

Cardinal Winning Lecture

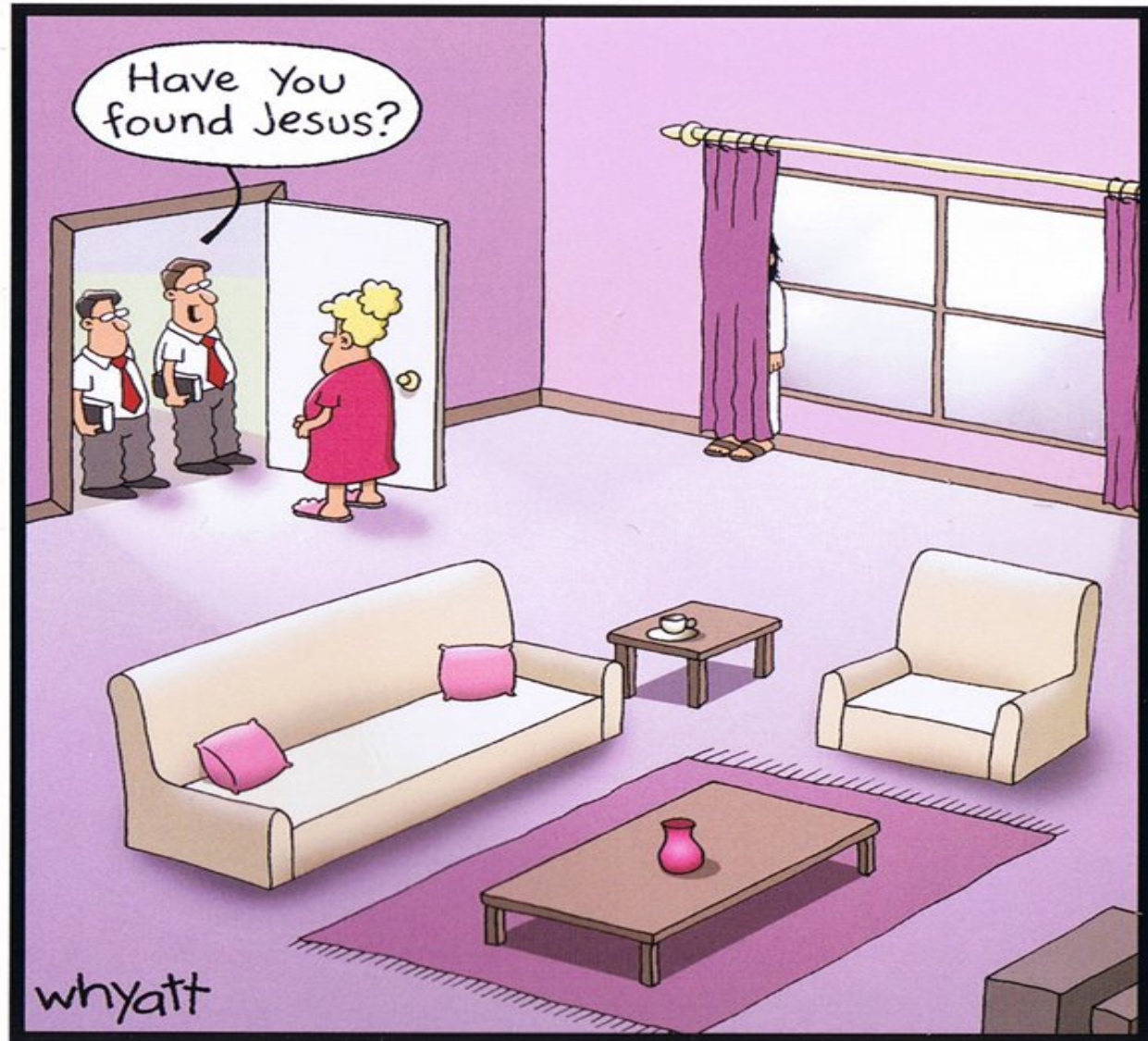
Once a Catholic? The impact of changes in Catholic identity and in Catholic schools

Professor Tony Finn, 1 March 2014





Lord, make me holy.... but not
yet..... St Augustine of Hippo (354 -





- *“Education (was) a matter of low social priority once the perceived needs of the middle classes had been attended to”*

Smout, TC. 1986 'A Century of the Scottish People',

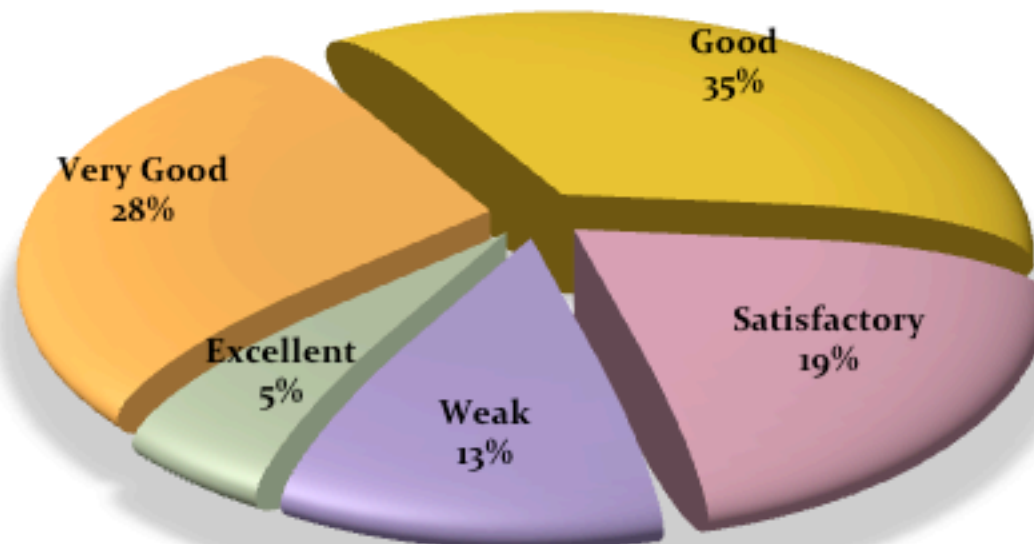
- *“The educational system catered mainly for an elite section of Scottish society. Although the door to higher education was more open than in England, workers and their families, women and Catholics in general, were excluded. For these groups, education was sparse and the quality poor.*

W W Knox A History of the Scottish People: The Scottish Educational System 1840 – 1940



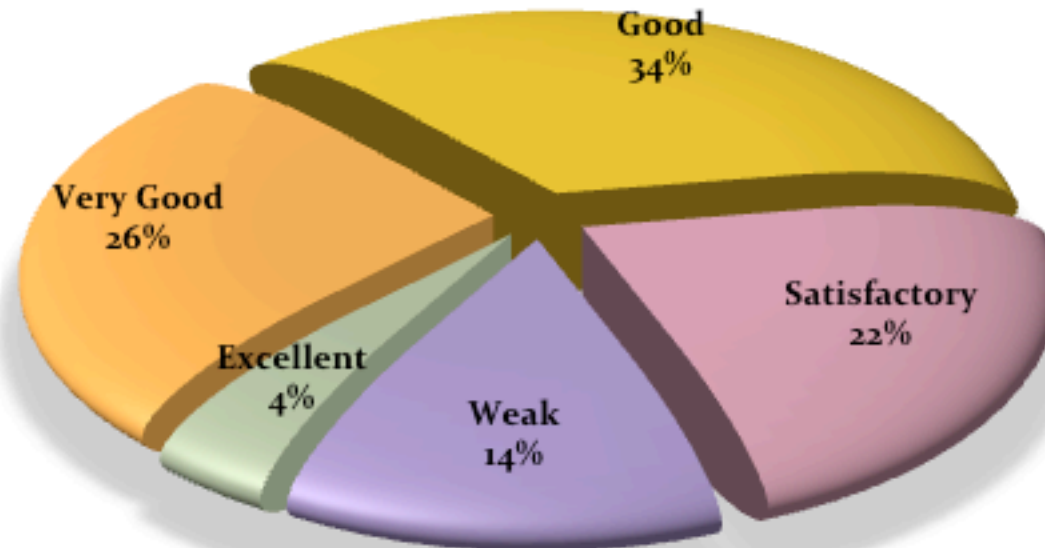
HMIE Inspection Outcomes –all secondary schools

HMIE inspection outcomes- all secondary schools
24 February 2012- 23 February 2014



HMIE Inspection Outcomes – *non-denominational* schools

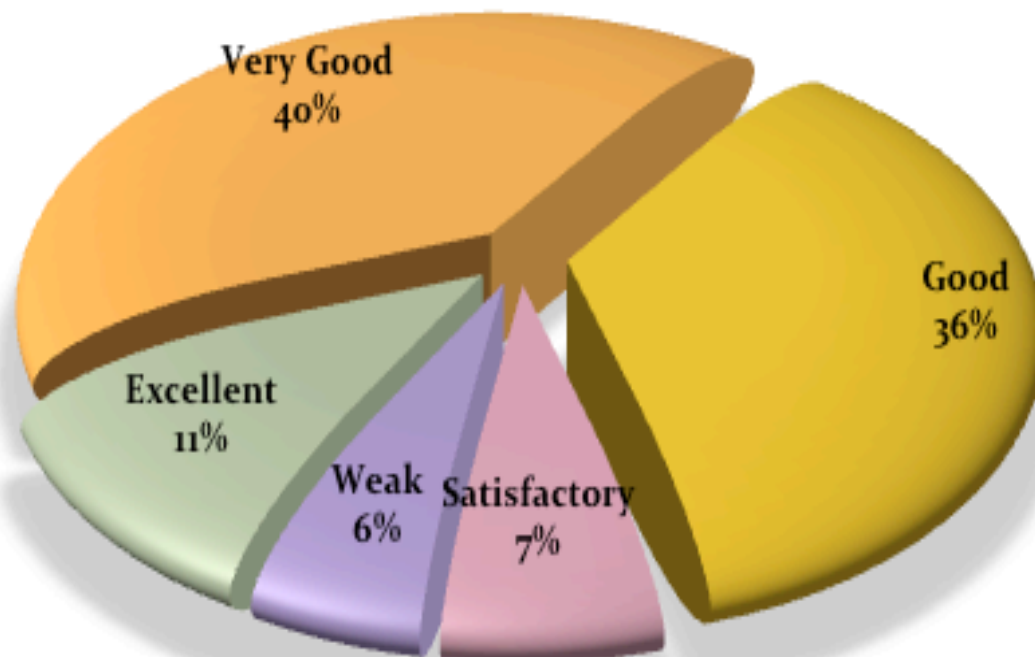
HMIE inspection outcomes- non-denominational
secondary schools
24 February 2012- 23 February 2014





HMie Inspection Outcomes – *denominational* schools

HMie inspection outcomes:
RC secondary schools
24 February 2012- 23 February 2014





- In the 2001 census, 16% of respondents identified themselves as Catholics. This is equivalent to a Catholic population of 816,000.
- In 2010, The Bishop's Conference, using data from 2008, stated that:
 - a. Scotland's Catholic population was 667017 *AND*
 - b. average weekly Mass attendance was 185,608 (equivalent to a practising rate of nearly 28%.)
- Practice rates have fallen everywhere in the last decade and in all churches. For example, in Ireland, practice in the recent past was claimed to be around 89%. This fell to 64% by the late 90s, then to 42% by 2009. Some estimates place it at between 16% (Dublin) and 27% (rural Ireland).



How do we explain the enrolment of children of different backgrounds...?

Heads say that:

- “(families) *feel that children get a better education at a catholic school or that catholic schools have higher standards*”.
- “(families) *like the ethos and promotion of Christian faith and gospel values*”
- “(parents) *say that I went to a Catholic school and I think it teaches right from wrong*”
- “(our school has) *“children from well-informed Christian backgrounds (e.g. the children of our local Church of Scotland minister)”*.

Catholic schools have changed. For many pupils, the school is the Church.



- Generally, most primary schools have a high proportion of Catholic teachers and most secondaries deliver a balanced curriculum with the support of teachers of other backgrounds
- Sometimes schools with a very high number of Catholic children had relatively small numbers of Catholic teachers to care for them
- Recruitment of staff can be problematical in some areas
- How many Catholic teachers are “practising”?
- The contribution of teachers of other religious backgrounds is to be commended
- Approval.....

Secondary teachers with R C approval, by age, 2013

	All teachers in Catholic schools	With approval in Catholic Schools		With approval in other schools
		No	%	
Under 25	192	102	53%	20
25-29	484	312	64%	118
30-34	545	336	62%	149
35-39	463	312	67%	140
40-44	420	305	73%	147
45-49	429	285	66%	158
50-54	577	410	71%	197
55-59	638	466	73%	166
60 ₊	197	146	74%	50
TOTAL	3946	2674	68%	1145

Primary teachers with R C approval, by age, 2013

	All teachers in Catholic schools	With approval in Catholic Schools		With approval in other schools
		No	%	
Under 25	322	224	70%	21
25-29	630	520	83%	112
30-34	592	527	89%	140
35-39	406	370	91%	99
40-44	500	453	91%	138
45-49	440	400	91%	108
50-54	406	363	89%	104
55-59	557	516	93%	127
60 ₊	148	131	89%	29
TOTAL	4002	3503	88%	877



Towards a modern church.....?





“It hurts to see how in some Christian communities, and even among consecrated persons, we consent to various forms of hatred, slander, defamation, revenge, jealousy, desire to impose our own ideas at any cost, and even persecution that seems like a relentless witch hunt. Who are we going to evangelise with that behaviour?”

Pope Francis 2013





BRITAIN ISN'T EATING.



THOUSANDS ARE GOING HUNGRY BECAUSE OF BENEFIT P
www.church-poverty.org.uk/fwalkingth



0%

“Because faith is a way, it also has to do with the lives of those men and women who, though not believers, nonetheless desire to believe and continue to seek. To the extent that they are sincerely open to love and set out with whatever light they can find, they are already, even without knowing it, on the path leading to faith. They strive to act as if God existed, at times because they realize how important he is for finding a sure compass for our life in common or because they experience a desire for light amid darkness, but also because in perceiving life’s grandeur and beauty they intuit that the presence of God would make it all the more beautiful.

(....)

Any-one who sets off on the path of doing good to others is already drawing near to God, is already sustained by his help, for it is characteristic of the divine light to brighten our eyes whenever we walk towards the fullness of love”





*It helps, now and then, to step back and take a long view.
The kingdom is not only beyond our efforts, it is even beyond our
vision.*

*We accomplish in our lifetime only a tiny fraction of the magnificent
enterprise that is God's work. Nothing we do is complete, which is a
way of saying that the Kingdom always lies beyond us.*

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything.

Archbishop Romero's prayer

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing that.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the masterbuilder and the worker.

We are workers, not master builders; ministers, not messiahs.

We are prophets of a future not our own.