

**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 4-Fiduciary**

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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 (continued)**

### **3. ANIMATED BY COMMUNION AND COMMUNITY.**

A third mark of catholicity is the emphasis on the school as a community – a community of persons and, even more to the point, “a genuine community of faith.” [A community has the same values. This would be true if you took accountability for TV watching rules which is not even attempted. If you said, no TV watching during mass hours, that would be different.] Such an emphasis proposes an alternative model for Catholic schools to that of an individualistic society [Your “community” children have much the same TV values as the community at large, this is a false claim.] This communal dimension is rooted both in the social nature of the human person and in the reality of the Church as “the home and the school of communion.” That the Catholic school is an educational *community*“ is one of the most enriching developments for the contemporary school.” The Congregation's *Religious Dimension of Education in a Catholic School* sums up this new emphasis:

The declaration *Gravissimum Educationis* notes an important advance in the way a Catholic school is thought of: the transition from the school as an institution to the school as a community.

**ANDREA SELESTOW:** We had rules on watching TV, which is none at all.

**STEVEN ECKL:** This claim that you have transitioned from the Catholic school as an institution to a community is false.

**Nancy of Oregon:** Only when you have the seminary with the inner Church can this raising of the bar be made possible. This is a false claim.

This community dimension is, perhaps, one result of the new awareness of the Church's nature as developed by the Council. In the Council texts, the community dimension is primarily a theological concept rather than a sociological category. **[Mandarin: So it remains just an idea...]**

The Holy See describes the school as a community in four areas: the teamwork among all those involved; the cooperation between education and bishops; the interaction of students with teachers; and the school's physical environment.

#### Teamwork

Elementary schools "should try to create a community school climate that reproduces, as far as possible, the warm and intimate atmosphere of family life. [the seminary and schools is often the place of safety from home. This is a lie. Better to say, come to the Catholic schools, we will bring a standard of sane family life behavior.] Those responsible for these schools will, therefore, do everything they can to promote a common spirit of trust and spontaneity." [This is jargon. As spontaneity and doing what is new is not why parents go to Catholic schools. They want *tradition* and *traditional values!* ] This means that educators should develop a willingness to collaborate among themselves. [To collaborate, you will need trained moderators such as seen in the moderation of the Presidential debates.] Teachers, both religious and lay, together with parents and school-board members, are to work as a team for the school's common good. Their communion fosters appreciation of the various ~~charisms~~ and vocations that build up a genuine school community and strengthen scholastic solidarity. Education, administrators, parents, and bishops guide the school to make choices that promote "overcoming individualistic self-promotion, solidarity instead of competition, assisting the weak instead of marginalization,

responsible participation instead of indifference.” [Without a panel of judges, this has turned into a rout. As everyone is told to conform to the encyclicals.]

**NATHAN the Judge:** Without due consideration given here that this is the United States with freedom of speech.

The Holy See is, moreover, ever mindful of ensuring the appropriate involvement of parents in Catholic schools:

Close cooperation with the family is especially important when treating sensitive issues such as religious, moral, or sexual education, orientation toward a profession, or a choice of one’s vocation in life. It is not a question of convenience, but a partnership based on faith.

Source: Neal Conway, March 2012

### **Decline in Catholic School Enrollment: a Sensible Explanation**

Lately I've read that the decline in Catholic schools --**enrollment down 52%, school closures at 23%** in the early 2000's, has also been caused by contraception. All those Catholics going against the Church's teaching on birth control have had fewer kids and look where Catholic schools are now.

Even though consecrated men and women are now few in the schools, [we are planning to...] the witness of their collaboration with the laity enriches the ecclesial value of educational communities. [Fiduciary value is what the parents are looking for, priests responsible for what happens in the schools]. As “experts in communion” because of their experience in community life, religious foster those “human and spiritual bonds that promote the mutual exchange of gifts” [and honesty with the panel of judges telling parents who is the responsible party] with all others involved in the school. In the words of a recent Vatican document:

[smaller type: no comments made]

Consecrated persons are thus leaven that is able to create relations of increasingly deep communion that are themselves educational. They promote solidarity, mutual enhancement, and joint responsibility in the educational plan, and, above all, they give an explicit Christian testimony.

## Cooperation Between Educators and Bishops

[The bishop over the Catholic Church would have to be a power shared with Canon Law, the panel of judges as you see this archbishop's book has errors.]

The catholicity of American schools also depends largely on the bonds of ecclesial [fiduciary] communion between bishops and Catholic educators.

[smaller type: no comments made]

They are to help one another in carrying out the task to which they are mutually committed. Personal relationships marked by mutual trust, close cooperation, and continuing dialogue are required for a genuine spirit of communion.

First, trust. This goes beyond the personal relationships of those involved. These might or might not be marked by warmth and friendship, depending on the concrete situation. The more profound foundation for such trust is shared adherence to the person of Jesus Christ. Trust is fostered by listening to one another, by respecting the different gifts of each, and by recognizing one another's specific responsibilities. With trust comes dialogue. Both bishops and educators, whether singly or in associations, should avail themselves of open, sincere, and regular dialogue in their joint efforts on behalf of Catholic schools.

Educators and ecclesial authorities should cooperate closely in fostering a school's catholicity. Such collaboration is not only an ideal but also a time-honored ecclesial practice in the United States. **A spirituality of communion should be the guiding principle of Catholic education. Without this spiritual path, all external structures of cooperation serve very little purpose; they would be mere mechanisms without a soul.**

Catholic educators recognize that the bishop's pastoral leadership is pivotal in supporting the establishment and ensuring the catholicity of the schools in his pastoral care. Indeed, **"only the bishop's can set the tone, ensure the priority, and effectively present the importance of the cause to the Catholic people."** His responsibility for Catholic schools derives from the *munus docendi*, the office of teaching, he received at ordination. As the Code of Canon Law states, "Pastors of souls have the duty of making all possible arrangements so that all the faithful may avail themselves of a Catholic education."

With regard to Catholic schools, episcopal responsibility is twofold. First, the bishop must integrate schools into his diocese's pastoral program; and, second, he must oversee the teaching within them. As John Paul II straightforwardly affirmed, **"Bishops need to support and enhance the work of Catholic schools."**

The bishop must see to it that the education in his schools is based on the principles of Catholic doctrine. This vigilance includes even schools established or directed by members of religious institutes. The bishop's particular responsibilities include ensuring that teachers are sound in their doctrine and outstanding in their integrity of life. It is he who must judge whether the children in the Catholic schools in his diocese are receiving the fullness of the Church's faith in their catechetical and religious formation.

It is important that the bishop be involved in Catholic schools not only by exercising veto power – whether over texts, curricula, or teachers – but also by taking an active role in fostering the specifically Catholic ethos of schools under his jurisdiction. In an *ad limina* address to a group of American bishops in June 2004, Pope John Paul II summed up this point: **"The Church's presence in elementary and secondary education must... be the object of your special attention as shepherds of the People of God."** In particular, pastors should set in place **"specific programs of formation"** that will enable the laity to take on responsibilities for teaching in Catholic schools.

[smaller type: no comments made]

## Interaction of Students With Teachers

The Catholic philosophy of education has always paid special attention to the quality of interpersonal relations in the school community, especially those between teachers and students. This concern ensures that the student is seen as a person whose intellectual growth is harmonized with spiritual, religious, emotional, and social growth. Because, as St. John Bosco said, "education is a thing of the heart," authentic formation of young people requires the personalized accompanying of a teacher. "During childhood and adolescence a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, lifestyle, and day-to-day behavior." Direct and personal contact between teachers and students is a hallmark of the Catholic school. A learning atmosphere that encourages the befriending of students is far removed from the caricature of the remote disciplinarian cherished by the media.

In measured terms, the Congregation's document *Lay Catholics in Schools: Witnesses to Faith* describes the student-teaching relationship:

A personal relationship is always a dialogue rather than a monologue, and the teacher must be convinced that the enrichment in the relationship is mutual. But the mission must never be lost sight of: the educator can never forget that students need a companion and guide during their period of growth; they need help from others in order to overcome doubts and disorientation. Also, rapport with the students ought to be a prudent combination of familiarity and distance; and this must be adapted to the need of each individual student. Familiarity will make a personal relationship easier, but a certain distance is also needed.

Catholic schools, then, safeguard the priority of the person, both student and teacher. They foster the proper friendship between them, since "an authentic formative process can only be initiated through a personal relationship."

## Physical Environment

A school's physical environment is also an integral element that embodies the genuine community values of the Catholic tradition. Since the school is rightly considered an extension of the home, it ought to have "some of the amenities which can create a pleasant and family atmosphere." This includes an adequate physical plant and adequate equipment.

It is especially important that this "school-home" be immediately recognizable as Catholic:

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics.

The Incarnation, which emphasizes the bodily coming of God's Son into the world, leaves its seal on every aspect of Christian life. The very fact of the Incarnation tells us that the created world is the means God chose to communicate his life to us. What is human and visible can bear the divine.

If Catholic schools are to be true to their identity, they will suffuse their environment with a delight in the sacramental. Therefore they should express physically and visibly the external signs of Catholic culture through images, symbols, icons, and other objects of traditional devotion. A chapel, classroom crucifixes and statues, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, should be evident. All these signs embody the community ethos of Catholicism.

Prayer **should** be a normal part of the school day, so that students learn to pray in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Such prayer teaches students that they belong to the communion of saints, a community that knows no bounds. The sacraments of the Eucharist and Reconciliation in particular **should** mark the rhythm of a Catholic school's life. Mass **should** be celebrated regularly, with the students and teachers participating appropriately. Traditional Catholic devotions **should** also have their place:

praying the Rosary decorating May altars, singing hymns, reading from the Bible, recounting the lives of the saints, and celebrating the Church's liturgical year. The sacramental vitality of the Catholic faith is expressed in these and similar acts of religion that belong to everyday ecclesial [and fiduciary] life and ~~should~~ be evident in every school.

**Mandarin:** A fiduciary responsibility is such as a teacher with student, with a lawyer and client, with the doctor and the patient.

**Nancy of Oregon:** There is legal responsibility. There is the assumption that the priest or bishop will know more and must reveal what it is that he is doing to the student who is not as knowledgeable.

**POPE JOHN PAUL II, Ascended:** It is a *fiduciary* or *legal* responsibility that you are to be educating the children in Christ education and the holy gospel. Thus we have said even the Ten Commandments you must teach upon and this is constantly reminding them they are not a law unto themselves as under a United States Constitution but that they have moral responsibility as a Catholic student.

The Catholic School teachers have this fiduciary responsibility to the Church, the bishops have this responsibility to Jesus Christ, to Christ Light and Christ Church, the Mother of God, Archaeli Mary.

It is not saying whatever you want to say whether in jargon or innuendo and not take accountability for crimes upon the children, against the nuns or the priests.

We had the following question-and-answer between the Archangel Raphael and a priest. And it ought to send a shock wave into your sense of responsibility that this legal framework that has to be before you that is real, not theoretical, must be something that goes beyond the jargon, and the calcification-rationalizations of an Augustine, but you are taking accountability for such evil practices as in this following description.

**Typist:** A man masturbates some neophytes. These basically went berserk. The masturbation went uncontrollably thereafter: every day, year after year.

**FATHER MALACHI:** This is something that the Catholic Church does in the seminary. However it can be overcome if you would realize that you are sending your energy to someone and that this energy is yours for you, not for them.

**FATHER STRONG:** Furthermore that you are binding to false authority and you do not want this. In other words, if you die, you will find you are still tied to this person as a slave on the other side. Unless you can break away now, you can even be lost into the centuries.