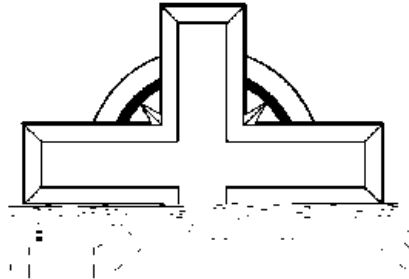


Section 2

CATHOLIC EDUCATION



³Catholic education is a unique gift
from God, nurture it and do not be
DIUDLG WR SURPRV

His Eminence, Thomas Cardinal Collins

Dufferin -Peel Catholic District g.DC q 100.83

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CATHOLIC EDUCATION

INTRODUCTION

Catholic education is a special gift to be cherished, supported, nurtured and protected. The purpose of this section is to help OS WKH UH DGHU JDLQ D EHWWHU XQG HUVW Catholic education begin and develop in Ontario and what has sustained it to the present day.

To accomplish this purpose a number of excellent articles and excerpts have been drawn from a variety of sources and are included in the section.

The first article, written by Mark McGowan, DQG HODVWHU Development of Catholic Schools 2 QW D provides an excellent historical overview from earliest times to the present day. This article provides the foundation for a video/CD presentation entitled

refugees from the potato famine was regarded as a scourge upon the land, while French Canadian Catholic legislators were accused of furthering the interests of Catholicism by means of their VWURQJ SUHVHQFH LQ WKH &DQDGLDQ \$VVHPEO\ , Q WKH from hateful rhetorical exchanges between Protestants and Catholics in the public press, to full-fledged riots in the towns and cities of what is now Ontario.

The extension of Catholic schools in Upper Canada was often at the heart of the bitterness and bloodshed. In 1855, by the weight of French Canadian Catholic votes, the Assembly passed the 7DFKH \$FW ZKLFK H[WHQG HG WKH ULJKWV RI 8SSHU &DQDGLDQ their own schools. Similarly in 1863, the votes of French Canadian Catholic legislators and their moderate Anglophone allies passed the Scott Act, which confirmed, among other things, Catholic school trustees with all of the rights and privileges of their counterparts in the public schools, and allowed Catholic schools a share of the Common School Fund provided by the Canadian government. What infuriated English-speaking Protestants in Upper Canada was that they did not want these schools in their section of Canada but were forced to accept them because of the preponderance of French-Canadian Catholic legislators (from the Lower Canadian section of the Assembly) who were determined to secure educational rights for their Catholic brothers and sisters, who were a minority in Upper Canada.

The sectionalism that helped to create Catholic schools also prompted Upper Canadian Protestants to demand the end to the farcical union between Upper and Lower Canada. In 1867, the British North America Act created Canada, with both federal and provincial governments, the latter of which were solely responsible for education. Catholics in the new province of Ontario now faced a hostile Protestant majority, without the security of their old French-Canadian allies from the new province of Quebec. In advance of Confederation, with their fragile minority rights to Catholic schools in mind, Archbishop John Joseph Lynch of Toronto (1860-1888) and politician Thomas '¶\$UF\ OF*HH LQLWLDWHG D SURFHVV WR VHFUXH WKH ULJKW the BNA Act, all the educational rights held by religious minorities at the time of Confederation would be secured constitutionally thereafter. For Catholics in Ontario this meant the right to establish, manage and control their own schools, and to share proportionally in the government funds allotted to education. In time, this section 93 would become the touchstone for most FRQVWLWXWLRQDO DQG OHJDQ GHEDWHV UHJDUGLQJ 2QWD

Ryerson never thought denominational schools would survive. In the late nineteenth century, Catholic schools were chronically underfunded because of their small tax base, their inability to share in the business tax assessment, and their securing of only a tiny share of government school IXQGV 0RUHRYHU DIWHU &RQIHGHUWLRQ 2QWDULR JUH and urban heartland. The population increased dramatically and new strains were placed on the education system. Ontarians demanded progressive, high quality education commensurate with the commercial and industrial advances of their society. Catholic schools survived the stresses of the new Ontario because of the dogged dedication of Catholic leaders to fight for legislative changes favouring their schools and because of the generosity of Catholic religious orders who dominated the teaching ranks in these schools, adapted to the new curricular changes, and donated much of their salary back into the schools. Women religious were notable in their ability to attain provincial teaching certification, despite the popular belief (particularly among Catholics WKHPVHOYHVZ RYKDGW QHQYHU 'H[SRVH WKHPVHOYHV WR WKH C

H[SORVLRQV RI WKH ¶ V iberals and Catholics. The Catholic Church has always been a fair distribution of S2ÄBÖP!Öu YRPz YP

did not have the tax bases needed to provide modern educational resources. For Catholics, the problem was compounded because separate school boards had little access to corporate taxes.

In the 1960s the [Ontario] Department of Education started to phase out local school boards in favour of larger county boards. This allowed for savings in administration, purchasing and more equitable taxation. The change also made it easier to recruit teachers because they would enjoy greater economic security and more opportunities for professional development and promotion. Until these larger boards were formed, establishing schools was a pioneering effort. Often when a new parish opened it either had no schools in place or had a school that had been established just before the parish opened. In many cases as the population grew, parishioners went door to door to sign Catholics residents up as separate school ratepayers so the community had the required number of people to form a school section.

Until 1947 only one township in Peel, Toronto Gore, had a Catholic sc

schools was one. Keeping pace with dynamic changes in population growth is on-going. The

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statement captures the fullness of the commitment to do so:

The Mission of the DufferinPeel Catholic District School Board, in partnership with the family and church, is to provide, in a responsible manner, a Catholic education which develops spiritual, intellectual, aesthetic, emotional, social, and physical capabilities of each individual to live fully today and to meet the challenges of the future,

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At the inception of the Dufferin-Peel Board in January 1969, the administrative structure remained relatively simple. The board of sixteen trustees met in the administration offices of the former Mississauga Catholic School Board at St. Patrick School. One classroom was converted to a board room and three into general offices for the academic and business administration staff. The corridor was used for the receptionist and as a shipping and receiving area to handle supplies for the schools.

By 1971, the board employed 120 non-teaching personnel including school secretaries, caretakers, and administrative staff and it needed a larger administrative centre. To provide a long-term solution to the space problem, the board purchased a site at the corner of Highway 10 and Matheson Boulevard in Mississauga for a \$7-million administrative centre, which it financed partially through the sale of surplus properties. The Catholic Education Centre was blessed and officially opened by His Eminence Cardinal Carter in September of 1985.

Student Growth

The building boom of the 1950s had created the need for Catholic schools in Peel and the on-going increases in Catholic population resulted in the need for more services. To accommodate these changes and similar growth in other regions outside the City of Toronto, the Archdiocese of Toronto had to open twenty-one new parishes, build new churches, and expand some existing facilities. Dufferin-Peel had to rapidly add schools and hire more teaching and support staff.

Changing Boundaries and Demographics

Schools

The patterns of growth in Dufferin and Peel means that most of the Catholic schools are in Peel. In 1969, 70 percent of the school population was located in Mississauga and the other 30 percent was spread over Brampton, Bramalea, Caledon, Bolton, and Dufferin. In 2010-2011 the board operated 145 schools, 119 elementary and 26 secondary in Mississauga, Brampton, Caledon, and Orangeville, with 56 percent of the schools in Mississauga, 37 percent in Brampton, 5 percent in Caledon, and 2 percent in Orangeville.

Full funding of Catholic high schools in 1984 created a population explosion in Dufferin-Peel schools; by 1988, the board had an enrolment of 55,000, a 600 percent growth in twenty years. This rapid growth and lack of capital funding for building created an accommodation crisis and many students had to be housed in temporary structures. Portables, portapack rooms (essentially portables strung together), modular and holding schools, and leased facilities were used as band-aid solutions. In 1988, 45 percent of the 55,000 students were in such buildings. More than 2200 students were bussed outside of their designated school area and another 1500 were bussed to schools rented from the Etobicoke Board of Education.

In 1998 a provincial change in the funding of education resolved the accommodation problem. The introduction of the per-pupil-based funding formula allowed the board to begin an aggressive building program to house more students in permanent structures. As the concentrations of Catholic population shifted over the years, the Dufferin-Peel board has had to change the location of schools. In the last forty years, it has closed eight elementary schools in areas of declining enrolment and opened more than 120 schools in areas of growth. Since 2000, the board has opened fifteen elementary schools in Brampton, eleven elementary schools in Mississauga, two elementary schools in Caledon and Orangeville, and eight secondary schools.

In 2010 the student enrolment was approximately 87,000 students, with more than 50,000 elementary and more than 35,000 secondary students. In addition, more than 30,000 people are enrolled in the Adult and Continuing Education classes.

School Staff

Growth in the numbers of students has also meant increasing demands for qualified, capable staff. During the 1960s and 1970s a decline in vocations to religious

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today offers a wide-range of targeted programs. These include Cooperative Education,
International Baccalaureate (IB), Extended French, French Immersion, Specialist High Skills
Majors, Pathways, Planning for Independence Program for students with learning disabilities,
Workplace Streams, Performing Arts, Integrated Arts and Gifted Programs.

Each secondary school has a chaplaincy/pastoral ministry program, which serves students and staff. The chaplaincy team is responsible for providing information on vocations, acting as a liaison with the community, enhancing relationships with local parishes, arranging for services, and organizing retreats. The team also directs community outreach and social action, which further helps students understand how God can be an integral and fundamental force in their lives.

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R I P D Q K L V G L Y L Q H R U L J L Q D Q G G H V W L Q \ K L V U H V	creation is of greater importance now than at any time since the dawn of Christianity. The	S R Q V L E
Separate School system >-3<00 T J op]/rtenelives.		

Concern #3– To work at a distinctively “Catholic” education.

How to keep the Catholic institution ±hospital, school, college ±μ & DWKROLF´ LQ DQ LQF secular society? This is the urgent question common to all Catholic institutions across North America these days. This question is of profound concern for the Ontario Catholic education FRPPXQLW\ ³'LVWLQFWLYHO\ &DWKROLF´ PXVW FKDUDFWF school experience: vision of education; selection and exercise of leadership; hiring and forming of teachers; formal and informal curriculum; creation and implementation of policies; and the care given to community. To work at being distinctively Catholic means to mine the profound riches of our Catholic tradition, teaching and worldview. There is much here that remains to be done.

TWO DEVELOPMENTS IN CATHOLIC EDUCATION AS A WORK IN PROGRESS

#1 – The Phenomenon of the Unchurched

In any Catholic school in Ontario today the majority of students are unchurched! Using unchurched in this way is not a pejorative. It is simply a sociological way of saying that what &DWKROLF VRFLDOLJDWLRQ GRHV WDNH SODFH LQ WKH FKL the home or the parish. In a large way, this unchurched demographic now influences the content of Catholic education that a school is able to propose. Concerned parents and pastors, and Catholic teachers and administrators need to be sensitive to this changing reality. Reflection, questioning and discussion are needed to see how the local Catholic school can best serve these students. The &DWKROLF VFKRRO FDQQRW WDNH WKH SODFH RI SDUHQW something. Each local Catholic school community must reflect on this something with great care.

#2 – A more Confident Ministry to the Unchurched.

Increasingly, in the parish and in other dimensions of church life, the laity are assuming more and more responsibility for ministry. In some cases they are simply reclaiming the roles and functions usurped by the clergy over the centuries, in other cases, they are developing creative new ways of living out the missionary dimension of their baptismal priesthood. Because of the unchurched

After all is said and done Catholic schools are about creating small Christian communities which are meant to mirror the values of the home and the Church. This is the learning environment Catholic educators seek to create.

What these communities provide to students in this fragmented society of ours is a zone and a sense of personal stability. Amidst all of the many voices and messages with which young people are bombarded, amidst all they learn from the media, what they hear on Muchmusic, what they read in the newspapers and watch on television ±amidst all these voices they need of a word and a voice which assures them some stability. They need some clear and uncompromising sense of identity which only community can offer.

What Catholic schools seek to offer to our young people is a message and a voice which speaks with consistency, coherence, and continuity. Young people, indeed all of us need such a sense of meaning when confronted with some of the apparently meaningless horror which we all experience, such as the tragedy which devastated so many school people, children and parents these past ten days in both Littleton, Colorado and Taber, Alberta.

In short, kids need a culture and environment that allows them, in all of the noise of the contemporary world to hear the whisper of the Spirit, the gentle urging of Jesus, the call of God. Perhaps they will not follow in the way of that word and that call today. Perhaps they will not even follow in its way tomorrow. But for all of their life they will have learned how to listen to God. They will

have spent many hours in a community which tells them who they really are ±a community which
HYHU HFKRHV WKH ZRUG RI -HVXV LQ WRGD\¶V JRVSHO 3 < R
finally is why Catholic schools are distinctive, and why they are schools to believe in. What these schools offer to our kids is a gift not only to our Church but to our society as well.

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CATHOLIC SCHOOL VALUES
Daniel M. Buechlein
America, April 24, 1999– Vol. 180, No. 14

We place enormous value on our Catholic schools and work hard to foster the faith tradition which has supported them in this country since before the foundation of the republic. At a time when the success of Catholic schools is so widely admired, it might be well to reflect on those values that make these schools Catholic and what they mean to us as individuals, families and communities, understanding that Catholics are not the only ones who reverence these values.

I am not going to list all the things that we Catholics believe, although this rich tradition of faith is the foundation that supports every Catholic school. I am also not going to discuss those values that are unique to the teaching and practice of the Catholic Church. Instead, I would like to mention briefly 10 values that we Catholics share with many other religious traditions. These values may not be unique to Catholic schools, but they are deeply imbedded in everything that our schools stand for ±in our teaching, in our character formation, in athletics and in all our extracurricular

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DOVR GRQ¶W WU\ WR ³ZDWHU WKHP GRZQ´-cultural

:KDW DUH WKHVH & D WK R O H F V F I K R P O Y D O X H W ! , ¶ P
is that you will recognize the right way. , ¶ P

1. The first value is that God comes first. No individual or group, no doctrine or ideology, no material thing or spiritual experience can come before God. We believe in a personal, loving God who has been revealed through creation, through human conscience and through direct

9. The last two Catholic school values speak directly to the human heart. The ninth value is **purity of heart** which involves honesty, simplicity and genuine desire for what is right and good. In human relationships, this means treating others with dignity and respect. It also means resisting the temptation to treat other people as objects that we use to gratify our personal needs or desires.
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