

**New Years 2017
with Archaeli Mary &
Jesus Christ**

**Sheep May
Safely Graze**

*To the Second Advent Church
of My own,*



Pope's Teaching on Catholic Schools 2

JESUS CHRIST: Before having Pope John Paul to teach on the *Five Essential Marks of Catholic Schools*, I am having the typist to write her version first.

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The Holy See's Teaching on Catholic Schools
by Archbishop J. Michael Miller
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Five Essential Marks of Catholic Schools

Papal interventions and Roman documents repeatedly emphasize that certain characteristics must be present for a school to be considered authentically Catholic. Like the marks of the Church proclaimed in the Creed – one, holy, catholic, and apostolic – so, too, does the Holy See identify the principal features of a school as *Catholic*: a Catholic school should be inspired by a supernatural vision, founded on Christian anthropology, animated by communion and community, imbued with a Catholic worldview throughout its curriculum, and sustained by gospel witness. These benchmarks help to answer the critical question: *Is this a Catholic school according to the mind of the Church?*

Pope John Paul II reminded a group of American bishops during their 2004 *ad limina* visit:

It is of utmost importance, therefore, that the Church's institutions be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity.

It is precisely because of its Catholic identity, which is anything but sectarian, [jargon. The bad word "sectarian" is not the right word for school children] that a school derives the originality that enables it to be a genuine instrument of the Church's evangelizing mission. Michael Guerra, former president of the National Catholic Educational Association put the challenge succinctly: "The first and most important task for Catholic schools is to maintain and continually strengthen their Catholic identity." [It is not Catholic identity which means universal. It is Christ identity that is to be strengthened.]

The five elements that necessarily belong to a school's Catholic identity are the principles proposed by the Holy See that justify [why is there a need to justify that you would teach children of Christ? This is not true.] the Church's heavy [heavy implies that it is a burden? Wrong inference of Christ mission.] investment in schooling. Moreover they are measurable benchmarks, forming the backbone and inspiring the mission of every Catholic school.

Let us now look at each of the marks that give a school a Catholic identity.

1. INSPIRED BY A SUPERNATURAL VISION [A supernatural vision could be evil or good. It is the wrong word.]

The Church sees education as a process that, in light of man's transcendent destiny, [not all men have a transcendent destiny. This is a lie. It would be more honest to say, the Catholic student has a transcendent destiny which is then a gift to them to have these schools] that forms the whole child and seeks to fix his or her eyes on heaven. The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, loving God and neighbor and enriching society with the leaven of the gospel, and who will also be citizens of the world to come, thus fulfilling their destiny to become saints. [Not all parents want their children to become saints.]

In a speech addressed to American Catholic educators in New Orleans, Pope John Paul II presented them with

the pressing challenge of clearly identifying the aims of Catholic education, and applying proper methods in Catholic elementary and secondary education... It is the challenge of fully understanding the educational enterprise, of properly evaluating its content, and of transmitting the full truth concerning the human person, created in God's image and called to life in Christ through the Holy Spirit.

An emphasis on the inalienable dignity of the human person – above all on his or her spiritual dimension – is especially necessary today. Unfortunately, far too many in government, business, the media, and even the educational establishment perceive education to be merely an instrument for the acquisition of information that will improve the chances of worldly success and a more comfortable standard of living. Such an impoverished vision of education is not Catholic. [\[Is not Christian would be better.\]](#)

FATHER MALACHI: *Catholic identity* is according to this priest the goal with children in uniforms, paying the tuition but the Christian identity is one in which a person is able to speak in scripture.

MOTHER MARY: Jesus showed this path speaking in the temples at an early age with the rabbi's.

If Catholic educators, parents, and others who dedicate themselves to this apostolate fail to keep in mind a high supernatural vision, all their talk about Catholic schools will be no more than “a gong booming or a cymbal clashing” (1 Cor. 13:1). [*Supernatural vision* is not defined yet. The Pope will have to teach on this.]

2. FOUNDED ON A CHRISTIAN ANTHROPOLOGY [\[Anthropology might be substituted with Founded on a Christian Creation Story.\]](#)

Emphasis on the supernatural destiny of students brings with it a profound appreciation of the need to perfect children in all their dimensions as images of God (cf. Gen. 1:26–27). Catholic theology teaches that grace builds on nature, [this is not founded in Genesis that man's perfection is based on nature.]

FATHER MALACHI: The Creation Story begins not many millions of years ago but with the story of Adam and Eve which is the Mystery School failure on Lemuria about 70,000 years ago. The Fall of Man is the beginning of the climb back to perfection. The Noah's Flood in Moses' first five volumes, is the story of the fall of Atlantis, a civilization about 35,000 years ago.

Because of this complementarity of the natural and the supernatural, Catholic educators should have a sound understanding of the human person that addresses the requirements of both the natural and the supernatural perfection of the children entrusted to their care. [\[This is not logical to separate out mind and body, natural and supernatural especially without defining this.\]](#)

STEVEN ECKL: When you are on earth, the mind and body are not that separated out to rationalize and speculate upon it. Sin is said to be the body having a will of its own, and yet sin begins in the mind and the programming from TV for example.

Repeatedly the Holy See's documents emphasize the need for an educational philosophy built on a correct understanding of who the human person is. How do they describe such an anthropological vision?

ANDREA SELESTOW: This is a false teaching. You do not look to the human person on earth to find the Christian identity. You are to teach the Sermon on the Mount, teach on suffering as the Cross of Christ, and this is not some anthropological evolutionary idea of the Teilhard de Chardin.

In *Lay Catholics in Schools; Witnesses to Faith*, the Vatican proposes a response: In today's pluralistic world, the Catholic educator must consciously inspire his or her activity with the Christian concept of the person, in communion with the Magisterium of the Church.

Typist: This is a false teaching. Saying that the people are pluralistic and Catholics are just another groupie. They are the Chosen People.

ANDREA SELESTOW: What that means is that they recognize that Jesus Christ and Mother Mary's role in leading the salvation of the earth—of all people.

FATHER MALACHI: These would require being trained in this. This understanding and education is not something that comes by osmosis or evolution. It is a false assumption of the Catholic rationalist thinkers.

It is a concept which includes a defense of human rights, but also attributes to the human person the dignity of a child of God... It calls for the fullest development of all that is human, because we have been made masters of the world by its Creator. [This is not a complete sentence. Masters of the world could mean dog-eat-dog. And here it must say masters through the Christ Light.] 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 [JESUS CHRIST: it is not inexhaustible. It requires education and work. Learning to safeguard the Light and have light in the temple as in the parable of the lamps being trimmed has long not been taught sufficiently] source of personal and communal perfection."

All this says nothing more than the words from the Pastoral Constitution on the Church in the Modern World, so frequently quoted by Pope John Paul II:

“It is only in the mystery of the Word made flesh that the mystery of man truly becomes clear.”

A Catholic school, therefore, cannot be a factory for the learning of various skills and competencies designed to fill the echelons of business and industry. Nor is it for “clients” and “consumers” in a competitive marketplace that values academic achievement. Education is not a commodity, even if Catholic schools equip their graduates with enviable skills. Rather, “the Catholic school sets out to be a school for the human person and of human persons.” [Divine perhaps is a better word, as human implies anything of life, anything living. And evil people also have conscience only it is towards their coveting ways and means.]

The Holy See’s documents insist that, in order to be worthy of its name, a Catholic school must be founded on Jesus Christ, the Redeemer. It is he who, through his Incarnation, is united with each student. [This assumes Jesus Christ is all-knowing and all-seeing which is not true.] Christ is not an afterthought or an add-on to Catholic educational philosophy [Jargon. This is in reverse order. Christ does not serve Catholic philosophy but the priests learn Christ teachings and are initiated on the Christ path.] He is the center and fulcrum of the entire enterprise, the light enlightening every boy and girl who comes into a Catholic school (cf. John 1:9).

FATHER MALACHI: The Christ path beginning with the Sermon on the Mount is not even mentioned and yet the philosophy word as mission enters much more, and this is the crux of the matter— that the Catholic Schools are not able to receive and teach the immovable dogma and myths that is the ideology that they need as what is their grounding, their education in the early years of childhood.

JESUS CHRIST: The Greeks were philosophers. They themselves did not receive the full meat of the Word in Christ Teachings as in the *Sermon on the Mount* which are initiative steps to Christ Light.

Nancy of Oregon: What is apparent also is that these do not yet understand that Jesus Christ came to teach on the *universal* Christ Teachings. He being one good example of the universal Christ.

ANDREA SELESTOW: Another is that these do not recognize what it means the Son of Man, the Son of God. And in this book, the confusion is seen. The Son of

Man does not come from being evolutionary from nature. Rather it is from the Sermon on the Mount in how to attain to the level of the Son of Man.

FATHER MALACHI: We will end this portion here.