

Greek Catholic Schools' Added Values in the most Disadvantaged Micro-regions of Hungary

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Szent Atanáz Greek-Catholic College, Nyíregyháza, Hungary

inantsypapagnes@gmail.com

"All the children of the Church must be aware of their responsibility for the world" (Ad Gentes 36). It is written in the synodical decree on the missionary activity of the church. Referring this statement to the catholic schools, in point 12 of the above mentioned document the fathers of Vatican Synod II. express that these educational institutions are able to make human dignity and the prerequisites of living conditions worthy of man deploy. According to *László Lukács* (2007:82) catholic schools aim to create not only a more equitable society but also pay particular attention to the young living on the edge of society. He thinks that the respect of equal opportunity derives from the most internal essence of these schools. The Congregation for Catholic Education clearly points out this in point 15 of its document titled *Catholic schools on the doorstep of the third millennium* published in 1997: "Catholic schools turn towards the poor like this with affection today. With this passionate affection it wants to provide the opportunity of such education for everybody, and especially for the poorest and most disadvantaged that enables them to work as well as it means human and christian training." From the point of view of the future of Greek Catholic schools, education for openness towards the most marginalized groups of society may be an essential point. It needs not only open-minded students but also school leadership and staff committed towards the direction of social justice. According to Jan Graubner's concern (2010) those schools which were established by not a "superior order" had a special charisma, but by such charismatic men who expressed their affection towards God and their fellowmen this way. As an example he mentions St. Angela Merici, the founder of Ursulines and St. John Bosco, the founder of the schools of Sales. In Hungary during St. Stephen's state- and church organizational period, the monks belonging to the Benedictine Order opened the first school on St. Martin's hill a thousand years ago. Since then monastic schools have been continuously present in public training and education.

László Lukács (2007) regarded the monastic schools as the border fortresses of freedom, humanity, science, honour, Hungarian

nationality and christianity during the four decades of dictatorship. Unfortunately, the teaching staffs consisting of the monks have been replaced by the communities of secular teachers in Hungary, too. They are no longer expected to have " a job duty" to be open towards marginalized groups but we have to consider it as a kind of personal sensitivity which may and must be strengthened by further trainings.

The aim of the study

The Greek Catholic schools are in a situation which can be delimited relatively well both demographically and sociologically. They are primarily present mainly in the most disadvantageous regions of the country. Taking this fact into consideration beyond the state regulations concerning the educational institutions, that added value is particularly important which can be given by only denominational schools. Beyond the state provisions, the functional frameworks and guidelines of the schools of the Greek Catholic church are formed by papal regulations, encouragements, the synodical documents, and the guidelines of the Congregation for Catholic Education complemented with the ideas of the maintainer. The aim of my present study is to examine the theoretical roots of disadvantage compensation endeavours realized in Greek Catholic schools in the light of the documents of Vatican Synod II. In the XX. century it was Vatican Synod II. that brought one of the most vigorous view shaping changes in the educational and training view of the Catholic church. According to the moral of the documents of the Synod, it is more and more necessary for the Catholic church to turn towards the external world. This encouragement and fact contributed to the fact that the mission of Catholic schools also changed. The aim was no longer only to educate the catholic youth but also a much wider target group, and the aim was not primarily apologetics but to help the poor and marginalized groups. Catechesis became a faith and moral instruction putting a big emphasis on evangelisation, community, education with a holistic view and prayer. The schools rather committed themselves to the direction of social justice and service. 20 years after Vatican Synod II. Naisibitt (1982) wrote his work titled Megatrends in which he called this new way of thinking as a basic transition from a dualist, vertical, hierarchical model to a participative, horizontal, many-sided one.

The description of the circumstances of the analysis

My theoretical examination considers four issue topics, in the centre of which I examine the theoretical basis of the attitudes related to handling marginalized social groups in Greek Catholic schools.

The analysis was conducted based on three documents of Vatican Synod II. around the centre of the analysis according to the headwords of *Gravissimum Educationis Momentum* (GE), the document titled *Declaration on Christian Education*. I complemented this examination with some references – without the claim of completeness – with the interpretation of the points in connection with catholic schools of such documents as *Ad Gentes* (AD), the document titled *The decision on the missionary activity of the Church, Gaudium et Spes* (GS), the document titled *Pastoral Constitution about the Church in today's world* which can be related to the four examined areas.

I made the analysis of the document *Gravissimum Educationis* based on the guiding of the work titled *Antology of the Main Text on the Catholic School* published by the Congregation for Catholic Education in Rome from 1965 to 2009 along the following key words: apostolic activity, atmosphere of education, baptism, catechesis, catholic college and university, Christ, temple, cooperation, common good, conscience, culture, development, individual, education (social), faith, family, ethical formation, former students, freedom and affection, the importance of school, justice, knowledge, life, love, human, mission, church, parents, person, solidarity with the poor, tasks of catholic schools, students, respect, responsibility, right for education, service (social), solidarity, teachers (training, unity, testimony), values, profession.

The four focuses of the analysis

1. Social expectations – the relationship between religion and education
2. The mission of Greek Catholic schools in the formation of their students' social receptive attitude
3. The identity of Greek Catholic schools
4. The added value of collaborative activity of Greek Catholic schools and parishes

Expectations of Society - the relationship between religion and education

The document titled GE formulates the universal law for education even in its first chapter. *"Every man – belonging to any kind of race, social class or age group – has the inalienable right for education owing to his personal dignity which fits for the purpose of his life, adapts to his individual abilities, gender, the given culture and national traditions, and at the same time he is open for a brotherly relationship with other nations and this way serves the real unit and peace on the Earth. Real education by forming the individual keeps the final aim before an eye as well as the good of society, the member of which the man is, and in which he undertakes a role with his tasks as an adult."* Endre Tózsér (2002) compares the present document with article 26 of the Universal Declaration of Human Rights and points out the fact that although they are two different styles of texts, it is easy to realize the endeavor moving into the same direction. In point 1 the fathers of Vatican Synod II. declare that considering the final aim real education forms the man, and he becomes good of the society, the member of which the person is and in the life of which he will take an active role as an adult. School educates people for society, since students may realize community in the school medium, then when learning the standards and expanding this space they can get to the whole of the society. Point 3 of the mentioned document emphasizes that education is primarily a family task but it needs the support of the whole society. If the parents or other community did not do it, it would be the task of the civil society to organize education adequately for the principle of the subsidiarity by paying attention to the parents' wish. Point 6 of the decree claims that *"the parents whose primarily and inalienable right is upbringing, must be really free when choosing a school. Therefore the power of the state whose task is to provide and save the citizens' freedom based on the requirement of the distributive justice has to ensure the distribution of state aid that the parents can follow the words of their conscience, and can choose the right school for their children freely."* It is formulated in point 7 that the church expresses the acknowledgement for those states and authorities which take the pluralism of today's society into consideration, realize real freedom for religion, and help families to provide such education for their children that takes place in all schools according to the family's religious and ethical principles. In connection with the Christian atmosphere coming true in schools the decree indicates in point 8 that the aim of the preceptorial service of catholic schools is to form students in favour of society, and acknowledges that the preceptorial work is the real service of society.

Lukács (2007:75) highlights that the missionary church engages not only in the educational work of each man but also in the education of the communities of the young, therefore in the formation of the whole society by working on the formation of *"the order of justice and affection"* (AG19). Point 12 puts into words clearly that *"it is there beside every kind and rank of people by their children, especially beside the poor and the disadvantaged."* Lukács (2007:77) emphasizes that catholic schools urge the realization of justice, law and order, solidarity, subsidiarity by having respect for the specific culture and national traditions of each nation.

The mission of Greek Catholic schools in the formation of their students' social receptive attitude

László Német (2002) emphasizes that the synodical document titled AG calls the attention for the fact that the missionary activity must always be imbued with ecumenical piety because *"the Christians' division hurts the holiest case"* (AG6, 16, 29, 36) and also calls the attention for *"the church which has to fit in all communities"* (AG22, 26). In point 5 of the synodical document titled GS we can find a clear reference that in the school medium the sense of mutual understanding can grow in students because a friendly community can be formed there between students of different characteristics and origins. In point 1 of the GE he declares that the objective of one of the teachers' educational duties must be to prepare students to be able to take part in social life, to engage in various human communities in the possession of the necessary and right means, to be able to have conversations with others and to be helpful to serve the common good. To this the faith received in baptism will serve as a basis, let them know and adore God and love their fellowman. The encouragement drafted in point 5 of the document strengthens the idea that catholic schools develop a friendly community between students of different nature and origin. In point 8 it asks teachers to *"testify their life with their love towards each other and the students, and with apostolic temper..."*

The identity of Greek Catholic Schools

In his study Lukács (2007:73) emphasizes that the document AG describes the duties of catholic schools in three directions considering the missionary areas:

- a) Educating children and the young
- b) Forming a fair-minded and brotherly community at both local and social levels
- c) Helping the young to root in the local culture

Point 8 of the GE shows a clear guideline that *"it is the catholic school that makes the presence of church evident in schooling"*, and he emphasizes that while the catholic school – with its adequate openness for the requirements of the era - is training its students for the effective development for the benefit of society, it also prepares them for the service of spreading God's world so that they would be the beneficial leaven of human community with their exemplary and apostolic life... In point 3 we are encouraged that church has to educate its children as a mother so that their life would be penetrated by Christ's temper; at the same time it offers its work for all nations in favour of complete perfectness of the individual, of the benefit of society and of building a more human world. Point 5 places great emphasis on the fact that schools have a special importance of all educational means. Due to their mission, while they improve intellectual abilities, develop right judgement; introduce students into the cultural heritage created by former generations: strengthen the susceptibility to values; prepare students for career; increase the sense needed for mutual understanding by forming a friendly community between students of different personalities and origins.

The added value of the collaborative activities of Greek Catholic schools and parishes

Point 9 of the GE encourages pastors and believers not to be afraid of any kind of sacrifice, to support catholic schools in order to help them do their work more efficiently and be able to look after primarily those who are poor and missing family support and warmth or those who do not have the grant of faith.

Summary

In her study *Gabriella Pusztai* (2013) emphasizes that as a systematic tendency we can see the fact that denominational schools pay more and more attention to the disadvantaged students at all levels. It is also relevant for the schools maintained by the Greek Catholic church. It is also clear that the changed sociological circumstances need such added values whose outlines must be defined by each school itself in its pedagogical program. The adaptation to the changed social circumstances means a great challenge for the teachers teaching in Greek Catholic educational institutions. It is helped by the synodical documents, the guidelines of the Congregation for Catholic Education, and the policy of the maintainer.

Because of the formal limits, the frames of the present theoretical examination are based on three documents of Vatican Synod II. and for the analysis of the GE I took only those tendencies into consideration that were offered by the work titled *Antology of the Main Text on the Catholic School* published by the Congregation for Catholic Education in Rome from 1965 to 2009, and those that I found particularly important and can be the theoretical basis of the attitude forming education in the catholic schools in the most disadvantaged regions.

In the centre of my next study the examination of the present questions will be continued. I am going to study the related references of the two main documents of the Congregation for Catholic Education: *the Catholic School* published in 1997 and *Catholic Schools on the doorstep of the third millenium* which came out in 1997.

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