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ABSTRACT

This collection of essays deals with the integration of the social teaching of the Catholic Church into Catholic schools. The collection contains the following chapters: (1) "Focus of SPICE 2000: How To Integrate Jubilee Justice into Schools throughout the Millennium" (Carol Cimino; Regina Haney; Joseph O'Keefe); (2) "Model Programs" (Carol Cimino); (3) "Understanding the Social Traditions of Thought and Action" (Joan Rosenhauer); (4) "Living the Social Teaching of the Church" (J. Bryan Hehir); (5) "Spirituality, Solidarity, and Social Analysis" (Jane M. Deren); (6) "Social Teaching of the Church from the Black Catholic Perspective: We've Come a Long Way; We've Got a Long Way To Go" (Addie Lorraine Walker); (7) "Global Economic Issues and the Church's Social Teaching" (Douglas Marcouiller); (8) "Integrating Social Teaching into the Life of Educational Institutions" (William J. Byron); (9) "Perspectives from the United Kingdom" ("The Catholic Education System: England and Wales" (Peter Boylan); "The Rule of St. Benedict Adapted for Use in Schools" (Vena Eastwood); "Avita pro Fide: Zeal for the Faith" (Tony McDonald); "Building a Positive Ethos: The Experience of St. Columba's High School" (Dan McGinty); "Charter and Beacon: A U.K. Perspective" (Kathleen Higgins)); and (10) "Perspectives from the Panel" (Peter Boylan; Pat Garrity; James E. Grummer; Mary C. McDonald). (Contains information sources.) (BT)

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into Catholic Schools:
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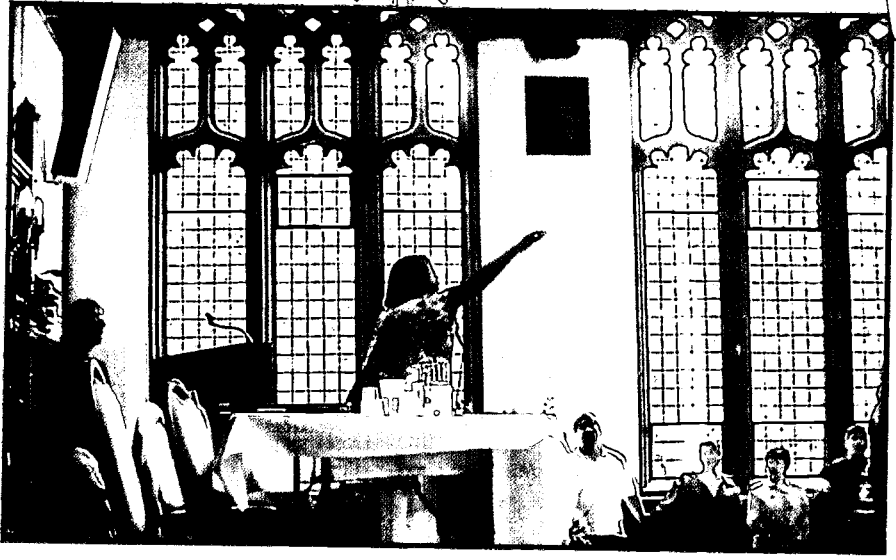
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Integrating the Social Teaching of the Church into Catholic Schools


Conversations in Excellence 2000

Edited by Carol Cimino, SSJ
Regina M. Haney
Joseph M. O'Keefe, SJ



A Component of SPICE: Selected Programs for Improving Catholic Education, a national diffusion network for Catholic schools



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National Catholic Educational Association

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Cover photos (clockwise from top): Addie Walker leads closing song, Regina
Haney consults with Robert Bimonte during lunch, and Addie Walker speaks at
the Conversations in Excellence conference.

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Chapter 1



Catholic social teaching flows from the church's experience of God.

Focus of SPICE 2000:

How to Integrate Jubilee Justice into Schools Throughout the Millennium

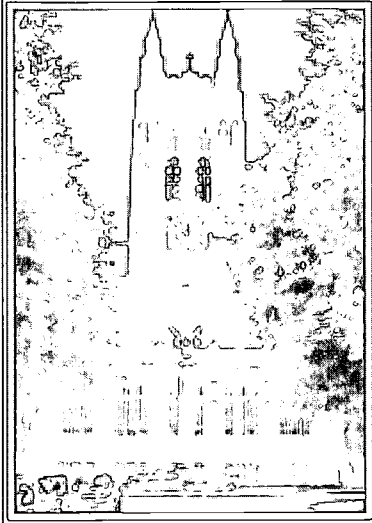
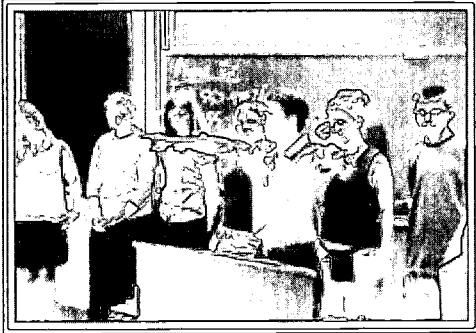
Carol Cimino, SSJ; Regina Haney; and Joseph O'Keefe, SJ

Members of the SPICE planning committee with the Auxiliary Bishop of the Archdiocese of Boston, Most Rev. Richard Malone, after he presented certificates to the participants at the closing service. From left: Michael Skube, Lawrence Bowman, Regina Haney, Mickey Lentz



For Roman Catholics, the year 2000 was a time of reflection, celebration, and rejuvenation. We literally and figuratively opened our doors to mark the Great Jubilee, looking back on 2000 years of Christianity while continuing our pilgrimage into the third millennium. We reflected on the meaning of the gospel message, hoping to understand anew the meaning of discipleship. We celebrated the presence of God's spirit among us in word and song, in silent meditation, and in joyous gatherings. We opened ourselves to God's ever-present Spirit, trusting the Spirit to create new ways of bringing grace to the world and to breath new life into old structures. As

Clockwise from top right: Joe Toritto and Holyoke High School students demonstrate an easy method for teaching Catholic social principles through song; participants listen intently to speakers; Gasson Hall on the Boston College campus.



Theodore Cardinal McCarrick remarked at the outset of the Jubilee, this challenge is not an easy one:

As Christians whose faith is grounded in the fundamental dignity of each human person and the fundamental unity of the human family, the cultural challenge is to combat excessive individualism and rampant consumerism while we face the political challenge of helping our nation rediscover the common good. We cannot rest content with the "success" of the American Experiment while a fifth of our children grow up in poverty. We cannot be content with exercising preeminent U.S. power in the world, if our country fails to exercise its responsibility to use that power for the global common good. (Jubilee Justice Gathering, July 1999, <http://www.nccbuscc.org/jubileejustice/index.htm>)

The United States bishops, in their document "Sharing Catholic Social Teaching" (1998), wrote about the special role that educators have in the effort to stand in solidarity with the poor, the marginalized, and those most vulnerable in our society. They wrote,

Catholic schools...are vitally important for sharing the substance and values of Catholic social teaching. Just as the social teaching of the Church is integral to Catholic faith, the social justice dimensions of teaching are integral to Catholic education and catechesis....to create a society with more just laws and social structures, we need prayerful people of moral integrity.

The National Catholic Educational Association (NCEA) and the Lynch School of Education at Boston College took up the challenge put forth by Cardinal McCarrick and his fellow bishops by sponsoring **Conversations in Excellence: Integrating the Social Teaching of the Church into Catholic Schools**. The conference took place at Boston College from July 6 to July 9, 2000. Conversations in Excellence is the annual conference of Selected Programs for Improving Catholic Education (SPICE), marking its fifth year in the summer of 2000. Each year, the SPICE committee chooses a topic that is timely and relevant for Catholic schools, selects a number of programs for recognition and replication, and invites speakers who can shed new light on the topic. In 1996 the topic was "Integrating Mission," in 1997 "Providing for the Diverse Needs of Youth and Their Families," in 1998 "Creatively Financing and Resourcing Catholic Schools," and in 1999 "Creating Innovative Learning Environments through Technology."

SPICE was initiated in 1996 when the National Diffusion Network was meeting its demise. With the absence of this national program designed to identify and disseminate outstanding educational programs, SPICE was positioned not only to fill the void, but also to highlight specifically Catholic educational programs. Creative ideas are first shared and refined among the SPICE participants, then are available for adoption and adaptation by Catholic schools throughout the country.

In the summer of 2000 we engaged in serious reflection about the meaning of Jubilee. We began by choosing 15 programs that put into action the call to justice. These programs have three things in common. Each program has as a starting point

the recognition that teaching social justice is integral to the life of the school, including the formal and informal curriculum, the extracurricular program, school policies and procedures, and the formation of teachers. Second, most of the programs focused on a single issue, although a few were more inclusive, with activities that concerned many themes and issues. Third, each of the programs solicited support and participation from the entire school or diocesan community.

The presenters of the 15 programs were asked to give an overview of their contribution to the SPICE theme. They summarized their program and explained why they had chosen their focus, how they had used church documents, how they had trained and motivated various sectors of the school or diocesan community to devise a program, and what measures need to be taken in order to replicate the program. These presentations gave rise to the most important part of the gathering, the conversation. We believe what Linus Pauling once said, "The best way to get good ideas is to get a lot of ideas." The rich conversation among program presenters and other Catholic educators made good ideas even better.

Continuing the process developed over five years, the SPICE committee invited experts in the field to share their insights. Joan Rosenhour of the United States Catholic Conference of Bishops and Brian Hehir of Harvard Divinity School outlined a history and rationale for the development of the social teaching of the Catholic Church. Doug Marcoullier, an economist at Boston College, outlined global economic issues in the context of social justice. Jane Deren of the Center of Concern and Addie Walker of Assumption Seminary in San Antonio addressed issues of application and social analysis, including the Black Catholic perspective and experience. Bill Byron spoke about the integration of social teaching into the life of the Catholic educational institution. A panel of educators from the United Kingdom gave a unique perspective on the integration of social justice. A second panel representing diocesan office administrators and a religious community gave personal reflections on their experience of the four-day meeting.

As the photographs on the following pages illustrate, celebration was part of Conversations in Excellence 2000. From the renewal of baptismal vows to the sending forth by Auxiliary
Richard Malone of Boston, from the casual conversations

in the residence halls to the closing banquet, people celebrated Jubilee. Laypeople and religious, practitioners and professors, teachers and superintendents, Americans and British, all came together as one.

The ultimate success of Conversations in Excellence 2000 cannot be measured by four extraordinary days at Boston College or a new publication. The ultimate measure of success will be the extent to which Catholic schools are renewed through this effort. Through this publication and the NCEA Web site, we want to disseminate as widely as possible the innovations and ideas presented on these pages. It is our hope that Catholic school leaders will take up the challenge of forming students who are socially aware, knowledgeable of the church's teachings, and willing to serve others. We must make sure that the graduates of our schools take seriously the call to systemic change for a more just society. That is why, in the subsequent chapter describing the programs, ideas for implementation are included along with contact information about school and diocesan personnel who



are willing to help others to replicate or adapt what they have done.

There are, of course, more than 15 exemplary programs that integrate the social teachings of the church into Catholic schools. To that end, we offer additional resources at the end of this chapter that may be explored. We recommend a selection of Web sites for those who want to continue the spirit of Jubilee. Though the digital age is upon us, written materials are still valuable, and we list some materials that have come across our desks that we consider helpful.

In his apostolic letter "Novo Millennio Ineunte," Pope John Paul II writes: "The symbol of the Holy Door now closes behind us, but only to leave more fully open the living door which is Christ." Through reflection on the insights presented in this volume, contact with those responsible for the 15 selected programs, and the use of resources virtual and actual, Catholic educators can keep the door to Christ open in the new millennium by integrating the social teachings of the church into their schools.





Resources

Social Justice Web sites

- Archdiocese of Minneapolis/St. Paul <http://www.osjspm.org>
- Archdiocese of Seattle <http://www.seattlearch.org>
- Catholic Institute for International Relations <http://www.ciir.org>
- Catholic Relief Services Home Page <http://www.catholicrelief.org>
- Center for Concern-Promoting Global Justice and Peace <http://www.coc.org/coc>
- Children's Rights Council <http://www.gocrc.com>
- Children's Defense Fund www.childrensdefense.org
- Claretian Publications <http://www.claretianpubs.org/>
- Conference of Major Superiors of Men <http://www.cmsm.org>
- Global Education Associates <http://www.globaleduc.org>
- Institute for Peace and Justice <http://members.aol.com/ppjn>
- Institute for Women's Policy Research <http://www.iwrp.org>
- Jesuit Conference <http://www.jesuit.org/JCOSIM/index.html>
- Justpeace <http://www.justpeace.org/>
- Maryknoll Missions <http://www.maryknoll.org>
- National Catholic Educational Association <http://www.NCEA.org>
- Network <http://www.networklobby.org/>
- PAX CHRISTI USA <http://www.nonviolence.org/pcusa>
- Sojourners <http://www.sojo.net/>
- UNICEF - United Nations International Children's Fund <http://www.unicef.org>
- United States Catholic Conference of Bishops <http://www.nccbuscc.org/index.htm>

Social Justice Publications

United States Catholic Conference

- *A Century of Social Teaching: Common Heritage* [booklet]; *Being Neighbor: The Catechism and Social Justice* [booklet]. This resource packet contains introductory materials, articles, and resources listing concerning Catholic social teachings and the new catechism.
- John E. Pollard's article "Catechesis, the Catechism and the Church's Social Teachings" and *Sharing Catholic Social Teaching: Challenges and Directions* [resource packet]. This article contains

teaching modules, catechetical guides, and information on encyclicals articulating the church's stance on social teachings.

- A resource packet that discusses environmental issues in light of Catholic social teachings, *Peace with God the Creator, Peace with All Creation*, attempts to articulate a cosmological vision of the interdependence of all created reality with God and within various life elements.
- *A Justice Prayer Book with Biblical Reflections, Scripture Guide, and Way of the Cross: Toward Justice and Peace* offers scriptural and spiritual resources.

National Catholic Educational Association

- *As We Teach and Learn: Recognizing Our Catholic Identity* [teaching module] is a staff development resource.
- *Collaboration, Cooperation, Communication: Education and Mission: The Three "C"s in Action* [resource packet and teaching module] is a compilation of arch/diocesan organizations and programs geared towards social action. Specific to this listing is a categorization of "collaborative-oriented," "cooperative-oriented," and "communicative-oriented" projects that are available in various dioceses throughout the United States.

Arch/dioceses in the United States

- Focusing upon the Jubilee as a faith paradigm upon which social justice may be implemented, the Archdiocese of New York compiled a teaching/workshop module that articulates a vision of Yahweh's shabbat/jubilee in Deuteronomy and its implications for contemporary Christians who bear a responsibility to further the reign of God in the world. This collection is appropriately called *The Great Jubilee and Catholic Social Teachings*.
- The Archdiocese of Omaha and Creighton University offers a collection of articles and teaching modules in the resource packet *Catholic Church Teachings Program: Archdiocese of Omaha* on issues concerning morality.
- The Diocese of Cleveland convened a Principals' Leadership Conference that resulted in an articulation of a diocesan commitment to justice and peace. The statement is titled "A Call to Justice: A Personal, Global and Communal Response."
- The Diocese of Huoma-Thibodaux offers a workshop module that discusses various thematic threads in the Catholic social tradition, *Addressing Catholic Social Teaching: Challenges and Directions*. This packet contains a variety of articles and activities aimed at informing Catholics on their social responsibilities.

- The Archdiocese of San Francisco offers community-wide projects geared towards raising social awareness: *Stand Against Violence* and *The Annual Respect Life Contest*.
- The Diocese of Manchester articulated a curriculum on conflict resolution which works in collaboration with the diocesan Office on Social Concerns.
- The Office of Black Catholic Ministries of the Diocese of Pittsburgh maintains resources for racism workshops that are geared towards all diocesan constituents.
- The Diocese of Scranton has articulated a *Jubilee Pledge for Charity, Justice and Peace*. Rising out of the diocese's "Millennium Celebration," the Jubilee Pledge includes resource materials to assist teachers in implementing the Jubilee vision in Catholic schools.
- The Diocese of Las Cruces maintains a *Social Studies Curriculum Guideline for Grades K-12* that integrates social studies with justice issues in an interdisciplinary approach.
- The Diocese of Cleveland has articulated a K-12 religion curriculum that utilizes a comprehensive approach towards the instruction of the Catholic social tradition, the result of a collaborative effort between the diocese's social action and school and religious education offices.
- The Archdiocese of Los Angeles offers a program titled *A Guide to a Standards-Based Social Studies, Curriculum K-8, Project STARS: Social Studies* that integrates social studies with justice issues.
- The Archdiocese of Seattle maintains a curriculum development and implementation program based upon the insights of the Catholic social tradition.
- The Diocese of Grand Rapids articulated a *Catholic School Procedures and Practices Review* that serves as a guide towards the implementation of diocesan procedures consistent with Catholic social teachings.
- The Diocese of Youngstown offers a holistic catechetical curriculum that utilizes informational, scriptural, spiritual, and catechetical resources to inform and form the students to be active participants in the church's social tradition.
- The Diocese of Lexington maintains a *Justice and Peace Lesson Plan* for junior and senior high schools that utilizes historical and encyclical resources in the academic instruction of Catholic social tradition.
- The Diocese of Sioux City maintains a curriculum guide for secondary schools that provides introductory information on Catholic social teachings and their pedagogical implementation within Catholic education.

- The Diocese of Charleston has articulated a program resource titled *Catholic Social Teachings Integrated into Language Arts*.
- The Archdiocese of Omaha has established a program and catechetical resource called *Relationship of Catechesis to Social Justice*. This program involves the participation of the diocesan religious education office and schools in the diocesan Social Ministry Commission.

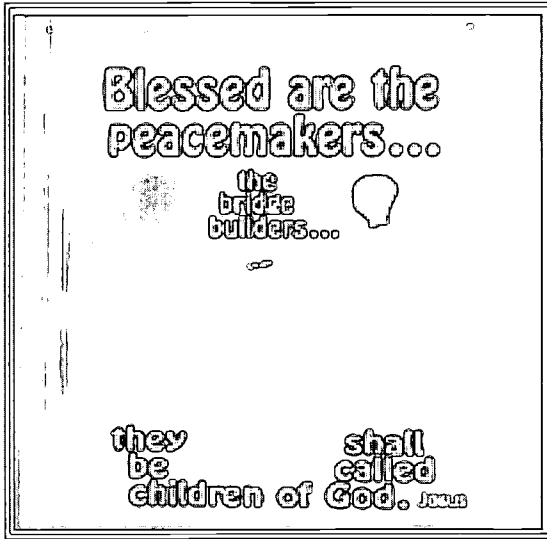
Other Organizations

- William H. Sadlier, Inc. provides a resource packet that contains information and scriptural references to Catholic social tradition called *Proclaiming Catholic Social Teachings*.
- The Institute for Justice and Peace maintains two teaching modules, one for students in grades 7-12 that deals with social stereotypes, sexism, and racism and another geared towards students in grades K-12 that addresses notions of reconciliation and one's responsibility to maintaining peace and justice. The program is titled *Education for a Just Society and Educating for Justice and Peace*.
- The International Catholic Child Bureau maintains a selection of articles that address children-related issues in the global context, *Children Worldwide: The Family and Child Resistance*.
- The Catholic Coalition for Children and a Safe Environment provides a resource packet dealing with child health issues, *Make the Case for Children's Health*.
- St. Ignatius College Preparatory School in Chicago maintains a program called *Math for a World that Rocks: Math-Justice Investigations*. This teaching module for math teachers contains social justice-oriented case studies that require usage of mathematical concepts and applications.
- The Toronto Catholic District School Board offers a teaching module and curriculum guide that serves as the basis for all Catholic curricula within the Toronto Catholic District. This packet is *Educating the Soul: Writing Curriculum for Catholic Secondary Schools*.
- The Education Committee of Concern America teaching module serves as a guide towards integrating peace and justice within existing school curricula: *An Approach to Education for Peace and Justice Within the Existing Curriculum*.
- The Catholic Education Office of Sydney, Australia, offers a workshop module dealing with issues of poverty in education titled, *Catholic Schools Need Their Poor*. The same office has produced *The Curriculum in the Catholic School*, an article and curriculum informational resource, and *The Social Teachings of the Church* ' Their Relevance for Teaching and Learning, articles and resource packet.

SPICE codirectors Carol Cimino (right, in photo at right) and Joe O'Keefe (center, in photo below) share light moments with participants.



Chapter 2



Model Programs

Carol Cimino, SSJ

The timely nature of the SPICE 2000 focus area was such that it attracted more applications than in previous years. Since the focus area — Integrating the Social Teaching of the Church into Catholic Schools — was a Jubilee year theme, the committee decided to select 15 programs rather than the usual 12. The outstanding quality of the programs, listed in the box, is evident in the descriptions which constitute this chapter.

Model Programs: Integrating the Social Teaching of the Church into Catholic Schools

Christian Service Program

St. Paul's High School
2200 Grant Avenue
Winnipeg, MB R3P 0P8
T (204) 831-2300
F (204) 831-2340
Contact: Raymond Comeault
stpauls@mbnet.mb.ca

Benilde Program

St. John's College High School
2607 Military Road, NW
Washington, DC 20015-1099
T (202) 363-2316
F (202) 686-5162

Social Justice Program

Archbishop Carroll High
School
4300 Harewood Road, NE
Washington, DC 20017
T (202) 529-0900
F (202) 529-5989
Contact: Arrie Horton

HELP Program

(Hope Everyday for the Lord's Planet)

Nativity School
5200 Johnson Street
Hollywood, FL 33021
T (954) 987-3300 x 221
F (954) 987-3044
Contact: Elena Ortiz, Principal
natsch@miamiarch.org

Pastoral Care and Sexual Identity: Safe Schools for All Students

Archdiocese of St. Paul and
Minneapolis / Selected
Secondary Schools
328 Kellogg Boulevard West
St. Paul, MN 55102
T (651) 291-4496
F (651) 290-1628
Contact: Jane Hilger
hilgerj@archspm.org

Character / Peace Education Program

Catholic Central High School
625 Seventh Avenue
Troy, NY 12182
T (518) 235-7100
F (518) 237-1796
<http://www.cchstroy.org>
Contact: Katherine Arseneau,
CSJ, Principal
albcchs@rcdaschools.org

Xaverian Leadership Institute

Xaverian Brothers High
School
800 Clapboardtree Street
Westwood, MA 02090
T (781) 326-6392 x 640
F (781) 320-0458
Contact: Edward Hardiman
ehardiman@xbhs.com

Oxfam America Christian Service Program
 Academy of the Holy Cross
 4920 Strathmore Avenue
 Kensington, MD 20895
 T (301) 929-6451
 F (301) 929-6440
 Contact: Eileen Monahan
 ahcadmin@erols.com

Bearing Witness: Anti-Semitism, the Holocaust and Contemporary Issues
 Anti-Defamation League
 Suite 1020
 1100 Connecticut Avenue, NW
 Washington, DC 20036
 T (202) 452-8310
 F (202) 296-2371
 Contact: Alison Milofsky
 miloa@adl.org

Jubilee Justice in the Diocese of Wichita
 Diocese of Wichita
 424 N. Broadway
 Wichita, KS 67202
 T (316) 269-3950
 F (316) 269-2486
 Contact: Bob Voboril, Superintendent
 supt@cdowk.org

St. Monica School Partnership
 St. Monica Elementary School
 841 Genesee Street
 Rochester, NY 14611
 T (716) 235-4140
 F (716) 235-4144
 Contact: Dianne Crowley, SSJ

Teaching Resources on Sweatshops and Child Labor
 Archdiocese of Newark Catholic Schools Office and Department of Human Concerns
 171 Clifton Avenue
 Newark, NJ 07104-0500
 T (973) 497-4341
 F (973) 497-4317
 Contact: Kay Furlani or Dominica Rocchio, SC; furlanca@rcan.org

Sharing the Way: Catholic Social Teaching in Word and Song
 Holyoke Catholic High School
 A Capella Singers
 Holyoke Catholic High School
 Holyoke, MA 01040
 T (413) 533-0347
 F (413) 535-1987
 Contact: Joseph Toritto
 Hchs_gaels@yahoo.com

Evangelization of the School Community
 St. Pius X School
 7734 Robin Rest
 San Antonio, TX 78209
 T (210) 824-6431
 F (210) 824-7454
 Contact: Celeste M. Bonsignore, Principal; cbonsignore@yahoo.com

Visions and Values Curriculum
 Boston College High School
 150 Morrissey Boulevard
 Dorchester, MA 02125-3391
 T (617) 436-3900
 T (617) 282-7503
 Contact: Geraldine Kasmouski
 kasmouski@bchigh.edu

Also of note: for the first time, SPICE included a program from Canada and the international flavor of the 2000 Conversations in Excellence was enhanced by the presence of a number of educators from Great Britain.



SPICE certificates were presented by, from left, Carol Cimino, Regina Haney, Fr. Leahy (center), Fr. O'Keefe (in back), and Bishop Malone (far right).

Christian Service Program

St. Paul's High School, Winnipeg, MB

I. Description

This service program is required for students in Senior Two and Three (grades 10 and 11). It is designed to educate students to look beyond their own material happiness to the needs of others.

As an introduction to their service years, Senior One students present a second-term project on a neighborhood agency which helps people in need.

Senior Two students take on a long-term commitment (minimum of 20 hours) to tutor, coach, assist daycare workers, assist parish workers, or help out neighborhood seniors.

Senior Three students focus more particularly on people in need, as in soup kitchens, personal care homes, hospitals, homes for the physically/mentally disabled, or Sunday schools. Their year-long action (minimum of 30 hours) involves small group discussions and reflection papers.

Four checkpoints are established throughout the year, allowing the coordinator of the program to verify that a relationship is being established between the students and the people at their agencies. Halfway through the year, students, parents, and the people being served take part in the students' evaluations.

II. Goals

The program has three specific goals:

1. To increase students' awareness of the social dimension of Christianity by providing an opportunity for them to be actively involved in a self-initiated service project at the Senior Two (grade 10) level, and in a volunteer community project involving society's disadvantaged at the Senior Three (grade 11) level.
2. To have students reflect on their lives and the lives of those around them, a process which leads to personal growth and fulfillment.
3. To help students fully understand what it means to be a "man for others," through their service to those in need in the community.

III. Activities

During the second term at the Senior One (grade nine) level, students must do a research paper on an establishment in their neighborhood that specifically assists the disadvantaged of society. This project is a preparation for the upcoming two years of Christian Service the students will be expected to perform.

In Senior Two, students register for one or two of the placements mentioned above and make long-term commitments. The students generally help at their chosen placement from mid-September to May. To ensure that the commitment is being respected, students have four checkpoints throughout the year, at which they must have completed a minimum number of hours. Although the minimum annual requirement is 20 hours, with stress placed on long-term and consistent commitment, many students complete more than the minimum hours.

In Senior Three, students specifically deal with establishments such as hospitals, personal care homes, or soup kitchens. They view their service as a job, since they are required to at-

tend regularly, to report to supervisors, and to be evaluated. At this level, a minimum of 30 hours is required, as the students are expected to attend an average of one to two hours per week.

Midway through the year, students evaluate their performance. Then their supervisor's comments are added to the students' evaluations. Finally, parents read through this rather extensive report and comment on it as well. The beauty of this midterm evaluation is that it allows students to recognize their strengths or to improve on certain aspects of their service behavior in order to make the second term more fruitful for all people involved.

Surprisingly, many students continue their service work at the Senior Four level even though the program ends by Senior Three. As a result of their two years of Christian service, it is quite common for some students to volunteer their time and energy while finishing high school.

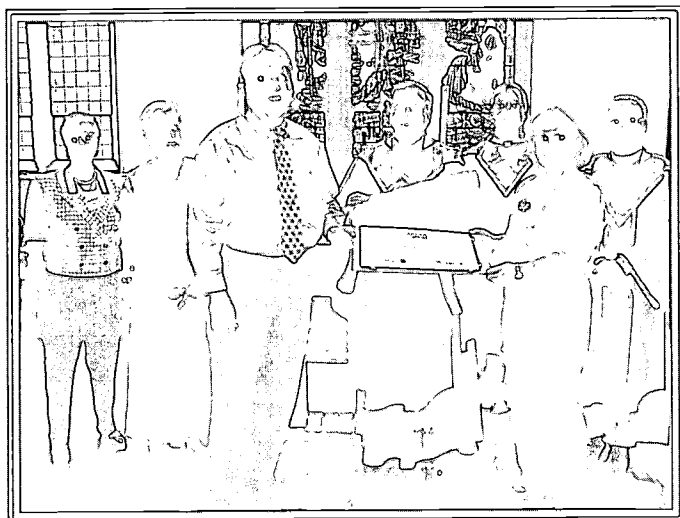
The outstanding characteristic of the service program is the commitment. For the most part, students are volunteering one to two hours a week for two school years in a row. Students see the value of balancing schoolwork, extracurricular activities, other commitments, and volunteer work. Consequently, being of service is an everyday activity, rather than a one-week blitz or a holiday project, and does not interfere with regular work loads and demands.

IV. Implementation

Three times a term, homerooms are divided into two groups to allow the boys to reflect on their work experience, in light of Christian teachings and values. Teachers act as facilitators, allowing students to share at a deeper level in an atmosphere of confidentiality and trust.

St. Paul's values the program so much that the administration assigns a teacher half-time to coordinate the entire project. The coordinator facilitates communication between placements, students, and parents. Also, Christian service hours are confirmed and journals are read and graded by the coordinator, thus allowing this person an in-depth view of the students' progress.

The school has adapted the service program used in Jesuit schools in California to meet the needs of the students, the school, and the surrounding communities. Flexibility is the beauty of service programs, yet St. Paul's stresses long-term and yearlong commitments, in order for students to understand the importance of being of service while trying to meet the demands of everyday life.



Benilde Program

St. John's College High School, Washington, DC

I. Description

The Benilde Program offers students with learning differences the opportunity to succeed in a college preparatory high school. Using the results of a detailed psycho-educational evaluation, students receive instruction in specific study skills designed to help them succeed in the regular classroom. The Benilde curriculum also includes recent brain research, learning theory, and the complex reasons that some pupils find school difficult. Students are enrolled in regular courses at St. John's and are not isolated from their peers. Students, if qualified, have the option of taking honors courses.

In addition, the program offers students the following sup-
ports:

1. **Restructured course load** allows students to take one academic course over the summer, providing a lighter homework load during the school year.
2. **Classroom accommodations**, based on individual testing results, enable students to receive extra time on tests, textbooks on audiocassette, assistance with note-taking, and several other specific accommodations.
3. **Foreign language assistance** is provided for students who expect to find foreign language difficult. A specialized foreign language course covers the same curriculum as other courses offered at St. John's, but the class is smaller and the teacher has special training in working with students with learning differences.
4. **Individual counseling and outside referrals** are available for students and their families on personal issues, such as the need for medication, clinical depression, and interpersonal skills, related to academic performance.
5. **Teacher support** takes the form of information about the students in the class, ideas for working with them effectively, and various teacher training in-services.

II. Goals

The goals of the Benilde Program are:

- To locate students of at least average ability who are struggling in school due to uncommon learning styles or true learning disabilities, such as ADHD, head injuries, genetic disorders, and brain damage.
- To provide specific interventions that will enable these students to succeed in the regular classroom setting at a college preparatory high school.
- To make participation in the program a source of pride for each of the students, as well as for the entire student body, rather than a label of dysfunction or a cause for shame or embarrassment.
- To help students and parents locate additional resources outside of the school as needed.
- To provide classroom teachers with the necessary support and in-servicing to work effectively with students with special needs.

- To educate parents, students, and teachers about the complexities of learning problems, emphasizing that many such problems are caused by complex social factors, not true disability.
- To give as many students as possible the opportunity to receive a Catholic education.
- To put into practice the church's teaching about the dignity of the human person.

III. Activities

In the fall of their eighth-grade year, or sooner, students and their parents visit St. John's to learn about the Benilde Program. A presentation repeated throughout the fall offers parents advice on how to determine if the program could help their son or daughter, and how to obtain the necessary evaluations.

The director reviews all applications, searching for students who could benefit from this approach. Although these students are faced with a wide range of issues and disabling conditions, they have the following in common:

- The ability to learn in a class of 25 students.
- The ability to handle a college preparatory curriculum.
- A learning style or disability that is responsive to a strategies-based approach.
- A sincere interest in attending St. John's College High School.
- No behavioral or emotional problems that significantly interfere with the learning process.
- An openness to the philosophy and approach of the Benilde Program.

Those students who appear to be appropriate for the program, based on their application and psycho-educational evaluation, are invited to meet privately with the director. During this interview, which the parents attend, the director explains the philosophy and approach in detail, discusses issues such as medication and counseling, expels any fears they have about being labeled or teased by peers, and asks if he or she is interested in participating in this program.

Students who are accepted will stay in the program from one to four years, depending upon the parents' decision. The average length of stay will be two years.

IV. Implementation

The key components of the Benilde Program are:

- The philosophy, stressing sensitivity to the dignity of the person.
- A reliance on professional standards of evaluation.
- The teaching of specific study skills.
- Referral support for parents.
- Support for classroom teachers.

These five components do not require a specific type of school in order to be effective. For example, it should be very possible to put this model in place using a part-time teacher for a small group of students, where the students meet with the teacher only one class period a day. It is essential for teachers in this program to possess a master's degree in special education, so they will be fully versed in applying specific teaching strategies to specific students. Also, students occasionally have rare conditions that can be easily overlooked or misdiagnosed.

Another essential factor in the success of the program is administrative support. A program such as this impacts many aspects of school life — including class scheduling, assessment, exam scheduling, and room assignments — and these logistics must be worked out in a way that is equitable for all concerned.

The cost of the psycho-educational evaluations could be prohibitive in some school communities. This can be managed by finding grant support, utilizing the public school, or making an agreement with an area psychologist.

The program approach lends itself to multigrade classrooms, as the strategies taught are not grade specific. In fact, older students may be quite effective in modeling strategies for younger students.

At St. John's, students pay an additional \$1,500 per year for this program. While this additional tuition does not fully cover the cost of the program, it comes close. If it were necessary, the fee could be adjusted.



Social Justice Program

Archbishop Carroll High School, Washington, DC

I. Description

Every junior at Archbishop Carroll High School takes a full-year course called Social Justice. During the first semester, the six basic themes of Catholic social teaching are applied to specific issues such as domestic hunger and poverty, welfare, homelessness, sweatshops, and world hunger and poverty. During the second semester, Catholic teaching is applied to issues relating to the consistent ethic for life, such as the death penalty, abortion, euthanasia, non-violence, war, sexism, racism. For each issue studied, the following method is applied:

- Personalize the issue.
- Teach the sociological implications.
- Relate the Bible and Catholic teaching to the issue.
- Challenge the students to take a moral stand and act.

For over 20 years, Archbishop Carroll High School has linked Catholic social teaching with service experiences for students. Every junior, as part of the Social Justice class, serves at a soup kitchen and performs an additional 30 hours of required service. Every week, students participate in after-school service activities. In addition, schoolwide service projects, such as the giving Food Drive and the St. Kizito's School Supply

Drive, put into action teachings such as the option for the poor and solidarity.

II. Goals

The specific goals of the program are as follows:

- Teach Catholic social teaching.
- Apply the Gospel to pressing issues of the day.
- Educate students on sociological, historical, and political implications of issue.
- Inspire students to care, to envision solutions, and to work for change.
- Provide students with opportunity to meet and work with the poor as a part of the core curriculum of the class.
- Provide opportunities for students to reflect and share ideas about service experiences.
- Provide students with school-sponsored service projects, as well as information to pursue service on their own.
- Challenge students to live their faith and to work for peace and justice.

III. Activities

The Social Justice Class curriculum, during the first semester, applies the basic themes of Catholic social teaching to specific issues such as hunger and poverty, welfare, homelessness, sweatshops, and world hunger and poverty. Students also learn the main economic principles of economic justice for all.

During the second semester, Catholic teaching is applied to issues relating to the consistent ethic for life, such as the death penalty, abortion, euthanasia, nonviolence and violence, war, sexism, racism, the Holocaust.

Resources include current articles from newspapers and magazines, as well as the text *Christian Justice* (St. Mary's Press, 1995), the Bible, and *Night* by Elie Wiesel.

The basic method and approach of the class, developed by the late Robert Hoderny, is discussed in a book called *Community and Social Responsibility* by James Youniss and Miranda Yates, who acclaim Archbishop Carroll's social justice program. The

method for teaching each issue is as follows, using homelessness as an example:

1. **Personalize the issue.** Students read articles that put a face on the issue, watch videos, and listen to music. Rather than beginning with statistics, the class introduces students to one homeless person and allows them to identify with and care about that person.
2. **Study the social implications of the issue.** Students read articles, mostly from newspapers and magazines, about the social issue. Then the teacher questions: Who are the homeless? Why are they homeless? How many people are homeless? Students research the answers. Speakers are invited from the community to share their personal experience with the homeless or the issue at hand.
3. **Envision solutions and determine Christian response.** Students conjecture and argue about solutions and an ethical Christian response, rather than the teacher merely giving them answers.
4. **Introduce Catholic social teaching and a biblical story for each issue.** During the homeless unit, students learned about the option for the poor and the social implications of their faith in Matthew 25.
5. **Introduce a "Great."** With each issue discussed, exemplary Christians are identified. In the unit on homelessness, students learned about Dorothy Day, her life, and the Catholic Worker Movement. In addition, they read articles written by Day and viewed the movie *Entertaining Angels*. The "Greats" give students a Christian hero to admire and emulate.
6. **Activism assignment.** Students are given an activism assignment with each unit. For the unit on homelessness, most students made a lunch or invited a homeless person to eat a meal with them. Others wrote letters to Congress, the president, or the mayor.
7. **Service at soup kitchen.** As part of the social justice curriculum, all juniors serve three times at Zaccheus Soup Kitchen during the school year.

IV. Implementation

The staff development necessary to make this program work in other schools would include the sharing of ideas on methodol-

ogy and resources. The method is simple: personalize the issue, study the sociological implications, bring the Bible and Catholic teaching to the issue, and challenge students to bear witness to their faith through concrete action. Interspersed in this process, students learn about the "Greats," watch videos, and do activism assignments. Resources are key, therefore, a list of resources including videos, music, and articles should be compiled among teachers and disseminated at the end of the staff development.

The administration and school communities need to support service as an integral part of Catholic identity and allow students to serve as part of the curriculum. Creating a school culture that actively lives out the social teachings is important. Therefore, school-sponsored food and clothes drives as well as activities that teach solidarity with third-world nations are needed to support justice education.



HELP Program **(Hope Everyday for the Lord's Planet)** *Nativity School, Hollywood, Florida*

I. Description

Nativity School's HELP Program consists of four activities that are implemented throughout the school year. The purpose of the program is to provide the students with an awareness of the needs in the community and to develop a sense of responsi-

bility to assist with these needs. The four phases of the program are as follows:

1. **Mother Teresa Week:** Specific items such as canned foods, clothing, bedding, toiletries are collected daily for one week and delivered to the Sisters of Charity in Miami.
2. **Adopt-a-Family:** Each homeroom class "adopts" a needy family. During Thanksgiving, Christmas, and Easter, the students in the class send gift baskets to their adopted family.
3. **Pennies from Heaven:** Students collect pennies throughout the year, present them at a special outdoor Mass, and donate them to the local Respect Life organization.
4. **Environmental Awareness:** Students prepare life-size animal paintings, which are photographed and displayed on T-shirts sold by the students. The monies raised are donated to a specific environmental issue.

Through the HELP Program, Nativity School students are given the opportunity to help correct the injustices in society, especially poverty, abortion, and environmental issues.

II. Goals

The first goal of Nativity School's HELP Program is to provide students with an awareness of the needy in the community and to promote a proactive way of living the corporal works of mercy. The program allows the students to take part in the feeding of the hungry, giving drink to the thirsty, caring for the sick, clothing the naked, and sheltering the homeless.

Another emphasis of the program is to develop an understanding of the value of life and their responsibility to care for it. The students are given the opportunity to develop plans through which they can help to correct the injustices in society, especially poverty, abortion, and environmental abuses.

The final goal of the HELP Program is to do just that — help. Food, clothing, toiletries, baby supplies, and other means of assistance are provided for the many people served by the Sisters of Charity in Miami and Haiti.

This program meets the needs of the focus area by integrating the social teachings of the church into the school. Not only are students learning the social teachings through the religion

curriculum, but they are also given the opportunity throughout the school year to implement these teachings into action in their daily lives.

III. Activities

Activities are focused around the four annual phases of the program, which are detailed below.

Shortly after the death of Mother Teresa, the Nativity Student Council met and discussed what could be done at the school in her memory. The students came up with the idea of Mother Teresa Week. They expressed the belief that the best way to honor Mother would be to assist in carrying on her work.

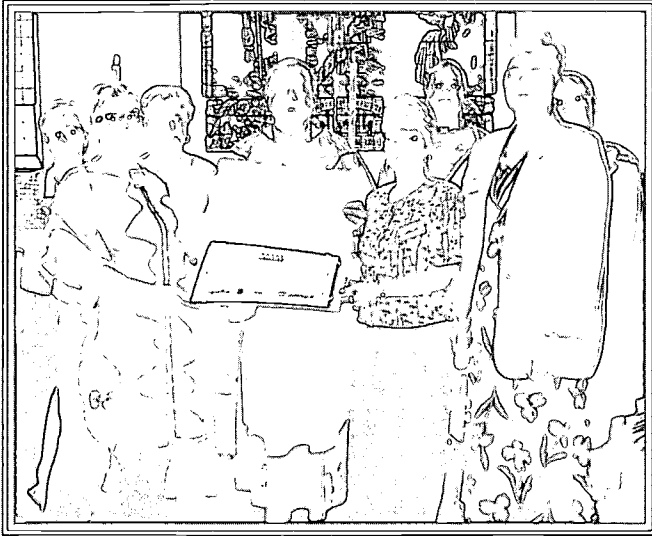
In the Adopt-a-Family project, each homeroom class "adopts" a poor family at the beginning of the school year. The students collect food items and other staples they believe would be needed to ensure a fine Thanksgiving feast for the family. During the month of December, the students try to make the wishes to their adopted family come true.

Teachers instruct students on the value of life by participating in Respect Life Sunday, the Life Chain, and Walk for Life. Representatives from the Respect Life office speak to the junior high students regarding various "life" issues. At the beginning of the school year, each class is given a baby bottle, and students are asked to fill the bottle with Pennies from Heaven. A check is then presented to the local Respect Life organization in total amount. The Environmental Awareness project offers each child a special opportunity to carry the message about protecting the environment and all God's creatures through a T-shirt of his or her own creation. Students sell the T-shirts to their parents, family, and other students in the school. The students raised \$1,000 for "Friends of the Everglades." Students also write letters to public officials.

IV. Implementation

The program is fairly simple to organize and implement. The main role of the teacher is to provide lessons on the various topics that the activities involve (e.g., charity, poverty). The greatest success comes when the teacher acts as a facilitator, allowing the students and parents to be active in planning, organizing, and preparation. Much of the organization and de-

tails of the HELP program is handled by Student Council, Builders Club, and the administration. Every effort has been made to have these activities run smoothly with as little disruption to academics as possible.



Pastoral Care and Sexual Identity; Safe Schools for All Students

Archdiocese of St. Paul and Minneapolis and Selected Secondary Schools

I. Description

This initiative of the secondary schools of the Archdiocese of St. Paul and Minneapolis to provide safe schools, especially for students with sexual identity issues, has been in a developmental phase for the past five years. In order to meet the program goals detailed below, administrators, teachers, and students have received training and education on the teachings of the Catholic Church regarding sexuality. Catholic social teaching has provided a foundation for this program. Teachers and administrators have also received specialized training in how to respond to students, how to support them, and how to introduce the topic into various parts of the curriculum.

II. Goals

The basic program goals are three:

1. To present the full and accurate teaching of the Catholic Church on gay/lesbian/bisexual/transgender (GLBT) issues.
2. To provide a respectful and faithful position, uniting the Archdiocese of St. Paul and Minneapolis through the archbishop, the Catholic Education and Formation Ministries (CEFM: central office) and the schools.
3. To respond to expressed needs for care for students and staff in Catholic secondary schools of the Archdiocese of St. Paul and Minneapolis who are gay, lesbian, bisexual, or transgender and to their families, or to those struggling with sexual identity issues.

The SPICE 2000 focus area, "Integrating the Social Teaching of the Church into Catholic Schools," has been the framework for the work in the secondary schools of the Archdiocese of Saint Paul and Minneapolis for the past four years. Using the seven major themes presented by the U.S. Catholic bishops in *Sharing Catholic Social Teaching* (1998), the schools have adopted this summary report as the foundation for this work:

- Option for the poor and vulnerable
- Communal solidarity
- Care for God's creation
- Life and dignity of a person
- Call to life in family and community
- Rights and responsibilities of a person
- Dignity of work and rights of workers

Four years ago, as the Pastoral Care and Sexual Identity Project began, the major focuses were on the life and dignity of each person and on the option for vulnerable students. Schools looked to providing safe and respectful environments for all students.

III. Activities

The beginnings. The program, which began as an initiative from the secondary presidents to the central office, operates at any secondary school that wishes to participate. The Archdio-

case of Saint Paul and Minneapolis is a decentralized system, so the work of the central office is not to create policy or programs, but to be a resource to the schools.

Naming the problem. A committee of school administrators and CEFM staff met to assess the need. School counselors, campus ministers, and teachers were signaling that students with sexual identity issues were approaching them for assistance. These school administrators and professionals were admittedly at a loss in understanding the fullness of church teaching on GLBT issues.

Need for education. The need for education in the fullness of Catholic teaching in this area became clear: education for all persons. CEFM staff, school administrators, and student services staff members attended a full-day program with content on psychological, sociological, and theological information on persons with sexual identity issues. Some Catholic school graduates who were gay or lesbian persons made presentations, sharing their experiences in the schools. Ultimately, about eight of eleven Catholic secondary schools participated in the project.

Archbishop Flynn's role. As soon as the need for education became clear, a group of school administrators and CEFM staff met with newly appointed Archbishop Harry Flynn to seek his support for the initiative. His pastoral response became a characteristic symbol for the schools. He expressed a wish for a compassionate response for students, especially those with sexual identity issues.

Staff development. Following the initial education efforts, additional teachers at the schools began to hear of the education programs, and asked to attend. Education efforts continue to deepen levels of understanding and to bring new teachers into understanding. One significant result of staff development at each school has been the creation of "safe staff" in several schools. These persons, sometimes also called "anchor staff," are specially trained, and student know that these persons are open to talking with them about sexual identity issues. These "safe staff" also pledge that their classrooms will be harassment-free for all students.

Education of students. As teachers became knowledgeable and competent in the theological and sociological teachings around identity issues, they became adept at integrating the in-

formation into their curriculum and school policies. Some administrators met with each class of students and talked about safety and respect for all students, particularly persons who are gay, lesbian, bisexual, or transgender. Other schools featured columns in their school newspapers on these issues. Some schools added a section in a religion or literature curriculum. In several schools, students, after conferring with an administrator, chose a public forum to "come out." One school has a support group for these students, while another has a Gay-Straight Alliance. A multi-school diversity forum has featured a workshop on these issues for the past two years.

The ultimate goal of the program is to provide safe and respectful environments for all students in Catholic secondary schools in the Archdiocese of Saint Paul and Minneapolis. The only way to measure this is the anecdotal reporting of administrators and staff from the schools. Both groups report more comfort with students in discussing their own sexual identity issues. Gay, lesbian, bisexual, and transgender students seem to be self-identifying and "coming out" at an earlier age, feeling safety and comfort with their identity. Administrators unanimously have noted fewer incidents of harassing behavior at their schools. Thus, the atmosphere for all students has improved.

IV. Implementation

Staff development is the key to this initiative, along with a supportive archbishop/bishop. The education level of administrators and teachers is crucial if all adults are to be competent and comfortable in a world and a language that may be unfamiliar to them. Once the adults are educated, they become committed, and indeed passionate, about the need for attention to student sexual identity concerns. Necessary education includes:

- Theological information: the fullness of Catholic teaching.
- Catholic social teaching.
- Sociological and psychological information about GLBT students at risk.
- An understanding of how GLBT students are treated in the school.

The best results are derived when the local school expresses a specific need, and local education and other programs are cre-

ated to respond. However, in the case of the Archdiocese of Saint Paul and Minneapolis, the secondary presidents wished to move forward together, with the support of the archbishop, so that no school would receive undue negative publicity given the sensitive and volatile nature of the topic.

While there is a similar need at the middle school level, the resistance of parents and pastors there may prove overwhelming. At the elementary and middle school level, general Catholic social teaching around respect, especially for the vulnerable, and zero tolerance for any harassment can provide an excellent foundation for later specific programs.



Character/Peace Education Program *Catholic Central High School, Troy, NY*

I. Description

Initially, the program was a "School of Character" effort. The original goal was to build up the school community by promoting a clear-cut and attainable system of virtues that is gospel-based, with a special focus on the virtues of respect and responsibility.

As the program grew, the school found itself centering on the prerequisite disposition for the practice of virtue, peace of

heart, and the result of the practice of virtue, peace among people. Part of the research and discussion conducted by the School of Character Council led students and faculty to a reflection on the bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response." This letter calls for a "disarmament of the heart, a conversion of the human spirit to God, and a new vision of the world as one interdependent planet." The ensuing discussion led to the conclusion that peacemaking is not a choice, but a requirement of faith. This, along with the Holy Father's "Plea for Peace in 2000" and the United Nation's designation of the year 2000 as the International Year of Peace, caused students and teachers to adopt a school theme for the 1999-2000 school year that gave special emphasis to peacemaking.

Activities advancing this theme are determined by the School of Character Council and have included the following:

Daily morning prayer led by the principal over closed circuit TV. The prayer addresses a portion of the St. Francis Peace Prayer assigned to each month of the school year and emphasizes movement, e.g., from "darkness to light," "despair to hope."

A visit to the UN to address a Hague Peace Conference subcommittee on the Peace Education program. The principal, board member, and two students made this visit.

Visuals posted throughout the school buildings and an electronic message board that emphasize a facet of peacemaking.

A Peace Pole dedication ceremony on January 3, 2000. This was the first activity as a school community in the new millennium. Attendees included all students and faculty, parents, alumni, and local religious, educational, and governmental leaders. The speaker was a Holocaust survivor.

A deliberate effort on the part of the faculty to include references to peacemaking in their instruction.

A Peace Concert at the end of the year to feature the school's concert band, chorus, and alumni. All music pieces had a peace theme.

A variety of other activities surrounding the peacemaking theme are in process throughout the school year, many of them specified in the "activities" section of this report.

II. Goals

The goals of this program are as follows:

- Building up of the school community by promoting a clear-cut and attainable system of values.
- Creating a school community that promotes respect and responsibility across all areas of the curriculum and includes every facet of the life of the school.
- Responding to the bishop's pastoral letter, "The Challenge of Peace: God's Promise and Our Response," by calling forth from the members of the school community a "disarmament of the heart, a conversion of the human spirit to God, and a new vision of the world as one interdependent planet."
- Making a statement for peacemaking opposed to the violence in schools (Columbine) and the world.
- Moving the members of the school community to look upon peacemaking as a requirement of faith.
- Promoting a good example as an integral tool in preaching the good news.

III. Activities

The School of Character Council (SCC) determines the focus and attendant activities of the Character/Peace Education Program. This council is composed of the following:

- A board of trustees member
- Three members of the administration
- Six faculty
- Six parents
- Two students from each class

All members of the council, with the exception of the students, are volunteers. Faculty nominates students, or students can nominate themselves for membership on this council. From this nomination list, students are selected by the administration. The council is directed by the principal and meets five or six times a year to evaluate and generate new ideas for the program.

The SCC solicits ideas for an annual theme, related to virtue development, which sets the tone for the year and generates ideas. For example, the theme "Blessed are the Peace-

makers, the Bridgebuilders," was chosen for the 1999-2000 school year. Additional activities supporting the SCC mission and the needs of the students to develop as Christians include:

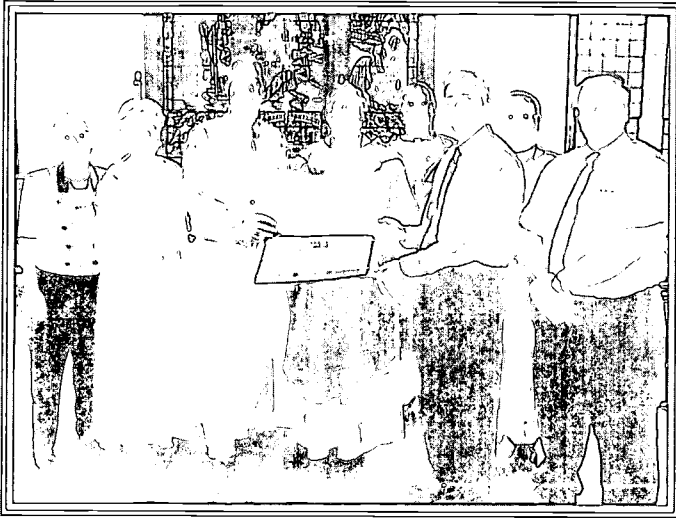
- Daily prayer on the theme and focus of the month.
- Service projects aimed at "bridgebuilding" between generations, economic backgrounds, age levels, and the like.
- Daily Project Wisdom messages.
- Student retreats based on peacemaking.
- Student of the month program that recognizes students who have shown unusual efforts in character development and/or peacemaking.
- Subtle character reminders to students through the use of an electronic message board in the lobby of the gym.
- Faculty-created atmosphere in the classroom that establishes the expectation of absolute respect for persons

IV. Implementation

One of the great things about a character education program is that there is no one way to do it. Although there are centers for character education in different areas of the United States, there is no list of "must dos" that any of these centers or "gurus" of character education produces. The following are suggested steps a school can take.

- Provide basic reading material about character education to the faculty and staff.
- Invite someone from an established character/peace education program to speak to the staff.
- Provide time for the faculty and staff to discuss the need and advisability of initiating a program at their school.
- Schedule another uninterrupted time (half-day faculty meeting?) for the faculty and staff to identify a specific area of character development relative to the school, such as fights, vandalism, graffiti, cliques, put-downs. Focus the discussion on possible ways to turn these situations around.
- Ask for a commitment on the part of the faculty to this program.
- Educate the parents about the program through mailings, presentations at the PSA, etc.

- Educate the students without being officious.
- Form a School of Character Council by asking for volunteers from the board, faculty, administration, parents, and student body.



Xaverian Leadership Institute

Xaverian Brothers High School, Westwood, MA

I. Description

The Xaverian Leadership Institute (XLI) is a five-day servant leadership retreat designed for seniors, which takes place during the month of August. Coordinated by the campus ministry team and staffed by members of the faculty, administration, and alumni of Xaverian Brothers High School, the retreat experience is grounded in the Roman Catholic tradition and rooted in the mission statement of the Xaverian Brothers sponsored schools. XLI seeks to facilitate personal and communal reflection on the students' primary relationships with God, self, and others, as well as to challenge and empower students within their faith tradition, through Catholic social teaching, to become servant leaders for the Xaverian community and the church. Through formal presentations, experiential exercises, small group discussions, liturgy, and prayer experiences, students are empowered to serve others as they discover their own gifts and talents.

II. Goals

The goals of the Xaverian Leadership Institute are:

- To help students and staff grow in their understanding of the teachings, life, and example of Jesus Christ as found in the Gospels.
- To come together as a reflective Christian Community as a means of discerning one's role in the development of the Kingdom of God.
- To empower students to grow as leaders of Christian service, justice, and peace within the XBHS community and the global community.
- To enable students to maximize and develop their God-given talents, to discern their vocation, and to focus their senior year at Xaverian Brothers High School.

The social teaching of the Catholic Church is rooted in the faith experience of the Catholic community and the early Christian communities. The Xaverian Leadership Institute provides students with a powerful faith experience and an opportunity to develop and strengthen their spiritual life.

XLI concludes with experiences that enable students to develop a basic understanding of and a Christian response to the needs of the poor and the marginalized. Throughout XLI, reflections are offered on the situation of the poor and the marginalized in the school community, local communities, and the global community. Simulations such as the Global Village and the Car Wreck Simulation offer students an opportunity to reflect on the reality of social injustice and to discuss various means to work towards social justice.

III. Activities

Registration for the five-day retreat program in August takes place at the end of the students' junior year and is open to all members of the junior class.

Senior participants publicize the program through school announcements and presentations in junior theology classes. Interested students are required to complete a reflective application process before acceptance into the program, and are asked to make a donation of \$195 to defray the expenses of the

week. No student is prevented from participating for financial reasons.

Upon the students' completion of the application process, their parents are required to attend an evening information session, where the goals and expectations of the program and the role of the parents are clarified.

In addition to recruiting students to participate in XLI, the campus ministry team works to recruit faculty members to serve as full-time and part-time members of the XLI staff.

Prior to XLI, a meeting is held at Xaverian for all staff members and new faculty members to review the goals and expectations of the program and the preliminary draft of the schedule. The meeting is also a time to invite new members of the Xaverian faculty to participate in XLI as staff members.

During the summer months small groups are created, a staff and student reflection journal is published, faculty are assigned to small groups, and a wide range of other logistics are addressed.

Each day of XLI is assigned a theme that comes from the Fundamental Principles of the Brothers of St. Francis Xavier. Activities, presentations, and simulations all relate to the theme of the day and challenge students to focus on their relationship with God, self, and others.

The first day of the retreat is spent breaking barriers and developing community. The second day focuses on students' relationship with God and the spiritual life. The third day challenges students to reflect on the injustices in our world through the lens of faith. The fourth day challenges students to reflect on the means by which they can become servant leaders who work to support the human dignity of all those they encounter, especially the voiceless. On the final day of the program students are sent forth on mission and challenged to reflect on how they may live the model of servant leadership they have witnessed at XLI.

IV. Implementation

The primary need in duplicating the program would be developing staff support and working with full-time staff as small group facilitators and presenters on the topics of the retreat.

During the last seven years a comprehensive program of staff development has been instituted for XLI. As the needs and goals of the XLI program have evolved, it has been necessary to work with the staff on a wide range of topics. Some topics include dealing with small groups, confidentiality, the role of faculty as religious educators, and the need to discern how Christians might respond to the call of Christian service. The staff development program has been tailored to meet the needs of the Xaverian community.

The Xaverian campus ministry team is willing and able to share and provide staff development programs for schools interested in developing a similar leadership institute.



Oxfam Christian Service Commitment Program

Academy of the Holy Cross, Kensington, MD

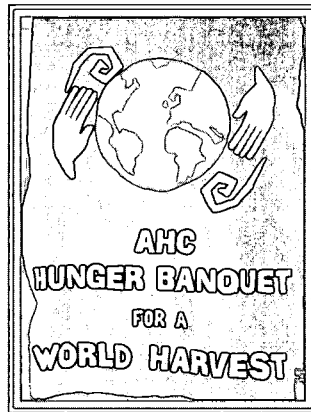
I. Description

The Holy Cross Oxfam Hunger Banquet, a significant dimension of the Christian Service Commitment program at the Academy of the Holy Cross, comes out of the tradition of the Sisters of the Holy Cross and is integral to the Academy's mission of educating women who act responsibly for justice. Oxfam is an international relief and social justice educational agency. The banquet itself is the experiential culmination of a schoolwide initiative. In interactive classrooms, in hunger-related Christian

service learning experiences, through personal commitment and participation in the liturgy/hunger banquet itself, as well as in follow-up curricular and co-curricular activities, students and staff grow to understand the magnitude of hunger-related social justice issues. By involving every member of the school community, including parents and alumnae, this process gives life to the moral responsibility to live the faith that does justice.

II. Goals

The Academy of the Holy Cross' Oxfam (Oxfam Committee for Hunger Relief) Liturgy/Hunger Banquet began in 1993 as part of a continuing commitment to that dimension of the school's Christian Service Commitment Program (CSC) related to social justice. Its goals are rooted in the baptismal call to share in the mission of Jesus, implementing his gospel mandate to serve others, especially those most in need.



The mission of the school, which is rooted in the tradition and philosophy of the Sisters of the Holy Cross, gives life to this fundamental goal to teach and live as Jesus did. The Oxfam program emphasizes the dignity of every human person created in God's image. It articulates the essentials of a just society, and the relationship between Eucharist and hunger. The program places specific emphasis upon identifying issues of global poverty and hunger.

General goals are outlined below.

To enable each member of the Holy Cross community to develop a deeper appreciation of the dignity of herself and every human person as made in the image of God. Members of the community recognize that persons are social by nature, members of the human family, challenged to respect the God-given rights of one another, as well as to make a difference in the world.

To ensure that the school community grows in the understanding of the teaching stated in the Catechism of the Catholic Church: "The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ...we must recognize Christ in 'rest' (page 353, #1397).

To weave throughout Oxfam preparations, presentations, and follow-up activities those essentials of a just society consistent with the "seamless garment" approach to justice issues.

Specific goals are:

- To educate and involve every student, faculty, and staff member in those aspects of the Christian Service Commitment Program pertaining to the issues of poverty and global hunger.
- To enhance the meaning of being an active member of a faith community.
- To raise consciousness and financial assistance for Oxfam America's self-help development projects.
- To protest and lobby for change in those policies that keep people poor.
- To learn to buy from socially responsible companies and consume only what is needed.
- To learn about the causes of and possible solutions to global poverty and hunger-related issues in order to teach others, especially through one's own actions.

II. Activities

Preparation begins in the classroom. Religious studies classes, major players in the process, coordinate educational materials with the course of study. Each class watches and discusses a video. The ninth-grade students see the basic film, which explains Oxfam and its various projects, with special emphasis on the explanation and purpose of hunger banquets and fast activities carried out across the country.

Sophomores watch the video titled "Shelter," which is about the cyclone in Bangladesh that once killed 100,000 people. In keeping with their developmental levels, sophomores discuss the relationship of involvement with social issues and living their baptism. This concept is further discussed and amplified in the second semester when sophomores study morality, its personal and communal components, and accompanying responsibilities.

Juniors in Christology class look at the issue through the eyes of Jesus and contemporary Scripture scholars as they respond to the question of Jesus: "Who do you say that I am?" Students learn that their response must include a lifestyle based on that

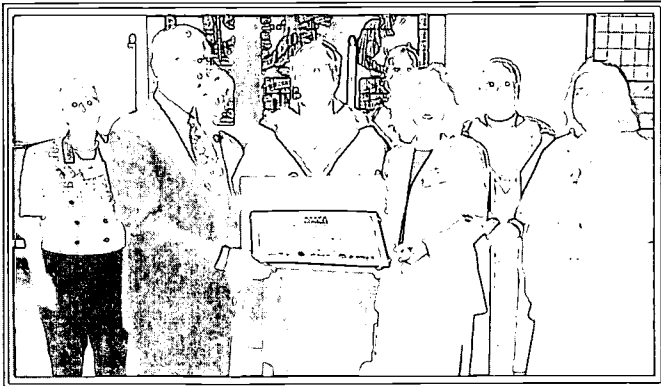
of Christ. The video they watch, titled "Community," emphasizes the importance of a community of activists.

The seniors view "Cultivating Opportunity," the story of small farmers in the United States working together within a cooperative to survive and gain access to markets for their crops. Comparison is made with a woman in Mozambique trying to hold on to her own land. Students also read Monica Hellwig's "The Eucharist and the Hungers of the World."

After viewing the films and discussing the problems of the marginalized in society, a student in each class volunteers to collect the \$5 donation. Faculty contributions are placed in an envelope in the faculty room. The songs "Let Us Be Bread" and "We Are Called" are practiced in classes.

IV. Implementation

The key to the success of the program is its interactive nature. The more hands-on and student-oriented the experience, the more meaningful the response. The school's experience has shown that people, when they are so moved, do work to the next level of service commitment. Students should keep a reflection journal in which they write their reactions and reflections on the experience they have had.



Bearing Witness: Anti-Semitism, the Holocaust and Contemporary Issues

Anti-Defamation League, Washington, DC

I. Description

This three-day seminar was sponsored by the Anti-Defamation League (ADL) in conjunction with the United States Holocaust

Memorial Museum (USHMM), with support from the National Catholic Educational Association, the Archdiocese of Washington, D.C., and the National Conference of Catholic Bishops. It brought together 30 teachers from Catholic schools in the Washington metropolitan area, December 1-3, 1999.

Teachers learned about the history of anti-Semitism and the Holocaust, and how to address issues of diversity, prejudice, and bigotry in contemporary society. The program provided an opportunity for teachers to learn how to incorporate these issues into the Catholic school curriculum. Participants toured the permanent exhibition of the museum and met with museum staff and scholars to learn about the history of this tragic human event. Museum staff explored with the participants the content, methodologies, and rationales for teaching this complex history.

Participants also met with staff members of the Anti-Defamation League (ADL), a national organization dedicated to education and to combating anti-Semitism and prejudice in contemporary society. Scholars in the field of Jewish history and Catholic liturgy provided insights into the relationship between the Catholic Church and the Jewish community historically and in modern times. Teachers also examined contemporary issues of prejudice through ADL's anti-bias training program, A World of Difference Institute.

II. Goals

Bearing Witness project goals and objectives are:

- To assist teachers to develop a Holocaust curriculum and lesson plans for their classrooms.
- To provide classroom resources and materials to aid in presenting the history of the Holocaust in the classroom.
- To provide an understanding of prejudice and discrimination and the harm they inflict upon individuals and society.
- To explain the historical roots and contemporary manifestations of anti-Semitism.
- To provide techniques for combating prejudice and discrimination in and out of the classroom.

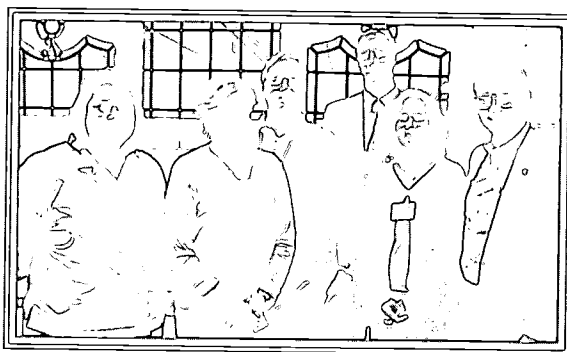
When students learn the history of the Holocaust, they are encouraged to examine basic issues of morality, law, and what it

means to be a responsible citizen. Through a study of the history, students gain a better appreciation of the importance of protecting democratic institutions and values. They also learn that silence and indifference to the suffering of others, or to the infringement of civil rights in any society, can serve to perpetuate societal problems. Students learn that the Holocaust was not inevitable. It occurred because individuals, organizations, and governments made choices that legalized discrimination and allowed prejudice, hatred, and ultimately mass murder, to occur. Study of the Holocaust helps students understand the ramifications of prejudice, racism, and stereotyping.

Bearing Witness enhances a teacher's ability to present the history of the Holocaust and its essential life lessons by making it clear that one must first understand the history of anti-Semitism. By examining the fuller context, this program enables the learner to understand the Holocaust, why it happened, and why anti-Semitism continues to exist. Teachers then can more effectively communicate to their students the history and the lessons to be gleaned from it.

III. Activities

The ADL and the USHMM offer a three-day regional program and a five-day national program each year, targeting 30-40 middle school and high school teachers in each program. Teachers from the disciplines of religion, ethics, Scripture, history, and English are invited to apply. The programs currently operate on funds received through grants and contributions.



Julia Maxey, Stoneridge School of the Sacred Heart (past Bearing Witness participant); Regina Haney; Joseph O'Keefe; Warren Marcus, director of teacher workshops and conferences, USHMM; Alison Mifolsky, associate director of the Anti-Defamation League of Washington; Br. William Griffin, assistant superintendent of the Archdiocese of Washington.

Three-Day Program. On day one, the participants receive an overview of the program and its goals and objectives, then focus on the history of anti-Semitism, the teachings of the Catho-

lic Church about Jews and Judaism, Jewish tradition and ritual, the role of the Catholic Church during the Holocaust, and modern-day anti-Semitism. Videos and primary texts are used. In the evening, participants visit a synagogue and learn more about Jewish traditions and religious practices.

Participants spend day two at the United States Holocaust Memorial Museum. After an orientation to the building, the symbolism of the architecture, and the exhibitions, they take special guided tours through the permanent exhibition, the museum's primary tool for educating the public about the Holocaust. Afterwards, they reconvene with education division staff to learn about guidelines and methods for teaching children the history of the Holocaust and to reflect upon the content of the exhibition. They have the opportunity to ask questions about the museum's historical content and to listen to a Holocaust survivor share his or her experience.

On day three, the participants engage in a discussion about the Catholic/Jewish dialogue following World War II. During this portion of the program, participants are asked to consider the subtle messages of anti-Semitism they received as they were growing up. Participants also explore contemporary manifestations of anti-Semitism and other forms of bigotry, such the current hate movement. Finally, teachers have an opportunity to meet with past participants of the Bearing Witness program to learn how others have applied their experience in their school settings.

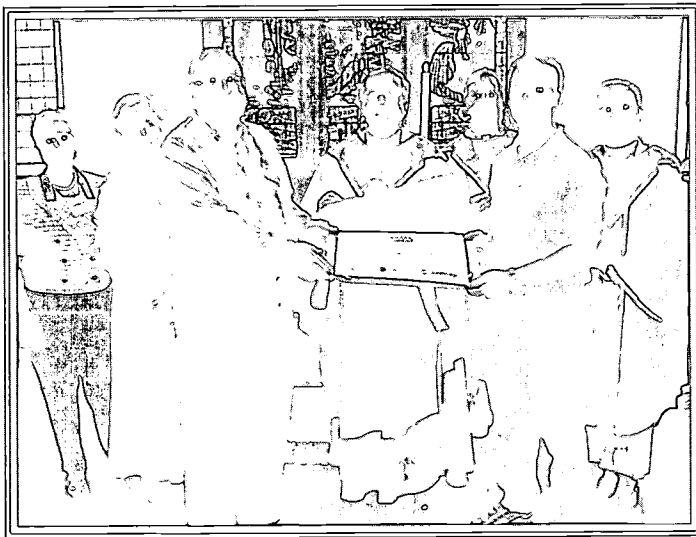
Five-day national program. Teachers come from all over the country to attend the five-day program, thereby representing a much greater variety of teachers and experience. The program includes a second day at the museum to explore temporary exhibits and to become more familiar with the resources available to teachers. The five-day program also includes a session on anti-bias training led by ADL staff, using the methods and a material of the league's A World of Difference Institute.

IV. Implementation

The content of this program limits the age appropriateness to middle schools and high schools. Education experts do not advise teaching the Holocaust to young children. The program is the most effective and the most relevant in certain fields, in-

cluding history, religion, and English. Other than these limitations, the program is appropriate for Catholic school educators from all areas of the country. Past participants in local and national programs have come from rural settings and large cities, large schools and small schools.

To bring it to different areas of the country, the program would have to be implemented either in conjunction with one of the USHMM's traveling exhibits or with one of the many Holocaust museums throughout the country.



Jubilee Justice: Instilling the Church's Social Teachings

Diocese Of Wichita, Wichita, KS

To celebrate the Jubilee Year 2000, Catholic school principals in the Diocese of Wichita chose to meld the jubilee celebration with a commitment by the American bishops to integrate the church's social justice principles into the life of Catholic schools.

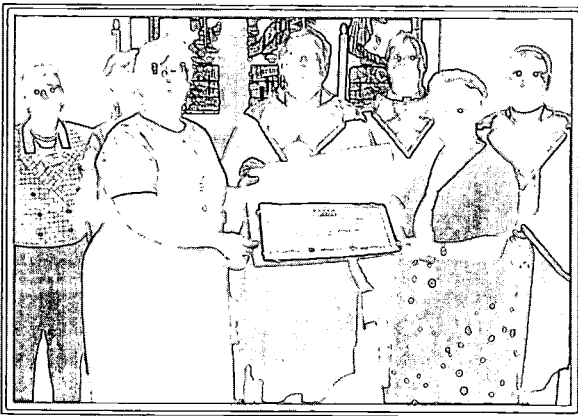
The foundation involved in-servicing all 655 professional educators about the seven core principles of the church's social teachings. "Justice" became the diocesan "value" in all schools. Each month, a different social justice theme was featured in the diocesan newspaper.

Six teachers were then commissioned to author monographs explaining how to incorporate virtues into language arts, mathematics, science, social science, technology, and the fine arts.

To conclude the "old millennium" which focused on America's European heritage, the principals decided to support four mission projects sponsored by the American bishops to rebuild the church in Eastern Europe, which was decimated by communism.

To open the new millennium, the diocese launched an effort to enhance its center-city schools. The diocese also began an intensive review of its employment and compensation practices in line with the bishop's pastoral on the economy.

Finally, came celebrations enlivened by two other Jubilee Year priorities: liturgy and the fine arts. All 620 eighth-graders made a pilgrimage to the diocesan cathedral. An original play and study guide taught about the diocese's martyred Korean War chaplain, Emil Kapaun. At a fine arts festival, each school displayed its permanent new art to mark the Jubilee Year.



St. Monica School Partnerships

St. Monica School, Rochester, NY

I. Description

St. Monica School, located on the southwest side of the city of Rochester, NY, is one of six inner-city Catholic schools in the Diocese of Rochester. Among the population of approximately 220 students from pre-K through sixth grade, 88% of the students live at or below the poverty level, many come from single-par-

ent homes or are being raised by grandparents, 98% are African-American, and 98% are non-Catholic.

The school has established three partnerships which center on the social teachings of the church, especially options for the poor, dignity of the person, choice in participation, decision-making, common good, and the dignity of work.

The parish's parent contract supports and educates parents as the primary models in their child's spiritual and educational development, and encourages the importance of participation and involvement.

The Progressive Neighborhood Youth Credit Union Program helps students and families develop solid financial habits around saving money and goal setting. The program also assists students in developing valuable consumer skills and distinguishing wants and needs.

Ameri-Corp and B.E.S.T. partnerships encourage, train, direct, and support people who are moving out of the clutches of poverty and enhance their training and educational opportunities.

II. Goals

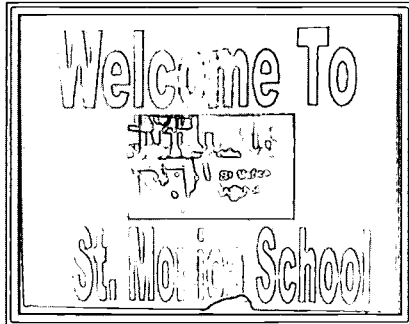
The goal of the parent contract is to emphasize that it takes the family, church, and school communities working together to lay the foundations which will be important in carrying a child into adolescence and adulthood.

The goal of involvement with the Progressive Neighborhood Credit Union is the inculcation of habits of thrift and saving among the children of this inner-city neighborhood.

The goal of the AmeriCorp and B.E.S.T. programs is to provide a training site for persons coming off welfare so that they will develop marketable skills in a controlled setting.

III. Activities

The three partnerships help to develop an integrated approach to the Catholic school's presence in an inner-city neighborhood.



The parent contract program invites parents, guardians, and other persons important to the growth of the child to commit themselves to the mission of the Catholic school. The actual contract requires these caregivers to:

- Attend a worshipping community one a week.
- Attend PTA meetings once a month.
- Give 10 hours of volunteer time each year.
- Do \$100 worth of fund-raising per year.
- Pay tuition on a monthly basis.

The activities of the parents are monitored and a monthly "report card" is sent to them to help them monitor their commitment. Failure to honor the contract may result in the family's being asked to withdraw the student from the school.

The partnership with the Progressive Neighborhood Credit Union provides low-income persons with the opportunity to manage money, gain access to credit, and meet with persons knowledgeable about personal finance. The Youth Credit Union program educates the students to the habits of saving. Students take out a membership in the credit union and are provided with savings passbooks. Two students also act as ambassadors, bringing information to students from other schools. During the 1998-99 school year, three sixth-grade students used their investments to design a coloring book that teaches other students the importance of saving. A parent needing to fulfill the service requirements of his contract designed the graphics.

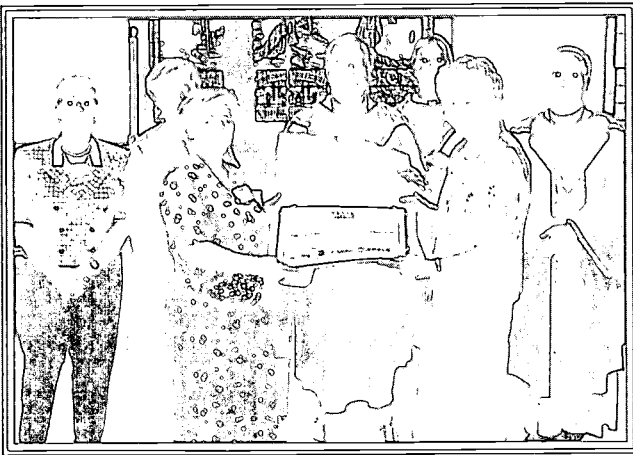
The AmeriCorp and B.E.S.T. partnerships unite national service programs with this Catholic school. AmeriCorp mentors persons and encourages them to continue their education. Specifically, AmeriCorp provides St. Monica with three volunteers a year who assist with the aftercare programs, tutoring, lunchroom monitoring, and assisting classroom teachers with various needs. St. Monica's provides the volunteers with a venue for pursuing their goals while providing St. Monica with needed help.

Similarly, the B.E.S.T. (Basic Employment Skills Training) program is a "welfare to work" effort in the Rochester area. St. Monica's has become a training site for persons who are learning all the skills necessary towards procuring and keeping a job. B.E.S.T. workers have been involved with the child-care programs and as teacher aides at St. Monica.

IV. Implementation

St. Monica realizes that an inner-city school needs the support and the resources of the local neighborhood and the civic and church community. Schools wishing to replicate St. Monica's partnership programs need to:

- Assess the resources available, especially those available at low or no cost.
- Determine how the resources match the school's needs.
- Ensure the commitment of the entire parish community to implementing the parent contract program and enforce it.
- Maximize public awareness of the school's needs in order to attract people and programs.
- Monitor programs that bring volunteers into the school.
- Ensure that any program brought into the school matches the church's social teaching to improve the lot of the poor, preserve the dignity of the human person, and encourage voluntary participation.



Teaching Resources on Sweatshops and Child Labor

*Archdiocese of Newark Catholic Schools Office, and
Department of Human Concerns*

I. Description

The Sweatshop Initiative is a two-step approach to ensuring catholic school uniforms in the Archdiocese of Newark are

not made in sweatshops or by child labor. A task force comprised of the Superintendent of Catholic Schools, the Director of the Human Concerns Office, and representatives from the United States Department of Labor, the New Jersey Department of Labor, and the labor union UNITE (Union of Needletrade, Industrial and Textile Employees) formed a partnership between the church, government, and labor.

The first step of the initiative was to gather information from the school principals regarding uniform suppliers and the manufacturers used by the suppliers. Then federal and state departments of labor checked the manufacturers for compliance with fair labor, safety, and health regulations.

The second step was the development of Teaching Resources on Sweatshops and Child Labor, comprised of printed materials and a video. A copy of this resource was distributed to all schools. The purpose of these materials was to help the children:

- Learn about Catholic social teaching, particularly as related to work and workers rights.
- Learn about sweatshops and child labor.
- Help the children take action on behalf of exploited workers, especially children.

II. Goals

The goals of the Archdiocese of Newark Sweatshop Initiative are:

- To ensure that Catholic school uniforms in the archdiocese are not manufactured in sweatshops or by child labor.
- To teach children about Catholic social teaching, particularly what the church teaches about the rights workers.
- To raise the awareness of children and teach them about the issue of sweatshops and child labor.

III. Activities

Schools in the Archdiocese of Newark were asked by the superintendent of schools to furnish the names of retailers used for purchasing school uniforms. The retailers, in turn, were asked to supply a list of the manufacturers they use. The U.S. Department of Labor checked the manufacturers for compliance with

DOL regulations. Following this the archdiocese compiled an approved list of vendors for purchasing Catholic school uniforms.

A packet of materials compiled by the archdiocesan Department of Human Concerns with assistance from the Office of Superintendent of Schools, titled "Teaching Resources on Sweatshops and Child Labor," was distributed to the Catholic schools in the archdiocese to help teachers integrate teaching about this issue into various areas of curriculum, such as religion, social studies, and language arts.

Continuing efforts to ensure that Catholic school uniforms are not manufactured in sweatshops or by child labor include an annual meeting with uniform vendors (suppliers), representatives from the archdiocesan Department of Human Concerns and the Catholic Schools Office, and the sweatshop task force. Vendors are required to report any changes in the manufacturers they use and to attend this meeting in order to be listed on the Approved List of Uniform Suppliers for Catholic Schools.

In the education phase of this program the children learn what the church teaches about social issues, especially the rights of workers. They also learn what sweatshops are; that some children are exploited by having to work long hours, under hazardous conditions, for little pay; and that they have power to participate in changing unjust conditions.

The program enables the children to pray, learn, and take action in bringing about more justice in the world.

Direct involvement of parents and guardians was not a planned part of this program, but it came via the information the children shared with them. The fact that the archdiocese issues an approved list for the purchase of school uniforms indirectly involved parents in this justice project.

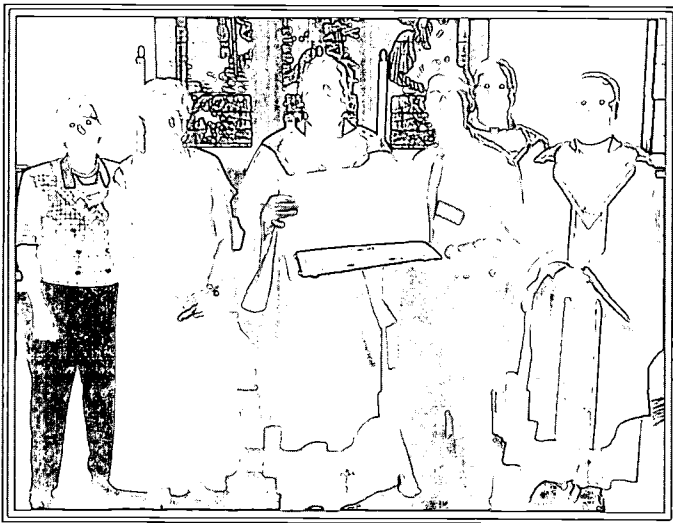
"Teaching Resources on Sweatshops and Child Labor" was distributed to the 180 schools in the Archdiocese of Newark. In addition, at least 25 elementary and high schools, religious education programs, and colleges around the country have requested this teaching resource. Copies of the resource were mailed to dioceses, religious orders, and communities throughout the United States. The archdiocesan Department of Human Concerns has also responded to inquiries from more than a dozen dioceses

he sweatshop initiative and how it was carried out.

IV. Implementation

In implementing this initiative, schools will want to:

- Raise consciousness on the evils of sweatshop labor among parents, students, and faculty.
- Use church documents in order to integrate the teachings of the church in the school's efforts.
- Coordinate efforts with the U.S. Department of Labor and the state department of labor to determine if suppliers are in compliance with the guidelines on sweatshops.
- Commit to systemic change by encouraging other schools and the community to avoid purchasing clothing and equipment made in sweatshops or by child labor.
- Be prepared to distribute material to inform the public about the goals and purpose of such an effort.



Sharing the Way: Catholic Social Teaching in Word and Song

Holyoke Catholic High School, Holyoke, MA

I. Description

Catholic social teaching has been described by Peter Henriot of the Center of Concern as the church's "best kept secret." Thus one of the many goals of this project is to expose students, as

well as adult Catholic audiences, to the church's rich heritage. This is accomplished by engaging students in sacred a cappella music from energizing South African folk songs to Taize chants to gospel music to traditional sacred music.

Students learn to sing songs of justice, freedom, and hope in three- and four-part harmony. In concerts, songs are woven around reflections and excerpts from Catholic social teaching, thus inviting listeners to "hear" the sometimes challenging, prophetic messages of the church's tradition.

This project does not require the director to be a trained musician. What is needed is a person who has an ear for music, a passion for justice, a love for teens, and a willingness to learn music through "teaching tapes." Emphasis is given to learning through hearing and repetition.

II. Goals

Other more specific goals are:

- To expose students to sacred and folk music of diverse cultures and languages.
- To teach students to sing in three- and four-part harmony.
- To enliven Eucharist and para-liturgical celebrations with music reflecting the universality of Catholicism.
- To evangelize teens as they sing about social issues such as poverty, capital punishment, abortion, race, economic justice — in short, the consistent ethic of life.
- To encourage participants to pray holistically by enabling the singers and listeners to appropriate with mind, heart, and body the messages of the Catholic tradition.
- To invite listeners to hear the sometimes challenging, prophetic messages of Catholic social teaching.
- To expose students to different languages (Spanish, Latin, Sotho, Xhosa, Georgian, and Greek), historical figures, and social movements.

III. Activities

- The a cappella singers practice twice a week after school, totaling 2 1/2 hours.
- Students practice at home with teaching tapes.

- Upon invitation, the Holyoke Catholic Singers sing at parishes, schools, civic events, diocesan events, liturgies, and prayer services

IV. Implementation

A dedicated instructor can adopt this program relatively easily. For example, the instructor can learn one easy song (in two to four parts) such as "Freedom Is Coming," "Siyahamba," or "This Little Light of Mine" and teach it during class over a period of time. Such an approach gives the teacher a captive audience, allows the teacher and the students to get adjusted to this new educational approach, and begins to plant seeds of interest in forming an extracurricular choir.

It is strongly recommended that the instructor not distribute song sheets to the students while learning new songs. This project encourages learning through hearing and repetition, as advocated by the accomplished vocalist Ysac Barnwell.



Evangelization of the School Community *St. Pius X School, San Antonio, TX*

I. Description

In 1993, St. Pius X School began a two-year discernment process to determine the future direction of the school community. The

school affirmed the priority of spiritual formation to evangelize the entire school community in order "to restore all things in Christ," which is the mission of the parish and school.

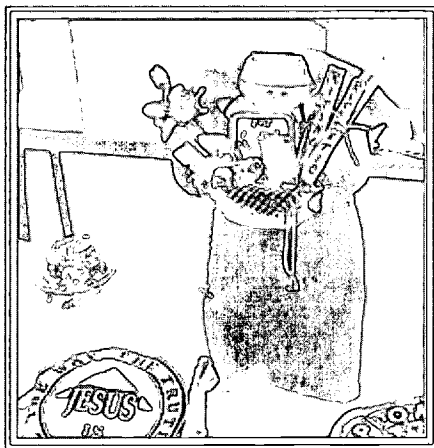
The principal, as spiritual leader of the school community, invites extensive parent involvement and staff participation in promoting gospel values, the teachings of the church, social justice awareness, service, and worship as priorities for the school. Consistency in setting priorities, effective and open communication between home and school, and the power of the Holy Spirit working within the community have encouraged parents to be deeply involved in the faith formation of their children and to partner with the school to help children learn to be strong in their faith in spite of worldly influences.

To make this program of evangelization work, the leadership of the school — pastor, principal, school board — must agree on the vision for the school. Each decision is made, each staff member is hired, and each family is registered in the light of the vision the school has for itself.

II. Goals

As a result of a change in administration, St. Pius X School went through a discernment process from the fall of 1993 through the spring of 1995 to determine its future direction. The goals aim at continually building up the school community through peacemaking skills, responsibility for one's own words and actions, understanding one's own strengths and abilities, cooperative learning, and respect for others and their diversity. In addition, the administration seeks to restore all things in Christ and to provide effective and efficient leadership in pursuit of total Catholic school formation and management.

The program is multifaceted and responds to the mission statement of the parish and the expressed desires of the school community



Sister Mary Pius is always prepared!

III. Activities

The school annually takes the opportunity to:

- Create awareness of the Christian response to social justice issues such as those living with AIDS; those who live with discrimination; the poor; those whose human rights are violated; those who suffer from hunger, malnutrition, natural disasters, and the hand of violence.
- Proclaim the teachings of the church.
- Involve students and parents in service projects.
- Promote peacemaking and discourage all forms of aggression.
- Encourage family.
- Encourage families to share in the distribution of wealth.

Some ways in which the school accomplishes this are through:

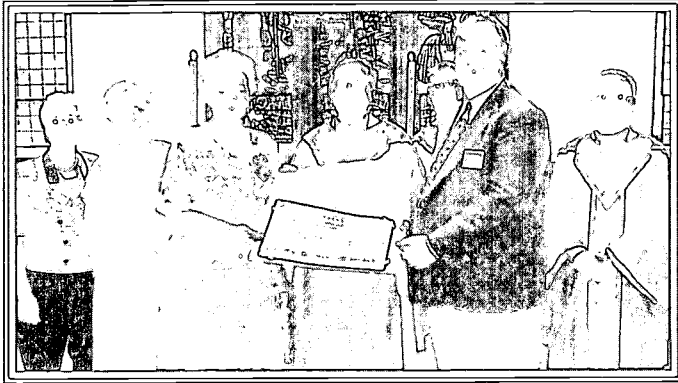
- Morning prayer and weekly liturgies.
- The use of the weekly newsletter.
- A peacemaking curriculum.
- The formation of the S.H.A.R.E. group.
- Schoolwide service projects.
- Parent service hours.
- Inviting parent involvement at all levels.
- Providing opportunities for families to respond generously to the needs of others.

Teachers from San Antonio enjoy acting like students again!



IV. Implementation

This program of evangelization could be universally applied in Catholic schools that desire to make spiritual formation the priority. However, the commitment to evangelize the school community is long term. It requires much prayer and discernment; much patience and willingness to work painstakingly toward the vision of a school community centered in Jesus Christ.



The Vision and Values Curriculum

Boston College High School, Dorchester, MA

I. Description

In response to the renewal of Jesuit high schools as articulated in the document "Profile of the Graduate of a Jesuit High School at Graduation," the English department at Boston College High School revised its curriculum for senior year. For a decade, teachers have found that through the study of literature and the focus of writing assignments students are formed according to the goal of Jesuit education: to become men and women for others.

The course complements the senior religion course on the Social Teachings of the Church, as well as preparation for the month-long service requirements that complete the Boston College High School educational experience. The Visions and Values curriculum illustrates one way that the social teachings of the church can be integrated into all aspects of the curriculum.

II. Goals

The goals of the Vision and Values curriculum are as follows:

- To open students to growth through challenging students to think beyond themselves.
- To make students intellectually competent so that reason and faith are integrated.
- To create the student who is truly religious, who has a basic knowledge of the teachings and demands inherent in a fundamental orientation towards God.

- To produce students who are loving and who care for all of creation.
- To produce students who are committed to doing justice.

III. Activities

A committee was formed to examine the document "The Graduate at Graduation" and to focus on the relative virtues of a skills approach in order to develop in students an understanding of literature that is both integrated and coherent.

The literature selected for student reading is both traditional and diverse. Texts from women, minority persons, and third world authors are required reading.

In an effort to help seniors to make a smoother transition to their community service experience at the end of senior year, each senior is required to produce a major writing assignment rising from the student's attempt to live the values promoted through the exploration of the literature.

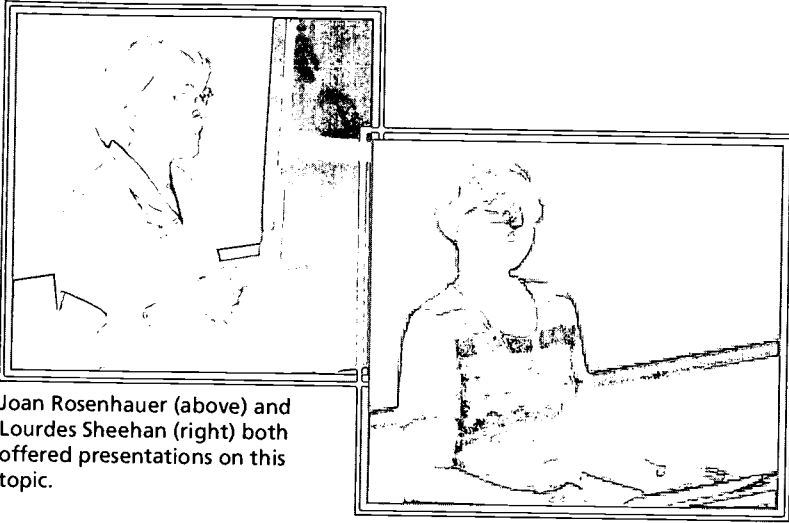
IV. Implementation

There needs to be a commitment on the part of faculty members to integrate the goals and the activities of the English department into the activities and projects of the religion department, along with a willingness to decide on literature which meets the goals of the program.

A committee of faculty, with administration support, should reach consensus on the goals of the program with the end product of the "graduate at graduation" in mind.

Quality literature from traditional, classic, and more diverse sources such as third world, minority, and women authors needs to be explored and decided on in light of the goals.

Chapter 3



Joan Rosenhauer (above) and Lourdes Sheehan (right) both offered presentations on this topic.

Understanding the Social Traditions of Thought and Action

Joan Rosenhauer

When the Minnesota Catholic Conference convened a meeting of educators from across the state several years ago, their theme was "Share the Secret." To make their point, they even produced a mock tabloid called *The National Inspirer* that had a lead story about the U.S. bishops revealing the church's best-kept secret.

The secret they were referring to was Catholic social teaching, a body of church doctrine that too many Catholics don't know. This is why in 1998 the U.S. bishops issued "Sharing Catholic Social Teaching: Challenges and Directions," a document urging Catholic educators to weave the Catholic social mission throughout their programs.

What exactly are the bishops asking Catholic educators to do? To answer that question, it's important to begin by defining what we mean by the Catholic social tradition.

This tradition can be described as having two key parts — the tradition of thought and the tradition of action. I'd like to begin by exploring the tradition of thought.

Tradition of Thought

Our starting point must be the Scriptures. Those of us who share the responsibility of teaching about our faith and its social dimensions must begin by letting our students, their parents, and our colleagues know that Catholic social teaching is not new. It is rooted in the Scriptures and is at the heart and soul of who we are and what we believe.

The prophets of the Old Testament continually reminded ancient Israel that their fidelity to God was measured by how they treated those on the margins of their society — the widows, the orphans, and the aliens. Also in the Old Testament we find the tradition of jubilee, an amazing practice that involved giving those who were struggling in economic and social life a chance to start over. Slaves were set free, debts were canceled, and those who had lost their ancestral land were allowed to return to it. Although scripture scholars tell us that the jubilee was never truly practiced, in many ways it doesn't matter. The jubilee was an ideal, a model for God's people reminding them not to let inequities grow too great in their society. It can serve the same purpose today. The ancient tradition of jubilee challenges us to consider where the inequities are in our society, and who needs a chance to start over today.

In the Gospels we learn that at the last judgment our lives will be measured by how we treated the least among us — those who are hungry, those who are homeless, those who are sick or without clothing. Our love for the poor and powerless is a reflection of our love for Jesus himself.

Jesus' parables often share a similar message. The story of the rich man and Lazarus is one example, as is the parable of the Good Samaritan. While this latter parable teaches an important lesson about caring for people who are suffering, it also tells us something about the relationship between compassion and the law. In Jesus' time, the Pharisees prided themselves on their strict adherence to Jewish purity laws. This was seen as the measure of a truly religious person. But in the parable of the Good Samaritan, it was the Samaritan, who did not follow the Jewish law and was considered unclean and inferior, who was the hero. He stopped and took care of the injured man. In this case, among others, Jesus tells us that compassion is what is really important. Where the law and compassion come into conflict, compassion must prevail.

While many faith traditions share some or all of these scriptural roots, the Catholic tradition has a unique resource in its social teaching. The *Catechism of the Catholic Church* describes Catholic social teaching as "a body of doctrine, which is articulated as the Church interprets events in the course of human history, with the assistance of the Holy Spirit, in the light of the whole of what has been revealed by Jesus Christ" (No. 2422). This body of doctrine has been developed and articulated over many years in a variety of documents, including papal encyclicals, conciliar documents, and episcopal statements. It provides a lens through which Catholics can view and react to the choices, issues, and challenges we confront in society every day.

Besides being called "genuine doctrine" (*Centesimus Annus*, #5), Catholic social teaching has also been called our "best kept secret" (Henriot et al). Too many Catholics do not know that we have a body of doctrine — a coherent and consistent set of ideas about social, economic, and political life — that can help us live our lives as disciples in the world.

It's not that most Catholics don't know that we should help those who are poor or in need. One can't read the Gospels without understanding our concern for the "least among us." But many Catholics aren't familiar with the body of thought known as Catholic social teaching.

This brings me to one of two significant weak links in the connection between Catholic social teaching and Catholic education that I'd like to highlight today. Most Catholic schools do an

excellent job of involving students in some sort of “social action” in the form of serving people in need — collecting toys at Christmas, providing food at Thanksgiving, and countless other acts of charity and service.

However, too often this is not matched with efforts to explicitly teach about Catholic social doctrine. A weak link that I have observed as I have met with teachers across the country is that we do not do as well as we could at teaching students about the central ideas contained in Catholic social teaching. I like to pose this question to educators: If I ask a student who is graduating this year from your school to tell me something about Catholic social teaching, would he or she be able to answer? In too many cases, the answer is no.

When the bishops of the United States issued “Sharing Catholic Social Teaching: Challenges and Directions,” which is addressed to Catholic educators, they recognized that Catholic educational programs are essential to efforts to share the Catholic social tradition more widely and explicitly. They also recognized that if our educational programs are not teaching Catholic social doctrine, we *are* teaching something about it. We are teaching that it is not very important. If it were important, we would be making sure it is taught in our schools.

In their statement, the bishops give us a very clear message. They state, “If Catholic education and formation fail to communicate our social tradition, *they are not fully Catholic* (emphasis added).”

The bishops understand that teaching Catholic social doctrine is not always easy. None of us can stand before a class of sixth graders and tell them, “We’ve got this great body of doctrine called Catholic social teaching. Here’s a 200-page encyclical with a Latin title. Let’s read it!” That’s why, in “Sharing Catholic Social Teaching,” the bishops identified seven key themes from Catholic social teaching that can be taught to a wide range of age groups. The themes are described briefly enough that many audiences will be willing to read them, even those with limited time or limited attention spans. Let me briefly summarize these themes.

The first is **the life and dignity of the human person**. We believe that every human life is sacred, that it is a gift from God, and that each person is created in God’s image and likeness.

Therefore, each person has inherent dignity regardless of his or her race, nationality, age, or state of health — regardless of what he or she has accomplished or failed to accomplish. This has implications for how we treat the people we encounter in our daily lives — our families, our coworkers, people we meet on the street in the course of our day. We must treat everyone, even those who are most desperate, with the respect due to a child of God. But this concept also has implications for the way we view public life. We measure every policy, every program, and every institution by whether it protects human life or threatens it, whether it enhances human dignity or diminishes it. This is why we oppose abortion and the death penalty, and why we fight hunger and poverty.

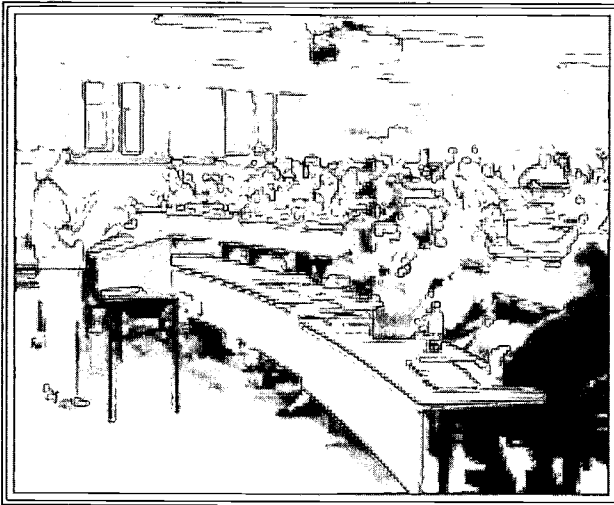
The second theme is **the call to family, community, and participation**. We believe the human person is not only sacred, having been created in God's image and likeness, but also social. We were created in relationship with each other and with God. We realize our potential — our full human dignity — in relationship with others. These relationships start with the family, which must be supported not undermined, by our individual actions, and by the policies we support. It also extends to our communities and to the broader society. The way we organize our communities at every level must promote human life, enhance human dignity, and advance the common good. We believe every person has both a right and a responsibility to participate in social, economic, and political life so that everyone can contribute to a more just and peaceful world.

The third theme is **the rights and responsibilities of the human person**. We have a responsibility to care for ourselves and the lives entrusted to us in our families. We also have a responsibility to contribute to the common good. Related to this, we believe that all people have basic human rights to the things that allow them to meet their responsibilities. The right to life, freedom of religion, housing, health care, education, and employment are among these rights.

The theme, **the preferential option for the poor and vulnerable**, asserts that we should care about all our brothers and sisters. We also believe that those whose needs are greatest have the greatest claim on our concern. I like to use the example of a walking along the beach with two children. If one gets

swept into the surf, the parent isn't going to treat both children equally. He or she will give special help to the child in need.

The dignity of work and the rights of workers is the fifth theme identified by the bishops. In the Catholic tradition, the economy is intended to serve people, not the other way around. While work is at one level a way to make a living, and as such should provide a living wage, it is more than that in Catholic social thought. It is a key way that we realize our human potential, that we contribute to the common good, and that we participate in God's ongoing act of creation. If the



dignity of work is to be protected, the rights of workers must be respected. Therefore, we believe that workers have the right to productive work, to safe conditions, to a living wage, and to forming associations and joining unions if they choose. We also believe workers have responsibilities. These include providing a

fair day's work for a fair day's pay, treating their coworkers and employers with respect and kindness, and contributing to a safe and pleasant workplace.

The theme of **the solidarity of the human family** means that we are our sisters' and brothers' keepers wherever they may live. We believe we are one human family and we must act in support of our sisters and brothers in many places and situations. In an increasingly interconnected world, caring for our neighbors means those across the street and those around the globe.

The final theme of Catholic social teaching identified by the bishops in "Sharing Catholic Social Teaching" is **care for God's**

creation. As they explain, we show our respect for our creator by our stewardship of creation. We are called to care for the earth, the water, the air, and all living things. Again, this has implications not only for our individual actions and lifestyles, but also for the policies we support and promote through our decisions as citizens.

This is the "Cliff Notes" version of Catholic social teaching. While it's important to point out that Catholic social teaching is much more sophisticated than these seven themes suggest, the bishops have given us these themes as a tool to begin the process of sharing Catholic social doctrine. They hope that once people have gotten a taste of this message, they'll want to explore it more deeply.

Tradition of Action

Now I'd like to focus on the second half of the Catholic social tradition, the tradition of action. This can be described as having two parts: the tradition of service and the tradition of working for justice.

The tradition of service includes all of the things we do to respond to peoples' immediate needs — providing clothing, housing, food, daycare, tutoring, counseling, and countless other charitable programs. The tradition of working for justice includes efforts to change laws, policies, and programs in our society to make them more just, to advance peace, and to ensure that the most vulnerable members of our society or protected and helped.

I'd like to highlight a second weak link in the connection between the Catholic social tradition and Catholic education. In general, Catholic schools and other educational programs do an excellent job of involving students in direct service activities such as collecting food for Thanksgiving baskets, donating toys for poor children at Christmas, or raising money for various charities. In my experience, we do far less to involve students in working for justice. In other words, we fail to teach and act on the second half of the tradition of action.

Why is this? Often teachers, administrators, and parents get uncomfortable when we begin to get involved in public policy issues. They don't understand what this has to do with religion.

In fact, they may believe the old rule of etiquette that you shouldn't talk about religion and politics in polite company.

But the Catholic tradition has just the opposite message. The Catholic tradition tells us that we absolutely must mix religion and politics, that we must bring the values of our faith into everything we do, including our decisions as citizens. Moreover, our tradition tells us that we are called to transform the world, to help bring about God's will on earth as it is in heaven. We must seize the opportunities that we have as Catholics in the United States at the beginning of the third Christian millennium to shape a world of greater justice and peace.

In their 1999 statement, "Faithful Citizenship: Civic Responsibility for a New Millennium," the U.S. bishops made this point very clearly when they said: "In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation."

If we were to ask most of the adult Catholics we know to list the moral obligations of their faith, how many of them would list participation in the political process? The answer is probably not many.

This is another example of how we have not shared Catholic social teaching as fully as we can. Yet this aspect of the Catholic social tradition is vitally important. To underscore its importance, I would like to recount an experience I had several years ago when I was working with an organization composed of churches and congregations in Southern Maryland. When I began, I asked the group what their biggest concerns were about their communities. One of the most consistent responses focused on the fact that there were thousands of people living without indoor plumbing in Southern Maryland. It happened that around that time, the governor of Maryland announced a budget surplus. Naturally, many groups began vying for part of the surplus. We decided that we would try to get part of it to help low-income people install indoor plumbing. When we went to talk with state officials about the problem, they were shocked to learn that there were people in Maryland living without modern plumbing. Until that moment, this problem had no visibility, and no one was trying to do anything about it. The next day, one of the leaders of the organization I worked for came into the office with an article from *The Washington*

Post. It explained that the horse racing industry of Maryland was trying to convince the governor to use part of the budget surplus to pay for a tax cut designed to compensate racetrack owners for putting running water in horse stalls. So we had a situation where people were working to get running water for horses, while no one did anything to get running water for people.

What I took from that experience was that the racing industries of this world will always be at the table when decisions are being made to ensure that their interests are protected. That's not a bad thing. That's how our system works. But if faith communities are not also at the table making sure that our values — particularly our concern for the "least among us" — are being protected, we will continue to have situations where horses get running water before poor people do.

This is why it is so important that we teach, promote, and act on the Catholic social tradition of working for justice. While there are many arenas in which this can be done, Catholic schools and religious education programs are essential components in this effort.

Challenges and Opportunities

Now I would like to switch gears and focus on strategies for teaching and acting on the Catholic social tradition in Catholic educational programs by highlighting several suggestions that I have gathered from Catholic educators across the country.

Support and Encourage Teachers. Like most Catholics, teachers in Catholic educational programs may not have learned much about Catholic social teaching in their own formation process. The first step, then, is to provide teachers and catechists with information and training about Catholic social teaching. Many dioceses are focusing teachers' conventions, gatherings of principals, catechist training programs, and other gatherings on this tradition. Faculty in-service days are also opportunities to give teachers the basic information they need.

Another way to support teachers is by providing them with ready-to-use materials that make it easy for them to weave Catholic social teaching into their classroom work. Many tools for use in the classroom are available from a variety of sources.

Connect the Tradition of Service to the Tradition of Thought. Many educational programs already involve students in service projects. Unfortunately, this doesn't necessarily mean that students are being taught the key ideas from Catholic social teaching. Each service project should also be an opportunity to teach about Catholic social doctrine. One school did this by putting together a list of all the service projects they were planning during the school year. Then they identified one theme of Catholic social teaching that would be taught in connection with each service project. For example, the "preferential option for the poor and vulnerable" was connected to a planned collection of toys for poor children at Christmas. The complete list of service projects and related themes was distributed to the teachers, who were asked to talk about the designated theme from Catholic social teaching when they began to organize each service project with their students.

Expand Social Action. Most Catholic educational programs could do more to teach about and involve students in working for justice. Sometimes we think that only older students can grasp this concept. But I have heard of students as young as second grade writing letters to a major toy manufacturer about the use of sweatshops. Other students have gotten involved in such issues as financial aid for hunger relief, landmine eradication, the earned income tax credit for working poor families, and international debt relief. Students love to get responses from legislators when they write letters about public policy. There is a growing body of information and classroom-ready resources to help educators involve students in working for justice.

Infuse. The Catholic social tradition is not a subject unto itself. The best efforts to teach this tradition will weave it throughout the curriculum. Literature teachers can encourage students to look for evidence of the themes of Catholic social teaching in the books they read. History teachers can identify how key ideas from Catholic social teaching were upheld or violated during major historical events. Science teachers can talk about our concern for God's creation during environmental science classes. Religion teachers can weave Catholic social teaching into discussions about reconciliation, the Eucharist, the ten commandments, and countless other topics. There are even resources available to help math teachers incorporate social justice issues into their lessons.

Seize the Opportunities. At certain times, “teachable moments” occur that create ideal opportunities to share Catholic social teaching. One example is an election. The Catholic Church in the U.S. has a rich body of teaching about civic responsibility and its connection to our faith lives. Unfortunately, most schools treat classes that focus on elections as civic lessons rather than religion lessons. They should be both.

Another opportunity occurs when there is a natural disaster somewhere in the world. Students can be helped to understand that it is our belief in the dignity and value of every human being, our commitment to solidarity with all our brothers and sisters around the world, and our preferential concern for those in greatest need that lead us to send money and other goods to people who are suffering in other lands.

Conclusion

I would like to close with a story that summarizes why it is so essential for Catholic educational programs to do even more than they are already doing to effectively and completely share the Catholic social tradition. A group of boys are being given a tour of their diocesan cathedral. The priest leading the tour shows them the many beautiful signs and symbols that can be found in the artwork. As the tour comes to a close, he asks the boys what they think is the most important sign or symbol in the cathedral. One boy says to his friend, “The exit sign!” The priest overhears this comment and pointedly asks the boy if he’d like to share his opinion with everyone. The boy gets very serious and answers, “Yes, I said it was the exit sign because that’s the direction we have to take the Gospel.”

Resources

In addition to the model programs honored through NCEA’s Selected Programs for Improving Catholic Education (SPICE) Program in 2000, the following Web sites are sources of information about educational materials and models focused on Catholic social doctrine.

NCCB/USCC Task Force on Catholic Social Teaching and Catholic Education. *From the Ground Up: Teaching Catholic Social Principles in Elementary Schools*, Washington, DC: NCEA, 1999. Offers a curriculum planning process and K-8 graded teaching resources.

www.nccbuscc.org/sdwp — The U.S. Catholic Conference Department of Social Development and World Peace Web site offers background

information and “action alerts” on a variety of domestic and international issues, as well as general information on educating for justice and political responsibility.

www.catholicrelief.org/what/advocacy — Up-to-date information on international public policy issues and how you and your students can act.

www.catholiccharitiesusa.org/programs/advocacy — Up-to-date information on domestic public policy issues and how you and your students can act.

www.ncea.org — Click on *Boards*, then *Resources*, then *Curriculum Ideas for Justice* from the National Catholic Educational Association.

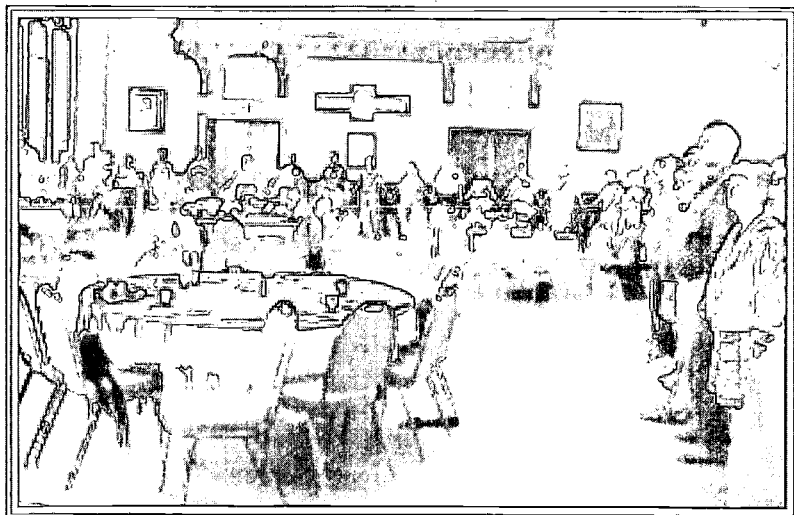
www.osjspm.org — The Office for Social Justice of the Archdiocese of St. Paul/Minneapolis offers a variety of first-rate resources for justice education, including an annotated bibliography and information on models and ideas from their Catholic Justice Educator’s Network.

www.stthomas.edu/cathstudies/cst/educ — The University of St. Thomas in St. Paul, MN, offers a clearinghouse of resources and models for weaving Catholic social teaching into education programs at all levels.

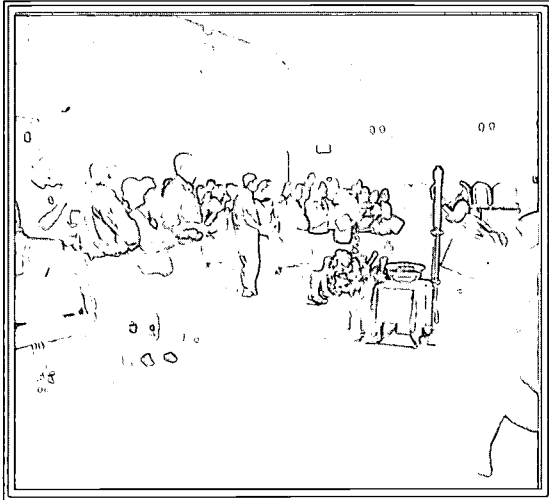
www.mcgill.pvt.k12.al.us/jerryd/cathmob.htm — Offers the full text of many statements on Catholic social teaching from the pope and the bishops.

www.seattlearch.org — Offers lesson plans for sharing the seven themes of Catholic social teaching with grades K through 12.

Participants share songs and prayers at the conclusion of the symposium.



Chapter 4



Living the Social Teaching of the Church

Rev. J. Bryan Hehir

This is a transcription of a lecture by Father Hehir July 6, 2000 at the Conversations in Excellence Symposium at Boston College, Massachusetts.

The effort initiated in 1995 by the United States Catholic Conference (USCC) and Archbishop Roach was animated by the idea of integrating Catholic social teaching into the total teaching of the faith. A variety of people would study this same topic from different angles of vision, so the social teaching would be worked and reworked with different approaches. My approach is to try to design the

architecture within which the social teaching fits in light of the larger biblical faith and the larger vision of what we are called to be in faith and in life.

I want to build a framework that considers the social teaching as it presents a challenge and an opportunity. I begin with the notion that the social teaching is a given, that is, it is something we receive. Not necessarily ready-made, but as a gift from the church to us. I define the church in the way that is basic to Catholic theology. The church is a community of disciples of the Lord. And the church is the institution that gathers the community, nourishes it, directs it, and calls it to be faithful. It is this combination of the church as a community of people down through the ages and the church as a teaching institution that produces the gift of the social teaching.

As we look back through the history of Catholicism, we can see that this gift was cultivated in different ways: cultivated at times by individuals and at other times by those in a teaching office in the church; cultivated at times under the specific gift of revelation and at other times by human inspiration using human ingenuity to work with the gift of revealed truth.

This interplay between the church as a community of inspired individuals and the church as an institutional framework with offices that have their own kind of inspiration has resulted in the gift of social teaching that can be understood in different dimensions: the biblical dimension, the theological dimension, the papal dimension, and the conciliar dimension. These are at least four identifiable places from which this gift of the social teaching has come to us in the year 2000.

The Biblical Dimension

The Scriptures give us the word of God, and the word of God is pervasive in the social teaching. If we look only at that slice of history that was the first two-thirds of the 20th century, we would see a social teaching articulated primarily in terms of philosophical reasoning. But if we take the social teaching as 2000 years old, and even older when we consider the Scriptures in their fullness, the roots of the social teaching take us back to Genesis, the prophets, and the New Testament. Biblical tradition is, then, one of the places from which the gift comes.

In the book of Genesis we get the two basic themes that surface most in the recent social teaching, that is, a religiously grounded conception of the person as sacred and the person as social. The Genesis account first presents the fundamental idea that the person is the clearest reflection of the presence of God in the world. Interpreted using the best biblical scholarship, Genesis portrays an ascending movement as God's creation goes from nothing to something and from something to various kinds of life. The language used is clearly not that of scientists or historians. It is the language of the poet, a poetic description of this work of God. What is important is that when everything is in order, the human person crowns the work of God: "Like unto me shall I make him." Catholic theology says that creation reflects the glory of God. Aquinas and others say look carefully at creation and you'll be convinced there is something behind creation that is even greater than what is created. All creation reflects the glory of God. Irenaeus tells us that the human being certainly is the glory of God. That fundamental theme is the cornerstone of the social teaching. In the 20th century it is the focus of the teaching of Pius XII and of John XXIII, and is probably behind the whole theme of the teaching of John Paul II.

The church has a social teaching not because it is skilled in empirical sciences about how the world works, but because the social aspect can either destroy or enhance the person. The social teaching is about shaping the world in such a way that the human sacredness of the person is protected and enhanced, rather than allowing the forces of the world to run rampant in a way that threatens the fragility of the sacredness of the person.

The person who is sacred is also social in the sense that we are made for each other and we cannot live without each other. From the Genesis account, which states that it is not good for man to be alone, comes the growth of societies that teach us how we can organize our social life according to certain principles. Genesis also presents the idea of stewardship, that we are socially responsible for the creation. God entrusts the world to men and women, and we are called to perfect the work of God, the work of creation. The original creative act of God is, in a sense, almost like raw material, and we are to take it and use it. Fundamentally, the development of human reason and of human capacity, the development of technology, culture, sci-

ence, art, physics, politics, law are the continuation of the creative acts of God. They will have to be directed and shaped, and that is why we need a social teaching. We can have good uses of science and bad uses of science, good uses of economic power and bad uses of economic power, but the use of science, technology, economics, and politics is never bad. Catholicism is a worldly faith. Although there is a place for the contemplative monks and the hermits of the desert, we are never simply a contemplative church, never simply a church of the desert—never, never a church that says holiness is to be achieved only at the price of keeping a distance from the world. We are taught to be in the world and with the world, to shape it, to develop it, to lay hands on it, but to do so under moral leadership. So the social teaching is about stewardship, about how we are accountable to God for the kind of world we build. Genesis teaches the sacredness of the person, the social nature of the person, and the obligations of stewardship.

The prophets teach us about faith and justice. In a sense the prophets are about the theme of this workshop and the doctrine that faith and justice are integrally related. The prophets were many different people, but a kind of commonality existed among them. Each had a theology, each had a distinctive voice, each had a distinctive emphasis. The commonality of the prophets was that they would say, again and again, that where we stand with God depends greatly on how we stand with one another. And the prophets would say that we can test the character of God in the world by asking how the orphans, the widows, and the aliens — the three most vulnerable groups in the life of Israel at the time of the prophets — fare among us.

In the year 2000, according to the bureau of the budget, the two most vulnerable social groups in the United States were women and children. And those who are aliens to the land and look at the legislation of the last 10 years may feel that they are also among the most vulnerable. Where we stand with God depends on how we stand with each other. How we stand with each other is greatly determined, not totally but greatly determined, by how the widows, the orphans, and the aliens fare in our time.

In the New Testament, multiple resources feed into the social teaching. In a way, the New Testament has taken the Hebrew Scriptures and deepened it. We can consider, for example, the

notion of the Incarnation, the central doctrine of the New Testament, the doctrine around which the Jubilee Year is constructed. Think about what the Incarnation does for the social teaching in Genesis. In Genesis we are told that the human person is the clearest reflection of the presence of God among us: "Like unto me I will make him." Then put Genesis together with the Incarnation. At the dawn of time, at the beginning of history, God made Adam like unto God. In the New Testament God essentially is made like unto us: flesh of our flesh, bone of our bone. Jesus consecrates humanity, consecrates the human nature of every person who shares flesh and blood, that is, his flesh and blood. And so now we are imaged, every human person — the person is the person made in the image of God, and God is made in the image of the person. That is the second meaning of the New Testament.

The prophets taught us that the widows, the orphans, and the aliens live at the edge of society, the edge of power and existence, where life is always hard-strapped, hard to come by, and hard to hold on to. We also were taught that God has his eye on the edge of the circle: the widows, the orphans, and the aliens.

In the New Testament Jesus once again deepens that truth. In the 25th chapter of Matthew's Gospel, in symbolic terms, the last judgment is described. Jesus teaches us that not only does God have his eye on the edge of the circle, but that one place we can meet God is at the edge of the circle with the poor and the naked. Here the presence of God abounds. The Scriptures have resources to shape the social being that will be drawn on for centuries.

The Theological Dimension

The wider theological tradition of the church has unique capabilities to grasp central themes that have shaped the Catholic social vision. Augustine's *The City of God* reveals how he thinks about the themes that Jesus describes in the New Testament. For example, just as the wheat and the chaff grow together, there is the chaff of the wider history of society and the wheat of the history of salvation. Again, Jesus constantly describes the presence of the Incarnation in this world, the need to take the

land and transform it. In his great work *The City of God*,

Augustine sets himself the task to help identify where the transformative power of God works its way: how the city of God and the city of men relate and interpenetrate. This idea is picked up again in Vatican II. Aquinas takes the teaching on the dignity of the human person and develops from it the basic structural framework of Catholic social teaching. He reaches back to Aristotle, takes Aristotle's ideas of the moral order, shapes them and combines them with Christian teaching. These are two of the theological voices that run through the tradition.

In the 16th and 17th centuries, people literally are confronted with what is called a "new world." They find human life in the natives of the Americas, and they struggle with questions such as: Are they human beings or not? How are they to be treated? When they are mistreated, is God's creative work in the new kingdom of the new world undermined? And so the circle of human responsibility is expanding. These too are theological voices, although none of them has the blessing of the bishop. They are theologians at work in the church, taking the revealed word and the resources of reason, and helping to build a certain vision of life.

There are many other voices, but the notion that there is both a biblical contribution to the gift of the social teaching and a theological contribution is simply a way of breaking up or revealing the component elements of the teaching.

The Papal Dimension

We come now to the 20th century and what I consider the most powerful gift of the church's social teaching — the teaching of-fice of the church as exemplified in the episcopal and papal teaching. Interestingly enough, from Leo XIII (1878–1903) through John XXIII (1958–1963) the church essentially is taking Aquinas' combination of faith and reason and developing the social teaching more systematically, at greater length, and with more specificity. The papal social teaching draws on what is already there and tries to relate it to a changing world, a world that in the 20th century changed so rapidly that we can distinguish three different periods of development of the social teaching.

The industrial revolution. The industrial revolution brought both new moral problems and gifts to society. The world cer-

tainly would not be where it is today without the industrial revolution. But it was not a free gift. It exacted a cost, and certain people — the workers and their families — were paying the cost. The function of the social teaching was to identify the moral issues raised by industrialization. They included the whole range of “the rights of the workers” — wages, unions, benefits, and working conditions.

It was a reality very similar to what we face at the cusp of this century — broad, powerful, multidimensional social forces which we call globalization. Like industrialization at the beginning of the last century, globalization is a powerful process, a mix of science, technology, communications, economics, and politics. It will produce multiple benefits, there is no doubt about that. It will also bring problems with it, and cost for some people and maybe for whole nations. And so the questions once again are: How do we identify who is paying the cost? How do we shape the broad, social enterprise? We cannot run away from the challenges or think of them as only one-dimensional — all bad or all good — but as complex human processes needing moral direction.

So from about 1890 through the 1930s the papal social teaching struggled with the industrial revolution, its virtues and its costs. The popes were drawing directly out of Aquinas, adapting and expanding his thoughts to deal with the new reality, a very different reality than anything Aquinas could ever have imagined.

Post-World War II. The second stage of development occurred with the beginnings of the growth of a truly international world, a world made up not of 45 nations such as founded the United Nations, but a world of 185 or 190 nations. What kind of moral questions would emerge out of this tremendous development?

In the industrial revolution, the focus is almost entirely on building a just social system within a nation. Beginning with the end of World War II and the pontificate of Pius XII, and up to this point, the focus evolves to building a just social system globally as well as within a nation. The globalization process affects relationships among nations and at the same time sweeps across national boundaries. From the time of Aquinas on the Catholic social teaching has talked about the “common

good" and shaping the common good of society. But the teaching on the whole has been understood as the common good of what we would call a nation. John XXIII first talks about an international common good — a common good within a nation and among nations — which raises the kind of challenges faced in the globalization process.

Globalization means, among other things, the possibility of opening markets in a country like ours to goods from a developing country. That would be a contribution to the international common good. But if we open markets there, we might easily threaten jobs here, as the AFL-CIO will quickly point out. How do we put together the demands of the local common good and the international common good in some coherent moral way? This is just one example of the new dimensions of the social teaching confronting the episcopal and papal leadership in the church.

By the 1970s, the industrialized nations around the globe had become highly sophisticated societies in organization and structure, filled with technology and loaded with communication resources. In a sense, knowledge, rather than machinery or natural resources became the crucial driving force. These societies have extraordinarily complicated governments and complex social structures, making it very difficult to answer certain kinds of social questions. Why, for example, does a certain sector of society in the United States remain poor in the midst of a burgeoning metropolis? Is it all bad will? Is it selfishness? Although original sin teaches us to keep our eye on those two causes, it is hard to know how to deal with questions such as these.

Thus, the primer written by Aquinas is developed by the papal teachings into 20th century terms. The ongoing tradition is extended from one creator to another. Then comes the conciliar contribution. By that I mean the Second Vatican Council. The high point of the 20th century papal teaching regarding the social teaching is John XXIII's "Patria en Terra," an extraordinarily clear, lucid document. In a sense, any good atheist could pick up and use this document and find moral wisdom in it, because it is cast almost exclusively in terms of human reason, natural law, philosophical casuistry. Reading it, one has a sense that the journey from Aquinas up to the 20th century has now reached the most developed way of using the resources of human reason to articulate a moral order for the universe. The first four

chapters clarify the moral relationship between individuals; the moral relationship between the state and citizens; the moral relationship among states; and the moral relationship between the person, his or her state, and the whole human community. Extraordinary document! Virtually without theological paradigm.

Two years after this high point of philosophical effort comes another document by John XXIII, "The Church in the Modern World" of Vatican II, filled with scriptural references and theological arguments, explicit about Christology and the role of Christ in understanding creation and the shape of the world. For John XXIII, the dignity of the person rests in the fact that the person has the two great characteristics of God: reason and free will. Before Vatican II the dignity of the human person comes from the fact that the person is created by God and destined for God — a theological argument. In this document, the council offers a kind of complement to this highly philosophical social teaching of the first two-thirds of the century. It returns to some of the passion of the prophets. It argues explicitly about Christ as the center of creation. John XXIII talks about the dignity of the human person. The council says we will never fully understand who we are as person if we do not understand the person of Christ. And John Paul II says the mystery of the human person is revealed as a reflection of the supreme Christ. In a way Vatican II develops the future by jumping all the way back to the biblical resources.

So we now have a gift that is the product of the inspired Scriptures, the reflections of theologians in the community, the teaching office of the papacy, and the experience of Vatican II. The full gift of the social teaching is realized when we draw all these dimensions together and try to make a decision out of it. That's called framework. The articulation of that process is a long story, and I won't go into that. But I do want to say that the gift, however one describes it, is also a challenge. That is because the social teaching is usually treated as part of moral theology, as a subdivision of Catholic moral teaching, and moral teaching always challenges us. It challenges us from within and from without. To receive the gift of the social teaching is to then be quietly challenged.

The teaching challenges us from within by inferring that we understand the dynamic of our humanity, what we are called to

be as person. It challenges us from within through the voice of conscience, which operates as a kind of reflective tool on our humanity.

Moral teaching also challenges us from without. It develops a vision of the moral order. As we determine what we should do with our lives, how we should live them, how the choices we make will be judged, it gives us a sense that we are not simply talking to ourselves. We are confronted, in a sense, with a structure against which we are to measure our conception of the good of the whole.

So moral teaching is a gift that calls us from the deepest point of our being, that sets up the auras of a kind of image of what we are called to be. What does it really mean to be a human person? What is specific about our humanity? What kind of beings are we called to be? What is the dynamic within us that tends toward something? How should we give direction to our lives? Where do we go to answer these questions? Some of the great Catholic teachers say look first within, look at the instincts of your being and ask they direct and guide you.

Catholic teaching calls us from within through conscience — not a thing but a process that goes on within us. Conscience is a capability to make moral judgments, as opposed to purely empirical data. Conscience is the ability to not simply be able to do things, but to measure. And so we are called from within to develop our capacity to measure what it means to be human person, and to measure social forces and social relationships in history. What does it mean if there are widows, orphans, and aliens among us? Is that simply an unfortunate fact? Is that a sort of inevitable dynamic of history, that there are always winners and losers? Some persons describe globalization that way: Conscience says that may be the way it is, but is this the way it should be? Should I be comfortable with the way it is? If the dynamic of globalization produces winners and losers, is that the place to stop discussion? Or is there another way to respond to what happens in globalization?

The call from within by our human nature and our conscience reminds us of a truth that is as old as Genesis: we are social beings. That truth is fundamental to our moral vision; that is why we have social teaching. We say we are social by nature, not by choice, meaning that we cannot become fully human persons

outside of social conduct. Some will say that we we can be whatever we want by ourselves, that other people get in the way or make demands. We say we are social by nature. We cannot fully grow as human beings outside a set of communities of which we are a part.

For Aquinas there were three fundamental communities: the family, the civil society — call it the nation — and the human community. A shorthand definition of the social teaching is how one shapes the moral relationships in these three fundamental communities. What is a good family? What is a good society? What is a good humanity? How does one shape the politics, economics, law, science, discovery, and relationships between those three things?

Again, we are social by nature, not by choice. But we do have choices of conscience. Listening to the inner dynamic of who we are and searching out our principles and rules and values teach us how to shape the good family, the good society, the good humanity. This is what the social teaching is all about for the individual. And what is the role of the state and what ought it to be? Is the state to be neutral in the face of poverty and let the market deal with it? Or does the state have specific responsibilities in the fate of the poor? If the state does have specific responsibilities, should it have all the responsibilities, or are there other responsible actors that must participate in shaping the good society?

The social teaching helps us to think about morality in this comprehensive way, but it is important to stress that the social teaching is only one part of the total Catholic moral vision. I suggest that the construction of the moral universe can be considered in three different ways: as an ethic of character, an ethic of choice, and an ethic of community. These may be compared to three different lenses in a telescope used to give a view of a mountain off in the distance. The reality is the same, but each lens brings a distinct angle of vision on the mountain.

And ethic of character focuses on what is important in shaping the good person. An ethic of character uses the language of virtue, as did Aquinas for much of his effort. To shape the good person is to develop the virtuous person. If, then, we are relational beings and we are to develop relationships morally, one of the virtues we are going to need is justice, fairness to each

other. What does it mean to be a just person, a person who is predisposed to be fair to another? Further, if we are social beings dependent upon knowledge, the virtue that must direct our search for that knowledge is truth. Otherwise, people can use the resources of human reason to corrupt relationships rather than build them. The ethics of character is concerned with shaping a good person.

The ethic of choice is another lens on the moral universe. It asks not how one can be a good person, but how one makes good moral choices. The ethic of character talks about virtues — justice, truth, love — the ethic of choice talks about principles and rules. For example, one who is predisposed to be fair to others might question the fairness of our tax system and set out to design it more justly. This reformer may be a very just person and still not get that right. Why not? Because he or she might not have the conceptual tools, the principles and rules, to adjudicate complicated cases of justice. So an ethic of character is the foundation, defining what it means to be a just or good person. An ethic of choice articulates a set of principles or rules by which good people can make good choices. Now that raises interesting questions: Can bad people make good choices? And do good, well-disposed people sometimes make bad choices? An ethic of choice complements an ethic of character.

The ethic of community seeks to determine the circle for which we are responsible. We are responsible for our families, to be sure, but are we responsible also for the wider civil society of which we are a part? Someone who makes an enormous amount of money may wish to use it to provide for his or her family, and object to being taxed at the level of 50 percent. Another may respond that these taxes can help the widows, the orphans, and the aliens, for whom all are responsible. How do we shape justice? Some believe we are in an epoch of choice in need of principles to shape our relationships across these communities. How broadly does the range of moral responsibility apply? Catholic social teaching responds: family, society, humanity. There is no human being for whom we are not ultimately responsible.

Does that mean there is no order or priority of responsibility? No, once again some principles are needed. Aquinas talked about an order of charity, with a deeper responsibility for fam-

ily than for the human community, without negating some responsibility for the human community.

What about the Genesis admonition that we are to be stewards of creation? Catholic teaching identifies a principle called the common destination of the goods of the earth as part of the social teaching. What does this mean? It means the goods of the earth are destined by God for all human beings. Every economic system must be tested by how well it approximates the common destination of the goods of the world.

In these and many other instances the social teaching is a challenge. It calls us from within. It confronts us from without. It gives us a vision of the moral life that helps us to test who we are as persons, what our relationships are like, and how far the circle of moral responsibility extends.

Finally, the social teaching is an opportunity. The majority of people really, honestly, struggle with the range of questions that the social teaching confronts. If we use the social teaching well, we can be part of the conversation, part of the debate, part of a sense that this church has something to offer the wider society. We can be prepared to respond to these real concerns.

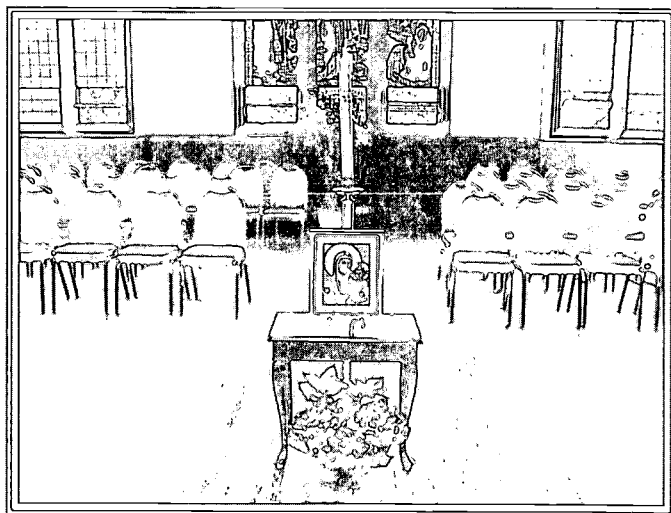
For example, this teaching relates the personal to the parochial to the public, that is, it starts with the notion that human responsibility must be taught. Conscience must be developed. Persons must have a sense of themselves as human persons, or their chances of contributing to the welfare of others are minimal. Moral teaching is the foundation of the social teaching.

The personal connects with the parochial, in what are called faith-based organizations, that is, local ecclesial communities providing a source of social response to some of the problems that a post-industrial society develops. Finally, the personal relates to the public. It is not enough to create good persons, one by one. We have to organize, judge, and direct the institutions of a society — the economy, the law, the politics. These things are not purely empirical realities, therefore the social teaching allows us to call them to judgment.

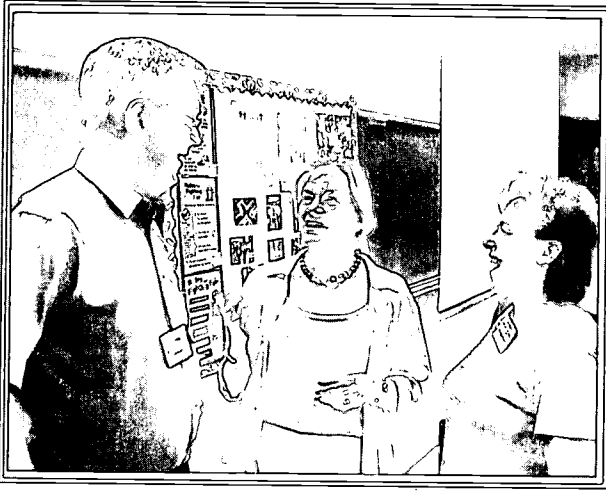
Our conception of what it means to be a good person is intimately connected to the idea of what it means to be a good and citizenship is related to discipleship. We should

stress again and again that one cannot be holy and be indifferent to the wider fabric of society. Ours is a worldly church, a church that believes one needs to shape the world in the direction of God's design for the moral order. We have a strong sense that if we create good disciples, we create good citizens, people who know how to relate to the personal and the public.

Finally, there is in Catholic moral teaching a capability for systematic reflection. By that I mean that at our best we will never be a one-issue church. No matter what the issue is, no one issue fills up the moral interest. There are multiple moral issues and the scope of the Catholic moral vision cuts across issues that are as different as personal character, family and sexual life, bioethics, social ethics, economic ethics, international relations. Because we belong to multiple communities — family, nation, and world — we must have a moral vision that cuts across all. The social teaching provides a way of connecting issues, issues about taking life and preserving life, issues about interpersonal relationships and international relationships. It provides an ethic that runs from the personal to the global, and each stage is organized and defined. That is the potential of the teaching, and if we use the potential, we will have used the gift well and accepted the challenge that the social teaching presents.



Chapter 5



Tony McDonald and Jane Deren continue the conversation with a symposium participant.

Spirituality, Solidarity, and Social Analysis

Jane M. Deren

I had the wonderful opportunity, some thirty years ago, to study in Krakow, Poland. I first saw what to me was a haunting icon: a carved figure of Christ sitting with his face in his hand, an incarnational image of a God who experiences human suffering. This was not a unique folk carving. I soon learned that similar images of Christ could be found throughout the Polish countryside, most carved by

peasant craftsmen. These images were not placed in churches, but in the fields where the uneducated population toiled for their daily bread and brought their daily sorrows. To these people, Christ was Emmanuel, "the God who is with us." Christ was with these people every day, not working miracles, but in an essential form of solidarity, an ongoing relationship.

Spiritual Solidarity

This relationship was a mutual one. The Polish peasants were being faithful to the call of Christ in Gethsemane: "Stay here and keep awake with me." In this request, Jesus was, and is, asking only that his followers be with him, be present in a prayerful way. The request is basically a call for solidarity. Christ is asking that the disciples be fully aware and fully with him in his suffering. "Can't you stay awake for one hour?" he asked. "Stay awake and pray that you will not be tested. You want to do what is right, but you are weak." The invitation is not to jump into action, but to be in contemplation, to be with Christ in his suffering, so when the time comes to act, the disciples will do what is right. They will be grounded through an authentic solidarity with Christ.

The folk artists who carved the statues in the Polish fields were not educated people, formally trained in either art or theology. But they understood that Christ calls the faithful to be with him, and the faithful call on Christ to be with them, to give a deeper meaning to their daily lives. The roughly carved icons of a suffering Christ are visual testaments to solidarity. It is not surprising that the faith-grounded movement that began the dismantling of Eastern European communism was named Solidarity and that it sprang from the same soil as these icons of Christ did.

It is also not surprising that our Polish pope, John Paul II, has emphasized the concept of solidarity in his encyclicals, letters and speeches, and that he has demonstrated solidarity in his travels to be with many opposed and suffering peoples. John Paul II has modeled for us how to be deeply present, to listen intently to others, to be in authentic solidarity in a prayerful way with all those who suffer with Christ.

This kind of spiritual solidarity is what we want to nurture in our students as we prepare them to act in charity and in justice.

In his recent book, *The Principle of Mercy: Taking the Crucified People from the Cross* (Orbis Books, September 1995), Father Jon Sobrino, SJ, has declared: "In authentic solidarity, the first effort to give aid commits a person at a deeper level than that of mere giving. It becomes an ongoing process, not a one-time contribution. Moreover, the giving and receiving persons set up relationships. It is not a matter of a one-way flow of aid, but a mutual giving and receiving. This is what solidarity really means."

Models in Authentic Solidarity

The importance of being with others in a mutual giving and receiving is obvious as we look at some of the saintly people of the 20th century. Along with Pope John Paul, they model for us how to live out Catholic social teaching. Dorothy Day is one model of "being with." Not just because she lived on the Lower East Side of New York amid poverty, but because she strove to be fully present in prayer, and in a daily prayerful awareness, to the dignity as well as the pain of those humans living in poverty. She lived in true community with these people, not because she was busy doing things for them constantly, but because her actions were rooted in a faithful prayer life that embraced them in a spiritual way. This allowed her to see the basic human dignity of every person on the breadline and to take the risk of opening herself to a real relationship with them. Day's spirituality was nurtured by her willingness to receive from them as well as give to them. This kind of solidarity broke down the divisions between "we" and "they" and further developed her sensitivity to the injustices that oppressed the people in her community.

Father Henri Nouwen, the well-known author of *The Wounded Healer* and many other books, left an academic position at a very prestigious university to live with as well as care for severely disabled people. He realized that being with these people in community, being open to them, learning from them as well as helping them, deepened his own spiritual life. While others declared he was wasting his talents, Nouwen believed this experience of solidarity was the culmination of his vocation.

Sister Helen Prejean, whose work with prisoners on death row is chronicled in the book and film *Dead Man Walking*, is another model of solidarity. Her work began with her simply being avail-

able to prisoners, being with them in their last days. She did not go into the prisons with an activist agenda. She was there to literally be with prisoners and walk with them. This being with or, as she has described it, "making someone else's pain our very own" and "bearing with one another in faith," eventually led her to become an advocate against the injustice of the death penalty. But her advocacy began with simply being present in the prisons, opening herself for a mutual exchange with fellow human beings.

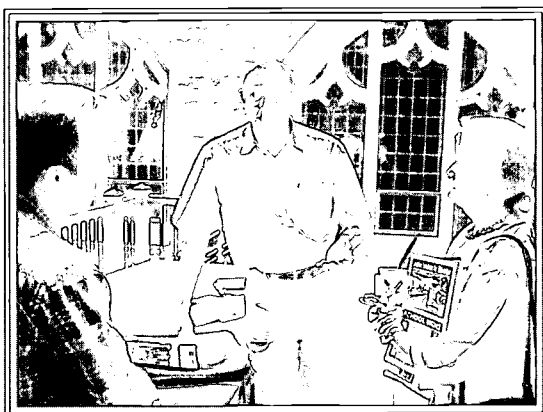
A Process for Students

In teaching Catholic social thought, we cannot be satisfied to simply mention that solidarity is one of the main elements of this tradition. Catholic social teaching is not merely abstract theory to be grasped intellectually, but a call that we must live out. We must seek ways to have students begin experiencing solidarity and to understand it as an ongoing process. The works of charity and the works of justice must be rooted in a prayerful sense of being with others, an awareness of their dignity and their need, an openness to share their perspectives as well as their pain and suffering. This kind of spiritual solidarity will develop a sense of co-responsibility to one another and to our world, and lead to a social analysis that will help our students determine through community how they can act to contribute to building God's kingdom.

In American culture, action has been a primary way individuals have defined themselves. Our cultural heroes have, by and large, been men of action. With the recent awareness of women's historical contributions, heroines too were identified, in many cases, as women of action. And when there is a problem or an emergency, Americans want to act. But in the last decades we have learned that actions that are not rooted in solidarity and sensitivity can often create problems. Evaluations of both governmental and nonprofit programs created to assist people in poverty in the United States indicate that action without the discernment that grows from solidarity can actually hinder rather than help people. We are now more aware that humanitarian aid and development assistance to people in other countries demand a deep level of sensitivity to, and a respect for, the culture and lifestyle of the recipients—and an invitation to them to participate. During the famine in Ethiopia

in the early 1990s, unfortunately, this was not the case. Food was being shipped into the country by aid organizations that set up feeding stations in what they considered central locations. But families had to leave their farms to migrate to the feeding stations, leaving precious growing seedlings unattended and thus ensuring that the cycle of hunger would continue into the next season.

A range of other problems related to how humanitarian aid and development assistance are provided are now being recognized, and agencies such as Catholic Relief Services are being more careful and discerning in how and what they do to help those in need. The World Bank and other international agencies are being called upon to



Tom McLaughlin, Peter Boylan, and Jane Deren exchange ideas during a break.

consider the social and environmental impact of development projects they fund and the possible human rights violations that could result from development policies. All over the world, people in poor countries are asking for participation in any development process that will affect them, as well as transparency in decision making and accountability to the community. They are calling for greater discernment and greater mutuality in determining actions and activities that will bring us closer to solving the problems of global hunger and poverty.

These values should not be new to us. Our faith calls us to root action in prayer, reflection, contemplation, and discernment. We are challenged to create solidarity by committing to being with those in suffering, to work with them to understand the causes of injustice, and to bring about a more just world.

In a school situation, we must work to provide our students with opportunities to "be with" people in poverty, both on local and global levels. More schools are realizing that students need to work with one primary population over a period of time for effective community service and service learning. They

need to get to know and build relationships with those in poverty whenever possible. We must give them guidance to go into settings with the openness and humility that will allow people to speak to them in many ways. Students need time to reflect on what they are experiencing, not only through individual journaling, but through a time of group reflection and prayer. (If teenagers seem very uncomfortable in praying together, we should remember that they are usually very uncomfortable when they start dating or going to dances, but they move beyond it. It is part of their social maturation process, and we need to help them through a spiritual maturation process, also.)

An Experience of Solidarity

When young people begin to be aware and reflective about people they are meeting — in a homework help program for example — they usually begin asking questions. Last year in such an after-school program in an inner-city school in Washington, DC, high school volunteers from an upper-middle class population asked me, after getting to know some of the kids, "Why is it that (name) and (name) can barely read when they are in the third grade?" This is where solidarity begins to lead to social analysis.

Social analysis is based on the concept of "observe, judge, act," which is articulated in Pope John XXIII's 1961 encyclical "Mater et Magistra" ("Christianity and Social Progress"), in the section called Application of Social Teaching. This section is significant because it reminds us that it is "not enough for Catholics to be instructed, according to the teachings of the Church, on their obligation to act in a Christian manner in economic and social affairs. They must also be shown ways in which they can properly fulfill their duty" to apply the church's social teaching. The text goes on to declare that there is a necessary process to putting this teaching into effect: "First, the actual situation is examined; then the situation is evaluated carefully, in light of [the church's] teaching; and then only is it decided what can and should be done" to ensure social justice.

When students start to ask questions, they need to be guided to do some research on the problems they are beginning to recognize. They can do searches on the Internet; teachers can also bring in speakers who work on related social problems. A highly recommended book on poverty and educational issues is *Savage*

Inequalities: Children in America's Schools by Jonathan Kozol (HarperTrade, June 1962).

As they begin to see some of the causes of problems such as children's illiteracy, students need to go back to the church's teachings for a time of reflection. The papal encyclicals clearly articulate that education is a fundamental right of all human beings. The American bishops, in "Economic Justice for All," have declared "all of society should make a much stronger commitment to education for the poor." Having recognized the problems and their reflected on Catholic social teaching, which emphasizes the systemic nature of injustice, the students themselves must help to shape programs and identify ways to support the long-term work toward more just educational systems. In the case of the students in Washington, DC, they decided to develop a reading program in addition the general homework support they were providing and to write to the DC school board to support more reading programs within the school system.

These students were themselves empowered through their growing solidarity with the inner-city children they were in contact with. They experienced a new understanding of the problem and its causes, a deepening of prayer and reflection, and the creativity to come up with a small part of the solution themselves. The students involved said at the end of the school year that they had learned as much or more than they had contributed, recognizing that there was mutuality in the process. This is an important model for all outreach and service activities with our Catholic students. Through this kind of process, they learn that we must go with humility and openness to serve others. We allow the people we wish to serve to speak to us in many ways, and we listen, learn, reflect, and pray as we work with them. It is important that when we plan programs to bring our students into solidarity with those in poverty, we don't start with a set, final model. We allow time for some social analysis with the students, encouraging them to discern what needs to be done. While it is often easier to create a well-organized community service program ourselves, a more flexible, in-process model is more appropriate in the light of the church's social teachings.

Because we are part of and responsible members of the global family, we must also explore ways to encourage our students to

be in solidarity with those suffering around the world. Some schools have begun partnering with counterparts in other countries. The Internet is a valuable tool for greater sharing of stories and lifestyles.

Prayers are a primary form of solidarity. They are specific, focusing, for example, on children in Africa forced to take part in military combat. Prayers are an important way of raising consciousness about injustices. As students follow stories and issues in news magazines and newspapers, as well as in materials produced by Catholic justice and peace groups, they can write prayers that promote solidarity with specific populations. Films, case studies on young people, and other information on global injustices also can be shared and discussed across the curriculum. Organizations such as the Center of Concern in Washington, DC, are working to provide more educational resources to promote global solidarity and to identify the links between domestic and global problems.

This openness to developing an authentic solidarity with others is against the grain in the present American culture. We want to do some good, but we also want to go home to sanctuaries of security where all is pleasant and safe. Nevertheless, being open to and really experiencing the pain of others is the only way Catholic social teaching is put into practice. Solidarity is a way of being in the world, of positioning ourselves so we can't easily turn away, so we can recognize the complexities of unjust situations and the necessity of becoming involved. Working to bring about the kingdom of God is the vocation to which we all have been called. To be with the suffering Christ and those who suffer today is a great challenge, but it also can bring us great joy.

As Father Jon Sobrino has declared: "The response to the suffering of the poor is an ethical demand but it is also a path that offers salvation for those who enter into solidarity with the poor. Those who do so recover in their own life the deep meaning that they thought they had lost. They recover their own human dignity by becoming integrated into the pain and suffering of the poor. From the poor they receive in a way they hardly expected and have new eyes to see the ultimate truth of things and new energy for exploring unknown and challenging paths."

Chapter 6



Addie Walker's many talents include leading songs from the African American tradition.

Social Teaching of the Church from the Black Catholic Perspective

**We've Come a Long Way;
We've Got a Long Way to Go**

Addie Lorraine Walker, SSND

Yesterday we heard that the United States Catholic bishops insist that Catholic social teaching is "more than a set of documents. It is a living tradition of thought and action." And we heard the themes that

... from this tradition:

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- The life and dignity of the human person
- The call to family, community, and participation
- The rights and responsibilities of the human person
- The preferential option for the poor and vulnerable
- The dignity of work and the rights of workers
- The solidarity of the human family
- Care for God's creation

When we say the tradition is more than a set of documents, when we give talks and lectures or teach classes on Catholic social teaching, we end up more or less chronicling papal documents, conciliar documents, and theologians' treatises and listing biblical citations. We then conclude with something like: "One of the challenges is to apply these teachings, these doctrines, directly to our living in the world." "We also have to recognize and respect the legitimate diversity and pluralism which characterizes the universal church." These are no small tasks! Often, therefore, we are left with a feeling of the bigness of the task and the sophistication of the language of the documents. We go home and either do nothing or begin service projects to help those we perceive as less fortunate than ourselves, thinking it's the best we can do for the poor.

The gift of this conference is that we have gathered together the experts — ordinary Catholics from around the country (Canada and England, too) for conversations which will move us beyond this normal place of "stuckness" in our attempts to look at and apply Catholic social teaching in our local situation. I praise the directors and the entire committee for structuring this conference in such a way that the testimonies of excellence do not go unheard.

I bring to this conversation a way of looking at Catholic social thought through the eyes and experience of those we often classify as "the poor, the vulnerable, the marginalized," a way of looking at social justice that can be called "moral agency." In the Black community we call it "doin' somethin'" about the injustice that exists in our social arrangements in society and within the church from the perspective of African Americans, and in particular African American Catholics.

I would like to do three things: first, put in context the work we are doing here (a little history); second, give some texture or

color to the story of Catholic social thought in this country (the characteristics of Black Catholic social thought); and finally, to look at some conclusions, such as the moral agency of the poor versus the poor as objects of Christian charity, to be drawn from this conversation.

Context of African American Social Thought and Action

One way to approach this task is to look to history to see what Black Catholics thought and how they acted in regard to their faith and their quest for social justice. What strands from the past continue to help us understand the present, or what needs to be retrieved from the past that can be helpful for our action in the present?

What is a good starting place? Would it be 1865 — the ending of the Civil War — or 1965 with the Civil Rights Movement? Would it be 1492 with the Blacks who came over with Columbus or the 1540s with the settlement in St. Augustine, Florida? All of these could be valid starting points. However, for this conversation I will structure my comments with vignettes from five time periods: the 19th Century — before and after the Civil War — and the 20th Century — early, middle and late.

Before the Civil War. Elizabeth Lange, Cuban-born of Santo Domingan parents, and her companions opened a school in their home in 1818 for Black refugee children, both boys and girls. It was "the only Catholic School for colored." These women secretly consecrated themselves to God and to the education of refugee children. Some 10 years later, with the assistance of a French Sulpician, they were able to begin a school for girls with 11 boarders and 9 day students. In 1828 the group officially began the first religious congregation of Black women in the United States, called the Oblate Sisters of Providence and the congregation received papal approbation in 1831 from Pope Gregory XVI. The educational philosophy and vowed commitment of the women included a commitment to the Catholic education and religious formation of all Black children, and the care of orphans and indigents, widowed and elderly women.

In Louisiana in 1843, Henriette Delille and her companions (three free women of color) began an association for the relief of indigent and the sick. This marked the opening the first

incorporated Catholic home for the elderly in Louisiana. They also opened a school to teach slaves and another school for free people of color who were poor, orphaned, or indigent.¹ This group of women became the second religious congregation of Black women in the United States, the Sisters of the Holy Family.

Also in 1843, in Baltimore, a Black lay group, the Society of the Holy Family, assembled, formulated policies for their group, and collected dues for operational needs and for charitable causes. The establishment of a Black Catholic society is significant enough in itself; its significance increases when we consider that this society was gathering and forming itself at a time when the domestic slave trade was on the increase across the South. Also, laws prohibiting the assembly of Blacks for any purpose were the rule rather than the exception. Remarkable then that the church and the government allowed such a group to make its own decisions and policies. Dues collected were used for "the relief of the poor colored people" — particularly members of the society — giving us a feel for their sense of collective financial responsibility for themselves and those who were in need. They established a lending library that contained catechisms, devotional literature, lives of the saints, and Catholic hymns. The group agreed to establish this library as a resource to build up the faith and pious practices of its members. All of this happened some twenty years before the end of the Civil War in 1865.

Each of these groups saw as equal in importance the faith formation (Catholic identity), intellectual development and social condition of persons, particularly Black persons. Each group was concerned about developing the dignity of Black people and fostering in them a sense of pride in "personhood" (their word) or humanness. For them Catholic education and faith formation was not complete unless it included intellectual development, knowledge of the Catholic faith, development of life skills, and social outreach.

The story of Harriet Thompson² might shed more light on how African Americans in the 1800s perceived themselves, their Catholic faith, and their social responsibility. In the fall of 1853, Harriet sat down and wrote a letter to Pope Pius IX, outlining her concern "for the salvation of the Black race in the United States who is going astray from neglect on the part of those

who have the care of souls." Of particular concern to her were the public schools of New York where, she said, they ridicule Black children who are Catholic and try to lead them away from the church. Further, the Black parents who try to register their children in Catholic schools are "rebuffed and turned away because the White children do not wish to go to school with Black children."

I want to point out that this is all happening before the Civil War, when most of us have the perception of Black people, slave or free, as "poor, helpless, weak, ignorant, abandoned." Blacks' perceptions of themselves, at least as suggested in the three previous stories, seems contrary to our mindset about in this period. Let us move on, though, to a few stories from the latter 19th century.

After the Civil War. I'd like to consider one Daniel Rudd, a newspaperman, lecturer, publisher, and publicist. He was born of slave parents, both of them Catholic, in Bardstown, Kentucky. In 1886 Rudd began his career in publishing with his newspaper, *American Catholic Tribune*, stating it was his desire to:

...do what no other paper published by colored men has dared to do — give the great Catholic Church a hearing and show that it is worthy of at least a fair consideration at the hands of our race, being as it is the only place on this continent where rich and poor, White and Black, must drop prejudice at the threshold and go hand in hand to the altar. (Sept. 2, 1887)

Rudd had connections and influence among Black journalists and editors and White Catholic newspaper editors. He was connected to the Negro Press Association and the Catholic Press Association. His paper was welcomed by other Catholic newspapers and printed with the approval of Cardinal Gibbons of Baltimore; the archbishops of Cincinnati and Philadelphia; the bishops of Covington, KY, and Columbus, OH; and others. The paper had correspondents in different parts of the country and in Rome (a Black seminarian at the Urban College).

Rudd lectured widely as a strong supporter of Black nationalist themes and as a loyal Catholic, speaking most often on the topic "The Catholic Church and the Negro." Rudd was convinced of the distinctive role the church could play in the social

and spiritual development of African Americans. He believed that the Catholic Church not only had no "color line" but had the only solution to the "Negro Problem" in the United States: "Simple justice to all concerned....The whole Christian religion is based on the unity of the human race...the Catholic Church has always taught this truth and by that teaching has made present civilization possible."³

Rudd took a stand against discrimination, arguing that equality was God-given as well as guaranteed by the Declaration of Independence and the Constitution of the United States. His unwavering commitment to the struggle of his people was rooted in his Catholic faith. He held two basic convictions: that Blacks had been misinformed about the mission, purpose, and beliefs of the Catholic Church, and that the Catholic Church had the potential to eradicate racial discrimination. This led Rudd to look for ways to assess the national population of Black Catholics, to identify the issues confronting the Black community, and to address these issues through the church and its Black members. He decided to organize a series of congresses to achieve these purposes, writing in his newspaper:

The Catholics of the Colored race should be the leaven, which would raise up their people not only in the eye of God but before men....First then, Colored Catholics ought to unite. Let the leading Colored Catholics gather together from every city in the Union in some suitable place, where under the blessing of the Holy Mother the Church, they may get to know one another and take up the cause of the race....In such an assembly Colored representative Catholics would get to know one another, and also respect one another and one another's views. There are many able men among our Catholic brethren; but they have never come in contact. Gather them and let them exchange views on questions affecting their race; then uniting on a course of action, behind which would stand the majestic Church of Christ they must inevitably become — what has already been said they should be — the bearer of their race.⁴

Rudd's thought was to turn the attention of "our people to the moral truths taught by Holy Mother Church [and in that way] our Lord would lift us from oppression, doubt and ignorance."⁵

The energy and inspiration of Daniel Rudd led to what we today call the Black Catholic Congress movement in the 19th century. From across the United States, Rudd's call brought together men who, for the most part, were highly educated professionals and leaders involved in their civic and Catholic parish communities. The Colored Catholic Lay Congresses, as it was called, began in 1889 with the convening of the first Congress in Washington, D.C. Four other Congresses met in the 19th century: 1890 in Cincinnati, 1892 in Philadelphia, 1893 in Chicago, and 1894 in Baltimore. The goals of these Congresses were outlined in the record of the Washington, D.C. meeting:

In view of the zeal of the Holy Catholic and Apostolic Church, to convert and educate our race in this country, and of the facts that we as Catholics can do much in bringing about a consummation of the great work; and that we have not as much information as we should have of the number, location and progress of the race in Catholicity; and that it is our duty as Catholics to do all in our power to aid in the conversion and education of our people.

We, the undersigned, earnestly request that representatives of all the Colored Catholic Organizations meet with us in Washington, D.C. on Tuesday, January 1, 1889, for the purpose of taking the status of the race in their relation to the church; and if found advisable, to submit a basis of a permanent organization as an auxiliary to co-operate with the venerable clergy in the conversion and education of our race in the United States.⁶

At the end of each Congress a synthesis of the group's work was published as "The Address of the Congress to Their Catholic Fellow-Citizens of the United States." Congress participants endorsed all types of Catholic education and directly confronted those ills that African Americans faced both regionally and nationally in the areas of employment, housing, public health, and discrimination in real estate. Each address contained some explicit affirmation of their membership in the Catholic Church. Each delegate pledged his own hands, heart, and mind to this work. Finally, they asked their "Catholic fellow-citizens" to support them, not with handouts but with their alliance in the work for parity.

These Black Catholics saw themselves as duty-bound to "unite on a course of action" for the racial uplift of their people, socially, spiritually, and intellectually. This was essentially a vision of holistic religious education: education that was Catholic in essence; that worked to form simultaneously "the head, the heart, and the hands;" and that challenged each person, leader and follower alike, to human agency for the realization of human rights. For them the notion of the human person was characterized by the belief that all humans have a common origin — God. Created by God, each person is stamped with the divine image. Each person stands before God equal to every other person, co-heirs in Jesus. The Incarnation affirmed the equality of human beings in that Jesus came to save all. From this insight, they reasoned that human rights were rooted in humanity's equality before God. Thus all people and all races are equal and should be treated equally.

They chided their fellow Catholic laity and clergy in words adapted from the Most Rev. John Ireland: "Though the practice of the Church is consistent with her divine doctrine, we must deplore the fact that some of her members in various parts of the country have 'departed from the teaching of the Church in the treatment of the colored Catholics and yielded right to popular prejudice.'"⁷

Can we recognize in the words and actions of these Black Catholics any relationship between their Catholic faith and their sense of social responsibility? Can we recognize any explicit response to what we today have identified as the themes of Catholic social teaching? This was in 1889-1895. I think the picture is getting clearer.

Early 20th century. We move now to the 20th century and an example of African American Catholic social consciousness in the person of Thomas Wyatt Turner of Charles County, Maryland.⁸ In 1913, Turner organized a committee of Catholic laymen to lobby the National Catholic War Council on behalf of Black Catholic soldiers, who were totally ignored by the major religious organizations that ministered to the needs of White and Black Protestant soldiers. After the necessary changes were made, the committee remained together and continued to work for the extinction of race prejudice in the church. In 1916 the committee became known as the Committee for the Advancement of Colored Catholics. In 1924 the name was changed

to the Federated Colored Catholics. Turner's idea was to have an organization that would be action-oriented, led by Black lay leaders who would work to increase participation of Blacks in church organizations. Of particular interest to Turner and the committee were working for the admission of Black students to Catholic University in Washington, D.C., and to all sectors of Catholic education; admission of Blacks to the priesthood; and the elimination of racism from the policies and the attitudes of the United States church. The Federation's 1925 constitution states several purposes for the organization:

- To bring about a closer union and better feeling among all Catholic Negroes
- To advance the cause of Catholics throughout the Negro population
- To seek to raise the general church status of the Negro
- To stimulate colored Catholics to a larger participation in racial and civic affairs⁹

African American Catholics continued in the 20th century to make connections between what it meant to be Catholic and the inherent responsibility to help shape the social arrangements of society in a just manner. They continued in their concern for the dignity and rights of the human person, especially African Americans.¹⁰

In 1965 Catholic priests and religious, at the request of Dr. Martin Luther King, Jr. joined the Civil Rights movement in the march into Selma. However, the first organized protest of African American priests took place in Detroit in 1968, following the assassination of Dr. King and the civil unrest that followed. There, at a meeting of the Catholic Clergy Conference on the Interracial Apostate, the Black and White priests met separately, and the Black priests organized themselves into the National Black Catholic Clergy Caucus. In this first meeting the gathered Black clergy declared: "The Catholic Church in the United States, primarily a White racist institution, has addressed itself primarily to White society and is definitely part of that society."¹¹ This was the opening line of the list of grievances sent to the American bishops. Central to this statement were the dignity of Black people and the rights and responsibility of Black Catholics to full participation at every level of the Catholic Church in the United States.

The Black Catholic Sisters similarly organized in 1968. The National Black Sisters Conference pledged themselves to "work unceasingly for the liberation of Black people. Expression of individual and institutional racism found in our society and Church are declared by us to be categorically evil and inimical to the freedom of all men, and particularly destructive to Black people in America." Among their list of purposes were

- To foster the development of individual Black sisters and to deepen the spirituality, unity, and solidarity of Black religious women.
- To study, speak, and act on conditions and issues in the social, educational, economic, and religious milieu in the United States that involve moral and Christian principles.
- To importune society, especially the church and religious congregations, to respond with Christian enthusiasm to the need for eradicating the powerlessness, the poverty, and the distorted self-image of victimized Black people by responsibly encouraging White people to address themselves to the roots of racism in their own social, professional, and spiritual milieu.¹²

The work of these two Black Catholic organizations led to the founding of other organizations for ministry with and among Black Catholics in the United States. It also generated new attempts to articulate and develop Black Catholic thinkers, writers, teachers, preachers, theologians, religious educators, ethicists, liturgists, and social workers who could speak to the issues of our times. In 1979, the National Conference of Catholic Bishops published the pastoral, "Brothers and Sisters to Us: Racism in Our Day."¹³ In the pastoral, racism was clearly designated as an evil.

The sin of racism defiles the image of God and degrades the sacred dignity of humankind which has been revealed by the mystery of the Incarnation...a terrible sin that mocks the cross of Christ and ridicules the Incarnation. For the brother and sister of our Brother Jesus Christ are brother and sister to us.¹⁴

In 1984 the African American bishops of the United States issued their first pastoral letter, "What We Have Seen and Heard." Addressed to "Black brothers and sisters," this pastoral calls each one to the special task of working for evangelization:

"not only preaching but witnessing; not only conversion but renewal; not only entry into the community but the building up of the community; not only hearing the Word but sharing it."¹⁵ An essential part of evangelization, the document says, are the causes of justice and social concern. "Our own history has taught us that preaching to the poor and to those who suffer injustice without concern for their plight and the systemic cause of their plight is to trivialize the Gospel and mock the cross."¹⁶ The pastoral emphasizes that the Black Catholic community has come of age and should "reclaim our roots and . . . shoulder the responsibilities of being both Black and Catholic."¹⁷

A final historical note to add to this "conversation" is the reestablishment of the Black Catholic Congress movement. In 1987 the sixth National Black Catholic Congress was held in Washington, D.C. Subsequent congresses were held in New Orleans (1992) and in Baltimore (1997). The goals and the list of issues and concerns are similar to those of previous congresses one hundred years ago.

Some Characteristics of African American Social Thought

What can we glean from these stories from history? What characteristic connections did African Americans make between faith and action for social justice? I would like to highlight four characteristics based on the work of Brian Massingale, an African American Catholic moral theologian.¹⁸

The fundamental principle of Black social thought (religious ethics), Massingale points out, is the biblical doctrine of the parenthood of God and the kinship of all people. In other words, all human beings have equal dignity under God. It is not surprising, then, that every group named here has listed the dignity of Black people and the fostering of a sense of personhood within each person among their concerns. This principle is universally applicable, unconditional, and absolute. Thus, racism, discrimination, and segregation continue to be major concerns that flow from this core belief or principle.

A second characteristic of these Black thinkers is their impassioned pursuit of justice, especially for those who are excluded from practical membership in the human community: the weak, the oppressed, the downtrodden, the despised.

The third characteristic may not be as obvious from the examples given here but we need not probe too much deeper to locate it. It is what can be called "a division of the ethical questions." That is, Blacks and Whites do not have the same ethical tasks relative to the pursuit of a racially just society. Although the oppressor and the oppressed are equally called to act justly, what they must do "to do justice" is categorically different. For example, the one who is oppressed may need to speak up for justice, to transgress the law or rule, to claim God-given power and dignity in a new way. The oppressor, on the other hand, may need to relinquish power, position, authority, and privilege in order that justice may "rain down."

Finally, the religious ethic of African Americans is characterized by hope. Massingale puts it this way:

Hope is an essential requirement for an oppressed people yearning and striving for justice. Thus Black religious ethics must be guided by a vision capable of inspiration and instilling that hope which can motivate and sustain a people in the face of the difficult, persistent, often elusive and perhaps permanent quest for freedom, justice, and equality — for full recognition as human beings.¹⁹

For African Americans this hope is often evident in the songs of faith and the biblical images and metaphors used in preaching. All of us know songs such as "There is a Balm in Gilead," "Deep River," "We Shall Overcome," "Ride On King Jesus, Ride On," "This Little Light of Mine," and "Gimme Dat Ole Time Religin." Each of these carries that sense or vision of hope characteristic of a Black social ethic. The vision is even more explicit in the many songs that speak about heaven. As James Cone explains in *The Spirituals and the Blues*:

The concept of heaven was not exhausted by historical reality or present existence. It expressed something besides the capacity of Black people to be human in the midst of suffering and despair. In the spirituals, heaven was also hope in the future of God, an expectation that the contradictions of slavery [all oppression] were not ultimate. They believed that...[God] would rectify the wrongs against his people.²⁰

Some Conclusions

What are some things we can learn from this history? What do these characteristics help us to see about Black people and our practice of the social teachings of the church?

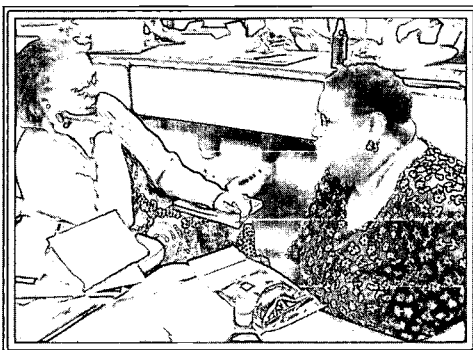
There are many things that we can take from these lessons. I would like to suggest the following.

First, we need to have or get a sense of history — both the way the oppressed tell their own story and the way the oppressors tell the story. I suggest this for two reasons. Perhaps we can come to know and understand that others have gone before us. Others have faced some of the same problems that we face and have overcome or found creative ways to confront the issues in their times, suggesting ways for us to confront social sin in our day. Second, if we are not to repeat our "sin" history, we must study it and learn from it. Perhaps it will even help us to view one another differently.

Another important thing that we can learn from these Black Catholic men and women who are often called "the poor, the marginalized, or vulnerable" is that they have agency. These "poor, marginalized and vulnerable" are not to be considered "just objects" of our charitable outreach. They have voice, ideas, and abilities to participate in their own uplift or regeneration to their full dignity in God.

We can remind ourselves that all education and "social action" exists in a social context that has political, economic and technological implications. Furthermore, education is for participation in the shaping and maintaining of social existence and social arrangements. Thus, all education has a direct relationship to Christian social action in the world.

Last but not least, racism is still a problem for our times, our church, and our society. If we are to hear the cry of the poor in



Box lunches provide an opportunity for personal conversation.

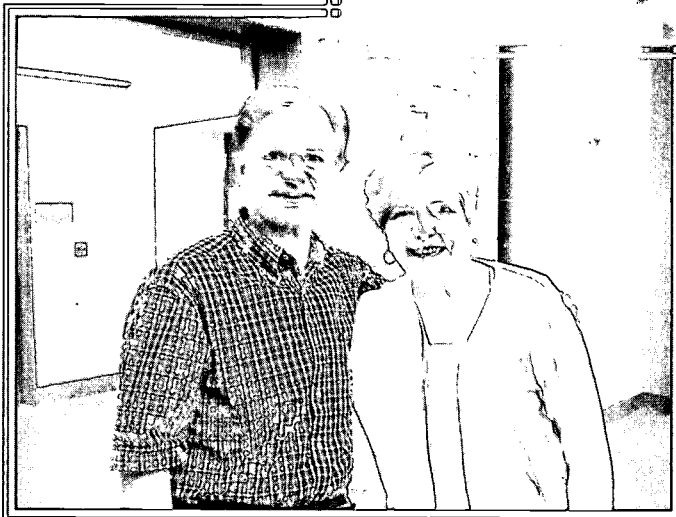
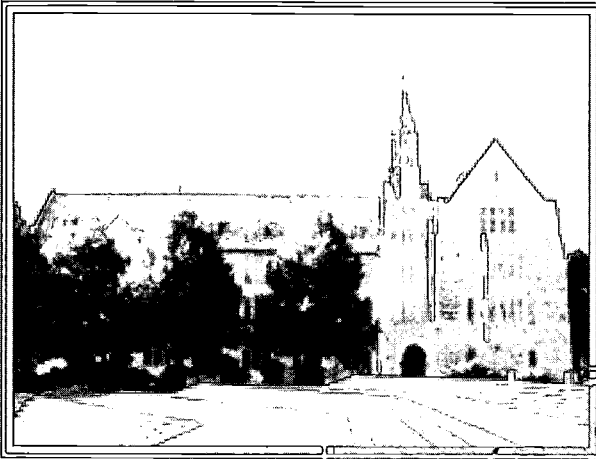
our time we must hear the voices of those who tell us that racism is still denying many of God's people the full dignity given them by God.

We have come a long way a long way, but we have a long way yet to go.

Notes

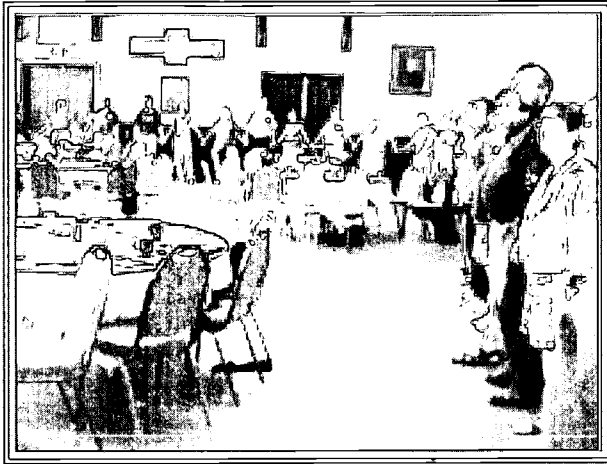
1. At the time free people of color and slaves could not be taught in the same classroom at the same time.
2. Cyprian Davis tells this story in *Black and Catholic: The Challenge and Gift of Black Folk: Contributions of African American Experience and Thought to Catholic Theology*, Jamie T. Phelps, ed. (Milwaukee, WI: Marquette University Press, 1997), pp. 48-49.
3. *American Catholic Tribune*, May 31, 1890, p. 2.
4. *Ibid.*, May 4, 1888.
5. *Ibid.*, June 22, 1888.
6. *Three Catholic African American Congresses*, pp. 12-13.
7. This quote taken from the Fourth Black Catholic Congress was published in the *Boston Pilot* on September 23, 1893.
8. Thomas Wyatt Turner, born in 1877 of Catholic sharecroppers, was reared in the Catholic faith. He studied at Catholic University in the nation's capital at a period prior to the prohibition against Blacks studying there. Turner eventually received his doctorate in biology from Cornell University in 1921. See Cyprian Davis, *History of Black Catholics in the U.S.* (New York: Crossroad, 1990); Cyprian Davis, "God of Our Weary Years: Black Catholics in American Catholic History," *Taking Down Our Harps: Black Catholics in the United States*, (Maryknoll, NY: Orbis Books, 1998), pp. 37-38; Jamie T. Phelps, "African American Catholics: The Struggles, Contributions and Gifts of a Marginalized Community," *Black and Catholic: The Challenge and Gift of Black Folk*, op. cit.
9. Marilyn Nickels. "Thomas Wyatt Turner and the Federated Colored Catholics," *U.S. Catholic Historian*, vol. 7 (1988), pp. 215-32.
10. There are other examples of individual actions for justice for the care and rights of Black Catholics by both Blacks and Whites. However, no collective stand was taken by the U.S. bishops against racial discrimination in American public life until 1958. See "The American Catholic Bishops and Racism," November 14, 1958, in Ellis, *Documents*, vol. 2, pp. 646-52.
11. The full text of the statement can be found in "A Statement of the Black Catholic Clergy Caucus," *Black Theology: A Documentary History, Volume One: 1966-1979*, James H. Cone and Gayraud S.

- Wilmor, eds. (New York: Orbis Books, 1993), pp. 230-32.
12. Quoted in Phelps, 33-34, from Martin DePorres Grey, *Black Women As Part of the Answer* (Washington, DC: National Black Sisters Conference, 1971), pp. 26-27.
 13. This writing of this pastoral was guided by Bishop Joseph Francis, SVD, one of the Black bishops of the U.S. Catholic Conference.
 14. "Brothers and Sisters to Us," U.S. Bishops' Pastoral Letter on Racism in Our Day (Washington, DC: United States Catholic Conference, 1979), #9.
 15. "'What We Have Seen and Heard': A Pastoral Letter on Evangelization From the Black Bishops of the United States, (St. Anthony Messenger Press, 1984), #2.
 16. *Ibid.*, #33.
 17. *Ibid.*, #17.
 18. Massingale uses as his sources Peter J. Paris and Preston Williams, both African American ethicists. He also references Cornel West, a Black intellectual from Harvard; Martin Luther King, Jr.; Langston Hughes, a Black poet; and Major J. Jones and James Cone, Black theologians. See "The African American Experience and U.S. Roman Catholic Ethics: Strangers and Aliens No Longer?" by Bryan Massingale in *Black and Catholic*, *op. cit.*, pp. 88-95.
 19. *Ibid.*, p. 92.
 20. James H. Cone, *The Spirituals and the Blues* (New York: The Seabury Press, 1972), p. 97.



Michael Skube and Regina Haney relax during a break.

Chapter 7



Global Economic Issues and the Church's Social Teaching

Douglas Marcouiller, SJ

How should we govern globalization? In his opening address to this conference, Bryan Hehir described globalization as a broad, powerful, multidimensional social process offering multiple benefits but also imposing costs, a complex human process with a moral direction which needs to be shaped. How should it be shaped? And who should shape it?

Focusing solely on the economic dimension of globalization, one must ask what to do about trade, about capital flows, and about migration. How ought these processes to be shaped by states and by civil society, by labor unions and professional associations, by churches and schools? What, if anything, can safely be left to the lobbies?

Economists are a contentious group, more contentious even than Jesuits, but many would accept — with qualifications — the following three assertions: Some sectors win from international economic integration, while others lose. Added together, the economic benefits of integration outweigh total losses. *Political* processes determine whether the economic gains are redistributed to compensate the losers.

I'd like first to tell some simple stories about gains and losses from international trade and financial integration, and then to consider how political interaction reshapes these processes. In the back of my mind are a couple of basic questions: How ought one to govern globalization? What should be done, and who should do it?

The Pro-integration Position

Let's start with the economist's simple pro-trade story. International trade permits different producers to specialize in doing what they do relatively well, thus allocating scarce resources more efficiently, increasing productivity, and stimulating economic growth. Is economic growth an important goal? More than a billion people are living on less than one dollar per day.¹ Whatever the difficulties in interpreting this statistic, it is not hard to see that it's a scandal. It means that one out of five people is living in conditions of extreme deprivation. The data show that poverty often declines when economic growth picks up and that poverty always increases when growth slows down. Yes, then, economic growth is a good thing.

Consider for a moment what happens when a country impedes trade, protecting its domestic markets with tariffs or other regulatory barriers. Building a wall around the domestic market hands that market over to a few favored companies. Suppliers don't face competition. They don't need to enhance the quality of their products. They don't need to reduce their costs of pro-

duction. They've got the domestic consumer by the throat. Domestic consumers end up consuming too little of this goods at too high a price, while the favored companies earn exploitative monopoly profits.

Along comes a liberalizing government — one more disposed toward free trade — and it dismantles the protective barriers. What happens? In general, enhanced specialization and competition lead to greater productivity. The world as a whole produces more with less. Of course, there are costs associated with liberalization, too. The formerly protected industries must either compete or shut down. People associated with uncompetitive industries — say, the apparel industry in the southern part of the United States — lose.

The factory owners lose, the workers lose, and the communities dependent on those industries lose, at least in the transitional period as the output mix changes. But it's better to address the adjustment problem directly through some sort of compensatory program than to give up on the trade liberalization.

There's a similar story to be told in favor of international capital flows. From the investors' side, when TIAA-CREF invests in a variety of emerging markets, it gains a high rate of return at the same time that it diversifies risk — a good thing for retired educators, one of whom I hope some day to be. The borrowers' side, however, is much more important. The United States is the world's biggest borrower, but focus for a moment on developing economies instead. Developing economies ought to be able to finance local investment with foreign capital. Schools and roads and even factories ought to be built where they can be most useful, not only where the local population is rich enough to finance their construction.

International financial flows channel savings from those who have them to those who need them, and that's a good thing. Moreover, liberalization undercuts local oligarchs who lose their monopoly power in financial markets when borrowers can raise funds internationally.

Bottom line? Trade enhances competition and spurs efficiency. Global financial markets channel savings from those who have them to those who need them. What should be done about international economic integration? Whatever helps it along!

The Other Side

There's a lot of truth in these simple stories. There is a lot of truth in these simple stories. However, as usual, the devil's in the details. Participants in these processes have called our attention to some critical details which the simple stories leave out, and they've proposed alternative ways of shaping the globalization process. Consider just two issues: sweatshops and debt.

Labor Standards. The pro-trade story talks about the efficiency-enhancing effects of increased specialization and competition. Opponents point out that competition is not always "fair."

People in developing economies used to make this argument all the time: "How can our manufacturing industries get started when United States firms already have the market sewn up? We've got start-up costs. We have to work the bugs out of our production processes. We have to establish a reputation. While we're trying to do that, the U.S. firms undercut us. Although we'd be competitive in the long run, we can't get going. We need a protected market.

Today northerners are the ones to cry, "Unfair." The argument goes like this: Our manufacturers can't compete against sweatshops. We can't compete against polluters. Global competition is fine, if we're all held to the same standards. It's not fine when it *distorts the rules of the game*.

What's the issue here? Robert Feenstra argues that "the integration of trade" has been accompanied by "the disintegration of production."²

Manufacturing has been de-localized, with different steps in the production of a shirt or a shoe or a computer being done in different countries. The labor-intensive stages of production are done where labor is cheap, which, in turn, expands employment opportunities and may raise the prevailing wage. But what if labor is cheap because children are employed, or because union organizers are beaten up? What if labor costs are low because the employers don't worry about providing a safe workplace? What if transnational enterprises are taking advantage of market power to impose contracts on workers who have no outside option, who are unable to bargain collectively, and who have little legal recourse? When global competition

violates codes of conduct which we hold dear, it's no surprise that "corporate" becomes a four-letter word.

Many of us have heard a lot lately about the Fair Labor Association (FLA) and the Women's Rights Committee (WRC), about the Union of Needletrade, Industrial and Textile Employees (UNITE) and Students Against Sweatshops. These actors have put several apparel industry issues onto the policy agenda here in the United States: child labor, forced overtime, living wages, toxins in the workplace, and sexual harassment in the workplace. The issue with which the organizers began — the right to organize labor — is also on the agenda, although it has not ignited people's passions in the same way. Some charge that all this talk is a cover for protectionist lobbies in the United States, but that's too simple a response.

If globalization *distorts* the rules of the game, we ought to distort — to reshape — globalization. However, the reshaping will have to be worked out through a political process in which different positions will certainly clash. I'm not talking about "worker interests" and "corporate interests." I'm talking about differences in the standards which societies would choose if left to themselves. Take something as simple as the principle that children should be in school, not on the factory floor. Is this true for 10-year-olds? for 14-year-olds? for 18-year olds? Most of us Jesuits are 35 before we get our first job. I'm not sure that's a reasonable global standard. I remember speaking with a labor attaché at the U.S. Embassy in Mexico during the North American Free Trade Association (NAFTA) negotiations. "Child labor is a tough one," he said. "After all, it's not called child labor here. It's called a family enterprise." Should adolescents be permitted to work on farms and in household-based activities but not in factories, where working conditions are actually more easily monitored?

Who decides what is right and just? Some highly respected analysts argue that nations have a right to protect their own social arrangements and institutions. Do they? Surely this is a point on which the challenging gift of Catholic social teaching has something to offer.

Debt relief. People who object to the "gains from trade" story often object just as strenuously to the contention that global markets channel savings from those who have them to

those who need them. This is the Jubilee Year, after all. Any Catholic who has missed the talk about debt forgiveness just hasn't been paying attention. Channeling savings toward borrowers generates debt. Successful loans often finance projects which give rise to a stream of earnings which can be used to repay the borrowed money with interest.

But consider the public debt of poor countries. Sometimes the original loan reflected the agenda of the lender rather than that of the borrower. Sometimes the original loan was taken out — and misspent — by a corrupt regime which was subsequently overthrown, leaving only the debt behind. Sometimes the loan was well made and well used but not “profit-making,” so to speak, so that it cannot be paid off except at the price of diverting tax revenues from other important uses. Often the debt is owed to an international development agency or to the government of one of the rich countries. And so, in the Jubilee Year, a wide variety of voices have called for debt to be written off.

Concrete proposals abound. The most conservative forces on the U.S. political scene argue for complete debt forgiveness — followed by no new loans, ever. It gives a whole new meaning to the phrase, “Forgive and forget.” The International Monetary Fund (IMF) and the World Bank propose relief for a relatively small group of heavily indebted poor countries (HIPC) which meet a series of conditions — including the elaboration with local Nongovernmental Organizations (NGOs) of a comprehensive development strategy giving first priority to poverty alleviation. Individual donor governments have proposed a variety of ways of dealing with bilateral government-to-government debt.

But church people and policy wonks often talk right past each other when they talk about debt forgiveness. Let me throw some numbers at you.³ The economies of sub-Saharan Africa have long-term foreign debt of \$180 billion. Over three-quarters of that debt, \$136 billion, is owed to foreign governments or to multilateral agencies like the World Bank. The economies of Latin America and the Caribbean have roughly \$650 billion in long-term external debt, more than three times the debt of the African countries. However, the debt owed by Latin Americans to foreign governments and bilateral agencies is only \$176 billion, not much more than that owed by the Africans. What's the difference? Latin American governments *and private firms*

in Latin America have raised nearly \$500 billion, close to three-quarters of their total debt, from *private, commercial* sources. The World Bank and all the governments of the world could forgive all their outstanding loans without making a dent in Latin America's foreign debt.

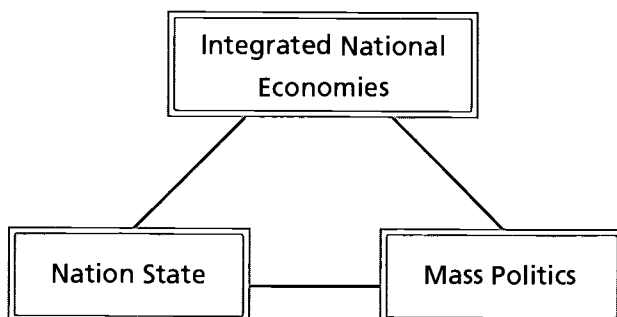
So what exactly is the church asking for when it calls for debt relief in the Western Hemisphere, as the Holy Father did in the apostolic exhortation "Ecclesia in America"? Is the church asking that commercial banks write off their loans to private firms? If so, a better argument is needed than the one about diverting tax revenues from education and health.

As the focus shifts from public debt to private, concern usually shifts from the level of capital flows to the volatility of capital flows. Foreign portfolio investment — the purchase of stocks or other financial instruments based on the expectation of high short-term returns — has in fact been very unstable. Investors looking for high short-term returns shift funds instantly, electronically, whenever a better short-term opportunity arises. The pounding hooves of the "electronic herd," as Thomas Friedman calls these investors, can indeed trample the local economy.⁴ According to Friedman, if one wants access to foreign savings, if one wants to avoid scaring off private investors, one has to don the Golden Straitjacket. One has to follow not one golden rule but a whole series of them: no tariffs, no quotas, no subsidies, no exchange controls, no limits on foreign investment, no budget deficits, no state-run enterprises. As Friedman writes: "When you stitch all these pieces together you have the Golden Straitjacket." He continues: "It is not always pretty or gentle or comfortable. But it's here and it's the only model on the rack this historical season."⁵ Friedman is exaggerating, of course — otherwise there really would be no room for politics, and we could go home. The answer to the question, "Who should shape globalization, and how?" would be, "It can't be shaped."

Shaping the System

Dani Rodrik offers a better way to look at this question.⁶ Rodrik makes his case using a triangular diagram. The diagram builds on an older idea in economics sometimes referred to as "the impossible trinity." Facing an audience of Catholic educators, I'll see those who call it a "trilemma" instead.

Rodrik's Augmented Trilemma⁷



The corners of the triangle show elements of possible world systems. At the top of the triangle is the possibility of integrated national economies in which nothing impedes transnational trade or capital flows. On the bottom left is the sovereign nation state. On the bottom right is "mass politics," systems of political interaction in which popular mobilization is high and political institutions are responsive to mobilized groups. What's the trilemma? One has to choose just two of the three — to have the whole trinity is impossible.

One option is Friedman's Golden Straitjacket. One has free flow of goods and capital, and national governments which subscribe to and enforce the whole set of free trade rules. Note the implication: there's no room for mass politics. The nation state cannot respond to protectionist political groups.

A second option is one which Rodrik associates with the Bretton Woods system of the latter half of the 20th century. In response to politically mobilized groups, national governments grappled with whatever issues they chose, including regulation of international trade and foreign investment. But this is the system of the 1950s. It's not consistent with the sort of economic integration which one sees now, for precisely the reasons sketched by Friedman.

The third possibility, which Rodrik refers to as "global federalism," allows widespread political participation in determination of all sorts of policy including economic policy, but at the expense of national sovereignty. Mobilized groups no longer lobby solely their own congress members. Instead, they form all sorts of cross-border alliances in search of internationally bind-

ing standards and codes, something like is seen in the sweatshop case. It could well be that the system is moving in this direction rather than in the direction of the Golden Straitjacket. If so, Catholic social teaching offers tremendous resources for analysis of the common good.

Conclusion

So where does all this leave us? There is a lot of truth in my two opening stories, that trade spurs productivity and growth, and that international investment channels savings from those who have them to those who need them. As usual, however, the devil's in the details, some of which the simple stories overlook. Political action of various sorts has called attention to a number of problems — among them sweatshops and foreign debt — clarifying the issues and challenging us to shape the multidimensional process of globalization in more humane ways.

Who should do the shaping? Among others, Catholic educators should step up to the plate. We should draw on the gift of Catholic social teaching where it can help to articulate an ethic of choice, thinking through contemporary implications of our talk about the dignity of workers and the dignity of work, the right to organize and the right to a living wage, the duty to promote the common good and the preferential option for the poor. We should also draw on the gift of Catholic social teaching to help us to articulate and to apply an ethic of character. Of course, if we rely on an ethic of character, an ethic of virtue, we may end up surprising ourselves. We'll certainly surprise one another, as Niña Laura surprised me. I'd like to end by telling you that story.

I was sent to San Salvador in 1986, during the civil war, immediately after my ordination as a priest. One of the *comunidades de base* in the capital welcomed me, and Niña Laura took me under her tutelage. Laura was a senior figure, an elderly campesina who had been displaced from the countryside by military operations. She wore long, dark skirts and ruffled white blouses. Her hair was tied into thick gray braids. She fit my stereotype of a kindly, somewhat dowdy grandmother.

One day Laura said to me, "Padrecito, always trust in the power of prayer." I simply smiled and nodded, assuming that I knew the conversation was headed. Laura's eyes shone as she

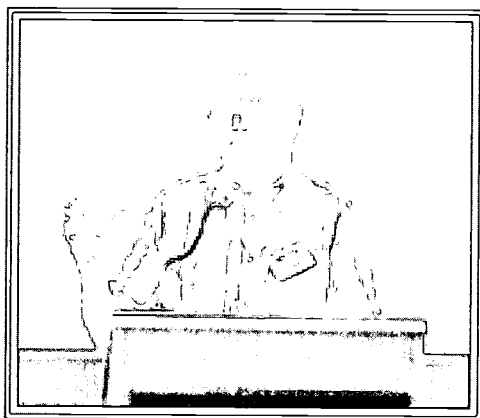
continued: "My son suffered so much because of alcohol! I was left to raise the grandchildren myself. How I worried that they would have the same slavery to liquor! But I made a novena to Divine Providence, and my prayer was heard. I'm so proud of all my grandchildren. Every single one turned out just right. Cada uno de ellos se han organizados, every last one of them has joined the guerrillas."

How should we govern globalization? What should be done about trade and investment? And who should do it? We don't have all the answers, but at least the church — from the *comunidades de base* to the conferences of bishops — is honestly engaging the questions.

Notes

1. World Bank, *World Development Report 2000/2001* (New York: Oxford University Press, 2000), p. 3.
2. Robert Feenstra, "The Integration of Trade and Disintegration of Production in the Global Economy," *The Journal of Economic Perspectives*, vol. 12, no. 4 (Fall 1998), pp. 31-50.
3. The following statistics are taken from World Bank, *Global Development Finance 2000* (Washington, DC: The World Bank), vol. 1, Regional Summary Tables, p. 195 and 201.
4. Thomas L. Friedman, *The Lexus and the Olive Tree* (New York: Anchor Books, 2000), p. 112.
5. *Ibid.*, p. 105.
6. Dani Rodrik, "How Far Will International Economic Integration Go?" *The Journal of Economic Perspectives*, vol. 14, no. 1 (Winter 2000), pp. 177-186.
7. *Ibid.*, p. 181.

Chapter 8



Integrating Social Teaching into the Life of Educational Institutions

William J. Byron, SJ

An age-old pedagogical debate, one that I won't even attempt to resolve in this essay, may be framed by asking: Does one think one's way into new ways of acting, or act one's way into new ways of thinking?

That question reaches all the way back to Plato and Aristotle, where Plato tilts toward thinking one's way into new ways of acting, and Aristotle displays a bias toward acting one's way into new ways of thinking.

If I were to pose the question of how best to come to an understanding of justice in these terms, I would find some educators convinced that once a clear *idea* of justice is grasped, just actions will follow. Plato would endorse that approach. Others, under the influence of an Aristotelian tradition, would suggest that the *experience* of justice, or better for pedagogical purposes, the experience of *injustice*, is the best way to dispose the mind to grasp an understanding of the meaning of justice.

Pay tuition, so to speak, and make a choice. Those paying tuition for formal education in a physical science will soon notice that both approaches are employed on the road to understanding. Next to the lecture hall is a laboratory. One listens to the lecture, takes notes, reads the text, and then goes to the lab to put the theory into practice.

Understanding awaits the inquiring mind in either venue; it is usually produced by a convergence of the two learning environments on the one inquiring mind.

The think-one's-way versus the act-one's-way approach to an understanding of justice is always a timely question for Catholic educators. "The trouble with our world," someone once observed, "is that the people who do all the acting never think, and the people who do all the thinking never act." If something is going to be done to correct present and prevent future injustices, education for justice will have to produce principled actors and engaged thinkers. But where is the laboratory for a student trying to gain an understanding of the meaning of justice? Creative pedagogy has to provide both instruction and age-appropriate "labs" that will help a student better understand justice.

Ideas and Images

Educators are in the idea industry, in the business of stimulating and communicating understanding. The focus of the present essay is the educational challenge of communicating an understanding of justice. I approach the topic by considering both ideas and images of justice, and offering along the way a few practical suggestions related to justice education.

Ideas of justice are both familiar and plentiful: Treating equals equally; giving to each person his or her due; being fair. The great tradition of Catholic social teaching provides additional ideas of justice in the form of principles. It is important to no-

tice that principles are ideas in need of legs. They are articulated in order to prompt activity, they are intended to lead to something.

I published an article in *America* (October 31, 1998) under the title, "Ten Building Blocks of Catholic Social Teaching." The editors substituted "building blocks" for the word "principles" that appeared in my original title in order to strengthen the point the article makes, namely, that these principles have to be put to work in the construction of a just society. I listed 10 principles or ideas that have to be grasped and put to work. These ideas relate to human dignity; respect for human life; association; participation; preferential protection for the poor and vulnerable; solidarity; stewardship; subsidiarity; human equality; and the principle of the common good. All these ideas have a history, they embody layers of meaning. They have to be understood and internalized, i.e., accepted and made one's own.

Images help this process along. There is, for instance, the image the prophet Amos employed to communicate the idea of justice. Recall that prophets are *not* those who, as the popular imagination portrays them, predict the future. Old Testament prophets like Amos are those who point to the present injustice and warn that if corrective action is not taken, dire consequences will follow. Since more often than not, appropriate action was not taken and the consequences followed, the prophet became known as one who foretold the future (the dire consequences). Not so. The role of the prophet is to be God's voice in denouncing an evil and calling for remedial action, and to be God's finger in pointing to an existing injustice. Listen then to the prophet Amos.

Then the Lord God showed me this: he was standing by a wall, plummet in hand. The Lord asked me, "What do you see, Amos?" And when I answered, "A plummet," the Lord said:

*See, I will lay the plummet
In the midst of my people Israel;
I will forgive them no longer.
The high places of Isaac shall be laid waste,
And the sanctuaries of Israel made desolate;
I will attack the house of Jeroboam with the sword.*

(Am 7:7-9)

This is the famous image of the plummet, or as it is called today, plumb bob, used by surveyors to stake out the lines and boundaries of new roads and other construction projects. The plumb bob, which drops directly down from the surveyor's fingers, is a pointed, cone-like metal weight that seeks the earth's center. The string from the plumb bob to the fingers holding it creates a vertical line — a plumb line — to be seen in the cross hairs of the surveyor's instrument, the transit.

Israel is going to be measured for its uprightness, its justice, the Lord says through the voice of Amos. If the nation is not upright, if it is "out of plumb," as builders would say; it will surely collapse. We frequently borrow from the vocabulary of the building trades to communicate an idea of justice — "on the level," "fair and square," "up and up," "four square." An unjust society will fall just as surely as will a wall being constructed that is not straight, that is "out of plumb." (And by extension, we have the familiar exhortation, usually from a father to a son, "Straighten up and fly right!" Or else!)

Another useful image used by Amos is water. Water always seeks its own level. A waterfall is straightforward and direct. Amos says: "Let justice surge [roll down] like water, and goodness like an unfailing stream." (5:24)

The Scales of Justice

By far the most familiar image for communicating an understanding of justice is that of two trays in balance on a scale. This image is seen everywhere: as insignia on lawyers' cuff links, tie clips, and other jewelry; on desk ornaments, wall hangings, and bookends.

The law is represented in the statue of a woman, tall and strong, a blindfold over her eyes, her arm extended straight in front of her, her right hand holding the scales of justice. The blindfold signals the law's impartiality to either side in a dispute. When the scales are even, justice prevails. When an unfair advantage is taken, it shows as a downside gain taken at the expense of the upside loss. Compensatory (*pensa* is the Latin word for weights) action is called for: the weights must be rearranged so as to bring the trays back into balance, into a state of justice.

The image of the scales of justice may be applied for purposes of social analysis. If I pick a pocket (a simple one-on-one ex-

ample of injustice), my downside gain is taken at the expense of the owner's upside loss. To make things right again, I've got to get that wallet back where it belongs — on the owner's tray. Other imbalances from the perspective of social justice may employ the framework of the scales of justice. Look at the differences in life expectancy between African American children and their white contemporaries in the United States. Compare educational attainments or income distributions between selected groups. Think of compensation received in the workplace by men and women doing essentially the same work: Consider daily caloric intake in the developed economies over against the less developed economies of the world. Look at the balance (or imbalance) of trade between rich nations and poor.

In every case the question is the same: Is one tray's favored downside weight taken at the expense of deprivation on the other tray? There must, of course, be some relatedness if the analysis is to conclude that corrective action is required in the name of justice. The relatedness between a pickpocket and his or her victim is clear. Not so clear is the relationship between the advantaged and disadvantaged groups in the other comparisons listed above. To the extent that there is an identifiable relationship between the two, we can begin to look for evidence that one side's gain has indeed been taken (and is still being enjoyed) *because* of the other side's loss. If there is a clear causal connection, justice calls for remedial action. It might be established, for instance, that the imbalance is the result of prejudice, exploitation, greed, or abuse of power.

Where imbalance is evident, but a causal relationship cannot be established, then charity, compassion, the common good, a commitment to solidarity and social responsibility will call for compensatory action that strict justice might not be able to compel. At times, appeal has to be made to our sense of humanity if action is to be taken to correct inhumane conditions or clear wrongs that have ambiguous or even contested social origins. The problem will not go away on its own. Even if the accusing finger can find no clear target, an honest social conscience will accept the verdict Rabbi Abraham Joshua Heschel once rendered in the face of massive social injustice, "Some are guilty; all are responsible." Widespread acceptance of that verdict means that some corrective action will certainly follow.

Subsidiarity

Another idea of justice is embodied in the principle of subsidiarity. I find a useful image to explain this notion in five bronze figures that are part of the seven-acre open-air memorial to Franklin Delano Roosevelt near the Tidal Basin in Washington, D.C. The principle of subsidiarity states simply that no decision or action should be taken at a higher level of organization (government being the primary reference point here) that can be taken as effectively and efficiently at a lower level of organization. FDR was first elected to the presidency in 1932, in the depths of the Great Depression. Something had to be done about massive poverty and unemployment in this nation. Could the private sector do it? Or was the job so big that only government — the federal government — had to act? Roosevelt decided that only the government was up to the challenge, so he led a vigorous program of federal initiatives.

The five bronze figures of dejected men with overcoat collars turned up and hat brims pulled down are lined up against a wall waiting for the opening of a soup-kitchen door. The sculpture is in the second "room" of the FDR memorial, a space that represents the second term of his presidency. The "New Deal" was underway. A federal "Social Security" program had been enacted to address the monumental challenge of meeting the needs of "one third of a nation," described as "ill-housed, ill-clad, ill-nourished" in the moving Roosevelt Second Inaugural Address inscribed on the wall of this section of the memorial. The task was too large for the private sector; only the federal government had resources for effective and efficient action.

Every spring thousands of school children visit Washington to see the federal buildings, monuments, and memorials. Platoons of youngsters descend on the FDR memorial and, invariably, the kids slot themselves between the bronze figures to have souvenir snapshots taken. Unaided, they are quite unlikely to realize that the figures represent their grandfathers or great grandfathers. These children of prosperity with their long life expectancy, good health, educational advantages, and so much more, have to be helped to understand what happened in the 1930s. Their visit to Washington can be a "teaching moment" to learn something about the principle of subsidiarity and its relationship to significant social problems.

Common Good

Another justice-related idea is embodied in the principle of the common good. In its "Pastoral Constitution on the Church in the Modern World," the Second Vatican Council described the common good as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment." (#26) The common good is not the sum of all the individual goods, nor is it a utilitarian kind of greatest good for the greatest number of people. It involves rather a conscious sense of respect for all persons, an acknowledgment of the basic human dignity of everyone, and a commitment to work for the promotion of conditions in society that encourage the development of each person's human potential.

This idea is related to the principle of solidarity, the notion that we are, by virtue of our common human nature, connected to one another, part of the one human family. The principle of solidarity functions as a moral category that leads to choices that will promote and protect the common good. We are, indeed, our brothers' and sisters' keepers and we are obligated to act accordingly. The fact that an estimated 44 million Americans are currently not covered by any form of health insurance is an issue to be considered as an assault on the common good, a blow to our sense of solidarity.

An image that helps the individual self-interested mind wrap itself around the notions of solidarity and common good is the image of the old-fashioned inner tube and a rubber tire. The wholeness and roundness of the tire suggests the oneness of society. The inner tube's potential for wear and tear — the potential for a blowout that can flatten the entire tire — serves to remind that it is in the interest of the whole tire that attention be paid to a small section in need of a plug or patch. Promotion of the common good protects the ultimate good of the individual.

Preference for the Poor

Another image and social justice idea relate to the principle of a preferential option, or preferential protection for the poor. Imagine a parent walking on the sidewalk between a 12-year-old and a frisky 3-year-old child. The toddler breaks away and

runs out into the street in the path of oncoming traffic. The parent naturally and without hesitation runs out to protect the vulnerable child, leaving the 12-year-old to fend for him- or herself in the relative security of the safer sidewalk. That is what I call "preferential protection." It is what the church asks of us in calling for a preferential love of the poor. Those who find this principle difficult to accept might be helped by the reassuring words of Pope John Paul II, who explained in a talk titled "Ecclesia in America" in Mexico City (January 22, 1999) that "love for the poor must be preferential, but not exclusive." The more fortunate among us have to be reminded from time to time that just because we happen not to be poor is no reason at all to conclude that we are not the constant objects of God's unfailing love.

Other images that help believers gain an understanding of their societal obligations under the principles of fairness, solidarity, participation, association, and the common good are the familiar ones of a loaf of bread and a flowing river.

Two Latin words, *cum pane*, which mean "with bread," call attention to what Christians do in the eucharistic assembly where they gather to "remember the Lord in the breaking of the bread." Their faith requires them to be bread breakers. Like the bread they break, they too — living as they do under the new commandment of love (Jn 15:12) — should be willing to break themselves open in loving service to others. At the Last Supper on the night before he died, Christ said, in effect, this is how I want you to remember me, as bread broken and passed around for the nourishment of others, as a cup poured out in selfless service. It is interesting to note that those same two words — *cum pane* — are the etymological basis for the English word "company," the place where people ordinarily go to work. Eucharistic bread breakers — sharers in the "com-panionship" of the Lord's Table — are expected to bring the spirit of companionship to their respective workplaces, to the companies that employ them, and to their companions on the job.

The river metaphor provides another image that works well to suggest that the goods of God's creation are intended for the use of all. These goods flow as a river through all the nations lined up, so to speak, on the river's banks. What are we to think of a situation where one nation, because of cunning, deceit,

conquest, or simple good fortune, enjoys a favorable upstream location and uses that advantage to divert an unusually large share of the flow (the wealth) for its own national purposes? Is that fair? If not, what might (must?) be done to even up the distribution? Do the less favored nations and tribes along the banks have a word in deciding how the wealth is to be distributed? (Is it any wonder, by the way, that the poorer nations might not have affection and regard for the dominant, powerful, arrogant, and self-aggrandizing nations located upstream?)

Faces and Phrases

Ideas and images are necessary but insufficient helps in communicating an understanding of justice. Faces and sayings are also needed. Put the face of Dorothy Day, the pacifist founder of the Catholic Worker movement, in this picture. I once heard her describe her two basic operating principles — personal guidelines for all her choices — this way: Always be on the side of the poor; always be on the side of peace. No matter what the issue happened to be, she filtered it through those twin convictions before making her decision.

Cesar Chavez is another face that belongs here. An advocate for justice, specifically for the rights of powerless and unrepresented farm workers, Chavez was committed to nonviolence in the pursuit of social change.

Rosa Parks belongs in this picture. Her decision to “sit” for human dignity triggered the Montgomery bus boycott and gradually brought a reluctant nation to stand up for civil rights. The face of the Rev. Dr. Martin Luther King, Jr. comes to mind, of course, with any mention of civil rights.

The face of Cardinal Joseph Bernardin will serve to recall his well-reasoned argument for a “consistent ethic of life.” Part of that consistent ethic is the consideration of capital punishment, which fits into the picture right there along with the issues of abortion, euthanasia, and nuclear war. Mention of capital punishment brings to mind the face of Sister Helen Prejean, whose book *Dead Man Walking* became the film that brought a nation to reflect again on the fairness of the death penalty as the 20th century came to a close.

The face of Pope John Paul II belongs in this picture. With it, you will have to make room for an array of urgent and vexing

social justice issues covering a broader range than any papal pen ever before traversed.

Mother Teresa of Calcutta has a special place in this picture even though her strong suit was not the reform of social structures. She put a compelling face on the preferential option for the poor and raised the standard of Christian compassion for the dying destitute.

More faces are out there in the world and in the history books. Some faces are to be found in good literature. Huck Finn, to mention only one, put a face on integrity, authenticity, and incorruptibility. Recall the fix he found himself in. He was helping Jim, a runaway slave, to gain his freedom. The law, said Jim, was property; he belonged to Miss Watson. According to the law, Huck was stealing, taking something that didn't belong to him. In befriending a black man and in treating him as an equal, Huck was acting contrary to both law and custom. Having been taught that Jim was not his equal, Huck had internalized the dominant public opinion about the institution of slavery — it was not only acceptable but the quite proper way of doing things. But he began to believe that slavery was wrong; he felt stirrings in himself that prompted him to reject a law that he knew, deep down, to be unjust and immoral. But it wasn't easy. Listen to him agonize:

The more I studied about this the more my conscience went to grinding me, and the more wicked and lowdown and ornery I got to feeling....It made me shiver....I was a-trembling, because I'd got to decide, forever, betwixt two things, and I knowed it. I studied a minute, sort of holding my breath, and then say to myself: "All right then, I'll go to hell."

And that, of course, marked the break for Huck from both law and religion insofar as they supported the institution of slavery that he, in his heart of hearts, knew to be plain wrong. "It was awful thoughts and awful words," Huck adds, "but they were said. And I let them stay said; and never thought no more about reforming."

Better, perhaps, if he had said, "never thought no more about conforming" to unjust laws, to inhuman institutions, to unexamined and unfair social conventions.

Many more faces — real world and fiction — are there to be put on the principles for the purpose of making them more accessible to the inquiring mind.

Practical Considerations

Now for a few practical suggestions. Since so much of the terrain to be covered in coming to an understanding of justice relates to the problem of poverty, I offer a simple, two-word definition of poverty: sustained deprivation. Those two words catch the essence of the meaning of poverty, but they do not say it all. In order to analyze a given situation, two questions must be immediately raised: Deprived of what? And sustained by what or by whom? Deprived of income, nutrition, housing, education, health care, economic security. Sustained by ignorance, injustice, greed, and abuse of power. Figure it out and then lay out a strategy for remedial action. And for what it's worth (and it should be worth a lot to shore up the sometimes sagging spirits of educators), let me state my personal conviction that it would be difficult to find anyone who is well educated and also involuntarily poor. So, we want to do something about poverty, we can make sure that the poor become well educated. Pope Paul VI once remarked that if we want peace, we should work for justice. Similarly, if we want to eliminate poverty, we can work to improve educational attainment.

As a practical matter, justice educators should take care to distinguish ethical justice (giving to each person his or her due) from biblical justice (attending to fidelity in our relationships to God, to the people God has placed here with us on earth, and to the care of God's creation). Reason helps us get a grasp on ethical justice. Revelation, which presupposes faith, provides the foundation for coming to terms personally and as a faith community with the demands of biblical justice. There will indeed be demands.

Take, for instance, the issue of world hunger. Hunger is a justice issue. One of the best ways, in my experience, of getting in touch with the hunger issue is through Bread for the World, a Christian citizens' lobby that has, for more than 25 years, been an effective advocate for the hungry poor by lobbying the U.S. government's legislative and executive branches. Bread for the World's analysis of the issues is always sound; the advocacy is

always sane. Both the lobbying organization, Bread for the World, and its politically neutral educational arm known as the Bread for the World Institute, are located at 50 F Street, NW, Suite 500, Washington, DC 20001; phone 202-639-9400; fax 202-639-9401; e-mail: bread@bread.org.

Another very practical consideration in the matter of education for justice is to urge all students to learn a second language. Spanish is a preferred option for North Americans given the North-South hemispheric issues that have a justice dimension. Any foreign language will do. The second language, aside from giving the students "eyes in the back of their heads," as a character in one of Flannery O'Connor's short stories puts it, will help them realize that they are participants in a global economy and citizens of a very big world.

Educators are faced with the practical challenge of encouraging their students to avoid individualism and become what I call "individuarians." That word is not yet in the dictionary. I employ it to describe men and women who are neither rugged individualists nor ideological communists, even though they are strong-minded, unique individuals. Just as *communitarian* is a label that came into currency several decades ago to describe a socially responsible, environmentally sensitive, community-minded outlook, *individuarian* now strikes me as useful in setting a community-minded person apart from the individual of the psychologist and the collectivity of the sociologist. Individuarians are balanced persons willing to live their lives bordered by the personal and the communal; they are individuals in community.

Community Service

Community service, in age-appropriate settings, is a great laboratory in which an understanding of justice can be (not necessarily will be) gained by students from middle school on up. The call it service learning, but the learning won't happen without on-site supervision and off-site guided reflection on the experience.

James Youniss, of The Catholic University of America, and Miranda Yates, of Brown University, are co-authors of an outstanding book titled *Community Service and Social Responsibility in Youth* (Chicago: University of Chicago Press, 1997). They offer 10 ideas that reflect their thesis that "service can provide

concrete opportunities for youth to develop an increased understanding of their membership within a societal framework and their responsibility for society's future" (p.135). All 10 ideas touch upon the common themes of engaging youth in society and making service an integral part of personal identity. Service should not be seen by young persons as an isolated experience; it needs to become integrated into their lives. The process is developmental (not surprisingly, the authors are developmental psychologists). Following is a summary of their 10 points; the entire book is highly recommended.

The quality rather than the quantity of service is the important point. Meaningful service, as opposed to a "make work" situation, should include responsibility for decision making; identification and reflection upon one's personal values; working closely with adults; facing new situations; and receiving blame or credit for one's work.

The emphasis should be on helping others. Avoid overemphasizing the benefit of the experience to the service provider. Put the emphasis on helping others in order to cultivate in the service provider caring attitudes and a commitment to social justice.

The service should be connected to the defining goal or mission of the school.

Group action is preferred to individual service. A sense of group awareness is important; collective action thrives on a clearly defined sense of the "we" who do the action.

Reflection on the experience is essential. Personal essays and journal keeping aid reflection; peer discussion groups are important complements to private reflection.

Adults who organize the service opportunities and work along with the students provide admirable and imitable examples that the "message" can be lived.

People who work full time at the service sites "can be models of moral commitment who offer their perspective on social problems and the dynamics of trying to alleviate these problems. While the ability of staff members to be educators may be limited by time and resources, this potential should not be overlooked when service organizers select sites and establish relationships with the staff at these sites."

Typically, the mix of participants, site supervisors, service organizers, and recipients of the service will be quite diverse. This can cause discomfort that should be acknowledged because diversity of race, class, and gender can affect the service experience; it is something that should be talked about as part of reflection on the experience.

A sense of being part of history should be engendered in the students. This sense enables the service to have a powerful impact on identity development. "Youth become invested in service when they believe that their actions are helping to make history," the authors say. "On the other hand, it is also easy to understand how youth can maintain the disengaged role of voyeur when service is treated as an isolated or decontextualized event."

Service helps focus students on their responsibilities rather than on their rights and freedoms.

I refer the reader to Youniss and Yates for a fuller elaboration of these points. Let me also point interested readers in the direction of my article, "A Religious-Based College and University Perspective," in a collection of essays edited by Thomas Ehrlich on *Civic Responsibility and Higher Education* (American Council on Education: Oryx Press, 2000, pp. 279-294).

The Quiet Virtues

I conclude these reflections with an observation about style. How should students conduct themselves while rendering community service and working for social justice? They should first become acquainted with what St. Paul, writing to the Galatians, lists as the "fruit" of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal 5:22). These are all quiet virtues. Paul cites them as evidence that the Holy Spirit is there, active and engaged in the effort. The same Holy Spirit is also there in the noisier virtues of justice, fortitude, advocacy, and prophetic denunciation. But an infrastructure of the quiet virtues, the nine Pauline criteria for the presence of the Spirit, must first be in place to guarantee that it is the Holy Spirit, not the self-love and assertive ego of the advocate, that is making necessary noise on the road to justice.

To repeat a point made earlier: I don't know anyone who is well educated and also involuntarily poor. So I offer a word of encouragement to educators who see so much poverty on the underside of injustice. Good education for justice is antipoverty activity. The world moves on words and numbers, on ideas and images. Educators communicate an understanding of and the ability to manage all four. Their commitment to education as an instrument of social change puts them in a privileged position that enables them to work (not rest) assured that what they do is helping to build a just society.



The team from St. Paul/Minneapolis makes a point as moderator Mickey Lentz looks on.



Robert Bimonte makes announcements.

Chapter 9

Peter Boylan, Vena Eastwood, Tom Riley, Kathleen Higgins, and Tony McDonald crossed the Atlantic to bring a broader perspective to SPICE.



Perspectives from the United Kingdom

This chapter brings a global perspective to the conversations through the voices of Catholic educators in the United Kingdom. Their papers describe how Catholic social teaching is presented in the British educational system, which is quite different from the system in the United States. The five persons pictured above traveled to Boston to participate in SPICE as a continuation of an exchange initiated in 1997 by Joseph O'Keefe, SJ, who frequently speaks at St. Mary's University College in London. Dan McGinty, who was unable to travel to Boston, contributed an article to this chapter.

The Catholic Education System: England and Wales

Peter Boylan

In describing the English Catholic education system, it would be well to explain that the system is divided between the "public schools" and what is called the "maintained sector." Of the 2,500 Catholic schools in the country, about 1,900 are primary and 600 are secondary. Added to this are sixth form colleges and special schools which are only



a very small segment of the system. The public schools are private independent schools representing about 9% of the total. Among the independent schools are some important names and traditions such as Ampleforth, Douay, and Stonyhurst that carry substantial influence but do not represent mainstream provision.

The Catholic maintained schools, or voluntary aided schools, are a part of the national system, providing almost 20% of school places in the national total. For the contribution of 15% of capital costs, the church obtains governing control over the schools, appointment of staff, admission of pupils, and some curriculum direction mainly related to religious education.

"Governing control" means that each school has a board of governors, to whom the headteacher is answerable, to govern the affairs of the school, including the revenue budget which is allocated by formula from the local education authority. The budget is intended to meet all the costs of the school, employment of staff, curriculum resources, building management, and such through the financial year.

The responsibility for schools comes under the government's Department for Education and Employment (DFEE), from the local council at either borough or county area, and from each diocese which will have a board of trustees and a school commission. The DFEE provides the statutory direction and initiatives and the allocation of funding from the national budget, while local government is responsible for strategic management and provision of support services for schools and the allo-

cation of funding, which is intended to reflect local needs. The diocese usually provides advice related to the distinctive nature of the school, mainly in legal and curriculum matters, as well as making strategic provision for Catholic schools and managing the building programmes, in harness with the local authority. Thus Catholic schools are inextricably interlinked with all maintained schools and must respond to all statutory legislation and direction.

The board of governors is responsible for the policy and direction of the school. The majority of governors (51%) are a diocesan (or religious order) appointment, depending on the trusteeship and ownership of the school. The governing body will be made up, therefore, of representation of the diocesan and local church, the community and parents, and the teachers and other school staff, either by election or appointment. They will set or agree on policies, strategic directions, targets for pupil achievement, as well as the revenue budget. They are the employers of teachers and other staff, and they agree and publish pupil admission criteria. The work is time demanding but is regarded as a voluntary commitment.

The last 25 years have been turbulent in education provision and debate, particularly with the passing of the Great Education Reform Act in 1988. The act defined a "national curriculum" to be followed by all pupils in all maintained schools. It was to be monitored and inspected regularly by the Office for Standards in Education (OFSTED) inspection structure. The governors are responsible for an annual report to parents on the progress of the school, and examination results and inspection reports are published, appearing in "league table form," so that parents are able to choose the successful schools for their children. Finances are allocated to schools on the basis of a formula directly related to the number of pupils in the school, and grows as the school becomes more successful in terms of pupil recruitment. The system is known as Local Management of Schools (LMS).

More recently, in a drive to raise achievement, progress targets are set for pupils on an annual basis, at the different ages within the school against national tests. Very recently a performance management structure has been introduced nationally as a means of reviewing and improving the performance of in-
teachers and headteachers, as the principals are called.

This act and subsequent acts have caused considerable turmoil in the Catholic community. The nature of the curriculum was seen to be materialistic and against the church's position of education for the whole person. The inspectors were empowered to report on all aspects of the school, including the ethos or climate, and on all subjects except religious education in church schools. This would require diocesan inspectors to inspect and report on the same four-year cycle. Furthermore, the league table discriminated against schools in deprived areas, and many Catholic schools were historically in such inner-city areas. Although they were struggling with a mission for those in urban poverty areas, they appeared to be less successful than those in more prosperous areas. Admissions or open enrollment was a further difficulty. Historically, the Catholic Church in England has worked in agreement with government in providing places for Catholic children. While Catholic parents were able to choose any successful school, admissions were in the main limited to baptized children only, thus creating a one-way valve. The nature of competition between schools was a major concern for the bishops who, while objecting to the philosophy, had to work within the limits imposed.

The consequence for the Catholic Church's educational structures was severe. The very limited resources of the National Catholic Education Service and its officers were stretched to the full. To respond to the issues flowing from the act meant clearly defining the mission of Catholic schools, ensuring that this could be articulated and, where necessary, evaluated and inspected. It required an increased political profile to be able to raise legitimate objections, not just to politicians but also to the many civil servants and local government officers who did not understand the nature of church schools and their government, administration, and funding. Many legal misinterpretations of what had been known as the dual system of Catholic provision required challenge. These issues, along with other initiatives related to teacher training, special education needs, and post-16 provision, characterized a period that could be described as exceptionally lively.

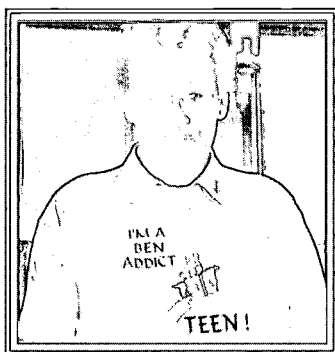
The two focal issues which remain are to clarify and hold to the distinctive nature of the Catholic school, and to identify and develop opportunities to live out the mission in the life of the school community. What follows are accounts of how some in-

dividual schools have gone about this in a way particular to their local circumstances and with a particular emphasis on the church's social teaching.

The Rule of St. Benedict Adapted for Use in Schools

Vena Eastwood

What a privilege to be here in this excellent modern, fantastically equipped college, and to have heard so much hope about moving through this 2000 Jubilee Year. Here we have been thinking together of our future and the future of our young people. Pondering the global problems and difficulties of this new century, looking at the social teaching of the Catholic Church and trying to address many needs through this teaching.



Vena proudly shows off her school shirt, which reads, "I'm a Ben Addict Teen!"

In this center of excellence, with equipment that I view with envy and with technology that blows my mind, I want to offer a solution which would bring social justice to our communities and enable our students and ourselves to grow in faith, love, and learning and enable us to go into the wider community, locally and globally, better equipped than we thought possible. What a boast! I guarantee it. What I am going to share has never failed a generation. And where do we find this method? Not forward but way back in the sixth century, a cool 1,500 years ago. In the Rule of St. Benedict.

Two years ago, in July 1998, I launched a project at St. Benedict High School in Derby where I served as chaplain (we are allowed to call ourselves that in the United Kingdom). It was appropriate that St. Benedict's School should take a closer look at the Rule. Actually, the school was St. Benedict's in name only, as no religious community was associated with it at this point.

Using two main sources, *Insight for the Ages* by Joan Chittester of the Benedictines in Erie, Pennsylvania, and *A Life-Giving Way* by Esther de Waal, an English Anglican laywomen, I began to adapt the Rule of St. Benedict for my school community. What emerged from this ancient Rule was the genius of a man who, after three years of solitude and prayer, wrote the Rule of St. Benedict known to many of us through our religious congregations. Although Benedict is known as the Father of Western Monasticism, I discovered how relevant his Rule is today.

When I began the work of adapting Benedict's Rule to a school community, I realized that almost all 73 chapters are applicable. The book that I am in the process of having published contains 60 chapters intended for a two-year cycle of use in school. It can be used as a whole school policy or for dipping into a particular theme. However it is used, it offers a practical, effective, and obvious way of challenging and changing any community. It begins with a word used frequently by teachers — listen.

However, beware! We have mentioned "passion" and "enthusiasm" this week. I have both when it comes to this adapted Rule, to the extent that it cost me my job! It nearly cost Benedict his life when his monks found it too challenging and didn't want to change. They tried to poison him twice! I hope I don't suffer the same fate!

Briefly, and it is difficult to do justice to the whole story of this work and its possibilities, the format is that of a weekly sheet, distributed to the class teachers as a resource. It can be used in several ways: at morning prayer, tutor time, for social programmes and such. Each sheet simply quotes the ancient version of the Rule and then suggests material to put into the language and context of school life. (In the hands of teachers this can be developed through drama, art, discussion, or other ways). Additionally there is a prayer.

Chapter 53, "How We Treat Guests," considers how we should treat each other: as Christ. Other topics include "Punishment," which is to heal rather than hurt, and "Exclusions," which are to promote growth in understanding antisocial behavior, not just to get rid of a student for a few days or to get them out of our school forever because they lower the tone. "How the Abbot Should Lead" discusses the one in charge, and "Taking Care of What We Have Been Given" notes that the tools of the class-

rooms are to be treated with the same care as the vessels of the altar. (How we would save on our budgets if things were always treated with respect.)

The Rule even talks about a dress code, and about eating the right things. It gives advice to the leaders and managers of communities. In fact, a glance down the index of chapters will reveal an answer to most problems! It even has a chapter on how to deal with the impossible task. Whether it can be solved in minutes or years depends on our ability to change the habits of a lifetime and have our methods challenged. How prepared we are to listen to those around us and be prepared to change? That's the dangerous and scary part.

Little is known historically about Benedict except that he was a twin of Scholastica born in 480 in Nursia. Some Benedictines say Scholastica may have written the Rule but used her brother's name to get it into circulation. Catholic women are still struggling for recognition! There is a theory that Benedict was a source called the Master and Scholastica was the author of the Rule, but that is another story.

I believe my life and spirituality have been changed, challenged, enhanced, and enriched, by my study and adaptation of the Rule. So was my school, which is now Benedictine not only in name but also in emerging spirit. It has been costly on occasion to dare to read it beyond the prologue, which is the summary. Nevertheless, to quote an elderly nun, "For some one who has lived the Rule of Benedict for more than half a lifetime, I find it a fount of wisdom that never runs dry."

The Rule of Benedict is balanced in its challenge to work, to study, and to pray: "Begin every task with God and end it with God." It does not offer a comfortable journey, but rather afflicts the comfortable, of that there is no doubt. Rooted in Scripture, it gives practical advice on how to live beyond just reading the Gospel. It is just and fair. The chapter on humility is the toughest thing I have come across in spiritual reading and even more challenging to live out!

The Rule of Benedict, I must stress, is for the whole community, from the principal to the associate staff, ground staff, canteen staff, and caretakers — not simply for students. Benedict excluded no one from entry into his community and neither

we.

I understand that this Rule has never been adapted for young people before, and although this adaptation is aimed a high school population, it can be used by any teacher. So to quote Brother Bill from his talk this week, "The Rule of Benedict is an idea whose time has come." Benedict is a 6th century Saint, but I believe he is in the 21st century waiting for us to catch up with him!

I would love to do justice to a saint who understood human psychology before it was so called. A saint who is the master of community and asks us to "listen with the ear of your heart to one who loves you." He will challenge and change you with his ancient wisdom, which is forever new and exciting.

Let us close with the Prayer of Benedict: "We pray that everything we do may be prompted by your inspiration, so that every prayer and work of ours may begin from you and be brought by you to completion."

***Avita pro Fide:* Zeal for the Faith**

Tony McDonald

In the spring of 1991, the bishops of England and Wales returned from their *ad clarem* meeting with Pope John Paul II with a very clear brief to increase the zeal for the faith throughout the dioceses of England and Wales.

The initial response of our bishop, Thomas McMahan, was to invite all the clergy and laity to a concelebrated Mass at one of the major football stadia in the London area of our diocese. However, after initial enquiries it was concluded that the logistical problems, including the costs involved, rendered such an initiative unviable.

In England and Wales, dioceses are divided for organizational purposes into a number of deaneries. Our own Diocese of Brentwood has 12 deaneries and our bishop chose to invite his deans to respond to the pope's exhortations on a deanery basis.

At the time this was felt to be an extremely demanding request since the deaneries had, to date, existed for hardly any other purpose than to enable the bishop to speak to his priests across the diocese through his deans.

Nevertheless, in the late spring of 1991 I, as the headteacher of St. John Payne, the one large comprehensive school in the Mid-Essex Deanery, was approached by the dean, Father John Hayes, to help him respond to the bishop's wish that we should, at the request of the pope, investigate the possibility of a 10-year programme at the end of the millennium, aimed at increasing our zeal for the faith.

At the time, Father John suggested that our parishes would not have the wherewithal in terms of human and other resources to meet and respond to this initiative. Similarly, it was felt that it would be unreasonable to expect our primary schools (ages 5–11) to respond adequately to this aspiration of the pope.

However, an initiative our school had taken just two years earlier seemed related to the pope's request. We had invested a great deal of time in consulting with our priests, parents, and pupils with a view to arriving at a school mission statement. Following the lengthy period of consultation, the mission statement, given below, was duly accepted by our board of governors and very quickly became an important aspect of life in the school.

St. John Payne School — Mission Statement

Through the three-way partnership of home, school and church and, recognizing that Jesus Christ is to be found in each one of us, it is our understood and shared aim to foster a community where life is lived according to Gospel values and the teachings of the Catholic Church and whereby each member of that community is afforded every opportunity to realize his or her full potential which is to be a true imitator of Jesus Christ who Himself said, "Love one another as I have loved you."

I told Father John I was more than happy to commit the school and its resources to a programme which, I felt, would not only increase our zeal for the faith within the deanery but would also greatly enhance the value and relevance of our mission

statement, founded on the three-way partnership of the home, the school, and the parish.

Having recently appointed a third deputy headteacher for pastoral and community matters, I immediately asked the teacher to head and coordinate this initiative.

We looked at but were not particularly impressed with the effectiveness and commitment of existing groups such as parish councils and the deanery parish council. Therefore, in consultation with our priests, we asked each parish to nominate one person who would actively involve him/herself in a steering group whose brief it would be, over the 10-year period 1991–2000, to increase our zeal for the faith across the deanery by means of a programme of evangelization.

Although the pope's exhortation was clear and precise, we were then faced with the question of how best to translate this request into practice.

We decided to launch this initiative with a concelebrated Mass at our school involving all the priests in our deanery on the feast of Sts. Peter and Paul. Six hundred people filled the largest of our school halls, with the overflow sitting in our main dining area.

The feedback from the steering group after this initial celebration was very positive, and indications were that whatever we were to organize in subsequent years would enjoy even wider support across the deanery. In further discussions, the steering group and priests decided that we would start with a clean slate, allowing for input from anybody interested as to how we could broaden the scope and appeal for what had already been termed "A Decade of Evangelization."

We embarked on a programme whereby pupils from our 10 main feeder parishes would prepare the readings and music for a special celebration of the Eucharist in each parish. While of tremendous benefit to the pupils, parents, and staff, it had only a limited impact due to the low attendance of young people at each Mass.

At the end of our second year we began a springtime initiative in which the deputy headteacher and the school chaplain prepared an hour-long programme of music, mime, and dance and

took this "roadshow assembly" to each of our 10 feeder schools.

This strategy enabled us to bring our annual theme to the attention of over 3,000 primary pupils each year and prepared the staff, parents, and pupils in our primary schools for the concelebrated Mass at St. John Payne each summer since the start of the programme.

After initial teething problems when a few priests felt threatened by a major liturgical initiative being promoted by lay teachers and parents, it was gradually recognized that apart from increasing our zeal for the faith, this programme was bringing about a genuine form of collaborative ministry. This, we feel today, is one of the outstanding achievements of our Decade of Evangelization.

The fact that our steering group met monthly throughout the year (and that our priests offered their support even to the point of writing musical settings for each concelebrated Mass) enabled us to consider a whole range of new initiatives which we could promote under the umbrella of our liturgical programme.

Following this article is an outline of the themes we have adopted for each of our annual celebrations, as well as the decisions and activities that have enhanced the three-way partnership of the home, the school, and the parish, and furthered our intention of increasing our zeal for the faith.

Interest across the deanery increased each year of the programme, and after our first concelebrated Mass in June 1991 we had to provide closed-circuit television in other halls in the school to accommodate participants. In the fourth year of the programme, we erected a marquee [large tent] on the school grounds to accommodate our concelebrated Mass involving 20 priests, our vicars general, and the congregation of well over 1,000 people.

Individual invitations were sent out to every organization in every parish and this resulted in more than 40 different parish groups being represented at our annual concelebration of the Eucharist. Later in our programme we extended the invitation to other Christian churches in the area, who responded positively. In our final two years we were blessed when representa-

tives of the Jewish community joined us to take part in the Mass and to read our first reading (Hebrews) in the original language.

Our final concelebrated Mass, at which our bishop presided, took place in the marquee on Saturday, June 17, 2000 when our theme was one of thanksgiving for all that we had achieved throughout the previous 10 years.

In our own small way, we have, for a significant number of people, increased our zeal for the faith. As a school community, we have certainly been able to highlight and to live out the three-way partnership of the home, the school, and the parish. Our clergy have recognized that, given the right motives, collaborative ministry, in which the talents and skills of our clergy are complemented with the talents and skills of the laity, will enable us all to live out our witness to Christ more effectively.

Also at school level, we have enjoyed the great benefits of becoming the hub of the Mid-Essex Deanery, and the widespread publicity of our initiative has greatly enhanced the standing of our school within the diocese. I believe that our outstanding academic success over the last 10 years has stemmed directly from this liturgical initiative, inasmuch as it has cemented the three-way partnership of the home, the school, and the parish in the educational process for the benefit of our young people.

As we move into the 21st century, our school community is looking at a five-year programme of evangelization, led by the Catholic Missionary Society, but focusing this time on spiritual renewal within the school, rather than across the deanery. We feel we have started this new initiative from a high baseline and we look forward with confidence.

VISION 2000: A Decade of Evangelization

1991 – Spreading the Light

- Vision 2000 Hymn and Prayer introduced
- Vision 2000 logo placed on paschal candle of each parish
- Young sapling planted in each of our primary schools, an image of physical growth to remind our young people of the need for spiritual growth
- Youth Mass celebrated in each parish

- Special celebration now referred to as Deanery Day and attended by parishioners across the deanery
- Chalices from Brentwood Cathedral used on Deanery Day, linking deanery and diocese
- Pageantry of Deanery Day with each primary school displaying its school banner

1992 – Youth in Mind

- St. John Payne School confirmed as base for Deanery Day celebrations
- Deanery support for refurbishment of school chapel with new Vision 2000 stained glass window
- Parish messengers from St. John Payne School link parishes with Deanery Day base
- Deanery Day celebration of the Eucharist under marquee
- Schools and parishes cooperate in training and commissioning of young eucharistic ministers
- Sion Community through parish group Cross Purposes led deanerywide celebrations.

1993 – The Family

- Improved organization with a representative from each parish making up a Vision 2000 working group
- Roadshow starts
- Cameo of Prayer in St. John Payne School chapel

1994 – ‘Hear the Word – Proclaim the Good News’

- Deanery initiative details shared with the Brentwood diocesan pastoral council
- Roadshow again
- Sion Community Mission at St. John Payne School open to all

1995 – The Holy Spirit is Moving

- Clergy Revue presented at St. John Payne School
- Talks on the new Catechism of the Catholic Church
- Gardens outside St. John Payne School chapel for quiet reflection

- Viz a Viz evangelizing group at St. John Payne School in Mid-Essex Deanery
- Roadshow
- Marquee for celebration of Deanery Day
- Plaque for each junior school to mark Vision Tree

1996 – The Beatitudes’ Blessed Are You

- Clearer links with Churches Together
- Praise and Celebration for All with Dave Bilbrough & Band
- Brentwood altar servers’ day of sport, netball, and five-a-side football competition at St. John Payne School
- Additional community funding to support Deanery Day
- Roadshow and distribution of Vision 2000 badges to primary school pupils
- Further commissioning of eucharistic ministers
- The parish representative supported by a secondary school pupil announcing Deanery Day in each parish
- Appointment of lay chaplain at St. John Payne School

1997 – Know Jesus, Know Peace: No Jesus, No Peace

- Continued course in preparation and commissioning of eucharistic ministers
- Parish renewal programme
- Additional links with Churches Together
- Evening conference for chairman of governors of main Catholic feeder schools
- Mini-flower festival to complement the Cameo of Prayer in Vision Week
- Discussion on long-term memorial of Vision 2000
- Sixth form conference on moral issues
- Links with Holocaust Education Trust (talk at St. John Payne School and display on Deanery Day “To Bear Witness”)
- Sixth form: Care in the Community Day
- Extended social programme including Clergy Revue and Vision 2000 golf tournament
- Guild of St. Stephen – Diocesan Day of Sport

- Theatre visit to the West End to see Jesus Christ Superstar
- Charity Fun Day at St. John Payne School during Vision Week

1998 – Come Holy Spirit

- Junior schools and parishes encouraged to develop further their own ideas on vision
- Common Vision symbol inscribed on parish newsletters and junior schools' correspondence with parents
- Each parish/junior school to have special notice board with roadshow photographs and Vision news in the months of May/June
- Parish banners brought to Deanery Day
- Knights of St. Columba hold a quiz for junior schools
- Links with Church of England and the Salvation Army
- Discussion on long-term external symbol in each parish and school with blessing from Rome

1999 – God the Father

- Father Glynn offers to visit each parish to highlight the theme for the year, God the Father
- Involvement of people of the Jewish faith
- St. John Payne School purchases three additional chalices bearing the Vision sign, presents commemorative ambo to each primary school
- Clergy choose a common symbol (commemorative plaque) to be displayed in each parish church
- Priest and People Revue
- Event in a Tent – A Festival of Freedom organized by diocesan youth groups
- A concert of contemporary gospel music presented by The United Christian Gospel Choir
- Contact with Chelmsford 800 initiative.

2000 – The Trinity

- Commemorative plaque for each parish church in Mid-Essex Deanery

- Commemorative Cross on grounds of St. John Payne School
- Deanery Revue
- Parish priest and headteachers' meeting
- Passion play
- Roadshow
- Sion Community Mission open to all
- St. John Payne School pupils create a Jubilee mosaic
- Jubilee Fun Run

Building a Positive Ethos: The Experience of St. Columba's High School

Dan McGinty

St. Columba's Catholic High School in Perth, Scotland, with a pupil roll of 552 (August 2000), is a comprehensive secondary school for pupils aged 11-18. Pupils transfer to St. Columba's from four associated primary schools: St. John's in Perth, Our Lady's in Perth, St. Dominic's in Crieff, and St. Stephen's in Blairgowrie.

St. Columba's, like most of the Catholic secondary schools in Scotland, is a state school which receives all of its funding from the government. Since 1999, education has been one of the devolved powers administered by the Scottish Parliament in Edinburgh. Since 1918, with the exception of a very small number of independent Catholic schools, all Catholic schools operate within the state education system and have made a significant to state education in Scotland.

From time to time, the existence of Catholic schools is called into question — usually by a politician or an academic stating a point of view which is then given publicity in the media. An increasing trend is for leaders in Catholic education not to get involved reactively in debates of first principles generated by others, but instead to show current good practice in Catholic

schools and to open their communities to external evaluation. As state schools, Catholic schools are evaluated by Her Majesty's Inspectors (HMI), a nationally coordinated team of evaluators who share their quality assurance agenda with all schools. This process has been helped by educational commentators working with the Catholic sector who have built up a detailed knowledge of the contribution which Catholic schools have made to the wider society in Scotland. Professor Lindsay Paterson's paper to the 1999 Annual Conference of the Catholic Headteacher Association of Scotland (CHAS) was perhaps the single most important contribution in this regard.

Networking by headteachers and members of the senior management teams takes place largely within a local context. Scotland has 33 local authorities and, for practical purposes, most networking is carried out at this level. Catholic teachers also have informal arrangements to meet, usually at a diocesan level, with the bishop. There is some overlap between the eight Catholic dioceses and the 33 local authorities. These meetings may occur between two and six times per year. Nationally, the Catholic Headteachers Association of Scotland has two conferences per year — a half-day conference in November and a major two-day conference in late April or early May. Increasingly in recent years, the spring conference has provided opportunities for major statements on management and leadership in Catholic secondary school. Recent contributors have included Professor Bart McGettrick, Dean of the Faculty of Education, University of Glasgow; Professor Lindsay Paterson, Centre for Policy Studies, University of Edinburgh; Michael McGrath, Headteacher of Our Lady's High School, Cumbernauld; and John Oates, Field Officer, Catholic Education Commission. Other opportunities are provided through the Ethos Network, which encourages schools to learn from each other and to promote a positive ethos.

St. Columba's High School won the national Ethos Award in 1999 and reported on further work undertaken during session 1999-2000 at the National Achievement and Ethos Conference in Glasgow on 9 June 2000.

At the conference, I identified three important predispositions within our teachers:

- A desire to improve

- A willingness to learn
- An ability to look beyond our school gates for examples of good practice

These positive attitudes held by our teachers helped us to make good progress in the areas we identified for improvements. These areas are described below.

We wanted to set our positive behavior management policy within a **culture of praise**, with pupils receiving recognition for their achievements. All members of the teaching staff agreed to work within this policy; office and support staff were briefed on its importance and cooperated with its additional administrative demands. In addition to the anecdotal evidence about the success of the policy, the number of exclusions was reduced to five in session 1999-2000 and four in 2000-2001.

We wanted to instill in our pupils a sense of **belonging**. In our increasingly fragmented society, it is important that young people can identify with a community and share its sense of pride. This involves not only promoting inclusion, but also fostering a sense of identity. This involved wearing school uniform, refurbishing the school toilets, and upgrading the garden area to improve dining facilities. Right Reverend Vincent Logan, Bishop of Dunkeld, has given Catholic headteachers clear guidance and leadership on the importance of belonging. He also has encouraged all schools in Dunkeld to build the teaching of religious education into the framework.

We wanted our parents and pupils to **participate** in the running of the school. Our school council is now well established. It has a constitution and its members have developed an increasing confidence to address local and national seminars about their work. Our Parents' Association has responded positively and with constructive criticism in its contribution to consultations on our annual standards and quality report and school plan.

We emphasized the importance of **helping each other**. This is part of the wider culture of our school and it is given particular focus through our buddy system and paired reading scheme. These are ways (common in schools in Scotland) whereby senior pupils make themselves available to support younger pupils, some of whom may feel vulnerable or have difficulties with reading.

In all of our work, we have emphasized the importance of **achievement**. This is done not only through the additional study support programme after school hours to help pupils prepare for national examination, but also through the opportunities for extra-curricular activities in sport, music, environmental protection, and outdoor pursuits

We have fostered within our pupils a **solidarity with the poor**. Every year, during Lent, we identify a project run by the Scottish Catholic International Aid Fund. We provide information for our pupils about what is required to help people in need and then devise ways of raising money. To make Jubilee 2000, we moved our fundraising to Advent. The result was a donation of £3,600 to the people of Chalatenango in El Salvador.

Our work in seeking to build a positive ethos in our school has raised a number of practical issues. One of the pleasing aspects of the process of networking has been coming into contact with examples of good practice in schools throughout, Scotland many of them Catholic schools. Often the developments are described in what is largely a secular context. This has been true of the work undertaken in our school. Secular contexts for networking and accountability are more firmly established than religious ones. There is also, possibly, a reluctance to express educational developments in Scotland using religious vocabulary or references. This reluctance was successfully challenged recently by Michael McGrath. Mr. McGrath has challenged Catholic headteachers to be the chief catechist in a faith community, as well as the model professional, leading in authenticity as well as excellence.

Many Catholic schools in Scotland are facing roll increases as parents from other denominations become more willing to participate in the community of the Catholic school. School communities face the challenge of being outward looking and inclusive, while at the same time retaining the nurturing their distinctive Catholic identity.

One of the successful developments in Catholic schools has been the way staff from other denominations contribute to the ethos and values of the school. The positive consequences of this development need to be managed alongside the reality that without the Glasgow conurbation Catholic schools find it increasingly difficult to recruit Catholic teachers.

Our schools are improving their ability to help our pupils to learn about important aspects of the church's teaching at a time when young people are increasingly influenced by popular culture. This has led to the development of differing views among teachers about how to engage with young people about the church's teaching in ways which the young people see as relevant to their lives.

These are some of the practical issues which we are called on to manage on a daily basis. What strategies are emerging to guide us towards the promotion of a positive ethos in a way which embraces Catholic teaching positively and addresses practical issues effectively?

Our actions should be informed by the context within which we are working and by the tradition with which we have grown. This involves having an awareness of church teaching, understanding our place within the Catholic tradition and contributing to the debate on how that tradition is evolving. It also involves an awareness of secular expectations, in our case the Improvement in Scottish Education Bill, a major piece of legislation which will set the national agenda for the foreseeable future.

We should continue to recognize the importance of our staff and respond to their professional development needs. Their willingness to improve and to learn needs to be nurtured. An important part of this nurture is faith formation and development. We should provide information on projects successfully undertaken to interested bodies. Within Scotland, these will include the Faculty of Education at the University of Glasgow. The faculty operates as the national Catholic college for teacher training in Scotland, inheriting the responsibilities of St. Andrew's College, Bearsden, and the Catholic Education Commission.

We should continue to promote a sense of belonging among our pupils and parents. This is one of the most practical ways by which we can promote a caring, Christian community.

We should seek to consolidate the projects which we have undertaken in order to ensure two key qualities — consistency and sustainability.

Finally, we should find ways of promoting practices which enable us to develop as self-researching Catholic schools, follow-

ing the advice offered by Professor Gerald Grace. (G. Grace, "Reflections on Catholic Education Research on the Need for Self-researching Catholic Schools," *Networking*, Nov./Dec. 1999)

In summary, our school has been working hard to develop a positive ethos within our mission to be a caring, Christian community. We have made good progress, managing to overcome practical difficulties. We will continue to try to devise strategies to consolidate the improvements we have made and to develop them in response to future needs.

Charter and Beacon: A U.K. Perspective

Kathleen Higgins

I wish to focus upon responding to the challenge of our particular context as described by Peter Boylan. We very much see this challenge as an opportunity to promote Catholic education and share our faith.

However, due to time constraints, we intend to merely give a flavor of the types of response that we have made to some of the national developments which are occurring. I would therefore like to share with you a perspective from my own school in West London.

Developments in Britain

A key challenge for Catholic schools is to resist the secularization of our good practice while meeting all statutory requirements. This point provides an appropriate link to recent interesting developments in Britain.

The desire to promote greater morality and social conscience in Britain is illustrated in the government's introduction of a citizenship programme which all state schools will have to deliver. Catholic schools, which are funded by the state, will of course have to deliver this programme. In essence we will be continu-

ing our established good practice and ensuring that we are forming our young people to strive to be disciples of Christ in all that they say and do. We certainly expect to be able to deliver our citizenship programme in such a way as to bear witness to our faith.

The Douay Martyrs School

I would like to illustrate briefly how my school has tried to utilize secular demands, challenges, and initiatives to bear witness to our faith and hopefully promote Catholic education.

The school where I am a deputy headteacher is The Douay Martyrs School in West London. This is an 11 to 18 coeducational school with 1,467 pupils on roll, and has been awarded a Charter Mark on two occasions. A Charter Mark is a government award gained for providing excellent public service.

In order to attain this award it is necessary to prove that high standards have been met. We had to prove that we:

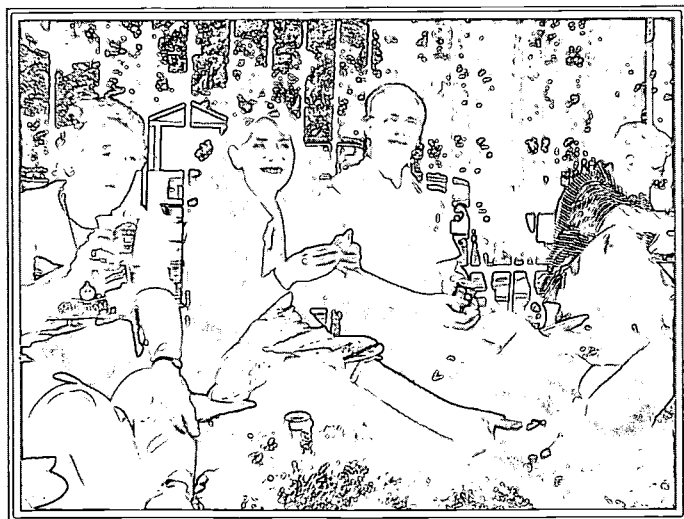
- Set high standards
- Are open
- Consult and involve pupils, parents, and the local community
- Encourage access and promote choice
- Treat all fairly
- Put things right when they go wrong
- Use resources effectively
- Innovate and improve
- Work with others

We felt that seeking a Charter Mark was an opportunity not to be missed. By asking the questions, "What aspects of the standards do not connect to social justice?" and "What aspects do not connect to our mission as a Catholic educating community?" we received a ready answer. Striving together for excellence in all aspects is key to our faith journey, thus we saw the process of application and being assessed by representatives of central government as an opportunity to bear witness and share our faith.

In September we are seizing another opportunity. The government has introduced the notion of establishing "Beacon Schools." The idea is that schools which are performing well are given extra money to work in a supportive capacity with other schools. This initiative could be considered elitist and promoting egotism and negative competition, but our view is that we have a responsibility to make it something other. Our response to this challenge is to share our strengths and good fortune and work in partnership with others in a spirit of respect and mutual appreciation of our gifts.

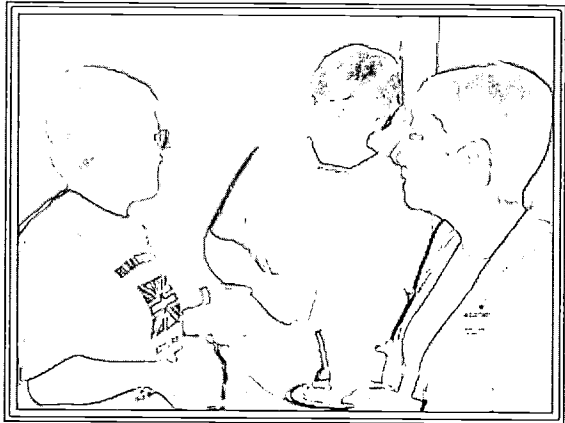
To conclude, we feel we need to see these and all other government initiatives as an opportunity to bear witness to our faith and to provide a quality holistic education for those young people who are placed, with trust, in our care. We are acutely conscious that we actively need to translate every demand, challenge, and initiative into something that will directly serve our very special purpose as Catholic educators.

A delightful July afternoon barbeque on the green brings a chance to stretch the legs for Vena Eastwood, Kathleen Higgins, Tony McDonald, and Tom Riley.





Fr. O'Keefe (left) and Tom Riley continue their discussion in the hallway.



Chapter 10



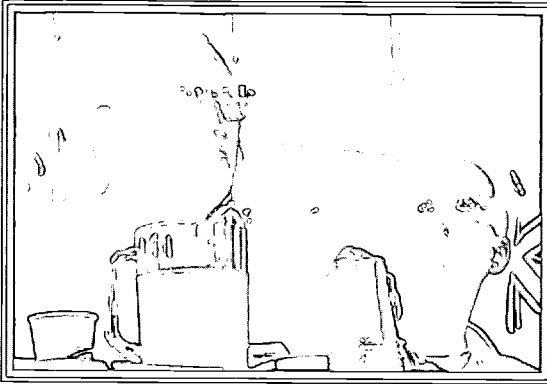
Ann Dominic Roach makes an observation.

Perspectives from the Panel

Members of the panel participated in all the sessions, made observations, and took notes. At the conclusion of the four-day symposium, they offered reflections and suggestions covering the entire event. Seated at tables on a platform, they responded to questions following their comments. Participants then gathered in a circle for songs and prayers for a safe journey home. The members of the panel submitted their comments for inclusion in this chapter. Ann Dominic Roach, OP, was also a member of the panel, although her comments do not appear here.

Observations from Peter Boylan

Over the years, I have attended many education conferences on a variety of themes, but this conference on Conversations in Excellence stands out in a number of ways. There are two particular areas for which I have a distinct feeling of gratitude within the whole experience.



Peter Boylan makes a point as James Grummer looks on.

First, the quality of the inputs has been impressive. The keynote speakers alone have been worth crossing the Atlantic to hear. The clarity of exposition, of learning, and of challenge in the address by Brian Hehir, for example, was inspiring. The other key speakers also addressed aspects of the

principal topic with clarity, amusement, and enthusiasm. The stories of the individual school programmes were revealing and reassuring as they demonstrated the variety of applications of the church's social teaching in action. Similar programmes are to be found in Catholic schools in the United Kingdom; for example, our hunger meals, our learning through music, and our focused campaigns. But the achievement here is the realization that these programmes are fulfilling the social teaching of the church even when we may not recognize explicitly that we are so doing. We know that this is an important part of the distinctive nature of our schools.

Second, we have experienced a witness of solidarity among Catholic educators. We have seen this in the relationships within presentational teams, the conversations in excellence shared in and around the presentations, and in the other opportunities presented in the duration of the stay at Boston College. It has been evident in the welcome to visitors, not only for those of us from England, but for those who have joined these conversations from other parts of this country and Canada. There has been a demonstration of church community in all this and, importantly so, in the liturgies, the prayers, and the eucha-

ristic celebrations in particular. When we gather round the tables, sharing our fellowship but particularly sharing in the Eucharist, we make all welcome and we witness to our purpose. Conferences of Catholic educators always have that special dimension which underlines the purpose of our vocation.

We have been asked to comment on what we think may have been lacking in the conference. Given the degree of excellence, this is not easy. However, I would like to offer the following reflection arising from our deliberations. We have heard of two major building blocks in the inputs from Brian Hehir and Doug Marcouiller. From Brian Hehir we heard in a masterly way of the foundations and development of the church's teaching in social policy from the Old Testament, through the gospel message, to the papal teachings and the conciliar documents. From Doug Marcouiller we heard of the global economic structure which leads our world and charges us with a search for justice. The other inputs added to those foundations of our study, reminding us of the church and the world.

However I would have liked to hear something of the new, post-modern structures of the society in which we live and operate. An analysis of that current society — with the features of the cult of the individual, the rejection of expertise, the paramount notion of choice, among other characteristics — would be helpful. As educators in general and Catholic educators in particular, we need to know more and understand more of the characteristics and forces operating within society in the 21st century. This is the more important given an apparent rejection of the starting point where we have presumed to begin our work in applying the church's social teaching. If there is a substantial change in the norms of society, where do we begin to speak to that society?

We leave with the challenge to learn from the models presented here as we return to our own circumstances. However, I feel that we have another great challenge which I should like to illustrate with reference to two personal experiences.

The first of these occurred in September 1965 when, in my second year of teaching, I was blessed to be present in Saint Peter's Basilica in Rome for the opening of the fourth and final session of the Second Vatican Council. The witness of those gathered on that day, led by Pope Paul VI and the bishops of the

church, leaves a personal impression of the Council and its declarations. The study, understanding, and challenge of those outcomes remain with me in a particular way. The "Declaration on Christian Education" has been a particular starting point, including one special challenge from that decree: "Collaboration at diocesan, national and international levels is an ever more pressing need, and is in fact gaining strength: it is most necessary also in scholastic matters; no pains should be spared, therefore, to foster useful collaboration among Catholic schools, and to promote the collaboration between them and other schools which the good of the whole human community requires." (para. 12)

The second experience took place in South Africa earlier this year. I had been invited to address a group of teachers and principals from the Northern Province in the town of Pietersburg. This was the area bordering on Mozambique which had been equally affected by great floods. The road system was especially afflicted. At the close of the workshop I was approached by one headteacher who, I later discovered, had traveled four hours over those difficult roads and who was the head of the only Catholic school in that part of the province. He said, "It's good to recognize that we are a part of a much larger church and the enterprise that it undertakes in educating the young people."

The challenge that we face in implementing the social teaching of the church lies in doing just that within and among our communities. We are in solidarity with that lone South African principal. We are challenged to share not only our resources but also our experiences and expertise, remembering the words of Addie Walker that this is not a one-way operation. We need to think of sharing our professional experiences and developments in education among that wider world community.

How do we develop the structures to enable that collaboration spoken of at Vatican II to be put into effect? We find excuses and see difficulties. The thought of collaboration within and between schools is difficult, within and between local dioceses even more so, but what about the challenge of accomplishing this on a grand scale? What does the charge "go out and teach all nations" really mean and how do we begin to put it into effect?

Observations from Pat Garrity

As a member of the panel, I was asked to comment on what I saw and heard that impressed me.

The first thing that comes to mind is the well-planned structure of the days. The design of intermittent keynote speakers, each followed by presentations about school programs, provided participants with the necessary mix of both the broader and the more specific issues. The speakers offered insights into the theory, and the school representatives shared the practicalities of implementing theory into real life in a school.

Another observation has to do with the school programs represented. All were very well integrated into the larger school curriculum. None was a stand-alone program with little connection to other aspects of the school life. These schools understand that Catholic social teaching is vital to the mission of Catholic schools, and they have clear expectations that all students learn experientially about Catholic social teaching.

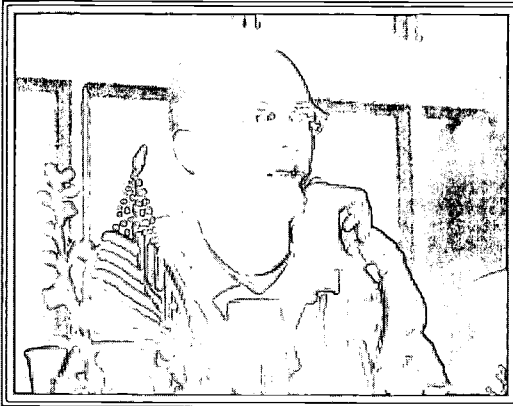
What most impressed me was the importance of specific persons in the design, implementation, and success of these programs. Catholic social teaching is an integral part of who these educators are. They teach what they know and believe and, as such, play a key role in the religious formation of their students.

The one thing I would have been interested in hearing was the professional development that went into each of these programs, whether in the form of training the particular teachers involved or in the form of staff development of the entire staff to develop understanding of and openness to the program.

I know that such quality programs do not happen without a lot of planning, commitment, and hard work. All the schools represented are to be congratulated for their efforts.

Observations from James E. Grummer, SJ

I am extremely grateful for the opportunity to observe and experience the excellent programs that integrate the church's social teaching into Catholic schools which were honored during this conference. The remarkable creativity and energy that



these programs demonstrate clearly indicate the fine job that Catholic schools are doing throughout the world in initiating new generations to this "best-kept secret" of the church's social teaching. The 15 programs that received special recognition should be proud of what they are doing to make the

church's social teaching a lived reality today.

Among the many things that impressed me during the presentations, three themes stand out. The sacramentality of these programs is remarkable. Through songs, art, and countless other concrete ways, these excellent programs show how effectively the church's social teaching can be demonstrated practically. These excellent programs give flesh and bones, sound and touch, to highly philosophical principles that might otherwise be ignored as insubstantial ideas or impossible ideals. Whether the programs intend to or not, they witness to the incarnational and sacramental nature of the church.

These diverse programs from diverse regions are amazingly similar. This suggests that the church's social teaching may provide a helpful unifying vision for all Catholic schools. Attending to the venerable tradition we have received and that has been so carefully articulated in the last century can help all Catholic schools confront the relativism of post-modern culture.

Finally, the programs take seriously the historical tradition from which they emerge, adapting the best of the past to the needs of the present. Not only do they present age-old tradition in contemporary dress, they also indicate that clarity and discipline are alive and well in Catholic schools. Many of these programs reminded me of the superb education I received from the Sisters of Providence and their collaborators when I attended parochial school in the 1950s and 1960s.

To remain appropriately critical of Catholic education, we need to ask ourselves what was left out or unsaid. Because only 15

programs could be recognized, not every dimension of Catholic social teaching could be covered. We heard infrequently, if at all, about gender issues or the role of women in the church, issues which the church's social teaching might illumine for us. The contemporary Hispanic experience was rarely mentioned. Neither abortion nor euthanasia was discussed. I wonder what programs at Catholic schools could shed the light of the church's social teaching into these areas.

The last area for us to consider has to do with the future. I believe one of the main challenges Catholic schools will face in the future is replacing the resources formerly provided by religious communities of brothers, sisters, and priests. Many of the schools were formerly linked through their common spiritual heritage, as Franciscan or Dominican schools, for example. With fewer communities able to provide personnel, research, common texts, or charismatic direction regarding a curriculum in the church's social teaching, other arrangements need to be found. This is a kind of internal issue for Catholic schools. However, Catholic social teaching is a unique gift we need to make available to all people in our cultural context, for it addresses many of the issues overlooked by our contemporaries. The church's social teaching provides an important opportunity for avoiding the facile popularity of multiculturalism by addressing the complex and difficult reality involved in cultural accommodation in order to faithfully protect indisputable human values.

Finally, I believe we are challenged to learn from our U.S. Catholic past. Both the ethnic infighting at the end of the 19th century and the triumphant accommodation in the middle of the 20th century provide important perspectives for facing our future as Americans and as Catholics with a distinctive and well-reasoned approach to social issues.

Thank you for the opportunity to observe and reflect on the excellent ways Catholic social teaching is taught today.

Observations from Mary C. McDonald

I was asked to elaborate on what I found remarkable in the Selected Programs in Catholic Education highlighted this year, and what I saw as challenges to the implementation of these programs. I was also asked to incorporate anything I did not hear



Mary McDonald and Pat Garrity participate in panel discussions.

during these Conversations in Excellence. Having been the object of the great social justice mission of education in the Catholic Church, I am now empowered to be the subject of the social justice sentence.

Some programs may not be as obvious as others, but there seems to be a quiet revolution going on to reclaim the soul of Catholic education: the

social teachings of the Catholic church.

While some proclaim their schools to be 50, 100, or 150 years old, all of our Catholic schools are exactly 2,000 years old. The campuses on which we teach today are relatively new "mounts," but they still reflect the sermon.

It may not have been critical in 1851 or even in 1951 for a school in Memphis or a school in Baltimore to be aware of each other's implementation of the mission of education and social justice. Then, the immediate needs overshadowed the need to address the universality of the Catholic church. In a global society, that universality *is* the immediate need. What I heard in all the programs presented this year was educators teaching others how to become productive members of a school, a parish, or a diocese so that they could then become productive members of a universal church. The common thread I found remarkable was the vocabulary used by all. Each one spoke of the person as educator, as one with a love of students, a teacher with a passion for justice. There is a call to teach hope. There is an emergent leadership rooted in service and in the importance of prayer.

The implementation was different in each program, but the message was the same. They are documenting the documents of our church by teaching through social justice issues. They practice what they preach. The major challenge we face today is answering the questions we must ask ourselves.

How do we address the issues of social justice in all our schools? Who are our heroes? Whom do we highlight and honor? What do we celebrate? What are the stories we tell? How does service naturally flow from the mission of education? We need sayings, stories, and faces. We need to make our mission real.

Leadership is the key to successful schools. The passion of the leader is critical. The willingness of the leader to step back so emergent leadership can step up is crucial to the success of the implementation and continuation of the mission of Catholic education.

Addressing the issues and having the leadership necessary for success are the two critical challenges we face in Catholic education.

What I didn't hear in these conversations was how we foster cooperation among and between all our schools. How do we lower the barriers of competition among us and raise the bar of cooperation? How can we be part of a universal church if we can't be part of a diocese? We must constantly ask ourselves: Who is my neighbor? How do we live the Sermon on the Mount in our schools?



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Speakers and Panelists

Peter Boylan



Mr. Boylan is editor of *Networking Catholic Education Today*, a journal for Catholic education in the British Isles. He was headteacher of the Mount Carmel High School in Accrington, Lancashire, from 1987 to 1998. In addition to teaching in Kenya for four years, he has traveled widely, visiting various European, Canadian, South African, and Australian schools. *P.O. Box 171, Burnley, Lancashire, England, BB12 9GP, WPBoylan@hotmail.com*

William J. Byron, SJ



Father Byron is pastor of Holy Trinity Church in Washington, DC, since his retirement from Georgetown University. From 1992 to 2000, he taught Social Responsibilities of Business in the McDonough School of Business at Georgetown University, where he held an appointment as Distinguished Professor of the Practice of Ethics and served as rector of the Georgetown Jesuit Community, Washington, D.C. He is past president of the University of Scranton and the Catholic University of America. *Holy Trinity Parish, 3513 N Street, NW, Washington, DC 20007, wbyron@holyltrinitydc.org*

Jane Deren



Dr. Jane Deren is director of the education for Justice Project, at the Center of Concern, a Jesuit global justice research center in Washington, D.C. She is the author of *Celebrate Jubilee and Justice!* and of *Catholic Social Teaching and Human Rights*. Dr. Deren has directed national educational programs for adults and young adults as well as taught at both high school and college levels. She has spoken at national, regional, and local conferences and has worked with Catholic justice educators in the international CIDSE network. *Center of Concern for Promoting Global Justice and Peace, 1225 Otis Street, NE, Washington, DC 20017 coc@coc.org*

Vena Eastwood

Ms. Eastwood was chaplain to St Benedict's Roman Catholic High School in Derby, England, until Easter 2000. Before becom-

ing a chaplain she was a deputy headteacher (principal) of a Catholic High School in Kent. *829 Briercliffe Road, Burnley, Lancashire, England, BB10 2HA, vena@east63.freemove.co.uk*

Patricia M. Garrity

At the time of the symposium, Ms. Garrity was a consultant in the Office of Catholic Education of the Archdiocese of Chicago. Among her activities in that capacity were serving as liaison for nine elementary schools, facilitating the school evaluation process and participating on the archdiocesan Committee for Racial Justice. She was a teacher, principal, and a lay missionary in Mexico. Currently she is working at Cristo Rey Jesuit High School in Chicago. *Cristo Rey Jesuit High School, 1852 W. 22 Place, Chicago, IL 60608, (773) 890-6800*

James E. Grummer, SJ



Since the symposium, Father Grummer's leadership role has changed from assistant provincial to provincial of the Wisconsin Province of the Society of Jesus. In his assistant provincial role, his responsibilities included secondary schools and the Jesuit-sponsored institutions in the seven states of the upper Midwest. He taught at Marquette University High School in Milwaukee, Wisconsin, and at Creighton University. *Society of Jesus, Wisconsin Province, P.O. Box 080288, Milwaukee, WI 53208-0288, grummerj@marquette.edu*

J. Bryan Hehir



Father Hehir is chair of the executive committee of Harvard Divinity School in Cambridge, Massachusetts; professor of the practice of religion in society; and faculty associate at Harvard University Weatherhead Center for International Affairs. He is a member of the faculty steering committee for the divinity school's center for the Study of Values in Public Life. He also serves as counselor to Catholic Relief Services in Baltimore, Maryland. His writings and research engage issues of ethics, foreign policy, and international relations as well as Catholic social ethics. *Office of the Dean, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138*

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Father Marcouiller is a member of the Economics Department of Boston College. His areas of specialization are international trade, labor economics, and economic development in Latin America. He has published in *American Economic Review* and *Economic Development and Culture Change*. He taught economics at the Jesuit University of El Salvador, the Universidad Centroamericana (UCA), while living in a barrio popular. *Department of Economics, Boston College, Chestnut Hill, MA 02467, douglas.marcouiller@bc.edu*

Mary C. McDonald



Dr. McDonald has served as superintendent of schools for the Diocese of Memphis since 1998. She has 15 years experience as an elementary and secondary school principal. Recently, she has been responsible for reopening six inner-city Catholic schools in Memphis. In 1997 Dr. McDonald received the University of Notre Dame Exemplar Award for Outstanding Contributions in the Field of Education. *Diocese of Memphis, 5825 Shelby Oaks Drive, Memphis, TN 38134, mmcdonal@cdom.org*

Tony McDonald

Mr. McDonald is headteacher of St. John Payne Catholic High School in Chelmsford, Essex, England, having been a headteacher of Catholic high schools for eighteen years.

Dan McGinty

Mr. McGinty is rector (principal) of St. Columba's High School in Perth, Scotland. He was chairman of the Catholic Secondary Headteachers Association of Scotland from 1994 to 1996 and is still active on their committee.

Ann Dominic Roach, OP



Sister Roach retired this summer after serving as superintendent of schools for the Archdiocese of Boston for 13 years. A Dominican Sister of the Congregation of Saint Catherine, she has been involved in formal Catholic education for more than 35 years. She holds membership in many educational associations and serves on many boards and committees nationally and internationally. *168 Trapelo Road, Belmont, MA 02478*

Joan Rosenhauer



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Lourdes Sheehan, RSM



In October 2000, Sister Sheehan was appointed as associate general secretary of the National Conference of Catholic Bishops/United States Catholic Conference. At the time of the symposium, she was secretary for education of the NCCB/USCC. She has served in many Catholic educational leadership positions, such as secondary administrator, superintendent of schools and director of Christian formation for the Diocese of Richmond; as a member of the Provincial Council and Provincial Administrator for her religious community; and as director of the Chief Administrators of Catholic Education of NCEA. *The National Conference of Catholic Bishops/U.S. Catholic Conference, 3211 4th Street, NE, Washington, DC 20017, lsheehan@nccbuscc.org*

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Acknowledgements

In the opening paragraph of Chapter 1, the reader is reminded of the purpose of the Roman Catholic Church's Jubilee 2000. It was a yearlong opportunity to reflect, celebrate, and be rejuvenated. Similarly, select educators and supporters of Catholic education lived out a mini-jubilee as they gathered for the Selected Programs for Improving Catholic Education (SPICE) 2000: Conversations in Excellence. They had time to reflect on Catholic social principles, to celebrate excellent programs that successfully integrated these principles, and to be rejuvenated by the four-day event.

It was the SPICE Advisory Committee who creatively joined the concepts of the church's Jubilee and the bishops' pastoral on Catholic social teaching to design the 2000 Conversations in Excellence program. Many thanks to the talented, committed, and generous committee members who supported the codirectors, Carol Cimono, SSJ; Regina Haney; and Joseph O'Keefe, SJ. The committee members were Robert Bimonte, FSC; Lawrence Bowman and Michael Skube, Chief Administrators of Catholic Education (CACE) department representatives; Lourdes Sheehan, RSM, adjunct committee member; Annette Lentz and Barbara Swanson, representing the Supervision, Personnel and Curriculum Committee of the Schools Division of CACE; Mary Frances Taymans, SND, and Antoinette Dudek, OSF,

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Sponsors

SPICE celebrated its fifth birthday at this symposium. If not for the sponsors, SPICE would still be a dream with no birthday to commemorate. The committee and codirectors are deeply grateful to the sponsors who have been supportive for the last five years, namely, William H. Sadlier, Inc.; SMART Tuition Management Services; Silver Burdette Ginn; F.A.C.T.S. Management Co.; as well as the Jesuit Community and the Jesuit Institute at Boston College. This year's sponsors, whose support we hope for until and beyond the next five-year celebration, are: Mutual of America; Our Sunday Visitor; Raskob Foundation for Catholic Activities, Inc.; RISO, Inc.; SC Ministry Foundation; and The Sycamore Fund.

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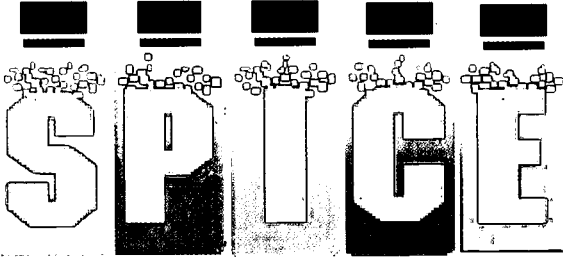
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