

# Identity & Mission





## Our Mission

As the Catholic college affiliated with the University of Alberta, St. Joseph's College is committed to engaging with and promoting the Church's traditional openness to exploring the unity of Faith and Reason. We do so, convinced that it is through bringing faith to bear on the results of rational investigation of reality, and seeking to understand the core principles of faith through the application of rational discourse, that each person will be enabled to achieve his or her full potential as one created in the image and likeness of God.<sup>1</sup>

Through our academic program, which is supported and enhanced by a flourishing worshiping community and by residence programs for female and male students that focus on their holistic development, we provide opportunities for all constituents of the College, including those who are not of the Catholic faith, to gain an ever-deeper understanding of and appreciation for the nature of Creation, as well as to commit to its preservation.

As an inclusive community open to all and grounded in the Gospel of Jesus Christ, we strive to contribute to the building of a world in which the common good of all is of paramount importance.

## Our Vision

St. Joseph's College will continue to develop its identity as the Catholic college in the heart of the University of Alberta, ensuring that the treasure that is the Catholic Intellectual Tradition continues to be promoted in higher education in Alberta and in Canada.

## Our Logo

A mosaic of multi-colored shapes represents the variety of persons who join together at St. Joseph's College for learning, dialogue and worship within a safe community that is open to all. The white cross connects with the speech bubble to indicate that all of these activities are grounded in Catholic Christian faith.

# Our Challenge:

## To infuse the Identity and Mission of St. Joseph's College into the everyday life of the College.

In 1926, a bold new venture in both Catholic and public higher education in Alberta began at the University of Alberta: the establishment of the "Catholic College: University of Alberta" (as it was first referred to) as an affiliated College of the University, following the affiliation of the Methodist Alberta College South (later St. Stephen's College) with the University of Alberta in 1908. St. Joseph's College was founded under an agreement between Archbishop Henry Joseph O'Leary of Edmonton and Rev. Dr. Henry Marshall Tory, the University's first President. This was a significant step toward achieving the shared dream of Dr. Tory and of Alexander Rutherford, Alberta's first Premier, of building a great public university in which Faith would take its rightful place alongside Reason and Science in the great project of building the world God always intended.

From the beginning, the College had a threefold focus: offering academic courses in Catholic thought, providing residence facilities and programs for men and women and serving as the centre of Catholic Chaplaincy services to the University community. To this day, these remain at the heart of the College's identity and mission.

This document, which supersedes the previous Mission Statement of St. Joseph's College, arises out of the Board of Governors' agreeing with an administration recommendation to undertake a comprehensive strategic planning process that will guide the College for the next ten to twenty years. At the outset, we recognized that this required a review, and possible update, of the existing Mission Statement. Consequently, a process that has proved successful at a number of Catholic colleges and universities in North America was adopted. A Steering Committee representing major constituencies of the College was struck and given the mandate to develop an Identity and Mission Statement that both reflects the College's current reality and can serve as a foundation on

which to plan for the future.

Two principles have guided the development of this document. First, we recognize that as a Catholic college affiliated with a major public university, we exist in a milieu marked by diversity and fluidity. Thus, if we wish the College to remain healthy and relevant, we must be prepared to respond positively to this changing environment in the spirit of the Gospel.<sup>2</sup>

Second, we believe that a living, and effective, statement of Identity and Mission requires the active participation of all members of the College community in exploring how our Identity and Mission are actually to be lived out in the reality in which we exist. We thus invite and encourage everyone with an interest in the future of St. Joseph's College to engage in ongoing reflection on the contents of this booklet, and especially to offer concrete proposals for action.

This Statement focuses on four "pillars" that we believe express well the philosophical and theological foundations on which St. Joseph's College's Identity and Mission are based. Like the Statement itself, they are not "carved in stone"; rather, both the "pillars" and the short essays that explore their meaning and implications are to serve as catalysts that will inspire this ongoing reflection and application that will ensure that the College's Identity and Mission are in fact living realities.

Please accept this as an invitation to join the St. Joseph's College community in the challenging but rewarding task of facilitating our ongoing growth and development as an effective witness to the Good News of Jesus Christ in the midst of the University of Alberta and the wider community beyond. Your ideas and suggestions will be greatly appreciated.

## Pillar One:

### The Catholic Intellectual Tradition

From its beginnings, Christianity has sought to understand and articulate the mystery of God and of God's relationship to the created universe, most especially God's relationship to humankind. As the Apostle Paul wrote to the Christian community at Ephesus, "I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God".<sup>3</sup>

In every succeeding age, expanding and developing the Apostle Paul's insight, thinkers representing a broad and diverse range of philosophical and theological perspectives have maintained this tradition, each attempting to convey the fundamental doctrines of the faith to the women and men of his or her time in such a way as to make them more accessible and intelligible. This is at the heart of the Catholic Intellectual Tradition.

A basic presupposition of this tradition is that God is knowable by human beings through the working of natural reason and because God has chosen to reveal God's own self to them. Although tensions between faith and reason can and do arise, if we address them openly and honestly, we see that there is no essential conflict. Saint John Paul II explicitly stressed this complementarity: "There is thus no reason for competition of any kind between reason and faith: each contains the other, and each has its own scope for action."<sup>4</sup>

The tradition also recognizes that divine revelation is not a static, one-time event but a dynamic and developing reality that can never be completely grasped by the human mind

and that continues to yield new insights to those women and men of faith who explore it with open and inquiring minds.<sup>5</sup> For the Christian, there is always more to know and be known about God: it is the particular task of the theologian and philosopher, guided by the Spirit, to delve into the mysteries revealed by God and express them in a way that is intelligible to all.

Building on the tradition, the Church for centuries has sponsored educational institutions dedicated to promoting the advancement of human knowledge in all its aspects, including philosophy and theology. Although not originally founded for this purpose, the first universities in the West very early on promoted the understanding that the philosophical/theological and natural sciences must advance together, and not in isolation from or in opposition to one another.<sup>6</sup>

Today, a number of Canadian Catholic institutions of higher learning, both stand-alone schools and federated or affiliated entities within larger public universities, continue the Church's commitment to the search for truth in all its breadth and length and height and depth.<sup>7</sup>

Since 1926, first under the direction of the Brothers of the Christian Schools (the De LaSalle Brothers) and then, from 1963, of the Congregation of St. Basil (the Basilian Fathers), St. Joseph's College has represented and promoted the Catholic Intellectual Tradition within the wider community of the University of Alberta.

Collaborating chiefly with the Faculties of Arts and Education, the College develops and offers accredited courses<sup>8</sup> rooted in the Catholic Intellectual Tradition that encourage faculty, staff and students alike to explore the truth in an atmosphere characterized by respect for intellectual freedom and for diversity of ideas and worldviews. A richly diverse and talented faculty comprised of tenured,<sup>9</sup> tenure-track, contract and sessional instructors is at the heart of this aspect of the College's mission. A critically important component of this is the research undertaken by the faculty, which is supported by

the College's excellent on-site library and the resources of the NEOS consortium. In addition, the College at present hosts one endowed teaching and research chair (the Kule Chair in Religious Education), and is exploring the possibility of establishing others.

Further, in several academic courses as well as its Campus Ministry and Residence programs, the College is committed, by means that may include service-based learning, to inculcating in all its constituents the understanding that the search for truth has profound ethical implications. We seek greater knowledge and understanding of the world not only for our own sake but so that this search may encourage and empower each of us to play our part in the great task of building the Kingdom of God here and now.<sup>10</sup>

## Questions for Reflection

1. How can you as a member of the St. Joseph's College community both live and inform others of the Catholic Intellectual Tradition?
2. How can St. Joseph's College improve in exploring and presenting to the wider community the riches of the Catholic Intellectual Tradition?





## Pillar Two:

### Catholic Social Teaching

In the late eighth century B.C., the prophet Micah uttered words that express the essence of Catholic Social Teaching: "[the Lord] has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"<sup>11</sup>

Micah's teaching encapsulates a theme that permeates Scripture, namely, God's love of righteousness – the defining characteristic of those who strive to bring about the right order that God has always intended to mark relationships among human beings and between human beings and God.<sup>12</sup> Further, this righteousness so beloved of God is not simply a matter of attitude or belief; the truly righteous person is one who not only thinks but also acts justly. Put another way, the righteous person engages in praxis that is grounded in the Gospel.<sup>13</sup>

The call to be peacemakers and doers of justice is at the heart of Christian faith. The Gospels consistently stress that in everything he said and did, from the two Great Commandments,<sup>14</sup> to the numerous miracles he worked, especially on behalf of those most in need, to his evocation of the Last Judgment,<sup>15</sup> to not resisting his persecutors,<sup>16</sup> Jesus exemplified his – and his Father's – passion for peace and justice.

Promoting peace and justice has always been part of Christian tradition; however, the years since 1891 have been especially rich for the development of Catholic Social Teaching. Popes from Leo XIII to Francis have issued eleven encyclical letters dedicated to Catholic Social Teaching.<sup>17</sup> In addition, there are two Apostolic Exhortations, including Francis' first major teaching document, *Evangelii Gaudium*.<sup>18</sup>

Further, the Second General Assembly of the Synod of Bishops (1971) discussed "Justice in the World". The document of the same name states unequivocally, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation [emphasis added]."<sup>19</sup> In other words, effective proclamation of the Gospel can occur only if accompanied by action aimed at rectifying unjust situations, and by substituting unjust structures and institutions with those that promote the development of a society that is truly just.<sup>20</sup>

Three significant emphases have emerged in recent Catholic Social Teaching. The first is the preferential option for the poor. This incorporates two complementary Gospel imperatives. First, all human activity, especially economic activity,<sup>21</sup> must not only alleviate but eliminate anything that impoverishes and does not respect the inherent dignity of all human beings. Second, this requires a conscious choice to favour the needs of the poor over all others.

The second emphasis is the principle of subsidiarity, which stresses that higher order social institutions must never take on what properly belongs to lower-level bodies. This principle, first articulated by Pope Pius XI,<sup>22</sup> requires that all human decision-making, especially that which impacts the dignity and well-being of others, take place at the level of society most able to influence those structures that directly affect the common good.

The third of these emphases is that God's justice extends to human relationships with Creation itself.<sup>23</sup> Accordingly, Catholic Social Teaching also challenges believers to act in environmentally friendly ways, to support and engage in efforts to undo environmental damage caused by human activity and to prevent future environmental degradation.

As a Catholic institution of higher learning, St. Joseph's College is fully committed to proclaiming and promoting Catholic Social Teaching, and to modeling in practice the commitment to peace and justice that is central to it. Thus, the College community pledges:

- To ensure that Catholic Social Teaching permeates its academic offerings in such a way that the integrity of each discipline is respected.
- To ensure that relationships among and between administrators, faculty, support staff, students, residents, the worshiping community and all who come to the College are characterized by mutual respect, trust and concern for the good of the other;
- To engage in just and fair employment practices;
- To explore ways in which the College can exercise the preferential option for the poor, both locally and globally.
- To be environmentally responsible in all aspects of its operations.

## Questions for Reflection

1. In what ways are you already putting Catholic Social Teaching into practice, locally and globally? In what ways do you see St. Joseph's College doing so?
2. How can you individually and how can St. Joseph's College collectively better promote and implement Catholic Social Teaching?



## Pillar Three:

### Welcoming Sacramental Community

By naming St. Joseph's College a "sacramental community", we are stating that the College, especially the people who work, study, pray and play in it are or should be concrete signs of the presence of the God who is active and present in and who loves all creation. This is especially true when the College functions as a community that demonstrates mutual respect and care for the other, regardless of who that "other" is.

The late Fr. Ian Knox stated that, "God's presence and action in our lives are always mediated through the created universe, through people, events and things." Catholicism is "deeply incarnational, following its founder Jesus Christ ... for Roman Catholics, religion is an earthy thing, very much tied up with our being fleshy, earthy people, not disembodied spirits."<sup>24</sup>

Christianity, Catholicism especially, is grounded in the "principle of sacramentality". "Sacramentality" does not refer only or exclusively to the seven sacraments of the Catholic Church (all of which – Baptism, Confirmation, Eucharist, Reconciliation, Matrimony, Orders and the Sacrament of the Sick, have been celebrated in the College Chapel). Rather, any physical reality that opens a person to the presence of God can be sacramental in the most basic sense of the term.<sup>25</sup>

This is reflected in the Catholic tradition of sacramentals. Holy water, crucifixes/crosses, incense, images of Christ and the saints, and gestures such as the Sign of the Cross, are familiar even to people who are not Catholic. However, anything in the physical universe can be a sacramental, so long as it serves to open a person to God's presence. Thus, a beautiful sunset, the emergence of a butterfly from

its cocoon or the shy smile on the face of an HIV-positive orphan can be sacramental if they dispose a person to the presence and action of God in them. Moreover, these encounters with God can take one completely by surprise – especially when mediated through another person.

Theologians say that wherever Christian community exists, it makes concrete in the clearest way possible the very essence and presence of God, because God is the most perfect community of all – the Trinity of Father, Son and Spirit who exist in a relationship of perfect communion.<sup>26</sup> This is expressed in Jesus' high-priestly prayer in the Fourth Gospel: "As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one ...".<sup>27</sup>

Inclusivity is essential to a sacramental community that welcomes all who approach and seek to join it.<sup>28</sup> Put another way, a sacramental community understands that every person is a unique creation of God, created in the "image and likeness" of God,<sup>29</sup> and therefore a concrete manifestation of God's very self – a sacrament.

St. Joseph's College strives to be a welcoming sacramental community in a variety of ways. First, we strongly believe that diversity affirms our identity and strengthens our mission. Accordingly, even as we guard and celebrate our unique identity and mission as a Catholic institution of higher learning we strive to promote ecumenical dialogue and relationships in a variety of ways, especially within the University of Alberta.

Thus, we encourage dialogue and discussion on a variety of topics and issues relating to faith and reason with our colleagues at the University of Alberta, including those who hold positions on faith and reason that are radically different from the Catholic perspective. Many of these are addressed in our course offerings, which cover a broad range of academic disciplines.

Likewise, the College's programs and activities are open to everyone. These include but are not limited to our academic courses, our residences, lectures and presentations, Campus Ministry and the worshipping community. In all of these, we welcome and encourage respectful and open dialogue and interaction.

Finally, within our own Catholic faith community, we encourage and promote dialogue and collaboration among the variety of perspectives that find expression today in Catholicism, some of which are represented by organizations such as the Catholic Students' Association, the Knights of Columbus and the Society of St. Vincent de Paul. In addition, Campus Ministry regularly organizes and promotes lectures and discussions on a wide range of faith-related topics.

To come full circle, we at St. Joseph's College strive to be a truly welcoming sacramental community that fulfills its mission by bringing the presence and action of God to the campus of the University of Alberta in real and concrete ways.

### **Questions for Reflection**

1. How do you experience the presence of God in your everyday life, and how can you share this presence with others?
2. How can St. Joseph's College continue to develop as a "Welcoming Sacramental Community"? In what ways can you contribute to this?





## Pillar Four:

### The Integral Development of the Person

One of the charisms of the Basilian Fathers is promoting the development of the whole person of their students. This is also a key principle of Catholic education in general. Thus, although academic and intellectual formation is one of the core objectives of the College, it is not the only one.<sup>30</sup>

This focus on the whole person can be seen as deriving from the first three pillars of our Identity and Mission. The Catholic Intellectual Tradition, Catholic Social Teaching and Welcoming Sacramental Community are all grounded in the mystery of the Incarnation, which the Catechism of the Catholic Church describes as “the distinctive sign of the Christian faith”.<sup>31</sup>

As the Catechism states, in the Incarnation the Son of God “assumed” human nature in its entirety.<sup>32</sup> In so doing, Jesus united divinity completely to humanity, and in the process confirmed the ineffable dignity and integrity of human nature in its entirety, that is in both its spiritual and its physical aspects. This implies that God intends every aspect of the human person, even its frailty and weakness, to participate “in the divine nature”<sup>33</sup>; accordingly, every Catholic must be attentive to and must promote the development of the whole human person, even what is most fragile.<sup>34</sup>

Grounded in the Incarnation, the Catholic Intellectual Tradition recognizes that every human person, created in the image and likeness of God, has a primordial dignity that must be protected and promoted. Essential to this is education. In particular, the Tradition stresses the importance of ensuring that the Church’s educational efforts are aimed at the development of the whole person – “integral education”.<sup>35</sup>

Arising out of the Catholic Intellectual Tradition, Catholic Social Teaching stresses that this right to an integral education begins with the family, but is also an

obligation of the state and of the Church.<sup>36</sup> In addition, it stresses that any effort to deprive any person of access to a truly integral and holistic education is a grave sin against justice and is to be condemned.<sup>37</sup>

Finally, the “principle of sacramentality” emphasizes that all of creation, especially the human person, should be a concrete manifestation of the very essence of God. St. Irenaeus of Lyons memorably expressed this truth: “The Glory of God is the human person fully alive.”<sup>38</sup> Every person can be a “sacrament” – but only if she or he is in process of becoming “fully alive”. Achieving each person’s human potential is the ultimate objective of Christian education that is grounded in a Welcoming Sacramental Community.

At St. Joseph’s College, we understand our responsibilities with respect to this Pillar to be fourfold:

- First, we are committed to ensuring that every person who participates in the life of the College is welcomed and respected, simply and solely because she or he is a human being created in the image and likeness of God. Further, we strive to provide an environment in which the diverse gifts that people bring to our community can grow and flourish.
- Second, we are committed to encouraging all who come within the orbit of the College to grow in their relationship with God. To that end, we devote significant resources to ensuring that the College offers an excellent Campus Ministry program, which provides liturgical/sacramental ministry and a wide range of activities designed to encourage the development and deepening of each person’s spiritual life.
- Third, our professors are committed to delivering their courses in such a way as to provide their students opportunities to achieve academic success. This requires preparing and delivering excellent courses of study, requiring completion of challenging assignments that are structured to promote independent learning, and providing students with formative and summative

feedback that encourages continued learning. In addition, our professors strive to be attentive to students’ non-academic issues and concerns and to direct them as needed to appropriate resources and supports.

- Fourth, the College encourages all its members to promote and to live healthy lifestyles. The men and women of the residences, in particular, are committed to ensuring the wellness of their members, and have developed a six-point “wellness model” as a guide.<sup>39</sup> (A point of special pride for both residences is their high level of participation in campus activities.)

To summarize, although the intellectual formation of our students is in many respects a core component of our mission, we at St. Joseph’s College recognize the importance of providing an environment that supports and encourages the development of all aspects of the human person. In other words, the whole human person, whom we understand to be created in the image and likeness of God and redeemed by the saving action of Jesus Christ, is the heart of our mission.

## Questions for Reflection

1. What actions or activities can you undertake to aid someone in the development of her or his whole person?
2. How can St. Joseph’s College improve in its mission of promoting the integral development of persons?





## Looking to the Future...

As St. Joseph's College community looks to the future, we offer this Identity and Mission Statement, and the four "pillars" we believe ground it, as a testimonial to our past, as a faithful reflection of our present and as a challenge to ensure that the future faithfully builds on who and what we have been and are.

Earlier in this document, we stated that it was critically important that the College respond positively, in the spirit of the Gospel, to an ever-changing environment – one implication of which is that we must be prepared to change and adapt in a variety of ways. This by no means implies that we discard the rich tradition that in many ways defines the College; to the contrary, we believe that our focus on the four "pillars" of the Catholic Intellectual Tradition, Catholic Social Teaching, a Welcoming Sacramental Community and the Integral Development of the Person faithfully reflects our past and present.

On the other hand, we also realize that traditions give life only insofar as they serve to inspire succeeding generations both to "own" them and to build positively on them. Otherwise, they become little more than immovable obstacles to growth and new life.<sup>40</sup>

May this Identity and Mission Statement inspire and energize St. Joseph's College community to move confidently into the future, secure in the knowledge that we do so while standing on the shoulders of women and men of faith who have entrusted us and those to come after us with the treasure that is St. Joseph's College!

## Acknowledgements

The Identity and Mission Statement Steering Committee wishes to acknowledge the contributions of the following, and express our sincere thanks to them:

- The Administration and Board of Governors of St. Joseph's College, for entrusting us with this important task and for their material and moral support throughout the process.
- The students, faculty and support staff of the College, for giving of their time and energy as participants in the focus groups that provided so much input to the Committee.
- The members of the worshipping community, for their interest in and concern that the Identity and Mission Statement truly reflect the hopes and aspirations of all members of the College community, especially of those who participate in the Sunday celebrations of the Eucharist.
- Finally, Ms. Gertrude Rompré the Director of Mission and Ministry at St. Thomas More College, Saskatoon. Ms. Rompré graciously and generously opened her files on Identity and Mission to us, provided invaluable on-site training on the process for one of the co-chairs of the Steering Committee and was a constant source of support and encouragement.





## End Notes

<sup>1</sup> "It is in the context of the impartial search for truth that the relationship between faith and reason is brought to light and meaning. The invitation of Saint Augustine, "Intellege ut credas; crede ut intellegas", is relevant to Catholic universities that are called to explore courageously the riches of Revelation and of nature so that the united endeavour of intelligence and faith will enable people to come to the full measure of their humanity, created in the image and likeness of God, renewed even more marvellously, after sin, in Christ, and called to shine forth in the light of the Spirit." (Saint John Paul II, Apostolic Constitution *Ex Corde Ecclesiae*, August 15, 1990, 5)

<sup>2</sup> One is reminded here of Blessed John Henry Newman's well-known aphorism that to live is to change and to be perfect is to have changed often (cf. *An Essay on the Development of Christian Doctrine* 1.1.7).

<sup>3</sup> Ephesians 3:18-19 (NRSV).

<sup>4</sup> Saint John Paul II, Encyclical Letter *Fides et Ratio*, September 14, 1998, 17.

<sup>5</sup> Blessed John Henry Newman in his *Essay on the Development of Christian Doctrine* (1845) was the first to develop this insight in a systematic way.

<sup>6</sup> The unity of all knowledge, and the privileged place of philosophy and theology that characterizes the Catholic Intellectual Tradition, is the central thesis of Newman's *The Idea of a University* (1852, 1858).

<sup>7</sup> In his Apostolic Exhortation *Evangelii Gaudium*, Pope Francis states that Catholic colleges and universities are "outstanding environments" for evangelization because they seek to present faith and the human sciences in "an interdisciplinary and integrated way" (132-134).

<sup>8</sup> The St. Joseph's College Course Guide for 2013-14 lists course offerings under the following headings: Ethics, Education, Scripture and Theology, Christianity and Culture, Science and Religion, History, Philosophy and International Education.

<sup>9</sup> Tenure, which helps ensure that academic freedom and integrity are preserved, is granted whenever practicable to professors who demonstrate commitment to excellence in teaching, research and service. In return, by accepting tenure a professor publicly affirms her or his intention to continue to strive for and promote excellence in all three.

<sup>10</sup> "St. Joseph's College strives to engage everyone in the experience of those human values that encourage a respect for all persons, promote social justice, service and friendship, and foster a desire for truth that includes the sacred." (Mission Statement, 1990)

<sup>11</sup> Micah 6:8 (NRSV). In many respects, it is fair to say that all Scripture grounds Catholic Social Teaching.

<sup>12</sup> The Hebrew word usually translated "righteousness" is *sedeq* (also translated "justice"). It occurs 249 times in the Hebrew Scriptures (NRSV).

<sup>13</sup> The Oxford English Dictionary defines *praxis* as action in which "theory or philosophy is transformed into practical social activity; the synthesis of theory and practice seen as a basis for or condition of political and economic change".

<sup>14</sup> Cf. Mt. 22:34-40; Mk. 12:28-34; Lk. 10:25-28

<sup>15</sup> Cf. Mt. 25:31-46. Michelangelo's fresco in the Sistine Chapel is a powerful visual representation of this passage.

<sup>16</sup> All the Gospel accounts of Jesus' arrest in Gethsamene stress his unwillingness to resort to violent resistance (cf. Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:1-11).

<sup>17</sup> Pope Francis' second encyclical, *Laudato Si'*, specifically and intentionally focuses Catholic Social Teaching on care for the Earth. It thus brings care for the environment explicitly into the orbit of the Social Teaching of the Church.

<sup>18</sup> This wide-ranging document expressly links evangelization to challenging economic and other forms of injustice; cf. especially 53-60, in which Pope Francis gives a resounding "No!" to "an economy of exclusion", to the "new idolatry of money", to a "financial system which rules rather than serves" and to the "inequality which spawns violence".

<sup>19</sup> Synod of Bishops, "Justice in the World" (November 30, 1971), §6. The paragraph numbering is not in the original, and was inserted by Joseph Gremillion in the text published in *The Gospel of Peace and Justice* (Orbis Books, Maryknoll, NY, 1976).

<sup>20</sup> A truly just society is one in which the "common good" is at the heart of all decision-making and social, political, economic and cultural activity. According to the Compendium of the Social Doctrine of the Church (165): "A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good — the good of all people and of the whole person [347] — as its primary goal. The human person cannot find fulfilment in himself,

that is, apart from the fact that he exists "with" others and "for" others [emphasis in original]."

<sup>21</sup> The Compendium of the Social Doctrine of the Church stresses that Catholic Social Teaching focuses not only on economic matters but also on the family, human work, politics, international relations, the promotion of peace and care for the environment.

<sup>22</sup> Pope Pius XI, Encyclical Letter *Quadragesimo Anno* (May 15, 1931), 203: "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them".

<sup>23</sup> Giving prominence to environmental issues (see footnote 9) is a relatively recent development in Catholic Social Teaching. Pope Emeritus Benedict has sometimes been referred to as the "green" Pope for such things as having solar panels installed at the Vatican, as well as for explicitly citing concern for the environment in the encyclical *Caritas in Veritate* (June 29, 2009). Cf. 27, 40, 48-51, 67 and 69.

<sup>24</sup> Ian Knox, *Theology for Teachers*, 3rd edition (Ottawa: Novalis, 1999), p. 214.

<sup>25</sup> Cf. Catechism of the Catholic Church, Revised Edition (Ottawa: Concacan, 1999), 1147-48.

<sup>26</sup> The Trinity is "the central mystery of Christian faith and life". Cf. Catechism of the Catholic Church, 234.

<sup>27</sup> Jn. 17:21b-23a.

<sup>28</sup> Cf. Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 29. This paragraph states that any form of discrimination in basic human rights is "contrary to God's intent".

<sup>29</sup> Gen. 1:27.

<sup>30</sup> For further reading on the Basilians and their approach to higher education, cf. *The Basilian Way of Life and Higher Education: Lectures by and about the Congregation of St. Basil* (Saskatoon, SK: St. Thomas More College, 1995).

<sup>31</sup> Catechism of the Catholic Church, 463.

<sup>32</sup> Catechism of the Catholic Church, 470. This paragraph stresses that "assumed" does not mean "absorbed" or otherwise altered.

<sup>33</sup> 1 Pet. 1:4 (NRSV).

<sup>34</sup> Cf. Catechism of the Catholic Church, 1741, which states, "by his glorious Cross Christ has won salvation for all". Another way of stating this is that in his Passion Jesus has transformed even human weakness and humiliation into saving reality.

<sup>35</sup> Cf. Vatican Council II, Declaration on Christian Education (*Gravissimum Educationis*), 1: "All people of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. ... Due weight being given to the advances in psychological, pedagogical and intellectual sciences, children and young people should be helped to develop harmoniously their physical, moral and intellectual qualities" [emphasis added].

<sup>36</sup> Cf. Compendium of the Social Doctrine of the Church, 157, 166, 242, 532 & 557.

<sup>37</sup> For example, the Compendium of the Social Doctrine of the Church strongly condemns the use of child soldiers, which always involves depriving them of even a basic education and training them instead to kill. Cf. 512.

<sup>38</sup> Against Heresies, Book IV, 20, 5-7.

<sup>39</sup> The six points of the "wellness model" are as follows: Spiritual Growth, Intellectual Growth, Social Growth, Physical Health, Mental Health, Environmental Awareness.

<sup>40</sup> We can recall here Blessed John Henry Newman's observation, cited earlier in this document, that to have lived well is to have changed frequently.

