

KU LEUVEN

Enhancing Catholic School Identity (ECSI)

The *Catholic Dialogue School* and the 2022 Vatican instruction *The Identity of the Catholic School*

Prof. Dr. Didier Pollefeyt – Drs. Jan Bouwens
©2022 ECSI Research Group, KU Leuven



Catholic education for all

For communities of increasing diversity

The Catholic School as a service to society

Vatican II: *Gravissimum Educationis* (28-10-1965)



KATHOLIEKE UNIVERSITEIT
LEUVEN



World Top 5
4th Place in the QS World University Rankings

FACULTEIT THEOLOGIE EN RELIGIEWETENSCHAPPEN
FACULTY OF THEOLOGY AND RELIGIOUS STUDIES

The Catholic School, 62-63
n. *Gravissimum Educationis*, 8
<https://www.wordonfire.org/articles/reclaiming-the-second-vatican-council/>

The Catholic School as a service to society

Vatican II: *Gravissimum Educationis* (28-10-1965)



The Catholic school community is an irreplaceable source of service, not only to the pupils and its other members, but also to society.

Above all, it is called to render a humble loving service to the Church by ensuring that she is present in the scholastic field for the benefit of the human family.

In this way the Catholic school performs an authentic apostolate. To work, therefore, in this apostolate means performing a unique and invaluable work for the Church.



The Catholic School, 62-63
n. *Gravissimum Educationis*, 8
<https://www.wordonfire.org/articles/reclaiming-the-second-vatican-council/>

Catholic education for all: developing a culture of dialogue

For communities of increasing diversity



- The word 'CATHOLIC' comes from the Greek phrase καθόλου [katholou]: '**on the whole**' - '**according to the whole**' - '**in general**' and is a combination of the Greek words κατά 'about' and ὅλος 'whole'.
- *Catholic* education is fundamentally **inclusive**, for all people.
- It is an expression of **diakonia**, part of the ministry of the Church to society.

Catholic education for all: developing a culture of dialogue

For communities of increasing diversity



Schools that welcome all

- Social forms: cultural, religious, philosophical, etc
- Ecclesiological forms: *among* the Christian family and *within* the Catholic Church

Schools that (holistically) educate the whole person

- Spiritual and intellectual
- Theological and scientific
- Social and emotional
- Physical and aesthetic

Congregation for Catholic Education

Publications on Catholic identity and Catholic schools, 1977-2022



The Catholic School	March 1977
Lay Catholics in Schools: Witnesses to Faith	October 1982
Educational Guidance in Human Love: Outlines for Sex Education	November 1983
The Religious Dimension of Education in a Catholic School	April 1988
The Catholic School on the Threshold of the Third Millennium	December 1997
Consecrated Persons and Their Mission in Schools: Reflections and Guidelines	October 2002
Educating Together in Catholic Schools: Shared Mission between Consecrated Persons and Lay Faithful	November 2007
On Religious Education in Schools	May 2009
Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love	December 2013
Educating Today and Tomorrow: A Renewing Passion	April 2014
Educating to Fraternal Humanism: Building a Civilization of Love 50 Years after <i>Populorum Progressio</i>	April 2017
Male and Female He Created Them: Towards a Path of Dialogue on the Question of Gender Theory in Education	February 2019
The Identity of the Catholic School for a Culture of Dialogue	March 2022

The Identity of the Catholic School

New instruction by the Congregation for Catholic Education, 2022



CONGREGATION FOR CATHOLIC EDUCATION
(FOR EDUCATIONAL INSTITUTIONS)

THE IDENTITY OF THE CATHOLIC SCHOOL FOR A CULTURE OF DIALOGUE

INSTRUCTION
VATICAN CITY 2022

*All documents are published
thanks to the generosity of the supporters
of the Catholic Truth Society*



Context

- Rooted in the World Congress: *Education Today and Tomorrow*, held in 2015
- Aims to be an "intentionally precise and practical tool", responding to a "widespread educational emergency"
- Also a response to "cases and conflicts and appeals"
- Intended audience: "all those who work in the field of school education"

Features

- Published 29 March 2022
- 3 Chapters across 15 pages

Catholic education for all: developing a culture of dialogue

For communities of increasing diversity



Diversity + Catholic identity = ?

- Diversity as (longstanding) *aspect* of Catholic identity?
- Diversity as *threat* to Catholic identity?
- Diversity as *compatible* with Catholic identity (identity-in-diversity)?
- Diversity as *opportunity* for renewing Catholic identity?

Catholic education for all: developing a culture of dialogue

For communities of increasing diversity



Dialogue

- Between *indoctrination* on the one hand and *relativism* and *indifference* on the other.
- **ECSI @ KU Leuven** developed the concept of the *Catholic Dialogue School (CDS)*, different from the *Monologue School* and the *Colourful/Colourless School*.
- CDS is becoming more and more prominent and explicit in Church teaching.

Welcoming diversity in dialogue

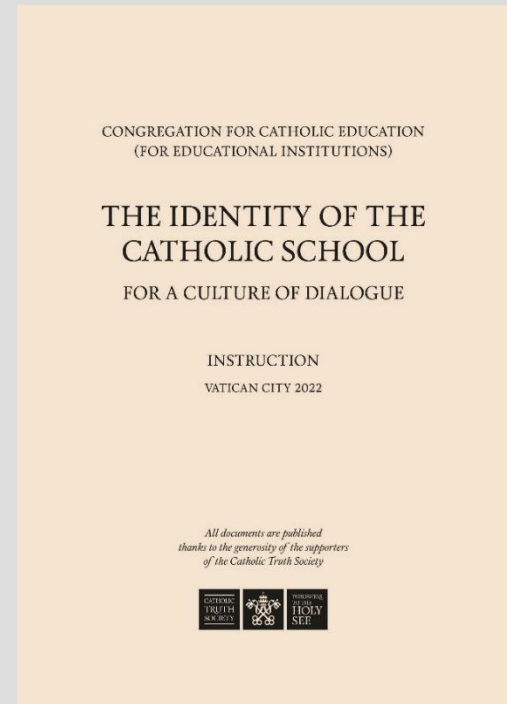
Affirming the Catholic Dialogue School (§27)



"Today's societies are characterised by a multicultural and multireligious composition. In this context, 'Education contains a central challenge for the future: to allow various cultural expressions to co-exist and to promote dialogue so as to foster a peaceful society'.

The history of Catholic schools is characterised by welcoming pupils from different cultural backgrounds and religious affiliations.

In this context, 'what is required [...] is courageous and innovative fidelity to one's own pedagogical vision', which is expressed in the capacity to bear witness, to know and to dialogue with diversity."



The Identity of the Catholic School, 27
n. Educating to Intercultural Dialogue
in Catholic School, Introduction

Dialogue as the way forward amid diversity

Alternative to indoctrination, relativism, indifference



“ If there is one word that we ought to repeat until it bores us, it is this: *dialogue*.

This **culture of dialogue**, which should be included in all lessons and programs like a red thread, will help teach young generations to avoid and resolve conflicts in a different way than we're used to.



Pope Francis' acceptance speech on the awarding of the Charlemagne Prize, 6 May 2016.

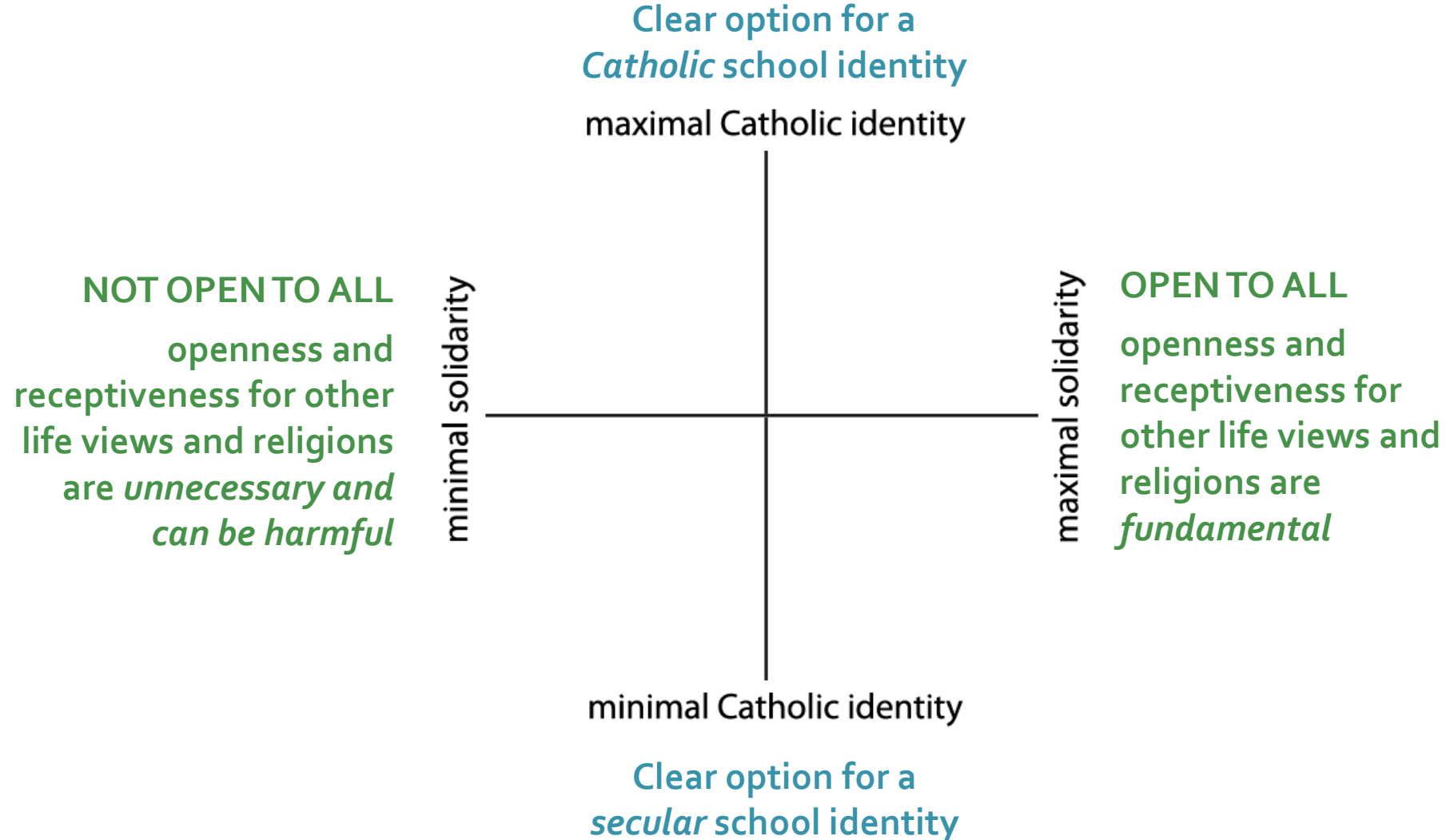
© Mazur/catholicnews.org.uk

The Victoria Scale

Catholic school identity options within a context of cultural diversity
First introduction

Victoria Scale

Typology based on two axes



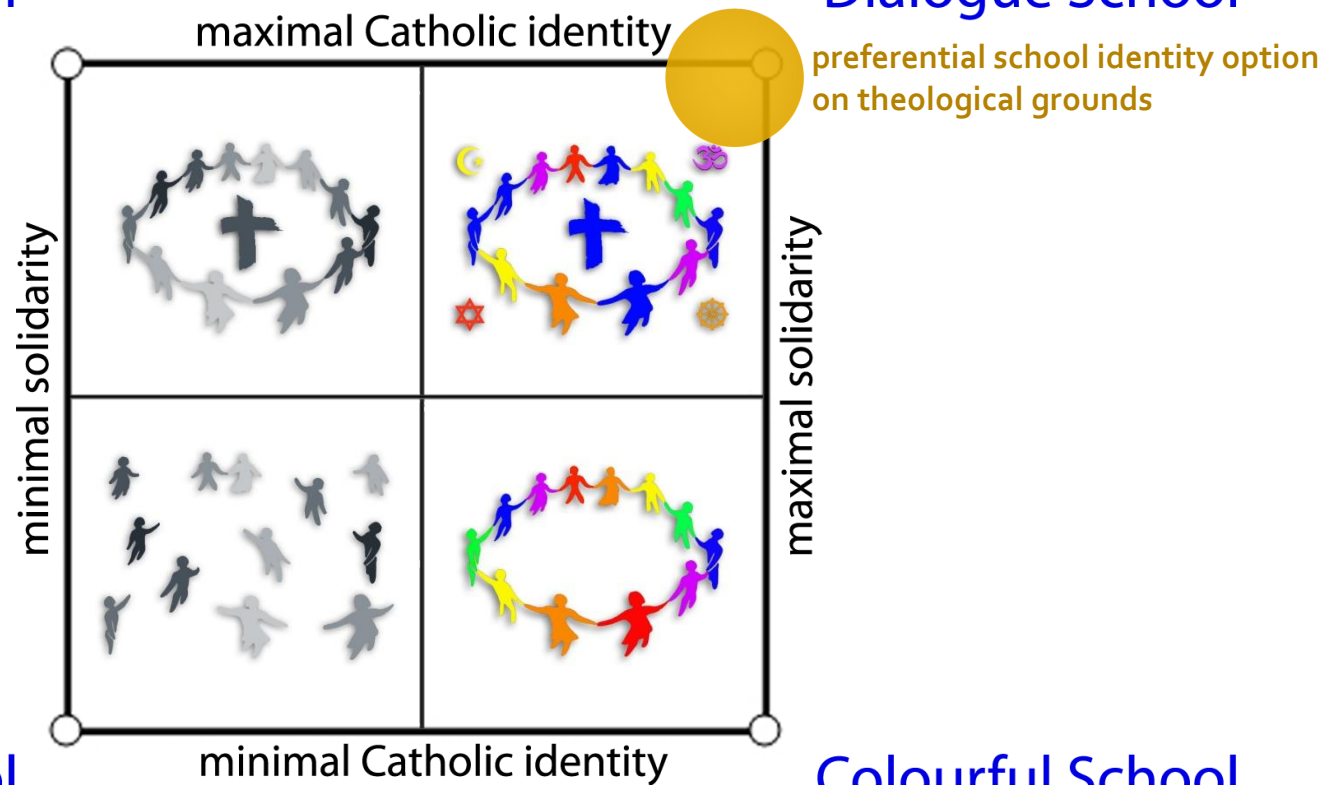
Victoria Scale

Diagram



Monologue School

Dialogue School



Colourless School

Colourful School



Monologue School. A typical Catholic secondary college classroom in Flanders in the 1950's.



Colourless School. A school is for learning! The classroom is safe, clean, functional and effective, but bare. One can practice religion at home.



Colourful School. Painting by the American artist Keith Haring, displayed on the grounds of a Catholic secondary college in Knokke Heist, Flanders.

Photo: courtesy of Jan Bouwens.



Dialogue School. Text shown on the bulletin board in the entrance of a Catholic primary school in Melbourne.

Photo: courtesy of Jan Bouwens



Dialogue School. Group of diverse children, celebrating their togetherness in the presence of an adult teacher / parent / priest / Christ figure.

The Kingdom of God.
Painting by the Dutch artist Ettje.
Used with permission.



Dialogue School. Desire for relationship, inspired by Gods infinite love.

Adobe Stock & the men's room in the
St Augustine's Wing, Faculty of Theology
and Religious Studies, KU Leuven.

The Victoria Scale

Catholic school identity options within a context of cultural diversity
In light of the Magisterium of the Catholic Church (2022)

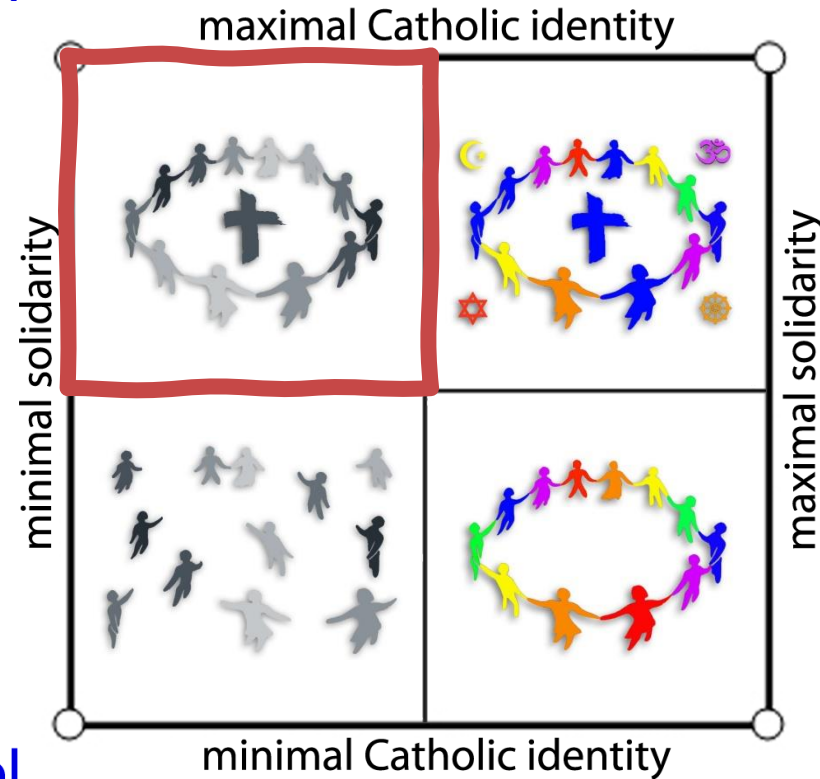
The Monologue School

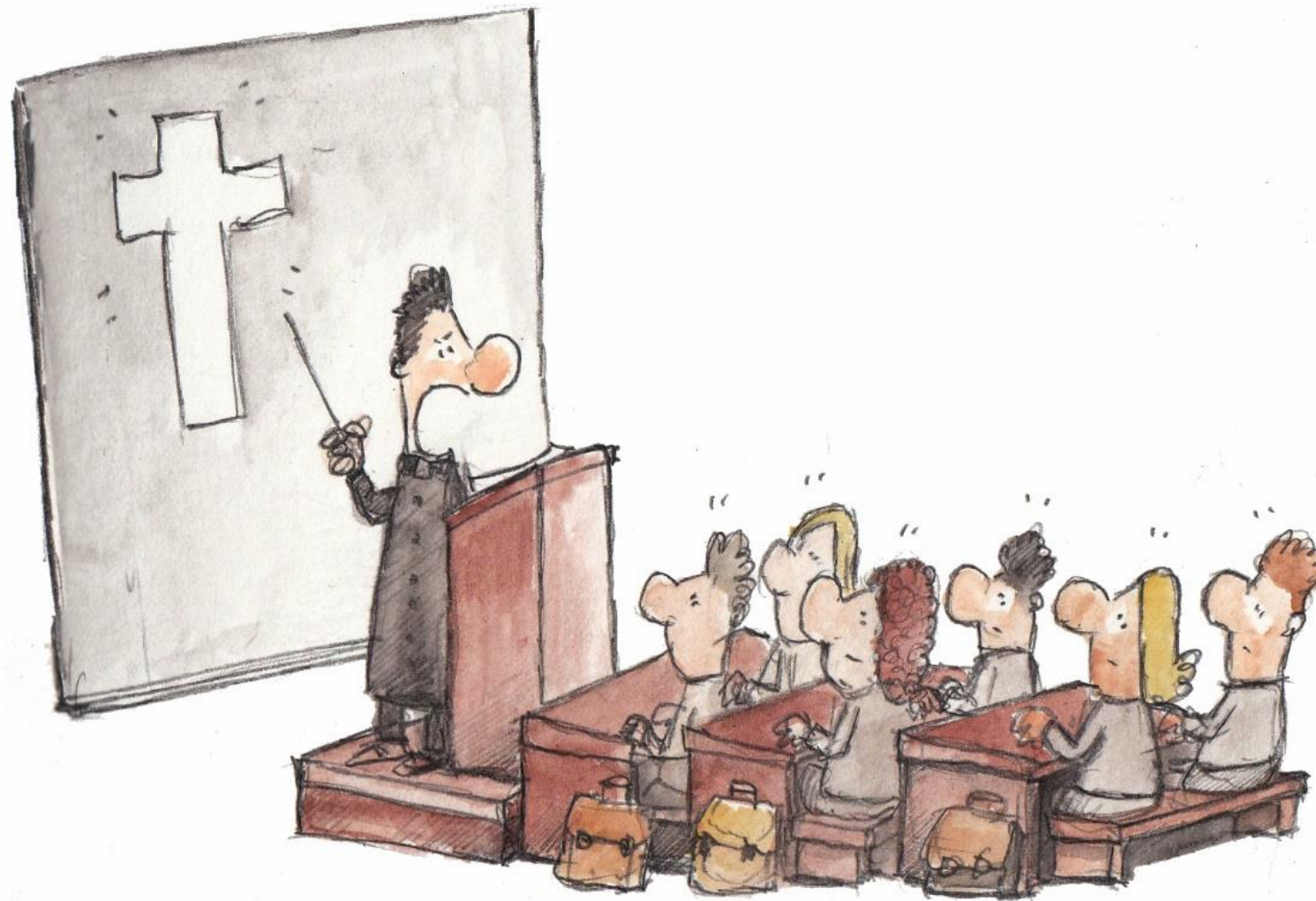
Victoria Scale diagram



Monologue School

Dialogue School





Victoria Scale



Monologue School. "Narrow" Catholic identity.

Cartoon image courtesy of Joirs Snaet, 2017.

No "narrow" Catholic identity

Rejecting the Monologue School



"In the 'narrow' Catholic school model there is no room for those who are not 'totally' Catholic."

This approach contradicts the vision of an 'open' Catholic school that intends to apply to the educational sphere the model of a 'Church which goes forth', in dialogue with everyone.

We must not lose our missionary impetus to confine ourselves on an island, and at the same time we need the courage to bear witness to a Catholic 'culture', that is, universal, cultivating a healthy awareness of our own Christian identity."

CONGREGATION FOR CATHOLIC EDUCATION
(FOR EDUCATIONAL INSTITUTIONS)

THE IDENTITY OF THE CATHOLIC SCHOOL FOR A CULTURE OF DIALOGUE

INSTRUCTION
VATICAN CITY 2022

*All documents are published
thanks to the generosity of the supporters
of the Catholic Truth Society*



The Identity of the Catholic School, 72
cf. Evangelii Gaudium, 217-237

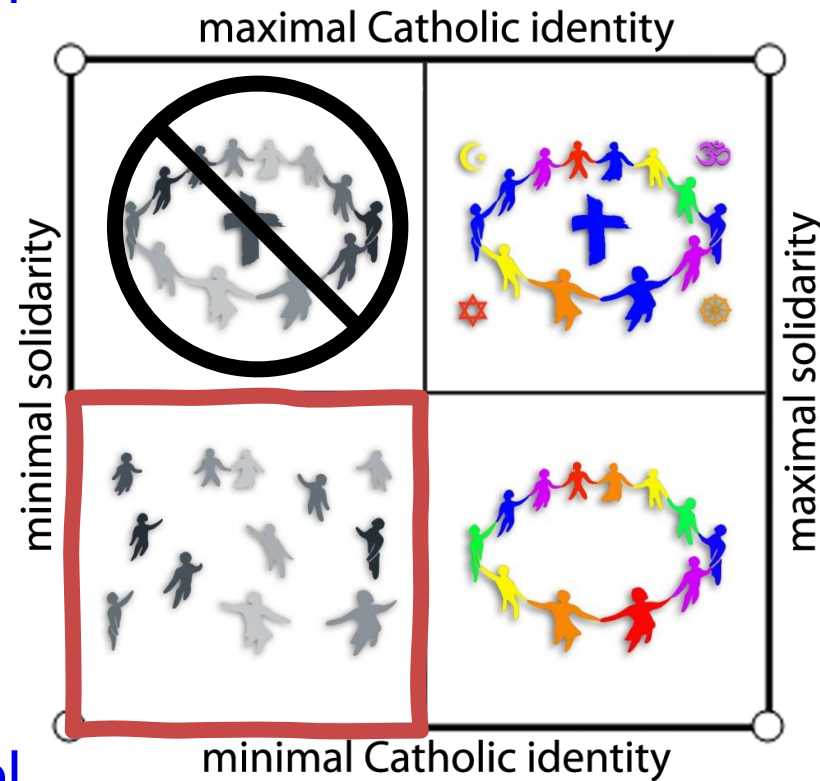
The Colourless School

Victoria Scale diagram



Monologue School

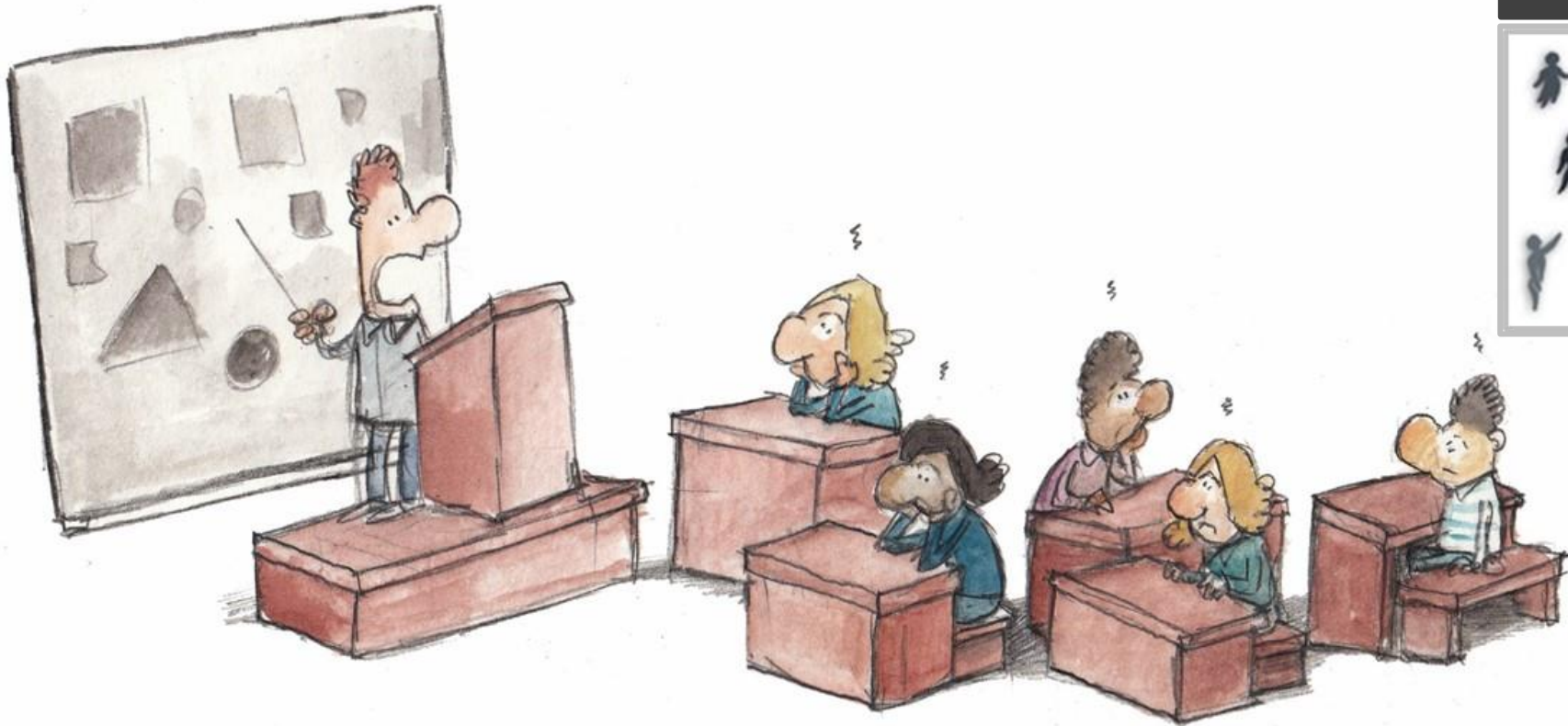
Dialogue School



Colourless School

Colourful School

Victoria Scale



Colourless School. A neutral or "formal" identity. Catholic in name, if even so.

Cartoon image courtesy of Joirs Snaet, 2017.

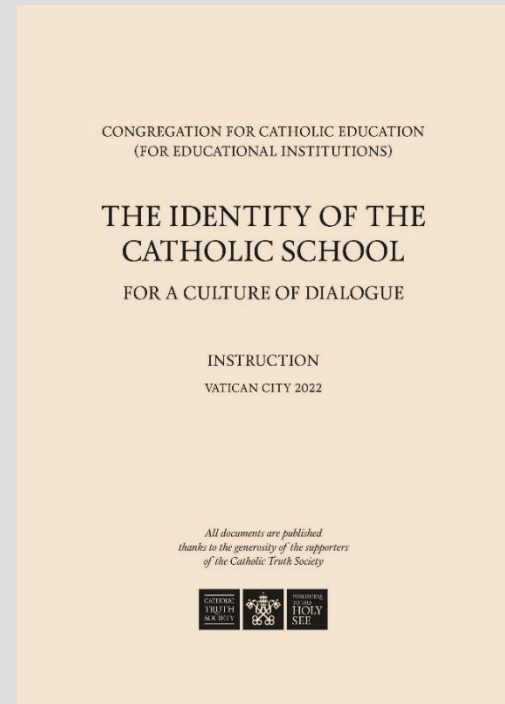
Purely organisational management

Rejecting Colourless tendencies



"School leaders are more than just managers of an organization. They are true educational leaders when they are the first to take on this [...] ecclesial and pastoral mission rooted in a relationship with the Church's pastors." (no. 85)

"The work of the lay Catholic educator in schools, and particularly in Catholic schools, has an undeniably professional aspect; but it cannot be reduced to professionalism alone. [...] The life of the Catholic teacher must be marked by the exercise of a personal vocation in the Church, and not simply by the exercise of a profession." (no. 37)



The Identity of the Catholic School, 48
n. Educating to Intercultural Dialogue
in Catholic Schools, 85 & 37

The Colourful School

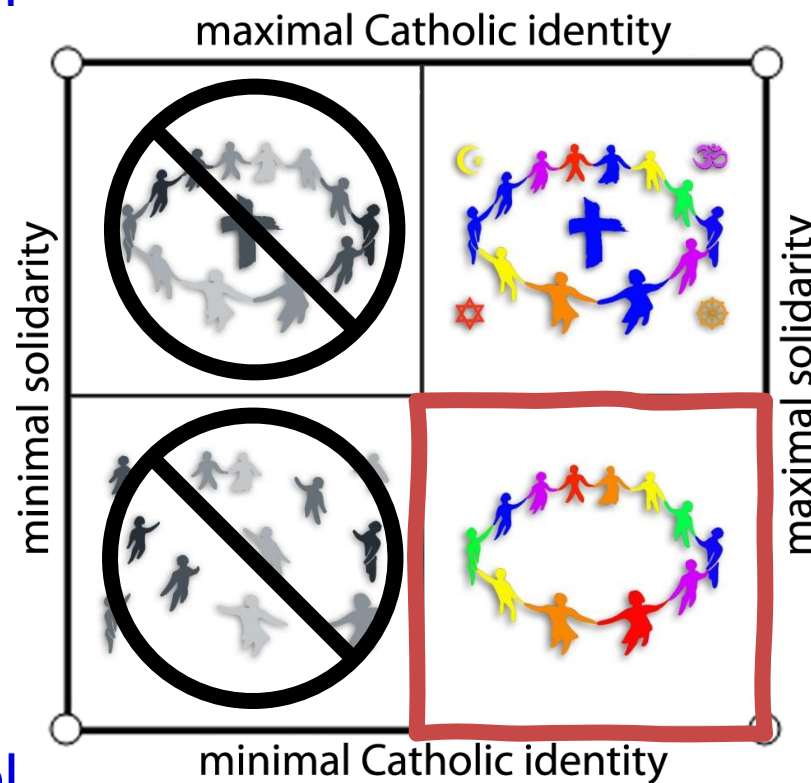
Victoria Scale diagram



Monologue School

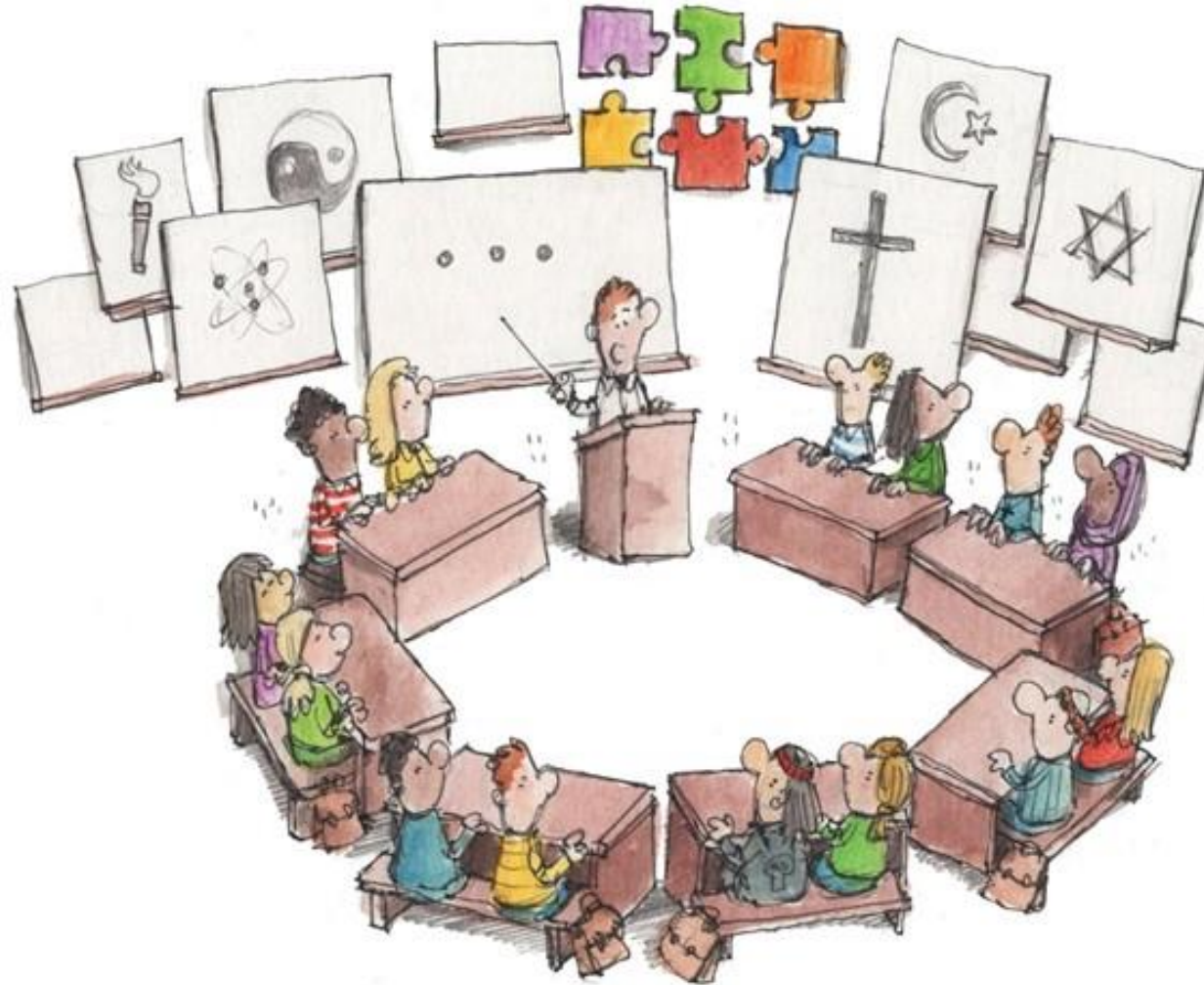
Dialogue School

preferential school identity option
on theological grounds



Colourless School

Colourful School



Victoria Scale



Colourful School. An implicit or "reductive" Catholic identity.

Cartoon image courtesy of Joirs Snaet, 2017.

Removing the reference to the Catholic tradition

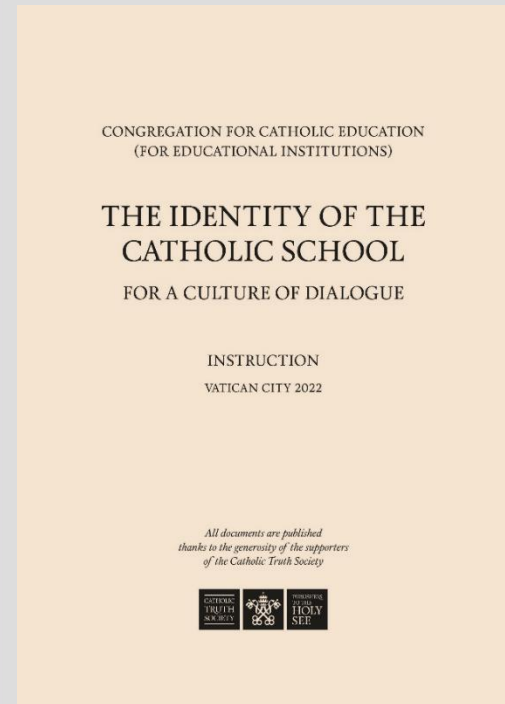
Critiquing the Colourful School



In some situations, any reference to the term 'Catholic' is avoided, choosing alternative juridical terminology.

[A form of school identity in which] what counts above all is the 'Catholic spirit', the 'Christian inspiration', or the 'charismatic' fulfillment, terms which are poorly defined, hardly concrete and seldom verifiable in reality." (No. 71)

"The educational action pursued by the Church through schools cannot be reduced to mere philanthropic work aimed at responding to a social need, but represents an essential part of her identity and mission." (no. 10)



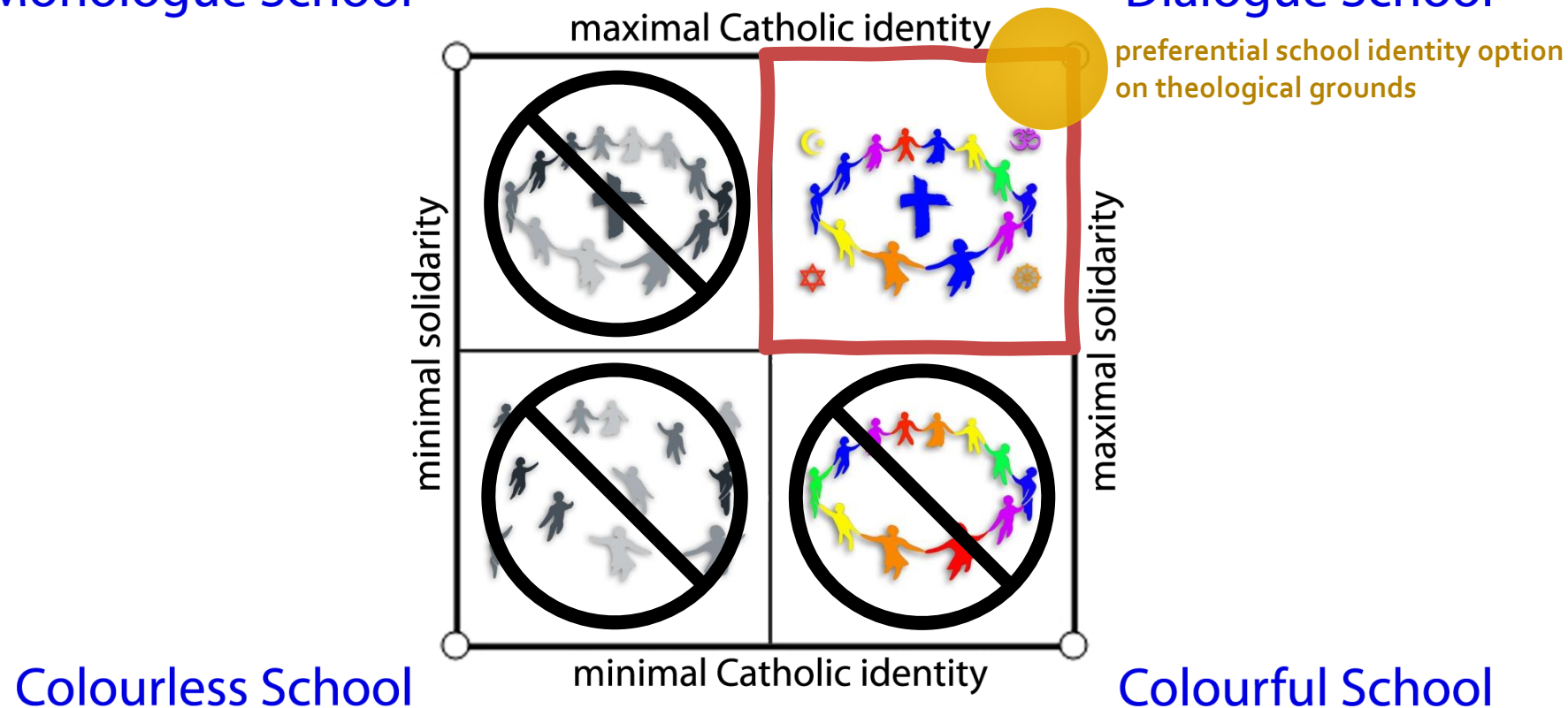
The Dialogue School

Victoria Scale diagram



Monologue School

Dialogue School



Centred on Christ; faith in dialogue with diversity

Affirming the Catholic Dialogue School



"[Catholic schools] must therefore practice the 'grammar of dialogue', not as a technical expedient, but as a profound way of relating to others." (no. 57)

"[The] Catholic school is endowed with a specific identity: i.e. its reference to a Christian concept of life centred on Jesus Christ." (no. 33)

CONGREGATION FOR CATHOLIC EDUCATION
(FOR EDUCATIONAL INSTITUTIONS)

THE IDENTITY OF THE
CATHOLIC SCHOOL
FOR A CULTURE OF DIALOGUE

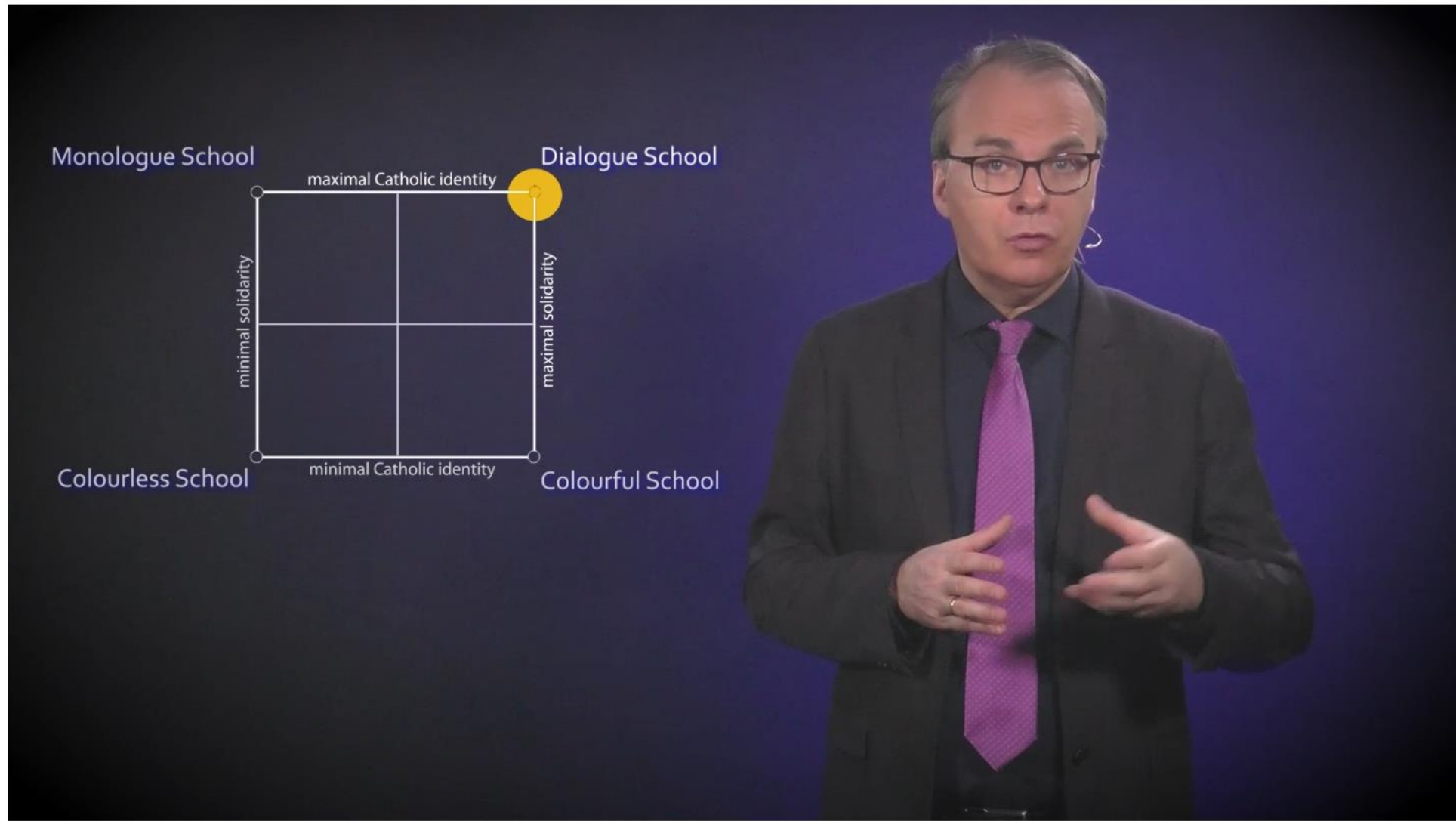
INSTRUCTION
VATICAN CITY 2022

*All documents are published
thanks to the generosity of the supporters
of the Catholic Truth Society*



The Identity of the Catholic School, 30
n. Educating to Intercultural Dialogue
in Catholic Schools, 57 & 33

Prof. Pollefeyt explains the 'golden dot': ECSI's normative position on theological grounds.

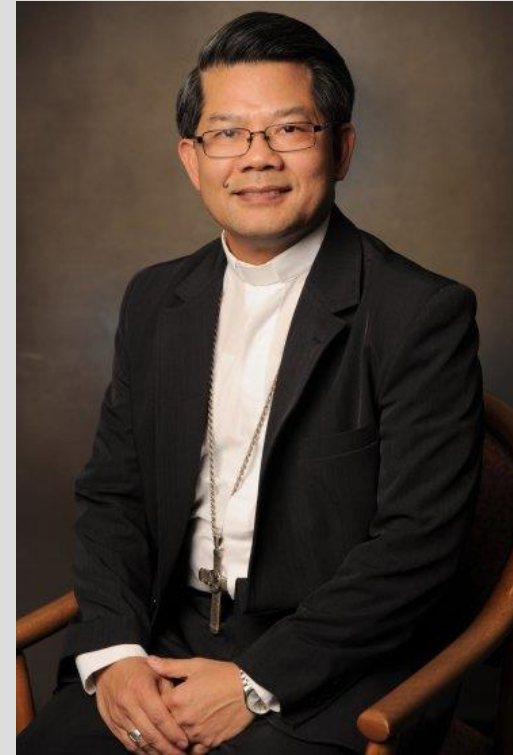


Why Catholic education?

Bishop Vincent Long OFM



"We are proud to offer Catholic education to our students, not because they are Catholic, but because we are."



Quote cited in the invitation video for the Paramatta Leaders and Clergy Symposium, November 2022.

Picture: <https://parracatholic.org/bishop/>



The Catholic Dialogue School

Theological and pedagogical foundations

Pedagogical relationships

Structures of communication and learning



Monologue School

horizontal + vertical
unidirectional
asymmetrical

merely functional
and instrumental

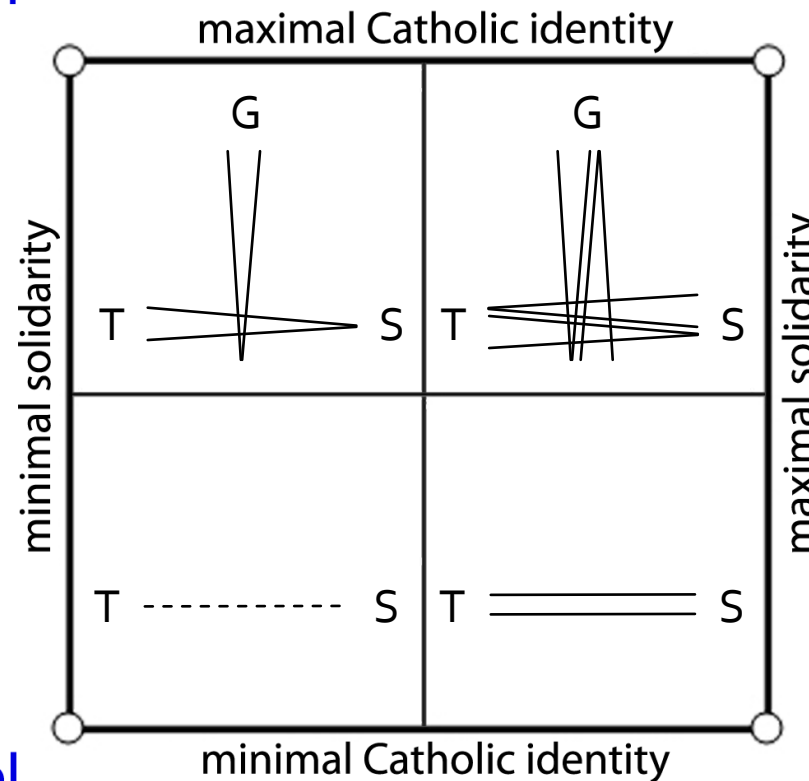
Colourless School

Dialogue School

horizontal + vertical
two directional
asymmetrical

horizontal
two directional
symmetrical

Colourful School



G = God T = teacher S = student

Relationships of asymmetry

Artistic expression: *The Washing of the Feet* by Toni Zenz

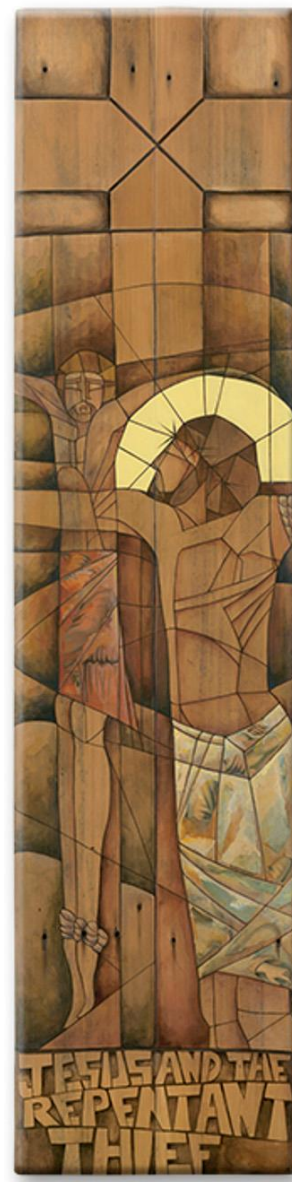
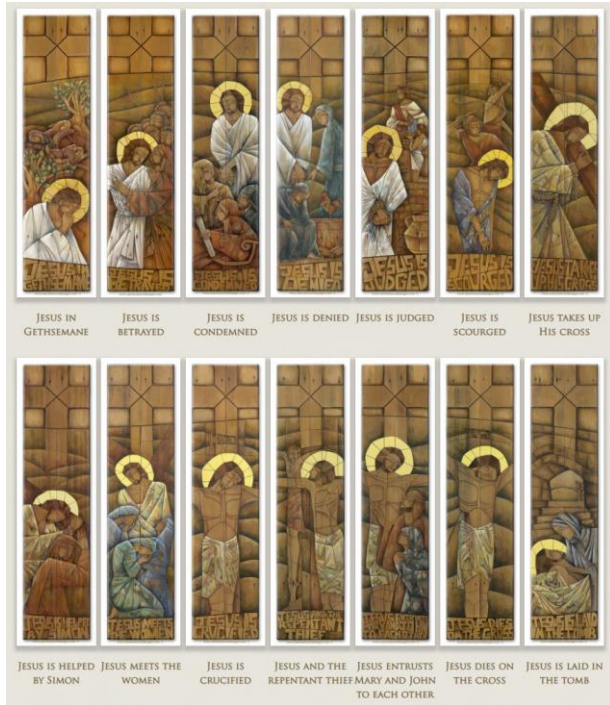
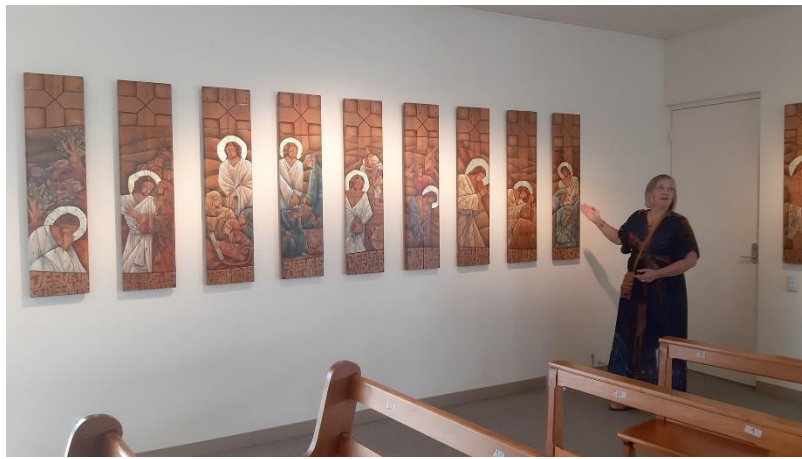


The Washing of the Feet (bronze statue by the German sculptor Toni Zenz). Example of an asymmetrical pedagogical relationship pursued in the *Catholic Dialogue School*.

The statues of Toni Zenz take time before they reveal their message. This remarkable image represents a meeting between a 'student' (left) and a 'teacher' (right). The teacher is bowing to the student, as if the latter is more important than himself. No man may bow so deep... Bowing so deep requires standing on the tips of one's toes — the greatest is he who is bent all the way forward, for love is without measure. The teacher shows the student "his love to the end" (Jn 13,1). He caresses the other's feet, listening with (literally) 'big ears', opening up very carefully a slit between the eyelids. While serving, the teacher steps into the student's footsteps. He listens to his way: "Where do you come from? Where do you want to go?" But the teacher also adds: "Now you go where you want, but there comes a time that they will gird you and carry you to where you don't want to."

In an interview Zenz said he always sculpts two figures. After all, one can't be human on one's own. Every person is granted a dialogue of trust, a dual encounter, devoted to one another. The teacher bows to whom the student truly is, deep inside. The student is hesitant and trusting, restraint and receiving, devoted and favourable towards the teacher.

Two people: Ich und du. God works very personally. That is how one becomes human: thanks to the other, the Other.



Station 14

Dianne Minnaar, *Stations of the Cross*.
Eleventh station: *Jesus promises his kingdom to the repentant thief*.

Dianne Minnaar
<https://www.sanctussacredimages.com>
Produced by the Catholic Parishes of Grovely-Samford and Mitchelton, Brisbane, 2020
(Fr. Nigel Sequeira). Used with permission.

Others as a gift of God, interrupting me

Affirming the Catholic Dialogue School



“ Dialogue is born when I am capable of recognizing others as a gift of God and accept that they have something to tell me.



Twitter post
@Pontifex, 21-09-2016.

Communities of dialogue

Affirming the Catholic Dialogue School



"[T]he Church considers dialogue as a constitutive dimension, as she is rooted precisely in the Trinitarian dynamics of dialogue, in the dialogue between God and human beings, and in the dialogue among human beings themselves." (no. 30!)

CONGREGATION FOR CATHOLIC EDUCATION
(FOR EDUCATIONAL INSTITUTIONS)

THE IDENTITY OF THE CATHOLIC SCHOOL FOR A CULTURE OF DIALOGUE

INSTRUCTION
VATICAN CITY 2022

*All documents are published
thanks to the generosity of the supporters
of the Catholic Truth Society*



The Identity of the Catholic School, 30
n. Educating to Intercultural Dialogue
in Catholic Schools, 30

“Ons Godsbeeld schraagt model

h

"Leerkracht heeft opdracht de mens te bevrijden."

Hetzelfde geldt trouwens voor de 1.960 katholieke universiteiten, faculteiten en leerstoelen instaat en voor hoger onderwijs met een 1 miljoen studenten, ook daar een evenveel geprocentage niet-katholieke.²⁹

studen voor een christelijke pedagogie en antropologie. Uitgangspunt is dat de mens centraal staat: welke mens en welke mens? Niemand is uitgesloten en omgekeerd: de mens blijft bij de mens. Sta niet toe om voor elementen toe te treden. Vaak is een christelijke visie in de mens afwezig: een kind. Alleen ouder te worden, ben je kind. Je hebt juist niet gemiddeld, je bent gescheiden. De mens is alleen een pro, een geschied. Aan de basis van alle levens ligt God de Schepper en Hij overtuigt ons. Een groep van kind, niet als de voorstelling, een groep van kind.

van katholieke dialoogschool”

RIC

wilen bewaart uit zichzelf treden en ons niet opsluiten met meer voorkeuren, en we doen dat omdat God het ons voorgeeft, omdat we naar zijn breid en gelijkheidsrelatie toe wemmen zijn. We moeten geen angsten hebben voor de ander. Pluralisme is een zijden omhelst is pas door het verschil en in die dialoog dat we groeien en onszelf ontdekken. God begreep is het dus ons Godbeleid dat het model van de katholieke dialoogschool schraagt. Omdat God dialoog is en in dialoog treedt, klemmen ook wij voor dialoog.¹⁷

Er zijn ook katholieke scholen in moedertalenland. Daar maar soms geen katholieke godsdiensten gegeven worden. Waarlijk blijkt dat de katholieke inspiratie ontkent!

Wat is katholieke inspiratie? Het is een begrip dat maar heel recent is ontstaan. Het is een begrip dat maar heel recent is ontstaan. Het is een begrip dat maar heel recent is ontstaan.

[illegible]

leek niet en een zekere nederigheid. Hij of zij is niet de eigenaar van de opvoeding, maar staat in dienst ervan. We dienen te vermijden dat er leiderschitteren die hun gang gaan en zich niet engageren voor het geheel, voor ons medemenselijk verkeer."

Wat verwacht u van godsdienstleerkrachten en het godsdienstonderwijs?

Gezof dat niet gescreven wordt, blijft een le-
men abstracte tekst. Gezof moet doordringend
zijn. Het is belangrijk dat de geschiedschrijver de
menselijke maat aan de geschiedschrijving
dikkekt bij het schrijven zijn, om de menselijke
hebben, maar cruciaal voor hem is om doordringend
Het voelen van de eigen spiritus kan in een wijzen
de geschiedschrijver op te schrijven. Het
beacht dat de geschiedschrijver de menselijke
geven ook in een voorbeeld van een christelijke
stijl van een 'voortijd van bronzen tijden' naar
Francisco het omschrijft in zijn eerdere
Gezof, dat hij de geschiedschrijver de
een oppervlakkigheid van de menselijke
tele naderheid en verbandhouding die grond
veemt de aanwezigheid van God in alles. Missch
dikke ik ervan denken dat geschiedschrijver
Gezof, dat hij de geschiedschrijver de menselijke
God aan het werk in onze wereld, wat hij
cultuur transformeert en opbrengt. We leven v
daag in een Nijne uitbreiding van de mens
van de menselijke menselijke menselijke mens
in interdisciplinaire manier die culturele omg
wordt naar een menselijke menselijke mens
nadat dat. Daar op voorheen en dus een mens

U bent de ontdekkingsreiziger van de zorg om humaniteit

Ligt daar een grote uitdaging voor het onderwijs?

"Wellicht doordat ik als Remco afkomstig ben, heb ik een voorkeur voor Paulus (17e eeuw) dan voor Descartes. In zijn epistola, *Regulae Pragmaticae* wilt hij de mensheid van het denken, het gebruik van haar brein-lijden en het onoverkomelijke gebrek aan sluit het niet opgevoerd voor transcendent. Dit zijn drie uitdagingen voor de wereld en voor het onderwijs. De wereld moet weer zijn kindheid herontdekt, maar het onderwijs moet brein-lijden in onze post-brain-chaos. Openheid op het transcendent verleidt ook als het worden van de heilige, het vaderschap van de vader, de vader van de toekomst hebben. En dus is er *awake learning* (jongeren overtuigen van direct-ontwikkeling) en opkomen moet ze zich een eigen leven van post-lijden en soliditeit te geven vinden. Daar draait het niet om, geen te wijzen middel. Het moet juist middel van de toekomst zijn."

"Als niets absoluut en heilig is, dan wordt alles arm en waardeloos. In relativisme kunnen we niet leven."

*Interview with msgr.
Vincenzo Zani, Secretary
of the Congregation for
Catholic Education*

TERTIO, 22 May 2019



Abraham et les trois anges (Abraham and the three angels)
Marc Chagall, 1966

Fair use license at
<https://www.wikiart.org/en/marc-chagall/abraham-and-three-angels-1966>

What then is *dialogue*?

The *Kerygmatic* and *Recontextualising* subtypes of the Dialogue School

Four subtypes of the Catholic Dialogue School

Recent developments in ECSI research

- Observation: schools with high Monologue or Colourful/Colourless tendencies feel **excluded from ECSI's normative position** ('put in the wrong box').
- There are **many faces of Dialogue**: there exist different opinions and views on the meaning of 'dialogue'. It is not a 'monolithic' concept. There is room within the Dialogue School quadrant for multiple expressions of dialogue.
- **Empirical confirmation**: through statistical analysis, we discovered two types of Dialogue School: the *Kerygmatic* and *Recontextualising* subtype. We added the two other subtypes on theoretical grounds as well as based on qualitative research findings.
- Advantage: keeping more people and schools in the Dialogue School quadrant, creating a space to **dialogue on the Dialogue School in the Dialogue School**.
- Downside: increased theoretical complexity + diminished 'sense of urgency'.

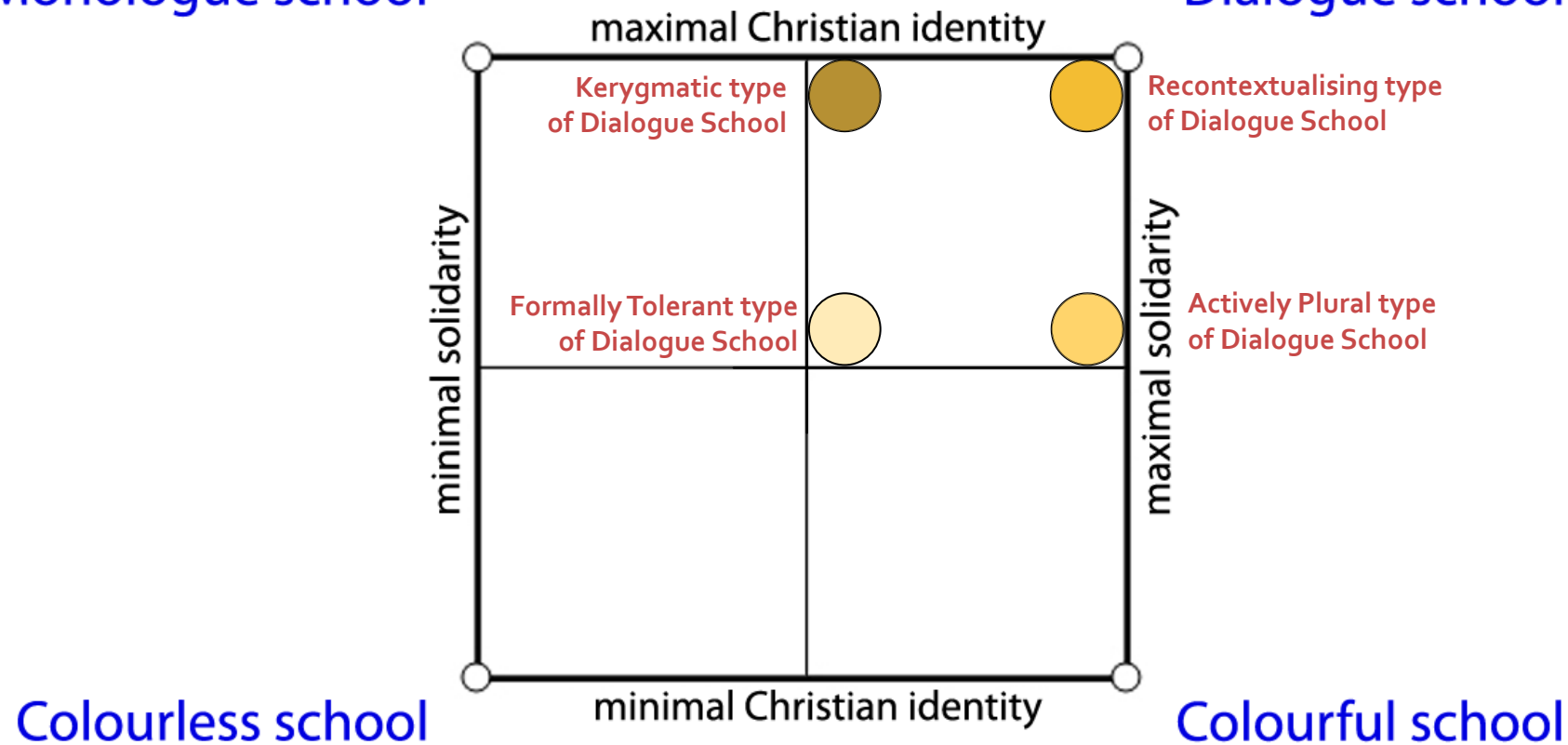
Victoria Scale: Dialogue School subtypes

Diagram



Monologue school

Dialogue school



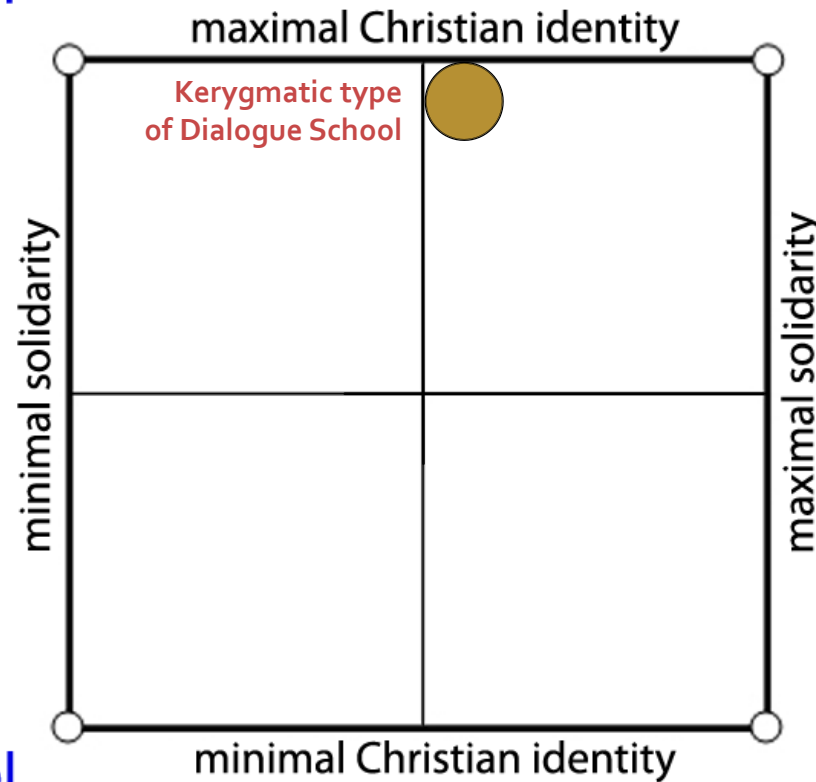
The *Kerygmatic* Catholic Dialogue School

Diagram



Monologue school

Dialogue school



Colourless school

Colourful school



Inspired by Jean-François Millet's painting on the same theme, as well as the Parable of the Sower, the Sower became a common motif for Van Gogh. Even as the Sower throws the seeds, looking to the future horizon we see ripe fields ready for harvest.

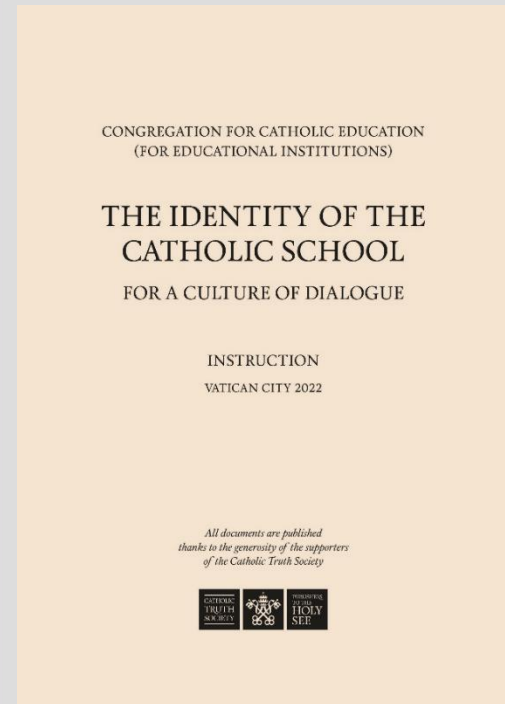
The Sower, Vincent Van Gogh,
June 1888.
<http://krollermuller.nl/en/vincent-van-gogh-the-sower>

Evangelisation in a plural context

The *Kerygmatic* Catholic Dialogue subtype



[Catholic schools] are called upon to commit to bearing witness through an educational project clearly inspired by the Gospel. "Schools, even Catholic schools, do not demand adherence to the faith, however, they can prepare for it."



The Identity of the Catholic School, 28
n. Consecrated Persons and Their
Mission in Schools, 51

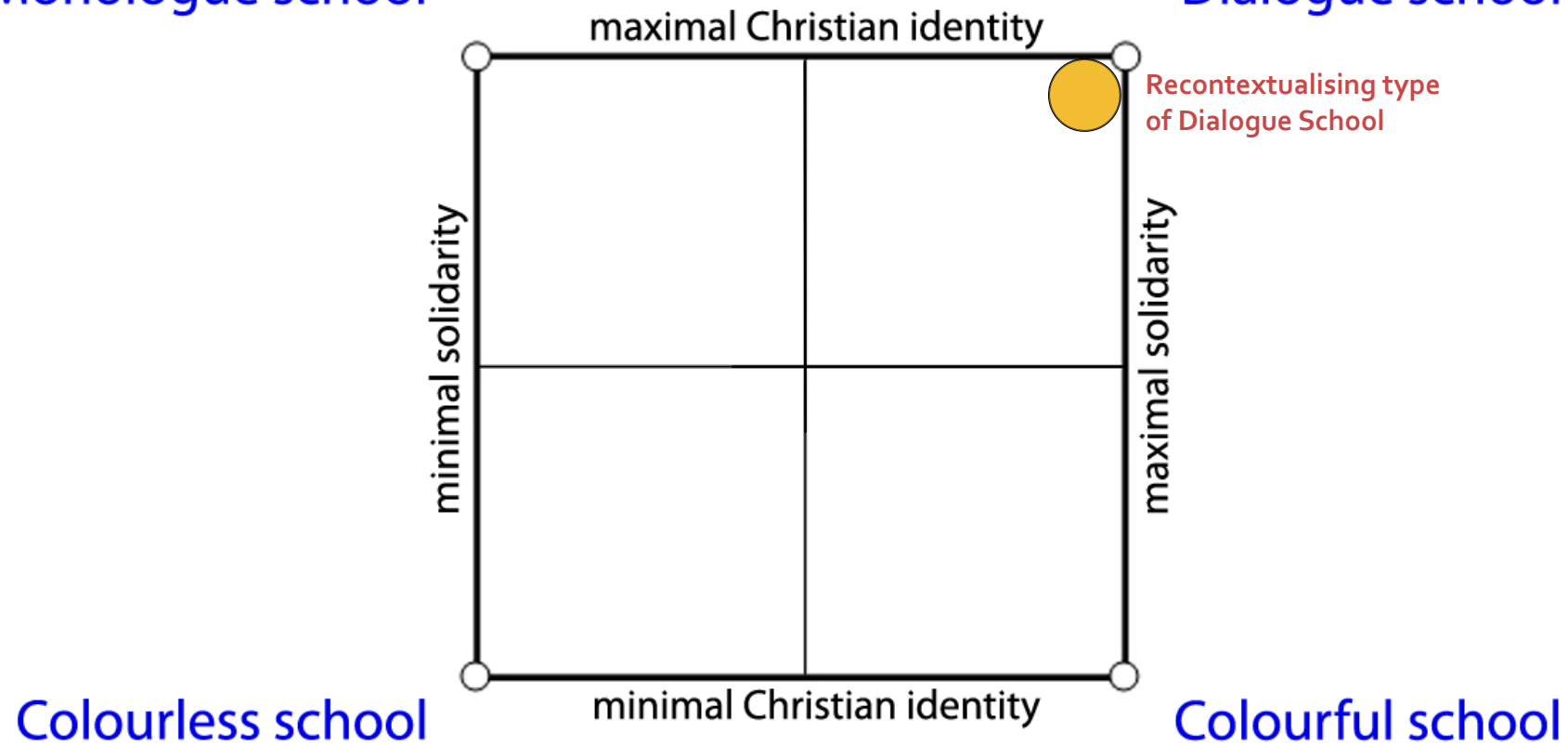
The *Recontextualising* Catholic Dialogue School

Diagram



Monologue school

Dialogue school



Welcoming diversity in dialogue

Affirming the Catholic Dialogue School



"In this context, what is required [...] is courageous and **innovative fidelity** to one's own pedagogical vision, which is expressed in the capacity to bear witness, to know and to dialogue with diversity."

CONGREGATION FOR CATHOLIC EDUCATION
(FOR EDUCATIONAL INSTITUTIONS)

THE IDENTITY OF THE CATHOLIC SCHOOL FOR A CULTURE OF DIALOGUE

INSTRUCTION
VATICAN CITY 2022

*All documents are published
thanks to the generosity of the supporters
of the Catholic Truth Society*



The Identity of the Catholic School, 27
n. Educating to Intercultural Dialogue
in Catholic School, Introduction

The *Actively Plural* Catholic Dialogue School

Diagram

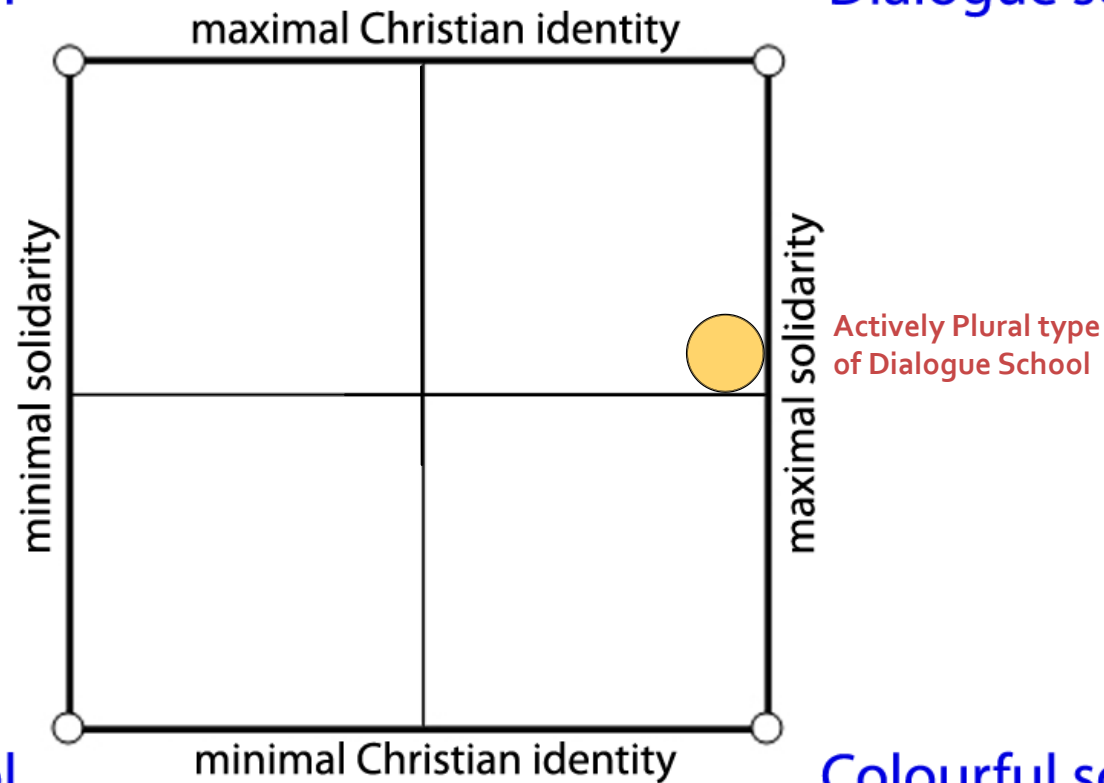


Monologue school

Dialogue school

Colourless school

Colourful school





Website of Catholic primary school Heilig Hartschool in Temse, "the most colourful school of the region, where every child feels at home".

School Homepage
<http://heiligharttemse.be>

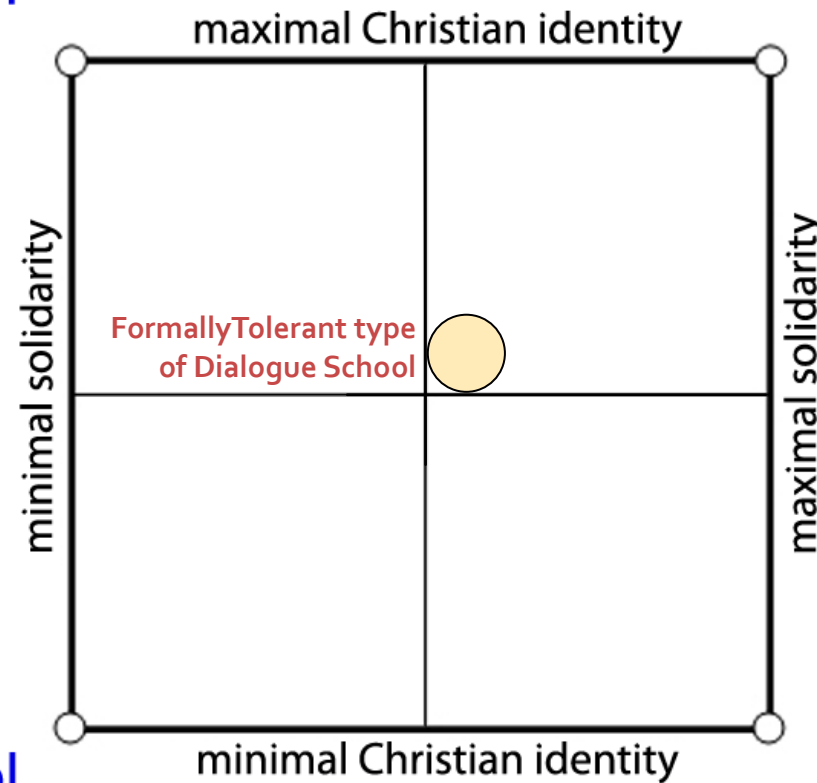
The *Formally Tolerant* Catholic Dialogue School

Diagram



Monologue school

Dialogue school



Colourless school

Colourful school

Building Blocks for Success in the 21st Century



critical thinking

COMPLEX COMMUNICATION

CREATIVITY

COLLABORATION

Flexibility & Adaptability

Productivity & Accountability

Found in a promotional PowerPoint for St George's College and St George's Junior School, Weybridge, UK. The schools are independent Roman Catholic schools inspired by the Josephite charism.

School Homepage
<http://www.stgeorgesweybridge.com/who-are-we/our-mission-statement-2017>

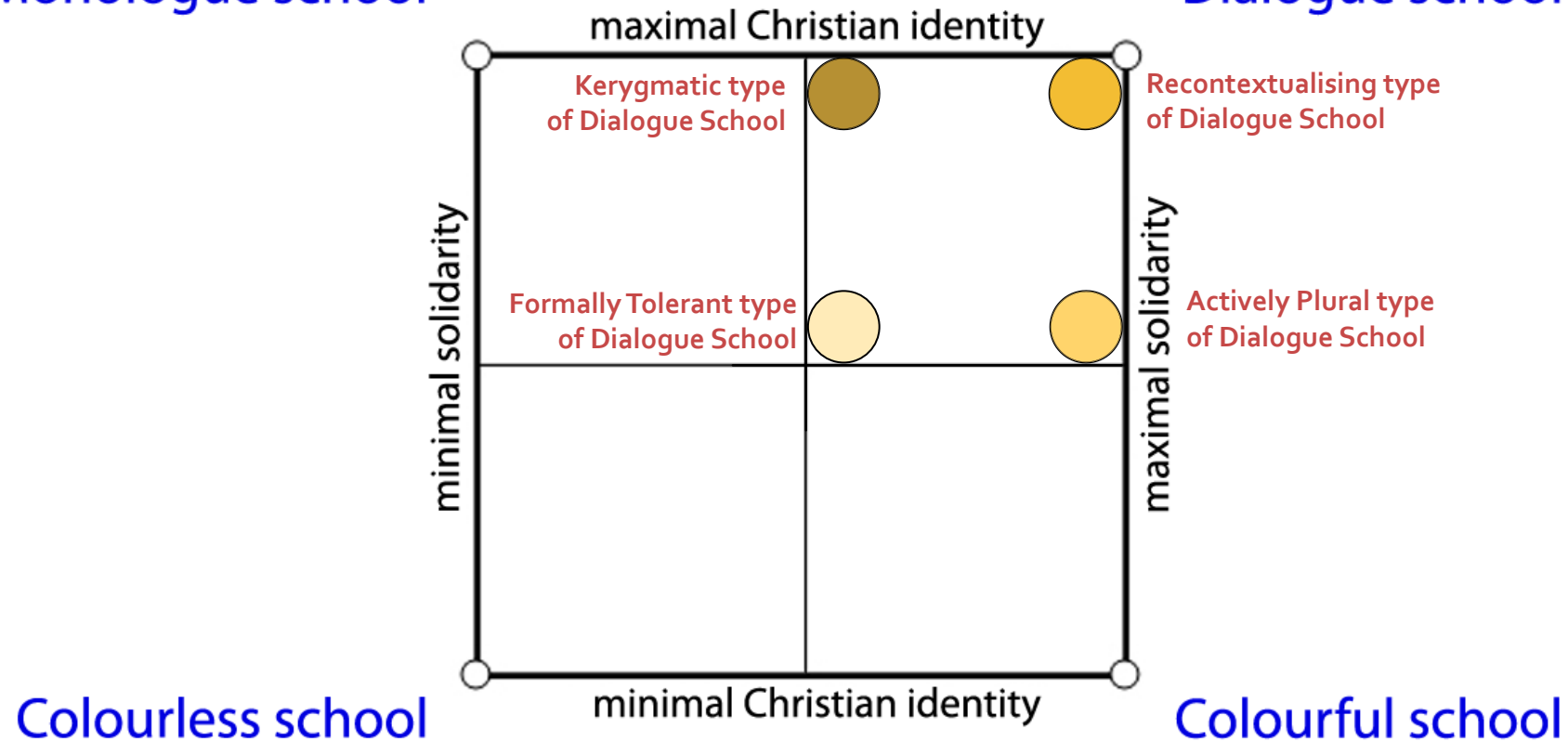
Victoria Scale: Dialogue School subtypes

Diagram



Monologue school

Dialogue school



Subtypes of the Catholic Dialogue School

Gateways to dialogue



Monologue School



Unambiguous
Catholic Core



High Quality
Learning
Environment



Opens possibility
of meeting
through difference
and mutual
transformation



Radical openness
and solidarity



Colourless School



Colourful School

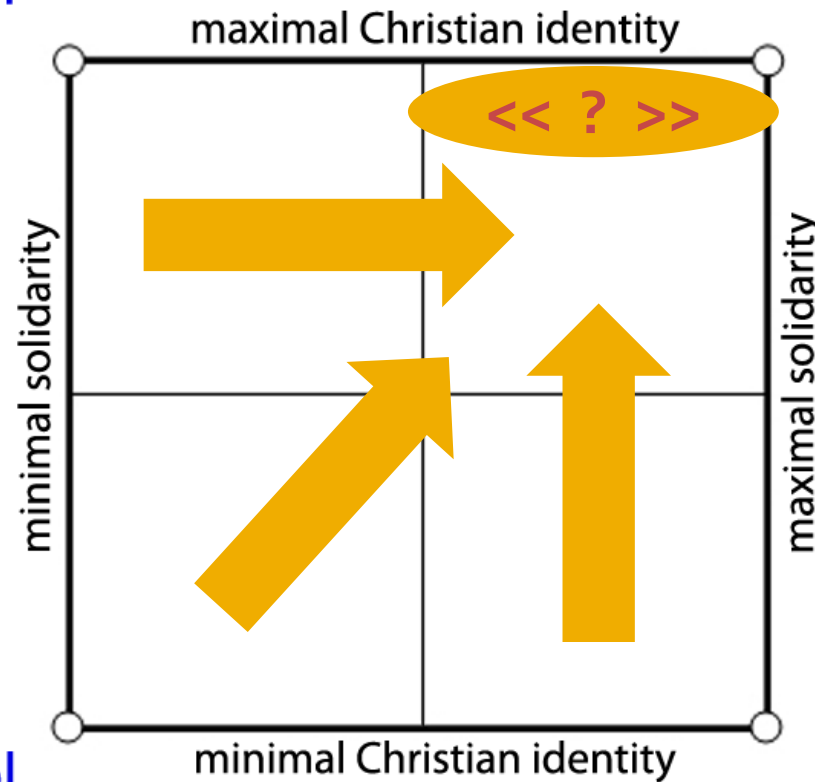
The Identity of the Catholic School ?

Congregation for Catholic Education 2022



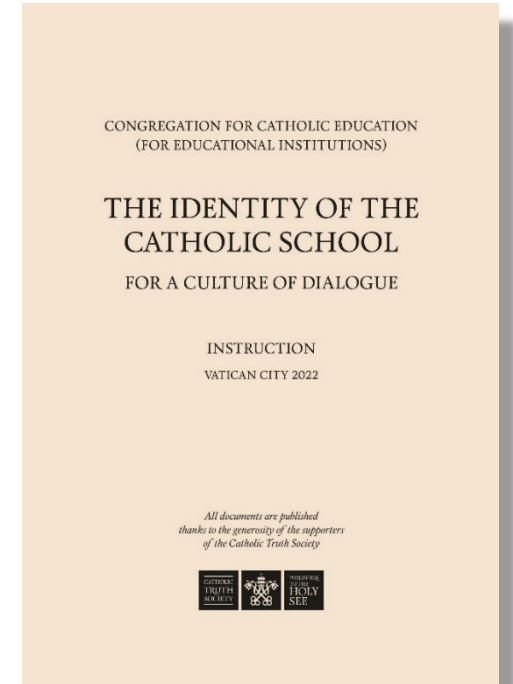
Monologue school

Dialogue school



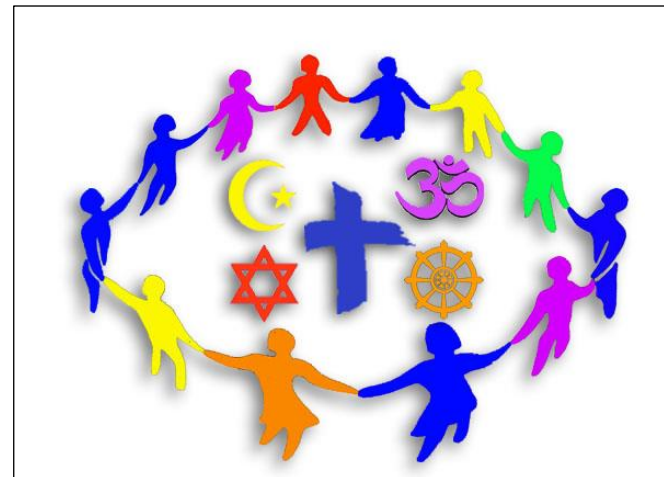
Colourless school

Colourful school



Catholic Education for All: Developing a Culture of Dialogue

Parramatta CEDP Leadership and Clergy Symposium 2022 — LOGO



Dialogue School,
recontextualising type



Dialogue School,
kerygmatic type

Victoria Scale profile

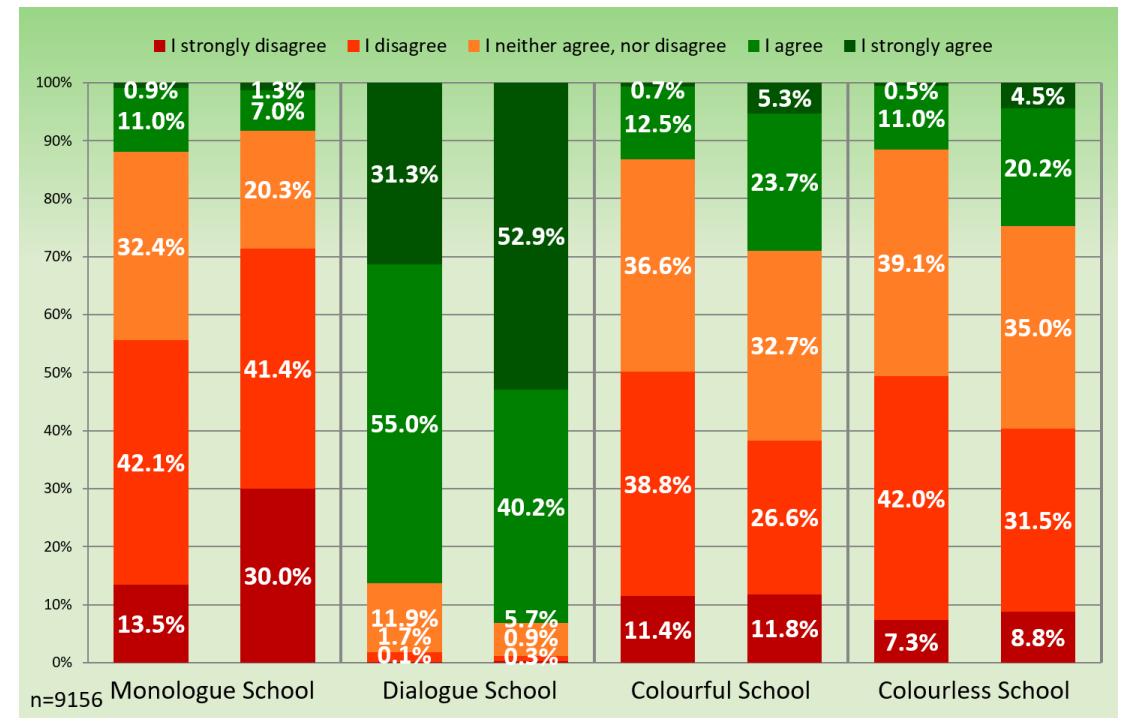
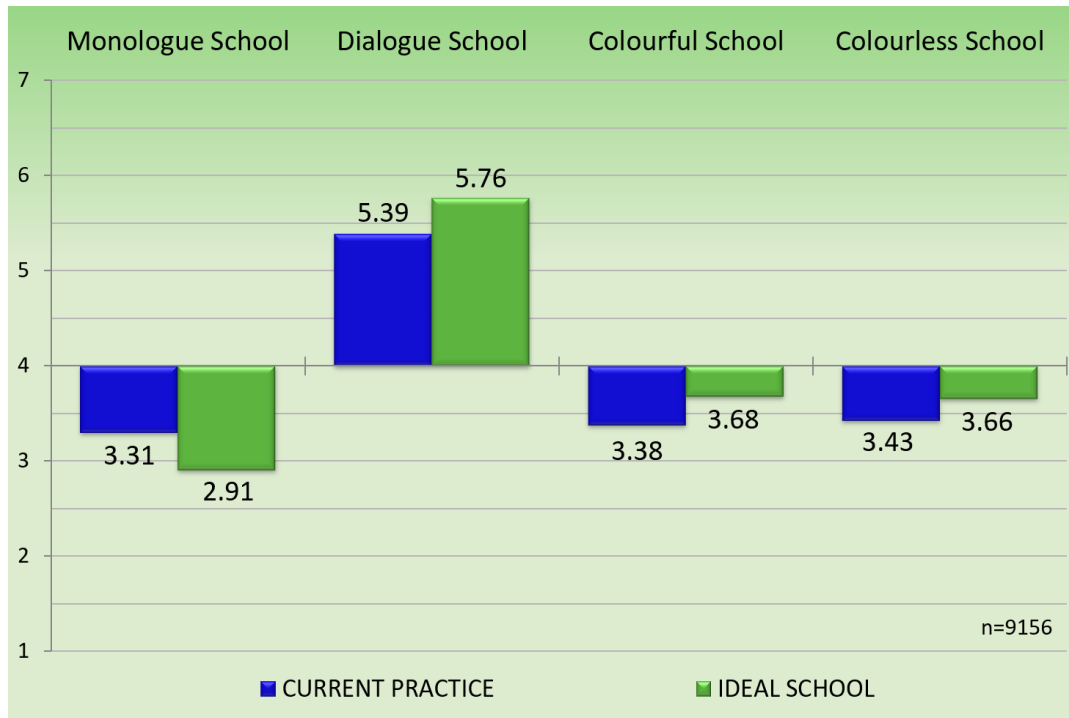
Composite profile of adults and students in Catholic schools

Victoria Scale results

Mean scores and percentages, Melbourne Archdiocese, 2019-2022



School staff PRIM + SEC

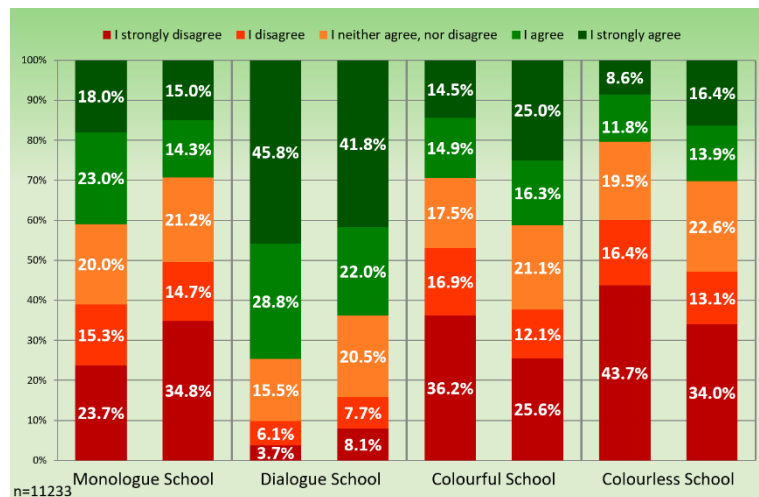
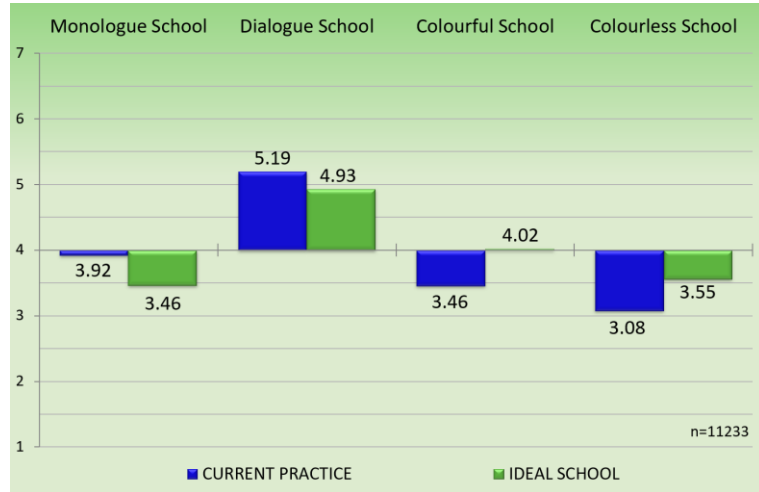


Victoria Scale results

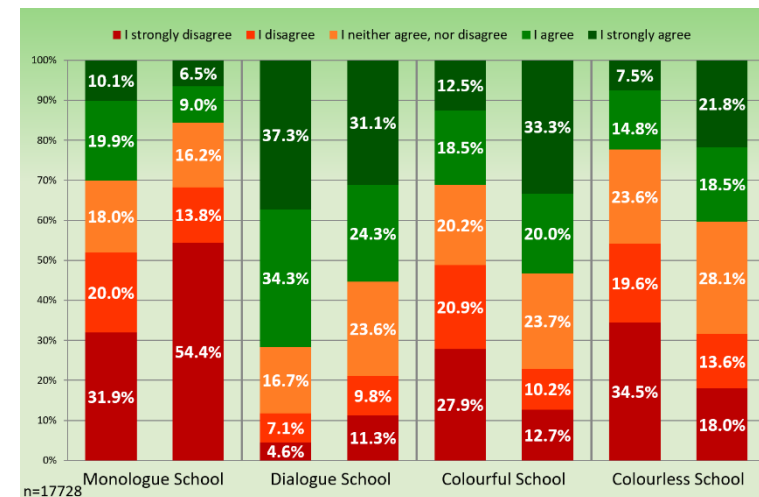
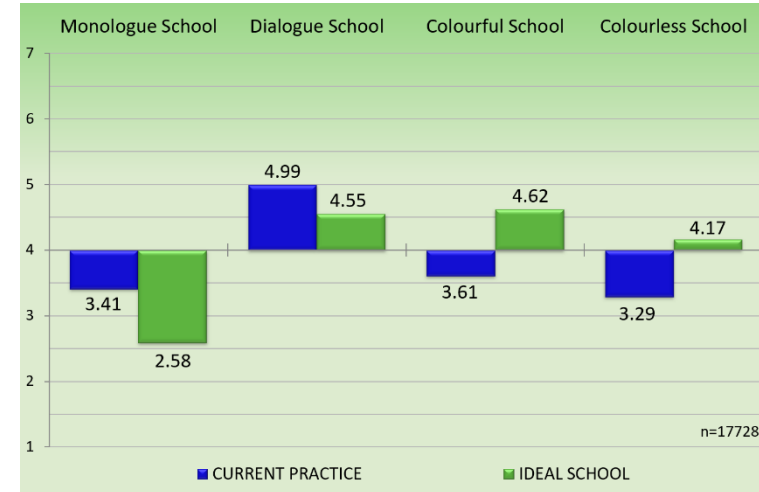
Mean scores and percentages, Melbourne Archdiocese, 2019-2022



Students PRIM

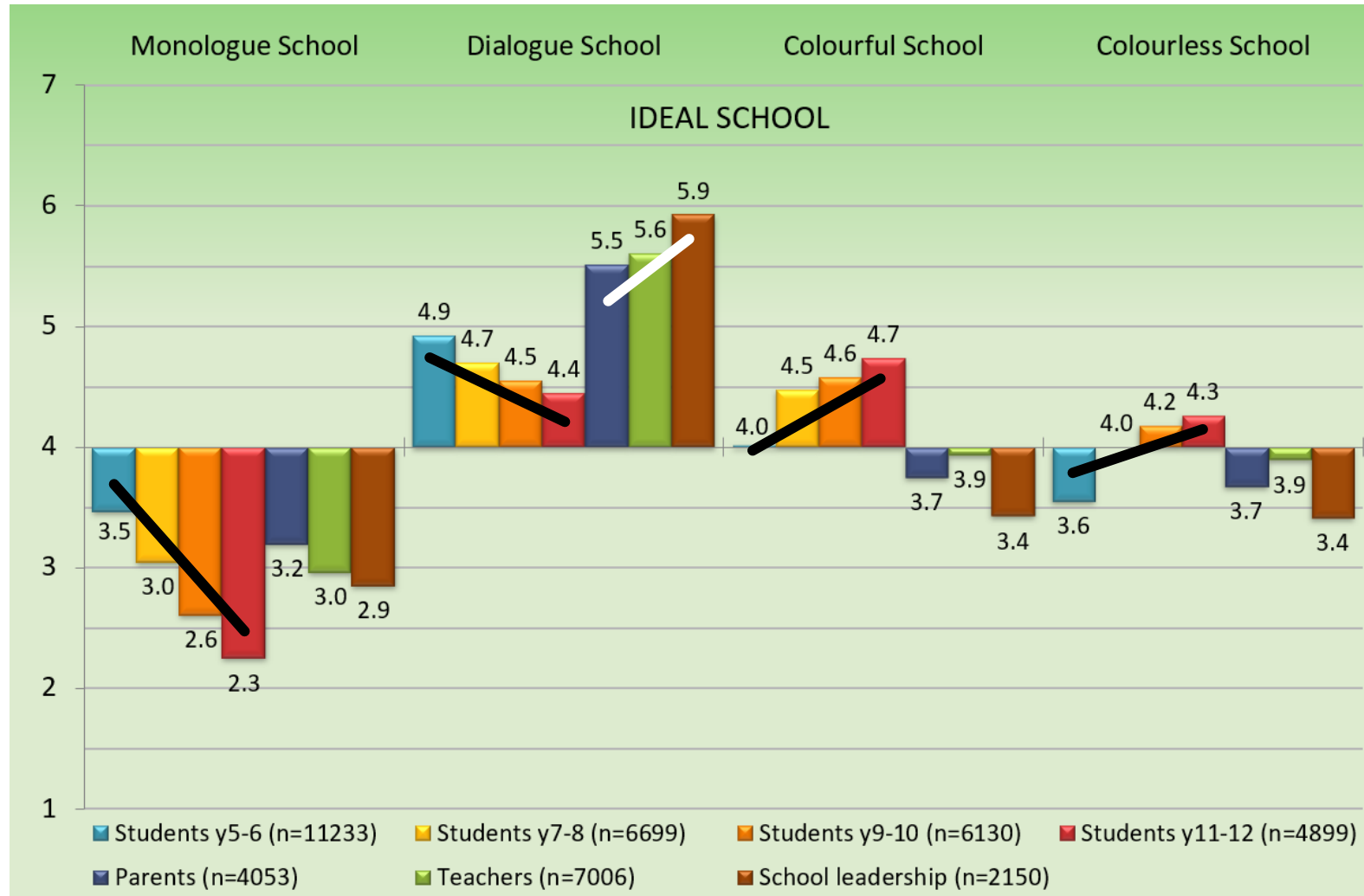


Students SEC



Victoria Scale results

Differentiated mean scores, Melbourne Archdiocese, 2019-2022



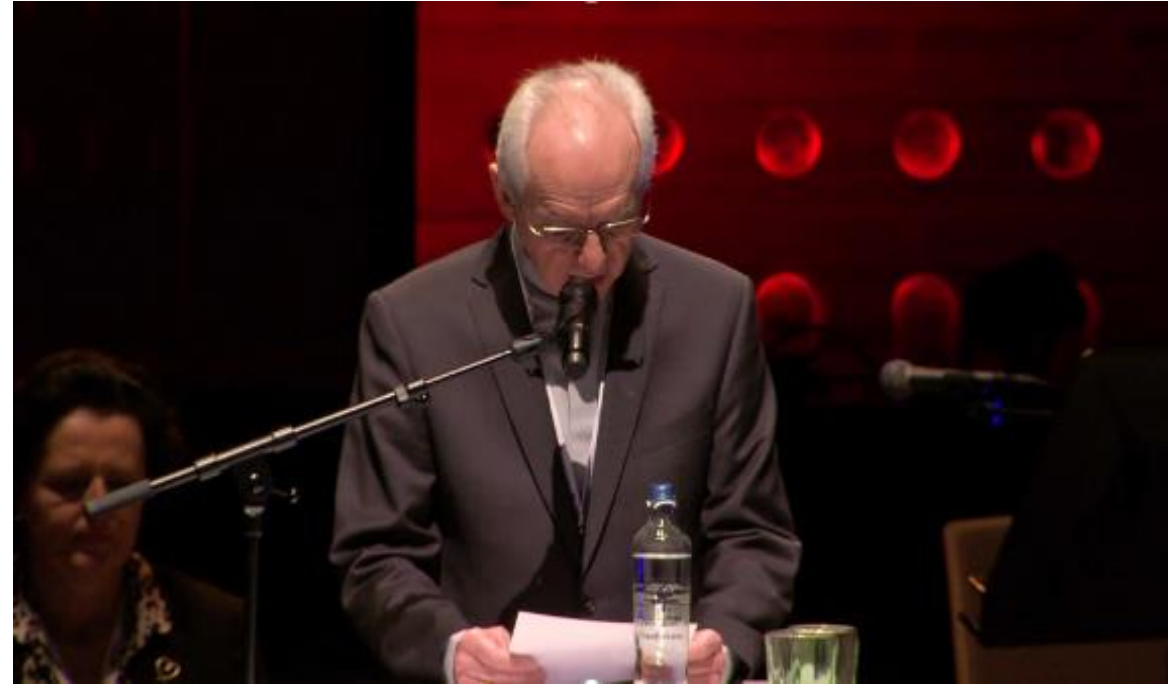


Prayer by Cardinal Jozef De Kesel

Promoting the Catholic Dialogue School, 2019

Cardinal Jozef De Kesel, Archbishop of Mechelen-Brussel

promotes the *Dialogue School* during the opening prayer
at the national Catholic education convention, January 2019



"God, we'd like to thank you today for all the people around us. For those we share our life with, for those we are connected with in joy and sorrow. In particular we are grateful for the many young people in our schools. We pray that they may grow into *open* people. The personal way of life each of them is looking for can only be found through encounter and dialogue, with reverence for every person's particularity and difference. Your Son Jesus brought us the Gospel, an exercise in love and solidarity. We pray that this Gospel may be the source of inspiration for the education and formation in our schools. We ask this of You here today, You who are our God, in time and eternity."

The Catholic Dialogue School

Quote from the vision text by *Catholic Education Flanders*



At the crossing of education, Church and society, the catholic dialogue school warmly **welcomes everyone**, whatever his religious or ideological background may be. Pupils [...], parents, members of staff, administrators, all of them and without exception are invited to participate in its educational project. Throughout the dialogue the catholic dialogue school enriches itself and in a contemporary context **recontextualises its Christian inspiration**.

Proceeding from the tradition to which the school belongs and in dialogue with its environment, the catholic dialogue school intends to be a **training ground** for living (together) in a world that is characterized by **diversity and difference**. Creatively learning to get along with what is familiar and what is different, with what unites and what distinguishes, enables people to contribute to an open, meaningful, tolerant and sustainable society, where everyone has a place – a world that God also dreams of.



Guimardstraat 1 • 1040 BRUSSEL
www.katholiekonderwijs.vlaanderen

Katholieke dialogeschool

Stafdienset
2015-06-25

Op het kruispunt van onderwijs, Kerk en samenleving verwetkent de katholieke dialogeschool gastvrij iedereen, van welke levensbeschouwelijke of religieuze achtergrond ook. Zonder uitzondering nodigt ze leerlingen (interne, cursisten, studenten), ouders, personeelsleden en bezoekers uit aan haar onderwijsproject mee te werken. Vanuit haar christelijke inspiratie wil ze ieder hiel toe uitdagen, motiveren en kracht geven.

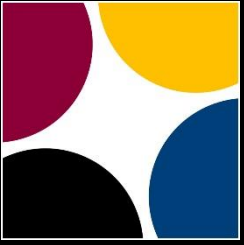
- Als school is ze ervan overtuigd dat kwaliteitsvol onderwijs meer is dan louter opleiding. Onderwijs vormt mensen tot vrije, competente en solidaire personen die zin en betekenis vinden in leven en samenleven. Leran leren, leran werken, en leran (samen)leven gaan op school hand in hand. Vorming nutt kinderen, jongeren en volwassenen toe voor de steeds complexere wereld van vandaag en morgen. Ze leren deze wereld ontdekken en bekennen zich om met engagement, kritische zin en creativiteit erin aan de slag te gaan. Deze school is een inclusieve school. Ze draagt zorg voor de unieke talenten van elke leerling, met bijzondere aandacht voor wie het moeilijk heeft.

- Als katholieke school werkt ze vanuit de grondervaring dat mens en wereld tegelijk gave en opgave zijn. Gevat in een netwerk van relaties met medemensen, de samenleving en de wereld, is menselijke vrijheid een gekregen vrijheid, die oproept tot verantwoordelijkheid. In het vertrouwen dat het diepste mysterie van de werkelijkheid de liefde is, neemt de school deze liefde – zoals de Bijbel verhaalt en Jezus die voorleefde – als richtaaner voor oproeden, leven en samenleven. De christelijke hoop die in deze liefde en het verrijzenisgebeel ontspringt, oriënteert de school in haar doen en werken.

- Vanuit dit mens- en wereldbeeld nodigt de katholieke dialogeschool in deze tijd van levensbeschouwelijke religieuze veelheid iedereen uit om in dialoog met elkaar op zoek te gaan naar het volle mens- en medemens-zijn. Hiermee brengt ze christenen, moslims, joden, anders-gelovigen, niet-gelovige humanisten samen met alle anderen die betekenis willen vinden in leven en samenleven. In gesprek met elkaar leert iedereen de eigen identiteit vorm te geven, door deze te ontdekken, erover na te denken, en te verdiepen. Vanuit haar opacht brengt de school zelf in woord en daad op eigenwijs-tegenwoordige wijze de christelijke stem in dit gesprek binnen. Ze schept daarbij ruimte voor wie niet aan het woord komt.

Op deze wijze school maken vergt een bijvondende inzet van allen en biedt ruimte voor groei en verscheidenheid. Doorheen de dialoog verrijkt de katholieke school zichzelf, en vernieuwt ze haar christelijke inspiratie in de actuele context. Vanuit de traditie waarin de school staat en in gesprek met haar omgeving, wil de katholieke dialogeschool een oefenplaats zijn voor een (samen)leven in een wereld die gekenmerkt is door diversiteit en verschil. Al lisch-creëel leren omgaan met wat eigen en wat anders is, met wat verbindt en wat onderscheidt, stelt mensen in staat bij te dragen aan een open, zilverle, verdraagzame en duurzame samenleving, waar een plaats is voor iedereen – een wereld waar ook God van droomt.

Katholiek Onderwijs Vlaanderen,
vision text on the Catholic Dialogue
School, 2015. Author: Lieven Boeve.



KU LEUVEN

Enhancing Catholic School Identity (ECSI)

The *Catholic Dialogue School* and the 2022 Vatican instruction *The Identity of the Catholic School*

Prof. Dr. Didier Pollefeyt – Drs. Jan Bouwens
©2022 ECSI Research Group, KU Leuven