

Catholic Education – facing the future with confidence

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(The passages in brackets and Chapter B were not part of Bishop McKeown's keynote speech in Rome. The text may contain a few printing errors.)

Catholic education takes many forms throughout the world. It is estimated that there are about 52 million students in more than 200,000 Catholic schools worldwide. Of course, the circumstances of those schools vary radically, depending on the country. You will know better than I do just how many Mary Ward schools there are spread throughout so many countries, both where Catholics are present in large numbers and where they are a tiny minority.

(In many jurisdictions with a Christian minority, Catholic schools are popular with many non-Christians. This applies in many developing countries. In countries like **Ireland** a very large percentage – just short of 90% - of the primary schools in the country are Catholic owned and managed. In such circumstances Catholic schools – many of them in IBVM hands - have been assumed to be the state's provider of education, an increasingly untenable position in a modern pluralist society. In **Germany** and **Austria** state schools have a guaranteed place for the different religious traditions and private catholic schools make up a substantial if smallish part of the overall school provision. In other countries, Catholic schools are a substantial minority of the local education provision and receive state support. This is the case in all parts of the **United Kingdom**, including Northern Ireland. Elsewhere – like **France** – they make up a minority of education provision and have kept their independence. French Catholic schools cater for about 10% of the school population and receive some state support. However, because they have to charge fees, they risk being a somewhat elite group of schools, catering only for those who can pay. In countries such as the **USA**, the separation between church and state means that no support whatever is given to Catholic schools and they have to source all funds for buildings, maintenance and salaries. It can thus be difficult to find staff willing to work for less than is available in the state sector. There are fears that the Catholic school's commitment to the inner city poor in the USA will suffer as Catholics move to the suburbs.¹ However, generally American Catholic schools have succeeded in producing excellent results, despite getting no support from the state and still catering for many of the nations' poorest pupils.

In many Anglophone countries where the Catholic minority was mainly composed of immigrants, the Catholic school performed a particular sociological and political function as well as an educational one. It enabled Catholic migrants to support one another, often in a culture within a culture – so that they could combat any marginalisation and make progress. However, in countries like America and Britain that 'outsider' role is now rejected by many of the national groups who came in earlier generations as they seek to take their place at the heart of society rather than at the fringes. In Britain, there is a new revival of Catholic parishes through the influx of

¹ O'Keefe, J., *No Margin, No Mission*, in McLaughlin et al., *The Contemporary Catholic School*, 1996, London, Falmer pp. 177-197

Catholics from other countries who are now benefiting from the identity and education which supported Irish and Italians in earlier generations. However, that role will not be a permanent one as people, when they get confidence, often want to break out of any perceived Catholic cultural ghetto. It is important to be aware that the strength of one era may be a weakness in another.²

This paper will reflect on two topics. Firstly, I would like to look at some literature which suggests that there is a sort of Catholic *Weltanschauung*, whatever cultural context we operate in. Then I propose to refer to some of the core challenges that we face if we are to offer an education that continues to communicate that way of looking at the world.)

A. A Catholic *Weltanschauung*?

So what is the Catholic school, operative in so many different environments, seeking to achieve. There is the wonderful range of documents that you will know which have come from the Vatican in the last 43 years since the publication of *Gravissimum Educationis* in 1965 – and an analysis of these documents is not out of theme today.³

I would like to begin with a quotation from the 1977 document. It is stated clearly that *the (Catholic) school is a centre in which a specific concept of the world, of human beings and of history is developed and conveyed. (1977/8)*

By this the document is not referring to the content of the classes in the sense of the cognitive material that is communicated. Each subject has its own natural material and you are experts in that content. However, it is more concerned about the subliminal messages that are transmitted by the atmosphere, the ethos of the school, by the way you do things, handle situations, relate to one another and speak of the world. I would like to propose some elements of what message you give about what is good or true or beautiful in life, the values you communicate rather than the information the children have to learn. After all you will know the saying that *'education is what remains after you have forgotten all you were ever taught'*. Even when we forget our French verbs, our mathematical formulae and our knowledge of history, we do remember many things by the person we have become, our skills, self confidence - or lack of it – our ability to relate to and work with others, the love of learning or dreams we have. And that is why the teacher is such an important person. We all learn, not just by learning facts but by learning lessons. The ethos of a school and of a classroom is how that *'way of doing things'* is communicated and it is important that there is some broad agreement among staff about just what messages, values and dreams you want your 16

² For an interesting perspective on identity in the Australian church, cf Kania, A.T., *Count them in, count them out*, in *The Tablet*, 12 July 2008, pp. 6-7

³ **The Catholic School** (1977) – this looks at the fundamental reason for the existence of the Catholic school.
Lay Catholics in Schools (1982)

The Religious Dimension of Education in a Catholic School (1988) – this looks at the reality that many pupils in Catholic schools are not Catholic, and comments on how the Catholic school can remain Catholic in this context.

The Catholic School on the Threshold of the Third Millennium (1997) – this summarises the cultural reality currently facing Catholic schools.

Consecrated Persons and their Mission in Schools (2002) – this speaks for itself, but most countries know from their history just what a role religion played in setting up and developing Catholic schools

year olds to leave school with. After all, we do not teach subjects, we teach people. Someone said that pupils do not remember what we said, or even how we behaved. But they do remember how we made them feel. We can give them a feel for something, a glimpse of a vision. We can communicate a story that speaks to the heart and not just to the head.

I propose to take some of my material from two authors based in the USA. One is Professor Tom Groome, an Irishman who works in education in Boston College, and the other is Professor Andrew Greeley, a sociologist, based at the University of Chicago.

Groome⁴ suggests five main headings for the distinctive elements in the Catholic world view. He does not in any way try to distinguish the Christian from a non Christian perspective. He writes primarily to highlight the ways in which he believes a Catholic school unconsciously communicates a view of the world that is different from both the generally secular view and the broadly Reformed Protestant tradition. He is not even trying to say that a Catholic worldview is better, just different.

Thus the real distinguishing characteristic of the Catholic school is not that it teaches Catholicism in religion class but that it communicates a view of the world, a set of tools with which to analyse and synthesise experience and a perspective from which to make moral and other choices. As the principal of a large Catholic school in England said, “*we don’t teach Catholicism as dogma. We teach it a lens through which to view the world.*” Groome makes a further point. There is, he says, actually nothing in Catholicism – except the emphasis on the role of Peter and the Pope – which sets Catholics apart from all other Christian Churches. However, he suggests that it is the combination and configuration of perspectives – which may individually be shared with other Christian traditions – that constitutes the Catholic uniqueness.

1) An anthropology that is realistically optimistic.

The Catholic view of human nature – which we cradle Catholics have picked up often without knowing it – tries to strike a balance. Thus while the Reformed churches tend to emphasise that the starting point in the history of salvation is the sin of Adam and Eve (Genesis Ch 3) and thus the human person’s need of salvation, the Catholic tradition has taken a position which acknowledges the reality of sin but puts that in the context of Adam and Eve initially being created in God’s image and likeness (Genesis 1:26-7). This seeks to avoid the Pelagian heresy which said that we could save ourselves by good work - and yet proclaim that we are not just part of a *massa damnata*, incapable of anything good or beautiful. After all, Jesus did share our human nature and promised to raise up the body on the Last Day.

This assumption has implications in various areas. If we are made in God’s image and likeness and cannot lose that, then this ‘graced nature’ anthropology gives us inalienable rights and responsibilities. The Catholic tradition has thus developed a

⁴ Groome, T.H., *What makes a School Catholic?* in McLaughlin, O’Keefe and O’Keefe, (eds) *The Contemporary Catholic School*, 1996, London, Falmer Press, pp 107-124

large body of social teaching.⁵ Furthermore, this gives a rationale and a context for a commitment to work for justice. If the Incarnation is given this high priority, then, while the Church is ultimately a mystery, it must take concrete form in the world and in human society. It is also the context within which Catholics tend to emphasise the importance of life, from the cradle to the grave. There is something good about the human body because of its creator and its incarnate redeemer.⁶

The Catholic vision of mission is one directed towards the whole person. Thus Pope Benedict is clear that proclamation of the Word, the celebration of the sacraments and the exercise of the ministry of charity presuppose each other and are inseparable.⁷ And though when the Church wishes to work for justice in the world, it cannot do that directly⁸, nevertheless it must work for justice by helping to purify reason and to form consciences.

Does this perspective then have any implications for Catholic education? Groome suggests three.

- *“To affirm students’ basic goodness, to promote their dignity to honour their fundamental rights, and to develop their gifts to the fullest*
- *To educate people – and this implies, I believe staff and students – to live responsibly... for the fullness of life that God wills for self and for others;*
- *To convince ... people to live as if their lives are worthwhile and have historical significance.”⁹*

2) **Sacramentality: ‘To see God in all Things’**

If this is the Catholic anthropology, then Groome suggest that there is also a sort of Catholic cosmology, though not in the sense that cost Galileo his reputation but in the sense of the meaning given to the world. The world is not just part of a damned universe that has sinned. Rather something of God can be revealed through experience and through the physical world. The created universe can bear something of the Creator. Of course this does not deny that the proclamation of the Word of God is central and unique. However – as Paul indicates in his letter to the Romans (Romans 1:19 Cf. Acts 17:24-29) – God can be known through aspects of the world, life and experience.

Thus something of God can be revealed in love, a baby, suffering, a sunset, celebrations and a million other things. The created can reveal something of the

⁵ Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 2004, Vatican, Libreria Editrice Vaticana

⁶ Greeley has some interesting insights into how this regard for the body flows over into a respect for the erotic in human life. Cf Andrew Greeley, *The Catholic Imagination*, 2000, Berkeley and Los Angeles, The University of California Press pp55-86. Cf also Pope Benedict XVI, *Deus Caritas Est*, 2005, Vatican City, Libreria Editrice Vaticana

⁷ Pope Benedict XVI, 2006, §25

⁸ The building of a “*just social and civil order (is) a political task (and) this cannot be the Church’s immediate responsibility* *Ibid*, §28a

⁹ Groome, *op. cit.*, p.111

Creator. This also implies that God can also touch our bodies as well as our minds. Greeley speaks about God lurking in human love and revealing himself to us in that love, leaving signs of the divine presence but slipping away just when we think we have got a glimpse of God.¹⁰ This nurtures what Groome calls a ‘sacramental consciousness’ which engages the imagination. And this provides the context within which is situated the sacramental theology of the Church. This allows for the possibility that water, bread, wine, oil and the laying on of hands can actually bear God to the world and to the human person. Furthermore, this imagination enables people to see beyond the visible, ‘to look at life so intensely and rigorously that they begin to see through it.’¹¹

Indeed, a recent work by a distinguished evangelical Anglican theologian, Alister McGrath, accepts the same. While he understand well why the Reformers rejected many aspects of medieval Catholicism such as relics, pilgrimages, indulgences etc, the excessive focus on the Word has – he believes - led to what he calls ‘a failure of the religious imagination’ a situation where the unimaginable God becomes the distant God.¹²

And if this is the sacramental, this imagination rich perspective that we are seeking to communicate, then there are implications for Catholic education. Part of the task of the Catholic school should be to foster this sacramental consciousness. This firstly involves creating an environment which nourishes all the senses of pupils. It will certainly involve visible and tactile elements which speak explicitly of Catholicism and of God, such as religious imagery, the celebration of the sacraments, the provision of sacred space and sacred time. But it also includes developing the students’ ability to employ the critical powers of their reason, memory and imagination. But this is not some Catholic pseudo-learning that looks only at feelings. Indeed this cannot be done without a real commitment to intellectual rigour and training. Only the developed heart and disciplined mind will be able to maintain that constant sense that there is always more in life than meets the eye.

It also suggests that a respect for Creation should be part of any education which believes that the created universe can reveal something of the Creator God. After all the Biblical accounts of creation suggest that God saw what he had made and saw that it was good. Man and woman were made with a relationship to and responsibility for the earth. Thus it is not surprising that the Church’s social teaching contains a substantial section on ‘Safeguarding the Environment’.¹³

Greeley as a sociologist adds interesting insights which he draws from professional research. He suggests that his belief that Catholics ‘live in an enchanted world... (and) see the Holy lurking in creation’¹⁴ is reinforced by finding which show that - in the US at least – Catholics are more likely than Protestants to like opera and classical music,

¹⁰ Cf Greeley, *op. cit.*, p.7

¹¹ *Ibid*, p.113

¹² McGrath, A., *The Twilight of Atheism, The Rise and Fall of Disbelief in the Modern World*. 2004, London, Doubleday p 112-143

¹³ *Compendium of the Social Doctrine of the Church, op.cit.*, pp. 255-274

¹⁴ Greeley., p.1

and to attend fine arts performances. And the largest difference is concentrated among regular Church goers.¹⁵ This all suggests that those who have been formed in the non verbal language and culture of the Catholic world actually perceive things differently and respond in specifically Catholic ways to a range of secular experiences.

Greeley tries to unpack this further. He quotes much statistical data to support his claim that Catholicism has a particular worldview that subconsciously influences how we perceive the world. He contends that the Catholic school can be a key place for handing on these assumptions and can be much more effective than any amount of merely parish based catechesis.¹⁶

3) **Community: ‘Made for each other’**

Groome is convinced that, while the Protestant Reformers – because of the enormous failings they saw in the institutional church - rejected much of the communal dimensions of faith in the interests of underlining the crucial need for personal conversion,

*“Catholicism clung to its emphasis that we encounter God as a community of faith, that the primary mode (not the only one) of God coming to us and of our going to God is as ‘Church’ – now the sacrament of Christ to the world”.*¹⁷

He is convinced, not just that we are social beings, but that Catholicism has a conviction that ‘we need to be church – a community that welcomes all – for the sake of our salvation’.¹⁸ Elsewhere Groome states very clearly the healthy Catholic assumption that “we cannot become persons apart from society and the well-being of both is co-operative rather than competitive.”¹⁹ Thus he sees being a pilgrim people, a community of faith is not just one useful element in maintaining Catholic identity but actually is a core part of that identity. Someone said that the Reformed tradition tends to say that when people believe they can then belong, whereas the Catholic instinct is more to say that you belong and we hope that within the community you can come to a deeper sense of believing.

Of course what the Reformers recognised and rejected is precisely this sense that the institutional Church put a community of humans between the individual soul and God.²⁰ But Catholicism seems to have a sort of ‘realistic optimistic’ approach to ecclesiology as well as to anthropology. This different mentality Greeley finds reflected in a whole range of issues. Thus, for example, Catholics are more inclined to a communalism in their ethical concerns, while Protestants more often instinctively are inclined to individualism.²¹ All of this implies a greater Catholic value being placed on building social capital – that set of resources which comes from shared networks of

¹⁵ *Ibid.*, pp 40-45

¹⁶ *These worldviews are not propositional paragraphs that can be explicated and critiqued in discursive fashion. Rather they are, in their origins and in their primal power, tenacious and durable narrative symbols that take possession of the imagination early in the socialization process and provide pattern which shape the rest of life* Greeley, *op cit.* p. 133

¹⁷ Groome, 1996, pp.114-5

¹⁸ *Ibid* p.114

¹⁹ Groome, T., *Educating for Life. A Spiritual Vision for every Teacher and Parent*, 2001, New York, The Crossroads Publishing Company. P.176

²⁰ Greeley, *op. cit.*, p.123

²¹ *Ibid.*, p.131

belonging. That may seem to be of merely curiosity value. But Greeley also cites the well known groundbreaking work done by Bryk, Lee and Holland. They discovered that, in terms of cognitive outcomes, Catholic schools tended to outperform other comparable schools, and that the difference increased, the more disadvantages pupils had.²² And one of the key elements that seem to lead to these outcomes is that the Catholic schools enjoyed more community support both for the student and for the other members of the school community.²³ Community is thus not just part of the content of learning but a key context for real learning. This is not surprising since learning is clearly not so much just an individual experience but also a social one. People learn together, not just in an atomised way. Community expectations and levels of literacy or of cultural resources all impact on how and what a student learns. Where community is instinctive, then this is supportive of both learning and personal social formation.

Groome thus suggests that a Catholic school needs to reflect a sense of community, not simply as an ideal taught but as a value realised. A school where the love of God is talked about but not experienced will communicate only cynicism and hypocrisy. The 1977 document from the Congregation for Catholic Education put it succinctly, when it insisted that a Catholic school is

*“not only a place where one is given a choice of intellectual values, but a place where one has presented an array of values which are actively lived”*²⁴

But the sense of community cannot just be one that is inward looking and self-sufficient. Groome insists that a Catholic school cannot be a little ghetto that separates itself from the rest of society. It means that young people should be educated to contribute to society, rather than just to receive its services – and that means developing a critical consciousness.²⁵

It is not only a community where pupils and staff feel a sense of intellectual and social openness, and experience right relationships between all stakeholders. It will also be both a public and an ecclesial community. By a *public* community he means that the school will focus on the common good and be counter-cultural against the rugged individualism and widespread social indifference that he sees as pervasive in Western society. As far as being an *ecclesial* community goes, Groome is not just saying that the school must be linked to the local parish or diocese. He goes much further and insists that it is both part of the local and universal Church and also offers an ecclesial experience, a lived sense of being a community of love and of sinners, of realism and of hope, involving *kerygma*, *koinonia*, *leitourgia* and *diakonia*. That is quite a challenge.

4) Tradition: To Share ‘Story and Vision’

²² Bryk, A et al. , 1993 *The Catholic School and the Common Good*, London, Harvard University Press. Cf also Bryk, A., *Lessons from Catholic High Schools on Renewing our Educational Establishments*, in McLaughlin, T., et al 1996

²³ Cf Greeley, p134 and Bryk et al, p.316

²⁴ Congregation for Catholic Education “*The Catholic School*” 1977, Para 32

²⁵ Groome, 2001, pp 193-4

Tradition can sometimes be seen as a dead weight, lifeless and merely a burden. However, Groome implies that Catholics do not merely have a horizontal sense of belonging in community but also a strong awareness of being part of church in development. We stand on the shoulders of earlier generations and others will stand on our shoulders. It also means that we do not simply come to the scriptures as if no-one had ever read them before. We come to our understanding of God with the wisdom and limitations of our social and cultural context. This is not in any way to seek to trap God in human dogmatic formulae. However, the

'encounter with the person of Jesus Christ and his good news of salvation is mediated through Christian Story and Vision'.²⁶

That allows dogma to be limited but precious. We cannot speak of God in a definitive way – but we cannot not speak of God. And the language we use about God – or anything else for that matter – affects how we understand God, Church and ourselves. Thus, as documents on education from the Vatican were clear, there has always to be a synthesis between faith and the various local and changing cultural contexts in which it is incarnated. Each such incarnation is not intended to be the whole story but it anchors the faith in the incarnate God in human language – and when, united to a healthy respect for imagination, it can open the door to a creative engagement with tradition.

Part of the opposition to Tradition came, understandably from the sometimes dead hand of traditional practices that have grown up in the Catholic tradition. Furthermore, the Enlightenment tended to assume that there was opposition between tradition and reason – and that thus tradition must be rejected. However, as Groome puts it

'Catholic Christianity understands tradition as a reliable source of wisdom, but far from stymieing reason, invites; far from asking blind obedience, requires critical appropriation;...far from posing anything as final, offers signposts and benchmarks of achievement to stimulate creativity and new life along the pilgrim way.'²⁷

Greeley makes an important distinction as to how we should speak of Catholic tradition. He points out that there is a 'high tradition' – that which is contained in the teaching of theologians and the magisterium and can be described as prosaic Catholicism – and 'popular tradition', which is contained in the teaching of family, neighbours and friends. He calls this 'poetic Catholicism'.²⁸ Both of these Greeley believes are essential to any religious heritage. He points out how the 'high tradition' must listen carefully to the popular tradition. Otherwise it risks being cut off from what he calls the raw power of religion. On the other hand, because of the richness of its sacramentality, popular tradition always faces *'the risk of slipping into superstition, fold religion and paganism'*²⁹

²⁶ Groome, 1996, p.117

²⁷ Groome, 2001, p.224

²⁸ Greeley, 2000, p.76

²⁹ *Ibid.*, p. 79

So how does the Catholic school tap into both the high and popular dimensions of the Catholic tradition? Catholicism is not just theological statements or Vatican documents. The whole story of the Christian faith includes:

'Its scriptures and liturgies; its creeds, dogmas, doctrines and theologies; its sacraments and rituals, symbols, myths, gestures and religious language patterns; its spiritualities, values, laws and expected lifestyles; and so on.'

If young people are to learn what Catholicism is – rather than just what Catholicism teaches – this has to involve an immersion in an experience of the Catholic world. Thus it is clear that an induction into the story of a particular religious tradition cannot be carried out just through a religious education or religious studies class. Clearly a Catholic school will have a specific catechetical curriculum – but the commitment to tradition involves much more than that. Catholic education is not just a question of learning *about* religious traditions and teachings. It also involves learning *from* them. It involves helping people to move from knowing *about* Jesus to at least *hearing the invitation* to join his band of disciples.

Thus any healthy engagement with the Catholic tradition and the Catholic understanding of tradition actually involves developing critical skills in young people. But we do not see to do this by saying that nothing is true and that only choice matters. It does mean enabling, liberating, leading young people to *'move beyond knowledge to wisdom, beyond information to the being of the participants.'*³⁰ This is a very challenging understanding of education when much of civic society is focussed on passing exams, preparing people for the workforce and the learning of new skills. But somehow we still believe that the most important job that any of us will ever do is to be a human being, in relationship with ourselves, others and God, members of our society and builders of healthy relationships. Education can emancipate people to be the best that they can be in all the dimensions of their lives. We believe that immersing them in a living tradition is a healthy way to support that development and growth. A lack of sense of tradition risks disengaging people from their roots, proposing they live in an a-historical mindset and leaving them open to exploitation by many political and economic forces.

5) Rationality: Faith Seeking Understanding.

Following on from this emphasis on healthy tradition is – what is to some surprising – an abiding commitment to rationality. In line with the other characteristic contents of the Catholic worldview is a balanced approach to potential extremes. Catholicism seeks to strike a balance between the blind faith of fideism and a rationalism that proposes the sufficiency of reason. Indeed we find this explicitly stated in Cardinal Josef Ratzinger's famous dialogue with Jürgen Habermas. There he had noted that both religion and reason can be affected by pathologies and that the hubris of reason is a major danger to society. Thus

³⁰ Groome, 1996, p.118

'there is a necessary relatedness between reason and faith and between reason and religion, which are called to purify and help one another. They need each other and they must acknowledge this mutual need'.³¹

That is traditional Catholic theology. Indeed Pope John Paul – in his encyclical *Fides et Ratio* - suggested that much philosophy over recent centuries has promoted a growing separation between faith and philosophical reason. He insisted very strongly – along with St Thomas Aquinas – that *'Faith has no fear of reason but seeks it out and has trust in it'*.³²

Groome summarises this potential dichotomy by rejecting the *'now common assumption that reasoning is objective... and value-free... Instead Catholicism sees reason as a gift of God that is to bring us to both understanding and moral responsibility.'*³³

We can take this further. We come from the perspective that as humans we cannot find the truth – but that we are still obliged to seek it. As Pope John Paul II stated quite clearly, *'truth enlightens man's intelligence and shapes his freedom'*.³⁴ Thus he is concerned about *'currents of thought which end by detaching human freedom from its essential and constitutive relationship to truth.'*³⁵ It is by seeking the truth and by using our gift of rationality that we become fully human. That means acknowledging the subconscious and animal in us – and yet incorporating all of that into the fullness of the human person under the guidance of reason and grace.

Catholic schools and colleges have thus traditionally encouraged research and the rational search for knowledge and wisdom. Thus, as Groome says,

'Catholic education should not tell people what to think but prepare and practice students to think for themselves...Its sacramentality suggests helping people to think with imagination and perception, to discern the ultimate in the immediate and to be critically conscious of society'.³⁶

Only if they are enabled to think for themselves will they be able to personally appropriate the great riches of the Catholic tradition.

(B. Some of the Challenges

So what are the challenges and opportunities facing Catholic education in the 21st century? I can only sketch some of them as they have been identified in other countries. However, as I try to delineate what scholars have proposed in other situations, you may become aware of certain elements that might apply to your situations as well.

³¹ Habermas, J, and Ratzinger, J., ed Schuller F., *The Dialectics of Secularization*, 2006, San Francisco, Ignatius Press, pp.77-78

³² John Paul II, *Fides et Ratio*, 1998, Vatican City, Libreria Editrice Vaticana, § 43.

³³ Groome, 1996, p.120

³⁴ John Paul II, *Veritatis Splendor*, 1993 London, Catholic Truth Society p.3.

³⁵ *Ibid*, § 4

³⁶ Groome, 1996, 120-121

Divisive and meaningless.

Catholic education in many countries has faced the accusation of being divisive, sectarian and irrelevant in modern western society. Certainly in **Northern Ireland** there was the widespread accusation and assumption that Catholic schools were, if not a large part of the cause of the problem, at least part of the reason why the problems continued. Interestingly, we now have a situation where the state schools - which were traditionally Protestant in character and where Protestant churches had rights of representation on Boards of Governors – are now becoming increasingly secular and all the Christian churches are in dialogue to see how we can preserve faith-based education as distinct from secular education!

There was, of course, the old question as to how you could have Catholic maths or geography. Others radical secularists such as Richard Dawkins would assert that faith based education is a sort of child abuse, warping young minds with fairytales. Similarly some states would have questioned whether public funds should be used to support Church-based education. If churches want to have schools which are openly used to proclaim a Gospel-based vision of life and as part of the Church's mission - "*the Catholic school participates in the evangelising mission of the Church and is the privileged environment in which Christian education is carried out*"³⁷ - they should pay for these schools themselves.

These are comparatively easy to rebut. Believers are tax-paying members of society like everyone else and have the right to benefit from their taxes.³⁸ It is precisely in response to this right of parents to choose an education in conformity with their own convictions and in exercise of the Church's right to pursue its mission in a free and pluralist society that Catholic and other faith-based schools exist. This does not exclude and should not be seen to exclude other children – particularly children from other denominations – whose parents accept the Mission Statement and Aims of the school. In principle and in practice, Catholic schools are open to children of all denominations and can provide excellent examples of how to live with, and indeed celebrate, diversity.

Furthermore, Catholic schools have the great benefit that much research makes it clear how they tend to outperform other sectors because of the context in which they take

³⁷ Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997, Vatican City, § 11

³⁸ The right of faith communities to provide and of parents to have a system of education which reflects their philosophical and religious convictions is firmly established in international instruments of human rights. The European Convention on Human Rights, Protocol 1 (1951) Article 2, for example, states that '*In the exercise of any functions which it assumes in relation to education and teaching, the state shall respect the right of parents to ensure such education and teaching as is in conformity with their own religious and philosophical convictions.*' The United Nations International Covenant on Economic, Social and Cultural Rights (1966) Article 13 (3) upholds '*the liberty of parents . . . to choose for their children schools . . . which conform to such minimum educational standards as may be laid down or approved by the state and to ensure the religious and moral education of their children in conformity with their own convictions.*' This in turn confirms the fundamental principle enunciated in the Universal Declaration on Human Rights (1948), Article 26 (3) that '*Parents shall have a prior right to choose the kind of education that shall be given to their children.*'

place and the content which they pass on.³⁹ Greeley sums up the outstanding non academic achievements.

Those who attended catholic schools

- *Scored systematically higher on measures of support for the equality of women;*
- *Were more likely to describe themselves as ‘liberals’ or ‘moderates’ instead of ‘conservatives’;*
- *Were more likely to have high levels of psychological wellbeing and have a more benign view of their fellow human beings;*
- *Were more generous to the Church;*
- *Had a greater awareness of the complexity of moral decision-making and were less likely to have drifted away from the Church;*
- *Were more likely to say that intense sexual pleasure had increased their religious faith;....*
- *Were less likely to be racists and anti-Semites and more likely to be economically, socially and educationally successful.’⁴⁰*

Furthermore, the cognitive outcomes tend to me exceptionally good, especially with those who have the greatest social and educational disadvantage.

However, as well as these ideological objections, there are much more subtle challenges facing Catholic schools and I would like to address some of them, as they have been identified by scholars.

Culture clashes

However attractive Catholic schools may be in terms of the outcomes and opportunities for social advancement they offer, they operate in a cultural environment that has radically different assumptions. These may be summarised under a few headings.

1. A pluralist society is by definition one in which there is a disagreement about the meaning of human good. In a world where there is little or not agreement on values and philosophy, the market is the one criterion against which the success or otherwise of education can be measured. The most comfortable way to deal with value-pluralism is to avoid speaking openly about one’s personal beliefs in case they might be seen as offensive to someone else. Thus education is increasingly reduced to a training ground for the workforce. It is clear that, if, in practice, education is to be reduced to preparing individuals to compete in the job market, it leaves people and communities completely ill-prepared for the major tasks of life - relationships, parenthood, community-building, self-expression, leisure and many, many others.⁴¹ A Christian vision of education is not particularly welcome to many in the dominant western ideology.

³⁹ Bryk, A et al. , 1993 *The Catholic School and the Common Good*, London, Harvard University Press.

⁴⁰ Greeley, A., *What Use are Catholic Schools in America?*, in *Doctrine and Life*, February 1997, Dublin, pp. 77-82

⁴¹ Cf. Conference of Major Religious Superiors, *Educating for a Changing World*, 1993, Dublin, CMRS

2. Similarly others have argued that much of what claims to be liberal pluralism is actually a neo-pluralist ideology in the service of the free market. In that context, it may be that the role of the educational establishment emerges as a competitor in a constant drive for commercial leverage and influence therein. Some suggest that neo-liberal ideology has reduced - or elevated - education to an alternative form of religion, offering a form of salvation and appropriate rites of passage, which become dominant determinants for identity and success. Only thus can it build the allegiances that are necessary for the society to continue to have some form of cohesion. Many of us live in societies where that ideology is widespread. It is hard to survive in an alien environment.

3. Can we survive in that context? In the USA there is a fear in some quarters that the Catholic vision for education in the USA is threatened by the possible closure of Catholic schools for the poor because of the reluctance of white middle-class suburban Catholics to see themselves in communion with poor, urban minorities.⁴² The English Catholic Bishops' consultation on education in urban poverty areas also concluded that while, Catholic schools obtain equal or better results than the national average for schools with comparable levels of free school meal entitlement, they are concerned that "*in an atmosphere of unrestrained competition the gap between schools in more affluent areas and in poorer areas will probably tend to grow.*"⁴³

Also working in England Gerald Grace suggests that Catholic schools are faced with a huge challenge in seeking to remain faithful to their holistic vision for education, while competing in the current individualist educational market place. He concludes from his research among a limited number of Catholic principals in England that

*"the apparent triumph of liberal individualism as a decisive political, economic and cultural doctrine and its implementation in terms of educational policy and practice provide the majority of Catholic head teachers with the greatest challenge they yet faced in their careers as school leaders".*⁴⁴

A competitive market culture in schooling makes it much more difficult to be at the service of the poor, the troublesome, the alienated and the powerless. Writing about the situation in England – and I suspect that the same applies in other Western countries where there is a substantial, publicly funded Catholic education system – Gerald Grace comments

*'As questions of cost and cost-effectiveness become dominant... and as public and visible 'success' continues to be judged in absolute terms, the integrity of Catholic schooling in the future is a deep structural level under threat.'*⁴⁵

⁴² O'Keefe, J., *No margin, No Mission*, in McLaughlin, O'Keefe and O'Keefe, (eds) *The Contemporary Catholic School*, 1996, London, Falmer Press, pp. 178-9

⁴³ Bishops' Conference of England and Wales, *A Struggle for Excellence, Catholic Secondary Schools in Urban poverty Settings*, 1997, London, Catholic Education Service, p.10

⁴⁴ Grace, G., *School Leadership - Beyond Educational Management*, 1995, London, Falmer Press, p.178

⁴⁵ Grace, G., *Catholic Education in England and Wales*, in Hayes, M., and Gearon, L., *Contemporary Catholic Education*, 2002, Leominster, Gracewing, p. 8

Of course, there is plenty of other research which questions the wisdom of a value-pluralism which hopes that silence about these issues will neutralize potential conflicts and damage democratic harmony. Some note that such an approach may actually have the effect of threatening democracy through creating alienation and anomie. ‘A principled commitment to avoiding sustained discourse about the common good can produce a downward spiral in which shared meaning, understanding and community become even harder to achieve in practice.’⁴⁶

4. A further element in the culture clash arises from the fact that western society emphasises self-fulfilment, whether through consuming goods or through some personal form of spiritual exercise. Religion however – and the great world religions in particular – emphasise self transcendence. This is seen as an empirically unjustifiable belief which might even distract attention from the continuous development of the market. A view of education which underlines how education is not about the acquisition of power but about service, not about economic competitiveness but about human development and emancipation, will not be welcome in some quarters. A philosophy which seeks fulfilment outside the material and which presents the cross rather than consumerist spirituality will find many opponents. Furthermore it is clear that a school cannot hope to embed such a vision in young people if the same message and dream is not being communicated in the other realms of their lives. Catholic schooling, unless it is based in the wider context of Catholic education – which includes family and faith community – will have only limited success.

This Catholic ‘personalist communitarianism’⁴⁷ seeks to strike a balance which is not always welcome. Western society tends to assume that more choice will enable everyone to be happier. It assumes that there will be no clash between individual choice and individual good, and the common good. Christianity comes with the assumption that the individual’s best interests are looked after in the context of the community, but also proclaims that individual choice is open to selfishness and sinfulness. These secular and religious assumptions do not sit easily together.

The nature of Catholicity

If Catholic education proposes a culturally distinct worldview, then question arise as to how a Catholic school should position itself in such a potentially alien culture?

1. Inside or outside?

The idea of the prophetic ‘outsider’ role for Catholic education is clearly important element in the school’s identity. After all if it has nothing different to offer then it really does not have much justification for it being different. If it is only minimally different from the secular culture, then it communicates little of the sense of transcendence which permeates faith, and gives the message that Christianity is really only a series of quaint beliefs perched precariously on an essentially secular core. There is only information, no transformation.

However the need to have a prophetic distance from the surrounding culture is balanced by a different emphasis which suggests that any commitment to the common

⁴⁶ Hollenbach, D., *The Common Good, Pluralism and Catholic Education*, in O’Keefe et al, 1996, p.93

⁴⁷ *Ibid.* p.95

good requires that Catholics do not stand outside society but are actively and creatively seeking 'to reweave the fabric of society into something that more closely resembles a unified whole'.⁴⁸

This approach would appear to reflect the Vatican's vision that the task of the school "is fundamentally a synthesis of culture and faith, and a synthesis of faith and life."⁴⁹ An excessive 'outsider' role runs the risk of becoming just another ideology, a secular revolt in religious garb, a temptation to indulge in pride and self-righteousness rather than for service.

2. Role of religion in education

There are those who are concerned about how faith schools may be changing in that interaction with secular society. Some point out that the traditional Catholic school of the past offered a clear 'holistic' view of education. Everything from learning to community to family values was presented through the undisputed lens of faith. This analysis suggests that we are now moving to a 'dualistic' model of education – where the Catholic school separates the secular and religious elements of education, because it assumes that the majority of children now coming from non practicing families – or to a 'pluralist' school, based on the assumption that single-faith schools are narrow and divisive and will become increasingly indistinguishable from other public education facilities.⁵⁰ While Greeley has suggested that the Catholic imagination may be more enduring than many believe, there is still the question as to how the Catholic school positions itself in a secular world and with a set of pupils and staff who are increasingly pluralist

3. Community

Catholicism is not primarily about the development of a faith community for its own sake, but for the growth of community as a context for the individual's growth in faith. Indeed cultural Catholicism has often run the risk of preventing people from coming to a mature individual commitment to faith in God, remaining instead at the stage of institutional loyalty with all its risks of fragile dependence and easily shaken by the pressures or changes of a dominant culture.⁵¹ Any such shallow faith easily results in religious anaemia, secularist marginalization, anchorless spirituality and cultural desolation.⁵² Any lack of commitment to the growth of a faith community for everyone is a poor shadow of what Catholic education might aim at.

4. Non Catholics

However, if Catholics claim to be open to all, how do they react in a context when many pupils are either not Catholic or non Christian or indeed non believers? This has especially been the case in many countries with a small Christian minority. One of the documents is clear that this is not seen as some sort of aberration but as a real and quite acceptable feature in many situations.

⁴⁸ *Ibid.*, p.101

⁴⁹ Sacred Congregation for Catholic Education, *The Catholic School*, 1977, Vatican City § 37

⁵⁰ Cf. Grace, G., 2002, pp. 10-11

⁵¹ Cf. Gallagher, M.P., *New Forms of Cultural Unbelief*, in Hogan, P., and Williams, K., *The Future of Religion in Irish Education*, 1997, Dublin, Veritas. P.23

⁵² *Ibid.*, pp. 21-26

*'Therefore, while Catholic educators will teach doctrine in conformity with their own religious convictions and in accord with the identity of the school, they must at the same time have the greatest respect for those students who are not Catholic. They should be open at all times to authentic dialogue, convinced that in these circumstances the best testimony they can give of their own faith is a warm and sincere appreciation of anyone who is honestly seeking God according to his or her own conscience.'*⁵³

We cannot insist on religious freedom for ourselves and not insist on for others. This is not merely an approach of tolerating diversity but a positive one of promoting genuine spiritual values. Thus the Catholic school

*'offers itself to all With all its distinctive aims and means, acknowledging, preserving and promoting the spiritual and moral qualities which characterize different civilizations.'*⁵⁴

Thus it is clear that the spirit in which the school handles diversity is itself a proclamation of the Gospel. Furthermore, this will require a differentiated approach to pupils, depending on their faith background, or lack of it. As with Jesus in the Gospel, each person is at a different place on their faith journey and has to be met where they are.

Indeed, in a world with increasing fear of difference and the reality of the political exploitation of both difference and insecurity, it seems vital that a school which claims to be Catholic can demonstrate how to cherish diversity. After all, faith is not just a question of how we understand God but also of how we live with his children in all their rich diversity. In an age of much uncertainty about the future, Pope John Paul II was very clear about the centrality of dialogue with other Christians and with other religions.⁵⁵

5. Leaders for the Future

The last decades have seen a major change in Catholic education around the world. One of the obvious differences is the fact that religious sisters and brothers are no longer present in appreciable numbers in most European countries, even though the Vatican has been keen to encourage them to stay in this ministry.⁵⁶ However, I believe that it is important at every opportunity to acknowledge the work done by religious in providing educational and other opportunities for so many down through the generations. Religious provided a pool from which leaders in Catholic education could be drawn without much formation or direction. The present set of Catholic lay leaders has been impressive in so many countries and have taken on leadership roles with energy and insight – often doing so with even more dedication than their distinguished predecessors.

⁵³ Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 1982, Vatican City § 42

⁵⁴ Sacred Congregation, 1977, § 85

⁵⁵ Cf. Pope John Paul II, *Novo Millennio Ineunte*, 2001, § 48 and 55-56, and *Ecclesia in Europa*, 2003, § 54-57

⁵⁶ Cf. Congregation for Catholic Education, *Consecrated Person and Their Mission in the Schools*, 2002 and *Educating Together in Catholic Schools*, Vatican City, Libreria Editrice Vaticana

However, despite the large demand for Catholic schools in many jurisdictions, some have expressed concern about where the next generation of visionary leaders will come from. They may not appear just as automatically as the current generation has. Gerald Grace⁵⁷ has done research in England and has expressed appreciable concerns. Like Greeley and Groome, he is convinced that there is a clear Catholic way of viewing the world. However, he has analysed it from the perspective of the sociologists Bourdieu and Bernstein. He examines what Bourdieu calls the 'habitus', described as 'cultural consciousness', 'habit-forming force and 'mental habit'. Grace suggests that a pre-Vatican II habitus in a Catholic school was characterized by;

- *'An all-pervasive sense of the sacred in the midst of the profane;*
- *A sense of consecrated service;*
- *A discipline of time and study;*
- *A discipline of body and mind;*
- *A strong awareness of sin; and*
- *A reflexivity about the ultimate purposes and final end of human existence.'*⁵⁸

Grace is concerned that this environment which generated that *habitus* in the current generation of leaders is no longer available as a training resource and he wonders where the formation will come from in a much more fragmented and divided experience of the world.

Furthermore Grace points out that – in Bernstein's terminology – there has been a huge cultural transformation in Europe, from a faith-based conception of knowledge and pedagogy to a secular market-based conception of education.⁵⁹ If, as Grace suggests, one of the key purposes of the Catholic school is '*to keep alive and to renew the culture of the sacred in a profane and secular world*,'⁶⁰ there is a real danger that Catholic education will find it harder to maintain itself behind the strong boundaries of cultural insulation which characterized it in the past. The very success of Catholic schools may well attract plenty of pupils but the pupils and their families will come with expectations that all they want from the school is success as judged by the market curriculum - and with relatively less of a priority placed on the spiritual and moral curriculum.

He is clear that "*the Catholic schooling system has benefited from the presence of significant spiritual capital among its school leaders*"⁶¹. Grace defines this 'spiritual capital' as "*resources of faith and values derived from commitment to a religious tradition*" However, he is concerned that, while current leaders have mainly grown up within a clearly understood cultural matrix, "*future generations of school leaders and teachers are unlikely to benefit from this matrix of sources of spiritual capital*"⁶² How can we support the development such a sense of community and inclusion when so

⁵⁷ Professor Grace is Director of the Centre for Research and Development in Catholic Education at the University of London's Institute of Education. <http://ioewebsserver.ioe.ac.uk/ioe/cms/get.asp?cid=5604>

⁵⁸ Grace, G., *Catholic Schools. Mission, Markets and Morality*, 2002, London, RoutledgeFalmer, p. 39

⁵⁹ *Ibid*, p.45

⁶⁰ *Ibid*, p.5

⁶¹ *Ibid*. p. 236

⁶² *Ibid*, p.237

many secular cultural forces are working in the opposite direction? In a few generations, will we have leaders who have experienced that sense of belonging and of spiritual capital, and who still have the passion to hand it on?

This therefore suggests the need for two things. Firstly a clear formation programme for all staff in Catholic schools so that they know in their heads and have rooted in their hearts something of the worldview that is the *raison d'être* of the Catholic school. It also suggest that these staff require ongoing formation, not just in secular subjects and initiatives but specifically in how they and their educational community can be Catholic.⁶³

6. Catholic education and secular society

The pre Vatican II mentality of the Catholic world being a sort of separate society within society has long gone. However, *Gaudium et Spes* was clear about the evangelical obligation to engage with the world that God loved so much that he sent his only Son. (Jn 3:16) However, in each of countries we have to find guidelines about how we engage.

1. Pope Benedict is clear about the public service rendered by those who are called to be salt to the earth and light to the world (Mt 5:13-16) when they help to purify reason and to help form consciences.⁶⁴ This requires the development of individuals and the creation of a research base which can argue on academic grounds for the existence of Catholic education.

Furthermore, Catholic educationalists are concerned not just about their own system. Any concern for the common good must go beyond a desire to help the poor through charity. The success of Catholic education suggests that it has to work to ensure that secular society can develop the best possible education system for all young people. Catholics should seek, not to be a ghetto but to mainstream Catholic values of solidarity, hope, community and a holistic approach to the individual. However, Albert Price places such concerns for Catholic schools in a broad context. He believes that the first concern of Catholic schools should not be their survival. When the education system is "*paralysed by detail and starved of vision*", then the entire system is inadequate. For Catholic schools - and he here takes up the common good theme alluded to in Vatican documents - he insists that

*"our first concern has to be the nature, purpose and practice of education itself. Where there is no true education there is no safe haven for Catholic schools"*⁶⁵

Catholic schools should be concerned about the quality of education for all, and not just the existence of a provision for Catholic education.

2. Britain is a heavily secularised culture. For this reason it was all the more

⁶³ Cf. Robinson, M., *Continuing Professional Development*, in Hayes, M., and Gearon, L., *Contemporary Catholic Education*, 2002, Leominster, Gracewing, pp. 139-154

⁶⁴ Cf. Pope Benedict XVI, *Deus Caritas Est*, 2006, § 28

⁶⁵ Price, A, *Turbulent Times - a Challenge to Catholic Education in Britain Today*, in Conroy, J.C., (ed.) *Catholic Education Inside-Out/Outside-In*, 1999, Dublin, Lindisfarne, pp.120-121

gratifying to see a publication from the British Department for Children, schools and families called *Faith in the system*⁶⁶. This official Government publication – written in partnership with Catholic, Anglican, Methodist, Orthodox, Jewish, Muslim, Hindu, Sikh and other providers or religious schools - praises the ‘*very positive contribution which schools with a religious character make as valuable, engaged partners in the school system and in their local communities and beyond*’.⁶⁷

It may be argued that the purpose of the document was not just to praise the work of all faith-based schools but to ensure that this form of education did not develop into a subversive context that would promote fundamentalism. However, the existence of the document suggests a new found acceptance that faith-based schools are here to stay and that they actually make a huge contribution to society and to pedagogy. Thus all the parties involved state that they are committed to provide a high quality education for all pupils, will work in partnership with other educational stakeholders and will promote, not sectarianism or division but community cohesion. These are certainly values that Catholic schools would find it easy to sign up to. It is possible to part of the system and yet distinctive within it.)

Summary

In these reflections, I have sought to cover a number of areas. It has become clear to me that there is a **clear vision** – indeed what Bryk and his colleagues called an inspirational ideology⁶⁸ - which can give direction and generate energy in a time of uncertainty. Pope Benedict referred to the importance of such a ‘*spiritual energy, without which justice... cannot prevail and prosper*’.⁶⁹ I have tried to spell out some of the key elements in this worldview and in the *habitus* which it creates. This ideology is centred round convictions about who we are as human and social beings and includes three elements viz. a belief in the capacity of human reason to arrive at ethical truth, a public place for moral norms and a belief in the power of symbol as integrative force in human life.⁷⁰

Such an educational vision will always seek to do more than communicate **information**. It will do that well but will also seek to offer an emancipating **formation**. And the purpose of that formation is to enable the bird to fly from the nest, to discover that **transformation** is possible, that the individual is not trapped in the cage which seeks to placate the human spirit by merely offering more consumption to the human spirit that seeks love, belonging and truth. It is a proclamation that we are we find happiness, not in a directionless quest for self-fulfilment but in a challenging and supportive call to transcendence where healing, forgiveness, rebirth and reconciliation are possible. We seek to offer a view of education that focuses on the needs of the learner rather than on the ever changing demands of the system. We seek to model a view of learning that rejects any reification of education, any attempt to

⁶⁶ Department for Children, Schools and Families, *Faith in the System. The role of schools with a religious character in English education and society*, 2007, London.

<http://www.dcsf.gov.uk/publications/faithinthelibrary/pdfs/FaithInTheSystem.pdf>

⁶⁷ *Ibid.*, p.1

⁶⁸ Bryk et al, 1993, p.301

⁶⁹ Pope Benedict, 2006, § 28, p.47

⁷⁰ Bryk et al, 1993, pp. 302-3

reduce it to merely a way to power. In a continent which Pope John Paul II not inaccurately described as ‘often tempted by a dimming of hope’, suffering from ‘the loss of Europe’s Christian memory and heritage’, ‘fear of the future’ and ‘a widespread existential fragmentation’⁷¹ we offer to be signs of hope by making a contribution to ‘building a city worthy of human beings’⁷². He suggests that we do this by supporting life at all its stages, by proposing that there is no justice without freedom and that there is no freedom without truth.⁷³ That complex mosaic of beliefs – which Pope John Paul II hoped will generate hope for Europe⁷⁴ - is what you are seeking to hand on in your schools. Such a spirituality of communion⁷⁵ is concerned with redemption and healing rather than just about preserving opportunity and privilege.⁷⁶ He was clear about the implications of this for all forms of Christian belonging.

This is a challenging vision. But this is the vocation that we have sensed. This is the environment in which we have chosen to work. We have publicly opted to be part of an enterprise that seeks to create communities of learning and growth, of people who believe in love, hope and truth, where God’s dream for the healing of the world can be kept alive, despite human frailty and mistakes.

Like all the tasks that fall to those who seek to follow the Jesus who died on Calvary out of love for us it is not easy. But I believe that it is one which is worth doing – because our children, their families, our colleagues and our society deserve nothing but the best.

You may have thought that it would be nice to work in a small and pleasant Catholic school, something different from other schools. However, those who have bought into the idea of the Catholic school are accepting a huge and exciting challenge. You are not just offering a good education and some religious content but also a worldview, and an ecclesial experience. The school is the context and a core part of the content of Catholic proclamation of the Kingdom of God. You will develop all the multiple intelligences that have now become accepted in educational discourse⁷⁷. But you will also be developing emotional intelligence by how you relate to one another⁷⁸. And you will be developing their spiritual intelligence, their capacity to turn the rubble of the past into a foundation for the future.

If it is true, as Viktor Frankl suggests, “that striving to find a meaning in one’s life is the primary motivational force in human beings”⁷⁹ and that ‘people have enough to live by, but nothing to live for; they have the means but not the meaning’⁸⁰, then any educational system that believes we can assess educational success only on the basis of

⁷¹ Pope John Paul II, 2003, § 8

⁷² *Ibid.*, § 97

⁷³ *Ibid.*, § 98

⁷⁴ *Ibid.*, passim

⁷⁵ Pope John Paul II, 2001, §43

⁷⁶ Vatican II, *Gravissimum Educationis*, § 9

⁷⁷ Gardner, H., *Multiple Intelligences*, 1993, Basic Books

⁷⁸ Cf Goleman, D., *Emotional Intelligence*, 1996, London, Bloomsbury

⁷⁹ Viktor Frankl, *Man’s Search for Meaning*, 2004, London, Rider, p.104

⁸⁰ *Ibid.*, p.142

cognitive outcomes, shows a very impoverished understanding of who we are as human beings, individually and communally. The world has never needed Catholic education more than it needs it now.