

CATHOLIC EDUCATION AND INTEGRAL HUMAN DEVELOPMENT

Edited by Philippe Richard and Quentin Wodon



Pope Francis' address to the Diplomatic corps
Discours du pape François devant le Corps diplomatique
Discurso del papa Francisco al Cuerpo diplomático



Entretien avec Sœur Mickerlyne Cadet, Directrice de l'École Hôtelière Marie Auxiliatrice (EHMA) à Haïti



Global Report on Integral Human Development 2022
Rapport mondial sur le développement humain intégral 2022
Informe global sobre integral desarrollo humano 2022



Research on Catholic Education: Honoring Professor Gerald Grace

Gerald Grace and his research on Catholic education
Gerald Grace et ses recherches sur l'éducation catholique
Gerald Grace y su investigación sobre la educación católica



Interviews with Professor Grace and

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Caroline Healy
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INTRODUCTION - INTRODUCCIÓN



Catholic Education and Integral Human Development

Philippe Richard and Quentin Wodon

Given that OIEC is an international organization, we thought it could be useful to share with readers the Pope's address to members of the Diplomatic Corps accredited with the Holy See in January 2022. As the Pope reminds us, education is the primary vehicle of integral human development, for it makes individuals free and responsible. This issue of the Educatio Si Bulletin also provides a brief summary of key findings of the new Global Report on Integral Human Development 2022 that OIEC is co-sponsoring, as well as an interview with Sr. Mickerlyne Cadet, FMA, on her work in Haiti. The last set of contributions in this issue consists of a set of 12 interviews about the work of Professor Gerald Grace who retired in November 2021 from St. Mary's University in Twickenham near London. A previous interview with Professor Grace is also included. We also wish to remind you, as done in the Fall 2021 Educatio Si Bulletin that the next International Congress of OIEC will take place on December 1-3, 2022 in Marseilles, France. The theme of the Congress will be *From the Common Home to the Common Mission: Building together the Village of Education!* Information on the Congress is at <https://en.congresdeloiec2022.com/>. Registrations will open soon. A tentative list of keynote speakers is provided below.

Éducation catholique et développement humain intégral

Philippe Richard et Quentin Wodon

Étant donné que l'OIEC est une organisation internationale, nous avons pensé qu'il pourrait être utile de partager avec les lecteurs le discours du Pape aux membres du Corps diplomatique accrédité auprès du Saint-Siège en janvier 2022. Comme nous le rappelle le Pape, l'éducation est le principal vecteur du développement humain intégral car elle

rend les individus libres et responsables. Ce numéro du Bulletin Educatio Si fournit également un bref résumé des conclusions du nouveau Rapport mondial sur le développement humain intégral 2022 que l'OIEC co-parraine, ainsi qu'un entretien avec Soeur Mickerlyne Cadet, FMA, sur son travail en Haïti. La dernière série de contributions à ce numéro consiste en une série de 12 entretiens sur les travaux du professeur Gerald Grace qui a pris sa retraite en novembre 2021 de l'Université St. Mary's à Twickenham près de Londres. Une entrevue précédente avec le professeur Grace est également incluse. Nous souhaitons aussi rappeler que le prochain Congrès international de l'OIEC aura lieu du 1er au 3 décembre 2022 à Marseille, France. Le thème du Congrès sera *De la maison commune à la mission commune : construire ensemble le village de l'éducation !* Les informations sur le Congrès se trouvent sur <https://en.congresdeloiec2022.com/>. Les inscriptions ouvriront bientôt. Une liste provisoire des conférenciers principaux est fournie ci-dessous.

Educación Católica y Desarrollo Humano Integral

Philippe Richard y Quentin Wodon

Dado que la OIEC es una organización internacional, pensamos que podría ser útil compartir con los lectores el discurso del Papa a los miembros del Cuerpo Diplomático acreditado ante la Santa Sede en enero de 2022. Como nos recuerda el Papa, la educación es el vehículo principal del desarrollo humano integral, porque hace a los individuos libres y responsables. Esta edición del Boletín Educatio Si también proporciona un breve resumen de los hallazgos clave del nuevo Informe Global sobre Desarrollo Humano Integral 2022 que la OIEC está copatrocinando, así como una entrevista con la Hna. Mickerlyne Cadet, FMA, sobre su trabajo en Haití. El último conjunto de contribuciones de este número consiste en un conjunto de 12 entrevistas sobre el trabajo del profesor Gerald Grace, quien se jubiló en noviembre de 2021 de la Universidad de St. Mary en Twickenham, cerca de Londres. También se incluye una entrevista previa con el profesor Grace. También queremos recordarles que el próximo Congreso Internacional de la OIEC tendrá lugar del 1 al 3 de diciembre de 2022 en Marsella, Francia. El tema del Congreso será *De la casa común a la misión común: ¡Construyan juntos la Aldea de la Educación!* La información sobre el Congreso está en <https://en.congresdeloiec2022.com/>. Las inscripciones se abrirán pronto. A continuación se proporciona una lista tentativa de oradores principales.

**Marseilles, France : OIEC Congress – Congrès
de l'OIEC – Congreso de la OIEC**

**Keynote Speakers
Conférenciers Principaux
Oradores Principales**



Archbishop Jean-Marc Aveline
Archbishop of Marseilles.



Archbishop Vincenzo Zani
Secretary of the Congregation for Catholic
Education, Vatican



Msgr. Cristobal Lopez, SDB
Archbishop of Rabat, Morocco



Father Luiz Klein, SJ
Delegate for education of the CPAL, Lima, Peru



Anna Christina D'Abbio
Senior Policy Analyst, UNESCO



Abdenour Bidar
French writer and philosopher of Islamic culture.



Kiran Bir Sethi
Founder of Design for Change, India



Sister Martha Seidé, FMA
Professor at the Auxilium, Rome



Juan Antonio Ojeda Ortiz, FSC
Counselor to the Congregation for Catholic
Education

POPE FRANCIS' ADDRESS TO THE DIPLOMATIC CORPS



Address of his Holiness Pope Francis to the members of the diplomatic corps accredited to the Holy See

Monday, 10 January 2022

Given that OIEC is an international organization, it may be useful for its members to be aware of the “state of the world” address given by the Pope to members of the Diplomatic Corps accredited with the Holy See. This year’s address was delivered on January 10, 2020. Topics included the COVID-19 pandemic and the need for the world to have access to essential medical care and vaccines, crises in several countries including Lebanon, support refugees, multilateralism, the environment, and a discussion of education and labor. Education, the Pope said, is “the primary vehicle of integral human development, for it makes individuals free and responsible.”

Your Excellencies, Ladies and Gentlemen!

Yesterday concluded the liturgical season of Christmas, a privileged period for cultivating family relationships, from which we can at times be distracted and distant due to our many commitments during the year. Today we want to continue in that spirit, as we once more come together as a large family which discusses and dialogues. In the end, that is the aim of all diplomacy: to help resolve disagreements arising from human coexistence, to foster harmony and to realize that, once we pass beyond conflict, we can recover a sense of the profound unity of all reality. [1]

I am therefore particularly grateful to you for taking part today in our annual “family gathering”, a propitious occasion for exchanging good wishes for the New Year and for considering together the lights and shadows of our time. I especially thank the Dean, His Excellency Mr George Poulides, the Ambassador of Cyprus, for his gracious address to me in the name of the entire

Diplomatic Corps. Through all of you, I extend my affectionate greetings to the peoples you represent.

Your presence is always a tangible sign of the attention your countries devote to the Holy See and its role in the international community. Many of you have come from other capital cities for today’s event, thus joining the numerous Ambassadors residing in Rome, who will soon be joined by the Swiss Confederation.

Dear Ambassadors,

In these days, we are conscious that the fight against the pandemic still calls for a significant effort on the part of everyone; certainly, the New Year will continue to be demanding in this regard. The coronavirus continues to cause social isolation and to take lives. Among those who have died, I would like to mention the late Archbishop Aldo Giordano, an Apostolic Nuncio who was well-known and respected in the diplomatic community. At the same time, we have realized that in those places where an effective vaccination campaign has taken place, the risk of severe repercussions of the disease has decreased.

It is therefore important to continue the effort to immunize the general population as much as possible. This calls for a manifold commitment on the personal, political and international levels. First, on the personal level. Each of us has a responsibility to care for ourself and our health, and this translates into respect for the health of those around us. Health care is a moral obligation. Sadly, we are finding increasingly that we live in a world of strong ideological divides. Frequently people let themselves be influenced by the ideology of the moment, often bolstered by baseless information or poorly documented facts. Every ideological statement severs the bond of human reason with the objective reality of things. The pandemic, on the other hand, urges us to adopt a sort of “reality therapy” that makes us confront the problem head on and adopt suitable remedies to resolve it. Vaccines are not a magical means of healing, yet surely they represent, in addition to other treatments that need to be developed, the most reasonable solution for the prevention of the disease.

A political commitment is thus needed to pursue the good of the general population through measures of prevention and immunization that also engage citizens so that they can feel involved and responsible, thanks to a clear discussion of the problems and the appropriate means of addressing them. The lack of resolute decision-making and clear communication generates confusion, creates mistrust and undermines social cohesion, fueling new tensions. The result is a “social relativism” detrimental to harmony and unity.

In the end, a comprehensive commitment on the part of the international community is necessary, so that the

entire world population can have equal access to essential medical care and vaccines. We can only note with regret that, for large areas of the world, universal access to health care remains an illusion. At this grave moment in the life of humanity, I reiterate my appeal that governments and concerned private entities demonstrate a sense of responsibility, developing a coordinated response at every level (local, national, regional, global), through new models of solidarity and tools to strengthen the capabilities of those countries in greatest need. In particular, I would urge all states, who are working to establish an international instrument on pandemic preparedness and response under the aegis of the World Health Organization, to adopt a policy of generous sharing as a key principle to guarantee everyone access to diagnostic tools, vaccines and drugs. Likewise, it is appropriate that institutions such as the World Trade Organization and the World Intellectual Property Organization adapt their legal instruments lest monopolistic rules constitute further obstacles to production and to an organized and consistent access to healthcare on a global level.

Dear Ambassadors,

Last year, thanks also to the lessening of the restrictions put in place in 2020, I had occasion to receive many Heads of State and Governments, as well as various civil and religious authorities.

Among those many meetings, I would like to [mention that of 1 July 2021](#), devoted to reflection and prayer for Lebanon. To the beloved Lebanese people, who are working to find a solution to the economic and political crisis that has gripped the nation, I wish today to renew my closeness and my prayers. At the same time, I trust that necessary reforms and the support of the international community will help the country to persevere in its proper identity as a model of peaceful coexistence and brotherhood among the different religions.

In the course of 2021, I was also able to resume [my Apostolic Journeys](#). In March, I had the joy of travelling [to Iraq](#). Providence willed this, as a sign of hope after years of war and terrorism. The Iraqi people have the right to regain their dignity and to live in peace. Their religious and cultural roots go back thousands of years: Mesopotamia is a cradle of civilization; it is from there that God called Abraham to inaugurate the history of salvation.

In September, [I travelled to Budapest](#) for the conclusion of the International Eucharistic Congress, and thereafter [to Slovakia](#). It was an opportunity for me to meet with the Catholic faithful and Christians of other confessions, and to dialogue with the Jewish community. I likewise [travelled to Cyprus and Greece](#), a Journey that remains vivid in my memory. That visit allowed me to deepen ties with our

Orthodox brothers and to experience the fraternity existing between the various Christian confessions.

A very moving part of that Journey was my visit [to the island of Lesbos](#), where I was able to see at first hand the generosity of all those working to provide hospitality and assistance to migrants, but above all, to see the faces of the many children and adults who are guests of these centres of hospitality. Their eyes spoke of the effort of their journey, their fear of an uncertain future, their sorrow for the loved ones they left behind and their nostalgia for the homeland they were forced to depart. Before those faces, we cannot be indifferent or hide behind walls and barbed wires under the pretext of defending security or a style of life. This we cannot do.

Consequently, I thank all those individuals and governments working to ensure that migrants are welcomed and protected, and to support their human promotion and integration in the countries that have received them. I am aware of the difficulties that some states encounter in the face of a large influx of people. No one can be asked to do what is impossible for them, yet there is a clear difference between accepting, albeit in a limited way, and rejecting completely.

There is a need to overcome indifference and to reject the idea that migrants are a problem for others. The results of this approach are evident in the dehumanization of those migrants concentrated in hotspots where they end up as easy prey to organized crime and human traffickers, or engage in desperate attempts to escape that at times end in death. Sadly, we must also note that migrants are themselves often turned into a weapon of political blackmail, becoming a sort of “bargaining commodity” that deprives them of their dignity.

Here I would like to renew my gratitude to the Italian authorities, thanks to whom several persons were able to come with me to Rome from Cyprus and Greece. This was a simple yet meaningful gesture. To the Italian people, who suffered greatly at the beginning of the pandemic, but who have also shown encouraging signs of recovery, I express my heartfelt hope that they will always maintain their characteristic spirit of generosity, openness and solidarity.

At the same time, I consider it essential that the European Union arrive at internal cohesion in handling migration movements, just as it did in dealing with the effects of the pandemic. There is a need to adopt a coherent and comprehensive system for coordinating policies on migration and asylum, with a view to sharing responsibility for the reception of migrants, the review of requests for asylum, and the redistribution and integration of those who can be accepted. The capacity to negotiate and discover shared solutions is one of the strong points of

the European Union; it represents a sound model for a farsighted approach to the global challenges before us.

Nonetheless, the migration issue does not regard Europe alone, even though it is especially affected by waves of migrants coming from Africa and from Asia. In recent years, we have witnessed, among others, an exodus of Syrian refugees and, more recently, the many people who have fled Afghanistan. Nor can we overlook the massive migration movements on the American continent, which press upon the border between Mexico and the United States of America. Many of those migrants are Haitians fleeing the tragedies that have struck their country in recent years.

The issue of migration, together with the pandemic and climate change, has clearly demonstrated that we cannot be saved alone and by ourselves: the great challenges of our time are all global. It is thus troubling that, alongside the greater interconnection of problems, we are seeing a growing fragmentation of solutions. It is not uncommon to encounter unwillingness to open windows of dialogue and spaces of fraternity; this only fuels further tensions and divisions, as well as a generalized feeling of uncertainty and instability. What is needed instead is a recovery of our sense of shared identity as a single human family. The alternative can only be growing isolation, marked by a reciprocal rejection and refusal that further endangers multilateralism, the diplomatic style that has characterized international relations from the end of the Second World War to the present time.

For some time now, multilateral diplomacy has been experiencing a crisis of trust, due to the reduced credibility of social, governmental and intergovernmental systems. Important resolutions, declarations and decisions are frequently made without a genuine process of negotiation in which all countries have a say. This imbalance, now dramatically evident, has generated disaffection towards international agencies on the part of many states; it also weakens the multilateral system as a whole, with the result that it becomes less and less effective in confronting global challenges.

The diminished effectiveness of many international organizations is also due to their members entertaining differing visions of the ends they wish to pursue. Not infrequently, the centre of interest has shifted to matters that by their divisive nature do not strictly belong to the aims of the organization. As a result, agendas are increasingly dictated by a mindset that rejects the natural foundations of humanity and the cultural roots that constitute the identity of many peoples. As I have stated on other occasions, I consider this a form of ideological colonization, one that leaves no room for freedom of expression and is now taking the form of the “cancel culture” invading many circles and public institutions. Under the guise of defending diversity, it ends up

cancelling all sense of identity, with the risk of silencing positions that defend a respectful and balanced understanding of various sensibilities. A kind of dangerous “one-track thinking” [*pensée unique*] is taking shape, one constrained to deny history or, worse yet, to rewrite it in terms of present-day categories, whereas any historical situation must be interpreted in the light of a hermeneutics of that particular time, not that of today.

Multilateral diplomacy is thus called to be truly inclusive, not canceling but cherishing the differences and sensibilities that have historically marked various peoples. In this way, it will regain credibility and effectiveness in facing the challenges to come, which will require humanity to join together as one great family that, starting from different viewpoints, should prove capable of finding common solutions for the good of all. This calls for reciprocal trust and willingness to dialogue; it entails “listening to one another, sharing different views, coming to agreement and walking together”. [2] Indeed, “dialogue is the best way to realize what ought always to be affirmed and respected apart from any ephemeral consensus”. [3] Nor should we overlook “the existence of certain enduring values”. [4] Those are not always easy to discern, but their acceptance “makes for a robust and solid social ethics. Once those fundamental values are adopted through dialogue and consensus, we realize that they rise above consensus”. [5] Here I wish to mention in particular the right to life, from conception to its natural end, and the right to religious freedom.

In this regard, in recent years we have seen a growing collective awareness of the urgent need to care for our common home, which is suffering from the constant and indiscriminate exploitation of its resources. Here I think especially of the Philippines, struck in these last weeks by a devastating typhoon, and of other nations in the Pacific, made vulnerable by the negative effects of climate change, which endanger the lives of their inhabitants, most of whom are dependent on agriculture, fishing and natural resources.

Precisely this realization should impel the international community as a whole to discover and implement common solutions. None may consider themselves exempt from this effort, since all of us are involved and affected in equal measure. At the recent COP26 in Glasgow, several steps were made in the right direction, even though they were rather weak in light of the gravity of the problem to be faced. The road to meeting the goals of the Paris Agreement is complex and appears to be long, while the time at our disposal is shorter and shorter. Much still remains to be done, and so 2022 will be another fundamental year for verifying to what extent and in what ways the decisions taken in Glasgow can and should be further consolidated in view of COP27, planned for Egypt next November.

Your Excellencies, Ladies and Gentlemen!

Dialogue and fraternity are two essential focal points in our efforts to overcome the crisis of the present moment. Yet “despite numerous efforts aimed at constructive dialogue between nations, the deafening noise of war and conflict is intensifying”. [6] The entire international community must address the urgent need to find solutions to endless conflicts that at times appear as true proxy wars.

I think first of Syria, where the country’s rebirth does not yet clearly appear on the horizon. Even today, the Syrian people mourn their dead and the loss of everything, and continue to hope for a better future. Political and constitutional reforms are required for the country to be reborn, but the imposition of sanctions should not strike directly at everyday life, in order to provide a glimmer of hope to the general populace, increasingly caught in the grip of poverty.

Nor can we overlook the conflict in Yemen, a human tragedy that has gone on for years, silently, far from the spotlight of the media and with a certain indifference on the part of the international community, even as it continues to claim numerous civil victims, particularly women and children.

In the past year, no steps forward were made in the peace process between Israel and Palestine. I would truly like to see these two peoples rebuild mutual trust and resume speaking directly to each other, in order to reach the point where they can live in two states, side by side, in peace and security, without hatred and resentment, but the healing born of mutual forgiveness.

Other sources of concern are the institutional tensions in Libya, the episodes of violence by international terrorism in the Sahel region, and the internal conflicts in Sudan, South Sudan and Ethiopia, where there is need “to find once again the path of reconciliation and peace through a forthright encounter that places the needs of the people above all else”. [7]

Profound situations of inequality and injustice, endemic corruption and various forms of poverty that offend the dignity of persons also continue to fuel social conflicts on the American continent, where growing polarization is not helping to resolve the real and pressing problems of its people, especially those who are most poor and vulnerable.

Reciprocal trust and readiness to engage in calm discussion should also inspire all parties at stake, so that acceptable and lasting solutions can be found in Ukraine and in the southern Caucasus, and the outbreak of new crises can be avoided in the Balkans, primarily in Bosnia and Herzegovina.

Dialogue and fraternity are all the more urgently needed for dealing wisely and effectively with the crisis which for almost a year now has affected Myanmar; its streets, once places of encounter, are now the scene of fighting that does not spare even houses of prayer.

Naturally, these conflicts are exacerbated by the abundance of weapons on hand and the unscrupulousness of those who make every effort to supply them. At times, we deceive ourselves into thinking that these weapons serve to dissuade potential aggressors. History and, sadly, even daily news reports, make it clear that this is not the case. Those who possess weapons will eventually use them, since as Saint Paul VI observed, “a person cannot love with offensive weapons in his hands”. [8] Furthermore, “When we yield to the logic of arms and distance ourselves from the practice of dialogue, we forget to our detriment that, even before causing victims and ruination, weapons can create nightmares”. [9] Today these concerns have become even more real, if we consider the availability and employment of autonomous weapon systems that can have terrible and unforeseen consequences, and should be subject to the responsibility of the international community.

Among the weapons humanity has produced, nuclear arms are of particular concern. At the end of December last, the Tenth Review Conference of the parties to the Treaty on the Non-Proliferation of Nuclear Weapons, which was to meet in New York in these days, was once again postponed due to the pandemic. A world free of nuclear arms is possible and necessary. I therefore express my hope that the international community will view that Conference as an opportunity to take a significant step in this direction. The Holy See continues steadfastly to maintain that in the twenty-first century nuclear arms are an inadequate and inappropriate means of responding to security threats, and that possession of them is immoral. Their production diverts resources from integral human development and their employment not only has catastrophic humanitarian and environmental consequences, but also threatens the very existence of humanity.

The Holy See likewise considers it important that the resumption of negotiations in Vienna on the nuclear accord with Iran (the Joint Comprehensive Plan of Action) achieve positive results, in order to guarantee a more secure and fraternal world.

Dear Ambassadors!

In my [Message for the World Day of Peace](#) celebrated on 1 January last, I sought to highlight several factors that I consider essential for promoting a culture of dialogue and fraternity.

Education holds a special place, since it trains the younger generation, the future and hope of the world. Education is in fact the primary vehicle of integral human development, for it makes individuals free and responsible. [10] The educational process is slow and laborious, and can lead at times to discouragement, but we can never abandon it. It is an outstanding expression of dialogue, for no true education can lack a dialogical structure. Education likewise gives rise to culture and builds bridges of encounter between peoples. The Holy See wished to stress the importance of education also by its participation in Expo 2021 in Dubai, with a pavilion inspired by the theme of the Expo: “Connecting Minds, Creating the Future”.

The Catholic Church has always recognized and valued the role of education in the spiritual, moral and social growth of the young. It pains me, then, to acknowledge that in different educational settings – parishes and schools – the abuse of minors has occurred, resulting in serious psychological and spiritual consequences for those who experienced them. These are crimes, and they call for a firm resolve to investigate them fully, examining each case to ascertain responsibility, to ensure justice to the victims and to prevent similar atrocities from taking place in the future.

Despite the gravity of such acts, no society can ever abdicate its responsibility for education. Yet, regrettably, state budgets often allocate few resources for education, which tends to be viewed as an expense, instead of the best possible investment for the future.

The pandemic prevented many young people from attending school, to the detriment of their personal and social development. Modern technology enabled many young people to take refuge in virtual realities that create strong psychological and emotional links but isolate them from others and the world around them, radically modifying social relationships. In making this point, I in no way intend to deny the usefulness of technology and its products, which make it possible for us to connect with one another easily and quickly, but I do appeal urgently that we be watchful lest these instruments substitute for true human relationships at the interpersonal, familial, social and international levels. If we learn to isolate ourselves at an early age, it will later prove more difficult to build bridges of fraternity and peace. In a world where there is just “me”, it is difficult to make room for “us”.

The second thing that I would like to mention briefly is labour, “an indispensable factor in building and keeping peace. Labour is an expression of ourselves and our gifts, but also of our commitment, self-investment and cooperation with others, since we always work *with* or *for* someone else. Seen in this clearly social perspective, the workplace enables us to learn to make

our contribution towards a more habitable and beautiful world”. [11]

We have seen that the pandemic has sorely tested the global economy, with serious repercussions on those families and workers who experienced situations of psychological distress even before the onset of the economic troubles. This has further highlighted persistent inequalities in various social and economic sectors. Here we can include access to clean water, food, education and medical care. The number of people falling under the category of extreme poverty has shown a marked increase. In addition, the health crisis forced many workers to change professions, and in some cases forced them to enter the underground economy, causing them to lose the social protections provided for in many countries.

In this context, we see even more clearly the importance of labour, since economic development cannot exist without it, nor can it be thought that modern technology can replace the surplus value of human labour. Human labour provides an opportunity for the discovery of our personal dignity, for encounter with others and for human growth; it is a privileged means whereby each person participates actively in the common good and offers a concrete contribution to peace. Here too, greater cooperation is needed among all actors on the local, national, regional and global levels, especially in the short term, given the challenges posed by the desired ecological conversion. The coming years will be a time of opportunity for developing new services and enterprises, adapting existing ones, increasing access to dignified work and devising new means of ensuring respect for human rights and adequate levels of remuneration and social protection.

Your Excellencies, Ladies and Gentlemen,

The prophet Jeremiah tells us that God has “plans for [our] welfare and not for evil, to give [us] a future and a hope” (29:11). We should be unafraid, then, to make room for peace in our lives by cultivating dialogue and fraternity among one another. The gift of peace is “contagious”; it radiates from the hearts of those who long for it and aspire to share it, and spreads throughout the whole world. To each of you, your families and the peoples you represent, I renew my blessing and offer my heartfelt good wishes for a year of serenity and peace.

Thank you!

[1] Cf. Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 226-230.

[2] *Message for the 2022 World Day of Peace* (8 December 2021), 2.

[3] Encyclical Letter *Fratelli Tutti* (3 October 2020), 211.

[4] *Ibid.*

[5] *Ibid.*

- [6] [Message for the 2022 World Day of Peace](#), 1.
[7] [Urbi et Orbi Message](#), 25 December 2021.
[8] [Address to the United Nations](#) (4 October 1965), 5.
[9] [Meeting for Peace, Hiroshima](#), 24 November 2019.
[10] Cf. [Message for the 2022 World Day of Peace](#), 3.
[11] [Message for the 2022 World Day of Peace](#), 4.

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DISCOURS DU PAPE FRANÇOIS DEVANT LE CORPS DIPLOMATIQUE



Discours du Pape François aux membres du corps diplomatique accrédités auprès du Saint- siège pour la présentation des vœux pour la nouvelle année
Lundi 10 janvier 2022

Étant donné que l'OIEC est une organisation internationale, il peut être utile que ses membres soient au courant du discours prononcé par le Pape aux membres du Corps diplomatique accrédité auprès du Saint-Siège sur « l'état du monde ». Le discours de cette année a été prononcé le 10 janvier 2020. Les sujets comprenaient la pandémie de la COVID-19 et la nécessité pour le monde d'avoir accès aux soins médicaux et aux vaccins essentiels, les crises dans plusieurs pays dont le Liban, le soutien aux réfugiés, le multilatéralisme, l'environnement et une discussion sur l'éducation et le travail. L'éducation, a déclaré le Pape, est "le principal véhicule du développement humain intégral, car elle rend les individus libres et responsables".

Excellences, Mesdames et Messieurs !

Le temps liturgique de Noël s'est achevé hier, une période privilégiée pour cultiver les relations familiales que nous vivons parfois de façon distraite et lointaine, occupés - comme nous le sommes souvent tout au long de l'année - par de nombreux autres engagements. Aujourd'hui, nous voulons en poursuivre l'esprit en nous retrouvant comme une grande famille qui se rencontre et échange. Au fond, tel est le but de la

diplomatie : aider à mettre de côté les désaccords dans la cohabitation humaine, favoriser la concorde et expérimenter combien, lorsque nous dépassons les sables mouvants du conflit, nous pouvons redécouvrir le sens de l'unité profonde de la réalité [1].

Je vous suis donc particulièrement reconnaissant d'avoir voulu prendre part aujourd'hui à notre "rencontre de famille" annuelle, une occasion propice pour nous formuler réciproquement les vœux pour la nouvelle année et pour regarder ensemble les lumières et les ombres de notre temps. J'adresse un remerciement particulier au Doyen, Son Excellence Monsieur George Poulides, Ambassadeur de Chypre, pour les aimables paroles qu'il m'a adressées au nom de tout le Corps diplomatique. À travers vous, je désire également faire parvenir mon salut et mon affection aux peuples que vous représentez.

Votre présence est toujours un signe tangible de l'attention que vos pays ont pour le Saint-Siège et pour son rôle dans la communauté internationale. Nombre d'entre vous sont venus d'autres capitales pour cet événement, rejoignant ainsi le nombre conséquent des Ambassadeurs résidents à Rome, auquel sera bientôt s'ajouté celui de la Confédération Helvétique.

Chers Ambassadeurs,

nous voyons ces jours-ci combien la lutte contre la pandémie exige encore un effort considérable de la part de tous, et aussi combien la nouvelle année s'annonce difficile. Le coronavirus continue à créer de l'isolement social et à faire des victimes et, parmi ceux qui ont perdu la vie, je voudrais rappeler ici le regretté Mgr Aldo Giordano, Nonce Apostolique bien connu et estimé au sein de la communauté diplomatique. En même temps, nous avons pu constater que là où une campagne de vaccination efficace a eu lieu, le risque d'une évolution grave de la maladie a diminué.

Il est donc important de poursuivre l'effort pour immuniser autant que possible la population. Cela exige un engagement multiple au niveau personnel, politique, et de la communauté internationale tout entière. Avant tout au niveau personnel. Nous avons tous la responsabilité de prendre soin de nous-mêmes et de notre santé, ce qui signifie également le respect de la santé de qui nous est proche. Le soin de la santé est une obligation morale. Malheureusement, nous constatons de plus en plus que nous vivons dans un monde aux forts contrastes idéologiques. On se laisse souvent conditionner par l'idéologie du moment, souvent construite sur des informations infondées ou sur des faits mal documentés. Toute affirmation idéologique rompt les liens de la raison humaine avec la réalité objective des choses. La pandémie, au contraire, nous impose précisément une sorte de "cure de réalité" qui exige de regarder le problème en face et d'adopter les solutions appropriées

pour le résoudre. Les vaccins ne sont pas des outils magiques de guérison, mais ils représentent certainement, en plus des traitements qui doivent être développés, la solution la plus raisonnable pour la prévention de la maladie.

La politique doit aussi s'engager à poursuivre le bien de la population par des décisions de prévention et d'immunisation, qui interpellent également les citoyens pour qu'ils se sentent impliqués et responsables, par une communication transparente des problématiques et des mesures appropriées pour y faire face. Le manque de fermeté dans les décisions et de clarté dans la communication engendre la confusion, crée la méfiance et sape la cohésion sociale en alimentant de nouvelles tensions. Un "relativisme social", qui blesse l'harmonie et l'unité, s'instaure.

Enfin, un engagement global de la communauté internationale est nécessaire pour que l'ensemble de la population mondiale ait un accès égal aux soins médicaux essentiels et aux vaccins. Malheureusement, il faut constater avec douleur que l'accès universel aux soins de santé reste un mirage dans de vastes régions du monde. À un moment aussi grave pour toute l'humanité, je réitère mon appel pour que les Gouvernements et les organismes privés concernés fassent preuve de sens des responsabilités, en élaborant une réponse coordonnée à tous les niveaux (local, national, régional, mondial), à travers de nouveaux modèles de solidarité et par des instruments permettant de renforcer les capacités des pays qui en ont le plus besoin. Je me permet d'exhorter en particulier les États, qui s'efforcent d'établir un instrument international de préparation et de réponse aux pandémies sous l'égide de l'Organisation Mondiale de la Santé, à adopter une politique de partage désintéressée, comme principe-clé pour garantir à tous l'accès aux outils de diagnostic, aux vaccins et aux médicaments. De même, il est souhaitable que des institutions telles que l'Organisation Mondiale du Commerce et l'Organisation Mondiale de la Propriété Intellectuelle ajustent leurs instruments juridiques, afin que les règles monopolistiques ne constituent pas de nouveaux obstacles à la production et à un accès organisé et cohérent aux soins au niveau mondial.

Chers Ambassadeurs,

l'année dernière, grâce notamment à l'assouplissement des restrictions imposées en 2020, j'ai eu l'occasion de recevoir de nombreux chefs d'État et de Gouvernement, ainsi que plusieurs autorités civiles et religieuses.

Parmi les multiples rencontres, je voudrais mentionner ici la journée du 1er juillet dernier, consacrée à la réflexion et à la prière pour le Liban. Au cher peuple libanais, aux prises avec une crise économique et politique qui peine à trouver des solutions, je désire

aujourd'hui renouveler ma proximité et ma prière, tout en souhaitant que les réformes nécessaires et le soutien de la communauté internationale aident le pays à rester ferme dans son identité de modèle de coexistence pacifique et de fraternité entre les différentes religions qui y sont présentes.

Au cours de l'année 2021, j'ai pu reprendre également les voyages apostoliques. J'ai eu la joie de me rendre en Irak au mois de mars. La Providence a voulu qu'il ait lieu, comme un signe d'espérance après des années de guerre et de terrorisme. Le peuple irakien a le droit de retrouver la dignité qui lui revient et de vivre en paix. Ses racines religieuses et culturelles sont millénaires : la Mésopotamie est berceau de civilisation ; c'est de là que Dieu a appelé Abraham pour initier l'histoire du salut.

En septembre, je me suis ensuite rendu à Budapest pour la clôture du Congrès Eucharistique International, puis en Slovaquie. Ce fut l'occasion de rencontrer les fidèles catholiques et d'autres confessions chrétiennes, ainsi que de dialoguer avec les juifs. De même, le voyage à Chypre et en Grèce, dont le souvenir en moi est encore vif, m'a permis d'approfondir les liens avec les frères orthodoxes et de faire l'expérience de la fraternité entre les différentes confessions chrétiennes.

Une partie émouvante de ce voyage a eu lieu sur l'île de Lesbos où j'ai pu me rendre compte de la générosité de tous ceux qui œuvrent pour fournir un accueil et un aide aux migrants, mais où j'ai surtout vu les visages des nombreux enfants et des adultes des centres d'accueil. Il y a dans leurs yeux la fatigue du voyage, la peur d'un avenir incertain, la douleur pour les êtres chers qu'ils ont laissés derrière eux et la nostalgie de la patrie qu'ils ont été contraints d'abandonner. Devant ces visages, nous ne pouvons pas rester indifférents et nous ne pouvons pas nous retrancher derrière des murs et des fils barbelés sous prétexte de défendre la sécurité ou un mode de vie. Nous ne le pouvons pas.

Je remercie donc ceux qui, individus et gouvernements, œuvrent pour garantir un accueil et une protection aux migrants, en prenant également en charge leur promotion humaine et leur intégration dans les pays qui les ont accueillis. Je suis conscient des difficultés que rencontrent certains États face à des flux humains considérables. On ne peut demander à personne l'impossible, mais il y a une nette différence entre accueillir, même de façon limitée, et repousser totalement.

Il faut vaincre l'indifférence et rejeter la pensée selon laquelle les migrants seraient le problème des autres. Le résultat de cette approche se voit dans la déshumanisation même des migrants concentrés dans des *hotspots*, où ils finissent par être des proies faciles de la criminalité et des trafiquants d'êtres humains, ou par

faire des tentatives désespérées de fuite qui se terminent parfois par la mort. Malheureusement, il faut également relever que les migrants eux-mêmes sont souvent transformés en arme de chantage politique, en une sorte de "marchandise de négociation" qui prive les personnes de leur dignité.

Je désire ici renouveler ma gratitude aux Autorités italiennes, grâce auxquelles quelques personnes ont pu venir à Rome avec moi depuis Chypre et la Grèce. Ce fut un geste simple mais significatif. Je souhaite au peuple italien, qui a beaucoup souffert au début de la pandémie mais qui a également montré des signes encourageants de reprise, de maintenir toujours cet esprit d'ouverture généreuse et de solidarité qui le caractérise.

En même temps, je crois qu'il est d'une importance fondamentale que l'Union Européenne trouve sa cohésion interne dans la gestion des migrations, comme elle a su la trouver face aux conséquences de la pandémie. Il est nécessaire de créer un système cohérent et complet de gestion des politiques d'immigration et d'asile, afin de partager les responsabilités en matière d'accueil des migrants, d'examen des demandes d'asile, de redistribution et d'intégration de ceux qui peuvent être accueillis. La capacité de négocier et de trouver des solutions communes est l'une des forces de l'Union Européenne et constitue un modèle précieux pour relever à long terme les défis mondiaux à venir.

Cependant, les migrations ne concernent pas seulement l'Europe, bien qu'elle soit particulièrement touchée par les flux en provenance d'Afrique et d'Asie. Ces dernières années, nous avons assisté, entre autres, à l'exode des réfugiés syriens, rejoints ces derniers mois par ceux qui fuient l'Afghanistan. Nous ne devons pas non plus oublier les exodes massifs qui touchent le continent américain et se pressent à la frontière entre le Mexique et les États-Unis d'Amérique. Beaucoup de ces migrants sont des Haïtiens qui fuient les tragédies qui ont frappé leur pays ces dernières années.

La question migratoire, ainsi que la pandémie et le changement climatique, montrent clairement que personne ne peut se sauver tout seul, c'est-à-dire que les grands défis de notre époque sont toujours mondiaux. Il est donc inquiétant de constater que face à une plus grande interconnexion des problèmes, les solutions sont de plus en plus fragmentées. On rencontre souvent un manque de volonté d'ouvrir des fenêtres de dialogue et de fraternité, ce qui finit par alimenter de nouvelles tensions et divisions, ainsi qu'un sentiment général d'incertitude et d'instabilité. Au contraire, il convient de retrouver le sens de notre identité commune en tant qu'unique famille humaine. Toute autre alternative ne serait qu'un isolement croissant, marqué de verrouillages et de fermetures réciproques qui saperaient encore davantage le multilatéralisme, qui est pourtant le style diplomatique qui a caractérisé les relations internationales depuis la fin de

la seconde guerre mondiale.

La diplomatie multilatérale traverse depuis quelque temps une crise de confiance, due à la baisse de crédibilité des systèmes sociaux, gouvernementaux et intergouvernementaux. Des résolutions, déclarations et décisions importantes sont souvent prises sans de véritables négociations dans lesquelles tous les pays ont voix au chapitre. Ce déséquilibre, qui est devenu dramatiquement évident aujourd'hui, cause une désaffection de la part de nombreux États à l'égard des organismes internationaux et affaiblit le système multilatéral dans son ensemble, le rendant toujours moins efficace pour relever les défis mondiaux.

Le manque d'efficacité de nombreuses organisations internationales est également dû à la vision différente qu'ont les différents membres des objectifs qu'ils devraient se fixer. Il n'est pas rare que le centre d'intérêt se déplace vers des questions qui, par nature, sont clivantes et ne sont pas strictement liées à l'objectif de l'organisation, avec en conséquence des agendas de plus en plus dictés par un mode de pensée qui nie les fondements naturels de l'humanité et les racines culturelles qui constituent l'identité de nombreux peuples. Comme j'ai eu l'occasion de le dire en d'autres occasions, je crois qu'il s'agit d'une forme de colonisation idéologique qui ne laisse pas de place à la liberté d'expression et qui, aujourd'hui, prend de plus en plus la forme de *la cancel culture* qui envahit de nombreux domaines et institutions publiques. Au nom de la protection de la *diversité*, on finit par effacer le sens de toute *identité*, avec le risque de faire taire les positions qui défendent une idée respectueuse et équilibrée des différentes sensibilités. On assiste à l'élaboration d'une pensée unique – dangereuse - contrainte de nier l'histoire, ou pire encore, à la réécrire sur la base de catégories contemporaines, alors que toute situation historique doit être interprétée selon l'herméneutique de l'époque et non selon l'herméneutique actuelle.

La diplomatie multilatérale est donc appelée à être véritablement inclusive, non pas en effaçant mais en valorisant les diversités et les sensibilités historiques qui distinguent les différents peuples. Elle regagnera ainsi en crédibilité et en efficacité pour relever les défis à venir qui demandent à l'humanité de se rassembler comme une grande famille qui, tout en partant de points de vue différents, doit être capable de trouver des solutions communes pour le bien de tous. Cela suppose une confiance réciproque et une disponibilité au dialogue, c'est-à-dire à « s'écouter, discuter, se mettre d'accord et cheminer ensemble » [2]. De plus, « le dialogue est le chemin le plus adéquat pour parvenir à reconnaître ce qui doit toujours être affirmé et respecté, au-delà du consensus de circonstance » [3]. Nous ne devons jamais oublier qu'« existent des valeurs permanentes » [4]. Il n'est pas toujours facile de les reconnaître, mais les

accepter « donne solidité et stabilité à une éthique sociale. Même lorsque nous les avons reconnues et acceptées grâce au dialogue et au consensus, nous voyons que ces valeurs fondamentales sont au-dessus de tout consensus » [5]. Je voudrais rappeler en particulier le droit à la vie, de la conception jusqu'à la fin naturelle, et le droit à la liberté religieuse.

Dans cette perspective, une prise de conscience collective s'est accrue, ces dernières années, de l'urgence de prendre soin de notre maison commune qui souffre d'une exploitation continue et aveugle des ressources. À cet égard, je pense en particulier aux Philippines, frappées ces dernières semaines par un typhon dévastateur, ainsi qu'à d'autres nations du Pacifique vulnérables aux effets négatifs du changement climatique qui mettent en péril la vie des habitants dont la plupart dépendent de l'agriculture, de la pêche et des ressources naturelles.

Un tel constat doit pousser la communauté internationale dans son ensemble à trouver des solutions communes et à les mettre en pratique. Personne ne peut s'exempter d'un tel effort parce que nous sommes tous concernés et engagés au même titre. Lors de la récente COP26 à Glasgow, un certain nombre de pas ont été faits dans la bonne direction, bien qu'ils soient plutôt limités par rapport à l'ampleur du problème à traiter. La route à parcourir pour atteindre les objectifs de l'Accord de Paris est complexe et semble être encore longue, alors que le temps à disposition se réduit. Il reste encore beaucoup à faire, et 2022 sera donc une autre année cruciale pour vérifier dans quelle mesure et comment ce qui a été décidé à Glasgow peut et doit être encore renforcé, dans la perspective de la COP27, prévue en Égypte en novembre prochain.

Excellences, Mesdames et Messieurs !

Le dialogue et la fraternité sont les deux foyers essentiels pour surmonter les crises du moment présent. Cependant, « malgré les multiples efforts visant à un dialogue constructif entre les nations, le bruit assourdissant des guerres et des conflits s'amplifie » [6], et l'ensemble de la communauté internationale doit s'interroger sur l'urgence de trouver des solutions à des conflits interminables qui prennent parfois l'allure de véritables guerres par procuration (*proxy wars*).

Je pense avant tout à la Syrie où l'on n'entrevoit toujours pas d'horizon clair pour la renaissance du pays. Aujourd'hui encore, le peuple syrien pleure ses morts, la perte de tout, et espère un avenir meilleur. Des réformes politiques et constitutionnelles sont nécessaires pour que le pays puisse renaître, mais il est aussi nécessaire que les sanctions appliquées n'affectent pas directement la vie quotidienne, offrant une lueur d'espoir à la population, de plus en plus prisonnière de la pauvreté.

Nous ne pouvons pas non plus oublier le conflit au Yémen, une tragédie humaine qui se déroule depuis des années en silence, loin des projecteurs médiatiques et dans une certaine indifférence de la part de la communauté internationale, et qui continue à faire de nombreuses victimes civiles, en particulier des femmes et des enfants.

Au cours de l'année écoulée, aucun pas en avant n'a été fait dans le processus de paix entre Israël et la Palestine. Je voudrais vraiment voir ces deux peuples reconstruire la confiance entre eux et recommencer à se parler directement afin de parvenir à vivre dans deux États côte à côte, dans la paix et la sécurité, sans haine ni ressentiment, mais guéris par le pardon mutuel.

Les tensions institutionnelles en Libye sont préoccupantes, tout comme les violents épisodes de terrorisme international dans la région du Sahel et les conflits internes au Soudan, au Sud-Soudan et en Éthiopie où il est nécessaire de « retrouver le chemin de la réconciliation et de la paix par une discussion sincère qui mette les besoins de la population au premier plan ». [7]

Les profondes inégalités, les injustices et la corruption endémique, ainsi que les diverses formes de pauvreté qui offensent la dignité des personnes, continuent d'alimenter des conflits sociaux même sur le continent américain où les polarisations de plus en plus fortes ne contribuent pas à résoudre les problèmes réels et urgents des citoyens, en particulier des plus pauvres et des plus vulnérables.

La confiance réciproque et la disponibilité à un dialogue serein doivent animer toutes les parties concernées afin de trouver des solutions acceptables et durables en Ukraine et dans le Caucase méridional, ainsi que pour éviter que ne s'ouvrent de nouvelles crises dans les Balkans, en premier lieu en Bosnie-Herzégovine.

Le dialogue et la fraternité sont plus urgents que jamais pour faire face avec sagesse et efficacité à la crise qui touche le Myanmar depuis près d'un an, où les rues qui étaient autrefois des lieux de rencontre sont désormais le théâtre d'affrontements qui n'épargnent même pas les lieux de prière.

Naturellement, tous les conflits sont facilités par l'abondance des armes à disposition et le manque de scrupules de ceux qui s'affairent à les répandre. On a parfois l'illusion que les armements ne remplissent qu'un rôle dissuasif contre d'éventuels agresseurs. L'histoire, et malheureusement aussi l'actualité, nous enseignent que ce n'est pas le cas. Celui qui possède des armes finit tôt ou tard par les utiliser, car, comme le disait saint Paul VI, « on ne peut pas aimer avec des armes offensives dans les mains » [8]. En outre, « quand nous nous livrons à la logique des armes et nous éloignons de la pratique du

dialogue, nous oublions tragiquement que les armes, avant même de faire des victimes et des ruines, peuvent provoquer des cauchemars » [9]. Ces préoccupations sont rendues encore plus concrètes aujourd'hui par la disponibilité et l'utilisation d'armements autonomes qui peuvent avoir des conséquences terribles et imprévisibles, alors qu'ils devraient être soumis à la responsabilité de la communauté internationale.

Parmi les armes que l'humanité a produites, les armes nucléaires sont particulièrement préoccupantes. La 10^{ème} Conférence d'examen du Traité de non-prolifération nucléaire, qui a été reportée à plusieurs reprises en raison de la pandémie, se déroule actuellement à New York. Le Saint-Siège continue de soutenir avec fermeté que les armes nucléaires sont des outils inadéquats et inappropriés pour répondre aux menaces contre la sécurité au XXI^{ème} siècle, et que leur possession est hautement immorale. Leur fabrication détourne des ressources aux perspectives d'un développement humain intégral et leur utilisation, en plus de produire des conséquences environnementales catastrophiques, menace l'existence même de l'humanité. En ce sens, le Saint-Siège considère qu'il est d'une importance vitale que la reprise à Vienne des négociations sur l'accord nucléaire avec l'Iran (*Joint Comprehensive Plan of Action*) puisse aboutir à des résultats positifs afin de garantir un monde plus sûr et plus fraternel.

Chers Ambassadeurs !

Dans [message pour la Journée mondiale de la paix](#) célébrée le 1er janvier dernier, j'ai voulu mettre en évidence les éléments que je considère essentiels pour favoriser une culture du dialogue et de la fraternité.

Une place particulière est occupée par l'éducation, grâce à laquelle se forment les nouvelles générations, qui sont l'espérance et l'avenir du monde. Elle est le premier vecteur du développement humain intégral parce qu'elle rend la personne libre et responsable [10]. Le processus éducatif est lent et laborieux, il peut parfois conduire au découragement, mais jamais on n'y peut y renoncer. Il est une expression éminente du dialogue car il n'y a pas de véritable éducation qui ne soit dialogique dans sa structure. L'éducation génère ensuite la culture et construit des ponts de rencontre entre les peuples. Le Saint-Siège a voulu en souligner la valeur en participant à l'Expo Dubaï 2021, aux Émirats Arabes Unis, avec l'installation d'un pavillon inspiré du thème de l'exposition : « Connecter les esprits, construire l'avenir ».

L'Église catholique a toujours reconnu et valorisé le rôle de l'éducation dans la croissance spirituelle, morale et sociale des nouvelles générations. C'est donc d'autant plus pour moi une cause de douleur de constater que dans divers milieux éducatifs - paroisses et écoles - des

abus sur mineurs ont eu lieu, avec de graves conséquences psychologiques et spirituelles pour les personnes qui les ont subis. Il s'agit de crimes sur lesquels il faut avoir la ferme volonté de faire la lumière en examinant les cas individuels, afin d'établir les responsabilités, de rendre justice aux victimes et d'empêcher que de telles atrocités ne se reproduisent à l'avenir.

Malgré la gravité de tels actes, aucune société ne peut jamais abdiquer sa responsabilité d'éduquer. Pourtant, il est douloureux de constater, comme souvent, que peu de ressources sont allouées à l'éducation dans les budgets des États. Celle-ci est d'abord considérée comme un coût, alors qu'il s'agit du meilleur investissement possible.

La pandémie a empêché de nombreux jeunes d'accéder aux établissements éducatifs, au détriment de leur processus de croissance personnelle et sociale. Nombreux sont ceux qui, grâce aux outils technologiques modernes, ont trouvé refuge dans des réalités virtuelles qui créent des liens psychologiques et émotionnels très forts, avec pour conséquence de les éloigner des autres et de la réalité environnante, et de modifier radicalement les relations sociales. Je n'entends certes pas nier par là l'utilité de la technologie et de ses produits qui nous permettent de nous connecter de plus en plus facilement et rapidement, mais je voudrais rappeler l'urgence de veiller à ce que ces outils ne remplacent pas les véritables relations humaines, au niveau interpersonnel, familial, social et international. Si l'on apprend à s'isoler dès le plus jeune âge, il sera plus difficile à l'avenir de construire des ponts de fraternité et de paix. Dans un univers où n'existe que le "je", il peut difficilement y avoir de la place pour le "nous".

Le deuxième élément que je voudrais rappeler brièvement est le travail, « facteur indispensable pour construire et préserver la paix. Il est expression de soi et de ses propres dons, mais aussi effort, fatigue, collaboration avec les autres, puisqu'on travaille toujours avec ou pour quelqu'un. Dans cette perspective fortement sociale, le travail est le lieu où nous apprenons à donner notre contribution pour un monde plus vivable et plus beau ». [11]

Nous avons dû constater combien la pandémie a mis à rude épreuve l'économie mondiale, avec de graves répercussions sur les familles et les travailleurs qui connaissent des situations de détresse psychologique plus encore que des difficultés économiques. Elle a mis encore plus en évidence les inégalités persistantes dans divers domaines socio-économiques. Que l'on pense à l'accès à l'eau potable, à la nourriture, à l'instruction, aux soins médicaux. Le nombre de personnes classées dans la catégorie de l'extrême pauvreté est en forte augmentation. En outre, la crise sanitaire a conduit de nombreux travailleurs à changer d'emploi, et les a parfois

obligés à entrer dans l'économie souterraine, les privant ainsi des systèmes de protection sociale prévus dans de nombreux pays.

Dans ce contexte, la prise de conscience de la valeur du travail revêt une importance accrue car il n'existe pas de développement économique sans travail, et l'on ne peut pas non plus penser que les technologies modernes puissent remplacer la valeur ajoutée apportée par le travail humain. Celui-ci est aussi une occasion de découverte de sa propre dignité, de rencontre et de croissance humaine, et un moyen privilégié par lequel chacun participe activement au bien commun et apporte une contribution concrète à la construction de la paix. Dans ce domaine également, il est donc nécessaire de renforcer la coopération entre tous les acteurs au niveau local, national, régional et mondial, surtout dans les temps à venir, en lien avec les défis posés par la très attendue conversion écologique. Les années à venir seront l'occasion de développer de nouveaux services et entreprises, d'adapter ceux qui existent déjà, de faciliter l'accès à un travail digne et d'œuvrer au respect des droits humains et à des niveaux adéquats de rémunération et de protection sociale.

Excellences, Mesdames et Messieurs !

Le prophète Jérémie nous rappelle que Dieu a pour nous « des pensées de paix et non de malheur, pour [nous] donner un avenir et une espérance » (29, 11). C'est pourquoi nous ne devons pas avoir peur de faire une place à la paix dans notre vie, en cultivant le dialogue et la fraternité entre nous. La paix est un bien « contagieux » qui se propage à partir du cœur de ceux qui la désirent et aspirent à la vivre, jusqu'à atteindre le monde entier. À chacun d'entre vous, à vos proches et à vos populations, je renouvelle ma bénédiction et mes vœux les plus sincères pour une année de sérénité et de paix.

Merci !

[1] Cf. Exhort. ap. *Evangelii gaudium* (24 novembre 2013), nn. 226-230.

[2] *Message pour la 55e Journée Mondiale de la Paix* (8 décembre 2021), n. 2.

[3] Lett. enc. *Fratelli tutti* (3 octobre 2020), n. 211.

[4] *Ibid.*

[5] *Ibid.*

[6] *Message pour la 55e Journée Mondiale de la Paix* (8 décembre 2021), n. 1.

[7] *Message Urbi et Orbi* (25 décembre 2021).

[8] *Discours aux Nations-Unies*, 4 octobre 1965, n. 5.

[9] *Rencontre pour la paix*, Hiroshima, 24 novembre 2019.

[10] Cf. *Message pour la 55e Journée Mondiale de la Paix*, n. 3.

[11] *Message pour la célébration de la 55e Journée Mondiale de la Paix*, n. 4.

DISCURSO DEL PAPA FRANCISCO AL CUERPO DIPLOMÁTICO



Discurso del santo padre Francisco a los miembros del cuerpo diplomático acreditado ante la Santa Sede
Lunes, 10 de enero de 2022

Dado que la OIEC es una organización internacional, puede ser útil para sus miembros conocer el discurso sobre el “estado del mundo” que el Papa da a los miembros del Cuerpo Diplomático acreditado ante la Santa Sede. El discurso de este año se pronunció el 10 de enero de 2020. Los temas incluyeron la pandemia de COVID-19 y la necesidad de que el mundo tenga acceso a atención médica y vacunas esenciales, crisis en varios países, incluido el Líbano, apoyo a los refugiados, multilateralismo, medio ambiente y una discusión sobre educación y trabajo. La educación, dijo el Papa, es “el vehículo principal del desarrollo humano integral, porque hace a los individuos libres y responsables”.

Excelencias, señoras y señores:

Ayer concluyó el tiempo litúrgico de Navidad, período privilegiado para cultivar las relaciones familiares, que a veces nos encuentran distraídos y alejados, ocupados — como frecuentemente estamos durante el año — en muchos otros compromisos. Hoy queremos continuar con ese espíritu, volviéndonos a reunir como una gran familia, que se encuentra y dialoga. En definitiva, este es el objetivo de la diplomacia: ayudar a dejar a un lado los desacuerdos de la convivencia humana, favorecer la concordia y experimentar cómo, cuando superamos las arenas movedizas de los conflictos, podemos redescubrir el sentido de la profunda unidad de la realidad [1].

Les agradezco de modo especial que hayan querido tomar parte el día de hoy en nuestro “encuentro de familia” anual, ocasión propicia para formularnos recíprocamente nuestros mejores deseos para el año nuevo y para considerar juntos las luces y sombras de nuestro tiempo. Expreso un agradecimiento particular al Decano, Su Excelencia el señor George Poulides,

Embajador de Chipre, por la amabilidad de las palabras que me ha dirigido en nombre de todo el Cuerpo diplomático. Por medio de ustedes, también deseo hacer llegar mi saludo y mi afecto a los pueblos que representan.

Vuestra presencia siempre es un signo tangible de la atención que vuestros países tienen para con la Santa Sede y por su papel en la comunidad internacional. Muchos de ustedes llegaron de otras capitales para este evento, uniéndose así al nutrido grupo de los embajadores residentes en Roma, al que en breve también se agregará el de la Confederación Suiza.

Queridos embajadores:

En estos días vemos cómo la lucha contra la pandemia requiere aún un notable esfuerzo por parte de todos y cómo también el nuevo año se presenta desafiante. El coronavirus sigue creando aislamiento social y cosechando víctimas y, entre los que han perdido la vida, quisiera recordar al recientemente fallecido Mons. Aldo Giordano, Nuncio Apostólico muy conocido y estimado en el seno de la comunidad diplomática. Al mismo tiempo, hemos podido constatar que en los lugares donde se ha llevado adelante una campaña de vacunación eficaz, ha disminuido el riesgo de un avance grave de la enfermedad.

Por lo tanto, es importante que se continúen los esfuerzos para inmunizar a la población lo más que se pueda. Esto requiere un múltiple compromiso a nivel personal, político y de la comunidad internacional en su conjunto. En primer lugar, a nivel personal. Todos tenemos la responsabilidad de cuidar de nosotros mismos y de nuestra salud, lo que se traduce también en el respeto por la salud de quien está cerca de nosotros. El cuidado de la salud constituye una obligación moral. Lamentablemente, cada vez más constatamos cómo vivimos en un mundo de fuertes contrastes ideológicos. Muchas veces nos dejamos influenciar por la ideología del momento, a menudo basada en noticias sin fundamento o en hechos poco documentados. Toda afirmación ideológica cercena los vínculos que la razón humana tiene con la realidad objetiva de las cosas. En cambio, la pandemia nos impone una suerte de “cura de realidad”, que requiere afrontar el problema y adoptar los remedios adecuados para resolverlo. Las vacunas no son instrumentos mágicos de curación, sino que representan ciertamente, junto con los tratamientos que se están desarrollando, la solución más razonable para la prevención de la enfermedad.

Por otra parte, la política debe comprometerse a buscar el bien de la población por medio de decisiones de prevención e inmunización, que interpelen también a los ciudadanos para que puedan sentirse partícipes y responsables, por medio de una comunicación

transparente de las problemáticas y de las medidas idóneas para afrontarlas. La falta de firmeza decisional y de claridad comunicativa genera confusión, crea desconfianza y amenaza la cohesión social, alimentando nuevas tensiones. Se instaura un “relativismo social” que hiere la armonía y la unidad.

Por último, es necesario un compromiso global de la comunidad internacional, para que toda la población mundial pueda acceder de la misma manera a los tratamientos médicos esenciales y a las vacunas. Lamentablemente, se constata con dolor que, en extensas zonas del mundo, el acceso universal a la asistencia sanitaria sigue siendo un espejismo. En un momento tan grave para toda la humanidad, reitero mi llamamiento para que los gobiernos y los entes privados implicados muestren sentido de responsabilidad, elaborando una respuesta coordinada a todos los niveles (local, nacional, regional y global), mediante nuevos modelos de solidaridad e instrumentos aptos para reforzar las capacidades de los países más necesitados. Me permito exhortar, en particular, a los estados que se están esforzando por establecer un instrumento internacional sobre la preparación y la respuesta a las pandemias, bajo el patrocinio de la Organización Mundial de la Salud, para que adopten una política de desinteresada ayuda mutua, como principio clave para que el acceso a instrumentos diagnósticos, vacunas y fármacos esté garantizado a todos. Asimismo, sería conveniente que instituciones como la Organización Mundial del Comercio y la Organización Mundial de la Propiedad Intelectual adecuen sus propios instrumentos jurídicos, para que las reglas monopólicas no constituyan ulteriores obstáculos a la producción y a un acceso organizado y coherente a los tratamientos a nivel mundial.

Queridos embajadores:

El año pasado, gracias también a la flexibilización de las restricciones dispuestas en el 2020, tuve ocasión de recibir a muchos jefes de estado y de gobierno, además de diversas autoridades civiles y religiosas.

Entre los múltiples encuentros, quisiera mencionar aquí la [jornada del pasado 1 de julio](#), dedicada a la reflexión y a la oración por el Líbano. Al querido pueblo libanés, azotado por una crisis económica y política difícil de remediar, deseo renovar hoy mi cercanía y mi oración, mientras espero que las reformas necesarias y el apoyo de la comunidad internacional ayuden al país a permanecer firme en su identidad como modelo de coexistencia pacífica y de fraternidad entre las diversas religiones ahí presentes.

Durante el año 2021, también pude [reanudar los viajes apostólicos](#). En el mes de marzo tuve la alegría de [visitar Irak](#). Quiso la Providencia que esto sucediera como un

signo de esperanza después de años de guerra y terrorismo. El pueblo iraquí tiene derecho a recuperar la dignidad que le pertenece y a vivir en paz. Sus raíces religiosas y culturales son milenarias: Mesopotamia es cuna de civilización; fue de allí de donde Dios llamó a Abrahán para dar inicio a la historia de la salvación.

Después, en septiembre, visité [Budapest](#) para la clausura del Congreso Eucarístico Internacional; y, luego, [Eslovaquia](#). Fue una oportunidad de encuentro con los fieles católicos y de otras confesiones cristianas, como también de diálogo con los judíos. Del mismo modo, el [viaje a Chipre y Grecia](#), del que conservo vivos recuerdos, me permitió profundizar los vínculos con los hermanos ortodoxos y experimentar la fraternidad entre las diversas confesiones cristianas.

Una parte conmovedora de este viaje tuvo lugar en la [isla de Lesbos](#), donde pude constatar la generosidad de quienes trabajan para brindar acogida y ayuda a los migrantes, pero sobre todo vi los rostros de muchos niños y adultos alojados en los centros de acogida. En sus ojos está el cansancio del viaje, el miedo a un futuro incierto, el dolor por los propios seres queridos que dejaron atrás y la nostalgia de la patria que se vieron obligados a abandonar. Ante estos rostros no podemos permanecer indiferentes ni quedarnos atrincherados detrás de muros y alambres espinados, con el pretexto de defender la seguridad o un estilo de vida. Esto no se puede.

Por eso, agradezco a todos aquellos, personas y gobiernos, que se esfuerzan por garantizar acogida y protección a los migrantes, haciéndose cargo también de su promoción humana y de su integración en los países que los han acogido. Soy consciente de las dificultades que algunos estados encuentran frente a flujos ingentes de personas. A nadie se le puede pedir lo que no puede hacer, pero hay una clara diferencia entre acoger, aunque sea limitadamente, y rechazar totalmente.

Es necesario vencer la indiferencia y rechazar la idea de que los migrantes sean un problema de los demás. El resultado de semejante planteamiento se ve en la deshumanización misma de los migrantes, concentrados en los centros de registro e identificación —*hotspot*—, donde acaban siendo presa fácil de la delincuencia y de los traficantes de seres humanos, o por intentar desesperados planes de fuga que a veces culminan con la muerte. Lamentablemente, también es preciso destacar que los mismos migrantes a menudo son transformados en armas de coacción política, en una especie de “artículo de negociación”, que despoja a las personas de su dignidad.

En esta sede, deseo renovar mi gratitud a las autoridades italianas, gracias a las cuales algunas personas pudieron venir conmigo a Roma desde Chipre y Grecia. Se trató de un gesto sencillo pero significativo. Al pueblo italiano, que

sufrió mucho al comienzo de la pandemia, pero que también ha demostrado alentadores signos de recuperación, dirijo mis mejores votos, para que mantenga siempre el espíritu de apertura generosa y solidaria que lo distingue.

Al mismo tiempo, considero de fundamental importancia que la Unión Europea encuentre su cohesión interna en la gestión de las migraciones, como la ha sabido encontrar para hacer frente a las consecuencias de la pandemia. Es necesario, en efecto, dar vida a un sistema coherente e integral de gestión de las políticas migratorias y de asilo, de modo que se compartan las responsabilidades en la recepción de migrantes, la revisión de las solicitudes de asilo, la redistribución e integración de cuantos puedan ser acogidos. La capacidad de negociar y encontrar soluciones compartidas es uno de los puntos de fuerza de la Unión Europea y constituye un modelo válido para afrontar con visión los retos globales que nos esperan.

Las migraciones, sin embargo, no conciernen sólo a Europa, aunque se vea especialmente afectada por los flujos provenientes de África y Asia. En estos años hemos asistido, entre otras cosas, al éxodo de los prófugos sirios, al que se han agregado en los últimos meses los que huyeron de Afganistán. Tampoco debemos olvidar los éxodos masivos que afectan al continente americano y que crean presión en la frontera entre México y Estados Unidos de América. Muchos de esos migrantes son haitianos que huyen de las tragedias que han golpeado su país en estos años.

La cuestión migratoria, como también la pandemia y el cambio climático, muestran claramente que nadie se puede salvar por sí mismo, es decir, que los grandes desafíos de nuestro tiempo son todos globales. Por eso, es preocupante constatar que, frente a una mayor interconexión de los problemas, vaya creciendo una mayor fragmentación de las soluciones. Con frecuencia se observa una falta de voluntad de querer abrir ventanas de diálogo y señales de fraternidad, y esto termina por alimentar más tensiones y divisiones, así como una sensación generalizada de incertidumbre e inestabilidad. Es necesario, en cambio, recuperar el sentido de nuestra común identidad como única familia humana. La alternativa sólo es un creciente aislamiento, marcado por exclusiones y clausuras recíprocas que de hecho ponen aún más en peligro la multilateralidad, que es ese estilo diplomático que ha caracterizado las relaciones internacionales desde el final de la segunda guerra mundial.

Hace tiempo que la diplomacia multilateral atraviesa una crisis de confianza, debida a una reducida credibilidad de los sistemas sociales, gubernamentales e intergubernamentales. A menudo se toman importantes resoluciones, declaraciones y decisiones sin una

verdadera negociación en la que todos los países tengan voz y voto. Este desequilibrio, que hoy se ha vuelto dramáticamente evidente, genera una falta de aprecio hacia los organismos internacionales por parte de muchos estados y debilita el sistema multilateral en su conjunto, reduciendo cada vez más su capacidad para afrontar los desafíos globales.

El déficit de eficacia de muchas organizaciones internacionales también se debe a las diferentes visiones, que tienen los diversos miembros, de los fines que estas deberían alcanzar. Con frecuencia, el centro de interés se ha trasladado a temáticas que por su naturaleza provocan divisiones y no están estrechamente relacionadas con el fin de la organización, dando como resultado agendas cada vez más dictadas por un pensamiento que reniega los fundamentos naturales de la humanidad y las raíces culturales que constituyen la identidad de muchos pueblos. Como tuve oportunidad de afirmar en otras ocasiones, considero que se trata de una forma de colonización ideológica, que no deja espacio a la libertad de expresión y que hoy asume cada vez más la forma de esa *cultura de la cancelación*, que invade muchos ámbitos e instituciones públicas. En nombre de la protección de las *diversidades*, se termina por borrar el sentido de cada *identidad*, con el riesgo de acallar las posiciones que defienden una idea respetuosa y equilibrada de las diferentes sensibilidades. Se está elaborando un pensamiento único —peligroso— obligado a renegar la historia o, peor aún, a reescribirla en base a categorías contemporáneas, mientras que toda situación histórica debe interpretarse según la hermenéutica de la época, no según la hermenéutica de hoy.

Por eso, la diplomacia multilateral está llamada a ser verdaderamente inclusiva, no suprimiendo sino valorando las diversidades y las sensibilidades históricas que distinguen a los distintos pueblos. De ese modo, esta volverá a adquirir credibilidad y eficacia para afrontar los próximos retos, que exigen a la humanidad que vuelva a reunirse como una gran familia, la cual, aunque partiendo de puntos de vista diferentes, debe ser capaz de encontrar soluciones comunes para el bien de todos. Esto exige confianza recíproca y disponibilidad para dialogar, concretamente para «escucharse, confrontarse, ponerse de acuerdo y caminar juntos» [2]. Por otra parte, «el diálogo es el camino más adecuado para llegar a reconocer aquello que debe ser siempre afirmado y respetado, y que está más allá del consenso circunstancial» [3]. Nunca debemos olvidar que «hay algunos valores permanentes» [4]. No siempre es fácil reconocerlos, pero aceptarlos «otorga solidez y estabilidad a una ética social. Aun cuando los hayamos reconocido y asumido gracias al diálogo y al consenso, vemos que esos valores básicos están más allá de todo consenso» [5]. Deseo destacar especialmente el derecho a la vida, desde la concepción hasta su fin natural, y el derecho a la libertad religiosa.

En esta perspectiva, en los últimos años ha crecido cada vez más la conciencia colectiva en lo referente a la urgencia de afrontar el cuidado de nuestra casa común, que está sufriendo a causa de una continua e indiscriminada explotación de los recursos. A este respecto, pienso especialmente en las Filipinas, golpeadas en las semanas pasadas por un tifón devastador, como también en otras naciones del Pacífico, vulnerables por los efectos negativos del cambio climático, que ponen en riesgo la vida de los habitantes, la mayoría de los cuales dependen de la agricultura, la pesca y los recursos naturales.

Esta constatación es precisamente la que debe impulsar a la comunidad internacional en su conjunto a encontrar soluciones comunes y ponerlas en práctica. Nadie puede eximirse de dicho esfuerzo, porque nos atañe e implica a todos en la misma medida. En la reciente COP26, en Glasgow, se dieron algunos pasos que van en la correcta dirección, aunque más bien débiles respecto a la consistencia del problema a afrontar. El camino para alcanzar los objetivos del Acuerdo de París es complejo y parece todavía largo, mientras el tiempo a disposición es cada vez menos. Todavía hay mucho que hacer, y por consiguiente el 2022 será otro año fundamental para verificar cuánto y cómo, lo que se decidió en Glasgow, pueda y deba ser reforzado posteriormente, en consideración a la COP27, prevista para el próximo mes de noviembre en Egipto.

Excelencias, señoras y señores:

El diálogo y la fraternidad son los dos frentes esenciales para superar las crisis del momento actual. Sin embargo, «a pesar de los numerosos esfuerzos encaminados a un diálogo constructivo entre las naciones, el ruido ensordecedor de las guerras y los conflictos se amplifica» [6], y toda la comunidad internacional debe interrogarse sobre la urgencia de encontrar soluciones a los interminables conflictos, que a veces adoptan la forma de verdaderas guerras subsidiarias (*proxy wars*).

Pienso en primer lugar en Siria, donde todavía no hay un horizonte claro para la recuperación del país. Aún hoy, el pueblo sirio sigue llorando a sus muertos y la pérdida de todo, con la esperanza de un futuro mejor. Se necesitan reformas políticas y constitucionales para que el país renazca, sin embargo, es también indispensable que las sanciones aplicadas no afecten directamente a la vida cotidiana, ofreciendo un rayo de esperanza a la población, cada vez más atezada por la pobreza. Tampoco podemos olvidar el conflicto en Yemen, una tragedia humana que lleva años desarrollándose en silencio, lejos de los reflectores mediáticos y ante una cierta indiferencia de la comunidad internacional, que sigue causando numerosas víctimas civiles, especialmente mujeres y niños.

Durante el año pasado no se produjo ningún avance en el proceso de paz entre Israel y Palestina. Me gustaría que estos dos pueblos reconstruyeran la confianza entre ellos y volvieran a hablarse directamente para poder llegar a vivir en dos estados, uno junto al otro, en paz y seguridad, sin odio ni resentimiento, pero curados por el perdón recíproco.

Las tensiones institucionales en Libia son motivo de preocupación, así como también los episodios de violencia provocados por el terrorismo internacional en la región del Sahel y los conflictos internos en Sudán, Sudán del Sur y Etiopía, donde es necesario «encontrar el camino de la reconciliación y la paz a través de un debate sincero, que ponga las exigencias de la población en primer lugar» [7].

Las desigualdades profundas, las injusticias y la corrupción endémica, así como las diversas formas de pobreza que ofenden la dignidad de las personas, también siguen alimentando los conflictos sociales en el continente americano, donde la polarización cada vez más fuerte no ayuda a resolver los problemas reales y urgentes de los ciudadanos, especialmente de los más pobres y vulnerables.

La confianza mutua y la voluntad para un debate sereno deben animar a todas las partes implicadas para encontrar soluciones aceptables y duraderas en Ucrania y en el Cáucaso meridional, así como evitar la apertura de nuevas crisis en los Balcanes, sobre todo en Bosnia y Herzegovina.

Diálogo y fraternidad son más urgentes que nunca para hacer frente, con sabiduría y eficacia, a la crisis que afecta desde hace casi un año a Myanmar, donde las calles que antes eran lugares de encuentro son ahora escenario de enfrentamientos, que no perdonan ni siquiera los lugares de oración.

Evidentemente, todos los conflictos se ven facilitados por la abundancia de armas disponibles y la falta de escrúpulos de quienes se encargan de difundirlas. A veces nos hacemos la ilusión de que las armas sólo sirven para disuadir a posibles agresores. La historia, y por desgracia también las noticias, nos enseñan que no es así. Quien tiene armas, tarde o temprano acaba usándolas, porque, como decía san Pablo VI, «no es posible amar con armas ofensivas en las manos» [8]. Además, «cuando nos entregamos a la lógica de las armas y nos alejamos del ejercicio del diálogo, nos olvidamos trágicamente de que las armas, antes incluso de causar víctimas y ruinas, tienen la capacidad de provocar pesadillas» [9]. Estas preocupaciones se concretan aún más hoy en día por la disponibilidad y el uso de armamentos autónomos, que pueden tener consecuencias terribles e imprevisibles,

mientras que deberían estar sujetas a la responsabilidad de la comunidad internacional.

Entre las armas que la humanidad ha producido, las nucleares son motivo de especial preocupación. A finales de diciembre pasado se pospuso de nuevo, por causa de la pandemia, la X Conferencia de Revisión del Tratado de No Proliferación de las Armas Nucleares, que estaba prevista en Nueva York para estos días. Un mundo sin armas nucleares es posible y necesario. En este sentido, deseo que la comunidad internacional aproveche la oportunidad de dicha conferencia para dar un paso significativo en esta dirección. La Santa Sede sigue insistiendo en que las armas nucleares son instrumentos inadecuados e inapropiados para responder a las amenazas a la seguridad en el siglo XXI y que su posesión es inmoral. Su fabricación desvía recursos a las perspectivas de un desarrollo humano integral y su uso, además de producir consecuencias humanitarias y medioambientales catastróficas, amenaza la existencia misma de la humanidad. La Santa Sede considera también importante que la reanudación de las negociaciones en Viena sobre el Acuerdo Nuclear con Irán (*Joint Comprehensive Plan of Action*) pueda alcanzar resultados positivos para garantizar un mundo más seguro y fraterno.

Queridos embajadores:

En mi mensaje para la Jornada Mundial de la Paz, celebrada el pasado 1 de enero, he querido destacar los elementos que considero esenciales para fomentar una cultura del diálogo y la fraternidad.

Un lugar especial lo ocupa la educación, a través de la cual se forman las nuevas generaciones, que son la esperanza y el futuro del mundo. Es el vector principal del desarrollo humano integral, ya que hace a la persona libre y responsable [10]. El proceso educativo es lento y complicado, a veces puede llevar al desánimo, pero nunca se puede abandonar; es una expresión eminente del diálogo, porque no hay verdadera educación que no sea dialógica en su estructura. Asimismo, la educación genera cultura y construye puentes de encuentro entre los pueblos. La Santa Sede ha subrayado el valor de la educación participando en la Expo Dubái 2021, en los Emiratos Árabes Unidos, con un pabellón inspirado en el tema de la Exposición: “Conectando mentes, creando el futuro”.

La Iglesia Católica siempre ha reconocido y valorado el papel de la educación en el crecimiento espiritual, moral y social de las nuevas generaciones. Por ello, me resulta aún más doloroso constatar que en diversos ámbitos educativos —parroquias y colegios— se han producido abusos a menores, con graves consecuencias psicológicas y espirituales para las personas que los han sufrido. Son crímenes sobre los que debe haber una

firme voluntad de esclarecimiento, examinando los casos individuales para determinar las responsabilidades, hacer justicia a las víctimas y evitar que semejantes atrocidades se repitan en el futuro.

A pesar de la gravedad de estos actos, ninguna sociedad puede renunciar a su responsabilidad de educar. Por otra parte, es triste constatar cómo, a menudo, en los presupuestos estatales se destinan pocos recursos para la educación. Esta se considera principalmente como un gasto, mientras que, en cambio, es la mejor inversión posible.

La pandemia ha impedido que numerosos jóvenes accedan a los centros educativos, en detrimento de su desarrollo personal y social. Muchos, por medio de las modernas herramientas tecnológicas, han encontrado refugio en realidades virtuales, que crean vínculos psicológicos y emocionales muy fuertes, con la consecuencia de alejarlos de los demás y de la realidad circundante y alterar radicalmente las relaciones sociales. Con ello no trato de negar la utilidad de la tecnología y sus productos, que nos permiten conectarnos cada vez más fácil y rápidamente, pero quiero señalar la urgente necesidad de vigilar para que estos instrumentos no sustituyan las verdaderas relaciones humanas, a nivel interpersonal, familiar, social e internacional. Si se aprende a aislarse desde pequeños, será más difícil en el futuro construir puentes de fraternidad y paz. En un universo donde sólo existe el “yo”, difícilmente puede haber lugar para el “nosotros”.

El segundo elemento que me gustaría recordar brevemente es el trabajo, «factor indispensable para construir y mantener la paz; es expresión de uno mismo y de los propios dones, pero también es compromiso, esfuerzo, colaboración con otros, porque se trabaja siempre con o por alguien. En esta perspectiva marcadamente social, el trabajo es el lugar donde aprendemos a ofrecer nuestra contribución por un mundo más habitable y hermoso» [11].

Hemos constatado cómo la pandemia ha puesto a prueba la economía mundial, con graves repercusiones para las familias y los trabajadores, que están experimentando situaciones de angustia psicológica, antes incluso que dificultades económicas. Además, ha puesto aún más de manifiesto la persistencia de las desigualdades en diversos ámbitos socioeconómicos. Entre ellas, el acceso al agua potable, la alimentación, la educación y la atención médica. El número de personas que viven en pobreza extrema está aumentando considerablemente. Además, la crisis sanitaria ha llevado a muchos trabajadores a cambiar el tipo de empleo y a veces los ha obligado a entrar en el espacio de la economía sumergida, privándolos también de las medidas de protección social previstas en muchos países.

En este contexto, la conciencia del valor del trabajo adquiere una importancia adicional, puesto que no puede haber desarrollo económico sin trabajo, ni se puede pensar que las tecnologías modernas puedan sustituir el valor añadido que aporta el trabajo humano. El trabajo es también ocasión para descubrir la propia dignidad, para ir al encuentro de los demás y crecer como ser humano; es camino privilegiado a través del cual cada uno puede participar activamente en el bien común y contribuir concretamente a la construcción de la paz. Por lo tanto, también en este terreno es necesaria una mayor cooperación entre todos los actores a nivel local, nacional, regional y mundial, especialmente en el próximo período, con los desafíos que plantea la deseada reconversión ecológica. Los próximos años serán una oportunidad para desarrollar nuevos servicios y empresas, adaptar los existentes, aumentar el acceso al trabajo digno y trabajar por el respeto de los derechos humanos y de niveles adecuados de remuneración y protección social.

Excelencias, señoras y señores:

El profeta Jeremías nos recuerda que Dios tiene para nosotros «planes de paz y no de desgracia, de dar[nos] un futuro y una esperanza» (29,11). Por eso, no debemos tener miedo de dar cabida a la paz en nuestras vidas, cultivando el diálogo y la fraternidad entre nosotros. La paz es un bien “contagioso”, que se propaga desde el corazón de quienes la desean y aspiran a vivirla, alcanzando al mundo entero. A cada uno de ustedes, a sus seres queridos y a sus pueblos les renuevo mi bendición y mi más sincero deseo de un año de serenidad y paz.

Gracias.

[1] Cf. Exhort. ap. *Evangeli gaudium* (24 noviembre 2013), 226-230.

[2] *Mensaje para la 55.ª Jornada Mundial de la Paz* (8 diciembre 2021), 2.

[3] Carta enc. *Fratelli tutti* (3 octubre 2020), 211.

[4] *Ibid.*

[5] *Ibid.*

[6] *Mensaje para la 55.ª Jornada Mundial de la Paz*, 1.

[7] *Mensaje Urbi et Orbi*, 25 diciembre 2021.

[8] *Discurso a la Organización de las Naciones Unidas* (4 octubre 1965), 10.

[9] *Encuentro por la paz*, Hiroshima, 24 noviembre 2019.

[10] Cf. *Mensaje para la 55.ª Jornada Mundial de la Paz*, 3.

[11] *Mensaje para la 55.ª Jornada Mundial de la Paz*, 4.

**ENTRETIEN AVEC SŒUR MICKERLYNE CADET,
DIRECTRICE DE L'ÉCOLE HÔTELIÈRE MARIE
AUXILIATRICE (EHMA) À HAÏTI**



Sœur Mickerlyne Cadet, FMA, est Directrice de l'École Hôtelière Marie Auxiliatrice (EHMA) à Haïti. Elle nous explique les sources de sa vocation et la nature de son travail, certaines des innovations mise en œuvre par l'école hôtelière, ainsi que ses espoirs pour l'école. Cet entretien fait partie de la série d'entretiens du projet Global Catholic Education.

Vous êtes directrice de l'École Hôtelière Marie Auxiliatrice (EHMA) à Haïti. Pourriez-vous expliquer l'origine et l'objectif de l'école?

Bien avant le séisme du 12 janvier 2010, les Filles de Marie Auxiliatrice ou Salésiennes de Don Bosco, n'avaient pas vraiment une option préférentielle pour les écoles professionnelles. A ce moment-là, elles avaient des écoles classiques et des centres sociaux. Les centres sociaux n'avaient pas de grande envergure, mais à travers ces centres, elles formaient des jeunes filles qui n'avaient pas vraiment un niveau d'étude avancé. Elles faisaient de la cuisine ménagère, de la broderie, du crochet et de la couture. Ces jeunes filles étaient toujours recommandées pour aller travailler comme ménagère chez les bourgeois, les Congrégations Religieuses ou dans des familles aisées

Post Séisme 2012, les Sœurs Salésiennes ont eu la Visite de l'ONG ACTEC qui a comme objectif « un métier pour tous » et comme vision « Un monde juste où chaque personne a l'opportunité d'être protagoniste de son propre développement ». Cette organisation travaille beaucoup dans la formation professionnelle des jeunes.

Elle a fait la proposition aux Sœurs qu'elle voulait aider en vue de fournir une formation professionnelle de qualité aux jeunes pour les habiliter à s'insérer sur le marché du travail. Ainsi, Sœur Marie Claire Jean, la Provinciale d'alors et les Sœurs de la communauté Marie Auxiliatrice de Port-au-Prince ont opté de mettre sur pied une Ecole Hôtelière baptisée « Ecole Hôtelière Marie Auxiliatrice » (EHMA), puisqu'en cette époque il y'avait qu'une seule école existante (Ecole Hôtelière D'Haïti).

EHMA a pour objectif de former des techniciens de la restauration et de l'hôtellerie aptes à assumer avec responsabilité, compétence et honnêteté les différentes tâches dans la profession de façon à contribuer à la qualité de la main d'œuvre sur le marché de ce secteur. L'idée a été géniale, c'est ainsi qu'en octobre 2012, l'école a ouvert ses portes à 84 jeunes qui s'étaient inscrits. ACTEC a fait un changement du système que nous avons. Maintenant, nous avons des professeurs qualifiés capable de former des étudiants qualifiés pouvant travailler dans l'industrie d'hôtellerie. Nous remercions grandement ACTEC et les autres ONG qui, jusqu'à présent continuent à épauler EHMA dans ses initiatives et ses projets.

Quelles sont vos principales responsabilités en tant que directrice de l'école?

En étant Directrice de l'EHMA, ma tâche principale est l'administration de l'école avec d'autres obligations réparties comme suit : Veiller sur la bonne marche de l'école ; Prendre des décisions de concert avec la Directrice de la communauté et aussi le conseil professoral certaine fois ; Assurer la coordination nécessaire entre les professeurs ; Organiser des séances de formations pour les professeurs et les étudiants dans le but de donner continuité à leur formation ; Avoir une bonne relation avec nos partenaires ; et Rédiger les rapports narratifs et financiers chaque semestre pour les soumettre aux bailleurs.

Quels sont les forces de l'école, et dans quels domaines pensez-vous avoir particulièrement réussi?

Les forces de l'école sont les suivantes :

- Grâce aux bailleurs, plus particulièrement ACTEC, nous avons une école bien équipée par rapport aux autres Ecoles Hôtelières qui se trouvent dans le pays.
- La formation continue pour les professeurs afin d'assurer une formation professionnelle de qualité des étudiants.
- Nous avons les supports de nos Bailleurs qui ne nous manquent pas : ACTEC, Association Liège Aide Haïti qui accueille et finance chaque année quatre étudiants qui vont en Belgique pour leur stage de fin d'études et Misiones Salesianas qui donnent toujours son petit support financier à l'EHMA.
- La formation professionnelle que nous donnons aux étudiants leur permet de faire la différence aux autres étudiants venant d'autres écoles hôtelières dans un milieu de travail.
- L'EHMA est placée parmi les meilleures écoles hôtelières, si je me permets de le dire, elle est une école de référence. Jusqu'à présent les hôtels, les restaurants, les hôpitaux et des particuliers nous ouvrent toujours leur porte pour

le stage des étudiants et ils les embauchent également.

L'EHMA possède les trois filières de base pour un hôtel : Cuisine/Pâtisserie, Bar/Restaurant et Hébergement (Réception et Housekeeping). Les jeunes avant de faire leur spécialisation doivent passer dans ces trois filières en première année. Ils acquièrent donc des connaissances sur ces trois filières. Je peux dire que nos étudiants ont la compétence pour travailler dans n'importe quel hôtel au niveau national comme International. L'école offre aussi la possibilité d'un cours d'entrepreneuriat. Les étudiants qui s'organisent eux-mêmes en petit groupe ou de manière individuelle pour mettre sur pied leur petite entreprise.

Quelles sont les difficultés que vous rencontrez, en particulier suite à la pandémie de la COVID qui a affecté tant l'enseignement que le secteur hôtelier?

Ce n'est pas seulement la COVID-19 qui représente les difficultés, mais aussi la crise socio-économique et

politique du pays. Ces grandes plaies paralysent presque toutes les activités publiques et privées en Haïti. A cause de ces difficultés, nous ne pouvons pas accueillir le même effectif d'étudiants qu'on a l'habitude d'avoir, car les mesures d'hygiène sont très importantes pour empêcher la propagation de la COVID. Beaucoup de gens ont perdu leur emploi. Tout cela a des impacts négatifs sur le budget de l'école et son fonctionnement. Nous manquons de moyens économiques pour les jeunes qui fréquentent l'établissement. Pour faire face à cette situation délicate, nous avons essayé d'utiliser d'autres stratégies pour faciliter l'apprentissage des jeunes, comme la plateforme en ligne et le travail en équipe. Comme autre difficultés, les touristes ne rentrent pas dans le pays, les hôtels diminuent consécutivement leur nombre d'employés. Je crois que l'apparition de cette pandémie affecte tous les secteurs, particuliers l'industrie d'hôtellerie.



Photos : étudiantes à l'EHMA.

Une des innovations de l'école a été le lancement des produits PROSOLMA. De quoi s'agit-il et quels sont les acquis?

PROSOLMA c'est une AGR (Activité Génératrice de Revenu) de l'EHMA. En ce qui concerne l'atelier de production de l'EHMA, en 2016 l'ACTEC a conseillé aux Sœurs de mettre sur pied cet atelier de production sous le nom de PROSOLMA au sein de l'école. Il permet de :

- Fournir du travail à quelques jeunes diplômés en recherche d'emploi, ce qui leur permettra de développer leurs compétences et les rendra compétitifs sur le marché du travail.
- Donner une occasion aux étudiants de première et deuxième année de se plonger dans l'ambiance d'une entreprise et de respecter des « impératifs de production »

- Développer la production d'aliments transformés locaux, pour valoriser les produits haïtiens. De plus la direction offre un encadrement aux jeunes désireux de lancer leur micro entreprise de production ;
- Contribuer à la diversification des revenus de l'école et à l'augmentation de son degré d'autofinancement.

Après un an de fonctionnement sous une version très provisoire, l'évaluation est positive: l'atelier productif emploie trois anciens élèves et écoule ses produits dans quatre supermarchés. Un solide Business plan a été mis sous pied. Aujourd'hui PROSOLMA compte cinq employés et ses produits sont écoulés dans plusieurs supermarchés et des Institutions privées et publiques, aussi à l'extérieur du pays. Les produits de PROSOLMA sont très appréciés et demandés. Malheureusement à cause de la crise politique du pays et suite au manque de

matières premières PROSOLMA a des difficultés d'employer plus d'étudiants. Nous sommes en train de travailler pour la certification de PROSOLMA au niveau international pour l'exportation de ces produits dans d'autres pays.

Quels sont les opportunités et les risques que vous percevez pour les trois à cinq années qui viennent?

Opportunités :

- Avoir des professeurs qualifiés pour assurer la pérennité de l'EHMA.
- Placer les étudiants de l'EHMA en stage dans des hôtels en Haïti comme à l'étranger.
- Trouver un partenariat avec les écoles professionnelles et hôtelières des Salésiennes du monde entier, permettant à nos étudiants d'avoir un diplôme international.
- Ajouter la gestion hôtelière à l'EHMA permettant aux jeunes de décrocher un diplôme technique.
- Augmenter d'autres filières qui s'intéressent beaucoup les hôtels comme la cosmétologie et le spa (pour arriver à tout cela il faut que l'école soit agrandie).
- Implanter un laboratoire de langue à l'EHMA.
- L'école est placée au centre de la capitale, ce qui donne la possibilité aux étudiants des quatre coins de la capitale à bien profiter de la formation (transport facile).

Les risques : l'environnement de l'EHMA se situe dans un ghetto. Lorsqu'il y a des affrontements entre les bandits, toutes les activités scolaires sont paralysées. Cependant c'est un milieu qui donne vraiment la possibilité aux jeunes d'arriver avec facilité à l'école. Si on sort dans les quatre coins de la Capitale du pays les moyens de transport ne sont plus accessibles. Mais s'il n'y pas de l'amélioration, dans trois à cinq ans la zone où nous sommes implantés risque de devenir impraticable.

Comment comprenez-vous le concept de développement humain intégral, et comment cela affecte-t-il les orientations de l'école?

Le Pape Paul VI en faisant cette proposition a vu le futur de l'homme. Le développement humain intégral, c'est voir l'homme dans toute son intégralité, ce qui implique une croissance de l'homme jusqu'à la maturité. Pour arriver à cela, l'homme doit avoir le droit à la santé, à l'éducation et à une vie décente. Dès que ces trois capacités sont comblées il serait capable de faire un choix dans la

vie. Le développement humain met l'homme au centre de tous les aspects du processus de développement ; en un mot l'homme doit collaborer pour son plein épanouissement à tous les niveaux : spirituel, moral et professionnel. Comme l'a dit notre Fondateur Saint Jean Bosco « Sans affection pas de confiance. Sans confiance, pas d'éducation. » Pour Jean Bosco, c'est seulement lorsque l'enfant ou le jeune prend conscience de son savoir-faire qu'il devient capable d'enrichir. Notre Charisme est basé sur l'éducation intégrale des jeunes. Ces derniers se considèrent protagonistes de leur formation. Nous leur donnons la chance de s'épanouir pour aboutir à de meilleurs résultats.



Photo : cérémonie de graduation à l'EHMA.

Pourriez-vous s'il vous plaît partager comment vous en êtes arrivée à votre poste actuel, quel a été votre parcours personnel ?

Après mes études classiques, je suis entrée directement à l'Aspiranat pour commencer mon expérience de jeune en formation pour devenir Religieuse dans la Congrégation des Filles de Marie Auxiliatrice (Salésiennes de Don Bosco). J'ai passé quatre ans en formation. J'ai prononcé mes premiers vœux le 5 août 2004 et mes vœux perpétuels le 5 août 2010. J'ai donc plus de 17 ans de vie religieuse vécue dans la foi, la joie et la fidélité. J'ai eu pas mal d'expériences dans plusieurs communautés Salésiennes en Haïti. J'ai pu travailler comme aide assistante des Benjamines à la Maison Provinciale communauté Notre Dame du Perpétuel Secours (2004-2005).

Ensuite j'ai été transférée au Cap Haïtien où j'ai passé deux ans (2005-2007) accompagnant les internes et aussi assurant la catéchèse des enfants. Puis au Noviciat Marie Auxiliatrice où j'ai vécu seulement une année (2007-2008), comme aide économiste. Après cette expérience au Noviciat, on m'a donné l'obédience pour les Cayes à la Communauté Notre Dame du Perpétuel Secours. J'ai eu la chance de travailler comme assistante

Directrice à l'école Professionnelle des Sœurs où j'assurais l'économat de la communauté et de l'école et je donnais des cours de catéchèse en classe de 8ème année fondamentale. Là j'ai passé quatre ans (2008-2012). Ce fut une belle expérience pour moi au milieu des jeunes. En 2012 la Provinciale d'alors, Sœur Marie Claire Jean m'a donnée l'obédience pour la Communauté de Pétion Ville Marie Dominique Mazzarello. J'avais comme tâche l'économat de la maison, catéchèse en classe de 7ème et du coup j'avais commencé avec mes études universitaires.

J'ai entamé mes études universitaires en Sciences de l'administration à l'Institut des Hautes Etudes Commerciales et Economiques. Après ma première année à l'Université, on m'a transférée à la communauté de Port-au-Prince Marie Auxiliatrice où je donnais un coup de main à l'EHMA sous la direction de Sœur Dieudonne Jean Louis. J'y ai passé une année et quelques mois. Ensuite, la Provinciale Sœur Marie Claire Jean et ses Conseillères ont vu la nécessité de préparer quelqu'un pour prendre la charge de l'EHMA après la fin du mandat de l'actuelle Directrice. Elles m'ont fait bénéficier d'une bourse d'études en administration hôtelière à l'Universidad Sagrado Del Corazón de Puerto Rico. J'ai passé deux ans à I.H.E.C.E. De retour en Haïti on m'a placée comme Directrice de l'EHMA. Je suis fière de travailler à l'EHMA pour donner le meilleur de moi-même dans la formation des jeunes.



Photo : apprentissage à l'EHMA.

Enfin, pourriez-vous partager une anecdote personnelle sur vous-même, ce qui vous passionne ?

J'ai tellement d'anecdotes que je ne sais pas par où commencer, mais je vais essayer de relater celle qui m'a beaucoup plus marquée. Avec le « Pays Lock » en Haïti à la fin de l'année 2019, la Saline était impraticable à cause des bandits qui avaient occupé la zone. Avec la permission de la Provinciale Sœur Aline Nicolas l'EHMA a travaillé provisoirement à Pétion Ville à la communauté Marie Dominique Mazarello. Déplacer une école Hôtelière à un autre endroit ce n'est pas une chose facile, vu le manque de matériels, d'espace etc... C'est ainsi qu'au matin du 16 décembre 2019 j'ai décidé d'aller à La Saline pour récupérer quelques matériels à l'école afin de faciliter le travail des jeunes et pour vérifier aussi ce que font les employés du PROSOLMA.

À bord du véhicule il y avait le chauffeur, les deux membres de la direction et moi-même. J'étais assise à droite du chauffeur. Mais pour vous dire, les hommes armés faisaient leur patrouille dans la zone. Arrivés à la Saline, nous avons pris les matériels dont nous avons besoin pour retourner à Pétion Ville. En sortant de la barrière, l'une de nos employés qui m'accompagnait dans la voiture me disait : « Ma Sœur, nous n'avons pas encore prié ! », alors j'ai fait la prière. Toute de suite après, j'ai entendu un bruit et quelque chose qui frappait la porte droite de la voiture. Je croyais que c'était une pierre, ensuite un autre coup. À ce moment-là, je sentais comme du feu dans mes pieds, j'ai compris que c'était des projectiles. J'ai dit au chauffeur d'accélérer la vitesse de la voiture car on est en train de tirer sur nous. Nous nous sommes rendus à Delmas 2 à côté d'une boulangerie pour remettre une commission. C'est à ce moment-là j'ai pu constater que c'est sur moi qu'on avait tiré. L'un des projectiles avait traversé ma robe. Grâce à Dieu nous en sommes sortis sains et saufs.

En dépit de tout je suis retournée avec plus de vigueur et plus de confiance à La Saline. À travers cette expérience Dieu me parlait. Il veut quelque chose de plus de moi. Je sentais ses mains qui nous protègent et la Vierge Marie qui veille constamment sur nous. Ce fut une expérience qui m'a fait découvrir d'avantage la grandeur de l'amour de Dieu. Ma foi devient plus solide et je suis encore plus déterminée à donner ma vie pour le bien des jeunes.

GLOBAL REPORT ON INTEGRAL HUMAN DEVELOPMENT 2022



The first edition of the Global Report on Integral Human Development is now available

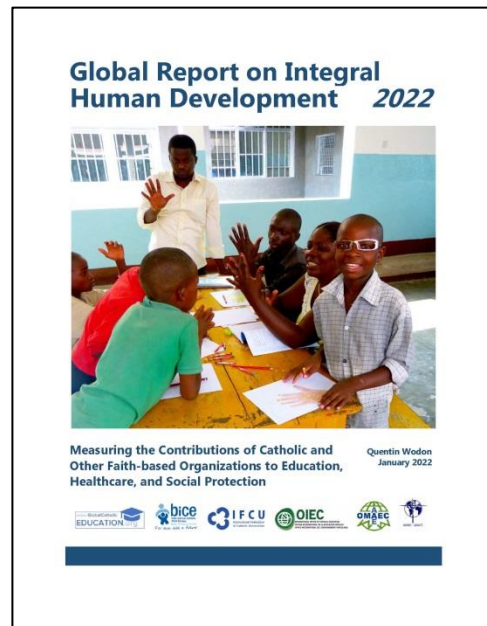
Quentin Wodon, OIEC & Global Catholic Education

The Global Report on Integral Human Development 2022 and related resources are available at <https://www.globalcatholiceducation.org/global-reports>. The Report is prepared by the Global Catholic Education project and co-sponsored by the four leading international organizations representing Catholic education globally (OIEC, IFCU, OMAEC, UMEC-WUCT)¹ and the International Catholic Child Bureau (BICE).

According to the Global Report on Integral Human Development 2022, the Catholic Church and other faith networks are major contributors to efforts to achieve the Sustainable Development Goals (SDGs) and promote integral human development. For the Catholic Church, this is done in part through a global network of more than 325,000 education, health, and social protection facilities, as well as through universities and other institutions of higher learning (data for 2019 from the 2021 edition of the statistical yearbook of the Church). The role played by the Church and other faith networks in basic education and healthcare is especially large in low and lower-middle income countries.

The Global Report on Integral Human Development 2022 uses multiple data sources to measure the contributions of Catholic and other faith networks to education, healthcare, and social protection. The report is produced by a volunteer team and co-sponsored by the four organizations that represent Catholic education at the international level, as well as the International Catholic Child Bureau.

¹ OIEC is the International Office of Catholic Education; IFCU is the International Federation of Catholic Universities; OMAEC is the World Organization of Former Students of Catholic Education; and UMEC-WUCT is the World Union of Catholic Teachers.



Globally, the Catholic Church manages a network of more than 325,000 education, health, and social protection facilities, especially in low income countries.

Key findings include the following:

- **Education:** The number of preschools, primary schools, and secondary schools managed by the Catholic Church increased by 54 percent from 1980 to 2019, from 143,574 to 221,144. The largest increase in the number of schools took place in Africa. Globally, 62.1 million students were enrolled in Catholic K12 schools in 2019, with an additional 6.7 million students in post-secondary education. When including other denominations, Christian education serves more than 100 million students. Islamic and other faith-based schools also have a large footprint.
- **Healthcare:** The number of healthcare facilities managed by the Catholic Church increased from 19,119 in 1980 to 24,031 in 2010, but fell back to 20,740 facilities in 2019. This includes hospitals, health centers, and leproseries. As for schools, the largest increase in facilities took place in Africa where Catholic facilities are often members of Christian Health Associations.

- Social protection: The number of social protection facilities managed by the Church increased from 42,084 in 1980 to 97,533 in 2010, with a reduction to 84,872 facilities in 2019. This total includes orphanages, nurseries, special centers for social education or re-education, homes for the old, chronically ill, invalid, or handicapped, matrimonial advice centers, and other institutions (these are the categories used in the statistical yearbooks of the Church). While for education and healthcare Africa accounts for a growing share of facilities over time, most social protection facilities remain located in the Americas and Europe. The Church also contributes to social protection locally through programs run by more than 220,000 parishes, and internationally among others through over 160 organizations member of Caritas Internationalis.
- Reach to the poor: Most Catholic schools and healthcare facilities are in low and lower-middle income countries, especially for primary education. By contrast, with the exception of orphanages and nurseries, Catholic social protection facilities are often located in high income countries, as is the case for universities. In Africa, across faiths, despite the fact that faith-based schools and healthcare facilities are often more expensive for households to use than public facilities (due to no or limited funding from the state), they often manage to reach the poor to a substantial extent. Private secular facilities tend to serve better off households for both education and healthcare.
- Market shares: Globally, the market share of Catholic education is estimated at 4.8 percent at the primary level, 3.2 percent at the secondary level, and 2.8 percent for post-secondary education. In the case of healthcare, data for 140 countries suggest that the market share of Catholic facilities is at 6.3 percent for hospitals and 1.7 percent for health centers in those countries. For education and healthcare, the market shares of Catholic schools and facilities are higher in sub-Saharan Africa and low income countries, helping to fulfill the Church's mission to serve the poor.
- Preferences, Satisfaction, and Quality: Values and faith play an important role in the motivation of parents to send their children to faith-based schools, and for students to enroll in faith-based universities. By contrast, faith is often not a key factor in the choice of a faith-based healthcare facility. In sub-Saharan Africa, satisfaction is higher with faith-based schools and healthcare facilities than with public providers. This does not mean however that there is no need to improve services. In education especially, efforts are needed to end the learning crisis.
- COVID-19 pandemic: Faith-based providers of education, healthcare, and social protection have been affected by the COVID-19 crisis, as is the case for other providers. Supporting faith-based providers of critical services in times of crisis makes economic sense. The long-term cost for governments of not doing so could be much larger than the cost of providing support.

Box 1: The Global Catholic Education Project

[Global Catholic Education](#) is a volunteer-led project to contribute to Catholic education and integral human development globally with a range of resources. The aim of the project is to serve Catholic schools and universities, as well as other organizations contributing to integral human development, with an emphasis on responding to the aspirations of the poor and vulnerable. For more information, please send an email to GlobalCatholicEducation@gmail.com.

RAPPORT MONDIAL SUR LE DÉVELOPPEMENT HUMAIN INTÉGRAL 2022



La première édition du Rapport mondial sur le développement humain intégral est maintenant disponible

Quentin Wodon, OIEC & Global Catholic Education

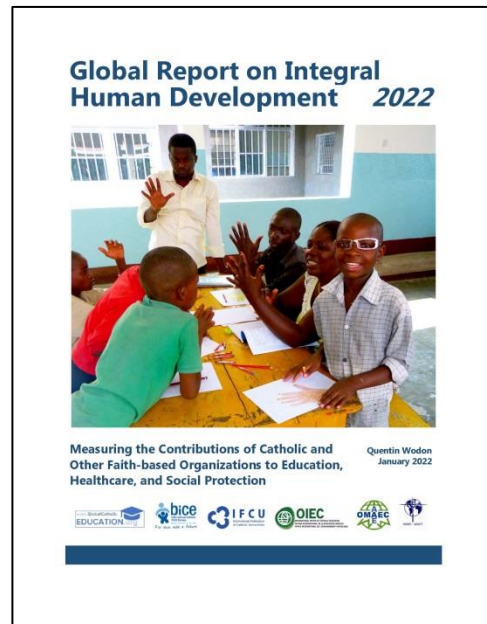
Le Rapport mondial sur le développement humain intégral 2022 et d'autres ressources sont disponibles à <https://fr.globalcatholiceducation.org/global-reports>. Le Rapport est préparé par le projet Global Catholic Education et coparrainé par les quatre principales organisations internationales représentant l'éducation catholique dans le monde (OIEC, FIUC, OMAEC et UMEC-WUCT²) et par le Bureau international catholique de l'enfance (BICE).

Selon le Rapport mondial sur le développement humain intégral 2022, l'Église catholique et d'autres réseaux confessionnels sont des contributeurs majeurs aux efforts visant à atteindre les objectifs de développement durable (ODD) et à promouvoir le développement humain intégral. Pour l'Église catholique, cela passe en partie par un réseau mondial de plus de 325 000 établissements d'enseignement, de santé et de protection sociale, ainsi que par les universités et autres établissements d'enseignement supérieur (données pour 2019 de l'édition 2021 de l'annuaire statistique de l'Église). Le rôle joué par l'Église et d'autres réseaux religieux dans l'éducation de base et les soins de santé est particulièrement important dans les pays à revenu faible et moyen inférieur.

Le Rapport mondial sur le développement humain intégral 2022 utilise plusieurs sources de données pour mesurer les contributions des réseaux catholiques et autres réseaux religieux à l'éducation, aux soins de santé et à la protection sociale. Le rapport est produit par une équipe de bénévoles et

² OIEC est l'Office international de l'enseignement catholique; FIUC est la Fédération internationale des universités catholiques; OMAEC est l'Organisation mondiale des anciens élèves de l'enseignement catholique; et UMEC-WUCT est l'Union mondiale des enseignants catholiques.

coparrainé par les quatre organisations qui représentent l'éducation catholique au niveau international ainsi que par le Bureau international catholique de l'enfance.



Au niveau mondial, l'Église catholique gère un réseau de plus de 325 000 établissements d'éducation, de santé et de protection sociale, en particulier dans les pays à faible revenu.

Les principales conclusions comprennent les observations qui suivent :

- **Éducation :** Le nombre d'écoles maternelles, primaires et secondaires gérées par l'Église catholique a augmenté de 54 % entre 1980 et 2019, passant de 143 574 à 221 144. La plus forte augmentation du nombre d'écoles a eu lieu en Afrique. À l'échelle mondiale, 62,1 millions d'élèves étaient inscrits dans des écoles catholiques K12 en 2019, avec 6,7 millions d'élèves supplémentaires dans l'enseignement postsecondaire. En incluant d'autres dénominations, l'éducation chrétienne dessert plus de 100 millions d'étudiants. Les écoles islamiques et confessionnelles ont également une large empreinte.
- **Santé :** Le nombre d'établissements de santé gérés par l'Église catholique est passé de 19 119 en 1980 à 24 031 en 2010, mais est retombé à 20 740 en 2019. Cela comprend les hôpitaux, les centres de santé et les léproseries. Comme pour les écoles, la plus forte augmentation du nombre

d'établissements a eu lieu en Afrique où les établissements catholiques sont souvent membres d'associations chrétiennes de santé (Christian Health Associations).

- Protection sociale : Le nombre d'établissements de protection sociale gérés par l'Église est passé de 42 084 en 1980 à 97 533 en 2010, avec une réduction à 84 872 en 2019. Ce total comprend les orphelinats, les crèches, les centres spéciaux d'éducation ou de rééducation sociale, les foyers pour personnes âgées, malades chroniques, invalides ou handicapées, les centres de conseil matrimonial et d'autres institutions (ce sont les catégories utilisées dans les annuaires statistiques de l'Église). Alors que pour l'éducation et la santé, l'Afrique représente une part croissante des établissements au fil du temps, la plupart des établissements de protection sociale restent situés dans les Amériques et en Europe. L'Église contribue également à la protection sociale au niveau local à travers des programmes gérés par plus de 220 000 paroisses, et au niveau international entre autres à travers plus de 160 organisations membres de Caritas Internationalis.
- Atteindre les pauvres : La plupart des écoles catholiques et établissements de santé se trouvent dans les pays à revenu faible et moyen-inférieur, en particulier pour l'enseignement primaire. En revanche, à l'exception des orphelinats et des crèches, les structures catholiques de protection sociale sont souvent situées dans les pays à revenu élevé, comme c'est le cas pour les universités. En Afrique, quelles que soient les religions, malgré le fait que les écoles confessionnelles et les établissements de santé soient souvent plus chers à utiliser pour les ménages que les établissements publics (en raison de l'absence ou du financement limité de l'État), ils parviennent souvent à atteindre les pauvres. Par contre, les établissements privés laïcs ont tendance à desservir les ménages mieux nantis à la fois pour l'éducation et les soins de santé.
- Parts de marché : À l'échelle mondiale, la part de marché de l'enseignement catholique est estimée à 4,8 % au niveau primaire, 3,2 % au niveau secondaire et 2,8 % pour l'enseignement postsecondaire. Dans le cas des soins de santé, les données de 140 pays suggèrent que la part de

marché des établissements catholiques est de 6,3 % pour les hôpitaux et de 1,7 % pour les centres de santé dans ces pays. Pour l'éducation et la santé, les parts de marché des écoles et des établissements catholiques sont plus élevées en Afrique subsaharienne et dans les pays à faible revenu, ce qui contribue à remplir la mission de l'Église de servir les pauvres.

- Préférences, satisfaction et qualité : Les valeurs et la foi jouent un rôle important dans la motivation des parents à envoyer leurs enfants dans des écoles confessionnelles et dans la décision des étudiants à s'inscrire dans des universités confessionnelles. En revanche, la foi n'est souvent pas un facteur clé dans le choix d'un établissement de santé confessionnel. En Afrique subsaharienne, la satisfaction est plus élevée vis-à-vis des écoles confessionnelles et des établissements de santé que vis-à-vis des prestataires publics. Cela ne signifie pas pour autant qu'il n'est pas nécessaire d'améliorer la qualité des services. Dans le domaine de l'éducation en particulier, des efforts sont nécessaires pour mettre fin à la crise de l'apprentissage.
- Pandémie de COVID-19 : les prestataires confessionnels d'éducation, de soins de santé et de protection sociale ont été touchés par la crise de la COVID-19, comme c'est le cas pour d'autres prestataires. Soutenir les prestataires confessionnels de services essentiels en temps de crise est économiquement logique. Le coût à long terme pour les gouvernements de ne pas le faire pourrait être beaucoup plus élevé que le coût de la fourniture d'un soutien.

Encadré 1: Le projet Global Catholic Education

[Global Catholic Education](#) est un projet dirigé par des bénévoles pour contribuer à l'éducation catholique et au développement humain intégral à l'échelle mondiale avec une gamme de ressources. L'objectif du projet est de servir les écoles et les universités catholiques, ainsi que d'autres organisations contribuant au développement humain intégral, en mettant l'accent sur la réponse aux aspirations des pauvres et des vulnérables. Pour plus d'informations, veuillez envoyer un e-mail à GlobalCatholicEducation@gmail.com.

INFORME GLOBAL SOBRE INTEGRAL DESARROLLO HUMANO 2022



Ya está disponible la primera edición del Informe Global sobre Desarrollo Humano Integral
Quentin Wodon, OIEC & Global Catholic Education

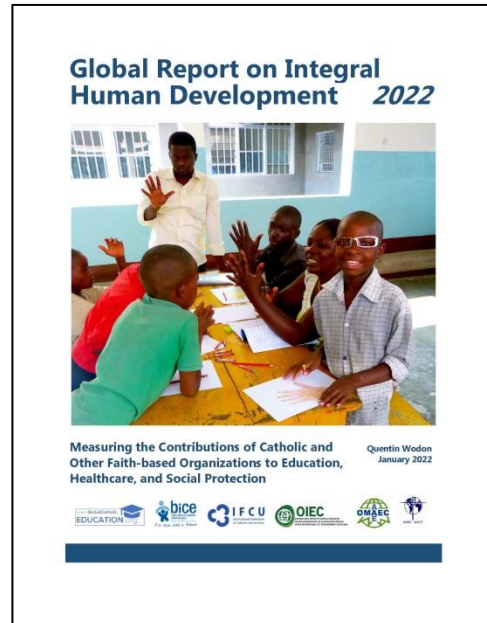
El Informe global sobre el desarrollo humano integral 2022 y otros recursos están disponibles en <https://es.globalcatholiceducation.org/global-reports>. El Informe es preparado por el proyecto Global Catholic Education y está copatrocinado por las cuatro principales organizaciones internacionales que representan la educación católica a nivel mundial (OIEC, IFCU, OMAEC y UMEC-WUCT³) y la Oficina católica internacional de la infancia (BICE).

Según el Informe global sobre el desarrollo humano integral 2022, la Iglesia Católica y otras redes religiosas son importantes contribuyentes a los esfuerzos para alcanzar los Objetivos de Desarrollo Sostenible (ODS) y promover el desarrollo humano integral. Para la Iglesia Católica, esto se hace en parte a través de una red global de más de 325.000 establecimientos de educación, salud y protección social, así como a través de universidades y otras instituciones de educación superior (datos de 2019 de la edición 2021 del anuario estadístico de la Iglesia). El papel que desempeñan la Iglesia y otras redes religiosas en la educación básica y la atención médica es especialmente importante en los países de ingresos bajos y medios-bajos.

El Informe global sobre el desarrollo humano integral 2022 utiliza múltiples fuentes de datos para medir las contribuciones de las redes católicas y de otras religiones a la educación, la atención médica y la protección social. El informe es producido por un equipo de voluntarios y copatrocinado por las cuatro organizaciones que representan la educación

³ OIEC es la Oficina Internacional de la Educación Católica; FIUC es la Federación Internacional de Universidades Católicas; OMAEC es la Organización Mundial de Antiguos Alumnos de Educación Católica; y UMEC-WUCT es la Unión Mundial de Maestros Católicos.

católica a nivel internacional, así como por la Oficina católica internacional de la infancia.



Al nivel mundial, La Iglesia Católica gestiona una red de más de 325.000 establecimientos de educación, salud y protección social, especialmente en países de bajos ingresos.

Los hallazgos clave incluyen lo siguiente:

- **Educación:** El número de escuelas preescolares, primarias y secundarias administradas por la Iglesia Católica aumentó en un 54 por ciento de 1980 a 2019, de 143.574 a 221.144. El mayor aumento en el número de escuelas tuvo lugar en África. A nivel mundial, 62,1 millones de estudiantes se inscribieron en escuelas católicas K12 en 2019, con 6,7 millones de estudiantes adicionales en educación postsecundaria. Al incluir otras denominaciones, la educación cristiana sirve a más de 100 millones de estudiantes. Las escuelas islámicas y otras basadas en la fe también tienen una gran huella.
- **Salud:** El número de establecimientos de salud administrados por la Iglesia Católica aumentó de 19.119 en 1980 a 24.031 en 2010, pero se redujo a 20.740 establecimientos en 2019. Esto incluye hospitales, centros de salud y leproserías. En cuanto a las escuelas, el mayor aumento de instalaciones tuvo lugar en África, donde las instalaciones católicas suelen ser miembros de asociaciones cristianas de salud (Christian Health Associations).

- Protección social: El número de establecimientos de protección social gestionados por la Iglesia aumentó de 42.084 en 1980 a 97.533 en 2010, con una reducción a 84.872 establecimientos en 2019. Este total incluye orfanatos, guarderías, centros especiales de educación social o reeducación, hogares de ancianos, enfermos crónicos, inválidos o discapacitados, centros de asesoramiento matrimonial y otras instituciones (estas son las categorías utilizadas en los anuarios estadísticos de la Iglesia). Si bien África representa una parte cada vez mayor de las instalaciones para la educación y la atención de la salud a lo largo del tiempo, la mayoría de las instalaciones de protección social siguen estando ubicadas en las Américas y Europa. La Iglesia también contribuye a la protección social a nivel local a través de programas dirigidos por más de 220.000 parroquias, e internacionalmente, entre otros, a través de más de 160 organizaciones miembros de Caritas Internationalis.
- Llegar a los pobres: La mayoría de las escuelas católicas y los centros de salud se encuentran en países de ingresos bajos y medios-bajos, especialmente para la educación primaria. Por el contrario, con la excepción de los orfanatos y las guarderías, las instalaciones católicas de protección social suelen estar ubicadas en países de altos ingresos, como es el caso de las universidades. En África, a pesar del hecho de que las escuelas religiosas (católicas y otras) y los centros de salud (católicas y otros) suelen ser más caros para los hogares que los públicos (debido a que el estado no los financia o los limita), a menudo logran llegar a los pobres en una proporción considerable. Las instalaciones seculares privadas tienden a servir a los hogares en mejores condiciones tanto para la educación como para la atención médica.
- Cuotas de mercado: A nivel mundial, la cuota de mercado de la educación católica se estima en 4,8 por ciento en el nivel primario, 3,2 por ciento en el nivel secundario y 2,8 por ciento para la educación postsecundaria. En el caso de la atención médica, los datos de 140 países sugieren que la participación de mercado de las instalaciones católicas es del 6,3 por ciento para los hospitales y del 1,7 por

ciento para los centros de salud en esos países. Para la educación y la atención médica, las cuotas de mercado de las escuelas e instalaciones católicas son más altas en el África subsahariana y los países de bajos ingresos, lo que ayuda a cumplir la misión de la Iglesia de servir a los pobres.

- Preferencias, satisfacción y calidad: Los valores y la fe juegan un papel importante en la motivación de los padres para enviar a sus hijos a escuelas basadas en la fe y para los estudiantes que se inscriban en universidades basadas en la fe. Por el contrario, la fe a menudo no es un factor clave en la elección de un centro de salud basado en la fe. En el África subsahariana, la satisfacción es mayor con las escuelas religiosas y los centros de salud que con los proveedores públicos. Sin embargo, esto no significa que no haya necesidad de mejorar los servicios. Especialmente en educación, se necesitan esfuerzos para poner fin a la crisis del aprendizaje.
- Pandemia de COVID-19: Los proveedores de educación, atención médica y protección social basados en la fe se han visto afectados por la crisis de la COVID-19, al igual que otros proveedores. Apoyar a los proveedores de servicios críticos basados en la fe en tiempos de crisis tiene sentido desde el punto de vista económico. El costo a largo plazo para los gobiernos de no hacerlo podría ser mucho mayor que el costo de brindar apoyo.

Cuadro 1: El proyecto Global Catholic Education

[Global Catholic Education](#) es un proyecto dirigido por voluntarios para contribuir a la educación católica y al desarrollo humano integral a nivel mundial con una variedad de recursos. El objetivo del proyecto Educación Católica Global es servir a las escuelas y universidades católicas, así como a otras organizaciones que contribuyen al desarrollo humano integral, con énfasis en responder a las aspiraciones de los pobres y vulnerables. Para obtener más información, envíe un correo electrónico a GlobalCatholicEducation@gmail.com.

**GERALD GRACE AND HIS RESEARCH ON
CATHOLIC EDUCATION**

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**GERALD GRACE ET SES RECHERCHES SUR
L'ÉDUCATION CATHOLIQUE**

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**GERALD GRACE Y SU INVESTIGACIÓN
SOBRE LA EDUCACIÓN CATÓLICA**



Gerald Grace: A Champion of Catholic Education and of Research to Inform Practice - Gerald Grace : un champion de l'éducation catholique et de la recherche pour éclairer la pratique - Gerald Grace: un defensor de la educación católica y de la investigación para informar la práctica

Quentin Wodon, OIEC & Global Catholic Education

It is not every day that a major new research publication on Catholic education is available in open access. In honor of Professor Gerald Grace who retired in November 2021 from St. Mary's University, *New Thinking, New Scholarship and New Research in Catholic Education* has recently been published by Routledge with Sean Whittle doing a great job as editor. The edited volume gives a forum to scholars to review and critically appraise the research contribution of Gerald Grace to Catholic education. The book demonstrates the way in which the field of Catholic Education Studies has developed under the influence of Grace, to become internationally recognized. The table of contents for the book and a link to its open access version are provided below. In addition, this issue of the Educatio Si Bulletin reproduces an interview conducted in 2019 with Professor Grace on his research and the academic journal he launched more than a decade ago (*International Studies in Catholic Education*). Twelve colleagues and friends have graciously accepted to share some of their reflections on Professor Grace and on his work. We hope that you will enjoy reading about the influence Professor Grace has had and how wonderful a person he was for all of those he met!

Ce n'est pas tous les jours qu'une nouvelle publication de recherche majeure sur l'éducation catholique est disponible en libre accès. En l'honneur du professeur Gerald Grace qui a pris sa retraite en novembre 2021 de l'Université St. Mary's, *New Thinking, New Scholarship and New Research in Catholic Education* a récemment été publié par Routledge. Le volume édité donne un forum aux universitaires pour passer en revue et évaluer de manière critique la contribution de recherche de Gerald Grace à l'éducation catholique. Le livre démontre la manière dont le domaine des études d'éducation catholique s'est développé sous l'influence de Grace, pour devenir internationalement reconnu. La table des matières du livre et un lien vers sa version en libre accès sont fournis ci-dessous. De plus, ce numéro du Bulletin Educatio Si reproduit une entrevue réalisée en 2019 avec le professeur Grace sur ses recherches et la revue académique qu'il a lancée il y a plus d'une décennie (*International Studies in Catholic Education*). Douze collègues et amis ont gracieusement accepté de partager certaines de leurs réflexions sur le professeur Grace et sur son travail. Nous espérons que vous apprécierez la lecture de l'influence que le professeur Grace a eue et à quel point il était une personne merveilleuse pour tous ceux qu'il a rencontrés !

No todos los días una importante publicación de investigación nueva sobre educación católica está disponible en acceso abierto. En honor al profesor Gerald Grace, quien se jubiló en noviembre de 2021 de la Universidad de St. Mary, Routledge ha publicado recientemente *New Thinking, New Scholarship y New Research in Catholic Education*. El volumen editado ofrece un foro para que los académicos revisen y evalúen críticamente la contribución de la investigación de Gerald Grace a la educación católica. El libro demuestra la forma en que el campo de los Estudios de Educación Católica se ha desarrollado bajo la influencia de Grace, para ser reconocido internacionalmente. La tabla de contenido del libro y un enlace a su versión de acceso abierto se proporcionan a continuación. Además, este número del Boletín Educatio Si reproduce una entrevista realizada en 2019 al profesor Grace sobre sus investigaciones y la revista académica que lanzó hace más de una década (Estudios Internacionales en Educación Católica). Doce colegas y amigos han aceptado amablemente compartir algunas de sus reflexiones sobre el profesor Grace y su trabajo. ¡Esperamos que disfrute leyendo sobre la influencia que ha tenido el profesor Grace y cuán maravillosa persona fue para todos los que conoció!

NEW THINKING, NEW SCHOLARSHIP AND NEW RESEARCH IN CATHOLIC EDUCATION

[Open access web link](#)

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INTERVIEW WITH PROFESSOR GERALD GRACE

This interview was conducted in 2019 with a focus on Professor Grace's research and the academic journal *International Studies in Catholic Education* that he launched more than a decade ago. The interview was published in one of the first issues of the *Educatio Si Bulletin*, but it is reproduced here to provide context for the interviews with colleagues and friends of Professor Grace that follow.

What motivated you to launch the academic journal, *International Studies in Catholic Education*?

I first tried to answer this question in the Preface and Mission Statement of the journal issue in ISCE Vol 1 No1 March 2009, 1-4 when we launched.

In 2007 I had completed with the assistance of Professor Joseph O'Keefe, SJ, a large scale survey of Catholic Education research and evaluation in 35 countries across the world as reported by 60 researchers and analysts. The whole project took five years to complete and it was finally published by Springer, Dordrecht as *International Handbook of Catholic Education: Challenges for school systems in the 21st Century*⁴. Part 1 reported chapters from North America and Latin America and from Europe (West and East). Part 2 reported chapters from Africa, the Middle East, Asia and Australasia.

These volumes were well received as the first ever international survey reporting research, scholarly and fieldwork studies of Catholic schooling in different countries and I received many invitations to discuss the findings at international conferences across the world.

However, I realized that these texts had a number of serious limitations. The first was simply the price for the two hardback volumes i.e. about 500US\$. This meant that they could only be purchased by academic libraries in small range of countries. They would have limited impact.

The second was that the whole survey had revealed that many of the Catholic Universities which I contacted for 'research reports on Catholic schools' had no research to report! I was shocked to learn

⁴ Grace, G. and J. O'Keefe (eds.). 2007. *International Handbook of Catholic Education*, Two volumes, Dordrecht: Springer publications.

this and, as Editor, had to ask them therefore to write about 'what research on Catholic schools in your country should be done in the future?'. There was obviously a lack of interest and resource in many Catholic Universities about systematic research into the challenges facing Catholic primary and secondary schools in their own countries.

The third was that IHCE provided a survey valid as at 2007. How could the field of Catholic Education research and scholarship be updated after 2007? That was an important question to be considered.



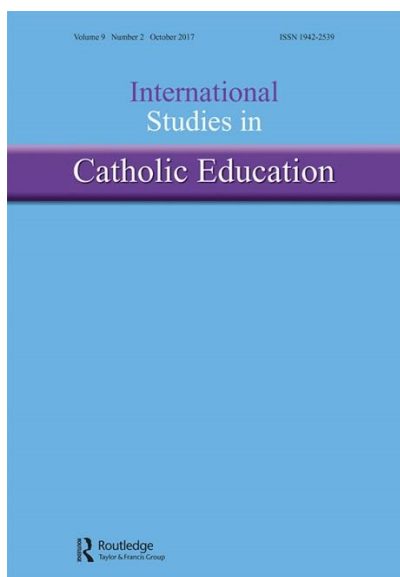
Photo: Professor Grace at Saint Mary's University.

I realized that the answer had to be the creation of the first ever international and interdisciplinary journal devoted to systematic research and scholarship in the field of Catholic Education Studies (CES) to deal with this challenge.

Therefore, I launched the journal in 2009. I was motivated to do more than produce one survey in 2007 but also to generate a continuing flow of research and scholarship on an annual basis.

What have you learned from the articles published in the journal?

As an interdisciplinary journal devoted to the study of Catholic education, in all its forms across the world, I understood that this great educational mission would benefit from contributions from different disciplinary perspectives. We therefore welcomed articles from Theologians, Philosophers, Historians, Education Researchers (qualitative and quantitative), Social and Economic scientists, Natural scientists, School leaders and Teachers and member of Religious Congregations who had played a large part in establishing the mission across the world.



Visual: International Studies in Catholic Education.

These contributions have come in practice from different intellectual cultures of analysis which can be comprehensively described as research, scholarship, evaluation and personal reflective accounts. Today, empirical research is very powerful but other perspectives can also be illuminative. We need a catholic approach which includes interdisciplinary analysis.

You ask what I have learned from the articles published in ISCE between 2009 and 2019 and also those ready to be published in 2020. I give a summary answer: I have learned that Catholic educators have welcomed these articles and are using them to support their own work in different ways. The publishers (Routledge) have supplied us with data showing full text downloads of articles by year. When we began in 2009 there were just 354 but by 2014 this had risen to 6353. In 2016 there were 8727 and by 2018 it had reached 13,940 article downloads. This shows that the articles are having some impact and are providing a service values by schools, colleges, universities and Religious Congregations across the world. I invite your readers to submit articles for possible publication in future issues of ISCE.

What is being constructed ... is nothing short of the creation of a new academic and professional field of International Catholic Education Studies... We now have 60+ countries accessing ISCE.

To be the Editor of an international journal is to be located in a rich learning environment and I have learned much about Catholic Education by reading quality articles with different disciplinary modes of analysis. What is being constructed from all of these

articles is nothing short of the creation of a new academic and professional field of International Catholic Education Studies. We need to involve scholars and researchers from Catholic and Secular universities and from International Agencies in this field of enquiry in the future, as well as school leaders and teachers acting in the role of 'practitioner researchers'. University and school partnerships for research projects should be developed.

We now have 60+ countries accessing ISCE but the major contributors of articles are, at present, from the Developed World e.g. USA, UK, Australia and various European states. However, to try to compensate for this imbalance we have scheduled two special issues in 2020-2021- one focusing on Catholic education reports from Africa (guest editor Quentin Wodon) and one focusing on reports from Latin America (guest editor, Cristobal Madero, SJ).

What are the areas where you believe more research is needed?

In terms on content, my personal list would include the following: (1) Catholic Education and service for the Poor; (2) The effectiveness of the spiritual, moral and social cultures of Catholic schools; (3) The education and formation of Catholic school leaders and teachers

(1) Catholic Education and service for the Poor

The Catholic Church proclaimed the following mission commitment for Catholic Education internationally when it declared in 1977 that 'First and foremost, the Church offers its educational service to the Poor' (Congregation for Catholic Education, 1977, para 58).⁵ The Congregation went on to say that 'If the Catholic School were to turn its attention exclusively or predominantly to those from the wealthier social classes, it could be contributing towards maintain their privileged position.

The world survey of the impact of Catholic Education reported in 2007, International Handbook of Catholic Education had shown that, in many countries, the commitment to education for the poor is not being realized effectively because of school budget problems. What I have called, 'the strategic subsidy' from the Congregations is declining. This is a major contradiction in the theory and practice of Catholic schooling worldwide and it needs much more

⁵ Congregation for Catholic Education. 1977. The Catholic School, Vatican City, Libreria Editrice, Vaticana.

research not only into why this is happening but also, what new approaches in policy and practice can begin to change this situation, see for instance, Chile (Aristimuno 2020).⁶ We need to renew the mission integrity of Catholic education in its service for the poor.



Photo: Professor Grace with Pope Benedict XVI.

In many countries, the commitment to education for the poor is not being realized effectively because of school budget problems... More research [is needed] not only into why this is happening but also, what new approaches ... can begin to change this situation.

(2) The effectiveness of the spiritual, moral and social cultures of Catholic schools

The Catholic School document of 1977 proclaimed the Post -Vatican II ideals for the formation of students in these terms: 'the Catholic School forms part of the saving mission of the Church especially for education in the Faith' (para 9); 'cultural pluralism leads the Church to affirm her mission of education

⁶ Aristimuno, A. 2020. Challenges for Catholic Schools in Contemporary Uruguay, *International Studies in Catholic Education* 12(1): 51-61.

to ensure strong character formationto foster truly Christian living and apostolic communities equipped in a spirit of cooperation to the building up of the secular society...to mobilize her educational resources in the face of the materialism, pragmatism and technocracy of contemporary society' (para 12).

In other words, Catholic schools are committed to forming young people in spiritual, moral and social ways, understanding the importance of working for the common good and for helping to build a better world. There are many research issues raised here.

Catholic schools are committed to forming young people in spiritual, moral and social ways, understanding the importance of working for the common good and for helping to build a better world. There are many research issues raised here.

To what extent are Catholic schools, in age preoccupied with measured test and examination results, also effective in religious and spiritual formation of the young and in the shaping of their characters in moral and social terms?

More research with the adult alumni of such schools is needed to evaluate to what extent a Catholic education has lasting effects upon the spiritual, moral and social- occupational commitments of students later lives. The final assessment of effectiveness is shown in adult outcomes. As it is written, 'by their fruits you will know them'!

(3) The education and formation of Catholic school leaders and teachers

In the section of the Catholic School (1977), under the heading 'the pastoral care of teachers', the critical role of school leaders is recognized in these terms: -

'by their witness and their behavior teachers are of first importance to impart a distinctive character to Catholic schools. It is therefore indispensable to ensure their continuing formation through some form of suitable pastoral provision ... also connected with the art of teaching in accordance with the principles of the Gospel' (para 78).

This is a call for holistic personal and professional development which goes beyond technical updates for more effective subject teaching. There is reason to believe that such provision is largely neglected at present and we do need more research into pastoral and spiritual formation programmes for school leaders and teachers, as well as the programmes for increasing their knowledge of better learning and teaching methods. Catholic teachers should be person formers and not only knowledge and skills

transmitters. They are shaping the citizens of the future.

[We] need more research into pastoral and spiritual formation programmes for school leaders and teachers, as well as the programmes for increasing their knowledge of better learning and teaching.

What is spiritual capital and why is it important?

The concept of 'Spiritual Capital' I originated in my research report, *Catholic Schools, Mission, Markets and Morality*.⁷ I had interviewed 60 Catholic headteachers working in challenging inner city Catholic secondary schools in London, Birmingham and Liverpool in the UK. Analyzing their responses to my research questions, I came to the conclusion that the majority of them were possessed by what can be called a 'vocation' or an 'inner spiritual strength' which sustained them in the day to day challenges of their work. They characteristically related their Catholic faith to their practice in schools.

As a background to my fieldwork, I had read the important work of the French social theorist Pierre Bourdieu⁸ and his valuable analytical concepts of 'Social capital', 'Cultural capital' and 'Religious capital' however, my participants seemed to have a form of capital which was different from these and in the last chapter of my book I expressed this internal resource which they possessed as 'Spiritual Capital'. This was not Bourdieu's religious capital. I defined it as: 'Resources of faith and values derived from commitment to a religious tradition' (p. 236).

As to why this has been and still is, an important resource for Catholic Education internationally, may I suggest that your readers consult my article: 'Renewing spiritual capital: an urgent priority for the future of Catholic education internationally', published in *International Studies in Catholic Education* in 2010.⁹

⁷ Grace, G. 2002. *Catholic Schools: Mission, Markets and Morality*. London and New York: Routledge Falmer. See also Grace, G. 2017. *Faith, Mission and Challenge in Catholic Education*, Abingdon and New York: Routledge.

⁸ Bourdieu, P. 1986. The Forms of Capital, in J. McPherson (ed), *Handbook of Theory and Research for the Sociology of Education*, New York: Greenwood Press, pp. 241-258.

⁹ Grace, G. 2010. Renewing Spiritual Capital: an urgent priority for the future of Catholic education internationally, *International Studies in Catholic Education* 2(2): 117-28.

REFLEXIONS ON THE CONTRIBUTIONS OF PROF. GERALD GRACE

Below are 12 interviews conducted under the Global Catholic Education project with colleagues and friends of Professor Grace who reflect on his contributions to Catholic education research and practice. The interviews are also available individually and as a set together with an introduction at [Global Catholic Education](#).

The interviews are organized around the following questions: (1) Could you briefly introduce yourself and explain what your work on Catholic education entails?; (2) How and when did you first meet with Prof. Grace and how did you interact with him over the years?; (3) How do you see Prof. Grace's main contributions to practice or research in Catholic education?; (4) In what way did Prof. Grace influence your own practice or research in Catholic education?; (5) How can Catholic education scholars make sure that their research is useful to practitioners?; (6) What are for you the most critical areas of future research in Catholic education, and why is that?; (7) What is your advice for graduate students who may be interested in conducting research in Catholic education?; and (8) Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

Sr. Jacinta Mary Adhiambo from the Missionary congregation of the Evangelizing Sisters of Mary



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am Sr. Prof. Jacinta Mary Adhiambo from the Missionary Congregation of the Evangelizing Sisters of Mary founded by Very Reverend Fr. John Marengoni and Rt. Rev. Sisto Mazzoldi both of happy memory.

My current apostolate entails teaching, mentoring, and carrying out community service at the Catholic university of Eastern Africa in Kenya. With my teaching role, I spread the good news of Jesus Christ by ensuring that my students experience the compassion and love of Christ through the way I

carry out my duties as a professor, administrator, researcher and mentor of post graduate students. At the Catholic University of Eastern Africa, I encourage students and staff to appreciate Catholic identity expressed in the core values: Prayer, witness of life, truth/ honesty, excellence, competence and decency, and commitment. As I develop the intellectual aspect of the students, it has always been my joy to inculcate the gospel values in them. My classroom is the context of challenging students to develop holistically so that two do end up with intellectual giants who are moral dwarfs. In the process of research mentorship, the values of integrity and truthfulness are emphasized so that the outputs in terms of a thesis or dissertation are original.

I have passion for research in Catholic Education and have published articles in the same area. I have had opportunity to mentor three young authors to contribute articles on Catholic education.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

A conference on Global Catholic Education organized Kellogg Institute for International Studies University of Notre Dame that took place in Rome on 25th to 27th April 2018 was a blessing to me from God. I first met Prof. Grace was during the conference where he presented a paper on Catholic Education. During the introduction of participants, I learnt that he was the Editor of International Studies in Catholic Education. In the same conference, I also presented a paper on Catholic Education in Kenya: Scope and challenges. After my presentation, Prof. Grace invited me to do a paper to be included in the 2019 volume of International Studies in Catholic Education.

The meeting in Rome was the beginning of my interaction with Prof. Grace. He sent me the author guidelines and I embarked on the paper was finally published in October 2019. The publication of the said article bore other fruits in that, Prof. Grace requested me to mentor a few religious sisters who would be interested in writing on their involvement in Catholic Education in Kenya. I identified three sisters: An Assumption Sister of Eldoret, Franciscan Sister of St. Ann and an Evangelizing Sister of Mary to write case studies on Catholic Schools run by their respective congregations. These articles are likely to be published before the end of 2021.

At Prof. Grace's proposal, I was nominated as an editorial board member of the International Studies of Catholic Education from January 2021. My interaction with Prof. Grace within the three years has been of quality. This is why, when I was approached to write a chapter in the book to celebrate his legacy in the contribution to Catholic Education, I did so without hesitation. I greatly value our interaction in the last three years and I am sure the networking will continue to research on Catholic education.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Having gone through some of his writings, he has greatly contributed to practice and research in Catholic Education. Some of the themes that caught my attention are: the notion of spiritual capital and the option for the poor in Catholic schools, the contributions of religious congregation in Catholic education and the challenge of secularization that face Catholic schools in the 21st century.

In addition, as the Editor of the International Studies in Catholic Education, he looked for article contributors from different parts of the world and wished that Catholic universities had access to International Studies in Catholic Education by subscribing to the journal.

In what way did Prof. Grace influence your own practice or research in Catholic education?

As said earlier, Prof. Grace strengthened my interest in research in Catholic Education. I have publications in Catholic education and will continue to engage in research in the same area.

How can Catholic education scholars make sure that their research is useful to practitioners?

Catholic education scholars should ensure that the outcome of their research is useful to the practitioners by publishing their findings in the international journals on Catholic education or studies, so that they reach many practitioners. They should also have meetings with the education stakeholders and share with them research briefs considered important for practice in the field of education.

What are for you the most critical areas of future research in Catholic education, and why is that?

This interview is timely in the wake of the Covid-19 pandemic that has greatly affected education sector. Catholic schools have been greatly hit in Africa

especially in those areas where education is inaccessible to the poor who are disadvantaged and do not have access to online learning. With the Covid-19 pandemic era, when there is a paradigm shift from face to face to online learning. What happens with those who cannot afford gadgets needed for online learning? It is in view of this that I present critical areas of research that could include: Equity in Catholic education in the post Covid-19 era; Management of Covid-19 protocols; Spread and containment in Catholic schools.

Other areas may also deal with the sustainability of Catholic education amidst secularization in the 21st century and parental engagement in Catholic education. This is because often times parents especially in some parts of Africa tend to transfer their parental roles to the teachers. The spiritual aspect that is emphasized in Catholic schools may not be welcomed by all parents especially those who believe that what matters is academic performance for transition to other levels of education.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

For graduate students who may be interested in conducting research in Catholic education, I would advise them to review the research done and books written by Prof. Grace. I would also challenge them to subscribe to International Studies in Catholic Education so that they are exposed to the research done in different parts of the world to enable them to identify research gaps. It would also be advisable that they read the International Handbook for Catholic Education in addition to other documents by the Catholic Church related to Catholic education.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

My interaction with Prof. Grace has taught me a great deal that one's passion for a given area in research energizes her/him to explore more to make the field understood. Prof. Grace's search for information on Catholic education makes him very instrumental in the practice and research in Catholic education. He is a blessing and a mentor in my scholarship and publication.

David Fincham, Senior Lecturer and Senior Fellow at St. Mary's University, Twickenham, London



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am Dr. David Fincham. I have been involved in Catholic education for over forty years as an English teacher in a Catholic secondary school, Head of Year, Head of House, First Deputy Headteacher and Acting Headteacher.

Formerly a Programme Director of the MA in Catholic School Leadership programme at St Mary's University, I now lecture on that programme and supervise doctoral researchers.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Gerald at St Mary's in 2006 when he was the External Examiner for the MA in Catholic School Leadership but I was already familiar with his work.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Gerald has long been critically engaged in the educational debate with regard to challenges facing leaders within Catholic schools in a secular and market-driven society.

His work not only exposes and confronts with credibility the implications of these challenges in an accessible academic language but he also offers practical encouragement and guidance for those negotiating the dilemmas facing leadership at the level of 'the chalk face'.

His work and his reputation as a leading international scholar in the context of Catholic education has been a major influence on the Catholic community worldwide. He is a leader and exemplar in the field of Catholic education.

In what way did Prof. Grace influence your own practice or research in Catholic education?

I began my doctoral research in Catholic education in 1996. During the course of my studies, like many

others, I became familiar with Gerald's work and, in particular, from its inception in 1997, the work produced by the Centre for Research and Development in Catholic Education (CRDCE). When I completed my doctoral research in 2002, my supervisor drew attention to Gerald's groundbreaking work, *Catholic Schools: Mission, Markets and Morality*, which had recently been published, and he advised that, before submitting my thesis, I should include some references to this publication.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

I had the privilege of being invited to meet Gerald at his home. He took the opportunity to show me various souvenirs and presents that he had collected on his travels to various countries around the world, where he would speak at international conferences. In his house, there were many and diverse statues, icons, and other artefacts of a religious nature on display.



Photo: Gerald Grace and David Fincham.

On the wall of the stairway, in ascending order, there was arranged a series of images of the stations of the cross. I studied them for a few moments. He then asked me if I had noticed anything unusual about them. It felt like a test. I mused reflectively (afraid of revealing any ignorance on my part) and offered tentatively: 'Are they all there?' After a pause, he nodded. He confirmed that two of the images were missing.

He then regaled me of the story of how these images had come into his possession. He had been invited to Buenos Aires to give a presentation at an international conference. During his time in the city, he was escorted by a driver called José, who acted

as both guide and translator, and accompanied by a religious sister, who had been given permission from her Superior to travel there with him.

On one occasion, José took Gerald and the religious sister to a well-known market in the city, where they spent the morning looking at the commodities and wares that were on sale. On one of the stalls he came across the images of the stations of the cross and, through José, he made some enquiries. José negotiated a price on Gerald's behalf but the price the stallholder was asking was too high.

The religious sister discouraged Gerald from pursuing the matter as she said that the images were too expensive. But Gerald persisted and, on further inspection, he pointed out to José that the set was broken – two of the images were missing. José therefore resumed his conversation with the stallholder and negotiated a new (and significantly lower) price, which Gerald was then pleased to meet.

Leonard Franchi,
Lecturer at the
University of Glasgow



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I work in the School of Education in the University of Glasgow, Scotland. We are the 4th oldest university in the Anglophone world (founded in 1451). The University, the Bishops' Conference and the Scottish Government are in a partnership to support Catholic teacher education in our institution. My academic interests are in this field. I teach on a wider range of programs at undergraduate, masters and doctoral level.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Gerald when he came to the University of Glasgow for the launch of the St. Andrews Foundation for Catholic Teacher Education in 2013. I had been appointed as the first Director of the Foundation and invited Gerald to be one of the speakers at our inaugural event. The principal speaker was Archbishop (now Cardinal) Gerhard Müller. Since then we have kept in touch by email

and participated together at various events. I was especially delighted when he agreed to speak at the London launch in 2018 of one of my edited books, *Reclaiming the Piazza II*, at St Mary's University, London.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Gerald's main contribution, I would say, is the example he gives of diligence and hard work. He could have stepped back and had a 'normal' retirement but he decided that the mission of Catholic education was too pressing for that. We must thank him for this example.

In what way did Prof. Grace influence your own practice or research in Catholic education?

Gerald's work on religious /social capital is fundamental to the essence of Catholic education: What drives us? What is it we wish to communicate? How can we best communicate to others that which we have received? These are perennial questions but Gerald has forged a path which draws on insights from other ways of thinking about education. This has encouraged me to consider just what the essence of dialogue is when applied to Catholic education.

How can Catholic education scholars make sure that their research is useful to practitioners?

This is a great question.

First, it is important to say that one of the serious challenges to the research-practice nexus today is the paywall and the expensive academic book. If research is not readily available to read, then it too easily becomes an arcane discipline reserved for the select few. To address this, scholars should work with publishers who offer reasonably-priced volumes. (Gracewing is a great example.)

Second, there is a need to engage in formal and informal dialogue with practitioners in schools to explore how the research-practice nexus should look like. Working together, we can offer something fresh which will have a positive impact on our young people.

What are for you the most critical areas of future research in Catholic education, and why is that?

There are many candidates for this list. I would place teacher formation near or at the top. This is the medium by which critical issues such as educational

poverty, climate issues, the nature of the human person, and the role of religion in society can be studied in the depth they deserve.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

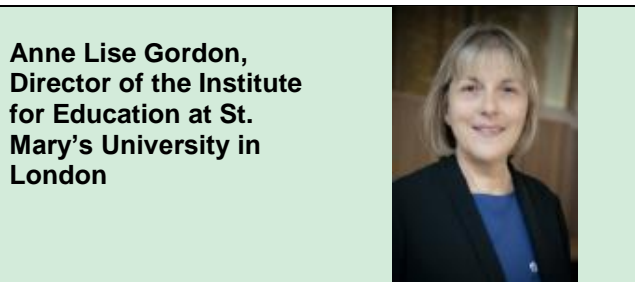
Talk to various people about your broad ideas and then focus on a particular project. Don't rush into it and make sure that you find suitable supervisors. Then just go for it!

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

Gerald was one described to me fondly as the man who never knowingly left home without a tie...



Photo: Gerald Grace at the launch of Leonard Franchi's book *Reclaiming the Piazza*.



**Anne Lise Gordon,
Director of the Institute
for Education at St.
Mary's University in
London**

Could you briefly introduce yourself and explain what your work on Catholic education entails?

Since September 2018, I have been Director of the Institute of Education at St Mary's University. One of the privileges of this role has been the opportunity to get to know Prof. Grace in his capacity as Honorary Professor and Director of the Centre for Research and Development in Catholic Education. The Institute of Education at St Mary's is proud of its

contribution to initial teacher education and ongoing professional development of teachers, with a strong and clear commitment to Catholic education. Prof. Grace, together with other expert Catholic colleagues, sets the tone for many of our endeavors and service to Catholic education at St Mary's University.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I remember one of my first meetings with Prof. Grace over lunch in the refectory at St Mary's. Such wide-ranging and enjoyable discussions! We shared our different memories of Durham University and our passion for all aspects of education. I also remember being inspired by Prof. Grace's active encouragement and support for me as a Christian (albeit not Catholic) woman in leadership.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Although I am not directly involved in the world of Catholic educational practice and research, the influence of Prof. Grace's work is impressive, particularly the impact of his writing on the scholarship and research of so many others. His excellent editorship of the *International Studies in Catholic Education* journal over many years has extended our understanding of Catholic educational research far and wide.

In what way did Prof. Grace influence your own practice or research in Catholic education?

I have learnt much from Prof. Grace's writings over the years, particularly his focus on Catholic values and the distinctive nature of Catholic school leadership. Prof. Grace sets exacting standards for himself and has inspired me to try to do the same!

How can Catholic education scholars make sure that their research is useful to practitioners?

At St Mary's University, we work with more than 500 primary and secondary schools each year for initial teacher education and professional development for teachers, including MA and PhD studies. Above all, teachers want up-to-date evidence- and research-informed guidance to improve practice in schools and have a positive impact on the lives of children and young people.

What are for you the most critical areas of future research in Catholic education, and why is that?

We have a significant shortage of Catholic religious education teachers and senior school leaders for our schools, so research to support development in these areas is essential.



Photo of Prof. Grace taken on St. Mary's campus.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

Network actively, with purpose, with esteemed colleagues in Catholic education at St Mary's University and beyond. Follow your passions in Catholic education as this is most likely to lead to high-quality research with impact.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

Prof. Grace is a real gentleman, always polite and considerate... and he has the most beautiful handwriting in the world! I have also seen a steelier and more rebellious side to Prof. Grace, inspired by his values and commitment to justice, that shines through on occasions when needed, and always with positive outcomes.

**Marie Griffin,
Chairperson of the
Catholic Education
Partnership (CEP) in
Ireland**



Could you briefly introduce yourself and explain what your work on Catholic education entails?

My name is Marie Griffin and I am the Chairperson of the Catholic Education Partnership (CEP) in Ireland. The CEP is an oversight body for Catholic education at the primary, second-level and third-level in Ireland and has a remit to be an authoritative voice for Catholic education. Catholic schools make up approximately 89 percent of schools at the primary level and nearly 50 percent at the second-level in Ireland. At the third level, the number of Catholic colleges has been reduced significantly, particularly in the area of teacher training. Part of CEP's role in the future will be to bring cohesion to Catholic education across the sectors while acknowledging that the primary sector has to become more diverse and that Catholic primary schools will have to be divested to the State.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I met Prof. Grace when I was CEO of CEIST (Catholic Education an Irish Schools' Trust), which is a patron of 107 second-level Catholic schools across Ireland. Prof. Grace gave a keynote address to the CEIST annual conference in 2015 and we have kept in touch since then.

In his keynote address, Prof. Grace presented a model for evaluating the mission of Catholic schools to match the performative evaluative model used by the State inspectorate. While such a mission evaluation has not yet been formalized in Ireland, it will be a necessary future step for Catholic schools.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Prof. Grace encourages people to do research in Catholic education and to write it up. This might seem like an easy job but it's not! Many practitioners are engaging in interesting innovative practice and research but often lack the time, experience, confidence, and motivation to write up their work. Having Prof. Grace as a gentle persuader, supporter, and scaffolder is very enabling. He is also

a very good source of scholarship about what is going on in Catholic education across the world.

In what way did Prof. Grace influence your own practice or research in Catholic education?

Prof. Grace encouraged me to do an article for International Studies in Catholic Education and I would never have done so otherwise. The article charted the first decade of CEIST, an Irish education trust company. I looked at the origins of CEIST, the reasons for its establishment and how it engaged with a number of stakeholders in its early years and subsequent progress. The article proved very useful for the Trust company itself, hopefully for other such companies, and as a chronicle of the first such education trust company in Ireland.

How can Catholic education scholars make sure that their research is useful to practitioners?

By staying close to practitioners, co-writing with them, getting feedback and engaging in practice in schools themselves where possible. Useful research almost presents itself to researchers from the agenda that is taking place in schools. CEIST always has a workshop at its annual conference for presentations by teachers in the schools that are currently engaging in research. It is always very well received and attended, and it gives other teachers and leaders ideas for practice.



Photo: CEIST team with keynote speaker Prof. Gerald Grace at the 2015 CEIST Conference.

What are for you the most critical areas of future research in Catholic education, and why is that?

Listening to the voices of parents because if they don't send their children to Catholic schools, there is no future. In Ireland, many parents are vocal about the lack of choice of school type, particularly at the primary level. The Church acknowledges that more diversity is needed and is very willing to divest

schools to the State. However, there are many parents who actively choose Catholic schools for their children and would want to retain that choice as well. It will be important to know why those parents choose Catholic schools, what they want for their children, and how the Catholic sector can respond. It will also be important to have Catholic parents more involved in the faith lives of their children and not leave all faith formation to schools.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

Get some practice as a teacher in a Catholic school first so that they can truly understand their area of research. If researchers don't understand how schools work, they can make basic errors in research design (e.g. asking too much of busy schools at particularly busy times of the school year) and/or in recommendations. Having school experience also gives researchers credibility with their colleagues at the coalface. In doing my own doctoral research, for example, being able to engage with Principals, as a former Principal myself, made it more worthwhile for the work and hopefully for the participants.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

When I went to meet him first in London (I was visiting there), he was welcoming and so easy to talk to. By the time he came to the CEIST conference, he was like an old friend. Prof. Grace lives the mission of kindness, humility and servant leadership. This is good!

Caroline Healy, Course Lead, MA in Catholic School Leadership, St Mary's University



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am Senior Lecturer on the Doctor of Education (EdD) Programme and PhD doctoral supervisor at St Mary's University, London, as well as a Fellow of the Higher Education Academy.

I am privileged to lead the MA in Catholic School Leadership Programme as the previous director, Professor John Lydon, enhanced its student numbers greatly which is benefitting current Catholic schools in the UK and Ireland in terms of succession planning in leadership. Professor Gerald Grace is one of the well-known former eminent external examiners of the programme, alongside Richard Pring. He has continued to take an interest in the students, their dissertation research and programme numbers since then.

I have had roles in higher education for nearly 30 years and have experience of teaching in the systems of the UK, United States and Ireland and carrying out research in collaboration with a number of European countries. I am the National General Secretary of the Catholic Association of Teachers, Schools and Colleges for England & Wales which represents the majority of Catholic schools. In addition, I am also an elected member of the Council of the Catholic Union of Great Britain, to advance Catholic education in the public arena.

I am also part of an exciting philanthropic-funded research project concerning the research capacity-building of post-doctoral researchers from Africa which was a project initiated by Prof. Grace during a conversation in Rome with African colleagues. I have been involved in the facilitating of seminars on distinctive leadership nationally and internationally. Finally, I am a trustee of the St Mary's university charity SHOCC which promotes student and staff volunteering in schools and orphanages in Africa.

My current research interests concern formation of Catholic school teachers and leaders, Catholic school leadership, distinctive Catholic identity, maintenance of religious charisms, parents as primary educators and inclusion of the disadvantaged and vulnerable in Catholic education. My recent publications included a chapter in an edited volume, *Irish and British Reflections on Catholic Education* co-authored with Professor John Lydon entitled 'Shepherding Talent – a informal formation programme for aspiring school leaders. I was also most honored to be invited to write a chapter entitled 'Catholic Education and a New Christian Humanism: in Honour of Grace' for Professor Gerald Grace's festschrift *New Thinking, New Scholarship and New Research in Catholic Education: Responses to the Work of Professor Gerald Grace*.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Professor Grace at a conference of the Association of Catholic School Schools and Colleges of England and Wales in 2015 which was held in Chester, in North West England. He was giving a keynote on distinctive leadership and his talk was inspiring because it was counter-cultural to the usual talks on leadership I had previously listened to. However, I had heard of Professor Grace by reputation many years before. In London in 1996, my then PhD supervisor, the distinguished late Professor Maurice Kogan, discussed the work of Professor Grace and how he was doing outstanding work creating new knowledge and a discipline in the area of Catholic education.

This foresight led to the creation of journal in Catholic education, *International Studies in Catholic Education*. Leading American researchers at the University of Notre Dame, have not surprisingly referred to Professor Grace and his close colleagues as the most eminent researchers in Catholic education in Europe and ones who continue to contribute to empirical research and new knowledge in the area of Catholic education. Since 2016, when Professor Grace moved his journal of and Centre for Research and Development in Catholic Education (CRDCE) to St Mary's, I have been most fortunate to know him as a fellow colleague and friend.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

In my view, Prof. Grace's contribution to research in Catholic education concerns building it and developing it as an important sub-discipline of education in its own right, so much so that we are still discussing it today. Further, he is a distinguished academic that has led debates in the field and contributed significantly to new knowledge and concepts in this area, especially 'spiritual capital' and 'mission integrity'. Founding a journal to build contributions from all over the world, not just Europe, but also Africa and Latin America has been outstanding. These contributions help sustain Catholic education as a distinctive education sector among other offerings.

In practice, Prof. Grace has always been since his early career as teacher, keen to include and provide interesting opportunities and experiences for those from disadvantaged backgrounds, including taking students to the cinema and theatre. He embodies the Catholic education principles of the importance of a holistic education and inclusion for all.

In what way did Prof. Grace influence your own practice or research in Catholic education?

In practice, Prof. Grace has influenced me by the importance of professionalism at all times and service. He is committed to his duties and responsibilities and this extends not just to colleagues, but also students, recently continuing to supervise a doctoral student who was taking a rather long time to complete.

In terms of research, Prof. Grace's commitment to empirical research and visits to schools to speak to people on the frontline is very valuable indeed. One such example was holding a conference in a school in North London focused on the contribution of Catholic schools to social justice in 2020. Gaining contemporary school leader and teacher perspectives is really paramount for moving the disciplinary field of Catholic education forward and disseminating their recommendations. Being close to schools is extremely significant for producing cutting-edge research and not just sitting in an 'ivory tower', so that everyone is made aware of contemporary successes and challenges in Catholic education.

How can Catholic education scholars make sure that their research is useful to practitioners?

First, it is important to disseminate research outside academia and research conferences by participating in conferences and seminars for practitioners. Good examples of these types of gatherings include Diocesan Executive Headteacher, Headteacher, Deputy Headteacher and Aspiring Middle Leader Conferences. Other conferences include the Catholic Association of Teachers Schools and Colleges and the Association of Catholic Chaplains in Education. Including articles in communications with schools that are accessible such as in *Networking: Catholic Education Today* which are read widely by practitioners and serving school leaders is very useful.

Second, include practitioners in the empirical research and gather their opinions so that their voice is included in the current debates on Catholic education. Educators and academic researchers should come together to produce the best research possible so that is accurate and endeavors to arrive at the truth. This is really critical in an age of increasing secularization and calls for the removal of funding from schools with a religious character that some sections of civic society claim are exclusive.

What are for you the most critical areas of future research in Catholic education, and why is that?

The continued examination of formation programmes and their impact on the Catholic education sector is essential to provide the next generation of school leadership, especially in an era where senior leaders are choosing not to step-up and take on headship roles. Why there are less female leaders of secondary schools also requires evaluation. Increasing academization of schools will also require deep analysis in time and reflection on the positives of working collaboratively while critically considering the potential negative impact on individual founding school identities and distinctive religious charisms being lost to a more generic Catholic identity.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

My initial advice is to focus on a topic that will enhance practice or the professional setting graduate students already may be working in, as this will produce authentic research and it will be easier to engage in consultation with other expert professionals in terms of conceptual frameworks and findings. This will produce higher quality research than working in isolation.

My other key advice is to become involved as much as possible in Catholic education networks to receive feedback on initial research findings and endeavor to become involved in the work of academia, particularly if graduate students wish to change careers and move into the higher education sector. Becoming knowledgeable on research methods and ethics, data management, intellectual property and publishing are essential researcher development in this regard.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

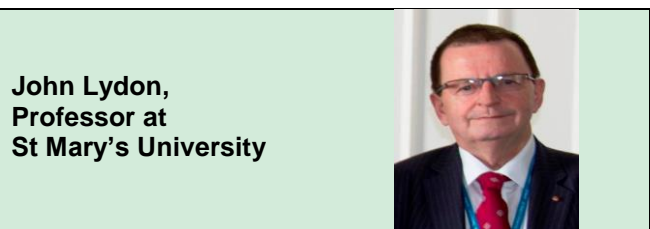
I really enjoyed organizing the Catholic Union of Great Britain's Lenten Lecture in 2017 when Prof. Grace gave a lecture on 'Do our Catholic Schools have Mission Integrity?' which was really thought-provoking for the wide-ranging audience and demonstrated how his research is useful to civic society. In addition, supporting Professor Grace in a library project to ensure that all his body of work was in the St Mary's University and freely available electronically to all, including the two volumes of the *International Handbook of Catholic Education* he co-edited and *Faith, Mission and Challenge: the selected works of Gerald Grace in Catholic*

Education. This generosity of allowing others, especially students, to access research without any restrictions is to be highly applauded. Professor Grace also invested considerable personal funds making his 2021 festschrift volume open access, demonstrating his commitment to sharing knowledge and the truth widely.

Finally, it has been fun being his office neighbor for the past five years and spending time during busy schedules taking short breaks and just being happy colleagues and companions on our Catholic education journey together, laughing at Gerald's ever-witty comments. The photo below was taken in 2021 to celebrate Professor Grace's birthday in his Centre for Research and Development in Catholic Education (CRDCE) at St Mary's University, London!



Photo: Professor Grace with Prof. John Lydon and Dr. Caroline Healy.



**John Lydon,
Professor at
St Mary's University**

Could you briefly introduce yourself and explain what your work on Catholic education entails?

I hold degrees in education and theology from the Universities of Durham, Liverpool, and Surrey. My doctorate focused on teaching as a vocation for lay teachers in a contemporary context. I am Professor of Catholic Education and Editor of the journal *International Studies in Catholic Education* at St Mary's University, London. Prior to this I was the Programme Director for the MA in Catholic School

Leadership at St Mary's University. I also taught at the University of Notre Dame, London Global Gateway. Before my career in higher education, I served as a school leader for over 30 years in Salesian schools.

Significant areas of my scholarship and research focus on spiritual capital, Catholic school leadership, the maintenance of distinctive religious charisms and the relationship between these and competing school paradigms in the 21st century which focus on the marketization of education and school effectiveness in the UK. I am a doctoral supervisor and mentor to post-doctoral researchers from Africa who are enhancing their research capability in the area of Catholic education.

I was recently appointed leader for education of the Catholic-Inspired NGO Forum, working in partnership with the Vatican Secretariat of State. I am also a founding member of the International Catholic Education Alliance and Global Researchers to Advance Catholic Education (GRACE). I serve as a member of the Executives of the World Union of Catholic Teachers, the Catholic Association of Teachers, Schools and Colleges of England & Wales and the Catholic Union of Great Britain.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Professor Grace in 1998 when he was invited by Professor John Sullivan to give a lecture at one of the seminars for graduate students (included me) who had embarked upon the MA in Catholic School Leadership, a programme which Professor Sullivan had instituted in the previous year. I remember being inspired by the erudition of his contribution, focused on one of the chapters of *School Leadership: Beyond Education Management*, a ground-breaking text published in 1995. I remember thinking at the time that we were privileged to be in the presence of three giants of Catholic education research, with the late Professor Terrence McLaughlin being present alongside Professors Gerald Grace and John Sullivan. Professor Grace's presentation inspired me to suggest to the Salesian Provincial that he be invited to deliver the keynote at the first Salesian Conference on Catholic Mission in 1999 in Coventry.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

The concept of 'spiritual capital', defined by him initially as 'resources of faith derived from a religious tradition', in my opinion, represents one of Professor

Grace's main contributions to research in Catholic education. I have written a chapter about this in Professor Grace's recent festschrift published in 2021, *New Thinking, New Scholarship and New Research in Catholic Education: Responses to the work of Professor Gerald Grace* (2021, London: Routledge). This contribution of spiritual capital became very significant for me in practice when Professor Grace was appointed as External Examiner for the model formation programme, the MA in Catholic School Leadership in 2005 at St Mary's University, London.

I directed the programme and developed the curriculum with a focus on capacity building in the area of spiritual and theological capital to 'bridge the gap' between theoretical underpinnings and school practice for graduate students who were also Catholic school leaders. The programme provides school leaders with an opportunity not only to become familiar with the Catholic Church's rich teaching on education, but also to become more effective school leaders by developing both secular and spiritual competencies. As External Examiner, Professor Grace could see the concept of spiritual capital being developed in practice and described it as a flagship MA programme "... (with) excellent resourcing ..., innovative modes of study and outreach, ... quality teaching and highly professional tutorial guidance. It is also well informed by Church documents on ecclesiology, Christian principles and education." Professor Grace's work on the mission of Catholic education and fidelity to it in practice has also inspired me to develop this as a major theme for graduate students to consider in their assignments and reflections. His commitment to the Catholic Church's mission to the poor has been equally inspirational and has motivated me to underline this theme in the MA in Catholic School Leadership programme.

In what way did Prof. Grace influence your own practice or research in Catholic education?

Whilst Catholic education benefits from the spiritual capital formed in the past, it is vital that this spiritual capital is sustained by nurturing future leaders in Catholic schools. At St Mary's, the MA in Catholic School Leadership and the Shepherding Talent CPD Programme make a significant contribution in maintaining the spiritual and religious mission in Catholic schools by supporting the continuing professional development and formation of Catholic school leaders. A number of MA students have been promoted to positions of leadership and a high number in senior Catholic education leadership positions have progressed to doctoral studies. More women than men are currently participating in the

programme and participation has been widened in the UK and internationally through rolling out new modes of study. The programme also attracts well-established diocesan leaders and those in multi-academy trusts. This development of spiritual capital of school leaders takes place by developing a community of learners and online tasks, which enables them to be more critically reflective.

How can Catholic education scholars make sure that their research is useful to practitioners?

Professor Grace has had a major influence on how we have conceptualized various programmes I just described at St Mary's, bridging the gaps between research and practice. As for me, teaching as a vocation and the continued formation of formators is an example of my research informing school practice in the classroom. In exploring the concept of teaching as a vocation in Christian tradition, it is important to articulate the essential interconnectedness between four elements: Christ as the foundation of Christian vocation – biblical perspectives, focusing particularly on the concepts of discipleship, emulation and charism; the way in which that vocation has developed within Christian tradition; historical perspectives focusing on two Religious Orders and current critical scholarship concerning teaching as a vocation and vocation demonstrated in the perceptions and motivations of practitioners. Recommendations from this research are applicable in practice, for example for the maintenance of formation programmes both at Diocesan and Religious Order level.

What are for you the most critical areas of future research in Catholic education, and why is that?

Maintaining Catholic identity in the midst of the significant decline in religious trusteeships is a contemporary leadership challenge, but it is also an opportunity to strengthen the identity of all schools among a family of schools. Critical solidarity between Church and government is seminal in this context as Catholic schools in the UK are primarily funded by the state. Key sub-themes include the revisiting of the transmission of religious charisms by lay headteachers and Catholic identity in a changing cultural context. Further, the promotion of theological literacy, religious education and raising awareness of governance and inspection of schools with a religious character in the UK continue to be critical areas for research. Finally, research on the central mission of the Church and the promotion of mission integrity in regard to service of the poor and vulnerable in schools and the wider service to the Common Good are perennial concerns that require attention.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

My first piece of advice is to research on a topic which will combine theory and practice and inspire real improvements on the ground in Catholic education at all levels and something which will uphold the central mission of Catholic schools, which is to serve those at the peripheries. Doctoral students are producing some excellent case studies of the work of religious orders, dioceses and schools. All of this is adding to the empirical research base of Catholic education. For example, one of my international doctoral students from Tanzania, Rev. Fr Auson Mushoshi, recently completed his doctorate in 2021 on his local diocese of Bukoba.

I also encourage students to participate in seminars, colloquia and conferences to disseminate their research and receive feedback from others, and to publish as they are completing their doctoral journey. One of my doctoral students, the Provincial of the Salesians of Don Bosco in the UK, Very Rev. Fr James Briody, is researching on the maintenance of the Salesian charism in a new era of religious trusteeship and lay headships. Another international doctoral student, Br Joao Carlos Do Prado, a member of the General Council of the Institute of the Marist Brothers based in Rome, is researching on the leadership and the Marist charism and he will be ready to complete and publish his work shortly.

Encouraging networking is also important. Two of my current doctoral students have been recipients of scholarships from the All Hallows Trust in Ireland. These scholars have benefitted by being able to engage with other doctoral students researching on Catholic education in Ireland as part of the Global Researchers Advancing Catholic Education (GRACE) Network. I also invite graduate students to other networks I am involved in, including the World Union of Catholic Teachers (WUCT), Catholic Association of Teachers, Schools and Colleges (CATSC), National Catholic Education Association (NCEA America) and the Network for Researchers in Catholic Education (NfRCE).

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

Taking 'anecdote' to mean an interesting story about a real incident or person, there are so many that it is difficult to choose one, as he has been a fantastic mentor and I am privileged to follow in his legendary/hallowed footsteps as editor of the international journal he founded. We have attended

many Conferences together including presenting papers at the National Catholic Education Convention (USA) and more recently at an International Conference sponsored by the University of Notre Dame Indiana which took place at the Pontifical Academy of Sciences in The Vatican during which the photograph below with Cardinal Versaldi was taken. Perhaps my fondest memory is of Professor Grace insisting that, in the middle of NCEA 2009 in Anaheim, we hire a car and I drive him to the Mass on Easter Sunday at the Basilica of San Juan Capistrano, one of the twenty-one famous sites along the California Missions Trail founded by Saint Junipero Serra in the 18th century. The fact that we had also joined the celebration of the Easter Vigil the previous evening confirms Professor Grace's unswerving and devout faith. While in Anaheim he refused my request to journey to the burial place of a former USA President whose politics he disagreed with profoundly!



Photo: Professor Gerald Grace, Cardinal Giuseppe Versaldi, and Professor John Lydon at the Vatican.

**Fr. Cristobal Madero,
SJ, Professor at
Universidad Alberto
Hurtado**



Could you briefly introduce yourself and explain what your work on Catholic education entails?

My name is Cristobal Madero, a Chilean Jesuit priest working in the educational apostolate for more than 15 years. I have been a chaplain and taught theology and philosophy in three different high schools in Chile: Colegio San Luis, Colegio San Alberto, and Colegio San Ignacio. I switched from a practitioner to an academic track in 2014 when I

travelled to California to study for a Ph.D. in education policies at UC Berkeley. For the last three years, I have been working at the Jesuit University in Santiago: Universidad Alberto Hurtado. I study the evolution of Jesuit schools in the XXth and XXIth century and the transformation of the Catholic education subsystem in Chile and Latin America.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I haven't had the honor of meeting Gerald personally, but long before the pandemic, online communication helped us to get in contact. It was the year 2013, I was finishing my Master's thesis at Boston College, and I wrote a paper about Paulo Freire's theological roots. My advisor suggested I submit the article to International Studies of Catholic Education, a journal I didn't know at that time.

As the editor, he contacted me with the good news of having the paper accepted to be published. Since that first moment, I felt Gerald's encouragement to pursue scholarship in Catholic Education specifically related to Latin America, my region. Over the years, I send one or two more collaborations to the journal, and in 2019 Gerald invited me to co-edit a special number on Latin America.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

The work of Gerald Grace is fundamental for approaching the tension between Catholic schools benefiting from the rules of the market and at the same time risking their identity because of that. Gerald has also critically observed how Catholic schools deal with two impactful processes. One of these processes is secularization. The other is the hegemony of capitalism and its logic in the realm of education. I believe the notion of spiritual capital has provided the field with an essential concept to think about the role of Catholic education in general and Catholic schools in particular.

In what way did Prof. Grace influence your own practice or research in Catholic education?

The work of Gerald has influenced me in two ways: one scholarly and another personally. Scholarly speaking, I have always used his concepts of spiritual capital and market values to analyze Chilean Catholic schools. These two concepts have been actual lenses to focus on what is essential and relevant from a research standpoint. Personally speaking, he has helped in ways he may not know. The last decade has been a difficult time for the

Catholic Church in Chile which is going through what is probably the greatest crisis in its history. The institutional decline is added to the crisis caused by abuse, especially sexual, conscience, and power abuse perpetrated by representatives of the Catholic Church. In this sense, Catholic schools face in Chile a crisis caused by its leaders. The schools lost freedom and autonomy not by an oppressive or anti-clerical state, but because of the lack of accountability within the Church itself. The Catholic school in Chile today is looked upon with suspicion by the institution that has oriented, recognized, and sponsored it. It is the hope of educators and formators in school, for the sake of a quality education focused on the values of the Gospel whose message is more necessary than ever before, that the Catholic Church is up to the tremendous challenge that the school faces in times of convulsion.

How can Catholic education scholars make sure that their research is useful to practitioners?

I believe the first thing education scholars should do is to know and get involved as much as they can with the schools and their context. By this I mean, not just to read about schools, students, families, and teachers, but to also visit schools, talk to students and parents, and learn from the teachers beyond their research questions. Most of the time, in my experience, you can tell when a scholar has no idea about what they are talking about. There is a balance that needs to be also present between being on the ground and being technically apt.

What are for you the most critical areas of future research in Catholic education, and why is that?

I think there are two related areas critical for research in Catholic education. You cannot understand one without the other. One is the identity of a Catholic School. Why is it that a Catholic school is necessary for society? Why do we need it? In some areas of the world, this question is easier to answer than in others because of the Church's commitment to the poor and, therefore, to give education where nobody else is providing it. There are some places where an answer is not that clear: in richer countries. In both cases, what we need is a clear identity for Catholic Schools. If we don't believe that the center of our educational endeavors is Jesus Christ and his good news for the world, we should close that school. We need to be convinced that the better lesson we can provide children and youth is that Jesus, the son of God, teaches us how to create a better world than the one we have today.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

I would invite them to pursue scholarship with passion and a profound sense of the Signs of the Times, as the Second Vatican Council taught us. This means to be conscious of the treasure Catholic education bears and alert to what the culture and society tell us about what gives life and meaning to life these days. In addition, I would insist that any scholarship in this field needs to be technically excellent. As researchers in the field, we need to show that what we do is theoretically and methodologically up to the best standards.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

As I said, Gerald's encouragement has been key for my development as a researcher in the area, and I will be always thankful to him. Gerald is a reminder that to be meaningful and helpful, Catholic schools in today's society need to have ministers, teachers, and leaders who conceive of the school and its role not only as a creator of social, economic, or cultural capital, but who also serve as mentors of spiritual capital. The schools need people who do not avoid living in the tension of the secular and capitalistic, but who learn how to live fruitfully in such a tension.

Helena Miller, Director of Degrees and co-head of Teacher Training programmes at the London School of Jewish Studies



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am the Director of Degrees and co-head of teacher training at the London School of Jewish Studies. I have no experience of working in Catholic Education, apart from when I was training to be a teacher. During my training, at Goldsmiths' College, quite coincidentally all three of my teaching practices took place in Catholic primary schools in London – St. Joseph's on Deptford High Street, Our Lady of Lourdes in Wanstead, and St. Anne's off Whitechapel Road.

They were all well out of the comfort zone of a young Jewish student from a North West London suburb. Those experiences, however, were the best

training I could have had. The staff in these schools really showed me how a Catholic religious ethos and religious values could take centre place in a school environment. The dedication of those teachers ensured that their pupils were instilled with a love of their religion as well as the very best of progressive education of the late 1970s.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

After many years of a career in schools, which I had loved, I found myself training Jewish teachers, and running a Master's Degree in Jewish Education in London. I was involved at the time with RESQUJE (Research and Quality in Jewish Education), headed by Jo Cairns, then senior lecturer in education at the Institute of Education. I was interested to have someone from the Institute come along to the College to talk to my students about teaching in a Christian faith school – a comparison with their own experiences in the Jewish faith sector. Jo introduced me to her colleague, Professor Gerald Grace, and a collegial relationship began which has been maintained over decades.

Gerald was, for many of our students, the first visiting professor who allowed them to think about and discuss Jewish Education in relation to Catholic education and Catholic schools. Gerald's insight and breadth of experience, as well as his very well-developed and singular sense of humor, made him a very popular guest speaker, and thereafter we asked him annually to teach our post graduate students. There is a generation of graduates of that MA in Jewish Education who will never forget the opportunities that Gerald gave them to understand the dilemmas that religious schools face through the lens of contemporary Catholic schools and education.

In what way did Prof. Grace influence your own practice or research in education?

The International Handbook of Jewish Education adds to a growing list of substantial volumes that inform and debate issues within religious education traditions and frameworks. The starting point for the book was a conversation in 2007 with Gerald, who was then editing The International Handbook of Catholic Education. Gerald sat in my office and, in his usual serious and enthusiastic manner, convincing me that a sister publication for, and by the Jewish education community would be a valuable addition to this family of Springer publications, stimulating exchange of knowledge between two religious cultures and traditions.

Before an hour had passed, he had also somehow managed to persuade me that, despite having a more than full time job, as well as family responsibilities, I would be the person to make this huge project happen. And, being Gerald, he was right.

Gerald came back to me in 2012, the year I thought I was going to have a rest from writing and publishing, and invited me to contribute an article to his journal. The original reason for this contact in 2012, was that I had invited Gerald to be the keynote speaker at the annual Research in Jewish Education Conference in London. Gerald took the conference by storm. He was able to give the participants at that conference the opportunity for deep reflection and analysis of our Jewish education settings and contexts, through his examination of Catholic schools and education. And once again, after that conference, a short conversation in the hallway, as Gerald was getting ready to leave, had me agreeing to write an article for him on how Jewish Education and Catholic Education inform each other, through the lens of the respective books and journals we had edited.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

During those years when I was busy working on the International Handbook in Jewish Education, Gerald's publishing career was taking him in the direction of Journal editing and from 2009, he has been the senior editor of Catholic Studies, a role he still holds. This role has significantly contributing to scholarship in Catholic education and educational research, giving space to voices and studies from all over the Catholic world. As senior editor, you have an enormous privilege, as well as a responsibility, to shape the discourse in your field, and Gerald has done just that. In addition, I know that the Centre for Research and Development in Catholic Education was both inspired and led by Gerald, impacting on the work of Catholic schools and colleges, both in the UK and nationally. In short, Gerald has been a hugely significant force for change and development in Catholic education, both in the UK and overseas.

How can Catholic education scholars make sure that their research is useful to practitioners?

I can't answer this question from the perspective of Catholic education, but I can answer it from the perspective of Jewish education. All too often, research studies are written up and then sit on shelves gathering dust. Either the enthusiasm to pursue the project has waned, or the researcher is on to the next piece of research, or more often than not, there is just not the capacity or resource –

human and financial, to make the bridge between research and practice.

In the Jewish community, we have done the following at various times: (1) Use educational research as a springboard for conversation at practitioner level; (2) Invest in practitioner research – if research begins in the classroom and is conducted by the teachers, we see real chances for change; (3) Use our annual teachers' conferences to discuss research studies in the context of the classroom. And in fact before all of the above, it is vital to conduct research studies that are of relevance to contemporary classrooms.

What are for you the most critical areas of future research in Catholic education, and why is that?

Again, I can only speak from my experience as a Jewish educator. I have just finished a six year role as Senior editor of the Journal of Jewish Education – the sister publication of the Journal of Catholic Education. The latest issue of the Journal of Jewish Education is focused on research studies that have been prompted by the Covid pandemic. I am also in the process of conducting a research project, called "Jewish Lives Interrupted", where we are exploring the challenges (and some opportunities) for teenagers' Jewish Lives in the past year and a half.

We have collected data for almost 1000 teenagers in Jewish schools in the UK, and are just at the stage of beginning the analysis. We are hoping that our analysis will be helpful to schools going forwards. There is no doubt that the fallout from this pandemic will be with us in educational terms for at least a decade. Faith education has had its' own unique challenges during Covid – partly because faith (in Christianity and Judaism) is about community, worship, practice and experiences, and not only about cognitive learning. It affects the whole child. How will we make up for lost experiences? How will we make up for the disconnect from the religious community, as well as events and life cycle celebrations and commemorations? How will we support families' religious lives?

What is your advice for graduate students who may be interested in conducting research in Catholic education?

Go for it! Find an area you are passionate about, identify a researchable question, ask yourself – is this going to be of value to Catholic schools - and follow through. You will be making your mark on the landscape of Catholic education.

**Sr. Kate Punnachet,
Sister of Saint Paul of
Chartres**



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am Sr. Kate Punnachet, a Sister of Saint Paul of Chartres in Thailand. I am currently working as assistant principal at St. Joseph's convent school, a Catholic religious private school. Specifically, I am the director of the English programme. There are 1,000 students (of whom 25 are Catholic). I am now trying my best to put my Ph.D. research into practice.

I did my research under Prof. Grace's supervision on the topic of servant leadership, and now I am trying to empower all my teachers to have a servanthood attitude in the school. Although in my school, most of the students are Buddhists, I use morals classes to teach them about Catholic values, especially sharing with the marginalized.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

After I had finished my Master's degree at Liverpool JM University, I looked for a supervisor in the area of Catholic education. I searched Google and the CRDCE webpage popped up. I contacted Prof. Grace, but unfortunately, he told me that he was not able to act as my main supervisor.

I applied to IOE and Prof. Peter Earley became my supervisor. However, when I was a Ph.D. candidate at IOE, I went to see Prof. Grace to ask for suggestions on my research. He told me that he could help me! Thank God for that. Since then, he has really helped me at every stage of my research. He has been a really great teacher in my life. After graduation, when I decided to enter the convent, he came to my clothing ceremony. He has also supported my work in the Catholic school.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

I thank God for giving me the opportunity to work as an administrator for Prof. Grace during my life in London. Prof. Grace works extremely hard and contributes all his energy to Catholic education and research. He really thinks about the future of

Catholic schools. He has started to work on a Catholic School Handbook and Journal. These are remarkable.

In what way did Prof. Grace influence your own practice or research in Catholic education?

My research has been based on Prof. Grace's writing and his ideas, especially on the concept of "service to the poor and the marginalized." During my time as his student and his secretary, he always focused and talked about the pillars of Catholic schooling, especially exclusion and inclusion. More importantly, I have been greatly influenced by the example he sets as a "Catholic" teacher. He is kind, nice, and always ready to help anyone who comes to see him. I have never seen him refuse to help someone.

How can Catholic education scholars make sure that their research is useful to practitioners?

It is obvious that there is a large gap between educational research and implementation. Perhaps, professional learning communities could be useful for the researcher to get some pre-research data before formulating a research proposal. Also, we should encourage more practitioner researchers.

What are for you the most critical areas of future research in Catholic education, and why is that?

During the era of Pope Francis, it could be said that there were many encyclicals, talks, conferences and synods on Catholic education. More recently, the Pope asked all Catholic educators to help finding research and solutions for a Global compact on education. So, the most critical areas of future research should focus more on Catholic values, pedagogy, and Catholic fraternity in the school.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

Firstly, the theological dimension of the Catholic school should be underlining all research frameworks. It should be realized that Catholic education is based on Christ's teaching which is found in the Bible and the Church's teaching. There is the crucial need for separation between any business / industrial model research and Catholic educational research.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

Prof. Grace has a great sense of humor. He is very kind and always helpful. When I finished my Ph.D., I brought another sister to meet him and asked him to help her. He said, 'Well, OK'. He guided her and she became one of his administrators. When she finished, I brought yet another doctoral sister to him and asked for his help once again. He said 'Yes, sure', and he helped us all. All three of us really appreciate and love him so much. He has truly given his life to research on Catholic education.

**John Sullivan,
Emeritus Professor at
Liverpool Hope
University**



Could you briefly introduce yourself and explain what your work on Catholic education entails?

After many years of teaching and leadership in Catholic schools (in Lancashire and London) I worked for seven and a half years at (what is now) St Mary's University, UK. For five of those years I designed, directed and did much of the teaching on the MA in Catholic School Leadership, as well as providing consultancy for many Catholic schools and dioceses. In 2002 I moved to Liverpool Hope University as the UK's first Professor of Christian Education, becoming Emeritus Professor in 2013.

Since then I have also worked for five years at Newman University, UK as a Visiting Professor of Theology and Education. My strap-line was to help Catholic education to be distinctive, inclusive and effective and to integrate in my teaching and research the intellectual, professional/practical and the spiritual dimensions of being a Christian educator. I work at the interface and as a bridge-builder between Theology and Education.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Professor Grace when, as a secondary school Principal, I attended a conference where he was a keynote speaker in the early 1990s. He asked us, as Principals, to submit to him (as part of his own research) a list of ten moral dilemmas we faced as Principals. I found this a very helpful exercise for me to clarify my own thinking. He and I were the

opening two speakers at an international conference (in Durham, UK) for academics and professionals involved in Christian education in July 1996. Our paths crossed many times after that, at Catholic education conferences and with regard to International Studies in Catholic Education. I was always impressed by his grasp of the field, the clarity of his communication and his dedication to developing the study of Catholic education as a serious field for academic investigation.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

GG is someone who has stood between the living tradition of our faith and contemporary educational policy developments; he has interpreted one to the other and built bridges between them. He has displayed an intelligent and critical fidelity engaged in a sophisticated and nuanced way with secular and secularist trends in education. He offered realism in service of fidelity, resourced by tradition but not restricted by it.

Here was a writer who could fearlessly expose the unwelcome implications of the managerialist language that swamped the reading of school leaders, someone who combined a stout defense of Catholic education at the same time as acknowledging its shortcomings. He demonstrated that faith could be expressed credibly in an academic register. He has provided a level of analysis and the development of vocabulary which could assist school leaders in negotiating the dilemmas they faced and as they addressed increasing state intervention on behalf of market approaches to education, forces that appeared to me then, as they do now, as mostly malign. All fields of study have their leading figures, their champions, their exemplars, those who get the field started in a major way. GG has done that for Catholic education.

In what way did Prof. Grace influence your own practice or research in education?

I would say that his influence has been indirect, in that my own decisions about which areas to research and how to investigate them were not drawn from GG. He comes at issues from a sociological and empirical angle, whereas I approach them with a more philosophical and theological orientation (though we both believe it important to bring an historical perspective to bear on topics under review). He has certainly always encouraged my research over the last 25 years.

He also reinforced and confirmed (in scholarly way) the suspicions I already held (before we met) about the deleterious effects of managerialism on the human and divine endeavor of education. And he has modelled something close to my heart as an academic: the importance of clear communication that is accessible to people outside the academy. Too many academics give the impression that being abstruse, esoteric, abstract and immensely complex and difficult to understand are virtues rather than vices.

How can Catholic education scholars make sure that their research is useful to practitioners?

Let me refer to two features of my own experience and how I have tried to make my research and scholarship useful for practitioners. First, I have tried to listen carefully to the questions and concerns, the commitments and aversions of the multiple partners who have an interest in Catholic education: students in schools and universities, their teachers, Principals, parents, chaplains, support staff, parishioners, school governors, local and government inspectors, teacher educators, clergy, diocesan officers, and other groups who provide in-service and development opportunities for educators.

Although such sources do not determine my own scholarly interests, they do afford strong evidence of neuralgic topics that need untangling and further investigation. Where feasible, I try to relate my own particular concerns and interests to issues that emerge from such listening opportunities. Being constantly involved in communicating with these different constituencies and groups helps me to get a sense of what is understood and not understood about Catholic education and what needs further attention, clarification, affirmation and reinforcement (or rebuttal).

Second, I have been pleased to respond to countless requests over many years to give talks to all these groups about my own research and writing on Catholic education – and such occasions give me fresh opportunities to listen to and learn from others what matters to them. These encounters in turn feed into and greatly help my writing since I hold these audiences and their concerns in my head in the process of working on chapters, articles and books and I bear in mind the level of understanding I gauge is present among my interlocutors – which then influences the language I use, the arguments I develop, what I explain and what I think I can take for granted.

Having said that, I do not believe that all research must be immediately and obviously useful to practitioners; some research can only be useful to some practitioners if they are ready for and open to it and not unduly preoccupied with other priorities. Plus, some blue-skies scholarship that at first sight seems removed from the classroom may turn out, in due course, to have important implications for practice.

What are for you the most critical areas of future research in Catholic education, and why is that?

I have listed a dozen critical areas for future research in Catholic education on p.37 of my chapter 'Diversity and Differentiation in Catholic Education' in *Researching Catholic Education*, edited by Sean Whittle (Singapore: Springer, 2018). But here are four areas that come to mind as being important and which seem in need of further treatment.

First, the relationship between the Church and educational bodies such as schools and universities. What do they expect and need from each other? How they understand their respective roles in Catholic education and formation? How do they relate to each other? Too often the Church fails to function adequately as an effective learning community or to learn from its schools and universities how to engage and get the best out of people; and too often Catholic schools and universities fail to draw sufficiently from the Church's rich intellectual and spiritual tradition.

The second area is the need to develop an historical perspective and awareness of this intellectual and spiritual tradition, without which Catholic educators find themselves rootless and floundering in the face of insidious and insistent individualism and an often hostile secularism.

Third, the whole area of new technology and communication media needs a constructive and critical interrogation by researchers in Catholic education, if we are to reach up to the needs of our time.

Fourth, in order to engage our culture winsomely, faithfully and effectively, and also as a resource for the curriculum, Catholic education needs to retrieve and build on a renewed Christian humanism.

What is your advice for graduate students who may be interested in conducting research in Catholic education?

Not specifically for research in Catholic education, but any advanced research programme aimed at a doctoral qualification. Among many considerations to be kept in mind by prospective research students the following three seem widely applicable and often insufficiently thought about. First, are you clear about the principal question that your research project seeks to address, the question that will hold together all aspects of your investigation, and to which all subordinate questions should be related. Without this, your research will lack coherence. Second, who do you hope will benefit from your research and how do you hope they might use your research? Without this, your writing will lack a clear sense of audience and is likely also to be weak in drawing out appropriate implications (of your findings) for others. Third, insofar as this lies in your power, think about what kind of supervisor/advisor best suits you and what you hope the student/supervisor relationship will do for you.

This relationship is likely to endure for several years; the journey is demanding on both partners and will go through different phases, from dependency on your part to eventually, through your efforts and gradual increase in autonomy and the skillful handling of the relationship by your supervisor, you being recognized as a steward of your discipline, trusted to uphold and promote its ethical and academic standards. Without careful thought about this relationship – and your responsibilities within it – the research journey could become frustrating and more difficult than it needs to be.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

I have been touched by how Gerald always prioritizes personal concern for me before we get onto academic or professional matters in our conversations. He regularly asks after the health of my wife (who has undergone various life-threatening operations in recent years). That concern for and interest in persons matters a lot to me and to others.

**Sean Whittle, Visiting
Research Fellow at St
Mary's University,
Twickenham, London**



Could you briefly introduce yourself and explain what your work on Catholic education entails?

I am a Visiting Research Fellow at St Mary's

University (London) within Gerald Grace's Centre for Research and Development in Catholic Education. I serve on the Editorial Board of ISCE. My main work within Catholic Education Studies is to be the secretary for the Network for Researchers in Catholic Education. As such I organize the annual conference and I have played a role in bringing the proceedings of these conferences to the attention of the wider research community.

How and when did you first meet with Prof. Grace and how did you interact with him over the years?

I first met Gerald in 2008, during the first year of my doctoral studies at the IOE-UCL, on the recommendation of my supervisor. Gerald was already the leading authority on Catholic education and my supervisor thought it would make good sense to sense to make him aware of what I was researching (the philosophy of Catholic education). Meeting Gerald was a pleasure: he was gracious and genuinely interested in what I as a fledgling researcher was aiming to do. I had arrived for the meeting armed with a plethora of questions ready to pick the brains of this eminent thinker.

We had an engaging conversation and one particular exchange became firmly entrenched in my mind. I had pointed out the need for far more conference events to bring researchers in Catholic education together. Gerald responded with a deep but sincere sense of exasperation. He was already working flat out and had no capacity for this sort of time consuming work! His polite but emphatic response was that I needed to quickly complete my doctoral studies and then start organizing these conference events!

As a part-time doctoral student it took me a further five years before I was able to take my viva and pick up a post where I could start this work. I took Gerald's response very much to heart. I have now organised well over a dozen conference type events in aspects of Catholic Education. I have been lucky enough to have Gerald Grace as a keynote speaker at many of these. Since the CRDCE moved to St Mary's I have taken advantage of opportunities to regularly work with Gerald, and in so many aspects of academic life I have regarded Gerald as mentor, from whom I have learned much.

How do you see Prof. Grace's main contributions to practice or research in Catholic education?

Gerald's 2002 work is seminal, playing a central role in helping to establish the field of educational studies

in the UK. I would argue that Gerald (like Professor John Sullivan) was giving an emphatic response to James Arthur's dire analysis in the *Ebbing Tide* (1995). This analysis maintained that "Catholicity" is seeping out of Catholic schools in England and Wales. This analysis was not grounded in anything like empirical evidence and research.

Grace went out to Catholic schools and interviewed serving head teachers. He gleaned high quality evidence and was able to come to a more nuanced and sophisticated analysis of the state of Catholic education in England and Wales. Grace demonstrated the need for careful argument based on first hand research (rather than conjecture and rhetoric) about Catholic education. In this Grace has done an invaluable service to the field of Catholic education studies in the UK. Beyond this Grace has also opened the field up through his editorship of the journal *International Studies in Catholic Education*.

In what way did Prof. Grace influence your own practice or research in Catholic education?

My primary research interest is in the theory or philosophy of Catholic education. I have been able to build on Grace's arguments about the need for far more work to be done around the philosophy of Catholic education. It provided an initial impetus, helping to justify why the philosophy of Catholic education needs to be further researched. I was able see my research as part of a wider goal: furthering the much needed clarity around a robust theory of Catholic education.

How can Catholic education scholars make sure that their research is useful to practitioners?

The most obvious way for Catholic education scholars to make sure their research is useful to practitioners is to emulate Grace's approach: to go into Catholic schools and find out what is going on the ground. Good quality empirical research will involve engaging with practitioners, and as such the findings will be relevant to them.

What are for you the most critical areas of future research in Catholic education, and why is that?

I would maintain that there are four critical areas of future research in Catholic education:

- 1) Further work on the aims/philosophy of Catholic education. This is because the traditional focus on 'parental rights' to justify Catholic education has some significant drawbacks (especially as Catholic parents no longer continue to automatically opt for a Catholic schools);

- 2) A related issue is 'identity' and Catholic education, to further clarify the extent to which Catholic education ought to foster 'Catholic identity'. This brings the focus back to the philosophy of Catholic education;
- 3) Leadership issues: who ought to lead Catholic schools? Why? How does this leadership link with the leadership/oversight of the Bishops? This is a deeply practical question, certainly in the UK where there have been decades of concerns about there not being enough 'Catholic' head teachers to serve the needs of Catholic schools;
- 4) How central is Religious Education to the project of Catholic education – is it really the heart of what Catholic education? Should it be central?

What is your advice for graduate students who may be interested in conducting research in Catholic education?

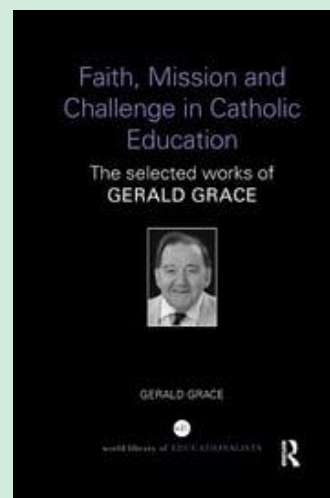
I would encourage graduate students to emulate the approach of Gerald Grace – go into Catholic schools and find out what is going on. Keep the focus on high quality empirical analysis of Catholic education.

Is there a personal anecdote of your interactions with Prof. Grace that you would like to share?

One of the impressive qualities of Gerald Grace is his charm and wit. He is also a person with a strong sense of mission: working as a researcher at the service of Catholic education. He also has an astute ability to engage with others and to win them around to collaborate with him. Most importantly Gerald is keenly aware of the importance researching Catholic education. I distinctly remember Gerald politely but firmly speaking to a junior colleague about the need for gravitas and seriousness in relation to this work. This is important advice which we all need to take note of.

Selected Works of Gerald Grace

A collection of some of the essays published over the years by Professor Gerald Grace is available in a volume published in 2017 by Routledge entitled *Faith, Mission and Challenge in Catholic Education: The selected works of Gerald Grace*. As per its synopsis, the volume brings together 15 essays among others on: the interactions of faith, mission and spirituality in the development of Catholic education; how to replace ideology, polemic and prejudice in discussions about faith-based schooling with evidence-based argument; understanding the distinctive nature of concepts such as 'leadership' and 'effectiveness' in faith-based education; using 'mission integrity' as a key concept for the evaluation of contemporary Catholic schooling; examining the interactions of Catholic values, Catholic curriculum and educational policy developments.



OBJECTIVE OF THE BULLETIN AND CALL FOR CONTRIBUTIONS



Interested in Submitting an Article for the *Educatio Si* Bulletin? Please Let Us Know.

This Bulletin was launched in the summer of 2019 by OIEC (*Office International de l'Education Catholique* or International Office of Catholic Education in English). The organization federates national Catholic education associations in more than 100 countries and represents Catholic K12 education to international organizations, including the United Nations. Since January 2021, following the launch of the [Global Catholic Education](#) website in November 2020, while OIEC remains in charge of the Bulletin, the Bulletin is also co-sponsored by IFCU (International Federation of Catholic Universities), OMAEC (Organisation Mondiale des Anciens de l'Enseignement Catholique), UMEC-WUCT (World Union of Catholic Teachers), and the Global Catholic Education website.

The name of the Bulletin comes from the 2019 Congress of OIEC which was an opportunity for participants – including especially school teachers and principals, to share their experiences and achievements, as well as the challenges they face. The Congress is organized every three to four years. In June 2019, its name or theme was *Educatio Si*. It took place in New York in partnership with Fordham University. *Educatio Si* can be loosely translated as “Be Educated”. The more detailed theme of the Congress was *Educating to fraternal humanism to build a civilization of love*. The closing plenary was held at the United Nations to highlight the contribution of Catholic schools to the fourth Sustainable Education Goal (SDG4), namely ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all.

More than 550 delegates from 80 countries attended the Congress. Pope Francis sent a video message. Archbishop Zani, the Secretary of the Congregation for Catholic Education, spoke at the closing plenary. Augusta Muthigani, the President of OIEC, gave a keynote speech, as did several other speakers who have been featured in various issue of this bulletin. In addition, school teachers, principals, and

administrators from all corners of the world made a wide range of contributions at parallel sessions.

The aim of this Bulletin was originally to share highlights from OIEC's World Congress and work related to the themes of the Congress with the Catholic community and all those interested in achieving SDG4. When we launched the Bulletin, we hoped to publish three issues to share materials from the Congress and other contributions.

Given interest in the Bulletin, we have continued its publication, and now also welcome articles related to the missions of FIUC, OMAEC, and UMEC-WUCT, and more generally about global Catholic education in all its forms. Catholic schools and universities are effectively delivering education to tens of millions children and youth globally, yet ways of sharing how this is done, what is working well, and what may need to be improved are lacking. In a small way, we hope that this Bulletin will partially fill that gap.

Another important rationale for producing this bulletin is the fact that while Catholic schools and universities contribute in significant ways to SDG4, teachers, principals, and administrators may not always have access to lessons from evidence-based approaches to improving educational attainment and learning. The Bulletin showcases practical examples of programs that work and tools that can be used to improve educational outcomes for children.

The first Bulletin was structured around sections to (1) provide guidance from the Magisterium; (2) relay news from OIEC's leadership; (3) share experiences from national Catholic education associations; (4) give voice to teachers and principals; (6) explore data and analysis on Catholic schools; (6) document innovative programs with beneficial outcomes for students and schools; (7) suggest readings related to SDG4 that are free online; and (8) mention open access tools that can be of use to teachers, principals, and administrators. These various topics have been pursued in subsequent issues as well.

The second issue included the address by Msgr. Zani at the OIEC Congress, contributions of the role of education for sustainable development, as well as other articles on various aspects of Catholic education. In the third issue, a stronger focus was placed on Catholic schools in the Spanish speaking world with a set of articles written in Spanish. The fourth issue was devoted to the Global Catholic Education Report 2020 and the COVID-19 crisis.

The fifth issue focused on Catholic schools in the French speaking world with a set of articles in French. The sixth issue was devoted to the event for the Global Compact on Education held in Rome in October 2020. The seventh issue features interviews from the [Global Catholic Education](#) website. The eighth issue focused on the Global Catholic Education Report 2021 and the proceedings of the event held by OIEC in February 2021 to mark its commitments to the Global Compact on Education. The ninth issue shared interviews with Catholic education leaders. The tenth issue was about recent development from the Global Compact on Education and some of the activities of OIEC.

This issue is about Catholic education and integral human development, including the remarks from Pope Francis to the members of the Diplomatic corps at the Holy See and interviews honoring the work of Professor Gerald Grace.

We are hoping to put together additional issues of the Bulletin based on submissions of articles received or commissioned. Please feel free to suggest ideas - the aim is to include articles that are relatively short, neither too long to read, but also not too short to risk lacking substance. We expect to keep each issue of the Bulletin at typically 40 to 50 pages.

We encourage you to share the Bulletin broadly with friends and colleagues, including teachers, principals and professors in Catholic school and universities in your country, as well as alumni of Catholic education and others who may be interested. All issues of the *Educatio Si* Bulletin are freely available for download on the [OIEC](#) and on the [Global Catholic Education](#) websites.

Guidelines for Submission of Articles

Articles can be submitted by participants to the OIEC Congress and any other individuals with an interest in Catholic and faith-based education. Articles should typically be between 1,500 and 4,000 words in length. Authors are encouraged to first submit their idea for an article to the editors to ensure that the topic is of interest before submitting a draft. Articles may be submitted in English, French, or Spanish. The bulletin is edited by Philippe Richard and Quentin Wodon. To contribute to the bulletin, please send an email to both Philippe (secretaire.general@oiecinternational.com) and Quentin (rotarianeconomist@gmail.com).



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