

# DOWNLOAD PDF FAITH FORMATION OF THE LAITY IN CATHOLIC SCHOOLS

## Chapter 1 : Faith Formation - LA Catholic Schools LA Catholic Schools

*Faith Formation of the Laity in Catholic Schools: The Inf and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.*

Lay Catholics, both men and women, who devote their lives to teaching in primary and secondary schools, have become more and more vitally important in recent years. For it is the lay teachers, and indeed all lay persons, believers or not, who will substantially determine whether or not a school realizes its aims and accomplishes its objectives. The Declaration invites us to expand on its contents and deepen them; in doing this, it is not our intention to ignore or minimize the significant accomplishments of Christians who belong to other Churches, or of non-Christians, in the field of education. The most basic reason for this new role for Catholic laity, a role which the Church regards as positive and enriching, is theological. Especially in the course of the last century, the authentic image of the laity within the People of God has become increasingly clear; it has now been set down in two documents of the Second Vatican Council, which give profound expression to the richness and uniqueness of the lay vocation: Theological development has been reinforced by the social, economic, and political developments of recent years. The cultural level has progressively risen; because this is closely tied to advances in science and technology, every profession requires a more extensive preparation. To this must be added a more general awareness of the fact that every person has a right to an integral education, an education which responds to all of the needs of the human person. These two advances in human life have required, and in part have created, an extensive development of school systems everywhere in the world, together with an extraordinary increase in the number of people who are professionally trained in education. As a result, there is a corresponding growth in the number of Catholic laity who work in the field. This process has coincided with a notable decrease in the number of priests and Religious, both men and women, dedicated to teaching. The Church believes that, for an integral education of children and young people, both Religious and lay Catholics are needed in the schools. This Sacred Congregation sees a genuine "sign of the times" for schools in the various facts and causes described above; it is an invitation to give special attention to the role of lay Catholics, as witnesses to the faith in what can only be described as a privileged environment for human formation. Without claiming to be exhaustive, but after serious and prolonged reflection on the importance of the theme, it desires to offer some considerations which will complete what has already been said in the document "The Catholic School", and which will be of help to all those interested in the problem, inspiring them to undertake further and more extended developments of the same. It seems necessary to begin by trying to delineate the identity of the lay Catholics who work in a school; the way in which they bear witness to the faith will depend on this specific identity, in the Church and in this particular field of labour. In trying to contribute to the investigation, it is the intention of this Sacred Congregation to offer a service to lay Catholics who work in schools and who should have a clear idea of the specific character of their vocation, and also to the People of God who need to have a true picture of the laity as an active element, accomplishing an important task for the entire Church through their labour. The lay Catholic working in a school is, along with every Christian, a member of the People of God. As such, united to Christ through Baptism, he or she shares in the basic dignity that is common to all members. For, "they share a common dignity from their rebirth in Christ. They have the same filial grace and the same vocation to perfection. They possess in common one salvation, one hope, and one undivided charity". All are commissioned to that apostolate by the Lord Himself". This call to personal holiness and to apostolic mission is common to all believers; but there are many cases in which the life of a lay person takes on specific characteristics which transform this life into a specific "wonderful" vocation within the Church. The laity "seeks the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God". In this way they can make Christ known to others, especially by the testimony of a life resplendent in faith, hope, and charity". The renewal of the temporal order, giving it a Christian inspiration, is the special role of the laity; this should

## DOWNLOAD PDF FAITH FORMATION OF THE LAITY IN CATHOLIC SCHOOLS

encourage them to heal " the institutions and conditions of the world " 10 when it is seen that these can be inducements to sin. In this way, human reality is raised up, and conformed to the Gospel as far as this is possible; and " the world is permeated by the Spirit of Christ, and more effectively achieves its purpose in justice, charity, and peace". The evangelization of the world involves an encounter with such. Therefore, " the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth ". Because of the experiences that lay people acquire in their lives, and through their presence in all of the various spheres of human activity, they will be especially capable of recognizing and clarifying the signs of the times that characterize the present historical period of the People of God. Therefore, as a proper part of their vocation, they should contribute their initiative, their creativity, and their competent, conscious, and enthusiastic labour to this task. In this way, the whole People of God will be able to distinguish more precisely those elements of the signs that are Gospel values, or values contrary to the Gospel. All those elements proper to the lay vocation in the Church are, surely, also true of those lay people who live their vocation in a school. But the fact that lay people can concretize their specific vocation in a variety of different sectors and areas of human life would seem to imply that the one common vocation will receive different specific characteristics from the different situations and states of life in which it is lived. If, then, we are to have a better understanding of the school vocation of the lay Catholic, we must first look more precisely at the school. While it is true that parents are the first and foremost educators of their children 14 and that the rights and duties that they have in this regard are "original and primary with respect to the educational role of others", 15 it is also true that among the means which will assist and complement the exercise of the educational rights and duties of the family, the school has a value and an importance that are fundamental. In virtue of its mission, then, the school must be concerned with constant and careful attention to cultivating in students the intellectual, creative, and aesthetic faculties of the human person; to develop in them the ability to make correct use of their judgement, will, and affectivity; to promote in them a sense of values; to encourage just attitudes and prudent behaviour; to introduce them to the cultural patrimony handed down from previous generations; to prepare them for professional life, and to encourage the friendly interchange among students of diverse cultures and backgrounds that will lead to mutual understanding. The function exercised by the school in society has no substitute; it is the most important institution that society has so far developed to respond to the right of each individual to an education and, therefore, to full personal development; it is one of the decisive elements in the structuring and the life of society itself. The family, on its own, is less and less able to confront all of these serious problems; the presence of the school, then, becomes more and more necessary. If the school is such an important educational instrument, then the individual being educated has the right to choose the system of education - and therefore the type of school - that he or she prefers. From this it clearly follows that, in principle, a State monopoly of education is not permissible, 19 and that only a pluralism of school systems will respect the fundamental right and the freedom of individuals - although the exercise of this right may be conditioned by a multiplicity of factors, according to the social realities of each country. The Church offers the Catholic school as a specific and enriching contribution to this variety of school possibilities. The lay Catholic, however, exercises the role of evangelization in all the different schools, not only in the Catholic school, to the extent that this is possible in the diverse socio-political contexts of the present world. The Lay Catholic as an Educator The Second Vatican Council gives specific attention to the vocation of an educator, a vocation which is as proper to the laity 20 as to those who follow other states of life in the Church. Every person who contributes to integral human formation is an educator; but teachers have made integral human formation their very profession. When, then, we discuss the school, teachers deserve special consideration: But everyone who has a share in this formation is also to be included in the discussion: While the present analysis of the lay Catholic as an educator will concentrate on the role of the teacher, the analysis is applicable to all of the other roles, each according to their own proper activity. The material can be a basis for deep personal reflection. The teacher under discussion here is not simply a professional person who systematically transmits a body of knowledge in

## DOWNLOAD PDF FAITH FORMATION OF THE LAITY IN CATHOLIC SCHOOLS

the context of a school; "teacher" is to be understood as "educator" - one who helps to form human persons. The task of a teacher goes well beyond transmission of knowledge, although that is not excluded. Therefore, if adequate professional preparation is required in order to transmit knowledge, then adequate professional preparation is even more necessary in order to fulfill the role of a genuine teacher. It is an indispensable human formation, and without it, it would be foolish to undertake any educational work. One specific characteristic of the educational profession assumes its most profound significance in the Catholic educator: The integral formation of the human person, which is the purpose of education, includes the development of all the human faculties of the students, together with preparation for professional life, formation of ethical and social awareness, becoming aware of the transcendental, and religious education. Every school, and every educator in the school, ought to be striving " to form strong and responsible individuals, who are capable of making free and correct choices ", thus preparing young people " to open themselves more and more to reality, and to form in themselves a clear idea of the meaning of life ". Each type of education, moreover, is influenced by a particular concept of what it means to be a human person. It is a concept which includes a defence of human rights, but also attributes to the human person the dignity of a child of God; it attributes the fullest liberty, freed from sin itself by Christ, the most exalted destiny, which is the definitive and total possession of God Himself, through love. It establishes the strictest possible relationship of solidarity among all persons; through mutual love and an ecclesial community. It calls for the fullest development of all that is human, because we have been made masters of the world by its Creator. Finally, it proposes Christ, Incarnate Son of God and perfect Man, as both model and means; to imitate Him, is, for all men and women, the inexhaustible source of personal and communal perfection. Thus, Catholic educators can be certain that they make human beings more human. The vocation of every Catholic educator includes the work of ongoing social development: Thus, they will form human beings who will make human society more peaceful, fraternal, and communitarian. All of this demands that Catholic educators develop in themselves, and cultivate in their students, a keen social awareness and a profound sense of civic and political responsibility. The Catholic educator, in other words, must be committed to the task of forming men and women who will make the " civilization of love " <sup>23</sup> a reality. But lay educators must bring the experience of their own lives to this social development and social awareness, so that students can be prepared to take their place in society with an appreciation of the specific role of the lay person - for this is the life that nearly all of the students will be called to live. A school uses its own specific means for the integral formation of the human person: It is extremely important, then, that the Catholic educator reflect on the profound relationship that exists between culture and the Church. For the Church not only influences culture and is, in turn, conditioned by culture; the Church embraces everything in human culture which is compatible with Revelation and which it needs in order to proclaim the message of Christ and express it more adequately according to the cultural characteristics of each people and each age. The close relationship between culture and the life of the Church is an especially clear manifestation of the unity that exists between creation and redemption. For this reason, if the communication of culture is to be a genuine educational activity, it must not only be organic, but also critical and evaluative, historical and dynamic. Faith will provide Catholic educators with some essential principles for critique and evaluation; faith will help them to see all of human history as a history of salvation which culminates in the fulness of the Kingdom. This puts culture into a creative context, constantly being perfected. Here too, in the communication of culture, lay educators have a special role to play. They are the authors of, and the sharers in, the more lay aspects of culture; their mission, then, is to help the students come to understand, from a lay point of view, the global character that is proper to culture, the synthesis which will join together the lay and the religious aspects of culture, and the personal contribution which those in the lay state can be expected to make to culture. The communication of culture in an educational context involves a methodology, whose principles and techniques are collected together into a consistent pedagogy. A variety of pedagogical theories exist; the choice of the Catholic educator, based on a Christian concept of the human person, should be the practice of a pedagogy which gives special emphasis to direct and personal contact with

## DOWNLOAD PDF FAITH FORMATION OF THE LAITY IN CATHOLIC SCHOOLS

the students. If the teacher undertakes this contact with the conviction that students are already in possession of fundamentally positive values, the relationship will allow for an openness and a dialogue which will facilitate an understanding of the witness to faith that is revealed through the behaviour of the teacher. Everything that the Catholic educator does in a school takes place within the structure of an educational community, made up of the contacts and the collaboration among all of the various groups - students, parents, teachers, directors, non-teaching staff - that together are responsible for making the school an instrument for integral formation. Although it is not exhaustive, this concept of the scholarly institution as an educational community, together with a more widespread awareness of this concept, is one of the most enriching developments for the contemporary school. The Catholic educator exercises his or her profession as a member of one of the constitutive elements of this community. The professional structure itself offers an excellent opportunity to live - and bring to life in the students the communitarian dimension of the human person. Every human being is called to live in a community, as a social being, and as a member of the People of God. Therefore, the educational community of a school is itself a " school ". It teaches one how to be a member of the wider social communities; and when the educational community is at the same time a Christian community - and this is what the educational community of a Catholic school must always be striving toward - then it offers a great opportunity for the teachers to provide the students with a living example of what it means to be a member of that great community which is the Church. The Catholic educator must be a source of spiritual inspiration for each of these groups, as well as for each of the scholastic and cultural organizations that the school comes in contact with, for the local Church and the parishes, for the entire human ambience in which he or she is inserted and, in a variety of ways, should have an effect on. In this way, the Catholic educator is called to display that kind of spiritual inspiration which will manifest different forms of evangelization. The Lay Catholic educator is a person who exercises a specific mission within the Church by living, in faith, a secular vocation in the communitarian structure of the school: Lay teachers must be profoundly convinced that they share in the sanctifying, and therefore educational mission of the Church; they cannot regard themselves as cut off from the ecclesial complex. The human person is called to be a worker; work is one of the characteristics which distinguish human beings from the rest of creatures. More concretely, if, through their work, human beings must contribute " above all to elevating unceasingly the cultural and moral level of society ", 25 then the educator who does not educate can no longer truly be called an educator. And if there is no trace of Catholic identity in the education, the educator can hardly be called a Catholic educator. Others will differ according to the diverse nature of various types of schools. The identity of the lay Catholic educator is, of necessity, an ideal; innumerable obstacles stand in the way of its accomplishment. Identity crisis, loss of trust in social structures, the resulting insecurity and loss of any personal convictions, the contagion of a progressive secularization of society, loss of the proper concept of authority and lack of a proper use of freedom - these are only a few of the multitude of difficulties which, in varying degrees, according to the diverse cultures and the different countries, the adolescents and young people of today bring to the Catholic educator. Moreover, the lay state in which the teacher lives is itself seriously threatened by crises in the family and in the world of labour. These present difficulties should be realistically recognized.

### Chapter 2 : Lay Catholics in school: witnesses to faith

*Download faith formation of the laity in catholic schools or read online books in PDF, EPUB, Tuebl, and Mobi Format. Click Download or Read Online button to get faith formation of the laity in catholic schools book now.*

### Chapter 3 : Catholic Diocese of Buffalo > Diocesan Offices & Organizations

*Buy Faith Formation of the Laity in Catholic Schools: The Influence of Virtues/spirituality Seminars on Lay Teachers, Character Education, and Perceptions.*

# DOWNLOAD PDF FAITH FORMATION OF THE LAITY IN CATHOLIC SCHOOLS

## Chapter 4 : Investing Formation of the Laity - Living our Faith -Portsmouth Catholic Diocese

*Faith Formation of the Laity in Catholic Schools The Influence of Virtue and Spirituality Seminars. By: Sister Patricia Helene Earl I.H.M., Marymount University A volume in the series: Research on Religion and Education.*

## Chapter 5 : IAP || Book || Faith Formation of the Laity in Catholic Schools

*Get this from a library! Faith formation of the laity in Catholic schools: the influence of virtues [i.e. virtues] and spirituality seminars. [Patricia Helene Earl].*

## Chapter 6 : Adult Faith Formation

*Read "Faith Formation of the Laity in Catholic Schools The Influence of Virtue and Spirituality Seminars" by Sister Patricia Helene Earl I.H.M. with Rakuten Kobo. Two major realworld problems prompted this study: maintaining the Catholic identity of the Catholic schools, and increas.*

## Chapter 7 : Laity, Family and Life â€“ Diocese of Orlando, Florida

*Download faith formation of the laity in catholic schools or read online here in PDF or EPUB. Please click button to get faith formation of the laity in catholic schools book now. All books are in clear copy here, and all files are secure so don't worry about it.*

## Chapter 8 : Formation of Laity | Catholic Foundation

*Traditionally, Catholic schools in the United States were staffed exclusively by priests, sisters, and brothers. Today, they are predominately staffed by laypersons. This change has influenced the essential religious character and culture of Catholic schools.*

## Chapter 9 : faith formation of the laity in catholic schools | Download eBook PDF/EPUB

*Growing in the faith is a lifelong process that calls for a commitment to God and involves a constant learning process. Apart from priests and ministries in the parishes, several archdiocesan organisations also seek to promote faith formation.*