

**Supplementary Questions and Answers
regarding the
Proposal to Combine St Paul's School and Our Lady of Fatima School**

Does this proposal mean that where a new parish (i.e. a new parish that is the combination of two or more former parishes) has two Catholic primary schools, then the two Catholic primary schools will also be combined?

This question must be placed in the context of Bishop Barry Jones' opening message ... <http://www.chchceo.org.nz/?sid=97> ... whereby Bishop Barry writes:

"I find that I am the proprietor of two flourishing Catholic schools with strong support from their respective school communities. One has lost its land, and now, the contributing families are from a newly enlarged parish. I want to preserve the opportunity for children to receive a Catholic education into the future. Hence, my proposal: one parish with one parish school."

It is as a result of the earthquake (*where St Paul's School and St Paul's Church cannot return to their red zoned site in Gayhurst Road site*) that this proposal arises.

Bishop Barry does not wish to institute a situation whereby the church and school are separated.

Bishop Barry will not be building a second church in the Catholic Parish of Mairehau; hence Bishop Barry's proposal of one parish with one school.

This situation, whereby church and school are together on the one site is the mind and pattern of the Church over many centuries.

Such a situation as the question might anticipate is not being contemplated by the Bishop. The Provision of Sunday Mass process (which has resulted in new parishes) began well before the Christchurch earthquakes. The situation of two schools and two churches within the one new parish is an historical fact.

With the proposals to merge and close many of the state schools would there be any schools that St Paul's School could use with them being empty?

The Minister of Education has yet to make any final decisions regarding the network of state schools.

In addition, this question must be placed in the context of Bishop Barry Jones' opening message ... <http://www.chchceo.org.nz/?sid=97> ... whereby Bishop Barry writes:

"I find that I am the proprietor of two flourishing Catholic schools with strong support from their respective school communities. One has lost its land, and now, the contributing families are from a newly enlarged parish. I want to preserve the

opportunity for children to receive a Catholic education into the future. Hence, my proposal: one parish with one parish school.”

Bishop Barry does not wish to institute a situation whereby the church and school are separated.

Bishop Barry will not be building a second church in the Catholic Parish of Mairehau; hence Bishop Barry’s proposal of one parish with one school on the Innes Road site.

Does the Catholic Diocese of Christchurch still own the land that the Redemptorist Monastery and Korean Church used in Bower Avenue and could St Paul’s be rebuilt there?

The Roman Catholic Bishop of Christchurch owns this site in Trust for the Korean Catholic Community.

In addition, this question too must be placed in the context of Bishop Barry Jones’ opening message ... <http://www.chchceo.org.nz/?sid=97> ... whereby Bishop Barry writes:

“I find that I am the proprietor of two flourishing Catholic schools with strong support from their respective school communities. One has lost its land, and now, the contributing families are from a newly enlarged parish. I want to preserve the opportunity for children to receive a Catholic education into the future. Hence, my proposal: one parish with one parish school.”

Bishop Barry does not wish to institute a situation whereby the church and school are separated.

Bishop Barry will not be building a second church in the Catholic Parish of Mairehau; hence Bishop Barry’s proposal of one parish with one school on the Innes Road site.

Why hasn’t consideration been given to simply closing St Paul’s School and having their students fill up places at other Catholic schools such as St James’ School (Aranui) and St Mary’s School (Christchurch)?

St Paul’s School forms part of the Catholic Parish of Mairehau. Catholic primary schools are situated within a particular parish and afford the opportunity to enrol children from the parish area. This proposal provides for the Catholic parish primary school education of the children within the boundaries of the Catholic Parish of Mairehau.

The schools mentioned above are not situated in the Catholic Parish of Mairehau; they are situated in other parishes - Catholic Parish of New Brighton and St Mary’s Pro-Cathedral (respectively).

The Bishop is not considering re-drawing the parish boundaries.

Are you able to provide me with more detail on the theology underpinning the mind and pattern of the Church regarding the visible unity and proximity of the Parish church and the Parish school?

A Catholic primary school is one very visible expression of Catholic life in the parish. The parish brought the Catholic primary school into being. From the parish come the students and families which form the major part of the school community. In turn, the Catholic primary school educates and evangelises these young parishioners, as well as bringing new comers and “returning” Catholics to the parish family. Together the school and parish share a fundamental attachment to the universal Church.

The Congregation for Catholic Education summarises this intimate relationship between Catholic primary school and its parish in these words: “By reason of its identity, therefore, the Catholic school is a place of ecclesial [Church] experience, which is moulded in the Christian community. However, it should not be forgotten that the school fulfils its vocation to be a genuine experience of Church only if it takes its stand within the organic pastoral work of the Christian community” (*The Catholic School on the Threshold of the Third Millennium*, Congregation for Catholic Education, 1998).

The community aspect of the Catholic school is necessary because of the nature of the faith and not simply because of the nature of the human person and the nature of the educational process which is common to every school. Thus we see that, “No Catholic school can adequately fulfil its educational role on its own. It must be continually fed and stimulated in Sacred Scripture, in Tradition, especially liturgical and sacramental tradition, and in the lives of people, past and present, who bear witness to that Word” (*The Catholic School*, Congregation for Catholic Education, 1977).

The Congregation for Catholic Education also notes, “The physical proximity of the school to a church can contribute a great deal toward achieving the educational aims. A church should not be seen as something extraneous, but as a familiar and intimate place where those young people who are believers can find the presence of the Lord: “Behold, I am with you all days”(17) Liturgy planning should be especially careful to bring the school community and the local Church together” (*The Religious Dimension of Education in a Catholic School*, Congregation for Catholic Education, April 1988).

And again the Congregation writes, “The involvement of the Church in the field of education is demonstrated especially by the Catholic school. This affirmation of the Council has both historical and practical importance. Church schools first appeared centuries ago, growing up alongside monasteries, cathedrals and parish churches. The Church has always had a love for its schools, because this is where its children receive their formation.” And, “just as the Church is present in the school, so the school is present in the Church; this is a logical consequence of their reciprocal commitment” (*The Religious Dimension of Education in a Catholic School*, Congregation for Catholic Education, April 1988).

Finally, the Congregation also notes, “Concretely, the educational goals of the school include a concern for the life and the problems of the Church, both local and universal. These goals are attentive to the Magisterium, and include cooperation with Church authorities. Catholic students are helped to become active members of the parish and diocesan communities” (*The Religious Dimension of Education in a Catholic School*, Congregation for Catholic Education, April 1988).

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(19 November 2012)