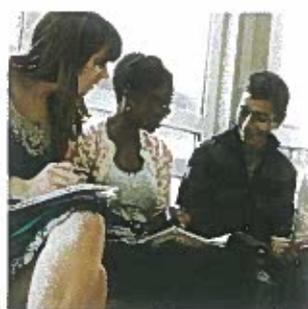


# Catholic Schools, Children of Other Faiths and Community Cohesion: Cherishing Education for Human Growth



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PROMOTING & SUPPORTING CATHOLIC EDUCATION IN ENGLAND AND WALES





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## Foreword

Dialogue with other faiths is a consistent theme in the life of the Catholic Church. Such dialogue is conducted in many parishes and neighbourhoods, in colleges, universities and other academic circles. It has become increasingly important as the presence of other faith communities grows and becomes more evident in our society.

The fruits of such dialogue are many: increased understanding and mutual respect; an exploration of shared concerns and values; and joint action in response to the challenges of life today. This inter-faith action has been systematically developed in the practice of three distinct areas of dialogue: the dialogue of life, in which people strive to live in an open and neighbourly spirit, sharing their joys and sorrows; the dialogue of action in which Catholics and others collaborate for the integral development of the people; and the dialogue of theological exchange in which deeper understanding is sought of respective heritages and spiritual values.

This document addresses questions which are arising from the increasing numbers of children of other faiths present in our Catholic schools. It does so according to the pattern and principles of good practice already established in the Catholic Church concerning inter-faith dialogue and by applying them to the educational context and tasks of the school. In doing so it takes up a theme to be found in the teachings of Pope John Paul II and Pope Benedict XVI which speak of integral human development in terms of the 'ecology of human growth'. In this thinking, education for human growth can be spoken of as the development of the environment or ecologies in which the human person flourishes and prospers. All can contribute to the promotion and protection of these ecologies.

In this text, then, the ways in which Catholic schools welcome and respond to the presence of students of other faiths are explored according to the three forms of dialogue outlined above and now presented as constitutive of a truly human ecology. The dialogue of life is the task of constructing an ecology of daily living, characterised by loving tenderly. The dialogue of action is that of an ecology of social justice which requires that we act justly. The dialogue of theological exchange becomes the ecology of faith and religious experience in which we must walk humbly. This is the structure of the challenge we present to schools in this document.

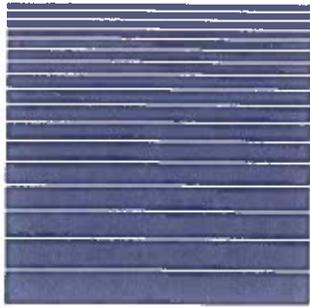
The Bishops of England and Wales have approved this Guidance and asked that it be published to assist Catholic schools in maintaining their distinctive nature, identity and mission, in those circumstances where they welcome pupils of other faiths. It is offered to our schools in the hope that the good work already being done in them for children and young people of other faiths can be further strengthened and so that the lives of all our pupils, students and staff can be enriched.

I am grateful to the inspection co-ordinators whose request prompted this work and to members of the National Board of Religious Inspectors and Advisors who contributed to it. Special thanks go to Father Peter Conley, Father Michael Cooke and Father Joseph Quigley who have drafted this guidance. Finally, I thank the Catholic Education Service for help in this undertaking and for the publication and dissemination of this document.

*+ Vincent Nichols*

+Vincent Nichols

Chairman of Department for Catholic Education and Formation



## Introduction

This document has emerged out of a request by diocesan section 48/50 inspection co-ordinators for the development of a 'good practice paper' covering the life of the Catholic school and the place of children and young people of other faiths therein.

Since that request was made, the Bishops of England and Wales have issued a joint Pastoral Letter re-affirming their vision of Catholic schools and their commitment to providing them, whilst highlighting their successfulness and their contribution to society in general.<sup>1</sup> The Department for Children, Schools and Families has also issued a statement, *Faith in the System*, in which the Government and providers of publicly funded schools with a religious character ("faith schools") have set out their understanding of how such schools contribute to education and to society.<sup>2</sup>

This document provides guidance for schools and inspectors reflecting the vision and principles set out in those two statements from September 2007, together with examples of existing good practice. It complements the Catholic Education Service's document on *Catholic Schools and Community Cohesion*.<sup>3</sup>

*Faith in the System* acknowledged the role played both in education and in society generally by schools with a religious character. It accepted that some of these schools will be populated only by pupils of the school's own faith, whilst others will admit pupils of other faiths or none. In all instances, it rightly confirmed that the school will operate out of a vision of education that is shaped by the particular faith of the religious body responsible for that school. That is the starting point for this guidance.

In 1997, the Bishops' Conference published a consultation paper, *Catholic Schools and Other Faiths*, together with *Guidelines* for its study and implementation.<sup>4</sup> These documents acknowledged a variety of contexts in which Catholic education is offered, ranging from schools with a completely Catholic intake to those with a significant number (perhaps even a majority) of pupils from other faiths or none. Whilst encouraging Catholic schools to engage in dialogue with people of other faiths, those involved in that dialogue were urged to take care to preserve the essentially Catholic nature of our schools.

1 The Bishops' Conference of England and Wales, *Pastoral Letter on Catholic Schools*, 2nd September 2007

2 Department for Children, Schools and Families, *Faith in the System: the role of schools with a religious character in English education and society*, 10th September 2007

3 Catholic Education Service, *Catholic Schools and Community Cohesion: CES Guidance*, February 2008

4 The Bishops' Conference of England and Wales, *Catholic Schools and Other Faiths*, 1997

Both *Faith in the System* and *Catholic Schools and Other Faiths* highlight the importance of having a clear vision of Catholic education and a commitment to operating out of that vision, whatever the make up of a particular Catholic school's population. Every Catholic school will strive to be a Christian community, committed to Christian values - a place where the Gospel comes to life and students are enabled to influence positively the rest of society for the building of the Kingdom.<sup>5</sup>

Speaking to Catholic educators in America in April 2008, Pope Benedict XVI said:

"Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe Salvi*, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good and true."<sup>6</sup>

In their *Pastoral Letter on Catholic Schools* (September 2007), the Bishops of England and Wales stated:

"Catholic schools are guided in all they do by an important and coherent vision of education. This vision is based on the truth revealed by God about ourselves, our life together in community and our ultimate destiny with God. This gives rise to an educational endeavour centred on the person of Jesus Christ who is our Way, Truth and Life."

5 *Catholic Schools and Other Faiths*. n.19

6 Pope Benedict XVI, *Address to Catholic Educators*, Washington DC, 17th April 2008

## Education for Human Growth

The 'important and coherent vision' that guides Catholic schools is elaborated in all aspects of the life of the school as well as in its religious education. It leads to the Catholic school offering each pupil an education that promotes their human growth since a vision of education inspired by Jesus Christ is one which is concerned with the development of the whole person (social, intellectual, spiritual, moral, emotional and psychological):

"The Catholic school...with its educational service that is enlivened by the truth of the Gospel...faithful to its vocation...appears 'as a place of integral education of the human person through a clear educational project of which Christ is the foundation'<sup>7</sup>, directed at creating a synthesis between faith, culture and life."<sup>8</sup>

When pupils of other faiths are present in a Catholic school, the task must be to promote their human growth in such a way that they can integrate their particular faith with every aspect of their lives. This principle determines the care, status and responsibility accorded to such pupils in our schools.

Schools operating out of a Catholic vision of education and presenting pupils with the full range of Church teaching will promote genuine human growth. This applies to all pupils present within the school. Catholic pupils and those of other faiths will each receive what is offered according to their capacity. Some will

receive this teaching simply as religious education and grow in their religious literacy; others will be awakened to God's presence in their lives; others will deepen their existing relationship with Christ as Lord.

The Vatican Congregation for Catholic Education has reflected on the climate that contributes to this process of human growth and formation taking place in school:

"In pedagogical circles, today as in the past, great stress is put on the climate of a school: the sum total of the different components at work in the school which interact with one another in such a way as to create favourable conditions for a formation process. Education always takes place within certain specific conditions of space and time, through the activities of a group of individuals who are active and also interactive among themselves. They follow a programme of studies which is logically ordered and freely accepted. Therefore, the elements to be considered in developing an organic vision of a school climate are: persons, space, time, relationships, teaching, study and various other activities. From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics."<sup>9</sup>

This is what we seek to establish.

7 Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 28th December 1997, n.4

8 Congregation for Catholic Education, *Educating Together in Catholic Schools: A shared mission between consecrated persons and the lay faithful*, 8th September 2007, n.3

9 Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 7th April 1988, nn.24-25

## Human Ecology

In his encyclical letter, *The Gospel of Life*, Pope John Paul II speaks of "human ecology". He offers us an image that can help us understand what is involved in the process of developing human growth, namely, respect for every human life and dealing with each life in its natural environment:

"As one called to till and look after the world (cf. Gen 2:15), man has a specific responsibility towards the environment in which he lives, towards the creation which God has put at the service of his personal dignity, of his life, not only for the present but also for future generations. It is the *ecological question* - ranging from the preservation of the natural habitats of the different species of animals and other forms of life, to "human ecology" properly speaking - which finds in the Bible clear and strong ethical direction, leading to a solution which respects the great good of life, of every life."<sup>10</sup>

In fact, the late Pope directly applied this line of thought to the school setting:

"The education which the Church promotes looks to the integral development of the human person. Its purpose is to cultivate the intellect and develop the capacity for right judgement, to help young people to assimilate their cultural heritage and form a sense of moral and ethical readiness for their future professional, civic, family and national responsibilities.<sup>11</sup> **An all-round education seeks to develop every aspect of the individual: social, intellectual, emotional, moral and spiritual. For there is an ecology of human growth which means that if any one of these elements are overlooked all the others suffer.**"<sup>12</sup>

Pope Benedict XVI describes a similar vision in respect of the importance of human ecology when he states that young people:

"...need above all else to be exposed to love and to develop in a healthy human ecology, where they can come to realize that they have not been cast into a world by chance, but through a gift that is part of God's loving plan. Parents, educators and community leaders, if they are to be faithful to their own calling, can never renounce their duty to set before children and young people the task of choosing a life project directed towards authentic happiness, one capable of distinguishing between truth and falsehood, good and evil, justice and injustice, the real world and the world of 'virtual reality'.<sup>13</sup>

Education for human growth, then, is founded upon the original call from God to care for each other and the environment in which we live. Jesus Christ presents the full revelation of God, the Gospel of Life, to all. Through attending a Catholic school, which offers an education centred on Christ, students learn tangibly the skills necessary to participate in his invitation to choose life in its fullness and to create a truly human ecology.

In more detail, this human ecology, the environment of human growth, is a series of interlocking 'ecologies' which need to be respected: the ecology of daily living, the ecology of justice, the ecology of faith and religious experience. These 'ecologies' take expression in the life of the Catholic school. They can be used as a prism through which to evaluate the school's mission and effectiveness. They are headings to use in assessing, in a school, the ways in which all are integrated in its life.

10 John Paul II, *Evangelium Vitae*, 1995, n. 42

11 cf. Second Vatican Ecumenical Council, *Gravissimum Educationis*, n. 5

12 Address of John Paul II to the New Ambassador of the Republic of Malawi to the Holy See, 14th December 2000

13 Letter to the Participants in the Twelfth Plenary Assembly of the Pontifical Academy of Social Sciences, 27th April 2006 entitled *Vanishing Youth? Solidarity with Children and Young People in an Age of Turbulence*

## The Ecology of Daily Living: Loving Tenderly

All faiths within the school community can contribute to the building of the ecology of daily living, the climate of 'loving tenderly'.

All faiths and religions offer responses to the questions concerning the meaning and purpose that arise from the experience of daily life since they all recognise that the spiritual dimension of the human person is an essential part of his or her dignity. They acknowledge the importance of a person's moral sense and the gift of conscience. They stress the importance of spiritual, moral and cultural values as providing the solid foundations upon which human society rests. The Second Vatican Council stressed that religious freedom is the cornerstone of the structure of human rights. John Paul II stated in an *Address to Representatives of the Various Religions of the World* in Rome on 29th October 1986:

"We went on pilgrimage to Assisi because we are all convinced that the various religions can and should contribute to peace. It is a part of most religions to teach justice, forgiveness, self-control, respect for conscience, love of neighbour and prayer and meditation. Jesus Christ, whom we Christians believe and proclaim to be our Lord and Saviour, reminded us of the golden rule: "Treat others as you would like them to treat you" (Lk 6:31). Your various religious creeds may have a similar injunction which meets an imperative of every human conscience. The observance of this golden rule is an excellent foundation of peace. Peace needs to be built on justice, truth, freedom and love. Religions have the necessary function of helping to dispose human hearts so that true peace can be fostered and preserved."

Within the school community all can contribute to the development of this ecology of daily living. Examples of good practice in regard to this ecology of daily living might include:

- Taking a full interest in the joys and sorrows, the hopes and fears of all school members and of all faith groups in the school community, so as to treat them with the dignity they deserve.
- Seeking appropriate ways to acknowledge significant family events such as births and bereavements and to offer help in times of need.
- Sharing special food to mark particular festivals.
- Encouraging pupils of all faiths to make a significant contribution to school life not only as friends and classmates, but also as prefects, peer mentors, school counsellors (and councillors), playground 'buddies' or conciliators and by taking part in school committees and initiatives such as fund-raising, anti-bullying or anti-racism.
- Fostering an appreciation of the dignity of the human person and the beauty of God's creation through the curriculum and extra-curricular activities such as the promotion of health and well-being, physical exercise, good diet, team-building and conservation and responsible citizenship initiatives.

## The Ecology of Justice: Acting Justly

All faiths within the school community can unite around the idea of building an 'ecology of justice' both within the educational environment and beyond where, in a more equitable world, the poor are given priority. The Church in her social teaching has called for the development of effective collaboration between the faiths in the fields of science, technology, medicine and care of the natural world. Indeed there is a genuine spiritual dimension in bringing relief to those who suffer on their journey of human growth. All faiths appreciate the importance of carrying out the 'works of mercy':

"The works of mercy are charitable actions by which we come to the aid of our neighbour in his spiritual and bodily necessities. Instructing, advising, consoling, comforting, are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God."<sup>14</sup>

These are important ways in which members of all faiths can work together for justice in our communities.

Within the school community, all can contribute to the development of this ecology of justice. Examples of good practice in regard to this ecology of justice might include:

- Identifying ways in which pupils of all faiths can engage with local community projects based around the 'works of mercy'.
- Highlighting links between religious festivals involving self-denial and almsgiving.
- Involving pupils in writing, monitoring and reviewing the school's charity policy and in planning charitable fundraising and the application of those funds.
- Inviting teachers, parents, pupils and outside speakers who are involved in faith-based charitable organisations to share their commitment to creating a better world.
- Establishing contact with members of other faiths (as well as Christians) who work in local government, the emergency services, hospitals, nursing homes and scientific laboratories and inviting them to come and speak to pupils and staff about how their faith influences their work.
- Identifying cross-curricular opportunities which highlight examples of shared values and the commitment of faith communities to building up human society locally, nationally and internationally.
- Taking opportunities to facilitate 'learning about' and 'learning from' religion across the curriculum especially in regard to social justice and the environment.

<sup>14</sup> *Catechism of the Catholic Church*, 1994, n. 2447

## The Ecology of Faith and Religious Experience: Walking Humbly

In fostering attitudes of self-worth and dignity for all their pupils, it is important that schools recognise and affirm individual and collective faith identities, without encouraging relativism.<sup>15</sup> This is in keeping with the Vatican II vision of what human beings have in common and what promotes fellowship amongst them:

“All form but one community. This is so because all stem from the one stock which God created to people the entire earth (cf. Acts 17:26), and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all (cf. Wis 8:1; Acts 14:17; Rom 2:6-7; 1 Tim 2:4) against the day when the elect are gathered together in the holy city which is illumined by the glory of God, and in whose splendour all peoples will walk (cf. Apoc 21:23ff.).”<sup>16</sup>

Recognising that people “look to their different religions for an answer to the unsolved riddles of human existence”<sup>17</sup>, Vatican II goes on to make this historically important statement:

“The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all. Yet she proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn 1:6). In him, in whom God reconciled all things to himself (2 Cor 5:18-19), all find the fullness of their religious life.”<sup>18</sup>

Catholic schools have a role to play in enabling pupils to operate within the ecology of faith and religious experience, especially by equipping them to engage in dialogue about matters of faith in a way appropriate to their age. In endorsing *Faith in the System*, the Church agreed that in teaching the Catholic faith we would be examining the main tenets of other major faiths. Some schools may find it appropriate to invite leaders of the local faith community into the school to support pupils of their own faith at times of particular

religious significance. However, just as the task of faith development for Catholic pupils is shared between home, school and parish, so too “the primary responsibility for the distinctive spiritual development and support of pupils of other faiths within Catholic schools will rest with the families and faith communities of those pupils.”<sup>19</sup>

Within the school community, all can contribute to the development of this ecology of faith and religious experience. Examples of good practice in regard to this ecology of faith and religious experience might include:

- Reading out messages of goodwill at assemblies or sending them directly to parents who are members of other faiths on special feast days.<sup>20</sup>
- Inviting pupils and parents from other faiths to share their beliefs with various members of the school community in an age-appropriate way, along with gatherings where pupils and parents could be addressed by, and meet informally, faith leaders from the local community (e.g. a ‘bring and share’ supper).
- Giving pupils knowledge and opportunity to be aware of one another’s religious festivals and celebrations.
- Highlighting historical Christian figures who engaged in dialogue with people of other faiths, including: St Francis and St Clare of Assisi, Fr Matteo Ricci, Fr Charles de Foucauld, Thomas Merton, Blessed Maurice Tornay, Blessed Joseph Vaz, Blessed Mother Teresa of Calcutta, Chiara Lubich.
- Commemorating the Holocaust and World Peace Day or an exhibition taking place annually involving the various faith groups represented in the school.
- Celebrating the achievements of great men and women of faith, including a ‘Freedom Day’ to mark the contributions of Martin Luther King and Mahatma Ghandi.

15 Relativism is the view that proposes or accepts that all religions have equal value and make similar claims. This is not the Catholic view.

16 Vatican II, *Nostra Aetate – Declaration on the Relation of the Church to Non-Christian Religions*, n. 1

17 *Nostra Aetate*, n. 1

18 *Nostra Aetate*, n. 2

19 *Catholic Schools and Other Faiths*, n. 25

20 For example: Jewish - Passover, Tabernacles, Light; Muslim - Id ul Fitr; Buddhist – Vesakh; Hindu – Diwali

## Particular Practicalities

Various practical issues which impact upon the ecology of faith and religious experience need to be kept under review in relation to members of other faiths who are present in a Catholic school. These include school uniform, dietary requirements and the time-tabling of events. Legal advice can be obtained from the DCSF website and policy advice can be obtained from diocesan offices and the CES website. Schools should always meet legal requirements. It may not always be possible in every practical situation to provide an ideal solution but there should always be a willingness to seek out the best way forward with any difficulties that emerge. School policies relating to these areas should be constructed and reviewed in dialogue with those they affect.

- Given the distinctive nature of the school, Catholic religious observance will include the displaying of statues, pictures and crucifixes and other religious objects and texts in each classroom and around the school building, especially in a chapel area, as well as the holding of daily prayer, periodic Masses and other liturgies.
- As part of the school's observance of education for human growth, including religious freedom, respectful understanding will be shown to pupils of other faiths who are withdrawn from or remain silent during acts of collective worship. Alternative activities to promote human growth will be encouraged.<sup>21</sup>
- Whilst acts of collective worship will always be in accordance with the tradition of the Catholic Church, links with other faiths can be made via assemblies and religious education lessons. Particular consideration might be given to the shared spiritual heritage of the Abrahamic faiths and to a 'Faith Walk' to local places of worship.
- If reasonably practicable, a room (or rooms) might be made available for the use of pupils and staff from other faiths for prayer. Existing toilet facilities might be adapted to accommodate individual ritual cleansing which is sometimes part of religious lifestyle and worship. If such space is not available on a permanent or regular basis, extra efforts might be made to address such need for major religious festivals.
- Schools could consider ways in which the traditions of prayer, reflection, pilgrimage, and a social commitment to peace in all faith traditions can be celebrated. All members of the school community, of all faiths, are encouraged to come together to pray at times of special need or celebration within a school community, and at times of local, national and international disaster. This is always to be done in ways which respect the integrity of faith and prayer. Moments of collective silence may be one way of achieving this.<sup>22</sup>
- Pastoral care should ensure that pupils' health is attended to in times of fasting. Account should be taken of particular dietary requirements associated with faith. Staff should be aware of times when significant or prolonged fasting is required of pupils so that they can make reasonable accommodation, for example, ensuring that pupils are able to break the fast at the right time.
- School uniform is an important sign of belonging to the school community. Any adaptations that are made in sensitivity to a pupil's faith (or in line with any anti-discrimination legislation) should not undermine the uniform or school colours and should retain the school's emblem, crest or motto on all uniforms. Prospective pupils and their parents should be made aware of the uniform policy through the school's prospectus and at open evenings.

21 "The Government and faith school providers also respect the long-held right of parents to withdraw their children from collective worship if they so wish and acknowledge the change in the law that allows sixth-form pupils, if they wish, to be able to withdraw from collective worship. Alternative activities which pursue similar objectives and nurture students' spiritual, moral, social and cultural development are to be encouraged." (*Faith in the System*, p. 5)

22 Reflection and Contemplation strand in *Levels of Attainment in Religious Education in Catholic Schools and Colleges*, 2007, p20 – this must be developed in an age appropriate manner.

## Ensuring Good Practice in Schools

Since September 2007, there has been a statutory duty on all maintained schools to promote community cohesion and, from September 2008, OfSTED will require all schools to demonstrate their compliance with this duty in inspections. In addition to the OfSTED requirement, this topic is now included in section 48/50 inspections.

It can be strongly argued that Catholic schools are already very committed to promoting community cohesion. They are working now to enhance that further. *Catholic Schools and Community Cohesion: CES Guidance* (published in February 2008) was offered as a contribution to understanding community cohesion, inviting schools to reflect on their current activity in this respect and looking at how it might be developed in the future.

For the section 48/50 inspections, under the general question "How effectively the school/college promotes community cohesion?", inspectors will evaluate:

- How effectively leadership at all levels in the school/college promotes community cohesion
- The inclusive nature of the provision for prayer, acts of collective worship and liturgical life of the school
- How far the Religious Education curriculum promotes community cohesion.

During 2007/2008, to support schools in evaluating this aspect of school life, the National Board of Religious Inspectors and Advisers prepared self-evaluation materials. Several dioceses including Birmingham, Hexham and Newcastle, Liverpool, Nottingham, Westminster and Wrexham have already started using these guidelines in inspecting community cohesion in Catholic schools.

In promoting community cohesion and in delivering education for human growth, all Catholic schools will take note of the different 'ecologies' presented in this document and will develop a range of attitudes and activities that promote and support the dignity and worth of everyone. This approach should be common across all our schools but it is particularly required when there are people of other faiths present within them.

The numbers of pupils from other faiths in Catholic schools varies greatly. Whatever the circumstances, it is important that their needs are not overlooked. In all circumstances there can be significant benefits for all in developing collaboration with other schools and across the community. Shared curriculum projects and joint activities, such as community ventures, shared productions and volunteering, can help build self-esteem, understanding and respect between pupils and between parents.

## Appendix 1

### Additional Church Teaching

#### Sharing With Various Religions

*To the Buddhist Community*, which reflects numerous Asian traditions as well as American, I wish respectfully to acknowledge your way of life, based upon compassion and loving kindness and upon a yearning for peace, prosperity and harmony for all beings. May all of us give witness to compassion and loving kindness in promoting the true good of humanity.

*To the Islamic Community*: I share your belief that mankind owes its existence to the One, Compassionate God who created heaven and earth. In a world in which God is denied or disobeyed, in a world that experiences so much suffering and so greatly needs God's mercy, let us then strive together to be courageous bearers of hope.

*To the Hindu Community*: I hold in esteem your concern for inner peace and for the peace of the world, based not on purely mechanistic or materialistic political considerations, but on self-purification, unselfishness, love and sympathy for all. May the minds of all people be imbued with such love and understanding.

*To the Jewish Community*: I repeat the Second Vatican Council's conviction that the Church "cannot forget that she received the revelation of the Old Testament through the people with whom God in his mercy established the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which has been grafted the wild olive branches of the Gentiles" (cf. Rm 11:17; NA 4). With you, I oppose every form of anti-Semitism. May we work for the day when all peoples and nations may enjoy security, harmony and peace.

#### Common Concern for Peace

Dear brothers and sisters of these religions and of every religion: so many people today experience inner emptiness even amid material prosperity because they overlook the great questions of life: "What is man? What is the meaning and purpose of life? What is goodness and what is sin? What is the path to true happiness? What is death, judgment and retribution after death? What, finally is that ultimate, ineffable mystery which embraces our existence, from which we take our origin and toward which we move? (NA 1)

These profoundly spiritual questions, which are shared to some degree by all religions, also draw together a common concern for man's earthly welfare, especially world peace. As I said in Assisi, with the "world religions we share a common respect for and obedience to conscience, which teaches all of us to seek the truth, to love and serve all individuals and peoples, and therefore to make peace among individuals and among nations."

John Paul II, *Address to Followers of Various Religions in the United States*, Los Angeles, 16th September, 1987.

## Appendix 2

### **Bibliography of Additional Resources**

Further useful quotations and information can be obtained from the following publications:

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