

# Queensland Catholic Schools and Curriculum

The purpose of this document is to assist Catholic school communities to reflect on and to engage in learning and teaching through a curriculum that reflects a Catholic worldview. In an era of rapid educational, social, and religious change, it is imperative that Catholic schools intentionally bring this worldview, based on the core beliefs, values and philosophy of the Catholic community to the curriculum. This document offers a framework for reflection on foundational themes in Catholic theology and philosophy for curriculum in Catholic schools.



# Defining curriculum in Queensland Catholic schools

The curriculum incorporates all the activities and experiences in a school community which promote a student's holistic learning and development in particular social contexts.

The character of a school curriculum reflects certain beliefs about the nature of a human being, the role of a person in society, learning and theories of education. Curriculum is the public expression of a school's values and a sure indicator of a school's educational philosophy. In an ideal educational world curriculum is a positive educational response to the question, 'What kind of people do our schools want our students to be and become?'

How does the curriculum in a Catholic school faithfully reflect a Christian vision of life? If there is one place where a Catholic philosophy and theology of education should be evident, it would surely reside in the curriculum and in how learning and teaching are experienced. Three core assertions should constitute a Catholic framework for curriculum:

- learning and living are linked in the curriculum in the context of a Catholic understanding of meaning and purpose
- curriculum that helps form the whole person - in the context of a Catholic understanding of the inherent dignity of a person, created in the image and likeness of God
- curriculum that helps prepare students for global responsibilities in the context of a Catholic understanding of justice, peace and ecological sustainability as called for in Laudato Si.

*Catholic Schools... are places where people learn how to live their lives, achieve cultural growth, receive vocational training and engage in the pursuit of the common good; they provide occasion and opportunity to understand the present time and imagine the future of society ... At the root of Catholic education is our Christian spiritual heritage, which is part of a constant dialogue with the cultural heritage and the conquests of science; Catholic schools ... are educational communities where learning thrives on the integration between research, thinking and life experience.<sup>1</sup>*

However, the reality of a plethora of influences on school life generates a more complex picture than any statement on Catholic schools and curriculum could. Education in a Catholic tradition must take up the challenges named in the Alice Springs (Mparntwe) Education Declaration (2019), to promote excellence and equity, and for all young Australians to become confident and creative individuals, successful lifelong learners and active and informed members of the community. All Australian schools, including Catholic schools aspire to fulfil these stated goals in *The Alice Springs (Mparntwe) Education Declaration*.<sup>2</sup>

However, our Catholic education context must do more than this – it must also prepare young people to thrive in a time of rapid social and technological change, and complex environmental, social, and economic challenges.

Education plays a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians, and in ensuring the nation's ongoing economic prosperity and social cohesion. Our students need to deal with information abundance and navigate questions of trust and authenticity. They need flexibility, resilience, creativity, and the ability and drive to keep on learning throughout their lives.



# Influences on Curriculum

The advent of the 21st Century witnessed the human community entering a threshold time replete with some of the most significant opportunities and perils of any period of human history.

Issues and challenges arise from such movements as the exponential growth of knowledge, globalisation, the widening socio-economic gap, the prevalence in developed nations of sophisticated technology, environmental concerns, a quest for fraternal relationships and search for spiritual meaning.

*“One needs, therefore, to humanise education, that is, to make it a process in which each person can develop his or her own deep-rooted attitudes and vocation, and thus contribute to his or her vocation within the community. Humanising education” means putting the person at the centre of education, in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny. This is fraternal humanism.”<sup>12</sup>*

What are some significant influences on the shape and character of curriculum in Catholic schools? The following selected themes are identified as a sample of influences that impact on curriculum. Within the limits of this document, the themes are stated without elaboration:

- Ideologies of consumerism, materialism and individualism may erode a Christian vision of life and its values.
- Australia is a multicultural and multi-faith society.
- Political and economic imperatives which can challenge a school’s aspirations for empowering students to work for the common good.
- The connection between the school community and the wider church is different in the 21st Century. This raises questions for a desired alignment of school culture with a Catholic philosophy of education. The great majority of Catholic students have little or no affiliation with parish life and the worshipping community.

- A significant number of students are now drawn from religious faiths other than Catholic or have no religious affiliation at all. The Western World movement is away from God, impacting on our human institutions.
- The use of technology in learning and teaching, such as online learning, challenges traditional structures in schools as learning communities.
- The phenomenon of globalisation provides opportunities for a more universal vision of education.
- Child learner-centred education affirms the centrality of the student as a person.
- There are multiple approaches to teaching and learning, especially in response to the inclusion of all students and the acknowledgement of their individual learning needs.
- Ensuring stories and cultures of Aboriginal and Torres Strait Island people as the first people of Australia are integrated into the curriculum.
- Parents/carers as primary educators of their children are encouraged to keep up to date and be informed about what is taught and participate in their children’s education and be given the opportunity to provide feedback.
- Evidence based and data- informed approaches to education focus not only on what is taught but also on how students demonstrate what they know and can do with their learning.
- There are increasing opportunities to provide multiple pathways for students in senior secondary schooling, leading to many systems beyond school.

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*“At the heart of the global changes we are called upon to embrace, love, decipher and evangelize, Catholic education must contribute to the discovery of life’s meaning and elicit new hopes for today and the future.”  
(Pope Francis)<sup>1</sup>*

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# Catholic Worldview of the Curriculum

There is a long and venerable tradition in the story of Christian learning which strongly influences the way we view the world today.

In a world of rapid change and globalisation, a Catholic worldview is called for. Catholic leaders are urged to communicate a clear articulation of Catholic perspectives in all aspects of school life.

The enterprise of clarifying and articulating a Catholic perspective on curriculum is life giving and open to the voice of the school and wider community. Catholic schools celebrate their identity and the enormous 2000-year cultural contribution to world education. The word ‘Catholic’ in its essential meaning suggests ‘for everybody’ or ‘everyone is welcome’. The word ‘Catholic’ comes from the Greek word *katholos* (*kata* every; *holos* whole). Catholic schools are cooperative partners with all other schools in an Australian and Queensland context for the wellbeing of society and creation. The process of aligning curriculum in Catholic schools with its foundational beliefs will be characterised by discourse, communications, listening and seeking common ground with all people of goodwill.

Many themes in a theology and philosophy of curriculum in Catholic schools are affirmed by all schools that foster good holistic education. Commonwealth and state documents on schooling and curriculum, such as the *Alice Springs (Mparntwe) Education Declaration* (2019) offer an Australian cultural educational context for an appreciation of Catholic perspectives on curriculum.

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*“We need to give a soul to the global world through an intellectual and moral formation that can support the good things that globalisation brings and correct the harmful ones.” (Pope Francis)*

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# Foundational Themes for Curriculum in Catholic Schools

The overarching focus of curriculum in Catholic schools is to empower learners to enrich the quality of life in the community by living out the Gospel of Jesus the Christ.

- What are foundational themes in a Catholic theology and philosophy of curriculum?
- What is a Catholic worldview which shapes curriculum in Catholic schools?

The foundations of a Catholic theology and philosophy of curriculum may be described under four major headings.

- Anthropology:** a Catholic understanding of the human person;
- Epistemology:** a Catholic appreciation of how we know and the experience of knowing in learning and teaching;
- Cosmology:** a Catholic perspective on how humans are enjoined to live within the integrity of creation and one another.
- The Catholic Intellectual Tradition:** a 2000-year old heritage of Catholic Christian learning and teaching within the mission of the church to promote the reign of God.

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*Education is not just knowledge, but also experience: it links together knowledge and action; it works to achieve unity amongst different forms of knowledge and pursues consistency. It encompasses the affective and emotional domains and is also endowed with an ethical dimension: knowing how to do things and what we want to do, daring to change society and the world and serving the community.<sup>1</sup>*

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## Anthropology: A Catholic Understanding of the Human Person

A foundational question for curriculum relates to beliefs about the human person. Who are we? What is our destiny? Every facet of curriculum is a manifestation of certain assumptions about the human person. Catholic Christianity, drawing its inspiration from its Jewish roots, insists on the essential goodness of the human condition, created in the image and likeness of God (Genesis 1: 26-30). This underlies the call to see Christ in all, giving dignity to all. We are made in the image and likeness of God because we can love, create, and choose good.

*“The Catholic understanding of the human person is not individualistic, rather, the person is seen as essentially a social being, created to live with and for others, created for self-giving love. The Gospel of Christ, the virtues, beatitudes and commandments, shape persons who are called to find true fulfilment in self-giving love, in the service of others, first in the family and then in the wider society. In community, Christians are always called to respect the common good.”<sup>14</sup>*

The distinctiveness of Catholic education is linked to the distinctive characteristics of Catholicism itself. These same characteristics are reflected in the whole curriculum, defined as the content it teaches, the processes it uses and its environment.<sup>10</sup> Five perspectives to the curriculum that signify uniqueness to Catholicism include: a positive anthropology of the person, the sacramentality of life, a communal emphasis, a commitment to tradition as a source of its story and vision, and an appreciation of rationality and learning as epitomised in education. In addition, three other ‘cardinal’ characteristics are nominated as defining Catholic education: commitment to individual personhood, social justice, and inclusion. (2018)<sup>11</sup>



Although the story of the Fall (Genesis 3) describes the flawed condition of humankind, a Catholic anthropology holds firmly to the essential dignity of women and men. Such a dignity gives people both rights as individuals and responsibilities to promote similar rights for others. The advent of Jesus fulfils the wondrous belief of human beings as fashioned in God's likeness: and the Word became flesh and lived among us (John 1: 14). Jesus, as the icon of God (2 Corinthians 4:4), shows what it means to be a human being. His mission was to teach and live ways of realising our potential of being human: I came that they may have life and have it abundantly (John 10:10). A celebration of life, with all its ebbs and flows, affirms the goodness of our humanity.

*"A Catholic theological anthropology rejects any notion of the person as a mere victim of fate. At the same time, as a mirror of the Trinity, the human person is essentially relational, finds God in and through others, and has an obligation to work for justice for all in the human community<sup>8</sup> and to "care for our common home"<sup>9</sup>*

Through the Incarnation, Christians believe that God has reached out to humanity in a definitive way through Jesus and by the power of the Spirit. The person of Christ is the 'Teacher-of-teachers' whose spirit infuses the whole school curriculum with a hopeful vision of life: For in him, all the fullness of God was pleased to dwell and through him God was pleased to reconcile to himself all things (Colossians 1:19).

Catholic Christian anthropology holds that humans are relational beings, 'people-in-community'. The metaphor of God as Trinity describes the nature of God as relational and communal, a 'Being-for-the other'. Individualism is only one dimension of the human story.

Cain's question to God, 'Am I my brother's keeper?' (Genesis 4:9) is to be answered with a resounding 'yes'. We are indeed enjoined to nurture a more relational society and promote the wellbeing of others and the earth. Humans are essentially social beings who are dependent on one another. To exclude oneself from others would contradict the very identity of one's personhood. By virtue of our communal nature there is a moral and ethical

dimension to every phase of human life. Living creatively in communities is not an option but an imperative for what it means to be truly human. In the Last Discourse (John 14-17), Jesus describes how love is the commandment for discipleship in community: This is my commandment, that you love one another as I have loved you (John 15:12). Love is the binding power of authentic community. Pope Benedict XVI, in his encyclical, *Deus Caritas Est* (2006) writes, 'God is love and he who abides in love abides in God, and God abides in him' (1 John 4:16). These words from the First Letter of John express with remarkable clarity the heart of the Christian faith' (n.1). If caring relationships with others is a core sign of Christian community then a feature of an authentic Catholic school is a vital culture of community and pastoral care.

Belief in our being created in God's image and likeness implies a universal mandate to respect everyone and to foster justice. Pursuit of the 'common good' and active responses to the marginalised are foundational dimensions of Christian spirituality. In the Last Judgment scene of Matthew (Ch. 25) God is to be found among the most abandoned: for I was hungry and you gave me food, I was thirsty and you gave me something to drink (Matthew 25:35). Salvation can never be a personal thing. It is communal or it is nothing. Throughout its 2000-year story the church has provided countless services for the hungry and sick, the poor and dispossessed and has worked tirelessly for social justice and solidarity.

In more recent times, the Church has developed an imposing corpus of teachings on social justice. A Catholic curriculum is orientated towards making positive contributions to citizenship and social reform. Education for social transformation is a critical dimension for curriculum in Catholic schools. The Good News of the Gospel, the reign of God, seeks a more harmonious and just society. A just curriculum will be characterised by fostering values of inclusion, holistic learning and by combating discrimination on any basis such as sex, race, religion and social class.

*All subjects (must) be surveyed in the light of being connected with one another, and they cannot be understood except in the light of those interconnections. St. Augustine c 400 De Doctrina Christiana*

## Epistemology

(Greek *episteme* 'knowledge') is concerned with the act and nature of knowing. Epistemology explores such questions as, 'How do we know?' 'Is all knowledge relative?' 'Are there best ways of communicating knowledge?' 'Is scientific knowing the only certain approach to knowing what is true?' Because schools are places of teaching and learning, the experience of knowing is one of the most basic issues in education. A Catholic theology and philosophy of curriculum comprehends and applies a Catholic appreciation of epistemology. Teachers in Catholic schools need to be conversant with a Catholic vision of epistemology and to ensure that matters of curriculum are firmly grounded on its tenets. What are basic themes in a Catholic perspective on epistemology?

### Rationality

Catholic Christianity believes that the human mind can and should strive to understand the mysteries of life and the Divine Presence through rational reflection. According to St. Thomas Aquinas we are most like God through our intellect. Although we would challenge Aquinas's overemphasis on reason as signifying our affinity with the Divine, the intellect is a gift enabling humankind to expand the spheres of knowledge.

St Bonaventure also pondered the mysteries of divine revelation, placing great value on human reason when considering faith and reason. He further concluded that wisdom encompasses theory and practice. Wisdom seeks contemplation, the highest form of knowledge.

However, in a Catholic perspective of knowledge, there will always be tension between the gift of rationality and thinking with no limits to its scope. Postmodern philosophies, such as deconstruction and relativism, can easily degenerate into intellectual nihilism. Certain genres of postmodernism reject any notion of absolute truth and propose that all ideas are ideologically or culturally fashioned.

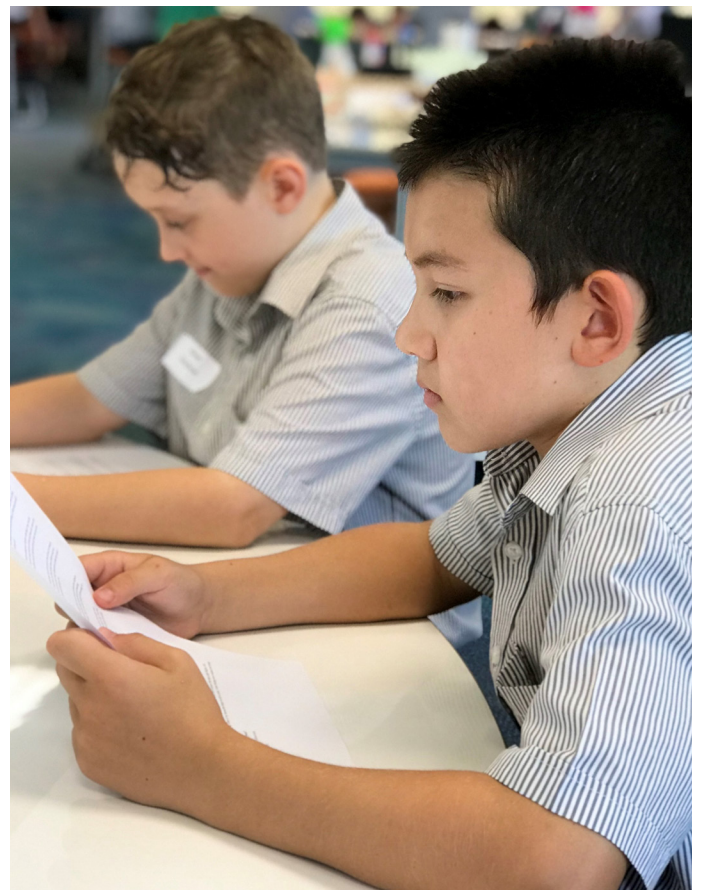
## Holistic Knowing

A second feature of a Catholic perspective on epistemology affirms that knowing is a holistic enterprise that embraces the intellect, emotions, imagination, experience and community and is not just an exercise of the mind or intellect. Descartes' (1596-1650) famous dictum, 'I think, therefore I am' was widely accepted by philosophers in the western tradition thus isolating intellectual knowledge from all those other features of knowing that constitute knowledge as a holistic experience.

All knowledge is connected. In more recent times the emergence of feminine consciousness has highlighted the role of intuition and imagination in acts of knowing.

### Knowing and Living

A third dimension of a Catholic view of knowing is that practical scientific knowing cannot be separated from knowing that is concerned with ethics, religion and life. The German philosopher Kant (1724-1804) sought to resolve the dilemma posed by the challenge of modern scientific knowledge to religious assumptions about knowing. The tragic consequences of separating science from ethics has been graphically illustrated in later centuries by such developments as nuclear weapons and certain expressions of genetic engineering.





## Lifelong Learning

A fourth characteristic of an epistemology in a Catholic tradition is that the acquisition of knowledge is a lifelong enterprise. The motif of journey is a common theme in religious literature where the goal of the life journey is enlightenment. Reflective self-directed learning that is open to expanding consciousness allows learners to continually widen the scope of their knowledge horizons.

Reflective teaching and learning in the curriculum provide sabbath spaces for teachers and students to interiorise knowledge. A Catholic perspective on epistemology orientates a curriculum in a Catholic school to nurture a love of learning and inquiry, offers a multiplicity of learning experiences, promotes ethical and lifelong learning and above all fosters learning that leads to wisdom.

## The Fruit of Wisdom

In the Catholic tradition, all knowing should ultimately lead to wisdom. Philosophies such as pragmatism and positivism exalt scientific and practical knowledge as the only 'certain' knowledge. According to these philosophies, knowledge is thus an exclusive province of an elitist group and people's experiences count for little.

A wisdom epistemology affirms the insights of ordinary people in everyday lives to make moral choices for wholesome living. In an age of a multiplicity of choices, it is imperative that students are empowered to acquire skills about making life enhancing choices for themselves, others and the earth. It is no coincidence that the feminine figure of Sophia or Wisdom is imaged as standing by the side of the Creator when the world was born (Proverbs 8:31).

## Cosmology

### Integral Ecology

Cosmology relates to how humans understand their place in the universe and choices they make as to how they might live within the integrity of creation. If curriculum in a Catholic school intends to assist students to realise their potential and make a positive difference to the wellbeing of society and the earth community, then students need to appreciate their special role as stewards in the dynamics of creation. The second biblical account of creation describes how humans are both earth and breath of God beings (Genesis 2:7).

*We have to realize that a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor.<sup>9</sup>*

People can no longer support the belief whereby humans assumed that they were masters of creation and could do what they liked with the earth. A conversion from 'nature-for-us' attitude to a 'nature-for-its-own sake' is critical for the future of planetary health. Humans are co-creators with God and as stewards, they are charged with cultivating and caring for God's garden of creation. Ecological sustainability insists that humans have a moral obligation to share in the unfolding evolution of God's plan for creation through sustainable development. Humans are sacramental people who experience God's presence in their everyday world.





In a faith vision of life, humans encounter God in communities, in the Church and its sacramental life, through nature, human activity and the world at large. Such an encounter is infused with a sense of awe, mystery and wonder at God's loving being gracing every feature of creation.

God's first revelation to us was through the wonder of the earth and the universe: The heavens are telling the glory of God; and the firmament proclaims his handiwork (Psalm 19:1). The principle of sacramentality encourages staff, students and parents to reject any notion of dualism in the curriculum. Dualism in the curriculum implies that there is a twofold division in subjects, the so-called 'secular' subjects and 'religious' subjects.

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*We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.<sup>9</sup>*

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## **The Catholic Intellectual Tradition**

In the gospels the most popular title for Jesus was 'The Teacher'. From the very beginning of Christianity, the Christian community has been engaged in teaching.

The divine commissioning of the disciples to spread the Good News of the reign of God throughout the entire world happened immediately after the ascension of Christ: Go therefore... teaching them... (Matthew 28:19-20). The mission of the Catholic school is integral to the great mission of the church to evangelise and 'teach all nations'. The enterprise of 'teaching all nations' embraces not only participation in schools, but also participation in the whole life of the church, the sacraments, liturgy, devotions as well as witness to the gospel through virtuous living.

*(The school) must help students spell out the meaning of their experiences and their truths. Any school which neglects this duty, and which offers pre-cast conclusions, hinders the personal development of its pupils. The Catholic school n.27*

A curriculum of a contemporary Catholic school is based on the tradition of countless experiences of teaching and learning throughout the 2000 years of the church story. The schools of the Charlemagne era (c 800 CE), monastic schools in the Middle Ages, Ursuline schools (16th century), Jesuit education (16th century), the schools of John Baptist De La Salle (18th century) and a whole host of Catholic educators in the nineteenth century such as Edmund Rice, Catherine McAuley, Marcellin Champagnat, John Bosco and Mary MacKillop, all shaped and formed an illustrious heritage of Catholic curriculum. Christian educators of other traditions, such as Martin Luther and John Calvin significantly enriched a Christian vision of education.

Catholic curriculum throughout the ages has experienced a multiplicity of evolutions shaped by diverse cultural mores, philosophies, theological movements, human consciousness, educational theories and social transformations. However certain fundamental themes about human dignity and the imperative to foster the common good have remained constant, even if specific practices in teaching and learning have not always remained faithful to these beliefs. A Catholic vision of curriculum, while respecting the integrity of various subjects, upholds the connectedness of all knowledge emanating from the one source of God as eternal Truth.

*Theology plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and society but also by bringing a perspective and orientation not contained within their own methodologies. Ex Corde Ecclesiae n.22*

## Focused Questions

Focused questions for a curriculum in a Catholic school that is aligned with a theology and philosophy of Catholic Education.

Catholic schools seek to contribute to the holistic development of each student.

*Pope Francis' Encyclical letter, Laudato Si (2015) states, "Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature. Otherwise, the paradigm of consumerism will continue to advance, with the help of the media and the highly effective workings of the market."*<sup>9</sup>

*Let the little children come to me, and do not stop them; for it is such as these that the kingdom of God belongs. (Luke 18:16)*

The development of each student includes empowering students with the motivations, knowledge, skills and spirituality necessary to live and work in community and be inspired by a Christian vision of life. To this end the curriculum in an authentic Catholic school needs to foster values, attitudes and habits related to such questions as:

- i. How does the curriculum provide students with appropriate knowledge and a values-based understanding of the social, political and economic structures which exist in society and possible alternatives to these structures? How are students encouraged to develop critical thinking to evaluate these structures in the light of the gospel and create new knowledge and understanding?
  - ii. How does the curriculum offer opportunities to become more knowledgeable about issues affecting our relationships with stewardship of the world and relationships with others? Such issues include themes such as earth care, poverty and distribution of wealth, global warming, land rights and reconciliation?
  - iii. How does the curriculum provide diverse opportunities for all students to develop holistically through an evolving commitment to the teachings and mission of Jesus in promoting 'life in abundance' (John 10:10)?
  - iv. How does the curriculum lead students to take their place effectively in the workforce through competencies and attitudes related to self-discipline, flexibility, resilience, lifelong learning and positive citizenship in the 21st century?
  - v. How does the curriculum provide students with foundational beliefs about the dignity of people, celebrating differences in a globalised world and empower them to effectively promote the common good and justice?
  - vi. How does the curriculum reflect key principles in the social teachings of the Church, including the dignity of the human person, the sacredness of human life, human equality, sustainability, subsidiarity and solidarity?
- "Educating is not a profession but an attitude, a way of being; in order to educate it is necessary to step out of ourselves and be among young people, to accompany them in the stages of their growth and to set ourselves beside them. Give them hope and optimism for their journey in the world. Teach them to see the beauty and goodness of creation and of (humanity) who always retains the Creator's hallmark. But above all with your life be witnesses of what you communicate." (Pope Francis)<sup>4</sup>*

## A Way Forward

A way forward for developing a greater awareness of Catholic curriculum and the implementation of relevant practices. The following themes are proposed as possible pathways for deepening an awareness and practical application of the theological and philosophical foundations of curriculum in Catholic schools:

- Build a shared understanding of a Catholic worldview in curriculum: why it is important, how it is embedded and what actions are needed to bring it to life.
- Engage educators: provide professional learning which includes references to the theological and philosophical foundations of curriculum in Catholic schools for all relevant staff and for parents.
- Research approaches to curriculum development that illustrate how a Catholic theology and philosophy may permeate teaching and learning that is integrated into key learning areas without diminishing the integrity of each discipline.
- Clarify the purpose of Catholic schools with all stakeholders as learning communities which integrate faith, life and culture within a Catholic tradition of education, ensuring that attention is focused to potential gaps between mission as stated and understood and professional practice including the implementation of curriculum.

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*He himself is before all things and in him all things hold together. (Colossians 1:17)*

*According to the grace of God given to me, like a skilled master builder I laid the foundation, and someone else is building on it. Each builder must choose with care how to build on it. For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. (1 Corinthians. 3:10-11)*

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*“We must not allow ourselves to be robbed of hope!” (n. 86). With this appeal, I meant to encourage the men and women of our time to face social change optimistically, so that they can immerse themselves in reality with the light that radiates from the promise of Christian salvation.” (Pope Francis)<sup>7</sup>*

## Conclusion

***The project of developing a greater awareness and knowledge of the theological and philosophical foundations of curriculum in Catholic schools is a critical challenge at this epoch in the story of Catholic education.***

As Catholic schools become more integrated into state and national educational policies, it is imperative that the stakeholders in Catholic schools are very clear about the ethos of their schools and the need for positive initiatives to align the curriculum with their foundational theology, beliefs, values and philosophy.

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*“Know how to distinguish yourselves for your constant attention to the person, especially the least among us, those who are cast aside, denied and forgotten. Know how to be noticed not for your ‘facade’, but for educational coherence rooted in the Christian vision of humanity and society.” (Pope Francis)<sup>5</sup>*

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***With acknowledgement to educational consultant Dr Kevin Treston OAM for his work in consultation with the Queensland Catholic Education Commission and its Education Committee (2012)***

***Additional acknowledgement to Professor Br David Hall fms, for his review of this document in consultation with the Queensland Catholic Education Commission and its Faith Formation Religious Education Network and Education Reference Group (2020)***



## References

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<sup>2</sup>The Alice Springs (Mparntwe) Education Declaration (2019) <https://docs.education.gov.au/documents/alice-springs-mparntwe-education-declaration>

<sup>3</sup>Pope Francis (2013), Evangelii Gaudium, 41

<sup>4</sup>Address of Pope Francis to the Students of the Jesuit Schools of Italy and Albania (2013) [http://www.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco\\_20130607\\_scuole-gesuiti.html](http://www.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco_20130607_scuole-gesuiti.html)

<sup>5</sup>Address of Pope Francis to the Members of the Association of Catholic School Parents in Italy (AGESC), 'Catholic Schools, educating in the fullness of humanity" Vatican Information Service December 7, 2015 <http://visnews-en.blogspot.com/2015/12/catholic-schools-educating-in-fullness.html>

<sup>6</sup>Pope Francis, "Speech to the Students of the Jesuit Schools of Italy and Albania", 7 June 2013, quoted in Congregation for Catholic Education (2013), Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization in Love, Conclusion.

<sup>7</sup>Pope Francis, Address to Members of the 'Gravissimum Educationis' Foundation, June 25, 2018 [http://www.vatican.va/content/francesco/en/speeches/2018/june/documents/papa-francesco\\_20180625\\_gravissimum-educationis.html](http://www.vatican.va/content/francesco/en/speeches/2018/june/documents/papa-francesco_20180625_gravissimum-educationis.html)

<sup>8</sup>National Catholic Education Commission (2017) A Framework for Mission in Catholic Education

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<sup>10</sup>Groome, T. H. (1996). What makes a school Catholic? In T. McLaughlin, J. O'Keefe & B. O'Keefe, (Eds.). The contemporary Catholic school: Context, identity & diversity. London: the Falmer Press.

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<sup>12</sup>Pope Francis, [Address to the Plenary Session of the Congregation for Catholic Education](#), February 9, 2017.

<sup>13</sup>Pope Francis, Address with Italian school teachers, parents, educators, pupils and other workers, May 10, 2014.

<sup>14</sup>Monsignor Peter Elliott, (2016) The Human Person: An introduction to Christian Anthropology, To Know Worship Love, Catholic Archdiocese of Melbourne, <https://www.kwl.com.au/blog/liturgy/the-human-person-an-introduction-to-christian-anthropology/>

