sup>33</sup> Ultimately, each reflects the desire in the human heart for renewal of the harmonies lost as a result of original sin. I offer three examples.

First, because of their harmony with God, our first parents simultaneously experienced inner harmony, harmony with each other and harmony with the rest of creation. They lost these harmonies when they destroyed their harmony with God.<sup>34</sup>

Widespread experience today teaches us that people yearn for inner harmony, harmony with others and harmony with the rest of creation. Then there are the questionings of the human heart that reflect these yearnings such as: ‘Who am I?’ ‘What’s the meaning of my life?’ ‘What happens after I die?’ ‘What is the secret to successful relationships?’ – and many others. Perhaps unconsciously, these yearnings reflect the most basic yearning of all – *the yearning for a renewed personal relationship with God.*

Second, there is the basic *yearning for inner freedom* from human weaknesses, including selfishness, resentments, bad habits, dominating emotions and life hurts.

Young people reflect this yearning whenever they feel frustrated and disillusioned after failing to live personal ideals. They identify with the experience expressed by St Paul:<sup>35</sup>

**I do not understand my own behaviour; I do not act as I mean to, but I do the things that I hate....the good thing that I want to do, I never do; the evil that I do not want, that is what I do...who will rescue me...?**

Third, the more people recognise the gap between who they are, and who they wish to become, the more they recognise that they are ‘fragmented’. As their awareness of this personal fragmentation grows, so does their *yearning for Christian salvation*. St. Paul’s answer to his question ‘Who will rescue me’ was, ‘God... through Jesus Christ our Lord.’

As students mature, they will grow in their awareness of their fragmented nature as they try to develop as persons. The Catholic school helps them to develop from

within a growing understanding of their human yearnings and questions – and the meaning of these.

### *The ‘whole’ person*

The ‘whole’ person is the ideal for all who are being renewed, transformed or ‘made holy’ by Christ. This is the person who responds to God the Father, the Son and the Holy Spirit – the God who dwells within through Baptism. Such a person, as mentioned already, is the ‘new creature’, the ‘new self’, the ‘new person.

The transforming divine nature they share changes them at their very core as they pray, worship and live as Jesus taught. They are brothers and sisters of Jesus Christ, the Son of God, sharing in his relationship with God the Father and the Holy Spirit. This is why St Paul prayed for the Ephesians<sup>36</sup>

**...may he enable you to grow firm in power with regard to your inner selves...**

To grow in ‘wholeness’ (or ‘holiness’) the Christian person needs to develop the spiritual gifts and virtues received through Baptism for this transformation to become a reality in their lives. The Catholic school, therefore: <sup>37</sup>

**...tries to create within its walls a climate in which the pupil’s faith will gradually mature and enable him to assume the responsibility placed on him by Baptism**

The development of students from within, therefore, includes helping them to develop the divine influence and gifts that are within them. This is the ultimate purpose of the religious life of the Catholic school.

But to appreciate what this means, parents and staff need to reject the Australian cultural notion that fragmented human nature is the norm people should accept. Only by doing so will the importance of the religious values of the Catholic school become clear to them.

### *The integration of faith and life*

How, then, does the Catholic school seek to help students develop from within as ‘whole persons’? By ‘forming’ them (or contributing to their apprenticeship) in the ‘integration of faith and life’.

This is how the Catholic school seeks to contribute to making our opening vision for Australian society a gradual reality. It seeks to help students to develop their capacity:

- to reflect God in their human qualities and gifts
- to discover and understand the meaning of the yearnings and questionings of their hearts
- to respond to the influence of God, who dwells within them through Baptism.

For students who have *not received Baptism*, integrating faith and life means:

- discovering their inner potential to reflect God in their human qualities and gifts
- discovering and understanding the meaning of yearnings and questionings of their hearts.

In addition, as mentioned already, as they learn about Christian salvation and what it offers the human person, the school seeks to show them:<sup>38</sup>

**...something of the mystery of Christ**

*The Catholic School* outlines key elements of the integration of faith and life:<sup>39</sup>

- the Christian formation of students (their apprenticeship in the human qualities and gifts, the human heart yearnings and questionings, and becoming ‘whole’ through the development of the influence of God within)
- teaching students to share their personal lives with God
- helping students to discover their vocations to live responsibility in community with others
- preparing them to commit themselves to serving God in others
- preparing them to commit themselves to making the world a better place
- teaching students to discern the voice of the Creator in the universe
- teaching students of their need to witness to God’s love to all, and their personal roles in the ‘today’ of the History of Salvation
- helping students to mature as Christians and to accept the responsibilities of their Baptism
- promoting the formation of students’ consciences in fundamental Christian virtues
- teaching students who have not received Baptism what it means to be a Christian person
- forming systematically student’s critical faculties to help them develop self control and freedom in the face of social and media pressures.

In the faith and life integration apprenticeship offered by the Catholic school, its *planned* prayer, worship, retreat and service programmes are of critical importance. As Catholic school leaders, does this not suggest we need to ask questions such as:

‘What are the prayer objectives of Year 10 as distinct from Year 7?’ ‘How is prayer integrated into each school day?’ ‘What Christian faith-needs are school retreats seeking to meet?’

The faith and life integration apprenticeship needs also to integrate the religious dimension into all school excursions and other activities. For example, how can the objective of students learning to discern the voice of the Creator in the universe be fulfilled in subject excursions and other out-door activities? Then there is the question of how is the normal daily prayer that is part of the Christian’s day integrated into the programme of sports and other camps. And if these are held on weekends, what provision is there for students to go to Sunday Mass?

The Catholic school fulfils its evangelisation mission, therefore, by helping students to integrate faith and culture – to develop their dreams for Australian society in the light of the Gospel, and to critique modern society against this dream with a view to contributing to change.

It seeks to help students develop their human gifts, as well as the influence of the divine within, through the integration of faith and life so that they can play their parts towards bringing this dream to reality.

## PART TWO: HOW DOES EVANGELISATION ACHIEVE THIS?

Having discussed the mission of the Catholic school, the next question is: ‘How does evangelisation expect to bring this about?’ For the answer, we return to *Evangelii Nuntiandi*:<sup>40</sup>

**...the Church evangelises when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs.**

Here we turn to evangelisation as a pedagogy. As a pedagogy, it seeks ‘*to convert, solely through the divine power of the Message*’.

### 1. ‘TO CONVERT...’

No one can control another person’s conversion. It is *the human* act dimension of Christian faith.<sup>41</sup> People can only convert with complete freedom and by deliberate choice.

When we read ‘solely through the divine power of the Message,’ we remember that faith can only be a free response to the initiative of God, who wants the closest possible relationship with every human being.<sup>42</sup> Hence, the Gospel can only ever be proposed to people. It can never be imposed.

Any form of manipulation, therefore, exploitation of a person’s psychological or other needs, bribery, misrepresentation or selective editing of the Gospel is the opposite of evangelisation. Hence:<sup>43</sup>

**‘The church strictly forbids that anyone be forced to accept the faith, or be induced or enticed by unworthy devices’.**

A Catholic school would not be fulfilling its mission if it sought to manipulate students in any way, or to exploit developmental psychological needs such as the desire at some ages to belong.

## **2. ‘...SOLELY THROUGH THE DIVINE POWER OF THE MESSAGE’**

Here it suffices to note that the ‘Word of God’ is the Son of God, Jesus being proclaimed as ‘the Word (who) became flesh, he lived among us’.<sup>44</sup>

The ‘Message’ the ‘Word of God’ is a term which originated in a different culture from ours. Unlike human words, the Word of God expresses God’s power. And so, for example we find in the opening chapter of the Book of Genesis:<sup>45</sup>

**God said ‘Let there be light’, and there was light.**

The Word of God is a topic that is well beyond the scope of the present discussion. In terms of people’s lives, St Paul taught about its power to give us self understanding and to build Christian community, even in the face of hostility and division:<sup>46</sup>

**The word of God is something alive and active: it cuts more incisively than any two edged sword: it can seek out the place where the soul is divided from the spirit, or joints from the marrow; it can pass judgement on secret emotions and thoughts.**

**...I commend you to God and to the word of his grace that has the power to build you up ...**

The pedagogical elements of evangelisation are well documented, starting with *Evangelii Nuntiandi*. Pope John Paul II, a great pedagogue in his own right, deepened our understanding of these elements.<sup>47</sup> They are outlined fullest in the *General Directory for Catechesis*:

- Christian witness
- The Primary Proclamation
- Initiatory Catechesis
- Continuing Catechesis
- Religious Education

Except for religious education, these are the ways Jesus himself proclaimed the Gospel. They form a series of ‘stages’.

The first four are not ‘stages’, however, in the sense that the second can cease once the hearer is ready for the third. Rather, it is a question of when each is *introduced*. Ideally, the mature believer will keep receiving all four in different ways.

## *Christian Witness*

Jesus told the Apostles that, once they had received the power of the Holy Spirit, they were to be his witnesses to 'earth's remotest end'. He had spoken earlier of his own witness.<sup>48</sup>

Christian witness is needed first by the *disinterested non-believer*. Through it, God attracts the non-believers to open themselves to Christian faith. It is needed too by the *baptised person who no longer has any interest in Christian faith*. Finally, witness is needed by *baptised believers* as a source of encouragement and support as they try to live the Christian faith, especially in times of challenge.

The Apostles needed the power of the Spirit before they could witness because acts of Christian witness are means through which the Holy Spirit arouses interest in Christianity. Witness cannot be given, therefore, by the non-believer.

Nor can Christian witness ever be reduced to a series of actions, such as behaving lovingly or justly. It is the behaviour of the converted baptised believer who is being transformed gradually by the Spirit. Witness expresses the growing 'divinisation', or the growth of the influence of the divine, within the Christian as a sharer in the divine nature.<sup>49</sup>

### *The primary proclamation*

The primary proclamation initially is to non-believers, to those alienated from Christian faith (including those who have received Baptism), to those who think that one religion is as good as another, and to those who understand Christian teachings but who have yet to convert personally to Jesus Christ himself.

Jesus preached the primary proclamation both before and after his resurrection.<sup>50</sup> He told his disciples to do the same. They can be said to have 'cut their teeth' as missionaries on the primary proclamation.<sup>51</sup>

The aim of primary proclamation is to 'open the door in non-believers' hearts to an initial *personal conversion to Jesus Christ himself*. In brief, it relates the Gospel message of salvation to:<sup>52</sup>

**...human nature and its aspirations, (showing) how the Gospel fully satisfies the human heart.**

The primary proclamation is of the kingdom of God, the good news of Christian Salvation.<sup>53</sup>

**...a new and definitive intervention by God, with a transforming power equal or even superior to his creation of the world.**

Jesus called for the response to the primary proclamation: ‘Repent and believe the good news’.<sup>54</sup> What ‘good news?’ That the power of the kingdom is found through Jesus himself.

The Old Testament called for ‘repentance’ – striving to change whatever in one’s life is contrary to God’s laws. To ‘repent and believe the good news’, on the other hand, means seeking from Jesus the power of the kingdom so as to be ‘empowered’ to change. The ‘good news’ is that he is Saviour, and that he saves all who enter into a personal relationship with him.

The primary proclamation also proclaims a number of related basic Christian teachings. They include those about a personally loving Father, the Spirit and the community of his Church as the seed of God’s kingdom in the world.

### *Initiatory catechesis*

Initiatory catechesis is needed by those who say ‘I can be a good Christian without going to Church’. ‘I feel closer to God on the beach than at Mass in Church’. ‘A good Christian is someone who just loves their neighbour. Nothing else is necessary.’ ‘I gave up Christian faith because its teachings are too hard’. ‘I am a spiritual person, but do not feel a need to belong to a Church’ – and so on.

Initiatory catechesis nourishes the faith of the fledgling Christian disciple who has made an initial personal conversion to Jesus Christ himself, to the point that they can be initiated into the community of disciples, or Church, Jesus instituted. This is the community to which Jesus gave the means by which he continues to deepen the personal relationship between himself and the believer.

### *The content of initiatory catechesis*

As we shall see when discussing its pedagogy, initiatory catechesis is an ‘apprenticeship’ in Christian faith. This is an important point in any discussion of its content.

The content of initiatory catechesis was referred to in the New Testament scriptures as the ‘milk’ of the Gospel.<sup>55</sup> It is for ‘babes’ in Christian faith. Again, as the primary proclamation cooperates with God who seeks to ‘open the door’ of the hearer’s heart to Christ, initiatory catechesis too cooperates with the action of God within the hearer.

A *divine dynamic* begins within those who have made an initial personal conversion to Jesus himself. In the words of the *General Directory for Catechesis*:<sup>56</sup>

**...Jesus Christ... leads the disciple to unite himself with everything with which Jesus Christ himself was profoundly united: with God his Father....with the Holy Spirit... with the Church, his body... and his brothers whose lot he wished to share.**

This dynamic grows stronger as the disciple continues to grow closer to Jesus himself. The content of initiatory catechesis serves this dynamic by proclaiming:<sup>57</sup>



**‘...the nucleus of Christian experience’, the ‘most fundamental certainties of the faith and the most essential evangelical values’.**

The ‘nucleus of Christian experience’ consists of the experiences of the Trinity – God the Father, the Son and the Holy Spirit – that Jesus makes possible. Initiatory catechesis is an apprenticeship in how to enter into these experiences.

Hence its content proclaims simply the specific experiences of God, the Father, the Son and the Holy Spirit, Jesus revealed. These are preserved in the *Apostles’ Creed*, the *Seven Sacraments*, the *Christian Life in Christ* and *Christian Prayer* – all of which are presented in the *Catechism of the Catholic Church*.

The twelve articles of the Apostles’ Creed revolve around the ‘nucleus of Christian experience’. Each relates to a more specific experience of this nucleus.

In fact there are too many specific experiences of God the Father, the Son and the Holy Spirit for all of them to be presented in the Apostles’ Creed. Hence, more detailed ones are presented in the Seven Sacraments, the Christian life in Christ and Christian Prayer. These are ‘the pillars’ of our faith.<sup>58</sup>

The experiences of God preserved in the four ‘pillars’ of our faith relate to the ‘nucleus of the Christian experience’ like its facets relate to a diamond. The more we appreciate each detailed experience, the more we appreciate the nucleus of the Christian experience itself.

All experiences of God in the Creed, the sacraments, the life in Christ and Christian prayer are experiences of Christ, for they are possible only through him. Hence, at the heart of initiatory catechesis:<sup>59</sup>

**...we find, in essence, a Person, the Person of Jesus of Nazareth, the only son from the Father... who suffered and died for us and now, after rising, is living with us forever.**

**In catechesis, Christ... is taught – everything else is taught with reference to him – and it is Christ alone who teaches – everyone else teaches to the extent that he is Christ’s spokesman, enabling Christ to teach with his lips.**

Initiatory catechesis is an apprenticeship in how to enter into the beliefs, celebrations, life and prayer of the faith community so as to experience Christ. It enables the ‘apprentice in the faith’ to enter into each experience which:<sup>60</sup>

**In virtue of its own dynamic, the faith demands to be known, celebrated, lived and translated into prayer.**

Initiatory catechesis is sometimes spoken of also as an ‘education in faith’ (as distinct from education ‘about’ the faith). It takes each experience of God and initiates into the Church’s beliefs, celebrations, life and prayer that relate to that experience. This is the basis for sequencing its content.

(i) The Apostles’ Creed

Perhaps the importance of each article of the Creed for Christian faith is best expressed by the *Catechism* itself:<sup>61</sup>

**We do not believe in formulas, but in those realities (or experiences of God) they express, which faith allows us to touch.**

Each credal article (or ‘formula’) relates to a specific experience of God. We would lack the faith needed ‘to touch’ each specific experience if we did not believe in the content expressed in each article.

The first article, for example, relates to the experience of God the Father, reaching out and calling humanity into personal relationship through creation. To open ourselves to this experience, we need to believe the *Catechism* content related to creation, both of the universe and of the human person created in the image and likeness of God.

Over time, there have been misunderstandings and confusions about some of these articles. This led to the development of later creeds, the most important of which is the Nicene Creed we proclaim each Sunday.

This creed was developed by the first two ecumenical councils of the Church at Nicea and Constantinople in 325 and 381. The first was called by the emperor Constantine in response to growing divisions in the Church about the meanings of the articles in the Apostles’ Creed.

Later creeds clarified Christian beliefs further in relation to the experiences of God preserved in the Apostles’ Creed. They do not add to them.

#### (ii) The Seven Sacraments

Through liturgies, we join Jesus himself in his prayer to the Father. He makes our prayers his own.

Being the Son of God, the prayer of Jesus is infinitely powerful, and always granted. Hence, the blessings he prays for in liturgies of the Word and each of the sacraments are always granted.

Through the sacraments, we can draw on the power of the Paschal Mystery – the Mystery of Christ. As discussed earlier, by dying Christ ‘destroyed our death’ and by rising he ‘restored our life’. This empowerment by Christ is needed by all who seek to rise above their human weaknesses and to live his Gospel as he taught.

As an apprenticeship, initiatory catechesis is particularly concerned with enabling hearers to participate actively in liturgies, both *internally and externally* (not just externally). Hence, it is an apprenticeship in how to enter into liturgies so as to draw on the blessings Christ offers through their celebration:<sup>62</sup>

**...pastors must promote... active participation, both internal and external...**

**For the... full and active participation by all the people is the aim to be considered before all else...**

Through every liturgy, God seeks to bestow particular blessings on disciples of Jesus for their lives. Disciples in turn receive these blessing if they respond by their active internal and external participation in the liturgy. Hence, the starting point for initiatory catechesis is:

- The blessings celebrated by each liturgy in ways that relate these to hearers' lives
- How hearers can draw on these for their lives
- How the ritual of the celebration of the liturgy expresses these experiences.

I offer two brief examples: *liturgies of the Word* and the *Liturgy of the Eucharistic Sacrifice*.

#### *Liturgies of the Word*

In Catholic belief, the blessings offered through liturgies of the Word:<sup>63</sup>

**...enlighten the mind, strengthen the will and fire people's hearts with the love of God**

The first question for initiatory catechesis in the liturgy of the Word, therefore, is: 'How can these blessings be related to the life of the Christian disciple?' Hence, this apprenticeship asks them to reflect:

- 'Where do I need enlightenment for my life? Is it in relation to God, my faith and/or the personal life questions, challenges and issues I face?'
- 'Where is my resolve to live as Christ calls, or my ideals that stem from the Gospel, weakening?'
- 'Where do I need the all-powerful renewing love of God to help me love God and my neighbour as Jesus taught?'

Finally, *the ritual of liturgies* of the Word seeks to help us 'hear' the Word. The ritual structure helps us *to reflect on the Word and to put it into practice*. This is essential because:<sup>64</sup>

**The communication of faith is an event of grace realised in the encounter of the word of God with the experience of the person.**

There can be no 'encounter between the Word and hearers' personal experiences unless they first 'hear' the Word.

#### *Liturgy of the Eucharistic Sacrifice*

The blessings Christ offers us through the Liturgy of the Eucharistic Sacrifice are those he made possible by his ‘dying’ and ‘rising’ (the Paschal Mystery experience). To participate *internally*, we need first to ask for them in our hearts, particularly for the areas in our lives where we need:

- *freedom from* human weaknesses and sinfulness
- *empowerment* to live as Jesus taught<sup>65</sup>

Second, to participate *internally* in the sacrifice of Christ who offers himself to God our Father in each Mass, we need also to offer *our personal lives* to the Father with him, particularly our:<sup>66</sup>

**...works, prayers and apostolic undertakings, family and married life, daily work, relaxation of mind and body... even the hardships of life if patiently borne...**

To the extent that we are participating *internally* in the Eucharistic sacrifice, we will be able genuinely to participate *externally*. The meaning of the ritual will help us.<sup>67</sup>

For example, the *ritual of the Preparation of the Gifts* focuses on how, if we offer ourselves with him to the Father, the divine power Christ offers through the Eucharistic Sacrifice can change us as created beings. And so, the celebrant first blesses the ‘God of all Creation’ for the bread and the wine, which will be changed by divine power into the ‘bread of life’ and ‘our spiritual drink’. This reminds too that we open ourselves to the transforming power of God as we offer our personal lives in thanksgiving to God through the Mass.

The celebrant then symbolically adds a drop of water to the wine to emphasise this: ‘By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity’.

A major problem in a materialistic society is that a materialistic mind-set tends to see things in terms of their functionality. Ritual, signs and symbols, however, should take us beyond what we see to realities that we cannot see. This is a challenge for initiatory catechesis offered in Australia today

Without ‘internal’ participation – praying for freedom and empowerment, and offering our personal lives to the Father as Jesus offers himself - there cannot be genuine ‘external’ participation. All one would be left with is ritual, including words and gestures. And, without active internal participation, a person will lack the dispositions, the ‘receptivity of heart’, needed to receive the blessings Christ intends us to receive through each liturgy.

#### *Challenge of internal active participation to schools*

If initiatory catechesis offered in Catholic schools in the Eucharist is to be effective, students will need to learn how to participate *internally and externally*. As they do, they will be helped to experience Christ’s blessings through any celebration of the Mass, be it large or small, school or parish, because they will have the necessary internal disposition, the ‘receptivity of heart’. It will not matter if the Mass includes

‘spectacular’ music and visuals, or is simply an experience of the quietness of a parish week day Mass.

The students of today are the children of the generation who complained constantly when they were young that the Mass was ‘boring’ and ‘irrelevant’. This suggests that they received inadequate catechesis in ‘active internal participation’.

Unless students learn first to participate internally, they are likely to evaluate liturgies on the basis of external aspects. In turn, this is likely to lead to passivity rather than to active participation. Students today are still likely to complain ‘Mass is boring’ if the external spectacle is insufficient.

### (iii) Life in Christ

It is always wonderful to see how a person changes when they and another decide they love each other so much that they will marry. The same is true of the change in parents after the birth of their first child.

These changes give a clue as to what is meant by ‘life in Christ’. It is the ‘new life’ of the person who relates personally with the Christ, who dwells within them.

It is the life the baptised Christian is being transformed to live by Christ, who ‘destroyed our death’ and ‘restored our life’. It is the life Christians:<sup>68</sup>

**..are made capable of (living) by the grace of Christ and the gifts of his Spirit, which they receive through the sacraments and through prayer.**

This is the ‘life’ Jesus was referring to when he insisted that his disciples need ‘to eat my body and drink my blood’.<sup>69</sup> It is the reason why the Church calls on Catholics to receive Jesus in Holy Communion each Lord’s Day.

The Christian ‘life in Christ’ is too big a topic to outline here. However, I would like to make two brief points in relation to Catholic schools.

First, around one seventh of the paragraphs in the whole of Part Three of the *Catechism* relate to Commandment prohibitions. Most are concerned in one way or another with the Gospel vision of who a person filled with the ‘life in Christ’ can become.

This is the emphasis that needs to be given in initiatory catechesis, for it is an apprenticeship in how to live in Christ. A genuinely gospel morality is always about drawing on Christ’s power to live his vision, about repenting and believing the good news. This is the ‘New Law or the Law of the Gospel’.<sup>70</sup>

A useful exercise in helping teachers and students to appreciate this is to separate the vision from the prohibitions in the *Catechism* treatment of any Commandment. I find, for example, that married people often are amazed by the presentation of the vision of human sexuality and marriage in the Sixth Commandment.<sup>71</sup>

Second, the simpler elements of the vision of the Life in Christ found in the *Catechism* are part of the content needed to integrate faith, life and culture in the Catholic school. Where teaching resources are used for these purposes, in addition to religious education, it is important to remember that any portrayal of morality solely in terms of prohibitions by commandments is not Catholic. It reflects the Old rather than the New Law of the Gospel.

#### (iv) Christian Prayer

Christian prayer is distinctive from all others for it is the prayer of those who, through Baptism, share the divine nature. It is the prayer of those in whom God dwells.<sup>72</sup> It is the prayer of those who, through Baptism, share in Christ's relationship with his Father: we are his sisters and brothers by adoption. Hence, we can pray 'Our Father'.

Initiatory catechesis is an apprenticeship in Christian prayer and how, through it, to deepen one's personal communion with God. The daily prayer life of the Catholic school, along with the prayer during retreats and various subject excursions, needs to reflect a well planned initiatory apprenticeship for students – a point I made earlier.

#### *What is the pedagogy of catechesis?*

The word 'catechesis' derives from the Greek word for 'echo'. Its pedagogy builds upon the divine dynamic described earlier in the discussion of the content of initiatory catechesis.

Because its aim is to help hearers 'get in touch with', and to respond to this dynamic that the pedagogy of initiatory catechesis has to be that of an apprenticeship. This is stressed in all related official Church statements, ranging from the Second Vatican Council's *Decree on Missionary Activity* to the *General Directory for Catechesis*.<sup>73</sup>

The essential aims of this pedagogy are to take each of the Christian experiences of God in a systematic way, to relate it to the relevant human heart yearnings or questionings within the hearer, and to help to relate the hearer to know, celebrate, live and translate the experience into prayer. This process continues until there is the 'echo' of a faith response from within the hearer.<sup>74</sup>

The process is rather like the behaviour of children who learn that echoes of their voices will be heard if they call out at the right point in a canyon. They call from different points until their voices hit the 'echo' point and echoes return.

Initiatory catechesis continues to proclaim the content related to each Christian experience of God until it 'hits' the relevant 'faith echo point' - the human heart yearning or questioning to which it relates. This is the moment of encounter between 'the Word of God and the experience of the person'. When this happens, an echo of faith returns from within the heart of the hearer.

Key to the pedagogy of initiatory catechesis are the hearer's inner experiences, particularly those of the divine dynamic and of the human heart yearnings and questionings referred to earlier. This level of human experience is:<sup>75</sup>

**...a locus for the manifestation and realisation of salvation of where God...reaches man and saves him.**

*Where does catechesis need to take place?*

All that I have said about catechesis may sound quite complicated to people who are unfamiliar with its practice. However, to appreciate catechesis, we need to remember that it is very simple – but very different from religious education.

Many who received catechesis from the Apostles would have been illiterate, yet the simplicity of catechesis meant that parents could hand on faith to their children. As noted earlier, its content is ‘the *most fundamental* certainties of the faith and the *most essential* evangelical values.’

The first place young people need to hear catechesis, therefore, is in the expressions of belief, celebrations, living and praying of the family. At family level, the catechesis process is very similar to practices of normal family life. For example, the ways parents prepare young children to relate with a significant relative visiting from interstate or overseas is not much different from family catechesis preparing children to relate with God through Jesus Christ.

Next, the parish needs to be ‘the prime mover and pre-eminent place of catechesis’ – as noted earlier. It needs to be the ‘prime mover’ because all catechists – including the family members and Catholic school staff members – need continuing formation to fulfil their roles.

The Catholic school’s capacity to offer initiatory catechesis is fairly limited. However, it needs to contribute to students’ apprenticeship in the faith as well as it can.<sup>76</sup>

### ***Continuing Catechesis***

Continuing catechesis aims to help the believer to keep deepening in their personal relationship with Jesus Christ. Normally, continuing catechesis assumes a level of faith maturity that is beyond teenagers, so we won’t worry about it any more in this discussion.

Continuing catechesis includes scriptural, liturgical and spiritual catechesis.<sup>77</sup> It is what St Paul called ‘solid food’ of the Gospel.<sup>78</sup>

### ***New Evangelisation***

Pedagogically speaking, new evangelisation gives priority to the primary proclamation and initiatory catechesis.<sup>79</sup> The difference between new evangelisation and the *Rite for the Christian Initiation of Adults* (RCIA) is that new evangelisation seeks the faith echo of the hearer starting to *experience the divine power* that has been present in them since Baptism, whereas the RCIA seeks the echo of *a desire for such an experience* of Christ and Baptism.<sup>80</sup>

### ***Implications for the Catholic school***

The whole area of the primary proclamation and initiatory catechesis raises questions for the systematic planning of school prayer, retreats, sacramental celebrations and annual celebrations of major Christian feasts, ‘outward bound and various subject excursions. For example:

- ‘How effectively is the primary proclamation being offered in ways related to the basic human heart yearnings and questionings of students who have yet to make an initial personal conversion to Jesus Christ ?’
- ‘How effectively is initiatory catechesis being offered to students who say “I am spiritual but see no point in going to Sunday Mass”.’
- ‘How effectively are they being assisted to participate internally in liturgies as well as externally?’

As stressed earlier, the primary proclamation and initiatory catechesis offered in a Catholic school need to be systematic and planned. If they are to be effective, they can never be offered haphazardly. They need to respond to students’ faith needs, be they the need for personal conversion to Jesus Christ himself, or the need to experience Christ through the community life of his Church.

### ***Religious Education***

Religious education proclaims the Message by following the pedagogy of the discipline of education. Its purpose is to *complement* the primary proclamation and initiatory catechesis. It remains a means of evangelisation because:

- religious education expresses ‘the divine power of the Message’
- ‘the divine power of the Message’ stirs movements of faith in the receptive student.

### ***Confusion between catechesis and religious education***

It is all too common for people without pedagogical training and experience to confuse catechesis and religious education. This confusion reflects different understandings of evangelisation.

Sometimes people suggest, for example, that catechesis occurs within religious education when students have ‘leaps of faith’ in religious education classes. Such leaps, however, can happen in any evangelisation activity – including religious education.

The confusion of the seventies and eighties led to problems that undermined the effectiveness of both catechesis and religious education. Hence Pope John Paul II stressed the:<sup>81</sup>

**...absolute necessity to distinguish between religious instruction and catechesis.**



In general, this confusion remains one of the greater difficulties we face in the evangelisation of young people in Australia today. While people fail to recognise the distinctiveness of these pedagogies, our young people are being deprived in practice of one or the other in an age when their need for both has never been greater.

There are radical pedagogical and theological differences between catechesis and religious education. At a theological level:<sup>82</sup>

**... unlike (religious education), catechesis presupposes that the heart is receiving the Christian message as a salvific reality... The aim of catechesis is (faith) maturity... the aim of the school, however, is knowledge.**

As mentioned earlier, pedagogically speaking, initiatory catechesis is an apprenticeship (or formation) process in the Christian life. It is:<sup>83</sup>

**... an apprenticeship ... during which the disciples will be joined to Christ their teacher... (and) should be properly initiated into the mystery of salvation, the practice of the evangelical virtues and ... introduced into the life of faith, liturgy and charity...**

**... an apprenticeship of the entire Christian life...**

The differences between an apprenticeship and TAFE courses are a useful parallel for distinguishing between the pedagogies of catechesis and religious education.

I mentioned earlier the difference between the ‘formulas’ of the faith and the experiences of God they help us ‘touch’. We can say that religious education helps us to understand the formulas, but it is catechesis that is the apprenticeship in how ‘to touch’ the experiences of God the formulas express.

The content sequence in catechesis is clustered around the experiences of God in the various articles of the Apostles’ Creed, whereas in religious education it is not. For example, the beliefs, celebrations, life and prayer related to responding to God the Father who reaches us through creation are clustered in catechesis around the first article of the Creed – whereas in religious education, this is not necessarily the case. But this is another discussion.

### ***The Catholic School: a community of faith***

Unfortunately, time does not allow me to discuss the rest of the pedagogy of evangelisation as described in *Evangelii Nuntiandi* – the conversion of ‘the activities in which (people) engage’ and their ‘lives and concrete milieux’ (or living conditions and environments). Nor is it possible to discuss the role of Christian community in evangelisation. These questions do not relate directly to the education changes we are facing currently.

However, given the education changes that are the focus of this conference, I cannot conclude a discussion on the vision for Catholic schools in Australia without pointing to the warning of Jesus that ‘the lure of riches’ chokes the development of Christian faith.<sup>84</sup> He warned too that no one can serve both God and money.<sup>85</sup>

The lure of riches is the automatic domain of neither the wealthy, nor of the poor. There are wealthy people of great generosity whose lives do not revolve around money and materialistic priorities. And there are poor people for whom riches are almost an obsession.

Indeed Jesus taught that wealth can contribute to one's salvation because the wealthy person can help the poor.<sup>86</sup> St Paul taught too that generosity wins God's generosity to the giver.<sup>87</sup>

*The values needed in our school communities: the evangelisation spirit of poverty*

The tendency in some Catholic schools to reflect affluence and materialistic values troubles me deeply. These are the values of the 'fragmented' – not the 'whole' person. This is not a topic everyone likes to have to confront, nor is it one I particularly enjoy having to raise.

However it is a topic that goes to the heart of the effectiveness of a Catholic school's capacity to evangelise in our materialistic society. We cannot responsibly ignore or try to water down the clearest of warnings by the Lord, a warning taken up in different ways through the New Testament.

Might not a school's catholicity be in trouble when, as *The Catholic School* points out, it:<sup>88</sup>

**...runs the risk of giving counter witness by admitting a majority of children from wealthier families...**

*The Catholic School on the Threshold of the Third Millennium* reinforces this point by warning:<sup>89</sup>

**...the exclusion from Catholic schools of those who cannot afford to pay (leads) to a selection according to means which deprives the Catholic school of one of its distinguishing features, which is to be a school for all.**

Jesus called his followers to poverty of spirit, which is the opposite to the lure of riches. This is required to experience the divine power he offers, the power of the Kingdom of God.<sup>90</sup> This is the transforming power of the Gospel. Unless students are open to this power, there can be no transforming (them) 'from within and making (them) new'.

In a school, a spirit of poverty is reflected by providing *what is needed for a good education*, which includes expensive equipment – but *not undue luxury*.<sup>91</sup>

As Catholic education leaders, we need to keep challenging Catholic schools and their leaders (including school boards where schools have these) about how effectively they are presenting Jesus' teachings about wealth to their students in an affluent age, including by their witness. We need to keep asking whether they are giving witness or counter witness through their buildings and sites, especially if the cost of buildings leads to increased school fees.

Then there is the question of school activities that are too expensive for some parents after they have sacrificed a great deal already to pay school fees. Do not these lead to the kind of discrimination on the basis of wealth that was so strongly criticised in the New Testament letters of Paul and James.<sup>92</sup>

There are plenty of affluent independent non-catholic schools across Australia to provide for parents who want for their children an education based on a ‘fragmented’ rather than a ‘whole’ vision of the human person, and schools that reflect the standards of a materialistic society. Some I know argue that we need to provide for the wealthy, and they are right in this – but we need to do so in ways that keep schools open for all, including the children of the rich.

It is all too easy to rationalise unnecessarily expensive schools and school excursions in a materialistic age: we can all too readily kid ourselves that they are justified as being ‘educational’. An example of a specific question might be: ‘Are Year 12 students encouraged to give to Project Compassion the equivalent amount to what they spend on the school ball?’

But, from an evangelisation perspective, there is no point in ignoring the reality that the lure of riches chokes faith.<sup>93</sup>

Trying to evangelise in a school that reflects affluence and materialistic values in its decisions and use of resources is like trying to drive a car with the accelerator and brake pedals pressed down at the same time. Its engine may already have burned out!

### ***The ethos of the Catholic school***

All that I have said as I have tried to unpack the meaning of the Catholic school as a place of evangelisation can be summed up by the phrase ‘the ethos of the Catholic school.’ What is this ethos?

First, since Christ is the Head of the Church, he is Head of the Catholic school community. As the head of a fountain is the source of its water, Christ is the Source of the Holy Spirit who unites people of faith. Christ is the first and foundational Gospel value – as the New Testament testifies.<sup>94</sup>

#### **Christ is the foundation of the whole enterprise in a Catholic school**

It is *Christ himself* – not his teachings alone – who is the foundation. Hence<sup>95</sup>

#### **The Catholic school loses its purpose without ... frequent encounter with Christ**

#### **It must be continually fed and stimulated by its source of life, the Saving Word of Christ...**

The first Christian community comprised Jesus and the men and women who followed him. As each drew close to Jesus, and was changed by him, the community grew.

The same principle holds true for the Catholic school. Without Christ, there can be no Catholic community. In an individualistic culture, we hear people speak of ‘my personal relationship with Jesus’ in the sense that they think of Christian faith simply in terms of ‘Jesus and me’. But, in reality, there is a limit to how close a person can draw to Jesus himself outside a community of his disciples today, just as was the case with the Jesus of the Gospels.

Second, if the first Gospel value is Christ himself, his first value is the salvation of every human person. This then, must be the second Gospel value for the Catholic school. Hence the next element of its Catholic ethos is the transformation of the human person and the Christian mission of salvation.<sup>96</sup>

**The Catholic school is committed thus to the development of the whole person, since in Christ ... all human values find their fulfilment and unity. Herein lies the specifically Catholic character of the school ... (Christ) is the One who ennobles the human person ...**

Third, from these two values flow the other Gospel values a Catholic school needs to reflect – the values that are needed to develop both as a human and a whole person. These are the values in Part Three of the *Catechesis of the Catholic Church*. They follow from Jesus’ command that we love God with our whole hearts, souls, minds and strength – and our neighbour as we love ourselves.

But, unless a school has a clear vision of the ‘transformed’ and ‘whole’ person, its values are likely to be skewed. For example, justice is an essential value in a Catholic school. Students need to learn how to develop this value as human persons.

However, without the values and practices needed to help students develop awareness of their inner human yearnings and questionings, and the inner presence of the divine and gifts of their baptisms, a school emphasising the value of justice alone would lack an adequate Catholic ethos.

## ***Conclusions***

The rapid changes of recent times in the field of education in Australia pose many challenges for the Catholic school system. In this presentation, I have tried to recall key concepts related to these challenges. I have tried too to unpack these concepts and relate them to some school practice. I will conclude by suggesting five challenges in particular.

### *The critical need for clarity of vision*

First, there is nothing more essential for the future of our Catholic schools today than to keep before school leaders, boards, teachers and parents the vision of the Catholic school and its distinctiveness. Clear vision unites people, and gives direction. They look at something greater than themselves.

In times of ‘education revolution’, we could lose essential elements of our distinctiveness in the pace of change if we lose sight of the vision of the Catholic school.

### *The critical need for unity*

Second, with the movement of so much power in Australian education from the States to COAG, never has Australian education decision-making been so unified, relatively speaking. As a Church, we need to recognise this.

Our strength in the past has been our capacity to speak to successive Commonwealth governments with one voice. If this were to change, it would be at the long-term peril of Catholic schools. This unity could be weakened if we were to lose sight of the vision of the Catholic school.

### *Accountability and the Catholic school curriculum*

The movement towards greater accountability by Australian schools is a good thing. However, we must work together to ensure that the Catholic school curriculum does not succumb to any potential pressures to focus on accountability measures to the extent that curriculum content not included by these measures is seen as being a lesser priority, and even neglected.

I am not suggesting for one moment that the Commonwealth's intention is to narrow the curriculum of any school system – Catholic or other – but we must be vigilant lest this becomes an unintended consequence. This will be a challenge for all Australian schools – including for Catholic schools.

The integration of faith, culture and life is an essential feature of our schools. So is religious education, which must continue to be presented.<sup>97</sup>

**...with the same seriousness and depth with which other disciplines present their knowledge.**

The insights religious education offers into questions such as the origins of the world and of human life, the yearnings and questionings of the human heart, genuinely human values, the function of religion in culture, social justice, the human destiny, the human relationship with nature, the potential role of the Christian person to contribute to society and the sense Christianity gives to history, make religious education critical to the effectiveness of the Catholic school.<sup>98</sup>

Safeguarding the distinctive elements of the Catholic school curriculum calls for vigilance at any time, but especially at a time of educational revolution.

### *Resources growth and the mission of the Catholic school*

The growth in Commonwealth funding over recent years seems to be matched by students in our schools coming increasingly from higher socio-economic strata in the Australian community. There is no question about the tremendous work of Catholic schools for people of disadvantage – especially schools in disadvantaged areas of Australia. However, we must face the fact that students from the lower socio-economic state of society are declining in the overall percentage. This means our schools are becoming less successful in their mission of evangelisation.

Further, where schools do have students mainly from wealthier families, often there appear to be school boards with higher materialistic expectations for the school. Decisions are made that do effect the level of fees. One cannot help but gain the impression that their unconscious priority is the ‘fragmented’, rather than the ‘whole’ or ‘Christian person’.

Our schools need to be challenging ‘the lure of riches’ so that they will remain open to all, as far as this is possible, and for the sake of their mission of evangelisation.

### *The pastoral care of school personnel*

Another key challenge we need to face is the continuing pastoral care of our teachers. The national education agenda is growing and they still have to deal with other growing challenges such as dealing with student problems caused by family disruption for various reasons, including marriage breakdown.

Here I include help for our teachers in particular to maintain the vision of the Catholic school and its aim of developing the ‘whole’ person. It must be very hard for teachers who do not understand what Catholic schools are about to feel comfortable in times of change when there are so many pressures on them. *As The Catholic School* observes:<sup>99</sup>

**...teachers who freely accept posts in schools which have a distinctive character are obliged to respect that character, and to give their active support to it under the direction of those responsible.**

I am full of admiration for the vast majority of our teachers in this regard. But giving ‘active support’ to the Catholicity of their school is a difficult challenge for teachers to the extent that they feel uncertain about what the Catholic school is meant to achieve.

In my opinion, the care of our teachers needs to extend more in the future to their *pre-service preparation*. To date, our focus has been mostly on accreditation and professional development.

As employers, we need to be much clearer in what we ask of our Catholic universities, and of our Catholic tertiary institutes that work in other universities. I invite you to reflect on questions such as: ‘Are you satisfied that teacher graduates have:

- a clear understanding of evangelisation, the purpose of the Catholic school in which they will work
- a clear understanding of the Christian vision of the ‘whole person’, as distinctive from the ‘fragmented person’, the foundation for the curriculum and life of the Catholic school and the values it promotes
- the background and skills needed to help students integrate faith and culture in the subjects they teach

- the background and skills needed to promote in students the integration of faith and life, the rationale for the specifically religious life of the school, including its prayer and worship
- a clear understanding of how the Message needs to be proclaimed in the Catholic school, and to understand the distinctions between catechesis and religious education? (This will also help new teachers to understand the religious dimension of the school, including its life, worship and prayer.)

Underlying this is the question: ‘What is our vision of the educated teacher graduate for Catholic schools?’ As mentioned earlier, it seems to me that one tertiary unit would be adequate if the necessary background cannot be integrated into other units already being offered. But it seems to me critical that graduates going into Catholic schools have a good grasp of what is distinctive to these schools.

#### *The pastoral care of our leaders*

The final challenge of our times is the pastoral care of our leaders. Principals and school leadership teams need to be well supported. We need to recognise, too, that most now are lay people with marriage and family responsibilities.

For me, there is also the care of our Directors of Catholic education and the staffs of our Catholic education offices. This is a matter of concern to me as a Bishop.

#### *Our future*

In conclusion, I would say that the future of Catholic schools will be as exciting as it will be challenging. Ours is the opportunity to contribute to the future development of our country. We can contribute in a distinctive way to the development of a much more human Australian society.

So let us continue to dream, building our dreams on the conviction that nothing is impossible because of the power of Christ, our Risen Lord.

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- <sup>1</sup> Vatican II: *Gravissimum Educationis* 3.  
<sup>2</sup> *General Directory for Catechesis* 257.  
<sup>3</sup> See Holohan G, *Australian Religious Education – Facing the Challenges* p16.  
<sup>4</sup> *Evangelii Nuntiandi* 18.  
<sup>5</sup> *The Catholic School* 38-43.  
<sup>6</sup> *The Catholic School* 26, 31.  
<sup>7</sup> Vatican II: *Ad Gentes* 14; *General Directory for Catechesis* 67# 3.  
<sup>8</sup> Vatican II: *Gaudium et Spes* 53.  
<sup>9</sup> Vatican II: *Gaudium et Spes* 57.  
<sup>10</sup> Vatican II: *Gaudium et Spes* 57.  
<sup>11</sup> *The Catholic School* 38-42.  
<sup>12</sup> *The Religious Dimension of Education in a Catholic School* 64.  
<sup>13</sup> *The Catholic School* 36.  
<sup>14</sup> *The Catholic School* 39.  
<sup>15</sup> *Catechism* 654.  
<sup>16</sup> *Gaudium et Spes* 13.  
<sup>17</sup> Philippians 3:10.  
<sup>18</sup> Luke 9: 28-38.  
<sup>19</sup> 2 Corinthians 3:18; see also Romans 12:2 and Philippians 3:21.  
<sup>20</sup> 1 John 5:3.  
<sup>21</sup> 2 Corinthians 5:17; Colossians 3:10; Ephesians 2:15.  
<sup>22</sup> Romans 8:29.  
<sup>23</sup> *The Catholic School* 29.  
<sup>24</sup> *The Catholic School* 47.  
<sup>25</sup> 2 Peter 1:4.  
<sup>26</sup> John 1:12; see also John 14:20, 15: 4-5; Romans 6:5; 1 Corinthians 1:9f; 1 John 1:3.  
<sup>27</sup> *The Catholic School* 35.  
<sup>28</sup> *The Catholic School* 47.  
<sup>29</sup> *The Catholic School* 44-52.  
<sup>30</sup> See Vatican II: *Gaudium et Spes* 12, 14-17; 13, 18-21; 22.  
<sup>31</sup> *The Catholic School* 45.  
<sup>32</sup> See *Catechism of the Catholic Church* 1878.  
<sup>33</sup> See *Catechism of the Catholic Church* 374-379; 400-406.  
<sup>34</sup> *Catechism of the Catholic Church* 400.  
<sup>35</sup> Romans 7.  
<sup>36</sup> Ephesians 3:16.  
<sup>37</sup> *The Catholic School* 47.  
<sup>38</sup> *The Catholic School* 47.  
<sup>39</sup> *The Catholic School* 45-48.  
<sup>40</sup> *Evangelii Nuntiandi* 18.  
<sup>41</sup> See *Catechism of the Catholic Church* 153-155.  
<sup>42</sup> *Catechism of the Catholic Church* 1; *General Directory for Catechesis* 36.  
<sup>43</sup> See Vatican II: *Decree on Missionary Activity* 13.  
<sup>44</sup> John 1:14.  
<sup>45</sup> Genesis 1:3.  
<sup>46</sup> Hebrews 4:12; Acts 20:32.  
<sup>47</sup> *Catechesi Tradendae, Redemptoris Missio.*  
<sup>48</sup> John 3:11 (and 8:38); Acts 1:8; also Luke 24:48.  
<sup>49</sup> Vatican II: *Decree on Missionary Activity* II.  
<sup>50</sup> Matthew 10:7; Acts 1:3.  
<sup>51</sup> Luke 10:9.  
<sup>52</sup> *General Directory for Catechesis* 117#2.  
<sup>53</sup> *General Directory for Catechesis* 101.  
<sup>54</sup> Mark 1:15  
<sup>55</sup> Cf 1 Corinthians 3:2; Hebrews 5:12]  
<sup>56</sup> *General Directory for Catechesis*, note 81.  
<sup>57</sup> *General Directory for Catechesis* 67#4.



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- <sup>58</sup> *Catechism of the Catholic Church* 13.
- <sup>59</sup> *Catechism of the Catholic Church* 426, 427.
- <sup>60</sup> *General Directory for Catechesis* 84#2.
- <sup>61</sup> *Catechism of the Catholic Church* 170.
- <sup>62</sup> Vatican II: *Sacrosanctum Concilium* 19, 14#2.
- <sup>63</sup> Vatican II: *Dei Verbum*.
- <sup>64</sup> *General Directory for Catechesis* 150.
- <sup>65</sup> Cf *Catechism of the Catholic Church* 1356-1381 and 654.
- <sup>66</sup> *Catechism of the Catholic Church* 901.
- <sup>67</sup> Cf *Catechism of the Catholic Church* 1348-1355.
- <sup>68</sup> *Catechism of the Catholic Church* 1692.
- <sup>69</sup> John 6:53-54, 57.
- <sup>70</sup> *Catechism of the Catholic Church* 1965-1974.
- <sup>71</sup> *Catechism of the Catholic Church* 2331-2350 and 2360-2379.
- <sup>72</sup> *Catechism of the Catholic Church* 2564-2565.
- <sup>73</sup> See *General Directory for Catechesis* 67#3.
- <sup>74</sup> *General Directory for Catechesis* 84#2.
- <sup>75</sup> *General Directory for Catechesis* 152 (a).
- <sup>76</sup> *The Religious Dimension of Education in the Catholic School* 68.
- <sup>77</sup> *General Directory for Catechesis* 71.
- <sup>78</sup> 1Corinthians 3:2.
- <sup>79</sup> *General Directory for Catechesis* 58(c).
- <sup>80</sup> *General Director for Catechesis* 90#2.
- <sup>81</sup> *General Directory for Catechesis* 73.
- <sup>82</sup> *The Religious Dimension of Education in the Catholic School* 68 and 69 for theological differences.
- <sup>83</sup> Vatican II: *Decree on Missionary Activity* 14; *General Directory for Catechesis* 67#3.
- <sup>84</sup> Mark 4:19.
- <sup>85</sup> Matthew 6:24.
- <sup>86</sup> Luke 16:9.
- <sup>87</sup> 2 Corinthians 9:10-11.
- <sup>88</sup> *The Catholic School* 58.
- <sup>89</sup> *The Catholic School on the Threshold of the Third Millennium* 7.
- <sup>90</sup> Matthew 5:3; Luke 6:20.
- <sup>91</sup> *The Religious dimension of Education in a Catholic School* 29.
- <sup>92</sup> 1 Corinthians 11:21; James 2:1-4.
- <sup>93</sup> Mark 4: 18-19.
- <sup>94</sup> *The Catholic School* 34.
- <sup>95</sup> *The Catholic School* 55, 54.
- <sup>96</sup> *The Catholic School* 35.
- <sup>97</sup> *The Religious Dimension of Education in the Catholic School* 70.
- <sup>98</sup> *General Directory for Catechesis* 73 #5.
- <sup>99</sup> *The Catholic School* 80.