

**Study and Discussion Guide**

***Educating Together in Catholic Schools:  
A Shared Mission between Consecrated Persons  
and the Lay Faithful***

Congregation for Catholic Education

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*Developed by:*



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CENTER FOR CATHOLIC EDUCATION

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## **Study and Discussion Guide**

*Educating Together in Catholic Schools:*

*A Shared Mission between Consecrated Persons and the Lay Faithful*

### **Background**

*Educating Together in Catholic Schools* examines the distinctive gifts that both consecrated persons and members of the laity bring to the Catholic school in order to help it achieve its goals and accomplish its mission. The document is the last in a series of three related documents. The first, *Lay Catholics in Schools: Witnesses to Faith* was issued in 1982, followed by *Consecrated Persons and Their Mission in Schools* in 2003. Both of the earlier documents did not restrict their considerations to those serving in Catholic schools, but include sections with particular reference to Catholic schools in the documents. Consequently, *Educating Together in Catholic Schools* is unique among the three in focusing exclusively on the Catholic school.

Although developed primarily as a tool for group discussion, the Study and Discussion Guide may also be used as a resource for independent study. It can be useful for professional development for those who serve in Catholic school or as a means to inform and involve parents in discussions on Catholic education.

*Educating Together in Catholic Schools* is available on the Holy See's website.

Click below to access the document.

[http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_ccatheduc\\_doc\\_20070908\\_educare-insieme\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_en.html)

### **Format**

The format of the Guide is meant to provide room for note-taking when reading or discussing the document. The questions are organized according to the specific sections of the document as it is written. The number of questions or number of sections considered at any one time is easily adaptable according to the group's preference. The number of sections which may have particular relevance to a given question are indicated in the parentheses following each question.





**I. Communion in the Mission of Catholic Education (Sections #8-#19)**

1. Why is every person called to communion? (#8).

*The Church: mystery of communion and mission: #9-#11*

2. What is meant by the vertical and horizontal dimensions of communion? (#8).

3. Discuss the relationship between mission and communion. (#10-#11).

*Education in communion and for communion (#12-#14)*

4. Why is education carried out in a relational and community context? (#12)

5. What is the “first and original educational environment”? How does the Catholic school relate with this environment? (#12).

6. What is meant by the stating that the Catholic school is a community? (#13-#14).

*Consecrated persons and lay faithful together in schools (#15-#19)*

7. How does the presence of both consecrated person and members of the laity in a school give a “more complete picture of the Church”? (#15).

8. To what distinct values do the lives of the consecrated and the lives of the laity each give testimony? (#15).

9. What is meant by “the spirituality of communion”? (#17).





*The contribution of consecrated persons to shared formation (#27-#29).*

15. What is the foremost contribution of the consecrated person to shared formation? Why? (#27).
16. How does the charism of the religious institute impact shared formation? (#28-#29).

*The contribution of the lay person to shared formation (#30-#33)*

17. What is the specific vocation of the lay person in the Church? (#30).
18. How does the lay person's living of the faith in the secular realm help the educational community? (#31-#32).





### **III. Community as Opening Oneself to Others (#43-#53).**

23. In what ways does educating in and for communion impact the lives of students? (#43).

*Anthropological and theological foundations (#44-#46).*

24. How does love, which opens man to relationship, shows its impact in today's global society? (#44).

25. Explain what is meant by “the Church is not an end in itself; it exists to show God to the world; it exists for other.” (#45).

26. How does the Catholic school share in this “showing God to the world”? (#46).



*Builders of open communion (#47-#53).*

27. Explain how both the laity and the religious in the Catholic school help to share in the missionary activity of the Church to open the world to its message. (#47).

28. What is the importance of the relationship of the Catholic school and the families of the students in regard to opening the world to the mission of the school and Church? (#48).

29. What are other ways the school contributes to the mission of the Church beyond the school itself? (#49-#53).



## **Conclusion (#54-#56)**

30. Discuss the meaning and importance of paragraph #55:

When it is animated by lay and consecrated persons that live the same educational mission in sincere unity, the Catholic school shows the face of a community that tends towards an increasingly deeper communion. This communion knows how to be welcoming with regard to people as they mature, making them feel, through the maternal solicitude of the Church, that God carries the life of each son and daughter of His in His heart. It knows how to involve young people in a global formation experience, to direct and accompany, in the light of the Good News, their search for meaning, even in unusual and often tortuous forms, but with an alarming urgency. A communion, finally, that inasmuch as it is based on Christ, acknowledges Him and announces Him to each and everyone as the only true Master (cf. *Matt 23:8*).

31. What responsibility does this (#55) place on the Catholic school?