

# Being Church Together

A Theology, Vision and Guiding Principles  
for the Parish-School Relationship



Catholic  
Archdiocese  
of Adelaide



Catholic  
Diocese of  
Port Pirie



Catholic Education  
South Australia

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# Message from the Archbishop of Adelaide and Bishop of Port Pirie

Dear Sisters and Brothers,

It is with great joy that we present *Being Church Together: a Theology, Vision and Guiding Principles for the Parish-School Relationship*. This document is the culmination of many years of consultation and collaboration between our dioceses and Catholic Education South Australia.

*Being Church Together* proposes a unified identity of Parish, and a pathway for the Parish-worshipping community and the school-community to enter into greater communion and mutual participation, to be completely mission-oriented. Pope Francis' vision of parishes stretches our imagination of the purpose and possibility of the parish-school relationship in this regard.

'The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be "the Church living in the midst of the homes of her sons and daughters". This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration. In all its activities the parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a centre of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented.' (*Evangelii Gaudium*, 28)

The Parish is the centre of the life of the Christian community. More than a place, the Parish is people, a family. Like any family, the Parish community encompasses the dynamics of family life, including times of unity and joy as well as disfunction and challenge. As members of this family in Christ, the Parish-worshipping community and the school community are called to live in a relationship of love and service with one another and in mission to the world.

*Being Church Together* is in invitation to the whole Parish, both the worshipping community and the schools, to envision new possibilities and enable further conversation regarding School-Parish relationship. We hope that parishioners, clergy, school leaders, staff, parents, students, Parish Pastoral Councils, and School Boards will engage with this document in an ongoing way, and together begin to chart new paths toward our common mission in Christ.



**Archbishop Patrick O'Regan**  
Archdiocese of Adelaide



**Bishop Karol Kulczycki SDS**  
Diocese of Port Pirie

# Preface

This document is offered as a stimulus to support and enhance the relationship between the parish and the Catholic school as they participate in the life and mission of the Church and its ongoing renewal. This document is mindful of a theology of church in which the Catholic parish school is understood as part of the parish. Yet, as a pastoral statement, this document seeks to speak to current realities of the communities of people respectively associated with ‘the parish’ and ‘the school’. It offers a theology, vision, guiding principles and examples to these communities to support a growing and quality relationship within the parish. It also seeks to offer a language and understandings of the terminology of ‘parish’ and ‘Catholic school’ that support the relationship and build a common identity while honouring unique roles.

While acknowledging the vital role of the family, the ‘domestic church’, to the life and mission of the Church, the scope of this document is primarily focussed on the relationship of the parish and the Catholic school. Nonetheless, the document is shaped by seeking a deeper understanding and appreciation of changing realities of family in today’s society.

The primary audience of this document comprises the leadership groups of the parish and the Catholic school, including the Parish Priest, Principal, Deputy Principals (DP), Assistant Principal Religious Identity and Mission (APRIM), Pastoral Associate, Parish Pastoral Council, School Board, lay ecclesial ministers, school parent and friends committee, teachers, catechists and youth ministers. It may also speak to other agencies connected to the Church’s presence and mission, members of parish worshipping community, members of the school community and families. This paper is offered as well to all Eucharistic communities in South Australia, including Aboriginal Catholic and multicultural communities.

Following the initial request from archdiocesan leadership, this document was developed by a collaboration between Catholic Education SA<sup>1</sup>, the Archdiocese of Adelaide, and the Diocese of Port Pirie, and which involved consultation via visitation with school and parish communities.



# Context and Theology: challenge and gift

Enlivened by the Gospel, the Catholic Church in South Australia seeks to review and renew the Church's creative mission to the world by fostering a spirit of deep appreciation, openness and cooperation in each of its parish communities. As the presence of the Church in a geographic area, the parish is a broad and diverse community of faith communities drawn to Jesus, and which reaches out to others with this vision of life together. "The Church living in the midst of the homes of her sons and daughters", which "really is in contact with the homes and lives of its people", is an essential sign of a healthy, vibrant parish (Evangelii Gaudium, n. 28)<sup>2</sup>. All within the parish, including the community that gathers in and around the Sunday Eucharist (i.e. 'parish worshipping community') and the parish school community, are called to participate in the parish's mission.

In today's context, it is often the Catholic school which deeply experiences the Church's missionary closeness to children, young people and their families. Often historically established as an extension of the outreach of the parish worshipping community to society, the Catholic school is a place where a broad cross-section of people, some who identify as Catholic, but many who are not engaged with the parish worshipping community, nevertheless, choose to draw near to the Church.

Careful reflection on the gospels' accounts of Jesus' earthly ministry reveals many levels of engagement among the people who surrounded Jesus. Not all were disciples. Some were simply followers or occasional fellow travellers. Today's Church is no different. The openness of Jesus warns us against regarding people as lacking in faith if they are unable to adopt a disciple's particular way of life or if it is something completely alien to them.<sup>3</sup>

The traditional face of the Church, the parish worshipping community, represents a distant reality for many people today, for whom it seems to offer little for people living in a complex, rapidly changing world. While many are drawn to Catholic schools because these schools maintain the spirit, values and sense of community found in the gospels, many families refrain from a deeper connection with the Church traditionally expressed in the parish worshipping community.

The Catholic school community experience for children, young people and their families is a real and valuable experience of Church, albeit limited to the years of connection with the school. Though many come with little

or no affiliation to the Church, the Gospel can be proclaimed within the school community and the parish is called to find ways to welcome all people. Furthermore, Catholic schools, in serving the Church's mission, have students and families with backgrounds in many other religious and life philosophies.<sup>4</sup>

As the Church seeks to review and renew itself, each and every part of the broader parish, including the parish worshipping community and parish school community, is called to appreciate, with openness and cooperation, the way in which these communities give expression to the mission of the Church. The Church continues to challenge itself to go to the peripheries. After all, children and families at these peripheries are often present in Catholic schools. In this way, Catholic schools are a gift to the fundamental mission of the Church: with the periphery near and in the midst of the parish, the challenge is to open the Church door, step out, to be with and to welcome.

*The Word of Christ is intended to reach out to everyone, in particular those who live in the peripheries of existence, so that they might find in Him the center of their life and the source of hope. And we, who have had the grace of receiving this Word of Life, are called upon to go, to leave our confines and with zeal bring forth all the mercy, the tenderness, the friendship of God. Go and welcome: in this way the heart of the mother Church and all of her children is able to beat. (Pope Francis, 2015)<sup>5</sup>*

# Meaning of Terms: having a language

There has often been a challenge with terminology and language when we speak of ‘the parish’ and ‘the school’. This document wishes to name a distinction while not promoting a dichotomy with the task of parishes and Catholic schools.

Most importantly, this document contributes to developing a shared vision and way of dialoguing and working together to enhance their relationship, common identity and mutuality of unique roles.

What is meant by ‘parish’, ‘the school’ and the ‘relationship’ between the parish and the Catholic school, varies depending on the context. The parish is always a community of communities. In knowing one another more deeply, we create new expressions of Church and foster fresh engagement in shared mission

## ‘The Parish’

The original appreciation of parish needs to be reclaimed. In its Greek language origins, the ‘parish’ is the ‘para – oikos’, a household of faith communities (‘oikos’) in communion, alongside (‘para’) each other.<sup>6</sup> In this vision, the parish is a community of faith communities and so includes Catholic school communities.

Terminology offered for the purpose of this paper:

- **‘Parish’** is a community of Christian faithful; a community of faith communities – constituted within the diocese, normally in a geographic area within the diocese.<sup>7</sup> In this meaning, it includes the Catholic schools in that area.
- **‘Parish worshipping community’** is the community gathered in and around, and sent forth from Sunday Eucharist. It conveys what is often meant when people use the term “the parish”.
- **‘Parish leadership’** is the leadership of the parish that is drawn from the parish worshipping community and is led by the Parish Priest. It comprises several people, roles and structures, including the Parish Pastoral Council and the parish leadership team.

## ‘The School’

A renewed understanding of church that sees (1) the parish composed as a community of communities in faith, centred around Jesus and celebrating its life in the Sunday Eucharistic assembly; (2) Schools as a particular church expression, unique faith communities that have an evangelising role with children and their parents and caregivers.

Terminology offered for the purpose of this paper:

- **‘School community’** is the Catholic school’s community of staff, students and the families of students. For the purposes of this paper, it includes Catholic Preschools and Early Learning Centres.
- **‘School leadership’** is the leadership of the school; it is the group of leaders, headed by the principal, which draws predominantly from school community. It includes the School Board, Deputy Principal and APRIM.

It is important to note that there are different types of Catholic schools:

- local or parish schools and regional schools, which span several parishes;
- schools that are governed by the diocese and those governed by a religious institute or a ‘ministerial public juridic person’.<sup>8</sup>

*My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an “extra” or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others. (Evangelli Gaudium, 273)<sup>9</sup>*

## The ‘Parish-School relationship’

Terminology offered for the purpose of this paper:

- **The ‘Parish-School relationship’** in this document predominantly refers to the relationship between the parish worshipping community and the school community, although it also can refer to the relationship between the school and the parish as a whole.

With parish schools, it is a relationship that exists within the parish. In large parishes, the relationship can be multifaceted if there is more than one parish worshipping community or more than one Catholic school. With separately governed schools, colleges and regional schools, the school-parish relationship may involve more than one parish.

- **‘Leadership relationship’** in this document primarily refers to the relationship between ‘leaders/ leadership from the school community and leaders/leadership from the parish worshipping community’

The way these terms and key relationships interplay with each other is illustrated in the diagram on the following page.







# **A Vision:**

## **Parish and School – being church together**

*For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. (1 Cor 12:12)*

This document offers this vision for the Parish-School relationship:

**In each local place, the people of God,  
inspired by Jesus and empowered by the Spirit,  
share in the mission of God**

**by living and proclaiming the Gospel,  
as the one body of Christ with many parts,  
as a community of communities...**

**a communion,**

**gifted with mutual, complementary and distinct roles,  
in which each part is in life-giving relationship with  
the others.**

**In their own place and in this way,**

**the faith community which is gathered in and sent from  
the Sunday Eucharist,**

**and the school community,**

**are Church together – a ‘parish’ together –  
with and for children, families, the poor and the world.**



# Principles

This Vision is best realised when, with the guidance of the Holy Spirit, the parish worshipping community and the school community, are mindful of, discern and implement the following principles:

1. There is **acknowledgement of sharing together** the mission of God through the mission of the Church to proclaim and live the Gospel for all people, in particular to children and families.
  - This underpins the particular identities within the parish of both the parish worshipping community and school community that reflect and complement each other in a shared identity of being church and parish together.
  - This is supported by a shared respect for the parish-school relationship.
  - In particular, there is an understanding that both the parish worshipping community and school community share in the faith formation of children and families.
  - The parish worshipping and the school communities assist each other in finding new ways of authentically and effectively communicating and living the Gospel that connect with people's lives.
2. There is **mutual respect and support of the complementary and distinctive roles** within the parish of the parish worshipping community and the school community.
  - These roles complement and honour the family.
  - This mutuality is underpinned by an honouring of the principle of subsidiarity, in which a group's agency is respected, while working together for the common good.<sup>10</sup>
  - The parish worshipping and school communities acknowledge and celebrate each other's achievements.
3. There is a **shared engagement in being together**.
  - People from the parish worshipping and the school communities spend some time together and develop relationship that strengthens the sense of being community together.
  - Leaders and people from each community have visible presence in the life and key occasions of the other community.
4. There is a **shared engagement in action**.
  - The parish worshipping and the school communities seek opportunities to pray together and to be involved as appropriate in the key celebrations of each community, including Liturgy.
5. There is **effective communication** between the parish and the school communities.
  - The parish worshipping community and the school community have timely and accessible means of communicating with each other.
6. There is **cooperative, collaborative and shared leadership** which supports the parish-school relationship, shared mission, and unique roles.
  - This is supported by structures and commitments, such as collaborative participation by leaders from the school and the parish communities in effective leadership team/s which offer pastoral discernment and strategic planning and review, such as:
    - ◇ Mutual representation at Parish Pastoral Council and School Board meetings
    - ◇ Regular meetings of parish and school leaders to exercise shared leadership.
  - This finds expression in collaborative structures which support ministries such as
    - ◇ the sacramental catechesis of children
    - ◇ youth ministry
    - ◇ some common works of charity, care for the Earth, and social justice initiatives
    - ◇ formation and adult education
    - ◇ leadership and ministry development.
  - There is a healthy approach and commitment to building and maintaining relationship and to resolving conflict.
7. There is goodwill, generosity and propriety regarding the **sharing of resources** in appropriate ways.

# Activating Principles for Good Practice

How does a community activate the principles so that they become living practices?

As Christian community, we model ourselves after Jesus. We must be willing to enter freely into places of discomfort and embrace those on the margins. With generosity and humility, we offer and accept the reciprocal invitation to an authentic encounter of Christ and one another. In this way, good practice considers the relationship between the school and parish worshipping community through communion, mediation and discernment, dialogue, encounter, subsidiarity, and transformation.

The following themes of good practice are presented as a series of questions for discussion and dialogue which first examine the current realities then move to imaginative possibilities, and then action. Parish worshipping communities and schools are encouraged to enter into dialogue with an openness to engage in generative listening, imagining, acting and responding to one another.

Additional resources are located on pages 17 and 18 under **Resources, Documents,** and **Further Reading.**

## 1. Cultivation of communities of hospitality

*School and parish worshipping communities are called to engage in ‘radical hospitality.’  
Together, how might we broaden this practice of hospitality?*

### **Our current reality**

- When we look at our communities, who is not here? Why? How might they legitimately be included?
  - ◇ Who from the school community might have a reticence about entering the parish?  
Who from the parish-worshipping community might have a reticence about engaging with the school?
  - ◇ Are there people intentionally excluded? Why? How do we refresh their involvement?
- Do children and young people feel safe and valued in the school and parish?
- Does every member of the parish / school community feel listened to and valued?

### **Our vision for the future**

- What kind of community do we want to build together?
- How might we explore together a theology of hospitality which informs our shared practice?
- How do we demonstrate deep interest in hearing from those on the thresholds/margins of our community?

### **Our commitment to action**

- What might be new ways of building bridges and deepening relationships, and with whom? (e.g. between existing members of our communities, those outside the community)
- Who do we know or have we known through our mission and how do we reconnect with them? (e.g. Post School: Old Scholar connections, families who have engaged with the sacraments, etc.)

## 2. Building a community of missionary leaders

*Schools and parish worshipping communities have existing leadership structures and are incubators for emerging leaders. Together how might we broaden the development of collaborative leadership to inspire mission?*

### **Our current reality**

- What does it mean to be a missionary leader in our context?
- What opportunities currently exist for students, parents, staff and volunteers, ordained and non-ordained, to share models and experiences of leadership?
- Who is currently excluded from contributing to the leadership and mission of the community? Why?

### **Our vision for the future**

- What might be new ways of expressing and building a community of leadership? How might leadership be expressed and activated outside of established structures?
- Where might there be shared opportunities for leadership development and relationship building?

### **Our commitment to action**

- What can leaders of schools and parish-worshipping communities do together to foster new forms of collaboration and formation for leadership? (e.g. sacrament preparation programs<sup>11</sup>, school board, parish pastoral council, parish finance council)
- How might emerging leaders be called forth from the community, formed and empowered, especially women and young people?

## 3. Grounding formation in authentic dialogue

*Schools and parish worshipping communities are places which offer formation of the whole person. Together how might we develop good practices of formation which is grounded in dialogue?*

### **Our current reality**

- What opportunities currently exist for shared formation and dialogue between the school and parish worshipping community?
- How well do our formation offerings consider an individual's context and pastoral needs?
- Do we share our calendars, events, and formation opportunities with one another?

### **Our vision for the future**

- How are opportunities for formation inclusive of 'head, heart and hands' (intellect, encounter with God, and service/action)?
- What are the ways we might connect the wellbeing of our communities to religious and spiritual formation?

### **Our commitment to action**

- How can we become a community of dialogue?
- What new opportunities for formation for all ages can we develop together?



## 4. Imagining places of encounter

*Schools and parish worshipping communities are places of encounter. How might we reimagine spaces that are inclusive, inspiring, generative, and provide experiences of the sacred?*

### **Our current reality**

- What does 'encounter' entail in our context? (e.g. with God, with the other, with neighbour, with Creation?)
- How do our spaces honour the tradition and story of our faith and community?
- Are there places/spaces for generative dialogue, experiences of communion, agency, reflection and prayer?
- Do our places inspire whoever presents themselves to contribute or participate in the activity of the community?
- Are there places outside our church and school buildings that enhance our experiences of community, dialogue, reflection, etc.? (e.g. playgrounds and parks, coffee shops, the pub, sporting events, community events, service to those in need)

### **Our vision for the future**

- What does a shared welcoming space look like, feel like?
- How do spaces evoke a sense of mystery?

### **Our commitment to action**

- How might we reconsider aesthetics and spaces that promote 'being together'?
- How do we refresh our sacred images and symbols used in our spaces to express the unfolding story of the community?



## 5. Activating community through service, justice and advocacy

*Many schools and parish worshipping communities have existing outreach programs and services and consider serving others an essential ministry. How might we broaden good practice together?*

### **Our current reality**

- How do our communities engage in advocacy for issues of injustice?
- How does our service, justice and advocacy expand the ‘footprint’ of our community beyond the physical buildings and membership?
- How do we know the gifts and charisms of our community and its members? How do we use these gifts in service to the world?
- How does our service, justice and advocacy confirm and affirm our shared identity?

### **Our vision for the future**

- How might parishioners discover or rekindle a passion for justice and advocacy through partnerships with schools and community groups?
- How might we imagine ways to harness the call for justice and advocacy that is experienced in school life once students graduate from school?

### **Our commitment to action**

- How might we ‘see’ the areas of injustice or need in our local communities, our country, or world?
- How might we ‘judge’ or view these issues through the lens of the Gospel in order to arrive at a course of action?
- What ‘actions’ can we develop together that go beyond surface solutions and self-appeasement?



## 6. Deepening relationship through spiritual practices, prayer, liturgy and celebration.

*Schools and parish worshipping communities express their faith through spiritual practices, prayer, liturgy and celebrations. How might we inspire deeper expressions of these together?*

### **Our current reality**

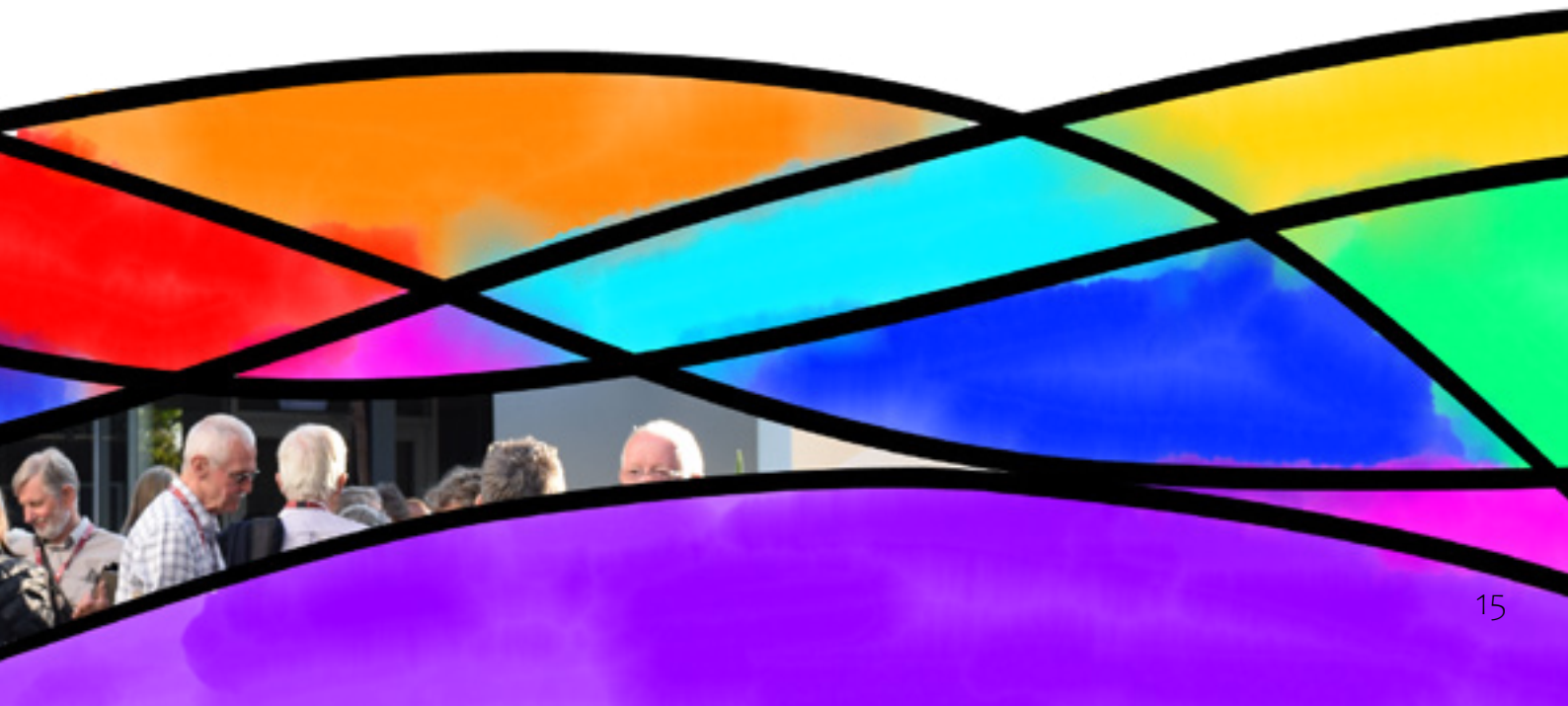
- The Eucharistic celebration is the ultimate expression of our shared faith. What other kinds of opportunities exist for shared prayer, reflections, and faith celebrations?
- Where do opportunities currently exist to connect the ancient and contemporary stories of faith?
- What shared opportunities exist to foster spiritual development?
- Are there opportunities to tap into the call to connect and reflect on an encounter with the 'other'?

### **Our vision for the future**

- What is our ultimate vision for sharing faith and celebrating together?
- How might we build in ways for sharing moments of transformation, areas of challenge, further questions and a desired response?

### **Our commitment to action**

- How might we curate shared resources that provoke and stretch our relationship with God and Jesus?
- How might we explore alternative means of exploring spiritual practices, prayer, liturgy and celebration?
  - ◊ How might these invite an encounter for those who struggle to see their place in the community?
- How could we provide further opportunities for a relationship with God and Jesus?
- How might we foster a sense of the potency with the sacred through prayer, contemplative practice and spiritual practices?



# Ongoing Invitation

Through this paper, the Church in South Australia invites its parishes and school communities to enhance their relationship within the life and mission of the Church. The ongoing and mutual renewal processes in parishes and schools, provide important and supportive means of building partnership between parishes and Catholic schools.

This pastoral statement has offered the leaders in parishes and schools a theology of church, a vision of 'being church together' in the parish-school relationship, guiding principles to strengthen the abilities of leaders and communities in having a quality relationship, and suggestions and resources for the ongoing dialogue in local contexts.

Each parish and school is invited to reflect and discern together practical ways suited to their own contexts to make the vision of the 'Church being one body of Christ with many parts' a greater reality with the help of the Holy Spirit.





# Further Support

South Australia is divided into two dioceses, the Archdiocese of Adelaide and the Diocese of Port Pirie. A diocese is a geographic territory which is led by a bishop. Catholic Education South Australia (CESA) is an agency of both the Archdiocese of Adelaide and Diocese of Port Pirie. Further support is available from both dioceses and CESA.

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## Archdiocese of Adelaide Pastoral Services Team

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# Documents

## National Catholic Education Commission Documents

### [Our Quest For Hope - The Gift of Faith](#)

A discussion paper for families and schools in support of the journey of faith.

### [Framework for Student Faith Formation Catholic Schools](#)

A guide to enliven dialogue to enhance the faith formation of students in contemporary Australian contexts in line with the goals of Catholic Education.

### [Leading Formation for Mission](#)

A practical guide to support a shared understanding of the purpose and nature of formation for mission in Catholic Education.

### [A Framework for Mission in Catholic Education](#)

A resource for educational leaders to evaluate current practice and strategic enhancement of formation for mission of leaders and staff in Australian Catholic schools and systems.

### [Religious Education Framing Paper](#)

A resource for reflection on and evaluation of Religious Education curriculum design and practice.

## Catholic Education South Australia Documents

***Crossways Religious Education Curriculum for South Australian Catholic Schools.***

### [CESA's Living Learning Leading Framework.](#)

### [Towards 2027: Expanding Horizons and Deepening Practices](#)

Strategy for Catholic Education South Australia

## Archdioceses of Adelaide Documents

### [Appreciative Visitation with Catholic Schools 2017-2018: Promising Examples of Parish-School Relationships, Archdiocese of Adelaide, 2018](#)

### [Partnerships in Sacramental Catechesis](#)

The pastoral framework for the sacramental catechesis of children; a family-centred, parish-based and school-supported approach to supporting young people in the preparation of Sacraments.

## Further Reading

Gowdie, Jill, *Stirring the Soul of Catholic Education—Formation for Mission* (2017, Garratt Publishing Mulgrave, Vic 3170)

Reed, Brendan, *Engaging with the Hopes of Parishes: A Systematic, Empirical and Practical Search for a Parish Engagement Scale (SPES)* (2018, Hamburg: Lit Verlag)

Sharkey, Paul, *Educators Guide to Catholic Identity* (2015, Mulgrave: Vaughan Publishing)

## Endnotes

- 1 The Catholic Identity Standing Committee (CISC) of the South Australia Commission for Catholic Schools (SACCS) has had oversight of this document's development
- 2 Pope Francis, 2013, *Evangelii Gaudium (Apostolic Exhortation - The Joy of the Gospel)*, n. 28.
- 3 Lohfink, Gerhard, 2015, *Jesus of Nazareth: What He Wanted, Who He Was*, Liturgical Press, Collegeville MN, p 96
- 4 Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, nn 55, 58.
- 5 Pope Francis, Mass at Piazza del Plebiscito, Naples, Italy, March 21, 2015
- 6 G.W. Bromiley (editor), "paroikos, paroikia, paroikeo", *Theological Dictionary of the New Testament*, Vol 5 (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1959), 841-851.
- 7 Refer to Canon Law (c.510), which defines 'parish' as a certain community of the Christian faithful stably constituted in a particular church [i.e., diocese], whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop.
- 8 A Public Juridic Person (PJP) is a legal entity under Canon Law that allows various Church ministries to function in the name of the Catholic Church. See Association of Ministerial PJPs [www.ampjp.org.au](http://www.ampjp.org.au)
- 9 Pope Francis, 2013, *Evangelii Gaudium (Apostolic Exhortation - The Joy of the Gospel)*, n.273.
- 10 The Catholic Social Teaching principles of 'subsidiarity' and 'the common good', along with others, are briefly explained in the digital CESA School Board induction resource, which is found at <http://www.schoolboards.cesa.catholic.edu.au/induction/catholic-social-teaching>. Subsidiarity "affirms the right of individuals and social groups to make their own decisions and accomplish what they can by their own initiative and agency. Honouring subsidiarity means that nothing should be done by a larger and more complex organisation which can be done as well by a smaller and simpler organisation or group." The common good "recognises that all persons must contribute to life in society, and all persons must share in the mutual benefits of life in society".
- 11 Principles and models for a family-centred, parish-based and school-supported approach to the sacraments of initiation are explored in *Partnerships in Sacramental Catechesis: the pastoral framework for the sacramental catechesis of children* (Archdiocese of Adelaide, 2014) <https://adelaide.catholic.org.au/schools/catholic-education-sa/family-and-parish-based-catechesis/sacraments-of-initiation>



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