



Australia

Catholic Schools  
2017>





# JUSTICE AND THE MISSION OF THE CATHOLIC SCHOOL

► Catholic Education Melbourne works in partnership with Catholic schools, families, parishes, religious institutes and the community to serve and lead Catholic education in the Archdiocese of Melbourne. As a Catholic organisation, the person and teachings of Jesus Christ, as presented in the gospels and proclaimed by the Church, are central to our vision, mission and values. Founded in Christ and sustained by faith, we seek to support schools to fulfil their mission of enabling each student to come into the fullness of their own humanity. This is a journey in hope and towards hope. (CEM <http://www.cem.edu.au/about-catholic-education/vision-mission-and-values/>) accessed 15 May 2017.









## EDUCATION COUNTS because it helps eradicate poverty and hunger

Education gives people the knowledge and skills they need to live better lives. It can boost productivity and open doors to jobs and credit. Poverty is one of the main reasons children are being left out of school.

The world's 500 richest people have a combined income greater than the world's 416 million poorest people.

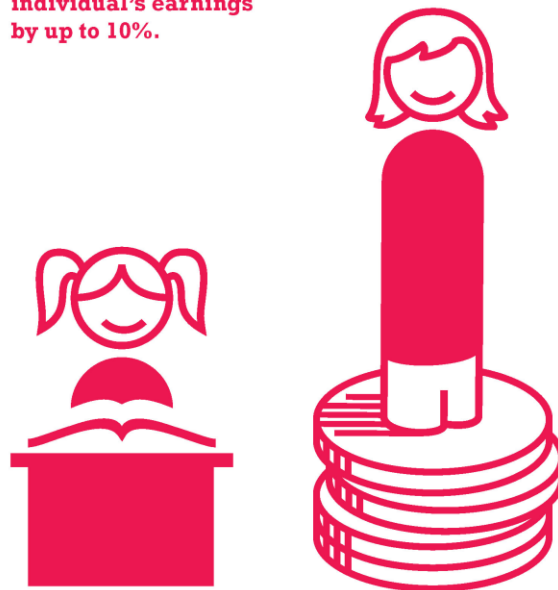
2.5 billion people live on less than \$2 a day, accounting for 40% of the world's population but only 5% of its income.

Less than 1% of the world's gross domestic product - \$300 billion - would lift 1 billion people out of poverty. This amount represents 1.6% of the income of the richest 10% of the world's population.

Each additional year of schooling raises average annual gross domestic product (GDP) growth by 0.37%.

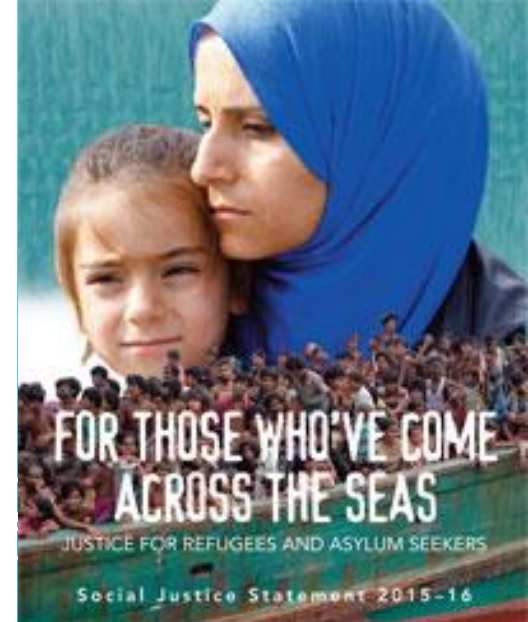
(OECD/UIS)

One extra year of schooling increases an individual's earnings by up to 10%.



**+1 year = +10%**

Justice Truth Dignity Common Good  
Solidarity  
Subsidiarity Freedom  
Human Person Love



“When educating the minds of our youth, we must not forget to educate their hearts.”





*Jesus*

**HUMANITY**

MAKING  
CONNECTIONS

*faith*

*Justice*

*Love*

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.” (Introduction, *Iusticia in Mundo*, 1971, Synod of Bishops)



# Faithful Disciples and Good Citizens

Disciples believe in Jesus	Citizens believe in others
Accept the invitation to “come and see” (John 1:39-41)	Accept the rights and dignity of all people
Be part of a community	Agree on a social covenant
Build relationships	Have concern for the common good
Reach out to others because of a shared humanity and recognition that all are made in the image and likeness of God	Recognise that they are part of global community with responsibility for others
Have a life of prayer	Engage in reflection on experience
Grow in knowledge and understanding	Engage in dialogue so as to understand

•Each person is created in the image of God and called to communion with God. Therefore, all human life is sacred and every human being has an innate dignity. This understanding of the human person is at the heart of the values that underpin Catholic education.

### •Integrity

We act with integrity in every aspect of our work.

### Equity and justice

We seek to provide equitable access and opportunity for all with particular consideration for the disadvantaged and marginalised.

### Respect

We respect the dignity, diversity and contribution of each person and are compassionate in all our relationships.

### Excellence

We strive for excellence in all we do. (CEM)



Temptation is to  
look after number one  
**but** most people want  
to contribute to the betterment  
of society even if it  
doesn't benefit them directly.

- ❖ Investigate the causes of poverty
- ❖ The reasons for human suffering
- ❖ The structures that create inequality
- ❖ Racism, religious intolerance, ethnic intolerance
- ❖ Migration and asylum seekers
- ❖ Unemployment
- ❖ Indigenous reconciliation
- ❖ Public housing
- ❖ Educational support for the marginalised
- ❖ Financial and national and personal support for development
- ❖ War and the aftermath of war
- ❖ Environmental destruction
- ❖ Unequal opportunities for women
- ❖ Discrimination, bullying





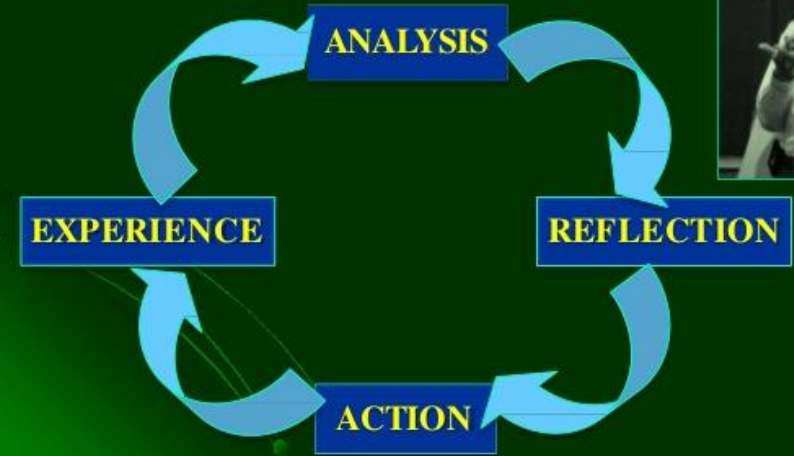
# Responses

<https://www.youtube.com/watch?v=rYxBXSWSZWw>



## “The Pastoral Circle” (1980)

First introduced and used as “Pastoral Circle” by Holland and Henriot in the booklet “Social Analysis” in 1980 later revised and republished as “Social Analysis: Linking Faith and Justice” in 1983.



# Religious Motivation for social justice responses

## Humanist Response

- ☐ Do something for others
- ☐ Give something back
- ☐ Pay it forward
- ☐ Human solidarity

## Religious basis for response

- ☐ To do the will of God
- ☐ To spread the Gospel
- ☐ To imitate and follow Jesus
- ☐ Respond to shared human dignity
- ☐ Reflect the love of God for all
- ☐ Love of God and neighbour

“We cannot love God unless we love one another” Dorothy Day, *The Long Loneliness*



# Catholic Church morale

## *Eroded and exhausted by:*

- Sexual abuse & Royal Commission
- Church preoccupation with theological orthodoxy
- Decline in the number of clergy and religious
- Debates about inclusive language
- Ecclesiastical politics and finance
- An all-male and celibate priesthood
- Declining mass attendance
- Lack of youth participation



- ❑ Catholic Social Teaching can provide a refocus for a church to concrete issues
- ❑ Historically a move from “charity and almsgiving” to “concern for justice, solidarity and the preferential option for the poor.”



“A hand up rather than a hand out” Martin Luther King Jr

## Charity and Justice

**Not only to respond to the needy, but to understand why they are needy and the need for structural reform**

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“Politics and religion belong in the private realm.”

What is your response to this familiar assertion?

- **YES BUT!**
- Good for separation of realms
- But there are overlaps and convergences
- “Repay to Caesar what belongs to Caesar and to God what belongs to God” (Matthew 22:21)
- There is a conversation that is necessary, but also a balance between the two that allows principle to inform the pragmatic and political and political realities to challenge principles.

Themes – From Social Teaching	School Responses
The dignity of every person and human rights and responsibilities	Policies of staff and students about relationships
Solidarity, common good and participation	School governance and how voices are heard
Family Life	Contribution to school and support from school
Subsidiarity and the Proper Rule of Government	A school of democratic participation and participative leadership
Property ownership in contemporary society: rights and responsibilities	An understanding of how property works in our society
The dignity of work and support for the rights of workers	An appreciation of the dignity of human labour and the challenges of capital and labour
Economic development	An understanding of the role of international corporations, poverty, and the challenges of globalised capital
Peace and disarmament	Appreciating the need for peace in our world which is often violent
Option for the poor and vulnerable	Attention to the “other” in our world



# So where is Jesus, the ecclesial community and the school

## A: The Biblical Texts

1. Consulting the sources of our faith in Scripture and Tradition but not simply using the *Catechism* or the *Catholic Church* or Scriptural Glosses to proof text principles but to who how principles are grounded in the discipleship of Jesus.
2. Explore the biblical themes of (e.g.):
  - Inclusion of the marginalised
  - Table hospitality
  - Invitation to “come and see”
  - The Paschal mystery
  - The compassion of God evident in the ministry of Jesus

## B: Church Tradition

1. The record of church history and the promotion of “charity” and the movement to “preferential option for the poor.” What does this mean?
2. Exploration of contemporary church agencies who serve the poor and marginalised locally and internationally (Vinnies, Caritas)
3. Dialogue with members of service societies for an appreciation of their rationale and ministry
4. Appreciation of the roles of personal contributions as well as those made by corporate church agencies
5. Understanding of the role of the universal church as a voice especially through Pope Francis





## C: The School:

1. Helping staff and students to access Scripture and Tradition in a guided way
2. Enabling them to connect their experiences with the Catholic Christian Story and Vision
3. Being willing to engage questions and concerns about church
4. Without being defensive acknowledging Church limitations and failures while also affirmatively acknowledging contributions
5. Connecting “discipleship” and “citizenship” in ways that are appropriate
6. Providing an appropriate Catholic Christian rationale for social justice engagement



Making Connections

Family

Individuals

School

Church

Community

Our Challenge for today and tomorrow as part of the Church's mission

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