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How will a fourth cross curriculum priority of Catholicity and an eighth general capability of Wisdom contribute to Catholic curriculum in Tasmanian Catholic Schools?

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Introduction

The Tasmanian Catholic Education Office (TCEO) in its implementation of the Australian Curriculum, is considering introducing a fourth cross curriculum priority of Catholicity and an eighth general capability of Wisdom, in order to enhance the Catholic curriculum for Tasmanian Catholic schools. Using the stages of theological reflection outlined by Dr. Drasko Dizdar, theologian in residence at the TCEO, this article will explore why a fourth cross curriculum priority of Catholicity and an eighth general capability of Wisdom are necessary to maintain the purpose of Catholic schools and a Catholic identity within this secular age. This article will also describe the challenges and insights that may arise from the implementation of a Catholicity cross curriculum priority and a Wisdom general capability.

Stage 1: Describing the event

The first stage of the cycle of theological reflection is describing the 'Event'. Catholicity and the purpose of the Catholic school are constant sources of discussion, thought and reflection for all in Catholic education, which "dedicated educators have wrestled with in various ways for generations" (D'Orsa & D'Orsa, 2012, p. 22). For this article the 'Event' was the raising of the question: 'How can the TCEO ensure that the curriculum it offers in our Tasmanian Catholic schools is authentically Catholic and how might a Catholic identity be embedded within this secular curriculum, the Australian Curriculum?' While this question is often discussed within Catholic education, it was brought to the forefront of the authors' attention by the implementation of the Australian Curriculum, the Enhancing Catholic School Identity Project, and a presentation in 2013 by Jim and Therese D'Orsa. Discussion around this question has been occurring since. An article describing the 'Catholic Curriculum Project' by Mission and Education Services at the TCEO, *Towards a Catholic Curriculum*, explains this impetus:

> 2013 was an extraordinary year in Catholic Education in Tasmania with many interlinking conversations about 'Catholicity' and how it informs 'the Catholic Curriculum'. The presentations of Therese and Jim D'Orsa … further depthed the conversation….As the D'Orsas describe from a sociological perspective (D'Orsa & D'Orsa, 2012, pp. 1-5) there is a need to reframe the conversation within school about how our educational efforts as school systems and communities align with our Catholic ethos, identity, story and mission (Brennan, 2014, p. 4).

The D'Orsas' visit and the advent of the Australian Curriculum have resulted in many discussions at various levels of Mission and Education Services at the TCEO around Catholic schooling, which have resulted in the proposal of a model that makes explicit how teachers can work with the Australian Curriculum from an authentically Catholic perspective. Dialogue about the limitations of a secular curriculum within Tasmanian Catholic schools has led to the proposal of a Cross Curriculum Priority of Catholicity in conjunction with a General Capability of Wisdom.

Stage 2: Reflecting upon the stages of the event

The second stage of the cycle of theological reflection is reflecting upon the stages of the event. This involves a "movement from secure orientation through disturbing disorientation towards surprising reorientation" (Dizdar, 2014, personal communication). Before the introduction of the Australian Curriculum, anecdotal professional conversations suggested that teachers were in a secure orientation; the introduction of a new curriculum moved teachers into a disturbing orientation and raised questions regarding the place and purpose of an authentically Catholic curriculum. The TCEO and its teachers are likely to be led to a surprising reorientation by developing a shared understanding of the Catholic curriculum in Catholic schools. For the purpose of this stage of theological reflection the authors are exploring the purpose of Catholic schools and the place of Catholic schools in a postmodern paradigm.

Exploring the purpose of Catholic schools

In this article, the words Catholic and Catholicity are in keeping with the following definition from the Catechism of the Catholic Church (CCC):

> The word 'catholic' means 'universal', in the sense of 'according to the totality' or 'in keeping with the whole'. The Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. 'Where there is Christ Jesus, there is the Catholic Church' ... Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race' (CCC, paras. 830-831).

Catholicity means to be centred in Christ and open to everyone (Dizdar, 2014, personal

communication). Both of these are essential for Catholicity; neither is enough without the other. If Catholics are centred on Christ without universality, they become tribal or exclusive. If Catholics are 'open to all', without the "living and provocative memory of Christ" (Miller, 2006, 2. Founded on a Christian Anthropology, para. 9), they may be plural and universal, but risk being secular. The Congregation for Catholic Education (2013) states the challenge for Catholic schools is being authentically Catholic, with "pedagogy that is clearly inspired by the Gospel" (para 56). Miller (2006) describes Catholicism as a comprehensive and integral part of life, that should affect all aspects of schooling in both the implicit and explicit curriculum, through fostering "love for wisdom and truth" and integrating "faith, life and culture" (4. Imbued with a Christian Worldview throughout its Curriculum, para.6).

Michael Guerra, a former president of the National Catholic Educational Association states: "The first and most important task for Catholic schools is to maintain and continually strengthen their Catholic identity" (cited in Miller, 2006, para.3). The Vatican's Congregation for Catholic Education (1997) reminds Catholic educators to "devote careful attention to certain fundamental characteristics of the Catholic school, which are of great importance if its educational activity is to be effectual in the Church and in society" (Congregation for Catholic Education, 1997, para. 4). Catholic schools in Australia seek to "contribute to the creation of an Australian community that is highly educated, skilled and cultured with an ability to promote and embrace a critical analysis of social issues, the expansion of and the pursuit of truth" (National Catholic Education Commission, n.d., Changing Context, para. 2). Pope Francis has given clear direction about the purpose and mission of Catholic schools in modern society. In June 2013 he spoke to Jesuit students, describing the gift of school, as being one that expands both academic and human dimensions. In *Evangelii Gaudium*, Francis states that Catholic communities must

> …give voice and reality to an education truly based around the human person, in line with Christian humanist culture and tradition. There must be new commitment to the individual seen as 'person in communion' and a new sense of his or her belonging to society. (2013a, para. 46)

It is important therefore for Catholic schools in Tasmania to fulfil Pope Francis' vision for schools to educate the whole person in light of the Gospel message. As a Catholic system, the TCEO has begun to examine responses to Pope Francis' vision.

Exploring the place of Catholic schools in a postmodern paradigm

Reflecting on the place of Catholic schools in a postmodern paradigm, Pope Francis stated "Catholic education is one of the most important challenges for the Church, currently committed to new evangelisation in an historical and cultural context that is undergoing constant transformation" (Catholic World Report, 2014, para. 1). In implementing Catholicity as a cross curriculum priority and Wisdom as a general capability, it will be imperative to understand and consider the characteristics of the current and future age, the era of Postmodernism. Pope Francis, in *Evangelii Gaudium*, exhorts all communities to "an 'ever watchful scrutiny of the signs of the times'" (2013a, para. 51). Teachers in Catholic schools must collectively scrutinise what Postmodernism is and how Catholic school communities can respond to it and realise an authentic Catholic identity, within Postmodernism's particular worldview parameters. A definition of postmodernism is necessary to this scrutiny. Postmodernism is

> largely a reaction to the assumed certainty of scientific, or objective, efforts to explain reality… For this reason, postmodernism is highly sceptical of explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In the postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually. Postmodernism relies on concrete experience over abstract principles, knowing always that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal. (Postmodernism, n.d.)

The concept of absolutes, faith, and acceptance of truths for the collective are now being questioned, allowing for rich dialogue. These questions may raise many and varied challenges for the teachers in Catholic schools. Questions may challenge the faith position and response of teachers, schools and systems. Addressing these challenges may cause 'disturbing disorientation' at first but in the honest seeking of realistic solutions individually and collectively, 'surprising reorientation' may occur (Dizdar, 2014, personal communication).

This dialogue involves respectful conversations, questioning and acceptance for varied responses. Dialogue requires "critical and reflective conversation with each other" (McAlpin, 2009, p. 127). To generate respectful conversation, pertinent questions such as these could be asked:

- How can a shared understanding be developed across an education system that honours unity and not uniformity?

- Where does a shared understanding of the Catholic curriculum reside in a paradigm that champions individualism and non-absolutes?

- How can teachers in Catholic schools embrace an "ongoing fidelity" (Smith, 2008, p. 91) in the conversation, when their 'secure orientation' is being disturbed?

- What principles should assist Catholic school communities in responding to postmodernism?

- What are the "fruitful ways to the concrete realization of the collegial spirit?" (Francis, 2013b, para. 32) for a collective 'surprising reorientation'?

Cameron, Reader, Slater and Rowland (2012) suggest that teachers can "have the conversation" (p. 26). Postmodernism, in its support of individualistic interpretation, provides access for anyone to be involved in the conversation about a Catholic worldview for Catholic schools. "What is now called a 'post-modern' age gives us more room for which we must be grateful" (Putney, 2008, p. 28). Teachers in Catholic schools need not be reluctant in dialoguing about the opportunities postmodernism can offer.

A fourth cross curriculum priority of Catholicity and an eighth general capability of Wisdom provides teachers with the opportunity to engage students in concepts which in the past have been "peripherally discussed, rarely engaged, and largely avoided and stigmatized" (Leeuw, as cited in Mudge & Fleming, 2013, p. 46). This cross curriculum priority and general capability will allow for students to engage in dialogue and theological reflection where "the mystery of life is not a problem to be solved; it is a reality to be experienced" (p. 46). Dialogue and theological reflection prepares

students for fuller engagement with and contribution to life and society in the third millennium.

The Postmodern paradigm also allows for conversations that challenge current thinking, attitudes and behaviours. Challenging conversations welcome what Cameron et al. (2012) describe as "blurred encounters" (p. 25), "which allows for change [to] take place but not at the cost of integrity or of abandoning core beliefs" (p. 18). This priority and general capability allows for conversation beyond the Religious Education curriculum and classroom; indeed this dialogue is for everyone in the school. "The motto of blurred encounters should be 'keep the references circulating', and the aim to keep feeding new ideas and activities into the mix, including the insights from other disciplines that can inform our practice" (p. 25).   For those involved in dialogue, an acceptance of these encounters not only welcomes individual interpretation, it further develops a willingness to respond to new ideas in order that they be challenged and honed by another interpretation. This type of honest conversation enables rigorous dialogue, integration of knowledge across subject areas, and the consolidation of critical thinking skills.

The seemingly contradictory characteristics of the Postmodern paradigm allow polar opposites to sit comfortably beside each other. It honours complexity and paradox, for example, belonging to and/or identifying with a Catholic community and honouring individualism. How can a Catholic school simultaneously and genuinely welcome both individualism and community, especially if the individual does not identify as being Catholic? "In dialogue, both parties can discover previously unrecognized movements of the Spirit that makes community and communion possible" (Smith, 2008, p. 98). A willingness to respectfully dialogue with one another is the key, to transition from secure orientation through to disturbing disorientation towards surprising reorientation (Dizdar, 2014, personal communication).

Postmodernism as a paradigm provides an opportunity to fully engage with the Catholicity cross curriculum priority and Wisdom general capability across all subject areas. It gives everyone

involved in Catholic education a platform to challenge and honour thoughts and allows for a new and exciting approach to teaching and learning about faith and evangelisation within Catholic schools. Storck (2001) describes this new approach:

> We must show that the Faith is the one exciting thing in the universe, the one thing that can appeal to man in soul and body, the thing that does not repress but offers man his true fulfilment, and imports a beauty not just from another age, but from outside our world altogether (p. 11).

Teaching using a dialogical approach may present some challenges to teachers' pedagogical practices. Pope Francis encourages Catholic schools to avoid rejecting change and succumbing to the mindset that "we have always done it this way" (2013b, para. 14). He continues with an invitation for everyone, indeed teachers in Catholic schools: "I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities" (para. 14). Catholicity, and learning to grow in Wisdom through a sapiential approach, provide opportunities for teachers and students alike to view the knowledge, skills and understandings of each subject from a new way of thinking, which is an authentically Catholic way of thinking.

Stage 3: Cultivating religious tradition

The third stage in the cycle of theological reflection is cultivating religious traditions. The TCEO needs to consider how the Catholic tradition supports educators to make sense of maintaining a Catholic identity with a secular curriculum. The Australian Curriculum was developed by the Australian Curriculum, Assessment and Reporting Authority (ACARA) as a response to the *Melbourne Declaration on Educational Goals for Young Australians* (Melbourne Declaration). It aims to meet the goals set out in the Melbourne Declaration, however, one aspect that is not currently addressed by the Australian Curriculum is students' spirituality. Whilst the Melbourne Declaration acknowledges that an important aspect of being a confident and creative individual is having "a sense of self-worth, self-awareness and personal identity that enables them to manage their emotional, mental, spiritual and physical wellbeing" (MCEECDYA, 2008, p. 9), spirituality is

notably absent from the Australian Curriculum. Catholic schools are well positioned to be able to deliver on this aspect of the goal from the Melbourne Declaration, as "the spirituality of Catholic schools is of fundamental importance" (Putney, 2008, p. 16). Rossiter (2003, para. 1) suggests that Catholic schools are defined by a "shared spiritual growth". Accordingly, there is a real need and opportunity for Catholic schools to overcome this identified shortcoming in the current Australian Curriculum.

In aiming to achieve the Educational Goals for Young Australians as set out in the Melbourne Declaration, the Australian Curriculum emphasises the importance of learning areas, general capabilities and cross curriculum priorities as the basis for a curriculum designed to support 21st century learning. This three dimensional approach is a unique feature of this curriculum, and while discrete learning areas are retained, "the Australian Curriculum gives explicit attention to seven general capabilities and three cross curriculum priorities" to ensure that "Australian students are able to learn across disciplines to develop and build new expertise, as well as function effectively in the communities and workplaces of the 21ˢᵗ century" (ACARA, 2010, p. 29). Utilising this three dimensional approach the TCEO is considering a fourth cross curriculum priority of Catholicity and an eighth general capability of Wisdom to develop students' spirituality. Catholicity and Wisdom would apply to all aspects of the curriculum within Catholic schools and not only to the Religious Education learning area. "There is only a Catholic curriculum for a Catholic school" (Putney, 2008, p. 7).

The general capabilities play a significant part in achieving the goal from the Melbourne Declaration to be "successful learners, confident and creative individuals, and active and informed citizens" (MCEECDYA, 2008, p. 7). The general capabilities support students in developing transferable skills across all areas of the curriculum, and for lifelong learning.

> Increasingly, in a world where knowledge itself is constantly growing and evolving, students need to develop a set of skills, behaviours and dispositions, or general capabilities that apply across subject-based content and equip them to be lifelong

learners able to operate with confidence in a complex, information-rich, globalised world (ACARA, 2010, p. 20).

Wisdom could be considered as an eighth general capability for Catholic education as "wisdom is integral to a life that is true, good and beautiful" (Dizdar, 2014, personal communication). "The Catholic Curriculum enables students to learn how to grow in wisdom (sapientia) as they learn to integrate the spiritual gifts of awe, reverence, courage, knowledge, understanding, and discernment (the gifts of the Holy Spirit)" (Dizdar, 2013). Using the sapiential approach to teaching, teachers must ensure that they do not focus only on knowledge and understanding, but also on acknowledging awe, reverence, courage and discernment in their teaching. "Throughout the gospels Jesus is portrayed as a teacher of wisdom" (Edwards, 1995, p. 46); Jesus is a role model for all teachers in Catholic schools.

Wisdom is the integration of the ontological gifts of awe, reverence and courage and the epistemological gifts of knowledge, understanding and discernment. In Catholic education the "intended learning outcomes move beyond the epistemological (episteme, knowledge) to the ontological (ontos, being), without leaving the former behind" (Groome, 1996, p. 120). Pope John Paul II described the Catholic school as a place where the gift of wisdom can grow: "knowledge set in the context of faith becomes wisdom and life vision" (as cited in Congregation for Catholic Education, 1997, para. 14). A Wisdom general capability will assist students to achieve the Melbourne Declaration goal for all young Australians to become successful learners, "motivated to reach their full potential" (MCEECDYA, 2008, p. 8) and reflects the Gospel imperative for flourishing of all: "I came that they may have life, and have it abundantly" (John 10:10).

The Australian Curriculum aims to equip students with the ability to "engage effectively with and prosper in a globalised world" and "address the contemporary issues they face" (ACARA, n.d.) by giving special attention to three cross curriculum priorities with a global, regional and national perspective: the national priority being Aboriginal and Torres Strait Islanders histories and cultures,

the regional priority being Asia and Australia's engagement with Asia, and the global priority being Sustainability. Catholicity could be considered as a fourth, universal, cross-curriculum priority for Catholic education. Catholicity is far more than a contemporary issue for Catholic schools, as "Catholicity is the defining feature of the ethos and the distinctive identity of a Catholic school that permeates the entire Catholic curriculum. It constitutes the cultural core of a Catholic school" (Brennan, 2014, p. 13). "Etymologically, 'catholic' has its roots in *kata holou*, meaning 'embracing the whole', or better still 'including everything and everyone'" (Groome, 1996, p. 122). Catholicity as a fourth cross curriculum priority would emphasise the centrality of Christ and the flourishing of everyone, in all aspects of the Catholic school: "in every one of the key learning areas, as the driving force of the general capabilities, and as the animating spirit of the school as a community of learning" (Brennan, 2014, p. 14).

The TCEO has identified some draft organising ideas for a Catholicity cross curriculum priority that would reflect the essential knowledge, understanding and skills of Catholicity, that include the theological nature of Catholicity, the anthropological scope of Catholicity, and ethos, culture and identity in relation to the world. "A 'catholic' approach to the school and its curriculum enables the Catholic education community to flourish by integrating life and faith" (Dizdar, 2014, personal communication). The three areas of draft organising ideas relate to the four distinguishing features of Catholicism identified by Langdon Gilkey in 1975 as Catholicism's commitment to tradition, positive anthropology, sense of sacramentality and Catholicism's commitment to rationality (Groome, 1996, p. 107). Groome suggests that these "might be called theological characteristics in that they are grounded in Catholic understanding of God and of human existence; there is theological warrant for them" (Groome, 1996, p.108).

While Religious Education needs to be a learning area with as much rigour as all other learning areas, adding a fourth cross curriculum priority and an eighth general capability highlights how Catholic schools differ from other schools.

> It would be a mistake to believe that schools could satisfy their goal of being genuine participants in Catholic education by only offering a stream that gave students the knowledge of this patrimony of teaching, both doctrinal and moral, and then in the rest of its curriculum, could get on about the business of teaching other disciplines that are necessary for a young person to live in and contribute to the contemporary world. This would be a long way from the true goal of Catholic education (Putney, 2008, pp. 5-6).

This Catholic, holistic approach "is influenced by our Faith and Mission across all the key learning areas" (Brennan, 2014, p. 15-16). A Catholicity cross curriculum priority and a Wisdom general capability would inform all the other key learning areas and activities that Catholic schools include. This includes both the explicit and implicit curriculum, everything that is part of the school.

> The Catholic educational tradition holds that it is only by including the total curriculum in their consideration that schools can claim to engage students in a teaching-learning process that is Catholic. *It takes the whole curriculum to introduce students to the whole of the gospel message.* (D'Orsa & D'Orsa, 2012, p. 14).

Stage 4: Responding to the event

The fourth stage in the theological cycle of reflection is responding to the 'Event'. In this stage, the authors will consider how the TCEO may respond to the question of how to ensure that the curriculum offered in Tasmanian Catholic schools is authentically Catholic and how it might embed a Catholic identity within this secular curriculum, the Australian Curriculum. The introduction of a Catholicity cross curriculum priority and a Wisdom general capability will be a challenge for Catholic schools in Tasmania. Three challenges that the authors have identified relate to the formation of teachers, the subject specific focus of teachers and how Catholicity and Wisdom can be embedded across the implicit and explicit curriculum. Each of these challenges presents an opportunity for dialogue and questioning. The TCEO will need to consider these challenges and how they can best be overcome. A guiding framework for dialogue in this area will be presented to address these challenges.

Challenge 1: Formation of teachers

The introduction of a Catholicity cross curriculum priority and a Wisdom general capability will

possibly expose teachers who do not have the theological background and knowledge to feel comfortable and confident in implementing these, and neither do they have the knowledge and skills to "either defend or justify a religious tradition or theological viewpoint" (Mudge & Fleming, 2013, p. 49). Putney (2008, p. 19) highlights that, "too often Catholics are unaware of why the Church holds the positions it holds and they find it sometimes very difficult to give an account of our teaching". For teachers to be able to engage fully in the new Catholicity cross curriculum priority and Wisdom general capability they will need formation. Teachers need a "formation of the heart" (Benedict XVI, 2006, para. 31 as cited in Putney, 2008, p. 7). This means different formation opportunities will be needed for teachers at different stages of their career, and from Catholic and non-Catholic backgrounds.

The features of the postmodern age require teachers to be able to respond to all questions and concerns that arise (Mudge & Fleming, 2013, p.45). Ford (as cited in Mudge & Fleming, 2013, p.45) notes the necessity of recognising the significance of other perspectives and of history, in order for teachers to answer these questions and concerns. It is no longer going to be appropriate for teachers to simply "repeat a traditional theology or version of Christianity" (Ford as cited in Mudge & Fleming, 2013, p. 45). This is a limitation that school leaders and teachers need to be aware of and guard against. To overcome this, respectful dialogue can challenge individual perspectives, in the light of other perspectives, in order to develop a richer theological practice. "Educating is not a profession but an attitude, a way of being" (Francis, 2013b, para. 8).

Challenge 2: The subject specific focus of teachers

The second challenge in introducing a Catholicity cross curriculum priority and a Wisdom general capability is the subject specific focus of teachers, with some teachers believing that 'it's not my job', that anything religious or Catholic is not relevant to their academic discipline. The Queensland Catholic Education Commission defines curriculum as "all the activities and experiences in a school community which promote a student's learning and development as a whole person in a particular

social context" (as cited in Putney, 2008, p. 4); unfortunately some teachers hold a much narrower view of curriculum that focuses on the specific learning area they teach and they possibly would see anything 'Catholic' as belonging strictly to the RE teacher and confined to the subject of Religious Education. Groome (1996, p. 106) acknowledges this as a reductionist attitude, stating that some teachers believe Catholicity:

> doesn't really matter, except for the religion teachers … but not for us math, or literature, or social science . . . teachers. But this reductionism reflects some of the most debilitating myths of western education: that what people know should be divorced from who they are and how they live; that the disciplines of learning are not simply distinct but separate; that the environment and life of the school is not an aspect of its curriculum; that the 'personhood' of teachers does not impinge on how and what they teach; that all education, except what is clearly value laden (e.g. teaching religion), is value free. Beyond being untrue, such myths impede good education.

This myth is going to have to be overcome to have a successful implementation of a Catholicity cross curriculum priority and a Wisdom general capability. How to overcome this will be a challenge for schools where such a myth has been allowed to develop over a long period of time. Once again, opportunities for discussion and respectful dialogue will serve to open new channels and transform ways of thinking.

Challenge 3: Embedding Catholicity and Wisdom

Once the second challenge has been overcome and all teachers have accepted that they are teachers of Catholicity and Wisdom, the third challenge will be recognising and embedding these within the explicit and implicit curriculum, as it is only when Catholicity is embedded across the entire curriculum that it is truly authentic.   Groome (1996, pp. 111-112) suggests,

> a pedagogy that engages students as active and creative participants in the teaching/learning dynamic, that draws upon their experiences and learning from life, that gives them direct access to enriching disciplines of learning and traditions of wisdom, and that encourages them to reach their own judgements and decisions. Likewise, the politics of the school environment should be permeated with a 'life-affirming' anthropology. In short, the whole curriculum should promote the ancient conviction of Irenaeus, that 'glory of God is the human person fully alive'.

Historically, teachers are more familiar with the concept of embedding Catholicity in the implicit curriculum. Embedding Catholicity and Wisdom in the entire explicit curriculum is a new challenge for teachers and others in the Catholic school community. A Wisdom general capability taught through the sapiential approach encourages teachers to delve beyond content knowledge and encourage students to think and question for themselves. This approach to teaching will assist students in making connections between subject areas.

> In teaching the various academic disciplines, teachers share and promote a methodological viewpoint in which the various branches of knowledge are dynamically correlated, in a wisdom perspective … Each discipline is not an island inhabited by a form of knowledge that is distinct and ring-fenced; rather, it is in a dynamic relationship with all other forms of knowledge, each of which expresses something about the human person and touches upon some truth. (Congregation for Catholic Education, 2013, para. 67)

In order for learning to be wholly effective, teachers need to embed Catholicity and Wisdom within both the implicit and explicit curriculum, resulting in opportunities for students' faith and humanity to flourish (McCabe, 2003, p. 3). One way of supporting this is through the use of a visual 'icon' or marker to denote opportunities for teachers to focus on the Catholicity cross curriculum priority and the Wisdom general capability within the content of specific subjects.

Possible limitation

A possible limitation to introducing Catholicity as a cross curriculum priority and Wisdom as a general capability is that teachers choose from a number of general capabilities and cross curriculum priorities when focussing on a unit they plan to teach. Teachers are not expected to cover all the current general capabilities and cross curriculum priorities in a unit. A selection of choice could result in teachers choosing to leave out a Catholicity cross curriculum priority and a Wisdom general capability from their teaching. Should a Catholicity cross curriculum priority be left to choice in Catholic education? This raises the question as to whether Catholicity is a cross curriculum priority or is it more than that? Is Catholicity an aspect of a three dimensional curriculum or is Catholicity more overarching and all-encompassing? A different approach to considering Catholicity could be to regard it as a potential fourth dimension to the curriculum in Catholic schools, thus reflecting the

universality and mystery of God. In regarding Catholicity as a fourth dimension, the danger of it

being minimised or overlooked is reduced.

Embedding Catholicity and Wisdom in the explicit curriculum

Some subject areas appear to lend themselves more easily to the identification of where Catholicity

and Wisdom can be developed and explored. In others, the connection appears harder to identify.

The authors have identified some examples of authentic ways to explore Catholicity and Wisdom in

specific subjects and they are listed below. In Science for example, the

> engagement with knowledge and research cannot be separated from a sense of
> ethics and transcendence: no real science can disregard ethical consequences and
> not real science drives us away from transcendence … but come together for a
> greater and better understanding of man and the world (Congregation for
> Catholic Education, 2014, Section II, para. 2).

When teachers are teaching the Science as a Human Endeavour strand from the Australian

Curriculum Science they need to consider the Science technology and also the ethical implications.

In Mathematics, teachers using the sapiential approach can help students to recognise that rational

order and harmony of the world is revealed to students through mathematics, thus recognising the

awe and wonder in God's creation. Euclid is attributed with saying: "The laws of nature are but the

mathematical thoughts of God" (Math Open Reference). In English, the thoughtful selection of the

literature studied can assist students with opportunities to reflect upon the synthesis of faith, life and

culture from a Catholic perspective and practise discernment. Literacy provides students with the

opportunities to participate actively in society; Catholicity provides the impetus to contribute and

participate from a Catholic paradigm. In History, there is a danger of only focusing on knowledge

and what is useful now, and ignoring what is indispensable both for the human person and for

society (Congregation for Catholic Education, 2014, Section II, para. 3). "The word *historia* means

'inquiry'" (Bailie, 1996, p. 130). "Teachers must know how to select the essential elements of

cultural heritage that has accumulated over time and how to present them to students. This approach

also applies to the study of the major questions mankind is facing and has faced in the past"

(Congregation for Catholic Education, 2014, Section II, para. 3). Using the sapiential approach,

teachers must allow for full engagement in the epistemological gift of discernment, not isolating knowledge and understanding.

A Catholicity cross curriculum priority and a Wisdom general capability will also affect teaching in Religious Education. In the past, teachers generally have focused on content and knowledge. Using the sapiential approach, teachers can bring a greater balance and deeper insight to the Religious Education curriculum that facilitates deeper understanding and discernment. "A 'catholic' approach to the curriculum enables the Catholic Education community to flourish by integrating life and faith" (Dizdar, 2014, personal communication). This 'Catholic', Christ-centred approach develops a set of skills that assist both teachers and students in their experience and attainment of wisdom. The skills are critical (questioning), celebratory (rejoicing), contemplative (listening), and compassionate (loving) in all subject areas including Religious Education.

Guiding framework for dialogue about the introduction of Catholicity and Wisdom

Selmys (2010) states that there are five guiding principles to consider when engaging in dialogue with one another, for example, around the implementation of a Catholicity cross curriculum priority and Wisdom general capability. The first is to find ways to share a point of view that cannot be misconstrued as forcing an opinion or arguing. In this way, those in dialogue may present faith "in such a way that it becomes an intriguing and appealing possibility" (Selmys, 2010, para. 26). The second guiding principle is to find ways of offering teaching that give fresh perspective, a "glimpse of the way that you understand and live that teaching as a meaningful and coherent ideal" (para. 26). Thirdly, find ways to refute stereotypes and inaccuracies gently. Fourthly, make careful language choices when discussing views. Words and phrases have the power to alienate the audience. Instead, use inclusive language based on Catholic social justice teaching and remember that "when you are speaking, it is for the sake of the other" (para. 26). Finally, "lead gently", (para. 26) following the model of Christ. Selmys suggested guiding principles present a framework to guide discussions at school, community and system level, about the introduction of the Catholicity

cross curriculum priority and Wisdom general capability. Discussions of a theological nature can be intimidating for teachers and other community members who may have little experience of this kind of dialogue (Mudge & Fleming, 2013; Putney, 2008), and these guiding principles can become a set of 'protocols' that guide and support all in the conversation.

Conclusion

In conclusion, the cycle of theological reflection has allowed the authors to consider the current state of Catholic education in Tasmania and the impact of a Catholicity cross curriculum priority and a Wisdom general capability in the implicit and explicit curriculum. This has been "a journey of exploration, an adventuring out" (McCabe, 2003, p. 2). The authors have identified the purpose for Catholic education in this secular age, and highlighted the potential for a Catholicity cross curriculum priority and a Wisdom general capability. Numerous, foreseeable challenges and some possible responses has been identified. In addition, the authors have suggested a possible framework for continuing formative dialogue in relation to an authentic Catholic curriculum for Tasmanian Catholic schools.

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