

CATHOLIC CORE VALUES

<p>Sacramentality</p> <p><i>Tom Groome - What makes a school Catholic?</i></p>	<p>McBrien, Hellwig, and Groome explain this foundational principle as the Catholic tendency to embrace the world in the belief that God is present and can be found in and through all things: nature, people, events, etc. This "sacramental consciousness," as Groome describes it, is what St. Ignatius of Loyola referred to as the ability "to see God in all things." Although evil exists, the world is basically good and humans are essentially grace-filled. Besides experiencing God in the ordinariness of life, Catholics imagine and experience God through ritual and symbol, especially the special moments and milestones along life's journey that are marked by the Seven Sacraments. <i>faith-formative, not just Eucharist - make life in school experiential</i></p>
<p>Mediation</p>	<p>McBrien provides a corollary, which he contends flows naturally from sacramentality. To him, mediation is the potential to actively encounter God upon acknowledging God's presence. In other words, active encounter may result from symbolic presence. Catholics encounter God through Christ and encounter Christ through the Church and its sacraments and devotions. The classic example of mediator is Jesus Christ. We come to God through Christ. Catholics also venerate Mary in recognition of her special role as mediatrix in our relationship with Christ. <i>facilitate mediating Jesus, mission to students, values - not religion class</i></p>
<p>Community</p>	<p>Unlike other denominations, which emphasize the individual's relationship with God, Catholics emphasize the individual's relationship with God within the context of community, which includes the communion of saints. The language of Vatican II speaks loudly about the communitarian aspect of Christianity. The documents refer to the Church as the "People of God" who as individuals have a "social responsibility" to work for "social justice" and contribute to the "common good." Indeed, there is nothing solitary about the language of Vatican II (McBrien, Hellwig, Groome). <i>formal school ... new thinking into community, new staff - create within? bring them into community</i></p>
<p>Universality/Inclusion</p> <p><i>streets</i></p>	<p>Although McBrien, Hellwig, and Groome listed this distinguishing characteristic last on their respective lists, it could be argued that it logically follows community because it qualifies further the parameters of church community. The conventional understanding of universality has to do with the idea that the Catholic Church is not identified with any one culture, nation, region, or language. To Groome, James Joyce captures the spirit of the universal church when he quips in <i>Finnegans Wake</i>, "Catholic means here comes everybody." Yet Groome contends that given the term's etymological root translation, "including everything and everyone," a better synonym for catholic is not "universal" but "inclusive." To him, Nazism and Communism had world universality as a goal, whereas Catholicism could be said to have inclusivity as a goal. <i>Father's house has many dwelling places - can identify, penetrate all things</i></p> <p>Hellwig proposes a similar interpretation of catholic, which she nuances as "universality of outreach." To her, the Vatican II description, People of God, connotes a non-elitist attitude regarding church membership and church concerns. This non-elitist tradition "concerns both the way in which individuals should relate to one another and the way in which institutions should set their goals and priorities". The institutions to which Hellwig refers include Catholic Schools. <i>How does what we do reflect the mission?</i></p> <p>McBrien defines universality in the broadest terms. In alignment with the etymological translation that Groome mentions, "including everything and everyone," McBrien equates universality with "a radical openness to all truth and to every value." He continues: <i>It is comprehensive and all-embracing toward the totality of Christian experience and tradition, in all the theological, doctrinal, spiritual, liturgical, canonical, institutional and social richness and diversity of that experience and tradition.</i></p>
<p>Tradition</p>	<p>McBrien has since added tradition to his original list of three principles. It is a Catholic conviction that Scripture must be understood within historical context. McBrien calls world and church history "carriers of divine revelation." Hellwig refers to tradition as "cumulative wisdom." She interprets Tradition in the usual way, but also more broadly. She notes that Catholicism has often shown evidence of treasuring cultural wisdom. <i>It has long been the custom of the Church to sponsor libraries, schools and museums in which the culture and wisdom of the past are celebrated, preserved, and explored.</i></p> <p>Groome proposes that the metaphors, "story" and "vision" be used to clarify the understanding of Tradition. Groome likes story because it implies something that unfolds. Also, story, as Groome defines it, avoids the Scripture vs. Tradition debate because it encompasses both. Groome writes: <i>The 'Story' of Christian faith, then, includes: its scriptures and liturgies; its creeds, dogmas, doctrines and theologies; its sacraments and rituals, symbols, myths, gestures and religious language patterns; its spiritualities, values, laws and expected lifestyles; and so on. Any symbol that reflects and carries the historical reality of Catholic Christian faith is an aspect of Christian Story.</i></p> <p><i>We value people who embody tradition - want faculty/students to incorporate tradition into their lives</i></p> <p>Groome hastens to tie story with vision in the sense that story implies a past reality and vision implies a yet to be lived reality. In other words, past stories become present visions of future reality.</p>
<p>Faith and Reason</p>	<p>McBrien, Hellwig, and Groome agree that, in the Catholic tradition, faith and reason are not mutually exclusive. In Catholic tradition, the intellect - what McBrien refers to as the "critical faculties" - are considered graced because the intellect is an essential element of humanness that is God-given. This explains the longstanding emphasis in the Catholic Church on education rooted in the humanities. Implicit in a Catholic education is the pursuit of truth for the betterment of humankind. Intellectual endeavors are not meant to be ends in themselves. The epitome of the synthesis of faith and reason is the study of theology, which is sometimes defined as "faith seeking understanding."</p> <p>According to Hellwig, this continuity between faith and reason has natural tension points, especially where the competing Catholic values of truth and knowledge intersect with orthodoxy and cumulative wisdom. Tension points notwithstanding, Groome believes, and the others would concur, that the Catholic Church is at its best when it risks navigating this minefield. In the way of summary, Groome states: <i>The Catholic Church, at its best and when faithful to its own long tradition, champions the right of people to think critically or themselves, and encourages the dynamic interplay of faith and reason.</i></p> <p><i>Use intellect & faith to guide us - "can't have CS w/o school part"</i></p>

Explain value, How will this play out in as a the Resume issue

creative problem solving, hire people who will pursue

<p>Catholic Imagination</p>	<p>Although implied by Hellwig and Groome, McBrien lists analogical imagination as a separate constitutive element that further explains the Catholic way of thinking and reasoning. Like Tracy and Lynch, McBrien claims that Catholics think about religion analogically. In other words, Catholics use analogies and metaphors to compare God with familiar realities. Protestants, McBrien and others argue, think and understand religion dialectically. That is to say, Protestants emphasize the uniqueness of God and completely separate God from flawed human reality and existence. It would seem that this notion of "Catholic imagination" is becoming more mainstream as time goes on. <i>God amidst US vs. God against US</i></p>
<p>Human Goodness</p>	<p>The first of three principles that Groome alone lists separately, positive anthropology is the belief in humankind's "innate capacity for good and for God" (p.110). This belief arises from the Genesis description of humankind as being made in God's image and likeness. Though susceptible to sin, humans are basically virtuous and ultimately redeemable through the mediation of Christ and His grace. This Catholic belief stands in stark contrast to the Calvinist belief that humans are <i>massa peccati</i> - a mass of sin. <i>and good words/actions/communication -> manifests Cath identity - how we value people</i></p>
<p>Personhood</p>	<p>The second of three principles that Groome alone lists separately, personhood flows from the Church's positive outlook on the human condition. Personhood refers to the valuing of human life and all its fullness and to the corresponding fundamental right to human dignity and respect. Where Catholic education is concerned, the emphasis would be on "being" in the fullest sense and not just "knowing." For Groome, the Catholic belief in human goodness and its attendant commitment to the promotion of all that is life giving is captured best by Irenaeus when he says, "the glory of God is the human person fully alive." <i>people over work in wheels -> work with work faculty to their full potential</i></p>
<p>Justice</p>	<p>The third principle that Groome alone lists separately, justice too flows naturally from positive anthropology and personhood. Justice refers to each person's social responsibility to advance the dignity of others in service of the common good. Groome calls justice a "Biblical mandate." In essence, the rights of personhood carry with them the responsibility to ensure the same rights for others. <i>advance common good of school community</i></p>

God's numbers in humanity

Note: This composite set of Catholic Core Values was drawn from the following three sources:

Groome, T.H. (1996). "What Makes a School Catholic." *The Contemporary Catholic School: Context, Identity and Diversity*. Washington, D.C: Falmer Press.

Hellwig, M. K.. (1995). "The Best of Times, the Worst of Times: Catholic Intellectual Life in Today's Academic Settings." *Conversations* (No. 8).

McBrien, R. (Feb. 16, 1998). "Catholic Vision is Communal, Diverse." *National Catholic Reporter*. Kansas City, MO: Sheed & Ward.

Revised 2/03

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