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Constants in context

Conciliar and post-conciliar documents on the Catholic school and their implications for mission

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Stained glass window (detail); Terrance Plowright, ACU Art Collection.

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Abstract

Conciliar and post-conciliar documents of the Magisterium provide a consistent stream of inspirational and informative directions for Catholic Education in general, and Catholic schools in particular. Each statement is unique and relevant to the period of its publication, arises from a rich tradition of literature, and aligns with theological, ecclesial and pastoral underpinnings of Vatican II. The current study explores the thematic constants within and across these releases, specifically in relation to the mission of the Catholic school.

A series of Leximancer analyses, digital data mining processes of narrative text (Leximancer Manual, 2017), were applied to the eight individual and the overall combination of documents. Findings from the individual analyses provided a particular emphasis on the challenges, opportunities and strategies for the Catholic school relevant to time and context. Results from the combined narratives offered a synthesis of these characteristics and revealed four dominant themes; School, Life, People and Communion. Each theme was explained by sub-themes and given additional clarification through high frequency language extraction. The theme of School was linked with sub-themes of catholic, community, mission, education and church; Life, was accompanied by the sub-themes of work, person, human, God, culture, dialogue, faith and society; People, was expanded upon in terms of educational, formation, students, teachers, religious, cultural, different, and social sub-themes; and Communion was reflected in the sub-themes of mission and church.

Pictorial illustrations and numerical frequencies of themes and relationships suggested four dominant themes, the constants of Catholic school mission. These include: Mission Alignment (Catholic school mission is integral to the life and mission of Church); Christian Anthropology (Catholic school mission in education is based on what it means to be fully human); Engagement Typology (Catholic school mission is in dialogue with and in service of the world); and School as a Formative Place (Catholic school mission is informed by the Gospel and insights of the new evangelisation).

A hermeneutic of continuity was established from the individual and collective document analyses, associated research, and commentary by Magisterium leaders. Overall, findings were consistent with the analysis of *The Holy See's Teaching* by Archbishop Miller (2007), the conclusions from identity and mission research (Groome, 1996; McLaughlin, 2000; Sultmann & Brown, 2011; 2013) and the commentaries by Cardinal Versaldi (2017), and Archbishop Zani (2018). Mission constants and accompanying characteristics are nominated as paradigms of Faith, Learning, Community and Formation. The paradigm constants are discussed as holographic in nature and the mission of the Catholic school as a dynamic and interdependent cluster of foundational characteristics.

Introduction

VATICAN II: COMPASS FOR THE NEW MILLENNIUM

The literature emanating from the Second Vatican Council, 1962-1965, is 'normative' in terms of the overall volume of material provided by the teaching arm of the Church. Pope Saint John Paul II contended that this literature has lost none of its brilliance and provides "A compass by which we can take our bearings in the century now beginning" (*The Church of the New Millennium, Novo Millennio Ineunte,* 2001, para. 57).

Vatican II is said to have had its beginnings in the context of the first Vatican Council (1869–1870) not responding adequately to the modernist crisis (Maher, 2017). This gave rise to continuing and challenging perspectives from theologians who presented reform in courageous, progressive and practical forms. One movement which gained momentum, particularly in the period of the 1930's to the 1960's, was identified as the New Theology (*Nouvelle Theologie*). This movement gave priority to engaging the modern world in the aftermath of two world wars, rampaging nationalism and a new scientific awakening; the age of Einstein. It was spearheaded by the French theologian Yves Congar who sought to have theology inform the Church on the primacy of the pastoral and the nature of experience in revealing the incarnate presence of God.

The influence of the *Nouvelle Theologie* was confirmed in the opening address to the Council by Pope Saint John XXIII. The emphasis for reform was centred on *Resourcement* and *Aggiornamento*. The French term, *Resourcement*, spoke to the process of 'looking back' at the traditions and drawing from their riches, while *Aggiornamento*, the Italian concept for 'bringing up-to-date,' considered these in light of the modern world. This was the dual challenge to look inwards (*Ad Intra*) and look outwards (*Ad Extra*) as the Church journeyed in relationship with its people and culture. In this context, Faggioli (2017) argues that the opening speech to the Council Fathers was one of the most influential addresses in Church history. It was the time for identifying a new beginning for the global Church; discerning its role in the modern world that presented more like being servant than being institution.

The intention of the Council to be pastoral, non-condemnatory and open to new learning is identified throughout *The Pastoral Constitution of the Church in the Modern World (Gaudium et Spes,* 1963, para. 44) where horizontal as well as vertical relationships, service of the world, openness to change, and inclusiveness are emphasised. It offered a vocabulary of inclusion and collegiality along with an emphasis on dialogue about mission (para. 92). The Church emanating from Vatican II was visioned as being sustained by its reliance on tradition but equally awakened to its full and active life in the Spirit. Some twenty years on from the closure of Vatican II, Pope Saint John Paul II announced an extraordinary session of the Synod of Bishops to reflect on the "experience, meaning, implementation and effects of Vatican II" (Dulles, 1985, p. 5). Not wanting to distance the Church from Vatican II outcomes, Pope Saint John Paul II declared of the Council and its effects that it "remains the fundamental event in the life of the contemporary Church… the constant reference point for every pastoral action" (Dulles, 1985, p. 3). Notwithstanding this, Dulles adds that, for many Catholics, the Council had precipitated controversy. For some it went too far, while for others the changes were not enough.

The Synod reinforced the central theme emerging from the Council as that of a pilgrim Church; one that journeys inwards and in relation to other and wider community realities. Clearly, the challenge of the Council was towards renewal, but equally it wanted to be attentive to its own tradition in matters of the Word of God (Scriptures), Sacramental structure and its dogmas (Dulles 1985: 9). The themes of the Synod are captured explicitly in the encyclical, *Christ's Faithful People* (*Christifideles Laici*, CL). Not only are the milestone statements of Vatican II reinforced, but an elevated consciousness among the laity is also sought with fundamental aspects of regeneration in Christ. "The life of the Son of God, unites us to Christ and His Body, the Church, and anoints us in the Holy Spirit, making us spiritual temples" (CL, para. 26). This is a consciousness and a lived expression of not just belonging to the Church, but of being the Church.

The literature emanating from **the Second Vatican Council**, 1962-1965, is 'normative' in terms of the overall volume of material provided by the teaching arm of the Church.

Mary, Mother of God, 1985; Guy Boyd, ACU Art Collection.

The structural shifts identified by Lane (2015) are evident in the *Declaration on Christian Education (Gravissimum Educationis, GE, 1965)*, the last of the documents of Vatican II. Catholic Education, and, by implication, Catholic schools, were to promote the vision of an 'earthly city' as much as providing "service in the spread of the Kingdom of God" **(GE, para. 8).**

CATHOLIC EDUCATION: FOUNDATIONS IN THEOLOGICAL AND EDUCATIONAL INSIGHTS

Dermot Lane (2015) introduces his commentary on the impact of Vatican II on Catholic Education by stating that it is by nature an 'aerial view,' one that endeavours to offer seminal ideas and large patterns of directions (paradigm shifts) evident in Council statements. Notwithstanding the value of individual statements, his 'shorthand summary' nominates the overall structural shifts and generic change principles have 'a direct bearing on Catholic Education' (Lane, 2015, p. 19).

The structural shifts identified by Lane (2015) reflect the contemporary Church, and by implication the Catholic school, as being open to the world, informed by dialogue and in relationship with other Christian Churches. Truth and grace are recognised as present in the world and in other religions and a call to personal and community understanding in light of historical and experiential knowledge is seen as the basis of being human. Christian anthropology is significant to this understanding with the continuing pastoral goal of reading the signs of the times in light of the Gospel. These structural shifts provide a basis for a deeper recognition about the need to present the faith in creative ways such that concepts and language can support the appreciation of faith in the context of life and culture.

The structural shifts identified by Lane (2015) are evident in the *Declaration on Christian Education* (*Gravissimum Educationis,* GE, 1965), the last of the documents of Vatican II. Catholic Education, and, by implication, Catholic schools, were to promote the vision of an 'earthly city' as much as providing "service in the spread of the Kingdom of God" (GE, para. 8). The mission was to be informed by advances in Psychology, the Arts, and the Science of teaching in order to promote the spiritual, social, physical, moral and intellectual development of the person in service of freedom and the common good. Moreover, the process was to be animated by formation: the maturity of the individual and the gift of faith, the centrality of Christ as redeemer, parents as the primary educators and their freedom of choice, the Gospel spirit of freedom and love, openness to the contemporary world, and receptivity of students other than Catholic. Special consideration was to be accorded to care for those who are poor, the harmony between faith and science, as well as encouragement being given to establishing linkages across institutional boundaries.

POST-CONCILIAR EMPHASES

Subsequent to Vatican II, the post-conciliar period, a flow of magisterial documents have shaped the mission of Catholic schooling worldwide. The progressive release of documents served to extend the Council's vision for the Catholic school in its outreach and relationships, situating each statement within a context of the Church's foundations and mission within a post-modern context and in light of a wider world agenda. The initial establishment of the Sacred Congregation for Catholic Education, immediately following the Council, was soon renamed the Congregation for Catholic Education, and accorded authority and responsibility for supporting Catholic schools worldwide.

The Catholic school (1977), the first of the post-conciliar documents, addressed the fundamental philosophy underpinning the Catholic school by advancing that "Jesus Christ is the foundation of the whole educational enterprise in a Catholic school" (para. 33). That is, within the totality of its life, in the ordinary and not-so-ordinary happenings, the pervasiveness of Christ is experienced. "His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life" (para. 33). In this light, the Catholic school is challenged to shape its entire programme according to the vision from which it draws its inspiration and on which it depends.

The second of the post-conciliar statements recognised the challenges and changes facing Catholic schools, specifically in relation to the contributions of Religious Congregations to establish, lead and staff Catholic schools. Historically, the presence and generosity of religious brothers and sisters had been part of a tripartite team of parents, clergy and religious who had collaborated to build, advance and sustain Catholic schools for more than a century. The release by the Congregation for Catholic Education of *Lay Catholics in schools: Witnesses to faith* (1982) was mindful of a new reality that Catholic schools not only look to those being served but equally to the community of people engaged in service. Sustainability and authenticity were viewed as intimately connected to the calling of lay people to fulfil a vocation of service within the life of the Catholic school.

A subsequent release of the Congregation of Catholic Education, *The Religious dimension of education in the Catholic School* (1988) underlined the essence of the Catholic school in light of tradition. The statement argued that what makes the Catholic school distinctive is the religious dimension expressed in its educational climate, the personal development of each student, the relationship established between culture and the Gospel, and the illumination of all knowledge with the light of faith. Moreover, the document identified the scholarship that accompanies methods, programmes, and structures, each and all of which contribute to the quality of the Catholic school's educational endeavour. At the same time, the Catholic school is challenged to fulfil its educational goals by blending human culture with the message of Christ into a coordinated programme; one that allows the Gospel to permeate, in the manner of leaven, all of the systems that constitute sound educational practice.

The Catholic school on the threshold of the third millennium (1998) took renewal to a practical level whereby the Catholic school was challenged to bring forward new content, capabilities and models besides those followed traditionally. Catholic schools were nominated as places of evangelisation within which a lively dialogue allows for enculturation and formation of people with differing religious and social backgrounds. The vision of Vatican II becomes realised with the explicit call to the school to renew itself (*aggiornamento*) and to engage its tradition (*resourcement*) while promoting connection and outreach with the community it serves.

The Congregation document *Educating together in Catholic schools: A shared mission between consecrated persons and the lay faithful* (2007) continued the stream of challenge associated with engaging the 'signs of the times' by emphasising a deeper level of response by those who serve. Building on a theology of Trinity, a focus is given to communion, first with Christ and then among all who comprise the community of the school. Based on the assumption that the school is an ecclesial community, the document highlights the school as 'educating in and for communion' (para. 12), a place of formation for the individual and the community of persons who constitute it. The implication is that all within the school community are called to be conscious of their privilege and

responsibility, their communion in mission and dialogue within the world.

The release of *Educating to intercultural dialogue in Catholic civilisation of love* (2013) recognised the challenges of a new cultural context and widened the nature of engagement of Catholic schools. The plurality of cultures was identified, approaches to pluralism are offered and foundations for an intercultural dialogue are forged. Significantly, foundations in Theology and Anthropology are introduced and the educational community is imaged as an experience of intercultural dialogue. The nature and importance of formation for teachers and administrators is reinforced, and processes of integration, guided interaction and the recognition of others are emphasised. The school is viewed as a learning community where all are called and challenged to educate for and within a civilisation of love.

A contemporary vision for the Catholic school by the Congregation for Catholic Education is captured in *Educating to fraternal humanism: Building a civilisation of love 50 years after Populorum Progressio (2017)*. The document records the insights and challenges of *Populorum Progressio*, released by Pope Paul VI in 1967, and offers a vision that draws from foundations in faith, while grounded in the signs of the times. The call is to educate through a culture of dialogue with the world. *Educating to Fraternal Humanism* advances vision and mission through building a civilisation of love within an understanding of what it means to be fully human. It incorporates the theological and anthropological foundations of Vatican II; reflects the practical implications of *On Care for our Common Home* (*Laudato Si*, 2015) *and Gaudium et Spes*; and aligns and draws together the volume of literature on the Catholic school in the post-conciliar years.

EXPLORING THEMES AND RELATIONSHIPS

Commentary by Lane (2015) and Faggioli (2017) on the documents emanating from Vatican II argues the advantages of looking at the literature collectively in order to identify those persistent themes considered as significant in a context of *aggiornamento* and *resourcement*.

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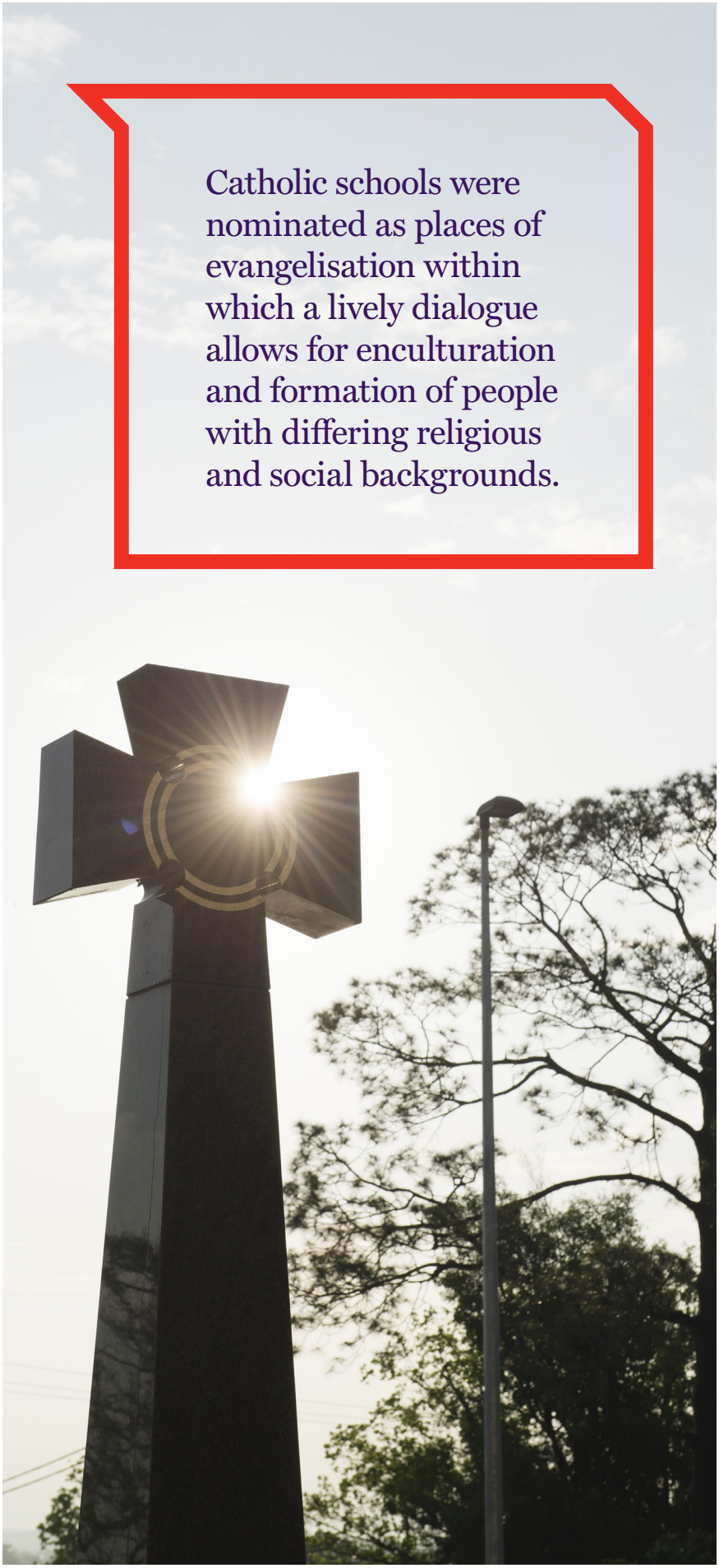


The Catholic school (1977), the first of the post-conciliar documents, addressed the fundamental philosophy underpinning the Catholic school by advancing that "Jesus Christ is the foundation of the whole educational enterprise in a Catholic school" **(para. 33).**

Reviews and research on documents collectively in the post-conciliar era (McLaughlin, 2000; Miller, 2007; Sultmann & Brown, 2011; 2013) extracted key characteristics of mission but these conclusions are framed by their breadth of coverage, national focus, timing of release, and variation in methodological practices. Moreover, the significance and frequency of more recent releases, together with advances in digital processes of inquiry confirm the value of providing a current perspective, particularly one that seeks to map an interpretation of mission across the post-conciliar period.

A growing body of scholarly research confirms the opportunities and challenges that computer-assisted methods such as Leximancer offer to the study of online texts (Boumans & Trilling 2016; Cheney 2013; Christin 2015; Hindman & Pill, 2017; Spry & Dwyer, 2017). The application of Computer Assisted Qualitative Data Analysis Software (CAQDAS) has typically focused on political and social discourse (Mahrt & Scharkow, 2013) with Leximancer being used widely within the fields of accounting, business and general education (Beamish, Bryer & Davies, 2006; Fisher & Miller, 2008; Grimbeek et al., 2005; Rooney et al., 2006). While the application of Leximancer to Catholic education discourses is limited, the software maker confirms its value as a means for revealing "high-level concepts in your text documents, delivering the main ideas and actionable insights you need with powerful interactive visualisations and data exports" (Leximancer Manual, 2017).

Leximancer was used in this study to identify high frequency words, related themes and sub-themes, and relevant narrative. The research was guided by three propositions: (1) that themes, main ideas and supporting narratives could be identified within each of the documents; (2) that themes, main ideas and supporting narratives could be identified within the complete collection of key documents; and, (3) that there were constants, or paradigms of significance, across the documents that possess a significant level of consistency and importance as Catholic school mission is shaped and shaping education within a changed and changing context. In this light, the research interests of the study included:

1. The identification of concepts, sub-themes and explanatory language within individual Catholic educational documents released by the Magisterium in the conciliar and post-conciliar period;
2. The identification of concepts, sub-themes and explanatory language within the collective group of Catholic educational documents released by the Magisterium in the conciliar and post-conciliar period;
3. An examination of relationships and integrative principles among themes and sub-themes of the collective Catholic education documents released by the Magisterium in the conciliar and post-conciliar period;
4. The identification of paradigm constants within Catholic educational documents released by the Magisterium in the conciliar and post-conciliar period that serve to support the carriage of Catholic school mission in contemporary times.

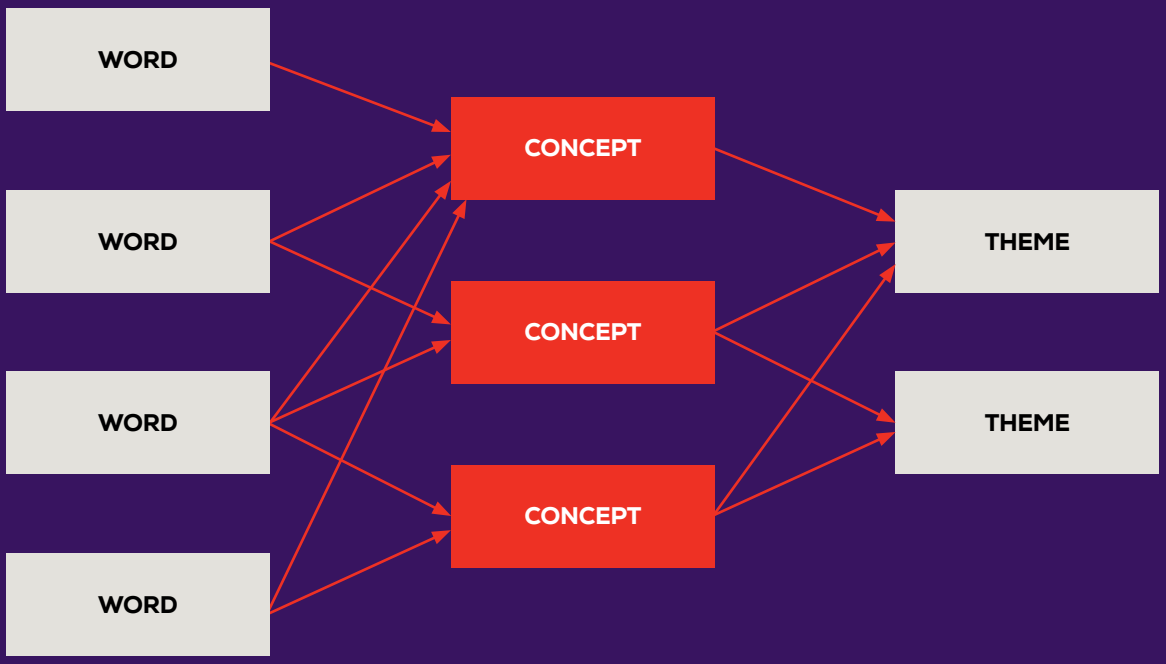
Method

PROCESS

Documents, individually and collectively, underwent Leximancer analysis and an inter-rater authenticity process for categorisation of data (Cohen & Soto, 2007). Aligned with the recommendation of Burns (2000), the research sought to identify *themes* for each piece of analysis, *main ideas* within each theme, and *Supporting narratives* that served to provide an illustration of the theme and main ideas under consideration.

The sequence of Leximancer analyses entailed extractions, semantic and relational, using algorithms that that employ nonlinear dynamics and machine learning which generates retrieval of episodic text records. The analyses mine the most highly ranked lexical terms based on word frequency, tags them to the text segments where they appear, establishes co-occurrence with other concepts and presents these concepts and relationships on conceptual maps (see Figure 1). Proximity of concepts illustrated on the maps indicates the strength of the relationships and importance allocated in the text. Concepts that appear in each circle 'explain' the theme; each of which can be linked together by grey lines to develop a 'pathway' or connection between concepts (Crofts & Bisman, 2010).

FIGURE 1. A MODEL OF THE LEXIMANCER DATA EXTRACTION PROCESS



Source: Adapted from Leximancer (2008, p. 6)

Triangulation is the process of applying two or more methods that are used in a study to check and verify results (Creswell, 2009).

RELIABILITY, VALIDITY AND TRIANGULATION

The reliability and validity of data is based on the assumption that if the study was repeated it would have similar outcomes (Creswell, 2009). Reliability is specifically characterised in this research as the extent to which multiple researchers arrive at similar results when they engage in the same study using identical procedures. Within the current study two independent researchers applied the same parameters in the Leximancer analysis and achieved a 95 per cent agreement rate, with an 80+ per cent agreement rate in the interpretations of the analyses. Inter-rater agreements achieving such measurement error figures are considered as an indicator of a study's quality (Lincoln & Guba, 1981).

The validity of the data was sought through the application of established methods, using both Leximancer and the inter-rater application of Leximancer and subsequent analysis. The validity of the method and the associated accuracy of its intentions are confirmed by Smith and Humphreys (2006) who defend the face validity, stability, reproducibility, correlative validity, and functional validity of Leximancer.

Triangulation is the process of applying two or more methods that are used in a study to check and verify results (Creswell, 2009). Triangulation was achieved using CAQDAS analysis and inter-rater agreements: "Gathering multiple viewpoints on a phenomenon, or triangulation, enables greater accuracy of interpretation than any of the data sources considered individually" (Reis et al., 2000, p. 126).

Results

Results from individual and collective document analyses produced dominant themes, plots of visual relationships among the themes and associated main ideas, and extracted explanatory text to support an interpretation of the main ideas within each theme. The sequence of analyses followed chronological document releases with the presentation of results presented via a consistent pattern of reporting. Below is a collation of the Leximancer tables (illustrating themes and frequencies of occurrence) and Leximancer concept maps. The tables and concept maps are referred to throughout the discussion in order of their occurrence within the text alongside other tables.

DOCUMENT AND TABLES (THEMES AND FREQUENCIES OF OCCURRENCE)	CONCEPT MAP OF THEMES & MAIN IDEAS

Table 1. Declaration on christian education (1965)

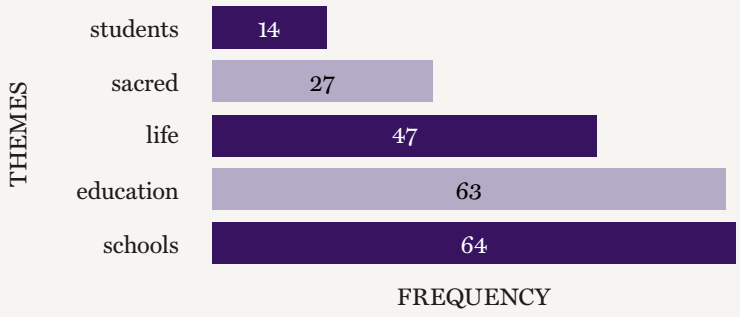
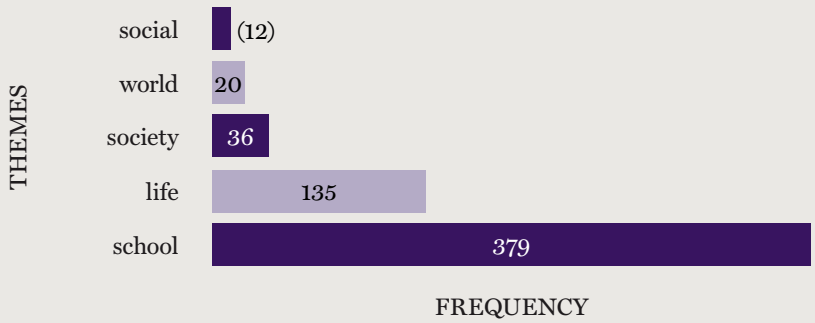


Figure 2

Table 3. The Catholic school (1977)



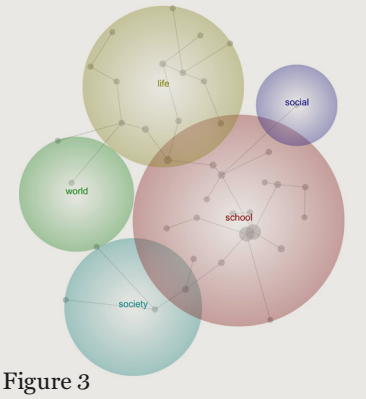
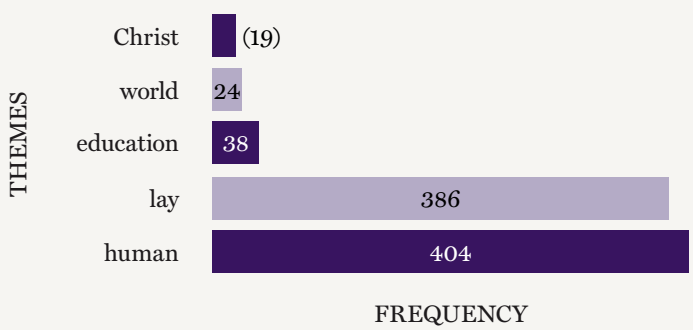


Figure 3

Table 5. Lay Catholics in schools: Witnesses to faith (1982)



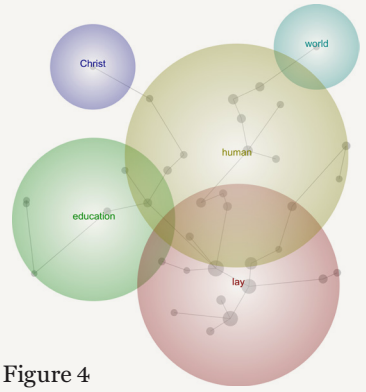
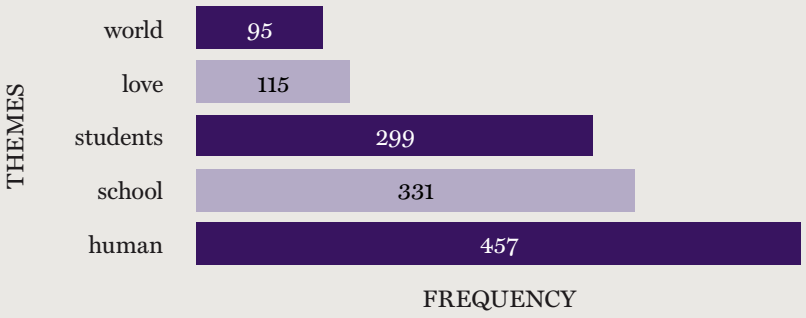


Figure 4

DOCUMENT AND TABLES (THEMES AND FREQUENCIES OF OCCURRENCE)	CONCEPT MAP OF THEMES & MAIN IDEAS

Table 7. The Religious dimension of education in a Catholic school: Guidelines for reflection and renewal (1988)



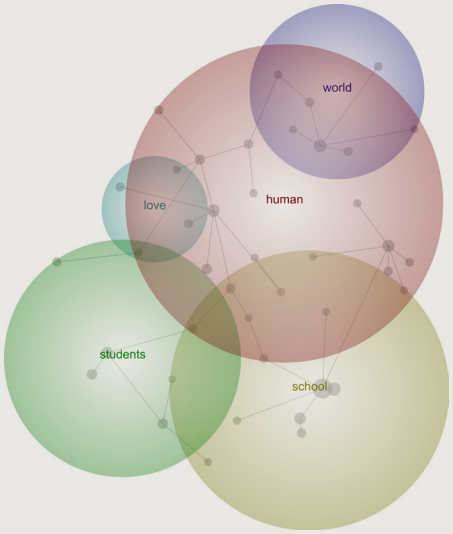
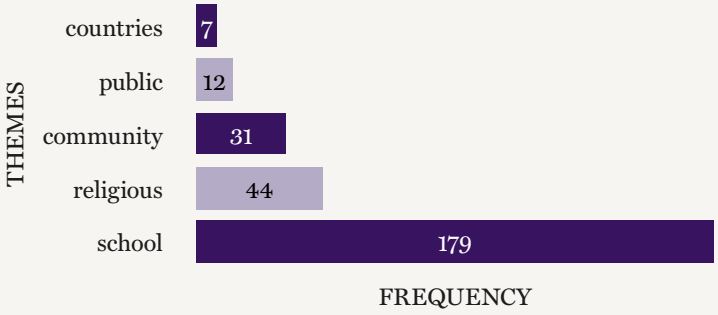


Figure 5

Table 9. The Catholic school on the threshold of the third millennium (1998)



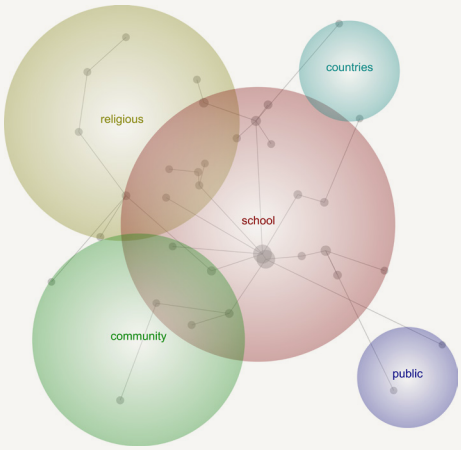
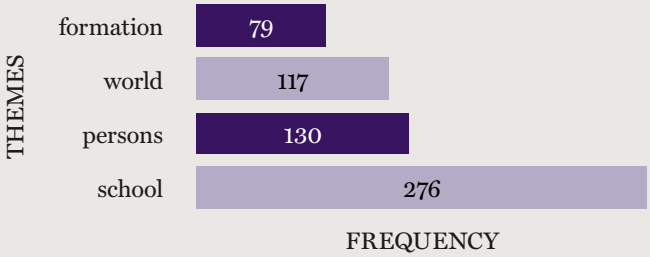


Figure 6

Table 11. Educating together in Catholic schools: A shared mission between consecrated persons and the lay faithful (2007)



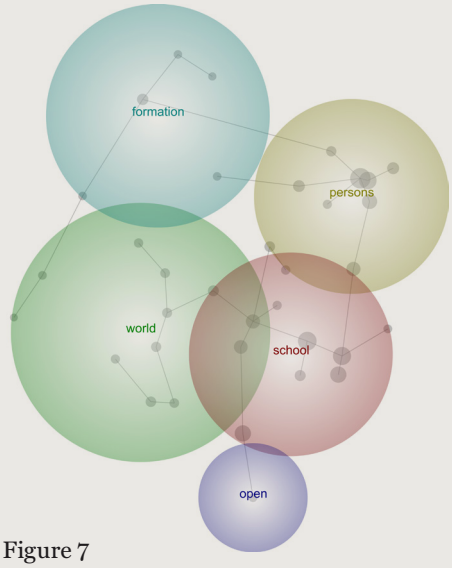
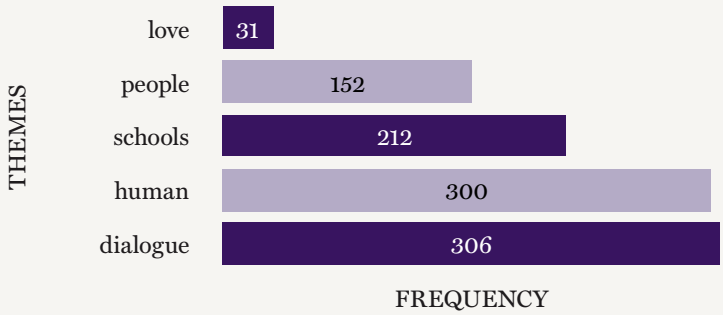


Figure 7

DOCUMENT AND TABLES (THEMES AND FREQUENCIES OF OCCURRENCE)	CONCEPT MAP OF THEMES & MAIN IDEAS

Table 13. Educating to intercultural dialogue in Catholic schools: Living in harmony for civilisation of love (2013)



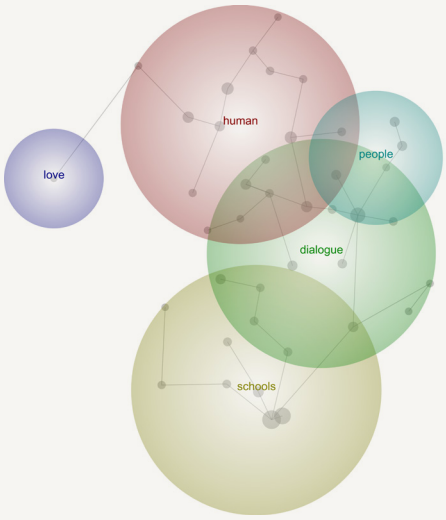
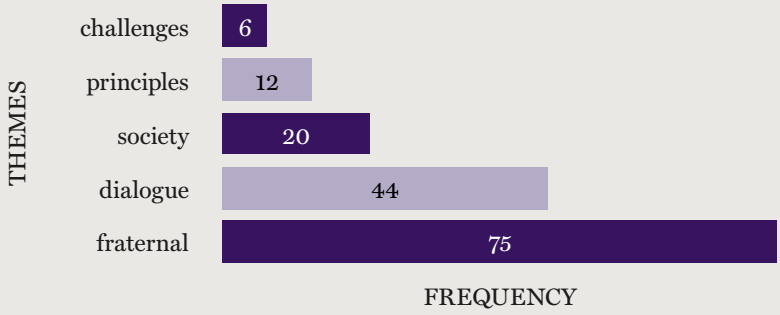


Figure 8

Table 15. Educating to fraternal humanism: Building a civilisation of love 50 years after *Populorum Progressio* (2017)



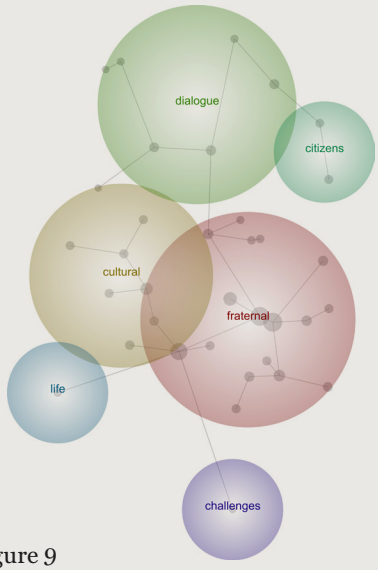
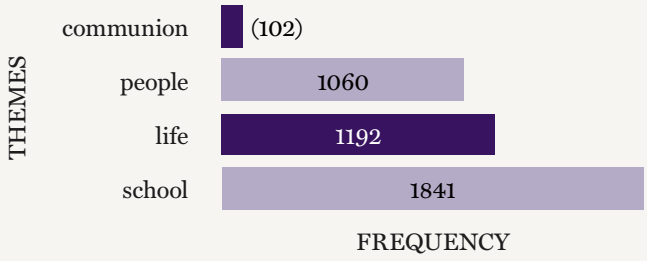


Figure 9

Table 17. Collective documents (2018)



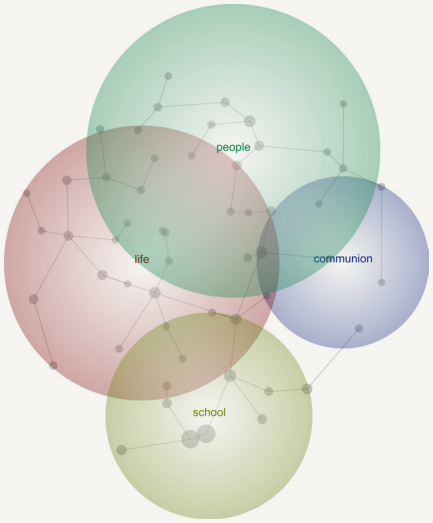


Figure 10

DECLARATION ON CHRISTIAN EDUCATION (1965)

The map of themes and main ideas generated for the *Declaration on Christian Education* is shown in Table 1. The five major themes, in order of strength, as identified by the number of hits, are: schools, education, life, sacred, and students. The presentation of the themes and the nomination of associated main ideas are evident within the thematic bubbles in Figure 2.

Table 2 illustrates the text data to support each of the main ideas within each theme. The thematic extractions and supporting texts draw on the position that the Catholic school alone is not solely responsible for the education of students. The notion of a larger community, including the parents and families of children, also possess a responsibility within a collaborative partnership.

The themes, main ideas and text extractions from the *Declaration on Christian Education* (1965) establish that the Catholic school alone is not wholly responsible for education, but that a collaborative and collective involvement is required from the school, the community and, importantly, the parents. Parents are considered to be the 'first educators' of their children and remain as a pivotal educational influence. The Vatican Council advances that the Catholic school see itself as an educative community, which recognises all of the varied contributors to the common project of human formation. The statement recommends that strong partnerships are sought between everyone involved, directly or indirectly – between teachers and ancillary staff, parents and families, other educational bodies and the local Church. Catholic Universities are included in the 'community of education' with an expectation to encourage students into teaching roles, support the sharing of sacred theology, and to develop scientific research.

TABLE 2. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM THE *DECLARATION ON CHRISTIAN EDUCATION*

THEMES AND MAIN IDEAS
1. SCHOOLS
Agent of Church **Supporting narratives*** • "The *Church* is concerned also with schools of a higher level, especially colleges and universities" (para. 10). • "*Catholic* school can be such an aid to the fulfilment of the mission of the *People of God* and to the fostering of the dialogue between the *Church* and 'mankind', to the benefit of both" (para. 8). • "*Christ, Holy Mother the Church* must be concerned with the whole of 'man's' life, even the secular part of it insofar as it has a bearing on 'his' heavenly calling" (para. Introduction). • "Legacy of *Christian* wisdom handed down by our forefathers is more fully developed, the dialogue with our separated brethren and with *non-Christians* is fostered, and answers are given to questions arising from the development of doctrine" (para. 1965).
2. EDUCATION
Children, Parents, Teachers **Supporting narratives** • "The rights of 'men' to an education, particularly the primary rights of children and parents, are being proclaimed and recognised in public documents" (para. Introduction). • "Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognised as the primary and principal Educators" (para. 3). • "The *Council* also reminds *Catholic* parents of the duty of entrusting their children to *Catholic* schools wherever and whenever it is possible and of supporting these schools to the best of their ability and of cooperating with them for the education of their children" (para. 8). • "The sacred synod earnestly entreats young people themselves to become aware of the importance of the work of education and to prepare themselves to take it up, especially where, because of a shortage of teachers, the education of youth is in jeopardy" (para. Conclusion).
3. LIFE
Society, Social, Human, Spirit, World **Supporting narratives** • "Establishes as it were a centre whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community" (para. 5). • "Consideration of 'man' redeemed by *Christ* contribute to the good of the whole society" (para. 2). • "All 'men' of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education" (para. 1). • "But [the Catholic School's] proper function is to create for the school community a special atmosphere animated by the *Gospel* spirit" (para. 8).

** The authors have not adjusted for inclusive language but have used single quotation marks to identify incidents of such.*

THEMES AND MAIN IDEAS

4. SACRED

Synod, People, Young, Universities

Supporting narratives

- "The sacred synod earnestly entreats young people themselves to become aware of the importance of the work of education" (para. Conclusion).
- "*Catholic* universities or others, young people of greater ability who seem suited for teaching or research should be specially helped and encouraged to undertake a teaching career" (para. 10).
- "In *Catholic* universities where there is no faculty of sacred theology there should be established an institute or chair of sacred theology in which there should be lectures suited to lay students. Since science advances by means of the investigations peculiar to higher scientific studies, special attention should be given in *Catholic* universities and colleges to institutes that serve primarily the development of scientific research" (para. 10).

5. STUDENTS

World, Life, Christian

Supporting narratives

- "*Thus* there is accomplished a public, enduring and pervasive influence of the *Christian* mind in the furtherance of culture and the students of these institutions are moulded into 'men' truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world" (para. 10).
- "*Matriculation* should be readily available to students of real promise, even though they be of slender means, especially to students from the newly emerging nations" (para. 10).
- "Leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the *Kingdom of God*, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community" (para. 8).

"The Catholic School is… a centre whose work and progress must be shared together by families, teachers, associations of various types that foster cultural, civic, and religious life, as well as by civil society and the entire human community"

(para. 5, 1965).

THE CATHOLIC SCHOOL (1977)

The frequencies of themes and the concept map of themes and main ideas are presented in Table 3 and Figure 3 respectively. The five major themes, in order of strength, are schools, life, society, world and social.

Table 4 illustrates the text data to support each of the main ideas within each theme. The thematic extractions and supporting texts draw on the premise that the Catholic school is integral to mission through its apostolic work, embraces inclusion and acknowledges relationships with the contemporary world through wisdom and education.

Within the Magisterial document on The Catholic School (1977) there are three key notions emerging through the data that (1) embrace inclusion, (2) encourage education and wisdom, and (3), support the work of the mission through apostolic work.

Inclusion emerges from the two themes of 'school' and 'society.' The students and teachers within the Catholic school community are recognised within this document to come from a variety of backgrounds, cultures and religious traditions; some embracing faith and, in others, not so. In bringing different perspectives into dialogue with its own authenticity, there is found in this educational community a positive embracing of diversity and a shared belonging to promoting human flourishing, in which all are encouraged to become fully themselves. *"The Catholic school…does not exacerbate differences, but rather aids cooperation and contact with others. It opens itself to others and respects their way of thinking and of living. It wants to share their anxieties and hopes as it, indeed, shares their present and future lot in this world"* (para. 57).

Emerging from the fourth theme of 'world,' there is a notion that the attainment of education and empathy is seen as part of a wider moral framework in response to the context of a changing world and societal demands. The common good can be acquired through a Christ-centred approach through exploration into societal and community issues and informing the values that create the

TABLE 4. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *THE CATHOLIC SCHOOL*

THEMES AND MAIN IDEAS
1. SCHOOL
Catholic, Educational, Work, People, Apostolate **Supporting narratives** • "Effective system of education at all levels which corresponds to the total educational needs of young people today in *Catholic* schools. The *Sacred Congregation* also addresses itself to all who are responsible for education - parents, teachers, young people and school authorities - and urges them to pool all their resources and the means at their disposal to enable *Catholic* schools to provide a service which is truly civic and apostolic" (para. 4). • "In this way the *Catholic* school performs "an authentic apostolate." To work, therefore, in this apostolate" means apostolate performing a unique and invaluable work for the *Church*" (para. 63). • "Education is not given for the purpose of gaining power but as an aid towards a fuller understanding of, and communion with man, events and things" (para. 56).
2. LIFE
Faith, Teaching, Culture, Human, Man **Supporting narratives** • "In helping pupils to achieve through the medium of its teaching an integration of faith and culture" (para. 56). • "These premises indicate the duties and the content of the *Catholic* school. Its task is fundamentally a synthesis of culture and faith, and a synthesis of faith and life: The first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the *Gospel*; the second in the growth of the virtues characteristic of the *Christian*" (para. 37). • "The integration of culture and faith is mediated by the other integration of faith and life in the person of the teacher" (para. 43). • "They must be taught to subject these things to a critical and personal analysis, take what is good, and integrate it into their *Christian* human culture" (para. 48). • "Mission which has become "all the more imperative in view of the fact that many areas of human life have become very largely autonomous" (para. 71).

THEMES AND MAIN IDEAS

3. SOCIETY

Church, Service, Mission, Members, Need

Supporting narratives

- "Equipped to make their own positive contribution, in a spirit of cooperation, to the building up of the secular society" (para. 12).
- "*Gospel* as its abiding point of reference, it offers its collaboration to those who are building a new world – one which is freed from a hedonistic mentality and from the efficiency syndrome of modern consumer society" (para. 91).
- "The Catholic school forms part of the saving mission of the Church" (para. 9).
- "Mission of the Catholic school to be of service in the Christian education of youth" (para. 79).
- "To its members to adopt a Christian way of life. For the Catholic school mutual respect means service" (para. 60).
- "Teachers are to make a serious attempt to adapt their work to the needs of the contemporary world" (para. 17).
- "These means to the changing conditions and emerging needs of mankind" (para. 8).
- "Effectiveness of the Catholic school will largely depend on its ability to adapt to local needs" (para. 77).

4. WORLD

World, Problems

Supporting narratives

- "In the pluralistic world in which we live, the Catholic school is in a unique position since the school is a centre in which a specific concept of the world" (para. 91).
- "The school problem in our rapidly changing society is serious for everyone" (para. 23).
- "Christian and non-Christian countries demand that local problems be faced" (para. 2).
- "Christ in the classroom and tackle the problems of their particular apostolate" (para. 78).

5. SOCIAL

Apostolic

Supporting narratives

- "Apostolate, have subsequently abandoned school work because of social or political changes" (para. 74).
- "Greater importance than ever on the specific function of the school: its social significance" (para. 24).
- "Wealthier social classes, thus giving an impression of social and economic discrimination in education" (para. 58).
- "Greater importance than ever on the specific function of the school: its social significance (parental participation, increased democratisation, equality of opportunity)" (para. 24).
- "Apostolic value of educational work in the school" (para. 75).
- "Apostolic work of education in Catholic schools and not allow themselves to be diverted from this" (para. 89).

19th Century French Cast Iron Grave Cross; ACU Art Collection.

formation of character. Faith and world issues are thus brought into mutual dialogue. *"Individual subjects must be taught according to their own particular methods... They enable pupils to assimilate skills, knowledge, intellectual methods and moral and social attitudes, all of which help to develop his personality and lead him to take his place as an active member of the community of mankind. Their aim is not merely the attainment of knowledge but the acquisition of values and the discovery of truth"* (para: 39).

The second and fifth themes, 'life' and 'social,' bring forth the notion that Catholic education is integral to the mission of Christ, and that the Catholic school is part of the evangelising mission of the Church in which it advocates the creation of a "community climate permeated by the Gospel spirit of freedom and love." In such an atmosphere, a view of the world is presented where living faith and everyday experience mutually inform and illuminate. Both educators and students share in the creation work of the apostolate.

LAY CATHOLICS IN SCHOOLS: WITNESSES TO FAITH (1982)

The frequencies of themes and the concept map of themes and main ideas are presented in Table 5 and Figure 4 respectively. The five major themes, in order of strength, are human, lay, education, world, and Christ.

Table 6 illustrates the text data to support each of the main ideas within each theme. Of note, the theme of 'world' was the fourth ranked theme, the same as the 1977 magisterial document on the Catholic school. The thematic extractions and supporting texts draw on the premise that the Catholic laity, particularly educators, plays a vital role in the mission and apostolic work of the Church. The key notions emerging through the themes of *Lay Catholics in Schools: Witnesses to Faith* are (1) connection with community, formation, and vocation, and (2) mission.

The notions formation and connection through the engagement with vocation and community are apparent in the themes of 'human' and 'world' (see Table 6). The community within which a Catholic school is immersed, namely the religious, non-religious, educational, school, Church, and family communities, is built on a foundation of shared projected values. The Catholic laity, particularly educators, is defined as having a vital role that is vocational in quality and carried out by people who are deeply motivated and find joy in service. Displaying a commitment to their own continuing formation of mind and heart, they are renewed and supported through a deep exchange of ideas in a welcoming, supportive community.

> "Faith is principally assimilated through contact with people whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community" **(para. 53).**

TABLE 6. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *LAY CATHOLICS IN SCHOOLS: WITNESSES TO FAITH*

THEMES AND MAIN IDEAS
1. HUMAN
Formation, Professional, Life, Religious, People **Supporting narratives** • "Lay *Catholics* preparing themselves for work in a school have a genuine human vocation; they are very aware of the good professional formation that they need in order to become educators. – more than process but vocational/mission" (para. 61). • "Teacher – reaching out and connecting). This direct and personal contact is not just a methodology by which the teacher can help in the formation of the students; it is also the means by which teachers learn what they need to know about the students in order to guide them adequately" (para. 33). • "Formation, life, vocation, connection: making appropriate use of periods of free time for formation. All lay *Catholics* who work in schools should make these a habitual part of their own human, professional, and religious life" (para. 69). • "To reject a formation that is permanent and that involves the whole person - human, professional, and religious - is to isolate oneself from that very world that has to be brought closer to the *Gospel*" (para. 70).
2. LAY
Catholic, School, Educator, Educational, Community, Work **Supporting narratives** • "The lay *Catholic*, however, exercises the role of evangelisation in all the different schools, not only in the *Catholic* school, to the extent that this is possible in the diverse socio-political contexts of the present world" (para. 14). • "According to circumstances, these could be expanded to include other lay *Catholic* educators who do not work in *Catholic* schools; these people would thus be offered an opportunity they are frequently in need of, and do not easily find elsewhere" (para. 79). • "It teaches one how to be a member of the wider social communities is being asked of lay *Catholics* who work in schools is precisely an awareness that what they are doing is exercising a vocation" (para. 22).
3. EDUCATION
Education, Church, Community **Supporting narratives** • "But the mission must never be lost sight of: the educator can never forget that students need a companion and guide" (para. 33). • "Competent lay persons who wish to give clear *Christian* witness in the field of education, and will entrust them with complete direction of *Catholic* schools, thus incorporating them more closely into the apostolic mission of the *Church* (para. 46). • "Community which is the Church" (para. 22).
4. WORLD
World (linked to life and human) **Supporting narratives** • "Is the special role of the laity; this should encourage them to heal "the institutions and conditions of the world" (para: 8, 1982). • "Today's world has tremendous problems: hunger, illiteracy and human exploitation; sharp contrasts…" (para. 19). • "In today's pluralistic and secularised world, it will frequently happen that the presence of lay *Catholics* in these schools is the only way in which the *Church* is present. This is a concrete example of what was said above: that the *Church* can only reach out to certain situations or institutions through the laity" (para. 18).
5. CHRIST
Christ, Personal (linked to culture and faith) **Supporting narratives** • "Every lay person, has been made a sharer in "the priestly, prophetic, and kingly functions of *Christ*," and their apostolate" is a participation in the saving mission of the *Church* itself … All are commissioned to that apostolate by the *Lord* Himself" (para. 6). • "Every *Christian*, and therefore also every lay person, has been made a sharer in "the priestly, prophetic, and kingly functions of *Christ* ", and their apostolate "is a participation in the saving mission of the *Church* itself" (para. 6).

"The Catholic school … tries to relate all of human culture to the Good News of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life and about the human person" (**para. 1**).

The notion of mission is embedded in the themes of 'lay,' 'education' and 'Christ.' The global mission of the Church, and the Catholic school, looks to the transformation of society through evangelisation within the constraints of socio-political contexts. Lay educators are encouraged to incorporate education within their bigger, world-view role, as giving clear Christian witness and supporting the apostolic mission of the Church. By positively engaging in the wider community, students are educated in Catholic social teaching and community engagement for the common good. *"The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society…able to work for the improvement of social structures… committed to the task of forming men and women who will make the 'civilisation of love' a reality"* (para. 19).

THE RELIGIOUS DIMENSION OF EDUCATION IN A CATHOLIC SCHOOL: GUIDELINES FOR REFLECTION AND RENEWAL (1988).

The frequencies of themes and the concept map of themes and main ideas are presented in Table 7 and Figure 5 respectively. The five major themes, in order of strength, are human, school, students, love, and world.

Table 8 illustrates the text data to support each of the main ideas within each theme. The thematic extractions and supporting texts infer a focus on the equality of all humans and the formation of individuals in communion with Christ.

The key notions emerging through the themes are threefold: (1) the equal status of every human, (2) refinement

TABLE 8. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *THE RELIGIOUS DIMENSION OF EDUCATION IN A CATHOLIC SCHOOL, GUIDELINES FOR REFLECTION AND RENEWAL*

THEMES AND MAIN IDEAS
1. HUMAN
Christian, Faith, Gospel, Freedom, Religious **Supporting narratives** • "The human person is present in all the truths of faith: created in "the image and likeness" of *God*" (para. 84). • "Here is where students discover the true value of the human person: loved by *God*, with a mission on earth and a destiny that is immortal. As a result, they learn the virtues of self-respect and self-love, and of love for others - a love that is universal" (para. 84). • "*Teachers* dealing with areas such as anthropology, biology, psychology, sociology and philosophy all have the opportunity to present a complete picture of the human person, including the religious dimension" (para. 55).
2. SCHOOL
Catholic, Goals, Educational, Time, Family **Supporting narratives** • "Its aim, methods and characteristics are the same as those of every other school. On the other hand, it is a "*Christian* community," whose educational goals are rooted in *Christ* and his *Gospel*" (para. 84). • "*Moreover*, catechesis takes place within a community living out its faith at a level of space and time not available to a school: a whole lifetime" (para. 68). • "The religious dimension makes a true understanding of the human person possible. A human being has a dignity and a greatness exceeding that of all other creatures" (para. 56).
3. STUDENTS
Process, Teachers, People, Church, Given **Supporting narratives** • "A teacher will help students to discover the *Church* as the *People of God*, composed of women and men just like ourselves, bringing salvation to all of humanity" (para. 77). • "Gradually, the teacher will guide students to the idea, and then to the realisation, of a process of total formation" (para. 84). • "How sad it would be if the young people in *Catholic* schools were to have no knowledge of this reality in the midst of all the difficult and tiring work they have to do" (para. 50).

THEMES AND MAIN IDEAS

4. LOVE

Christian, Knowledge, Faith, Love, Religion

Supporting narratives

- "A love for all that excludes no one because of religion, nationality or race; prayer for all, so that all may know the Lord be ready to help those who are doing well to discover a "better way," offering them a knowledge that also embraces Christian wisdom" (para. 87).
- "Awakens a critical sense which examines statements rather than accepting them blindly" (para. 49).
- "Teachers of religion, therefore, must be men and women endowed with many gifts, both natural and supernatural, who are also capable of giving witness to these gifts; they must have a thorough cultural, professional, and pedagogical training, and they must be capable of genuine dialogue" (para. 96).
- "Words are not enough for the young people of today. They want to be active - to do something worthwhile for themselves and for others" (para. 21).

5. WORLD

Human, Culture, Message, Order, Values

Supporting narratives

- "Youth are very worried about an uncertain future. They have been influenced by a world in which human values are in chaos because these values are no longer rooted in God" (para. 12).
- "It impels the mind to learn with careful order and precise methods, and to work with a sense of responsibility" (para. 49).
- "*Christian* social ethic: the human person, the central focus of the social order; justice, the recognition of the rights of each individual; honesty, the basic condition for all human relationships; freedom, the basic right of each individual and of society" (para. 89).

of all knowledge to lead to deeper understanding of the world, and (3), daily communion with Christ.

The equal status of every human is evident in the themes of 'human,' 'school,' 'world.' Every human person is recognised as an equal and a child of God regardless of age, gender, ethnicity, intelligence, or social status. This fundamental notion informs the relationships within the community. *"The religious dimension makes a true understanding of the human person possible. A human being has a dignity and the greatness exceeding that of all other creatures - a work of God that has been elevated to the supernatural order as a child of God, and therefore having both a divine origin and an eternal destiny which transcend this physical universe"* (para. 56).

The refinement of all knowledge is evident in the themes of 'school,' 'students,' 'love,' and 'world.' Supporting a continual quest for truth and by working alongside other parts of the world community, including scientists and educational institutions, the Catholic school demonstrates a profound respect for the value and pursuit of knowledge in all its varied forms. The Catholic tradition has always sought greater understanding of the mystery of existence and the sacred path of knowledge refinement. *"The Catholic school ... tries to relate all of human culture to the Good News of salvation so that the light of faith will illumine everything that the students will gradually come to learn about the world, about life and about the human person"* (para. 1).

The daily communion with Christ is evident in themes 'school,' 'students,' 'love,' and 'world.' The data indicates that, for the Catholic school, there is emphasis on bringing the Spirit of Christ into the everyday of people's lives. Encouragement and support is given to individual growth in spirituality so as to bear witness to Jesus in everything in the context of an individual's life.

> "The lay Catholic educator is a person who exercises a specific mission within the Church by living, in faith, a secular vocation in the communitarian structure of the school... for the integral formation of the human person, in a communication of culture, in an exercise of that pedagogy which will give emphasis to direct and personal contact with students, giving spiritual inspiration to the educational community" **(para: 24).**

THE CATHOLIC SCHOOL ON THE THRESHOLD OF THE THIRD MILLENNIUM (1998)

The frequencies of themes and the concept map of themes and main ideas are presented in Table 9 and Figure 6 respectively. The five major themes, in order of strength, are school, religious, community, public, countries.

Table 10 illustrates the text data to support each of the main ideas within each theme. The thematic extractions and supporting texts, similar to *The Religious dimension of education in the Catholic school, Guidelines for reflection and renewal* (1988), imply that there is a focus around equality of all humans, multiculturalism and community, collaboration and vocation.

TABLE 10. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *THE CATHOLIC SCHOOL ON THE THRESHOLD OF THE THIRD MILLENNIUM*

THEMES AND MAIN IDEAS
1. SCHOOL
Catholic, School, Christian, Church, Ecclesial **Supporting narratives** • "The Catholic school is a place of ecclesial experience" (para. 12). • "The Catholic school sets out to be a school for the human person and of human persons" (para. 9). • "Catholic school, in committing itself to the development of the whole 'man'" (para. 9).
2. RELIGIOUS
Formation, Christian, Time, Difficulties, World **Supporting narratives** • "Teachers and educators fulfil a specific Christian vocation" (para. 19). • "The Catholic school's contribution to innovation in the fields of pedagogy and didactics, and the strenuous commitment of so many men and women, especially of all those religious and laity who see their teaching as a mission and true apostolate" (para. 5). • "Respect the fundamental rights of the human person, starting with respect for life and religious freedom" (para. 17).
3. COMMUNITY
Community, Pastoral, Dialogue **Supporting narratives** • "In the forefront of ecclesial community's concern for education" (para. 16). • "People of God and in promoting dialogue between the Church and the community" (para. 21).
4. PUBLIC
Public, Poor **Supporting narratives** • "[The Church] fulfils a service of public usefulness and, although clearly and decidedly configured in the perspective of the Catholic faith, is not reserved to Catholics only, but is open to all those who appreciate and share its qualified educational project" (para. 16). • "Catholic schools, moreover, like state schools, fulfil a public role, for their presence guarantees cultural and educational pluralism and, above all, the freedom and right of families to see that their children receive the sort of education they wish for them" (para. 16). • "To these new poor the Catholic school turns in a spirit of love" (para. 15). • "The aim of offering to all, and especially to the poor and marginalised" (para. 15).
5. COUNTRIES
Countries **Supporting narratives** • "The phenomena of multiculturalism and an increasingly multi-ethnic and multi-religious society is at the same time an enrichment and a source of further problems" (para. 18). • "To this we must add, in countries of long-standing evangelisation, a growing marginalisation of the Christian faith as a reference point and a source of light for an effective and convincing interpretation of existence" (para. 1). • "Or developing countries, where Catholic schools have always promoted civil progress and human development without discrimination of any kind" (para. 16).

Saint Mary Mackillop, 2013, Louis Laumen, ACU Art Collection.

The key notions emerging through the themes are: (1) the equal status of every human and inclusion and multiculturalism (2) collaboration and vocation, and (3) mission. The equal status of every human is evident in the theme of 'school,' 'religious,' and 'countries.' Collaboration and vocation emerge in the themes of 'religious,' 'community' and 'public.' The notion of mission emerges in the themes of 'school' and 'countries.'

The focus on human equality regardless of worldly circumstances underpins the notion that all people are equal in the eyes of God, and all people have fundamental human-rights, including religious freedom. Difference is respected. *"To achieve this end, the Catholic school willingly occupies its place within the school system of the different countries and in the legislation of the individual states, when the latter respect the fundamental rights of the human person, starting with respect for life and religious freedom"* (para. 17).

Collaboration and vocation are recognised and encouraged through the themes of 'religious,' community,' and 'public.' Unlike the earlier documents, *The Declaration on Christian Education* and *The Catholic school*, the rhetoric around collaboration and inclusion subtly shifts from the smaller geographic community to the global community of non-Catholics and non-Catholic schools in other countries. The focus remains, however, on the notion of all people having access to a Catholic school despite the difficulties faced on the world's political and financial stage. *"Moreover, such financial strain not only affects the recruiting and stability of teachers, but can also result in the exclusion from Catholic schools of those who cannot afford to pay, leading 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"* (para. 7). The point-of-difference between Catholic schools and non-Catholic schools is highlighted through the vocational work of educators. *"We must remember that teachers and educators fulfil a specific Christian vocation and share an equally specific participation in the mission of the Church, to the extent that it depends chiefly on them whether the Catholic school achieves its purpose"* (para. 19).

Mission continues to be a fundamental strand in the magisterial documents as one of the core foci by the Catholic school, the community and Catholic school educators as a fundamental duty to evangelise. *"On the threshold of the third millennium we perceive the full strength of the mandate which the Church handed down to the Catholic school in that "Pentecost" which was the Second Vatican Council: "Since the Catholic school can be of such service in developing the mission of the People of God and in promoting dialogue between the Church and the community at large to the advantage of both, it is still of vital importance even in our times"* (para. 21).

EDUCATING TOGETHER IN CATHOLIC SCHOOLS: A SHARED MISSION BETWEEN CONSECRATED PERSONS AND THE LAY FAITHFUL (2007).

The frequencies of themes and the concept map of themes and main ideas are presented in Table 11 and Figure 7 respectively. The five major themes, in order of strength, are school, persons, world, formation and open. Table 12 illustrates the text data to support each of the main ideas within each theme.

Table 12 demonstrates how the thematic extractions and some examples of supporting texts draw on the premise that the Catholic school is part of a greater educational and world community and must not be closed in on itself.

TABLE 12. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *EDUCATING TOGETHER IN CATHOLIC SCHOOLS: A SHARED MISSION BETWEEN CONSECRATED PERSONS AND THE LAY FAITHFUL*

THEMES AND MAIN IDEAS
1. SCHOOL
Educational, Ecclesial, Life, Christian, Church **Supporting narratives** • "*Sharing* the same educational mission with a diversity of persons, vocations and states of life is undoubtedly a strong point of the *Catholic* school in its participation in the missionary life of the *Church*, in the opening of ecclesial communion towards the world" (para. 47). • "Because of its identity and its ecclesial roots, this community must aspire to becoming a *Christian* community, that is, a community of faith, able to create increasingly more profound relations of communion which are themselves educational" (para. 14). • "In fact, by living their faith in the everyday conditions of their families and society, they can help the entire educational community to distinguish more precisely the evangelical values and the opposite values that these signs contain" (para. 31).
2. PERSONS
Lay, Faithful, Consecrated, Mission, Commitment **Supporting narratives** • "In educational communities, therefore, the style of life has great influence, especially if the consecrated persons and the lay faithful work together, fully sharing the commitment to develop in the school" (para. 38). • "In it, the choice of the lay faithful to live their educational commitment as a personal vocation in the *Church*, and not simply as [...] the exercise of a profession" (para. 6).
3. WORLD
Witness, Living, Christ, Love, Faith **Supporting narratives** • "Basically, the school is called to be a living witness of the love of *God* among us" (para: 46). • "In this sense, the international dimension of many religious families offers consecrated persons the enrichment of communion with those who share the same mission in various parts of the world" (para. 51). • "And a more convinced commitment to renewal of the world. In fact, if we think and live by virtue of communion with *Christ*, then our eyes will be opened, and we will understand that real revolution, the decisive change in the world, comes from *God*" (para. 52).
4. FORMATION
People, Experiences, Professional, Education, Teaching **Supporting narratives** • "In this common catechetical-theological and spiritual formational journey, we can see the face of a Church that presents that of Christ, praying, listening, learning and teaching in fraternal communion" (para. 33). • "It knows how to involve young people in a global formation experience, to direct and accompany, in the light of the *Good News*" (para. 55). • "The professional formation of the educator implies a vast range of cultural, psychological and pedagogical skills, characterized by autonomy, planning and evaluation capacity, creativity, openness to innovation" (para. 22). • "Now, this community environment appears as a privileged place for the formation of young people in the construction of a world" (para. 53).
5. OPEN
Open **Supporting narratives** • "This implies that educators must be willing to learn and develop knowledge and be open to the renewal and updating of methodologies, but open also to spiritual and religious formation and sharing" (para. 20). • "The *Catholic* school can and must be open to an enriching exchange in a more extensive communion with the parish, the diocese, ecclesial movements and the universal *Church*" (para. 50). • "The communion lived by the educators of the *Catholic* school contributes to making the entire educational sphere a place of communion open to external reality and not just closed in on itself" (para. 43).

The key notion emerging through the themes is that school educators, together with the wider Catholic community, share the mission of the Church. The school community enables students to access the deeper understanding of spirituality beyond the functional or material aspects of the world. Catholic school educators, as part of their vocational commitment to the community of the Church, are invited into this mission. This is evident across the themes and is epitomised by a significant volume of text including: *'With the gradual development of their ecclesial vocation, lay people become increasingly more aware of their participation in the educational mission of the Church. At the same time, they are also driven to carry out an active role in the spiritual animation of the community that they build together with the consecrated persons. Communion and mutuality in the Church are never one way streets. If, in fact, in the past it was mostly priests and religious who spiritually nourished and directed the lay faithful, now it is often the lay faithful themselves [who] can and should help priests and religious in the course of their spiritual and pastoral journey"* (para. 32). The mission also encompasses local community and world community, *"The ecclesial dimension of the educational community of the Catholic school cannot be limited to a relationship with the local Christian community'* (para. 51).

EDUCATING TO INTERCULTURAL DIALOGUE IN CATHOLIC SCHOOLS: LIVING IN HARMONY FOR A CIVILISATION OF LOVE (2013).

The frequencies of themes and the concept map of themes and main ideas are presented in Table 13 and Figure 8 respectively. The five major themes, in order of strength, are dialogue, human, schools, people, and love. Table 14 illustrates the text data to support each of the main ideas within each theme.

Table 14 illustrates the text data to support each of the main ideas within each theme. The thematic extractions and supporting texts build upon the 2007 document around formation in the global context. This (2013) document goes further to build connection and understanding with other cultures and religions in the world to promote peaceful co-existence and respect. The rights of all individuals to profess and practice their beliefs are highlighted in the recognition that there are common values between different religions.

TABLE 14. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM *EDUCATING TO INTERCULTURAL DIALOGUE IN CATHOLIC SCHOOLS: LIVING IN HARMONY FOR A CIVILISATION OF LOVE*

THEMES AND MAIN IDEAS
1. DIALOGUE
Religious, Religions, Identity, Various, Different **Supporting narratives** • "Therefore, "*Catholic* schools are at one and the same time places of evangelisation, well-rounded education, inculturation and initiation to the dialogue of life among young people of different religions and social Backgrounds. "*Pope Francis*, addressing an *Albanian school*, which "after the long years of repression of religious institutions, resumed its activity in 1994, accepting and educating *Catholic, Orthodox* and *Muslim* children as well as several pupils born into agnostic milieus" (para. 17). • "In the context of as open dialogue among cultures, different religions can and must make a decisive contribution to forming an awareness of common values" (para. 19). • "*Religion* can make its contribution to intercultural dialogue "only if *God* has a place in the public realm. *Denying* the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development" (para. 11). • "Such a dialogue, starting from an awareness of one's own faith identity, can help people to enter into contact with other religions" (para. 13).

THEMES AND MAIN IDEAS

2. HUMAN

Person, Culture, God, Unity, World

Supporting narratives

- "One seeks to form strong personal identities, which are not in opposition to each other. In fact, an awareness of one's own tradition and culture is the starting-point from which one starts dialogue and recognise the equal dignity of the other person" (para. 63).
- "In other words, interdependency and globalisation among peoples and cultures must be centred on the human person" (para. 38).
- "*Consequently*, "dialogue between cultures … emerges as an intrinsic demand of human nature itself, as well as of culture … based upon the recognition that there are values which are common to all cultures because they are rooted in the nature of the person" (para. 33).

3. SCHOOLS

Catholic, Schools, Education, Christian, Students

Supporting narratives

- "***Catholic*** schools, being *Catholic*, are not limited to a vague *Christian* inspiration or one based on human values. They have the responsibility for offering *Catholic* students, over and above a sound knowledge of religion, the possibility to grow in personal closeness to *Christ* in the *Church*" (para. 56).
- "*Catholic* schools are seeing an ever growing presence of students with different nationalities and religious beliefs" (para. 55).

4. PEOPLE

Means, Cultural, Values

Supporting narratives

- "*Education* contains a central challenge for the future: to allow various cultural expressions to co-exist and to promote dialogue so as to foster a peaceful society" (para: Introduction).
- "*Attention* to the intercultural aspect of life is not new to the tradition of *Catholic* schools, as these are used to accepting students coming from various cultural and religious backgrounds" (para: Introduction).

5. LOVE

Love

Supporting narratives

- "The *Church*, for her part, with the love that draws from the sources of the *Gospel*, following the pattern of the mystery of the *Word's Incarnation*, will continue to "proclaim the 'man' deserves honour and love for 'himself' and must be respected in 'his' dignity" (para. 12).
- "Every individual aspires to love so as to feel fully realised, both in the love received and the capacity to give love in return. "'*Man*' cannot live without love" (para. 39).

"Man' cannot live without love"

"Love is the individual's true nobility – above and beyond his or her belonging to any culture, ethnic group, social stratum or position…"

(para: 41).

The themes all underpin the notions of inclusion, spirituality and collaboration, including respect and understanding for all people and all cultures, regardless of difference. The primacy of love is at the heart of respect, understanding and collaboration among all cultures and religions. The Catholic school is called to uphold a community where relationships are based on love, freedom and mutual respect. To grow in love, as part of such a community, is to accept the opportunities it provided therein to respond to those in particular need. *"Love, when freed from egoism, is the way to fraternity and the reciprocal help towards perfection among people. Love is an irrepressible desire, inscribed into the nature of every man and woman on earth… Love is the individual's true nobility – above and beyond his or her belonging to any culture, ethnic group, social stratum or position. It is the strongest, most authentic and most desired bond, which unites people among each other and makes them able to listen to each other, to pay attention to each other and to give each other's lives the esteem they deserve"* (para: 41).

EDUCATING TO FRATERNAL HUMANISM: BUILDING A CIVILIZATION OF LOVE 50 YEARS AFTER *POPULORUM PROGRESSIO* (2017)

The frequencies of themes, and the concept map of themes and main ideas, are presented in Table 15 and Figure 9 respectively. The five major themes, in order of strength, are fraternal, dialogue, society, principles, and challenges. Table 16 illustrates the text data to support each of the main ideas within each theme.

Table 16 illustrates the text data to support each of the main ideas within each theme and again, appears to build on the prior (2013) document. The thematic extractions and supporting texts infer the notions of humanism, global networking, religious pluralism, and redemption through love.

The themes collectively underpin the notions of collaboration and educational processes of solidarity, respect of perspectives, and education as a basis for reaching out to the world community. *"The nature of education lies precisely being able to lay the foundations for peaceful dialogue and allow the encounter between differences*

TABLE 16. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM EDUCATING TO FRATERNAL HUMANISM: BUILDING A CIVILISATION OF LOVE 50 YEARS AFTER *POPULORUM PROGRESSIO*

THEMES AND MAIN IDEAS
1. FRATERNAL
Humanism, Fraternal, Educational, Solidarity, Formation **Supporting narratives** • "The university should be the main breeding ground for forming people to cooperate in academic research, so that – within the framework of fraternal humanism – there is a preference for establishing joint research in all areas of knowledge, the results of which can be confirmed by academic objectivity in the application of suitable logic, methods and techniques, but also by the researchers' own experience of solidarity. It is a question of encouraging the formation of integrated research groups among teachers, young researchers and students, which also calls for cooperation among academic institutions operating internationally" (para. 26). • "The themes and horizons to be explored – starting from the culture of dialogue, globalising hope, inclusion and cooperation networks – offer stimulus both for the educational experience and teaching as well as for studies and research. It will be necessary, therefore, to circulate information about these experiences and research results, so as to allow everyone involved in providing fraternal humanism to view their own experiences from the perspective of the total process of building a world based on the values of *Christian* solidarity" (para. 31). • "*Cooperation* networks should be established between educational subjects and subjects of other kinds, for example from the professions as well as from the arts, commerce, business and all the organisations within society where fraternal humanism needs to be advanced" (para. 26).
2. DIALOGUE
Culture, Perspective, Letter, Encyclical, Values **Supporting narratives** • "In this perspective, the culture of dialogue supports a proactive design of civic relations. *Instead* of limiting religiosity to the private and confidential sphere of the individual, compelling citizens to live publicly only the ethical and legal norms of the state, it reverses the terms of the relationship and calls on religious beliefs to profess their positive ethical values in public" (para. 13). • "In ethical and religious pluralism, therefore, religions can help co-existence within society, rather than hinder it. *Starting* from their positive values of love, hope and salvation, in an efficient and consistent context of relations, religions can significantly contribute to achieving the social objectives of peace and justice" (para: 13). • "The ethical requirements for dialogue are freedom and equality: the participants in the dialogue must be free from their contingent interests and must be prepared to recognise the dignity of all parties. These attitudes are supported by the consistency with one's own specific universe of values" (para. 12).
3. SOCIETY
Co-existence, Populorum, Development, World, Process **Supporting narratives** • "Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature" (para. 2). • "*Development* is the new name for peace," is how *Populorum Progressio* ends. That statement has found support and confirmation in the following decades, with clarifications about how to proceed with sustainable development from the economic, social and environmental standpoints" (para. 16).

THEMES AND MAIN IDEAS

4. PRINCIPLES

Love

Supporting narratives

- "It is not science that redeems 'man. *'Man'* is redeemed by love" (para. 17).
- "Many of these initiatives are often taken, and supported, by citizens of well-off countries, who could enjoy the benefits of inequalities, but often prefer fighting for the principles of social justice with generosity and determination" (para. 5).
- "The framework of values in which a citizen properly formed to dialogue lives, thinks and acts is supported by relational principles (spontaneity, freedom, equality, consistency, peace and the common good), which beneficially and decisively become part of educational and formation programmes of those institutions and agencies that nurture fraternal humanism" (para. 14).

5. CHALLENGES

Challenges

Supporting narratives

- "*Vocation* to solidarity calls people of the 21st century to confront the challenges of multicultural co-existence. In global societies, citizens of different traditions, cultures, religions and world views co-exist every day, often resulting in misunderstandings and conflicts" (para. 11).
- "There is widespread call for education to overcome the pitfalls of cultural standardisation processes, which produce the harmful effects of homogenisation, and, at the same time, consumer manipulation. The establishment of cooperation networks, within the framework of an education to fraternal humanism, can help to overcome these challenges, because it offers decentralisation and specialisation" (para. 27).

with the primary objective of building a better world. It is, first and foremost, an educational process where the search for a peaceful and enriching co-existence is rooted in the broader concept of the human being – in his or her psychological, cultural and spiritual aspects – free from any form of egocentrism and ethnocentrism, but rather in accordance with a notion of integral and transcendent development both of the person and of society" (para. 15).

THEMES, MAIN IDEAS AND SUPPORTING NARRATIVES OF THE COLLECTIVE DOCUMENTS

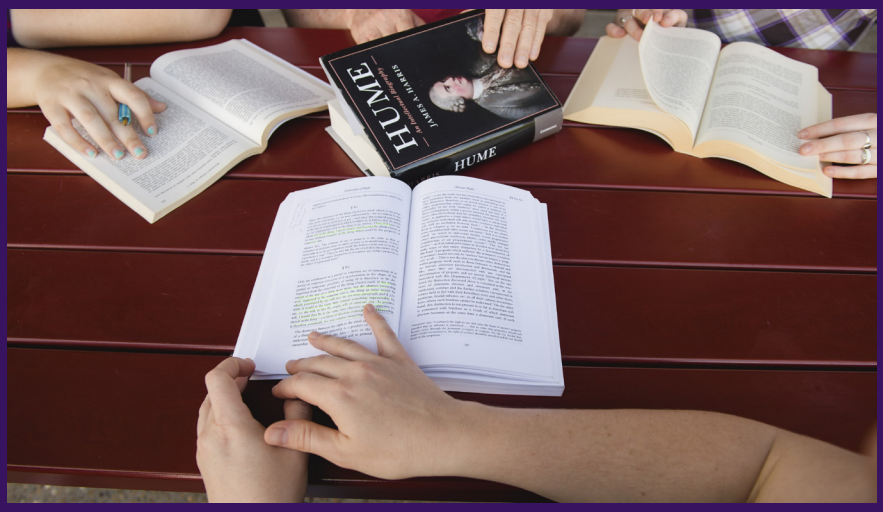
The Leximancer concept map generated for the eight magisterial documents is presented in Figure 10 with the frequencies of themes in Table 17. There were four emerging themes from this analysis: school, life, people, and communion. Table 18 illustrates the text data to support each of the main ideas within each theme across the collective of the documents.

The thematic extractions and supporting texts, across the collective documents (Table 18), draw on the premise that the Catholic school is a fundamental part of the Church and her mission and is central to Catholic formation.

Madonna and Child, c. 14th; ACU Art Collection.

TABLE 18. THEMES, MAIN IDEAS AND SUPPORTING TEXT FROM THE COLLECTIVE MAGISTERIAL DOCUMENTS

THEMES AND MAIN IDEAS
1. SCHOOL
Catholic school, Community, Mission, Educational **Supporting narratives** • "This ecclesial dimension is not a mere adjunct, but is a proper and specific attribute, a distinctive characteristic which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission." Therefore, "the whole *Christian* community, and particularly the diocesan *Ordinary*, bear the responsibility 'of arranging everything' so that all the faithful have a *Catholic* education" (para. 11, 1998). • "The goal of *Catholic* schools, in all their forms, is to live in fidelity to their educational mission, which has *Christ* as its foundation" (para. 63, 2013). • "Therefore, the educational community of a school is itself a school." It teaches one how to be a member of the wider social communities; and when the educational community is at the same time a *Christian* community - and this is what the educational community of a *Catholic* school must always be striving toward - then it offers a great opportunity for the teachers to provide the students with a living example of what it means to be a member of that great community which is the *Church*" (para. 22, 1982).
2. LIFE
Work, Person, Human, God, Culture **Supporting narratives** • "*Religion* can make its contribution to intercultural dialogue only if *God* has a place in the public realm. *Denying* the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development" (para. 11, 2013). • "…a place of integral education of the human person through a clear educational project of which *Christ* is the foundation, directed at creating a synthesis between faith, culture and life" (para. 4, 1998). • "On the other hand, it is necessary to point out that a proper autonomy of culture has to be distinguished from a vision of the human person or of the world as totally autonomous, implying that one can negate spiritual values or prescind from them" (para. 53, 1988). • "*Religion* is inculturated, and culture becomes fertile ground for a richer humanity that measures up to its specific and profound vocation to be open to others and to *God*" (para. 7, 2013).
3. PEOPLE
Education, Formation, Students, Teachers, Religious **Supporting narratives** • "However, it should not be forgotten that the school fulfils its vocation to be a genuine experience of *Church* only if it takes its stand within the organic pastoral work of the *Christian* community. In a very special way the *Catholic* school affords the opportunity to meet young people in an environment which favours their *Christian* formation" (para. 12, 1998). • "The university should be the main breeding ground for forming people to cooperate in academic research, so that – within the framework of fraternal humanism – there is a preference for establishing joint research in all areas of knowledge, the results of which can be confirmed by academic objectivity in the application of suitable logic, methods and techniques, but also by the researchers' own experience of solidarity. It is a question of encouraging the formation of integrated research groups among teachers, young researchers and students, which also calls for cooperation among academic institutions operating internationally" (para. 26, 2017). • "Rather, it considers cultures as inserted into the moral order, within which the fundamental value is primarily the human person. *Recognising* this basic fact allows people of different cultural universes who come into contact with each other to overcome their initial feelings of strangeness. This is not just a matter of mutual respect: the process implies that the subjects question their preconceptions, and that everyone understand and discuss the other's point of view" (para. 43, 2013).
4. COMMUNION
Mission, Church, Communion **Supporting narratives** • "*Teachers* find the light and the courage for authentic *Religious* education in their unity among themselves and their generous and humble communion with the *Holy Father*" (para. 44, 1988). • "The *Catholic* school is a centre of life, and life is synthetic. In this vital centre, the formation process is a constant interplay of action and reaction" (para. 109, 1988). • "It is fundamental that communion be acknowledged as a gift of *God*" (para. 8, 2007).



> "The Catholic school is a centre of life, and life is synthetic. In this vital centre, the formation process is a constant interplay of action and reaction" **(para. 109, 1988).**

The data draw on the premise that the Catholic school, fundamental in the Catholic and wider communities, is part of the Church's evangelisation, mission and apostolic work, which in turn informs Catholic formation. The notions of intercultural dialogue, religious rights for all humans, humanism and vocation are also evident in the data analysis. These data draw on the collective documents and indicate the 'constants' across the conciliar and post-conciliar period.

The documents on Catholic Education and the literature from the Congregation of Catholic Education since the Council provide welcome and timely reflections on the mission of the Catholic school. The vision of Vatican II to engage the 'signs of the times' is reflected progressively with each document as the Church has responded to global change within multiple and diverse cultural, economic, social and political contexts. A summary of the themes from individual and collective analyses across the conciliar and post-conciliar period is provided in Table 19 along with the key ideas arising from the analyses.

TABLE 19. LEXIMANCER THEMES AND MAIN IDEAS FROM DOCUMENTS ACROSS THE CONCILIAR AND POST-CONCILIAR PERIOD

YEAR	1965	1977	1982	1988
THEMES	• Schools • Education • Life • Sacred • Students	• School • Life • Society • World • Social	• Human • Lay • Education • World • Christ	• Human • School • Students • Love • World
MAIN IDEAS	• Collaboration with community • Catholic school alone is not solely responsible for education	• Inclusion • Education and wisdom • Mission	• Vital role of Laity • Community connection • Vocation • Mission	• Equality of humans • Knowledge seeking • Daily communion

1998	2007	2013	2017	OVERALL
• School • Religious • Community • Public • Countries	• School • Persons • World • Formation • Open	• Dialogue • Human • Schools • People • Love	• Fraternal • Dialogue • Society • Principles • Challenges	• School • Life • People • Communion
• Equality of humans • Collaboration & vocation • Multiculturalism & community • Mission	• School is immersed in greater world community • Formation of spirituality in global context • Mission	• In the global context: • Inclusion • Respect • Collaboration	• Collaboration • Respect of perspective & religious pluralism • World community	• School is fundamental part of Church community, vocation, mission and formation • Inclusion • Humanism • Collaboration

Discussion

INDIVIDUAL DOCUMENTS

The findings of the individual document analyses offer a starting point for dialogue on the challenges, opportunities and strategies in relation to Catholic school mission, life and culture. Within communities of multiple and varied interests and priorities, the findings from each analysis can act as a basis for reference and validation of mission and strategy. In this context, dialogue is a means for nurturing identity. It is an opportunity for imagination, where the 'beginner's mind' can be developed through its engagement with the Mystery (Rohr, 1996, p. 115). Australian sociologist, Gerard Arbuckle (2017), talks of the significance of sharing story as the means for integrating faith, life, and culture. Within the context of Catholic school, the process entails providing the opportunity for people to share their personal story, engage the story of the school and integrate the significance of both with the universal story of Christ.

A series of reflective resources have been commissioned by the La Salle Academy to support personal and group formation. Nominated as *Voices and Visions: Catholic Schools in Conversation*, the materials draw from elements of significance from the individual analyses, present them in conversational language, apply them in processes of dialogue, and draw upon the strategy of 'story' as the primary process of engagement. Four overall themes, with three topics within each, have been developed. These themes include: Life and Culture (*the way we are here*); with topics of Equal in Dignity, Graceful Inclusion, and The Essential Dynamic; Education and Formation (*our approach to teaching and learning*); with topics of Rejoicing in Truth, Sifting for Wisdom, and More Than Meets the Eye; People and Vocation (*our expectations around participation*); with topics of Partners in Mission, Call and Response, and Servant Leadership; Communion and Mission (*the heart of our unfolding mission*) with topics of Come Walk With Me, Aware and Involved, Drawn to the Margins. The resource materials are supported through processes of guided facilitation and are to be made available in hard copy and digital form for personal and group access.

Australian sociologist, Gerard Arbuckle (2017), talks of the significance of sharing story as the means for integrating faith, life, and culture. Within the context of Catholic school, the process entails providing the opportunity for people to share their personal story, engage the story of the school and integrate the significance of both with the universal story of Christ.

COLLECTIVE DOCUMENTS

The Leximancer analysis of the collective narratives revealed four dominant themes: School, Life, People and Communion. Each theme was explained by sub-themes and given additional clarification through relevant language extraction. The theme of School was linked with sub-themes of Catholic school, community, mission and educational; Life, was accompanied by the sub-themes of work, person, human and God; People, was expanded upon in terms of education, formation, students, teachers and religious main-ideas; and Communion was tied to the main-ideas of mission, church and communion.

The identification of School, Life, People and Communion as continuing themes within documents released in a changing context of Catholic school provision invites the third question within the IPA discourse analysis process. That is, the extent of connection that each theme and associated sub-themes have with a higher order integrative principle. Aligned with the proposition of integration with respect to the documents of Vatican II (Lane, 2015; Faggioli, 2017), the question to explore is whether there are integrating principles that might serve to clarify and connect the themes and so offer completeness to the discourse analysis process.

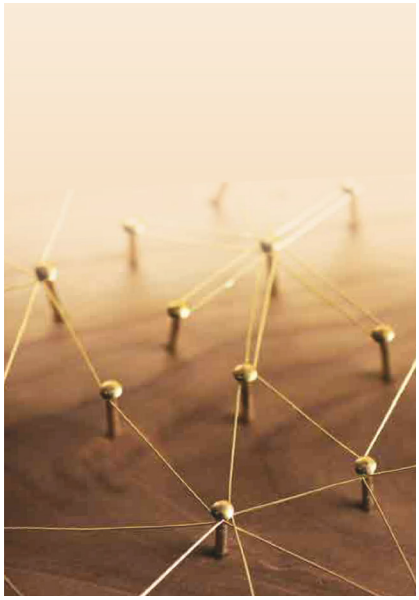
The first theme of *School* presents an overarching picture of the Catholic school as a community with education as its mission and Church as its context. *"The Catholic school forms part of the saving mission of the Church, especially for education in the faith* (para. 9, 1977). The theme of *Life* incorporates a breadth of inclusions, most of which reflect a distinctive philosophical connection within a social context and including the notions of 'inclusion,' 'collaboration and vocation' as illustrated by: *"Religion can make its contribution to intercultural dialogue only if God has a place in the public realm. Denying the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development"* (para.11, 2013).

The third theme, *People*, depicts the composition of the educational community within a unique culture and mission centred in the notions of 'education,' 'inclusion,' 'collaboration' and 'vocation.' These notions are encapsulated in the most recent document: *"So today there is an obvious need to harmonise educational and research initiatives with the goals of fraternal humanism, recognising that they cannot be scattered and isolated, let alone opposing each other for reasons of prestige or power"* (para. 24, 2017).

The final theme of *Communion* identifies the nature of the culture that brings unity in purpose and context and aligns with the notion of *'mission.'* This is illustrated in the statement *"The Christian vision of existence must be presented in such a way that it meets all of these levels, ranging from the most elementary evangelisation all the way to communion in the same faith"* (para. 28, 1982).

> The Catholic school forms part of the saving mission of the Church, especially for education in the faith
>
> **(para. 9, 1977).**

Statue of John Paul II, Domus Dei; ACU Art Collection.



INTEGRATING PRINCIPLES

The review of themes and main ideas from Leximancer analyses highlight four principles which integrate and interpret these constants and their relationships within context. These include: Mission Alignment (Catholic school mission is integral to the life and mission of Church); Christian Anthropology (Catholic school mission in education is based on what it means to be fully human); Engagement Typology (Catholic school mission is in dialogue with and in service of the world); and School as a Formative Place (Catholic school mission is informed by the Gospel and insights of the new evangelisation).

MISSION ALIGNMENT

The vision of Vatican II (*Dogmatic Constitution on the Church, Lumen Gentium,* 1963, paras. 31-33) is to seek the Kingdom of God through engaging the temporal affairs of life. Expanding on the essence of being Church, *The Pastoral Constitution on the Church in the Modern World* (1963) nominates mission as engaging *"The joys and hopes, the grief and the anxieties of the men of this age, especially those who are poor or in any way affected, these are the joys and hopes, the grief and anxieties of the followers of Christ"* (*Gaudium et Spes*, para. 1). Such are the priorities for the Church and the challenge to create a more *"Missionary and merciful Church that gets its hands dirty as it seeks out the poor and oppressed"* (Pope Francis, 2013)[1].

The essence of contemporary mission is that it is viewed as God's mission. It is believing and recognising that God's creative presence has been at work since the dawn of creation and the task of the missionary to discern, live and join in with this dynamic and creative Spirit. In this light, it is the mission that has a following, a Church and a community that believe in and commit to the Kingdom of God, the founding vision and the memory of Jesus. This engagement takes no process for granted and seeks to operate and identify with those who are in most need, those at the margins, *"...a love for all that excludes no one because of religion, nationality or race; prayer for all, so that all may know the Lord be ready to help those who are doing well to discover a "better way", offering them a knowledge that also embraces Christian wisdom"* (para: 87, 1988).

The paradigm constant of mission alignment is evident within all of the documents and is summarised in the 2017 release where the imperative is about *"Building cooperation networks, from the educational, didactic and academic points of view, means enabling inclusive dynamics, constantly looking for new opportunities to integrate different people in one's teaching and learning circle, especially those for whom it is difficult to find a formation programme appropriate to their needs"* (para: 24, 2017).

The shift in understanding the culture of Church and the invitation of mission is to recognise that it is not about doing something which is additional. Rather, mission is about recognition of the gift of the Spirit already present and the subsequent identification of how this reality might be recognised, nurtured, advocated, empowered and supported within self, others, communities and creation. Mission presents as not being defined by being sent to give or even to view service as the first response; rather mission is characterised by being present, observing and advocating for that which was already evolving, life-giving and life-enabling. It is a process of being aware, encountering the Spirit of Christ already present, already supportive and already informing.

1 Pope issues mission statement, Globescan International, Nov 27, 2013.

CHRISTIAN ANTHROPOLOGY

Anthropology is the study of what it means to be human. Within the Tradition of Christianity, this system of understanding, Christian Anthropology, draws from the perspective of what has been revealed by God, particularly through the revelation of Christ. It is a philosophy, a way of understanding reality that engages an expansive breadth of interests and situations. Christian Anthropology is argued to be at the centre of Catholic Education, and according to Lane (2015, p. 13), "Can no longer be taken for granted." Identified as being one of the challenges in the 2017 magisterial document, the observance is that *"There is widespread call for education to overcome the pitfalls of cultural standardisation processes, which produce the harmful effects of homogenisation, and, at the same time, consumer manipulation. The establishment of cooperation networks, within the framework of an education to fraternal humanism, can help to overcome these challenges, because it offers decentralisation and specialisation"* (para: 27, 2017).

The Church in the Modern World (Gaudium et Spes, 1963) is discussed by Lane as *"Seminal in a discussion of Christian Anthropology for it presents Christ as the exemplar of what it means to be human, and at the same time sees Christ as the revelation of the Father to the world"* (Lane, 2015, p. 40). Notwithstanding this, Lane adds that *"Anthropology is in crisis, and in need of reconstruction and rehabilitation"* (2015, p. 35). Quoting the theology of Karl Rahner, Lane records the essence of Christian Anthropology of the person as *"An always-already-graced being, and so, therefore, finding God is not about discovering something new. Instead, discovering God is about entering more fully into that with which we are already familiar, however vague or ill-defined that familiarity may be in terms of the dynamic intentionality of human consciousness, the still voice of conscience, the restlessness of human spirit, or the yearnings of the soul"* (Lane, 2015, p. 37).

The crisis in thinking anthropologically is now critical for *"We have moved from a situation where faith was the norm to a new situation where unbelief is the norm for an ever-increasing number of people. This did not happen overnight, but took place gradually under the weight of the enlightenment, under the rise of modernity, and the*

"The life of the Son of God, unites us to Christ and His Body, the Church, and anoints us in the Holy Spirit, making us spiritual temples" **(CL, para. 26).**

emerging processes of secularisation" (Lane, 2015, p. 30). In an effort to reclaim and re-state, clearly and succinctly an anthropology for the twenty-first century, Lane is not confined to the underlying themes of Vatican II, but in the process unpacks the anthropological and theological perspectives evident in the Encyclical, *Laudato Si (2015).*

Laudato Si contrasts an anthropology it describes as 'anthropocentrism' which is said to be tyrannical and misguided. The encyclical advances that at the heart of ecological conversion is a 'profound interior conversion.' This conversion is premised on an encounter with Christ which affects our relationship with the world. Education is challenged to be an important contributor to this conversion which has as its base how humankind is viewed in relationship to the Creator, one another and the creation. The challenge is to forge a new trajectory in thinking in order to arrive at a better understanding of the implications of our being one family. This is an interaction among the people of the world which calls us to embark upon this new trajectory, so that integration can signify solidarity rather than marginalisation (Benedict XVI, 2009: 53). What it means to be human, establishing one's basic anthropology is at the heart of all educational endeavour.

The Christian anthropology in *Laudato Si* is of oneness, interconnectedness and mutuality; the call not to dwell in an anthropocentric universe, but to invite consideration and application of a small but inter-related set of anthropological principles. First, pride of place is suggested to be given to the primacy of relationship; relationality before individuality and the fostering of kinship within the human and natural world. Second, the centrality of dialogue is proposed as the means for understanding and building relationship in a common home: This involves *"Fruitful dialogue on the relationship of religion and science; between ecology and spirituality; between politics and economics; as well as a dialogue among religions and equally among the various sciences"* (Lane, 215, p. 64). Third, a revitalised anthropology assumes embodiment. That is to say *"Human consciousness, interiority, subjectivity are only available as embodied; each of these express and communicate themselves through the body"* (Lane, 2015, p. 66). The two further principles of language, and a movement away from anthropocentricism, reiterate language as enabling communication and relationship; and the shift from anthropocentrism as a movement from the ego as central to an appreciation of oneself in relationship.

The Christian anthropology in Laudato Si is of oneness, interconnectedness and mutuality; the call not to dwell in an anthropocentric universe, but to invite consideration and application of a small but inter-related set of anthropological principles.

Crucifix, c. 18th, ACU Art Collection.

ENGAGEMENT TYPOLOGY

Catholic schools function in a changing context and are challenged to adjust in ways that are responsive and authentic to Gospel living. Where the culture of Catholic schools has become *"increasingly secularised, de-traditionalised and more recently also pluralised"* (Pollefeyt & Bouwens, 2010: 199), the challenge of a new reality is argued to involve "bridging the gap time and again and of communicating the Catholic faith to youngsters who grow up in contemporary culture" (Pollefeyt & Bouwens, 2010: 199). As stated in the 1982 magisterial document: *"The educational community of a school is itself a 'school.' It teaches one how to be a member of the wider social communities; and when the educational community is at the same time a Christian community - and this is what the educational community of a Catholic school must always be striving toward - then it offers a great opportunity for the teachers to provide the students with a living example of what it means to be a member of that great community which is the Church"* (para: 22, 1982).

The expression of Catholic school identity in light of a changing cultural context has given rise to a diversity of school cultures: confessional (traditional); values education in a Christian perspective (Catholic values); institutional reconfessionalisation (a critical reflective response to pluralist culture); institutional secularisation (gradual disappearance of Catholic culture); and recontextualisation (identity construction in a pluralist culture). *"This latter identity endeavours to understand the Catholic faith re-interpreted in a contemporary cultural context"* (Pollefeyt & Bouwens, 2010: 202) with characteristic features of faithfulness to the Tradition and profound dialogue within its social environment.

The Enhancing Catholic Schools Identity Project (ECSIP), conducted in Australia through partnership between the Catholic Education Commission Victoria (CECV) and the Catholic University of Leuven in Belgium, inclusive also of an expanding level of engagement across other diocesan authorities, has established itself as a primary strategy for engaging community in respectful dialogue. The essence of the Project *"draws from the resources of Theology, Sociology and Religious Education to develop survey instruments which can be used to profile students as a basis for designing and delivering an effective religious education programme"* (Sharkey, 2018). Where the Project has been applied, there exists evidence of re-contextualisation in terms of *"approaches to Scripture, prayer, sacred spaces and rituals"* with goals of making Religious Education *"more explicit, more dialogical and more connected to the current context"* (Larkins & Watherill, 2018).

The application of ECSIP survey instruments has identified variable expressions of Catholic institutional identity and the levels of Catholicity present (Gowdie, 2017, p.141). The instruments address the belief systems of those who constitute the Catholic school (*the Post-Critical Belief Scale*); a typology which situates a school's Catholic identity from traditional to more contemporary forms (*the Melbourne Scale*); and the presentation of pedagogical options in a pluralistic context (*the Victoria Scale*). While the Post-Critical Belief and Melbourne Scales reveal valuable insights, the *Victoria Scale* pursues Catholic school

Australian sociologist, Gerard Arbuckle (2017), talks of the significance of sharing story as the means for integrating faith, life, and culture. Within the context of Catholic school, the process entails providing the opportunity for people to share their personal story, engage the story of the school and integrate the significance of both with the universal story of Christ.

identity from the perspective of how it might engage its community (within and without), mindful of its own variable levels of Christian identity and its commitment to maximising community solidarity.

The *Victoria Scale* consists of two dimensions: the vertical (Christian Identity) *"The measure in which its members live out of a generally shared, Catholic inspiration; and the horisontal (Solidarity with People) - the measure of openness to and receptivity of other life visions and life attitudes"* (Pollefeyt & Bouwens, 2010, p. 205). The two representations demonstrate the challenge for a re-contextualising school with the tension of expressing its Catholic identity while being in 'solidarity with otherness. The depiction of the two dimensions gives rise to an 'identity square' with four *"typical strategies that schools can adopt to give shape to their pedagogical responsibility"* (Pollefeyt & Bouwens, 2010, p. 205). These options include: the Monologue school, Dialogue school, Colourless school and Colourful school.

The Dialogue school is the approach which maximises Catholic identity with people solidarity. It is the approach that the authors argue as the preferred engagement option for it recognises the plurality of beliefs within the community while holding to the Catholic message which sets the tone for this dialogue (Pollefeyt & Bouwens, 2010, p. 207). The means for promoting dialogue in ways respectful of the pluralistic context of the Catholic school are said to reflect variations of two general forms: kerygmatic and flexible (Pollefeyt, 2011). The kerygmatic approach is more directive and characterised as *"I speak and you listen"* while the flexible approach is open to exchange as faith is purified by reason and truth illuminated by faith. Such is the essence of the Church's strategy for communication with itself and the world (Celli, 2011). It is a process which applies the imagination of the Gospel with the culture of the day and invites a response to Christian life which is engaged and authentic.

FORMATIVE PLACE FOR SHARING THE GOSPEL

A contemporary vision for the Catholic school as a formative place, within and without, is captured in *Educating to Fraternal Humanism* (EFH, 2017). The document records the insights and challenges of *Populorum Progressio*, released by Pope Paul VI in 1967, and offers a vision that draws from foundations in faith, while grounded in the signs of the times. The call is to educate through a culture of dialogue with the world. EFH advances vision and mission through building a civilisation of love within an understanding of what it means to be fully human. It incorporates the theological and anthropological foundations of Vatican II; reflects the practical implications of *Laudato Si and Gaudium et Spes;* and aligns and draws together the volume of literature on the Catholic school in the post-conciliar years.

The Guidelines offer signposts for Catholic Education in the twenty-first century; directions based on a paradigm of peace, justice and solidarity that is fundamentally grounded in the signs of the times and in an era of globalisation: *"There is widespread call for education to overcome the pitfalls of cultural standardisation processes, which produce the harmful effects of homogenisation, and, at the same time, consumer manipulation. The establishment of cooperation networks, within the framework of an education to fraternal humanism, can help to overcome these challenges, because it offers decentralisation and specialisation"* (para: 27, 2017).

Humanising education involves putting the person at the centre of education, within a framework of relationships that make up a living community, interdependent and bound to a common destiny (EFH, para. 7). Dialogue is the means by which humanising education pursues its goals, a process that ensures perspectives are shared and participants experience dignity within the experience. *"It is a grammar of dialogue…able to build bridges and … to find answers to the challenges of our times"* (EFH, para. 11). Process authenticity is seen in values and characteristics of spontaneity, freedom, equality, consistency, peace and the common good.

Dialogue is argued to offer hope, to be a sign of the saving grace of Christ and the expression of what it means to share love. EFH Guidelines give emphasis to formation and the primary goal of participant engagement. Strategies include: encouraging

pluralism; dialogue on ethical issues and regulations; supporting a natural balance of human, social, natural and environmental systems; and, applying measures to inform quality and sustainability. Moreover, connection with the 'story' of generations past allows for kinship to be fostered in a climate of continuing solidarity. EFH Guidelines identify the value of cooperative networks and highlight the importance of a community of learning at the local level. Such initiatives build local communion, enhance learning and serve as a model of co-operation within a civilisation of love.

The Church's agenda for the third millennium is challenging and comprehensive (John Paul II, 1996). The Church is called to draw upon its Traditions and recognise the complexity and needs of the current social reality, while proclaiming the fundamental imperative to focus on Christ and the Gospel. The Second Vatican Council described the whole Church as *"missionary and the work of evangelisation as a basic duty of the people of God"* (*Decree on the Church's Missionary Activity, Ad Gentes Divinitus,* 1965, para. 35). Subsequently, and more precisely, Pope Paul VI spoke of evangelisation as the Church's deepest identity: *"Evangelisation is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelise"* (*Evangelisation in the Modern World, Evangelii Nuntiandi,* 1975, para. 14). It is within this context that Pope John Paul II introduced the concept of a new evangelisation, a means for interpreting the Gospel with new vigour and ardour, recognising the status of humanity, the culture of our times and analysing human needs.

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(Evangelisation in the Modern World, Evangelii Nuntiandi, 1975, para. 14)

The Catholic educational interpretation of the new evangelisation entails *"proclaiming the Gospel anew, nurturing 'seeds of faith' in a context of freedom and yet being 'up front' about educational and catechetical goals"* (NSW and ACT Bishops 2007, p. 12). The position signals witness, formation of the heart and service. Along with the impact on the person, the influence of the new evangelisation on culture is equally significant as the Gospel seeks to convert the collective consciences of people, the activities in which they engage, and the lives and concrete milieu in which they live. The new evangelisation is challenged to be prophetic as to how life is lived, personally and communally, and in the way that Christ has revealed. Its message is Christ, expressed in thought and deed. *"The word and the life of every Christian should and must be able to make this announcement ring: God loves you, Christ came for you, Christ is the way, the truth and the life"* (*Christ's Faithful People, Christifideles Laici,* 1989, para. 10).

Engaging the new evangelisation is said to be *"a complex process made up of a variety of elements: the inner renewal of humanity, living witness, explicit proclamation, inner adherence, entry into the visible community of the Church, reception of the Sacraments, and apostolic initiative"* (*Evangelisation in the Modern World,*

The Catholic school is a center for the new evangelisation which engages culture and starts with the 'story' of the individual, the school and the Church that preaches Christ.

Evangelii Nuntiandi, 1975, para. 24). Archbishop Julian Porteous, in the foreword of The New Evangelisation (2008, pp.: 15–17), identifies four characteristic strategies: a focus on the proclamation of the person of Jesus Christ, which invites a response of the heart; being profoundly Catholic through a sacramental dimension and a Tradition of prayer and spirituality; engagement with the nature of people's lives where evangelisation goes into the community and uses innovative ways to interact with people; and recognition of the ecclesial movements within the Church which are spearheaded by laity as they encounter people through their everyday life.

Key to the new evangelisation in the Catholic school is the confirmation of mission. It is a challenge that borrows from the Tradition as distinct to giving way to relativism, which, in the colourful words of Archbishop Anthony Fisher, incorporates *"eclectic mixes of religion lite, DaVinci Code Catholicism, fundamentalist secularism"* (Fisher, 2006, p. 9). Clearly, the call is to 'full-cream' activity where the Catholic school is a center for the new evangelisation which engages culture and starts with the 'story' of the individual, the school and the Church that preaches Christ. It entails *"proclaiming the Gospel anew, nurturing 'seeds of faith' in a context of freedom and yet being 'up front' about educational and catechetical goals"* (NSW and ACT Bishops, 2007: 12–13). Such a position signals witness, formation of the heart and service within the Catholic school as a formative place.

General Discussion

The systematic and regular releases of Catholic education documents provide welcome and timely reflections on the nature and mission of the Catholic school within a global context. Unquestionably, the social, economic, religious, political and educational context in which Catholic schools operate has changed and continues to change, and the Church has been responsive in confirming and establishing foundational insights and connections.

PARADIGMS AND CHARACTERISTICS

Lane (2015) applies the concept of paradigm to clarify and integrate significant themes, images, relationships and practices. Paradigms are the means of conceptualising in new, and at times radical ways, foundational frameworks within which knowledge, skills, dispositions and applications can be shaped. Who can forget the paradigm shift advocated by J F Kennedy in his often-quoted challenge *"Ask not what your country can do for you, but what you can do for your country?"* Moreover, in the change management process recorded by Stephen Covey, the power of the paradigm is clear. *"If you want to make minor improvements in your behaviours, relationships and organisations, work on attitudes and behaviours; but, if you want to make major improvements, quantum leaps, work on paradigms, and behaviours and attitudes will follow"* (Covey, 1992, audio).

The constants of Catholic school mission arising from the analyses of the collective Magisterium literature were consistent with the alignment of identity themes for Church and school (Groome, 1996), the conclusions from mission research (McLaughlin, 2000; Miller, 2010; Sultmann and Brown, 2011; 2013) and the analytical commentaries by Cardinal Versaldi (2017) and Archbishop Zani (2018). The continuity of interpretation provides confirmation of a small but profound group of constants which might otherwise be nominated as paradigms, constants in context that have sustained and directed Catholic school mission in light of the Gospel and the tradition of the Church.

The distinctiveness of Catholic education is linked to the distinctive characteristics of Catholicism itself. These same characteristics are reflected in the whole curriculum; defined as the content it teaches, the processes it uses and its environment (Groome, 1996). Five perspectives to the curriculum that signify uniqueness to Catholicism include: a positive anthropology of the person, the sacramentality of life, a communal emphasis, a commitment to tradition as a source of its story and vision, and an appreciation of rationality and learning as epitomised in education. In addition, three other 'cardinal' characteristics are nominated as defining Catholic education; commitment to individual personhood, social justice, and inclusion.

The identity of the Catholic school at its deepest philosophical level is that of the identity of the Church. Arising from the characteristics identified by Groome (1996) are three implications. First, that learning experiences and student outcomes must not divorce knowledge from 'being.' The individual must not value knowledge to the exclusion of being a whole person, an expression of God, a fully alive person. The second challenge is that of educating towards a sense of justice whereby people see themselves in relationship to God and neighbour and thus develop a commitment to those who experience and possess less. It is a commitment to equality, based on dignity and the fostering of human rights for all. A third challenge is for Catholic education to be inclusive in the way that Catholicism attempts to be. This is a call to hospitality and welcome and a manifestation of unity in God's whole family.

The comprehensive study of foundational literature on the purposes of Catholic schools, McLaughlin (2000), identified four consistent themes. First, Catholic schools as holistic in their formation of people

through being attentive to the spiritual, social, emotional, physical, moral and intellectual aspects of development. Second, Catholic schools recognise the developmental patterns and individual differences of students as they grow to maturation. Third, they attempt to be social in their focus through emphasis on the common good of society, educating students towards a refined sense of responsibility and the right use of freedom. Finally, Catholic schools seek to respect the dignity of the human condition and to highlight the challenge to advance it through education.

Within a similar vein to the McLaughlin analysis, a series of studies continued the pattern of mission emphases. The research of Miller (2010) argued authentic mission as being *"Inspired by a supernatural vision; founded on Christian anthropology; animated by communion and community; imbued with a Catholic worldview throughout its curriculum; and, sustained by Gospel values"* (Miller, 2010, p. 17). The empirical research of Sultmann (2011), and Sultmann and Brown (2011; 2013) nominated five pillars of mission: faith; learning; leadership; community; and formation. As well, Cardinal Versaldi[2] argued for five constants to Catholic school mission: proclamation of the Christian life; witness; formation of teachers; working with the Church; and, God's providential care. More recently, Archbishop Zani (March 6, 2018) spoke of the privilege and possibility of mission by quoting Malala Yousafzai *"One child, one teacher, one book, and one pen can change the world"*[3] and articulated the challenges for Catholic schools as Catholic identity and mission; formation of teachers; Christian anthropology; teaching sexuality; and, inter-religious and inter-cultural dialogue. Within this presentation, the pillars of Catholic schooling were developed as Identity and mission; community; formation; and, the embrace of contemporary challenges.

A summary of the constants that might be deemed as integral to Catholic school mission can be synthesised from combined research and analysis. Without being exhaustive or prescriptive, the constants of faith, learning, formation and community present as significant with characteristics reflective of these constants summarised in Table 20. While the constant of leadership was evidenced by Sultmann (2011), it was not included as it related primarily to a wider concept of identity as distinct from aspects of mission characterised by faith, learning, community and formation.

The applied and theoretical perspectives identified in Table 20 provide an overview of mission. Notwithstanding the possibility that mission might vary in expression, its' essence can be seen in the constants that the Church has emphasised, particularly in the conciliar and post-conciliar period. Moreover, reference to the complete set of constants and associated characteristic elements reveals that Catholic school mission is dynamic and interdependent in its expression and that no single constant captures exclusively those aspects of mission significant to the Catholic school.

> "Inspired by a supernatural vision; founded on Christian anthropology; animated by communion and community; imbued with a Catholic worldview throughout its curriculum; and, sustained by Gospel values"
> **(Miller, 2010, p. 17)**

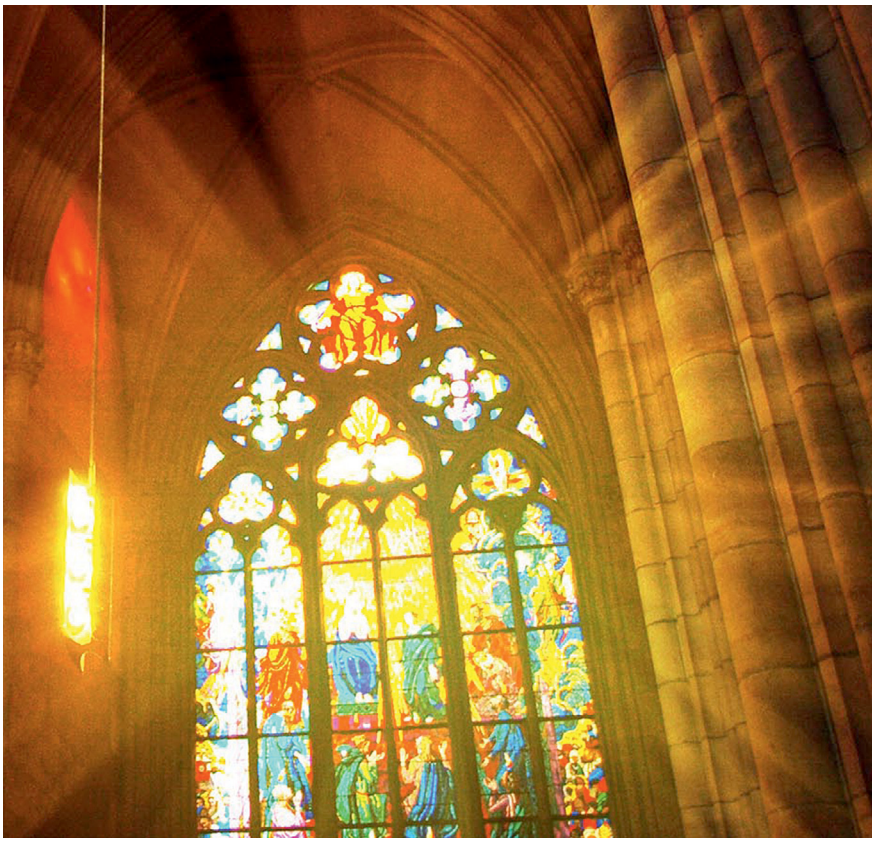
2 Cardinal Versaldi is the Prefect for the Congregation of Catholic Education. His comments are drawn from an address to Chile's Sixth National Congress on Catholic Education in October (2017).

3 Archbishop Zani holds the position of Secretary of the Congregation. His remarks are drawn from his address to senior Catholic school educators while his quotation from Malala Yousafzai reflects her speech to the United Nations, 13-07-2013.

TABLE 20. CONSTANTS AND CHARACTERISTIC ELEMENTS OF CATHOLIC SCHOOL MISSION

CONSTANTS	CHARACTERISTIC ELEMENTS
FAITH **Faith in a Catholic school is:**	• founded on the person and message of Christ; • attentive to Church Tradition; • personal and communal in nature; • supported by an ecclesial community; • inclusive and outreaching, especially to the poor and marginalised; • expressed through spirituality; • conscious and committed to a shared mission; • reflected in joy and hope within personal and communal life.
LEARNING **Learning in a Catholic school is:**	• based on a Catholic anthropology of the person; • consistent in its purpose, goals, programmes and processes; • facilitated through quality professional practice and relationships; • prophetic and liberating; • grounded in a relevant and responsive pedagogy; • informed by religious climate, processes, systems and structures; • responsive to the needs of the person, community and creation.
COMMUNITY **Community in a Catholic school is:**	• a community united in Spirit; • an ecclesial servant community; • possessive of shared beliefs and values; • connected to Parish, Local (Arch/Diocese) and Universal Church; • respectful in dialogue with context and culture; • a home and school of communion; • renewing itself for service within the world.
FORMATION **Formation in a Catholic school is:**	• evidenced in the integration of faith, life and culture; • integral to identity and mission; • in dialogue and connection with 'story'; • seen in transformation processes of the 'head, heart and hand'; • advanced through personal readiness and commitment; • progressive and developmental in nature; • observed in witness, religious literacy and faith practice.

"In this common catechetical-theological and spiritual formational journey, we can see the face of a Church that presents that of Christ, praying, listening, learning and teaching in fraternal communion" **(para. 33).**



The interdependence of the mission constants implies that within each there are elements, to varying degrees, of all other constants. For example, while the constant of Faith contains themes focused on Christ, Church, and shared mission, these same components can be observed in Learning, Community and Formation. That is, within the constant of Learning, elements of Faith are represented by religious education curriculum, relationships and the religious dimension of the school. Faith is also integral to the constant of Formation, and Community incorporates aspects of Faith through reference to the ecclesial nature of the school and its mission of outreach. Similar conclusions as to each constant being possessive of its own primary dimension, along with containing elements of each other constant, can be developed.

The nature of the interdependence among the constants can be likened to a holographic effect where the parts that constitute the whole are seen in each of the individual parts. Within a network of interactive sub-systems within Church, this has been argued by Rohr (2006) to be a meaningful approach for understanding the nature of relationships, while within the discipline of Theology, Kelly (1993, p. 3) draws a similar conclusion. Theology constructs its systems of meaning by making connections between all the different articles or aspects of faith to achieve an ordered, one might say holographic, vision of God's self-communication in Christ. For example, the mystery of the incarnation can shed light on the meaning of the sacraments; just as the Eucharist, for instance, can suggest ways of understanding how the Spirit is present and active in the world.

The holographic principle offers an explanation as to how individual constants of an organisation can signify both unity and separateness. Such is the nature of complex adaptive systems (Shaduri, 2008) which are characterised by active and important sub-systems possessive of interactive and dynamic components (Walonick, 2010). A holographic explanation of the interdependence among the constants of Catholic school mission highlights the same effect. The resultant implication is that the Catholic school can self-organise and regenerate itself on a continuing basis. This can occur across the collective expressions of mission or take place at the level of the sub-system. Drawing on the conclusions of Pope John Paul II, D'Orsa and D'Orsa (2010, p. 177) make the point that within the life of the Catholic school there is an 'ecology at work.' The concept of ecology highlights the interdependent relationships that exist among the sub-systems of the school which not only interact, but do so in ways that dispose the health of the entire system to be dependent on the health of the particular sub-systems.

The conceptualisation of the Catholic school as an 'ecology of human growth' (Catholic Education Service, 2008, p. 8; D'Orsa and D'Orsa 2010, p. 177) constituted by sub-systems reinforces the interactive nature and the particular significance of each of the sub-systems to the life of the whole. Drawing from this interpretation, a model for Catholic school mission based on an ecological view recognises the significance of the overall system along with the parts constituting the system. This ecological conception of the interdependent constants offers a starting point from which to integrate the findings as to the specific elements of mission, their connectivity as sub-systems, and their interdependence interpreted as holographic in nature.

Conclusion

Four continuing constants: Faith, Learning, Community and Formation present as significant to mission in the conciliar and post-conciliar period. Faith provides the fundamental beliefs and values that shape and pervade all schooling experiences. Learning involves the liberating effects of technology, pedagogy, content and knowledge within an explicit framework arising from Christian Anthropology and expressed in living relationships and the religious life of the school. Community is founded upon relationship principles, congruence with stewardship of a common vision and mission and outreaching in its intention. Formation nurtures mission through being attentive to 'story', a focus on Christ, and awareness of faith development as a continuing journey. Further, the underlying connection, the integration of the mission constants is presented as ecological in nature and explained in holographic terms. In summary, the model proposes that the constants of mission connect dynamically, to the extent that if any of the constants are missing or diminished, then all other constants are influenced. The challenge to mission is therefore one of attentiveness to the whole and being mindful of the particular.

Four continuing constants: **Faith, Learning, Community** and **Formation** present as significant to mission in the conciliar and post-conciliar period.

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David came to this position after thirty years in Catholic education where he held positions as teacher, head of mission and religious education, principal and systems administrator. In addition to his duties as Dean of La Salle he teaches in Masters of Educational Leadership, and is involved in the governance of Australian Catholic schools. Among his range of international engagements David designed and led a Catholic school leaders program across 22 countries in Africa.

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William (Bill) Sultmann is a teacher, psychologist, theologian and administrator with executive and governance roles in education, health and welfare sectors across forty years. Qualifications span arts, education, psychology, and leadership with research doctorates in Educational Psychology and Pastoral Theology. Adjunct professorial positions are held with two universities and fellowships exist within education and management professional bodies. His current position is Associate Professor and Director of Catholic School Identity and Mission within ACU with responsibilities as Deputy Dean within the La Salle Academy.

Continuing interests are with professional writing and governance participation in not-for-profit boards in support of mission.

DR GERALDINE TOWNEND

Geraldine Townend is a published academic with over a decade of experience in the field of inclusive education, having a special interest and expertise in the area of twice exceptionality (gifted and highly able students with a disability that impacts learning). Geraldine completed her PhD at Griffith University in Queensland and is now a Research Fellow at the Griffith Institute of Educational Research. Geraldine presents her research at national and international conferences, the most recent being the biennial World Gifted Conference held in Sydney 2017. Her research interests focus on inclusivity for all students, including the support of gifted and twice-exceptional students to aspire to their potential in education, which includes the development of positive academic self-concept.

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