

Both universal and local: The catholic/Catholic identity of the Catholic school within the Church *

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Abstract: This is the third in a series of four papers which seeks to articulate theologically and practically the consequences of the ecclesial identity of the Catholic school.¹ The series is based on the principle that the “marks” of the Church—one, holy, catholic and apostolic—are also marks of the Catholic school, since the Catholic school is within the Church and derives its ecclesial identity from the Church. Each paper analyses one of these “marks”, discerning what it means theologically and practically for the Catholic school. In this paper, the third of the marks of the Church and therefore of the Catholic school—catholic—is discussed in terms of what it means for the school to be both catholic and Catholic. It is argued that as catholic, the mission of the school is universal, and the implications of this in terms of students from other Christian denominations and other religions are considered. It is also argued that as Catholic, the school is called to the religious socialization of Catholic students, and that this task takes place within a particular theological context, and has particular responsibilities.

Introduction

This is the third in a series of four papers which seeks to articulate theologically and practically the ecclesial identity of the Catholic school. (Sacred Congregation for Catholic Education, [SCCE], 1977, 11). The series serves as background to a three-stage research project whose overarching aim is to discover factors which encourage Catholic youth to continue Catholic celebration and ministry beyond their school years, and among its aims, seeks the role that the Catholic secondary school may play in this. In the first paper in the series (Engebretson, 2008) it was argued that in order to understand the ecclesial identity of the Catholic school, it is necessary to identify the

¹ The first paper is Engebretson, K. (2008). The Catholic school called to dialogue: a reflection on some consequences of the ecclesial unity of the Catholic school. *Journal of Beliefs and Values*, 29(2): 151-160. The second is Engebretson, K. (2009). Called to be holy: the transformative potential of Christian service programs in Catholic schools. *Journal of Beliefs and Values*. (In press)

characteristics of the Church itself. These are expressed by most Christians in the words “one, holy, catholic and apostolic” the words of the Nicene Creed that were ratified in the Council of Constantinople in 381. “One, holy, catholic and apostolic” are said to be the “marks” or “notes” of the Church. These “marks” originally had an apologetic purpose, but the apologetic argument is now rarely used, and theologians tend to discuss the “marks” as *properties* or *characteristics* of the Church, less empirically verifiable properties, but properties known by faith. They are characteristics of the Church as held by those who belong to it. Each of these properties, one, holy, catholic and apostolic, belongs to the nature of the Church as People of God, and Body of Christ animated by the Holy Spirit (Sullivan, 1988).

The foundational contention of this series of papers is that the Catholic school is within the Church, and that therefore the ecclesial community of the Catholic school is known by faith to be one, holy, catholic and apostolic. Pope John Paul II emphasized the constitutive nature of the Catholic school as an ecclesial community.

The ecclesial nature of the Catholic school, therefore, is written in the very heart of its identity as a teaching institution. It is a true and proper ecclesial entity by reason of its educational activity, in which faith, culture and life are brought into harmony. Thus it must be strongly emphasized that this ecclesial dimension is not a mere adjunct, but is **a proper and specific attribute, a distinctive characteristic** (author’s emphasis) which penetrates and informs every moment of its educational activity, a fundamental part of its very identity and the focus of its mission. The fostering of this dimension should be the aim of all those who make up the educating community. (Congregation for Catholic Education [CCE], 1997, 11).

In the first paper it was argued that the ecclesial unity of the Church is a constitutive characteristic of the Catholic school, and that this unity impels it to inclusion of and dialogue with other Christians and members of other faith traditions. (Engebretson, 2008) The second paper dealt with the holiness of the

Catholic school as a reflection of the holiness of the Church. It claimed that in order to be and to become holy, the school and those within it, teachers and students, need to strive for Christian service, understood not merely as charitable works but as the work of social transformation in light of the radical principles of Catholic social teaching. (Engebretson, 2009, in press) This third paper analyses what it means for the Catholic school to be both catholic and Catholic, particularly in light of the Church's call for a new evangelization. In undertaking new evangelization of those in its community the Catholic school is both catholic in outreach and Catholic in its curriculum content and identity.

The Church as catholic and the Catholic School as catholic

Here I use the term “catholic” without the uppercase C in the sense that it is used in Nicene – Constantinopolitan Creed of the Christian liturgy. In what sense do we use the term “catholic” about the Church and therefore in what sense can it be used about the Catholic school? The term “catholic” means “universal” and is derived from the Greek “belonging to the whole” (Sullivan, 1995).ⁱ There are three levels of meaning in the word when it is applied to the Church. First the Church is catholic because of the presence of Jesus Christ, in whom is the fullness of truth, and whose salvation is for all (*Catechism of the Catholic Church*, 1992, 830-833). Secondly the Church is catholic because its evangelising mission is universal, that is to the whole human race at all times in history. This geographical and temporal universality has been its mark since the Apostles took on the task of “making disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Mtt 28: 18-20). The Church is catholic because it is for everybody at all times. Third it is catholic because it consists of a multitude of diverse Churches, each with its own history and gifts, and these together make up the universal Church of Christ. This diversity

enriches the catholicity of the Church without diminishing its unity. (Sullivan, 1995).

For whom is new evangelization in the catholic Catholic school?

It is in light of this catholic nature of the Catholic school that I now turn to its role in new evangelization. The Church is catholic because its message is catholic (universal) therefore its mission to declare the good news of the gospel is also universal. The evangelizing mission of the Church is to bring the good news of Jesus Christ to all. Throughout the long papacy of Pope John Paul II, the concept of new evangelization or re-evangelization was developed in his many encyclicals, letters and speeches. In *Redemptoris Missio* (RM) Pope John Paul II identified two aspects of the new evangelization, the first being the traditional mission of the Church *Ad Gentes*, (the mission to the nations as described in the document of the Second Vatican Council), within which he identified three situations, and a “new” evangelization to those who have previously heard the gospel and have been baptized. In this form of the new evangelization three different situations were also identified. In all, six situations of new evangelization were at the forefront of his thought.

The first situation in which evangelization must be renewed is in the case of those adults and children who have never heard the gospel of Jesus Christ (RM, 52). This mission *Ad Gentes*, the first proclamation of the gospel, must continue with conviction and energy. The second situation is among the many millions who practise religions other than Christianity (RM, 4-6). In nominating this second situation, the Pope took away nothing from the esteem and respect in which the Church holds the great world religions (*cf Nostra Aetate* [NA]). Referring to the encyclical of Pope Paul VI, *Evangelii Nuntiandi*, he claimed:

The Church respects and esteems these non Christian religions because they are the living expression of the soul of vast groups of people (*Evangelii Nuntiandi*, [EN], 53). They witness to the search for God that is at the heart of humanity's striving, their Scriptures are deeply religious, and they demonstrate fidelity in prayer, indeed they have taught many people to pray. In their sincerity and goodness, they constitute a true "preparation for the gospel". (EN, 53).

The Pope went on, however, to argue that God's offer of salvation in Christ is universal, and that respect for religions other than Christianity does not mean that their followers do not have the right to hear the gospel, or that Christian missionaries should not, in humble dialogue, witness among them to Jesus Christ (RM, 8, 55, 56). A relationship of respect for, and listening to, the great world religions does not at all preclude this dialogue. While committed to inter-religious understanding, the Church continues to hold that in Jesus Christ is the fullness of divine Revelation. The Church "has no rest" (RM, 53) until she has given her all in this proclamation. The third situation of the mission *Ad Gentes* is that of migrants and refugees who belong to other religions and come to live in largely Christian countries. They call on the Church for hospitality, dialogue, support and pastoral concern and they too come into the ambit of the Church's evangelization (RM, 37).

Once again drawing on *Evangelii Nuntiandi*, Pope John Paul II identified three situations of new evangelization to baptized Christians. The first situation for renewed proclamation of the gospel, perhaps better called *catechesis*, is to those Christian communities where faith is alive and ecclesial structures strong (RM, 33). Their faith is exposed to secular ideologies and often meets active opposition in the local environment. These communities carry out the missionary activity of the Church in their own surroundings and beyond. Evangelization for them is "especially through a catechesis full of Gospel vitality and in a language suited to people and circumstances" (EN, 54). To them is guaranteed pastoral care and continuing support.

The second situation for a renewed proclamation of the gospel is among those baptized Catholics who do not practise their faith. While they have not renounced their baptism, they are barely aware of it and are indifferent to its obligations (EN, 56). While this certainly can be attributed to human weakness, it is also caused by the fact that these Christians live and work close to non-believers, and see before their eyes the non-believing lifestyle. In addition, in the present age the phenomenon of a formless kind of “spirituality” divorced from religion has influenced many baptized Catholics. Not only individuals but whole Christian communities have “lost a living sense of the faith” (RM, 33) and are in need of re-evangelization. This is particularly true of countries that have been Christian for a long time, and occasionally true of newer Christian countries. The spreading of religious indifference, secularism and atheism, along with the effects of economic affluence and consumerism (even when this exists alongside pockets of great poverty) means that populations formerly strong in faith now live as if God did not exist. While certain external signs of the faith remain, and are used by individuals and communities when convenient, the heart of their faith, which sustains genuine commitment, is lost. They live outside Christian life and are unaware of the richness and grace of their Christian baptism. Drawing on Iannaccone (1992), Stark (2000) used the term “free-riders” to describe people who make use of the benefits of a religious community when they choose but have no commitment to it and contribute nothing to it.

For example it is a form of free-riding to show up only for services and Christmas and Easter, expecting them to occur despite the fact that you have relied on others to keep things going through the remainder of the year. And only free riders would expect to draw on the congregation for weddings, funerals and christenings if they only take part in these ceremonies when they are directly involved. Even if such people do make an appropriate financial contribution, it does not offset the drain upon the average level of group commitment caused by their inactivity. (Stark and Finke, 2000, 148)

For these individuals and communities a new evangelization is urgent. The third situation of renewed proclamation is among Christians who are not in

communion with the Church. While the Church works with these other ecclesial communities for full unity, she continues to witness to the “fullness of revelation whose deposit she guards”. (EN, 54).

The six situations of new evangelization and the catholic /Catholic school

All six of the situations described above exist in Catholic schools and have particular bearing on the work of the religious educator. The **first group** to whom the new evangelization is directed consists of those adults and children who have never heard of Christ and his Church (RM, 52). In the case of children, this is particularly relevant for Catholic primary schools who more and more often today receive children who, although baptized, have never received any form of post-baptismal catechesis in the family. Often, too, their parents have a very vague religious knowledge. In addition, the Catholic school receives children and families who have no religion at all. To this group of children and their families the Catholic school reaches out with the passion of the first proclamation *ad gentes*.

The **second group** who are increasingly present in Catholic religious education classrooms are those children (and by association their families) who are adherents of religions other than Christianity. Very often these families choose Catholic schools for their children because they see there the values that their own religion teaches. The Church has constantly reiterated her respect for the great world religions, and Pope John Paul II made it clear that precisely through these religions the salvific grace of Christ is offered (RM, 10). New evangelization in this case does not seek to displace these religions in the lives of the children and their families. Indeed as Pope John Paul II pointed out in *Dominium et Vivificantem* (1986,10) the “conversion” of non –Christians is very often not possible and attempts to convert them inappropriate. In the world in general, as well as in the Catholic school there are people who are stanchly

committed to their own religion, finding in it the way of truth and salvation, just as Christians find the salvific reality of Jesus Christ. In this situation it is not a question of conversion, but evangelization consists in sincere witness to a Christian way of life and open and listening engagement in dialogue. Indeed as *Redemptor Missio* has declared “Inter-religious dialogue is part of the Church’s evangelising mission” (RM, 1990,55). It requires a genuine witness to the gospel of Christ in the school on behalf of the religious education teacher, and a spirit of true dialogue, so that the children’s own religious practices and convictions can become part of the conversation in the classroom. Among this group is also increasingly the **third group** of refugees, who may belong to religions other than Christianity, or may practise a particular cultural expression of Catholicism, and who need from the Catholic school not only witness to the gospel but the compassion and pastoral care offered by a true Christian community (RM, 37).

Pope John Paul II identified three situations of new evangelization to baptized Catholics. The first situation for renewed proclamation of the gospel is to those Catholic children and their families where faith is alive and commitment to Christ and the Church strong. In the case of this **fourth group**, evangelization is more properly concerned with *catechesis*. The existing religious knowledge of these children and young people is developmentally educated, and provision is made for constant enhancement and development of a mature Catholic commitment. There are several ways in which these opportunities may be provided, one of them being the provision of opportunities for these children and young people to exercise leadership in faith and ministry in the school.

The second situation for a renewed proclamation of the gospel is among those baptized Catholics who do not practise their faith. These are the **fifth group** in the Catholic school to whom a renewed proclamation, or a new

evangelization, is offered. Often these claim that they are agnostic or even atheist, or that they are “spiritual but not religious”. They have lost, if they ever had it, a “living sense of the faith” (RM, 33). While they and their families may attend liturgies at Christmas and Easter, and they may take part in the sacramental life of the school, the heart of their faith which leads to genuine commitment is absent. They are unaware of the richness and grace of their Christian baptism, and their typical demeanour in religious education classes is apathy. For these children and young people (and their families) a new evangelization is urgent, and will require all of the knowledge, skill and commitment of the religious educator and their colleagues in the wider school community. Many of these teachers will relate to the words of Pope Paul VI when he reflected on the particular difficulties of this situation of evangelization. Their resistance, he said, “takes the form of inertia and the slightly hostile attitude of the person who feels that he is one of the family, who claims to know it all and to have tried it all and who no longer believes it.” (EN, 56).

The third situation of renewed proclamation is to other Christian denominations, and this is the **sixth group** in the Catholic school to whom the new evangelization is directed. The ministry of the Catholic school within the Church means that it is called to ecumenical dialogue. The one Church of Christ, which Vatican II has declared subsists in the Catholic Church (*Lumen Gentium*, [LG], 8) is a communion of Churches, however imperfect this communion may at present be. In sharing faith and life with Christian children and families of denominations not in communion with the Catholic Church, the school carries on the work of the Church towards Christian unity.

The presence in the Catholic school of all six of the groups nominated by Pope John Paul II in *Redemptoris Missio* highlights the complexity of the work of evangelization in the catholic/Catholic school and its religious education

classrooms. It underlines the knowledge, skills, faith, compassion, respect and perseverance required of the religious education teacher, and helps us to see anew how vital this vocation is for the life of the Church.

The Church as Catholic and the Catholic school as Catholic

There is also an historical, narrower and more popularly understood meaning of the word “Catholic” which is usually designated with an uppercase C. The word “Catholic” became a point of division after the east-west schism of 1054AD, when the Byzantine Church with its centre at Constantinople, and the Church which identified with Rome and the bishop of Rome, parted ways. The “western” Church under Rome retained the title of Catholic, while the eastern Church called itself Orthodox. This was complicated again with the Reformation of the 16th century. Those who remained in communion with Rome retained the adjective Catholic, while the Churches that broke away from papal leadership became “Protestant”. While some of these Churches today claim that they are reformed Churches within the catholic Church, and the Catholic Church’s own *Declaration on Ecumenism* (Second Vatican Council, *Unitatis Redintegratio*, 1964,13) refers to separated Churches as ecclesial communities, it is in the historical sense of the “Roman” Church, the Church under the leadership of the Pope and which claims direct succession from the Apostles, to which the term Catholic is most usually applied. This Catholic Church has countless Catholic schools around the world. In addition to the Christian Scriptures which are held in various ways as sacred texts by all Christians, the Catholic Church has a further source of Revelation, this being Sacred Tradition. Tradition is the sum of the ongoing interpretation of Scripture within the Church, under the guidance of the Holy Spirit, and it consists of an extensive body of teaching on numerous aspects of the faith and life of the Church, including inter-religious education and dialogue. In the Dogmatic Constitution

on Revelation (*Dei Verbum*, Second Vatican Council, 8-9) Tradition is described in this way.

For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfilment in her. The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church.

Like the Catholic Church itself, the Catholic school looks to the twin sources of Revelation, Scripture and Tradition, for confirmation of its identity and inspiration for its life. In reviewing the body of Church writing on the Catholic school, Miller (2006) proposed five marks of a Catholic school. First the Catholic school is **inspired by a supernatural vision**. In other words, the education provided in the Catholic school is concerned not only with formation for good citizenship and Christian life in the world, but is also intent on helping its students and all in its community to achieve their transcendent destiny. This emphasis on the human being in the image of God and destined for eternal life makes the Catholic school Catholic. The second mark of the Catholic school (Miller, 2006) is that it is founded on a **Christian anthropology of the person**, not merely as a client or consumer, but as possessed of inalienable dignity through the fusion of the natural and supernatural in human nature. A Christian anthropology of the person sees each one as a child of God, and bases its theology of the person on the words of the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*, [GS], 22). “It is only in the mystery of the Word made flesh that the mystery of man truly becomes clear”. The third mark of the Catholic school is that it is **animated by communion and community** (Miller, 2006). Because of the social nature of those who study and work within it, the Catholic school is a community, but more than this, because

it is within the Church community it is a genuine community in faith (*The Catholic School*, CS, 41). This community in faith is marked by teamwork, co-operation between educators and bishops, positive interaction between students and teachers and a physical environment and school climate which are pervaded by faith. The fourth mark of the Catholic school is that it is imbued with a **Catholic world view throughout its curriculum**. The curriculum is concerned with the integral formation of the person, and includes the development of all the human faculties of the students along with preparation for professional life, the development of social and ethical awareness, attention to the transcendent and religious education. The curriculum in the Catholic school is characterized by the love for wisdom and the passion for truth, and the integration of faith and culture. The fifth mark of the Catholic school (Miller, 2006) is that it is **sustained by the gospel witness of its teachers and administrators**. “More than a master who teaches, a Catholic educator is a person who give testimony by his or her life (Miller, 2006, p. 53).

The Catholic school and the content of the religious education curriculum

This paper has already established that the catholic Catholic school is a site for new evangelization. It was particularly noted that all six of the groups to whom new evangelisation is addressed are in Catholic schools, the most numerous of them in Australia being those students who are baptised but do not practise their Catholicism. In the words of *Redemptoris Missio*, they have “lost a living sense of the faith”. In the second year of the third millennium, at the close of the year of Jubilee, Pope John Paul II laid out some guidelines for the content of the new evangelization in his Apostolic Letter, *Novo Millenio Ineunte* ([NMI] (2001). He insisted that this was not a new program, for, in keeping with Scripture and Tradition, it was to be centered on Jesus Christ:

The programme already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is

to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfillment in the heavenly Jerusalem. This is a programme which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This programme for all times is our programme for the Third Millennium. (NMI, 29).

The areas of content delineated in this and other sources cannot be expected to be fully comprehensive, for its details and emphases are left to the discretion of local pastors and educators. In the case of the religious education curriculum of the Catholic school, professional religious educators under the leadership of their Head of Religious Education and with the support of the school leadership will determine content, taking into account this advice and that of diocesan curriculum requirements. Nevertheless, the Pope's various suggestions in this regard can be briefly indicated in reference to the Creed and the *Catechism of the Catholic Church*. The content of the new evangelization, and thus the content that needs to be the framework of a Catholic school's religious education curriculum, emphasises the Trinity, the Incarnation, Jesus Christ as true God and true man, the Judeo-Christian scriptures, the plan of salvation history, the history and communal theology of the Church, and its work in ecumenical and inter-faith dialogue, and the place of Mary in the economy of salvation. The content of new evangelization also involves education in and experience of the Mass and other sacraments. It emphasises that Catholic identity is both nurtured and expressed in weekly attendance at Sunday Mass (NMI, 47), for the Liturgy is the "summit and source" of Christian life (*Sacrosanctum Concilium*, [SC], 10). Further the content of the new evangelization recognizes the universal call to holiness in faith which is centred on the resurrection of Christ (NMI, 19). This universal call to holiness is based on the holiness of the Church, which is both a gift and a command, and it follows and proclaims the imperative of development, justice and peace that are enshrined in Catholic social teaching. The content of the new evangelization developmentally attends to the moral and ethical teachings of the Church, and

finally presupposes a life of prayer. (NMI, 32), which is constant, Trinitarian in emphasis and centred on thanksgiving, praise, adoration, contemplation and listening.

Witnessing to the hallmarks of a strong Catholic identity

In the western world among the generations X and Y and increasingly among their baby boomer parents, a strong sense of Catholic identity has been lost. They have a very loose affiliation with the Church, calling on their Catholic identity on special occasions, or when in need, but otherwise living with little understanding of the implications of their baptism (see the earlier discussion in this paper of “free-riders”, Stark and Finke, 2000, p. 148). There are many reasons for this most, of which this paper cannot address. However, Pope Benedict XVI has cited an over-emphasis in contemporary philosophy on humanity itself, which neglects the outward looking search for truth beyond the subjective world. “Reason, rather than voicing the human orientation towards truth, has wilted under the weight of so much knowledge and little by little has lost the capacity to lift its gaze to the heights, not daring to rise to the truth of being” (FR, 5). In addition, the search for truth is limited by the claim of modern philosophy that there is no one truth that can be known, there is only what each person claims as truth for themselves. This “undifferentiated pluralism” (FR, 5) leads to a relativistic approach to truth, to skepticism, agnosticism and finally atheism. With no confidence that truth can be known, humanity is adrift, and ceases to search for the truth about human existence, being content with partial or provisional truth or with a plurality of undifferentiated truth claims. This is of particular concern in relation to young people, who are left without specific reference points for considering the meaning of life, and the mystery of human existence, and without clear moral direction. “This is why many people stumble through life to the very edge of the abyss without knowing where they are going” (FR, 6).

The combination of unlimited technological possibilities so that human beings are able to manipulate even human life itself, and unfettered liberty, leads people to believe only in the new god of technology. They either reject God altogether, desert their religious roots or retain them in a privatized separate compartment in their lives that has no influence on any of the choices they make. This phenomenon of secularism affects not only the individuals but entire communities and nations where religious belief has been relegated to the private and therefore socially powerless sphere. This privatization of religious faith and the “de-Christianization” (*Christifideles Laici*, [CL], 4) of formerly Christian nations calls for renewed efforts at re-evangelization, and a call to the conversion, grace, wisdom and hope which come with the gospel of Christ. (*Ecclesia in Asia*, [EA], 29). The pervasiveness of religious indifference, relativism, and secularism are the overwhelming cultural conditions of the contemporary world.

Confronted with these contemporary conditions, the Catholic Church and through association the Catholic school, needs to provide a clear account of what the tradition believes and teaches, and why. “A frank statement of the contents of Catholic belief and their presuppositions, together with arguments for the truth or at least reasonableness of these beliefs and suppositions”(Madigan, 2004, 104). The Catholic school needs to emphasize what is distinctive about Catholicism, and to once again emphasize for students that Catholic identity is expressed in participation in the sacraments, including weekly Sunday Mass, the careful consideration of Catholic moral and ethical teaching in their decision-making, commitment to an ever-deepening development of spirituality through Scripture, Tradition, liturgy and prayer and the consideration of the grace and responsibility of their baptism in their choice of vocation. In the Catholic Church where generations X and Y are conspicuous only because they are absent, and where their children and grandchildren will

also be absent if a renewed evangelization is not undertaken, there is no other choice than a re-emphasis on what it really means to be Catholic and the grace but also the responsibilities that come with it.

Conclusion

This paper has explored some of the dimensions of what it means for the Catholic school to be both catholic and Catholic. In doing this it has pointed to the ecumenical and inter-faith imperative of its catholicity, as well as perhaps paradoxically to the need to emphasize for its Catholic students and families what Catholics believe, and what they do, how they celebrate, how they form their consciences, how they seek to live in the world. It does this without apology and from a position of proclamation that while respecting the freedom of the hearer unequivocally invites him or her to a lived Catholic identity.

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ⁱ In an interview recorded in a *The Tablet* published on 6th December 2008, the feminist author, Catholic convert and now hermit, Sara Maitland, declared that it was the universality of the Catholic Church that led to her conversion. "For me at the time it was about universality. I had a real theological problem with a Church whose boundaries followed those of a nation state". (p. 9).

* The research for this paper was carried out with the support of the Victorian Bishops' Grant for excellence in religious education.

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