

Research Article

Forensic Analysis of a Good Universal Education in a Secular Culture as a Sign of Justice for the Need for a Better Future

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Abstract

This article presents an analysis of the reality and the way of transmitting education based on the teaching of the Catholic faith in a culture or this secular as a sign of justice in a world of discard, taking into account the cultural value of education in our country, as well as his contributions to society, covering historical and modern characteristics of this political polemic in relation. The article consists of a bibliographic and exploratory research, with a view to raising concerns in situations presented with certain practical solutions in the application of learning in the seminar on a topic of paramount importance. In this way, the research provides a comparison between the characteristics of teaching or education starting from the educational process today in a certain place close to the parish where I am working; addresses themes inherent to the educational process regarding the origin of knowledge, the relationship between faith and science, teaching methods, worldviews, the role of religion in society and its implications for public and private education and culture, going over the Christianity's action in the History of Education and addresses this as social justice. Demonstrating that Christianity itself, not only maintains a relationship with education, but also constitutes an educational process, with objectives similar to the objectives of secular education.

Keywords

Secular, Education, Justice, Culture, Teaching Methodology

1. Introduction

More than two thousand years ago, in the history of humanity, a need arose from the coexistence of man that led certain people to think about their education to live better and opt for a better future, because the previous lifestyle was not in accordance with the dignity of the human person and this disturbed and intrigued the conscious foundations of the governance of each era, Jesus of Nazareth, the Christ, as he is known by his followers, did not fail to set an example in educating his own.

The repercussion of his teachings was intense, with followers to this day. Christianity, currently, consists of the most diverse groups that have in Christ, their reference as educator in the faith, being spread in the most diverse countries. This education in the faith to the Church, the People of God, is considered a serious commitment throughout history in different eras. In an analysis of our country, especially in a region, close to the place where I work, for example, it is easy to perceive the weakness of the basis of

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Christian education, and how great the difficulties of Catholic religious or Christian education in Brazilian society are to this day.

Mediating a good reading of reality, it is perceived within the university, in the school, in the school and in many other areas of society, that religious education is often treated in the wrong way, for example: only the mistakes that some religious people have committed using the name of Christ are emphasized, condemning Christianity as a whole, without, however, to reflect on the importance of this segment in depth at its base, to the point that they do not want to accept anything religious in public spaces in the name of a secular State. This fact worries me as a Christian, a faithful cleric, a member of the People of God, because I believe that Christian principles can help greatly in the educational process¹, without this necessarily consisting of a conversion to Christianity, or disrespecting people with different beliefs. Therefore, in this context, the question arises: "How to educate from the teaching of the Catholic faith in a secular culture or state?"

Religion has a strong influence on the personal and cultural identity of a people. Since Christianity is the worldview that has the largest number of followers in the country, it needs to be analyzed in order to perceive its influences and contributions in the cultural and ethical formation of the human being and the citizen, so that through education in the faith of the Church it can do justice to society for the different generations without any type of discard. The school, as a space for the promotion of knowledge, has as its objective the full development of the human being, as a builder of knowledge and also as a citizen, it cannot ignore, therefore, religious education, that is, religious education as something present in the lives of students. Therefore, through this article, starting from what was reflected in this late seminar, it is intended to deal with the way of educating Christians in a secular state for a better future.

2. Education: Historicity and Terminological Understanding

The history of humanity shows us that religion has always had close links with education, with Christianity it was no different; it is noted that its objectives and those of education always intersect at certain times. Therefore, taking into account the large number of Christians in Brazil, and the fact that Jesus was considered a teacher, thinking that neither history nor the life of man has no meaning without an approach from Christ², which Christianity leaves us as a legacy, one cannot speak of an integral human education, without a Christian basis and perspective, from the faith and

the teaching of the social doctrine of the Church. Could science and faith maintain some dialogue? This article aims to reflect on these questions that are often avoided within universities, colleges and schools, since the great Pope John Paul II spoke clearly: "Faith and reason (*fides et ratio*) are like the two wings by which the human spirit rises to the contemplation of truth. It is God who has placed in the human heart the desire to know the truth and, ultimately, to know him, so that, by knowing and loving him, he may also arrive at the full truth about himself³."

Thus, considering the broad term of what education consists of, the objective of this article is to analyze the way in which Christian theoretical-methodological precepts can be applied in education within a secular culture or states, with a view to a better future, against cultural discard and its current educational principles; and reflecting on the contributions of Christian presuppositions in pedagogical practice. The big problem in talking about Christianity and, consequently, about Jesus Christ, in a scientific work is the supernatural facts that surround its history, however it is necessary to clarify that this article does not seek to discuss the pedagogical aspects of the teaching of Jesus and his followers, but rather his practice in current pedagogies, and in which other aspects, Christian teaching could contribute to pedagogical thinking for a better future. Even so, eventually, these supernatural facts are cited, however, with the aim of extracting the didactic implications, worldview and ethical values of the teaching of Christianity.

It is said that Brazil is a secular country, that is, it has no official religion, however, it is a multicultural country. Therefore, education should be perceived as a process that respects this multiculturalism and secularism in a dialogical way, so that it favors a peaceful and respectful relationship between social actors from the most diverse cultures. The school, the college and the university, in turn, must be spaces capable of developing this dialogue, which is not an easy task nor is it verified.

The various perceptions about the teaching of Christ, possibly originated the different Christian segments, making Christianity a heterogeneous worldview today, thus, its understanding has also become complex, thus, the teachings of Christ himself, as well as the main strands that are part of Brazilian history and society are important to understand such a context. In the historical course of the relationship between Christianity and education, the Church leaves a great educational legacy to the country's public education. Given the scope and complexity of the theme, it is not intended to exhaust the discussion, but to make this article serve as an instigation to new ones, in order to deepen it and bring reflections on its importance.

When we talk about education, we will refer to a range of conceptions of what it consists of. In the etymological sense of the word, "education" has a Latin origin derived from two terms: *Educare* (to feed, care, create) and *educere* (to take out,

1 Conc. Ecum. Vat. II, Declaration on Education *Gravissimum educationis* (28 October 1965): AAS 58 (1966) GE, 728-739., GE, In-troduction.

2 Cf. IOANNES PAULUS II, Encyclical Letter *Fides et Ratio* (14 September 1998): AAS 91 (1999), 5-88 ; FR 1.

3 LIBÂNEO, Jos é Carlos. *Pedagogy and Pedagogues, for what?* 12th. ed. São Paulo: CORTEZ, 2010.

to lead to modify a state). Therefore, the different conceptions of education almost unanimously agree that it consists of a process of development of the human being through a continuous transformation, however, the conception of education is much more complex and variable as the theories of education⁴.

For Libâneo⁵ The educational event corresponds to the action and result of a process of formation of subjects throughout the ages to become adults, so that they acquire human capacities and qualities to face the demands posed by a certain social context⁶.

This context can be the school, the family, the Church, the factory and other social segments, therefore, the educational event is present in its different modalities in all areas of human relations. With regard to the modalities of education, we can define it as: informal, non-formal, and formal. Informal education consists of an unintentional or non-systematized education, which is what occurs, for example, in the family. Formal education is systematic, it is structured, organized, intentionally planned, education typical of schools. Non-formal activities, on the other hand, consist of "activities with an intentional character, but with a low degree of structuring and systematization, certainly implying pedagogical relations, but not formalized that occurs"⁷, for example, in social groups. All these modalities have a strong influence on the formation of the individual's personality.

The human being is a complex being who develops his personality and character from the relationships he maintains with the various social institutions in which he is inserted, in this way, this personality is developed through the so-called socialization process, and it is not simply a biological characteristic; That is, although the human being is born with greater potentialities than other animals, many of these potentialities will only be developed through this socialization process. Family, school, and religion are examples of basic social institutions that contribute to this personality formation⁸. Religion, being also intrinsically linked to the individual's personality, exerts a great influence on human society over time, arousing the interest of psychologists, sociologists and anthropologists to study its correlations with other social institutions⁹. Nowadays, among social institutions, the school (school, college and universities) is a promoter of systematized education, and religion is a space for the propagation of faith, even so, the latter contributes strongly to the propagation of values, principles and knowledge, as well as systematized education. This circumstance leads us to analyze the history of education by assessing its connection with religiosity.

The history of education is closely linked to the history of religious institutions themselves. The priestly caste, which in archaic societies held political power or at least actively participated in it, must have understood quite clearly the importance of taking control of the educational system, however informal and limited it may be¹⁰.

Christianity, in turn, which also emerged among the Hebrew people, maintains an intense relationship with educational practices throughout history until the present day, "Christians have bequeathed to the world a vast cultural heritage and an extraordinary philosophical and pedagogical richness"¹¹. Thus, we can find in Christianity all modalities of education, the informal - through the values experienced in the churches; non-formal - through NGOs linked to religious institutions; and formal - through Christian confessional schools.

3. Church-State Relationship and the Duty to Educate in the Protection of Citizens' Education Seen as Social Justice

Church and State are millenarian, organized and stable institutions. Both are based on their own canons that have been established for the fulfillment of their peculiar missions that exist for the satisfaction of man's needs: the first, the *salus animarum*; and the second, the common good. The Church has a double nature: the spiritual and invisible, the temporal and the visible. Because it is on earth, in a human, social and juridical way, the Church coexists with the other institutions with which it relates to the Church-State relationship. The two institutions or organizations are distinct in both origin and mission. One of divine origin and the other human, even so, one should not be ignored by the other, because every Christian is also a citizen. The State must not ignore the existence of the Church, because of its duty to guarantee every citizen the natural and fundamental right of Religious Freedom. Assuring him the free exercise of the manifestation of his faith, individually and communally. "Therefore, inter-institutional relations between Church and State are indispensable and vital for both organizations to fulfill the essential mission of each"¹².

Referring to the word Church, the Catechism of the Catholic Church is said to be "[...] the term often used in the Greek Old Testament for the assembly of the People chosen before God, especially for the assembly of Sinai, where Israel received the Law and was constituted by God as his holy

4LIBÂNEO, Jos é Carlos. Idem, op. cit, 2010, p. 73.

5LIBÂNEO, Jos é Carlos. Idem, op. cit, 2010, p.88.

6LIBÂNEO, Jos é Carlos. Idem, op. cit, 2010, p. 89.

7TOSCANO, Moema. Introduction to Educational Sociology. Petrópolis: Voices, 2001.

8TOSCANO, Moema. 2001, ibid.

9TOSCANO, Moema. Introduction to Educational Sociology...idem, op. cit, 2001. P. 139.

10BORGES, In ês. Augustus. Education and Personality: The socio-historical dimension of Christian education. S ão Paulo: Mackenzie, 2002. P. 40.

11 CUNHA CLEONES, Church-State Relations. The Church and the State, Religious Freedom, the Secular State, the Church and International Relations and the Brazil-Holy See Agreement, Fons Sapientiae, 1st ed., SP, Brazil, 2016. P.18.

12Compendium of Vatican II: Constitutions, Decrees and Declarations. 29 ed. Petrópolis: voices, RJ, Brazil, 2000, Const. Dogm. LG. n.1.

People¹³. The Church, which "[...] it is in Christ as it were the Sacrament or the Sign and Instrument of intimate union with God and of the unity of the whole human race... element"¹⁴. While the word State of Latin origin: from the noun *status*, which means way of being, situation, social class, condition; derived from the verb *stare* (to be firm). It appears in the Portuguese language in the thirteenth century, translating itself among the various meanings as that of politically organized nation; or as HOUAISS defines it¹⁵: a sovereign country, with its own structure and politically organized. The State is made up of three fundamental elements: the population or people, the territory and the power or government, the first two being called concrete or material; and the third of formal or abstract element. Pope John Paul II, in the Encyclical Letter *Redemptor Hominis*, expressed himself as follows:

"The essential meaning of the State, as a political community, consists in this: that society and, whoever composes it, the people, are sovereign of their own destiny. Such a meaning does not become a reality if, instead of the exercise of power with the moral participation of society or the people, we have to witness the imposition of power by a certain group on all the other members of the same society [...]. The Church has always taught the duty to act for the common good; and, in doing so, he also educated good citizens for each of the states. Moreover, she always taught that the fundamental duty of power is concern for the common good of society; From this flow their fundamental rights. In the name of precisely these premises, which refer to the objective ethical order, the rights of power cannot be understood in any other way than on the basis of respect for the objective and inviolable rights of man. That common good which authority in the State serves will be fully realized only when all citizens are sure of their rights"¹⁶.

The power of the State authorities is recognized, but in matters of faith obedience is due to God and religious authorities, since the Church is an independent and autonomous society in the fulfillment of its mission. This is often not found in society, but rather the opposite, where they intend to value the mission of the State more than that of the Church, even with the position in the conciliar doctrine of the Church in the Pastoral Constitution¹⁷. The Magisterium of the Church itself recognizes and teaches that "the religious freedom of the Church is the fundamental principle in the relations between the Church and the public authorities and the entire civil order"¹⁸. Speaking of the concept of culture, the Magisterium of the Church in the pastoral constitution *Gaudium et Spes* states:

"The word culture, in a general sense, indicates all the

things with which man perfects and develops the various qualities of soul and body; he seeks to submit to his power the terrestrial orb itself; it makes social life more humane, both in the family and in the civil community, by the progress of customs and institutions; finally, he expresses, communicates, and preserves in his works in the course of time the great spiritual experiences and aspirations, so that they may serve the benefit of many and even of the whole human race. From this true cultural framework, man draws the goods and values necessary for the promotion of human development¹⁹.

Culture in general is understood as a set of knowledge, customs, beliefs, patterns of behavior, acquired and transmitted socially, that characterize a social group. A set of acquired knowledge, such as experiences and instruction, that leads to intellectual development and spiritual improvement; instruction, wisdom. Stereotyped set of knowledge, customs, language patterns, etc., imposed on a community by the dominant group from a cultural point of view; cultural industry. A set of social and religious habits, intellectual and artistic manifestations, that characterizes a society: Inca culture; Hellenistic culture. Norms of behavior, knowledge, habits or beliefs that differentiate one group from another: they come from different cultures. Thus, speaking of a secular culture or state, it implies the recognition in their constitutions of almost all Western states. The Secular State or Secular Culture is one in which the Church or religion does not participate in the exercise of state power. It is a neutral, impartial, impartial, non-partisan State, in relation to all religions, where there is a clear distinction between Religion and State, between the political and the religious. For the true Secular State, there is no official religion, all are treated equally, which does not mean that the State ignores, that is, indifferent to the religious phenomenon, nor does it wish to remove religiosity from social life, because the citizen is also a believer. It is secularism that makes the State incompetent in religious matters. So, the State, in this case, is not a subject of belief, but only establishes its role in relation to religion, respecting the religious pluralism of citizens, guaranteeing them the freedom to choose whether or not to have a religion²⁰. In a speech to Italian Catholic jurists on December 9, 2006, pronouncing on secularism, Pope Benedict XVI assured:

"[...] "healthy secularity" requires that the State does not consider religion as a simple individual feeling, which could be confined exclusively to the private sphere. On the contrary, since it is also organized according to visible structures as is the case in the Church, religion must be recognized as a public community presence. [...] Nor is it a sign of healthy secularity for the Christian community and those who legitimately represent it to reject the right to pronounce on the moral problems that today challenge the conscience of all human beings, especially legislators and jurists. In fact, it is not a question of undue interference on the part of the Church in the legislative activity, proper and exclusive to the State, but

¹³ CCC, n. 751.

¹⁴Instituto ANTÔNIO HOUAISS, 2001, P.1244.

¹⁵Pope John Paul II, Encyclical Letter *Redemptor Hominis* (4 March 1979): in AAS 71 (1979), RH 17.

¹⁶Conc. Ecum. Vatican II, Pastoral Constitution on the Church in the Contemporary World *Gaudium et Spes* (7 December 1965), in AAS 58 (1966) GS, pp. 1025–1120. GS.,n.76.

¹⁷Compendium of Vatican II: Constitutions, decrees and declarations. 29 ed. Petrópolis: voices, RJ, Brazil, 2000. Decr. *Dignitatis Humanae*, DH, n. 13.

¹⁸GS, no. 53.

¹⁹Cleones Cunha, idem, op. cit. p. 75.

²⁰Cleones Cunha, idem, op. cit. p. 77.

rather of the affirmation and defence of the great values that give meaning to the life of the person and safeguard his dignity. Before being Christian, these values are human and therefore cannot leave the Church indifferent and silent, which has the duty to proclaim firmly the truth about man and his destiny²¹.

To this end, a good social education is necessary, especially Christian education, as stated in the Sacred Council: "The Sacred Ecumenical Council has carefully considered the very grave importance of education in the life of man and its ever greater influence on the social progress of our time²². In fact, the education of young people, and even a certain continuing formation of adults, becomes, in the present circumstances, not only easier, but also more urgent. In fact, people, more fully aware of their dignity and duty, are eager to take an ever more active part in social life, especially in economic and political life²³; the admirable advances in technology and scientific research and the new means of social communication give people the opportunity, sometimes enjoying more free time, to achieve intellectual and moral culture more easily and to improve each other by virtue of closer bonds of union, both with groups and even with peoples"²⁴.

The Magisterium of the Church goes on to say: "All men, of whatever race, condition and age, are entitled to the dignity of a person, have an inalienable right to an education²⁵ corresponding to their own end²⁶, adapted to their own character, sex, culture and traditions, homelands, and at the same time open to fraternal fellowship with other peoples in order to foster true unity and peace on earth. True education, however, aims at the formation of the human person for his ultimate end and, at the same time, for the good of the societies of which man is a member and in whose responsibilities, as an adult, he will take part"²⁷. Who is responsible for protecting and guaranteeing citizens this

education? Pope Pius XI, already in his Encyclical Letter *Divini Illius Magistri*, replied:

"Therefore, in order not to err in this work of supreme importance and to direct it in the best possible way, with the help of divine grace, it is necessary to have a clear and exact idea of Christian education in its essential reasons, namely: to whom the mission of educating belongs, what is the subject of education, what are the necessary circumstances of the environment, and what is the end and proper form of Christian education, according to the order established by God in the economy of His Providence. Education is necessarily a social work and not a singular one. Now there are three societies that are necessary, distinct and also harmoniously united by God, in the midst of which man is born: two societies of the natural order, which are the family and civil society; the third, the Church, of a supernatural order. First of all, the family, instituted immediately by God for its proper end, which is the procreation and education of offspring, which therefore has the priority of nature, and therefore a priority of rights in relation to civil society. Nevertheless, the family is an imperfect society, because it does not possess in itself all the means for its own improvement, whereas civil society is a perfect society, having in itself all the means for its own end, which is the temporal common good, so that in this respect, that is, for the common good, it has the pre-eminence over the family that reaches its fitting temporal perfection precisely in civil society. Synthetically, one can say: to the Family, to Society or State and to the Church. And when these institutions in their common mission guarantee this right to citizens, such an act is called justice"²⁸.

The recognition and respect of personal dignity often occur through communication and interpersonal relationships. Truly, justice also has an absolute value and relational character. Justice or injustice occurs between two subjects, individual or collective. Therefore, St. Thomas Aquinas points out the relationship with the other, otherness as a trait proper to justice when he states:

"Among the other virtues, it is proper to justice to order our acts that concern others. For it implies a certain equality, as the name itself indicates; for what equality implies is commonly said to be adjusted. Now, equality presupposes a relationship with another. While the other virtues perfect man only with regard to himself"²⁹.

21Among the many documents illustrating the importance of education, cf. above all: Benedict XV, Apostolic Letter *Communes Litteras*, 10 April 1919: AAS 11 (1919) p. 172. Pius XI, Encyclical *Divini Illius Magistri*, 31 Dec. 1929: AAS 22 (1930) pp. 49-86. Pius XII, Allocution to the Young People of the Italian A.C., 20 April 1946: *Discorsi e Radiomessaggi VIII*, pp. 53-57. —Allocution to French Fathers, 18 Sept. 1951: *Discorsi e Radiomessaggi XIII*, pp. 241-245. John XXIII, Message on the 30th year of the publication of the Encyclical *Divini Illius Magistri*, 30 December 1959: AAS 52 (1960) pp. 57-59. Paul VI, Address to the Members of the F.I.D.A.E. (Federation of Institutes Dependent on Ecclesiastical Authority), 30 December 1963: *Encyclical and Discorsi di Paolo VI, I*, Rome, 1964, pp. 601-603. See also the Acts and Documents of the Preparation of the Second Vatican Ecumenical Council, Series I, Antepreparatory, vol. III, pp. 363-364, 370-371, 373-374.

22John XXIII, Encyclical Letter *Mater et Magistra*, 15 May 1961: AAS 53 (1961) pp. 413, 415-417, 424. —Encyclical Letter *Pacem in Terris*, 11 April 1963: AAS 55 (1963), p. 278ff.

23Conc. Ecum. Vat. II, Declaration on Education *Gravissimum educationis* (28 October 1965): AAS 58 (1966) GE, 728-739., GE, In-troduction.

24Pius XII, Radio Message, 24 Dec. 1942: AAS 35 (1943) pp. 12, 19. John XXIII, Encyclical Letter *Pacem in Terris*, 11 April 1963: AAS 55 (1963), p. 259ff. Cf. also the declarations of human rights mentioned in footnote 3.

25Pius XI PP, Encyclical *Divini Illius Magistri*, 31 Dec. 1929: AAS 22 (1930) p. 50 sec.

26(GE, n.1).

27Pius XI PP, Encyclical *Divini Illius Magistri*, 31 Dec. 1929: AAS 22 (1930). P.50.

28THOMAS AQUINAS, 1951; S. Th. II-II, q. 57, 1c.

29This interpretation of justice is the daughter of an individualistic interpretation of freedom and other human rights, very typical of sociological positivism and liberal ideology. Here is a simple but suggestive description of this ideology: "Social theory in the United States has throughout its history placed an excessive emphasis on the freedom of individuals and the right of each to his or her property on the basis of meritocracy. For extreme individualists, society is not innate to human beings. There is no positive duty to one another that does not invade their pretensions. Where society exists is purely the result of individual choices made freely upon entering society. Society, in this way, results from purely contractual relationships. From this perspective, transferring resources from a favored individual to another less favored one is an abuse, because the more favored has no responsibility in relation to the less favored. Individuals have complete freedom to do what they want with what is theirs, as long as they do not cause harm to others. The poor and disadvantaged have to be content with the fact that they have the

This relational character places justice in the full field of communicative action. It is one of the values at stake in the daily activity of all people, especially Christians, that justice becomes imperative for them. It can often be observed that the conception of justice is not univocal and can still suffer from ideologization. Certainly, no injustice should be sustained for long without an elementary rationalization or ideological legitimation. "The ideologization of justice consists in stripping it of its relational character of solidarity and reducing it to simple claims of individual or private rights"³⁰. In this case, justice is limited to a kind of obligatory contract between individuals: giving to receive, respecting to be respected, ceding some rights to guarantee greater ones. Indeed, faith and justice can also lead to the experience of God. The struggle for justice is a proof of the practical confession of faith in the God of Jesus Christ. The practice of justice is the practice of solidarity and communion. Starting from so many visions, not to mention what cannot be touched, one wonders how justice can become a theme and a reality of law? Or to put it another way, how can justice be the object of law? According to St. Thomas Aquinas, starting from Isidore's view, that the *ius* right is so called because it is just. Now, the just is the object of justice, because, in the words of the philosopher (V Ethic.), everyone agrees to call justice the habit that leads us to perform just acts. Therefore the right is the object of justice. For Augustine, justice is the love that only serves God and, consequently, dominates everything else that is subject to man. Now, "[...] the law does not refer to God, but only to human relations"³¹. The same author also says that:

[...] Justice is a habit by which, with constant and perpetual will, we attribute to each one what belongs to him. An almost identical definition of the philosopher, when he says: justice is a habit that makes us act by choosing what is just³².

This justice in the context of this article consists in guaranteeing good education to citizens with a view to the common good and a better future. For this reason, the Magisterium of the Church affirms that the teaching of religion in schools is a requirement of the anthropological conception open to the transcendental dimension of the human being: it is an aspect of the right to education³³. Without this discipline, students would be deprived of an essential element for their formation and personal development, which helps them to achieve a vital harmony between faith and culture. Moral formation and religious education also foster the development of personal and social responsibility and other civic virtues, and thus constitute an important contribution to the common good of society. In this sector, in a pluralistic society, the right to religious freedom

requires the guarantee of the presence of the teaching of religion in schools and the guarantee that such teaching is in accordance with the convictions of parents. The Second Vatican Council recalls: "(Parents) have the right to determine the method of religious formation to be given to their children, according to their own religious convictions. (...) The rights of parents are violated when their children are forced to attend classes that do not correspond to the religious convictions of their parents, or when a single type of education is imposed, from which religious formation is totally excluded" (*Declaration Dignitatis Humanae*³⁴). This statement finds correspondence in the Universal Declaration of Human Rights³⁵, and in many other declarations and conventions of the international community. The right to education and religious freedom of parents and pupils are exercised in practice through:

a) the freedom to choose the school: "Parents, whose first and inalienable duty and right is to educate their children, must enjoy true freedom in the choice of school. For this reason, the public authority, which has the duty to protect and defend the freedoms of citizens, must take care, in accordance with distributive justice, that public subsidies are granted in such a way that parents can choose, according to their conscience, with complete freedom, the schools for their children"³⁶.

b) The freedom to receive, in schools, confessional religious education that integrates one's own religious tradition into the cultural and academic formation proper to the school. "The faithful should strive to ensure that in civil society the laws guiding the formation of young people also provide for religious and moral education in their own schools, in accordance with the conscience of the parents"³⁷. In fact, Catholic religious instruction and education that is taught in any school is subject to the authority of the Church³⁸.

The Church is aware that in many places, now as in times past, religious freedom is not fully realized, in law and practice³⁹. In these conditions, the Church does everything possible to offer the faithful the formation they need⁴⁰. At the same time, in accordance with one's own mission second Vatican Council, Pastoral⁴¹, does not fail to denounce the injustice that occurs when Catholic students and their families are deprived of their educational rights and their religious freedom is infringed, and he exhorts all the faithful to commit themselves to ensuring that these rights are realized⁴². The

34DH 5; cf. c. 799 CIC; Holy See, Charter of the Rights of the Family, 24 November 1983, art. 5, c-d.

35 DUDH, 1948, art. 26.

36Conc. Ecum. Vat. II, CIC 83, c. 799 CIC; cf. GE 7, DH 5.

37 Conc. Ecum. Vat. II, CIC83, c. w. 804 §1 CIC; w. 636 CCEO.

38 DH13.

39 Conc. Ecum. Vat. II, GE 7; w. 798 CIC; w. 637 CCEO.

40 Constitution GS, n. 76.

41 Cf. IOANNES PAULUS II. Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplinae Leges (25 ianuarii 1983), in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, Leges Ecclesiae post codicem Iuris Canonici editae, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S ão Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, can. 794 §2.

42 CIC 83 can.799.

same freedom to enter the market and derive satisfaction from their own efforts and merits. There are those who claim that the economic energies developed in this way affect productivity, which will eventually benefit the poor." (LAND, PH. Justice apud MART ÍNEZ D ÍEZ, Felec ímo. Theology of Communication. S ão Paulo: Paulinas, 1997. p. 381).

30THOMAS AQUINAS, 1951; S. Th. IIA-IIae, q. 57, art. 1.

31THOMAS AQUINAS, 1951; S. Th. IIA-IIae, q. 58, art. 1.

32Conc. Ecum. Vat. II, GE 6; cf. HD 5; w. 797 CIC; w. 627 §3 CCEO.

33CIC 83, can. 799.

school has a particular role in education and training. In school educational service, they distinguished themselves and continue to dedicate themselves commendably to many religious communities and congregations. However, it is the entire Christian community, and in particular the diocesan Ordinary, who have the responsibility to "provide everything so that all the faithful may enjoy Catholic education"⁴³ and, more specifically, "if there are no schools in which education is imbued with a Christian spirit, it is the responsibility of the diocesan Bishop to see that they are merged"⁴⁴.

A Catholic school is characterized by the institutional link it maintains with the hierarchy of the Church, which ensures that teaching and education are founded on principles of the Catholic faith and taught by teachers who are distinguished by correct doctrine and probity of life⁴⁵. In these educational centers, open to all those who share and respect the educational project, there must be a school environment imbued with the Gospel spirit of freedom and charity, which favors a harmonious development of the personality of each one. In this environment, the whole of human culture is ordered to the message of salvation, so that the knowledge of the world, of life and of man, which the students gradually acquire, may be illuminated by the Gospel⁴⁶. In this way, the right of families and students to an authentically Catholic education is guaranteed and, at the same time, the other cultural goals and the human and academic formation of young people that are proper to any school are achieved⁴⁷. Even knowing how problematic it is today, it is desirable that, for the formation of the person, there is a great educational harmony between the school and the family, in order to avoid tensions or fractures in the educational project. It is therefore necessary that there be a close and active collaboration between parents, teachers and school principals, and it is opportune to promote the instruments of parental participation in school life through associations, meetings, etc.⁴⁸.

4. Notion and Right to Transmit Material and Formal Catholic Education

Educating involves not only the transmission of areas of knowledge, but also the effort to instill habits of behavior and action. An education is considered Catholic when religious truths are transmitted in accordance with the Magisterium of

the Church, the integral formation of the human person is sought for its ultimate purpose and, at the same time, for the common good of society⁴⁹. Thus, Catholic education is something much broader than educating in the faith. It implies training in coherence with this faith, but taking care of everything that the person is, in its physical, psychic and spiritual dimensions. The central aspects that the Church transmits about the truth of God and man will inform the whole educational process. Among these aspects, it is worth highlighting: the existence and dependence on God, the value of life, the equality of all men, with their freedom and responsibility, the necessary social dimension of the human condition, which is not the result of any agreement, but is instead inscribed in nature, the relative value of material goods, etc. Education that is supposed to be neutral or alien to the transmission of religious values is simply impossible. It is clear that, in this modality of education, one can give a formation in human values that is directly contrary to the sense of man that manifests traditional education and, specifically, Catholic education. In the so-called secular schools, there is usually an atheistic or at least agnostic indoctrination. When it is intended to institute this type of education exclusively, in addition to being conditioned by fundamental spiritual values, the fundamental rights of the person and, in the first place, his or her freedom can also be violated. The right and duty to educate rests, in the first place, on parents. The State, the educating communities (schools) and the institutions to which parents entrust education, as well as the Church, also have rights in this regard. In relation to minors, all those who are not parents, exercise their educational function in a subsidiary way, are at the service of the family. The responsibility of the civil authority for education is justified because it is the responsibility of the State to order the common good of citizens. For this reason, the civil authority will give norms on education, including provisions that promote respect for moral and religious values, and excluding any desire for school monopoly, which is always contrary to natural law⁵⁰.

The right to educate, which is exercised as a right to freedom and requires freedom of education, is not protected only by generic formulations of the State or the international community. It is truly protected and can be exercised if the states enable the various educational initiatives and maintain them financially, as long as it is a manifestation of the will of the parents and respects public order. Distributive justice requires states to facilitate various educational initiatives, and not just let the economically powerful have the freedom to educate their children, while the rest is up to state planning. The 1983 CIC formulates this reality, this duty to defend one of the fundamental freedoms, saying that "the faithful must be solicitous that civil society recognizes this freedom of parents and, in accordance with distributive justice, also protects it

43 Conc. Ecum. Vat. II, CIC 83, c. 803 CIC; cc. 632 and 639 CCEO.

44 Conc. Ecum. Vat. II, GE 8; w. 634 §1 CCEO.

45 Cf. IOANNES PAULUS II. Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplinae Leges (25 ianuarii 1983), in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, Leges Ecclesiae post codicem Iuris Canonici editae, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S ã Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, can. 806 §2.

46 Conc. Ecum. Vat. II, CIC 83 c. 796 §2 CIC; w. 639 CCEO.

47 Conc. Ecum. Vat. II, GE 3. 6.

48 Cf. IOANNES PAULUS II. Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplinae Leges (25 ianuarii 1983), in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, Leges Ecclesiae post codicem Iuris Canonici editae, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S ã Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, can. 798.

49Cf. CIC-83, can. 795.

50 Conc. Ecum. Vat. II, GE 3; CIC 83, can. 794 §1.

with financial aid⁵¹.

In this same perspective, the Magisterium of the Church continues to say that "parents must entrust their children to those who teach a Catholic education and, if this is not possible, they must ensure that outside the school there is an educational complement consistent with the faith"⁵². Parents cannot remain indifferent to the education given to their children; for this reason, the norms of the Church go so far as to provide that anyone who gives up his children to be educated in a non-Catholic religion is to be criminally punished⁵³. On the other hand, all the faithful will defend freedom in education, striving to ensure that civil society not only respects the beliefs of citizens, but is governed by laws that provide religious and moral formation, in accordance with the will of parents⁵⁴. As for the Church's right to educate, which includes the right to found and direct educational institutions⁵⁵, a distinction must be made between the right to transmit the contents of Christ's revelation and the right to educate in other ways. The first right arises from the fact that it is to the Church to whom Christ entrusted the deposit of truth⁵⁶ and therefore only the Church, and only the faithful in communion with her. They can convey revealed truth in its entirety. The second right affects the Church as a human institution capable of providing education⁵⁷. That is, "The Church claims freedom for herself, insofar as she is a society of men who have the right to live in civil society according to the norms of the Christian faith"⁵⁸. On the other hand, it is up to the Church to prove whether educational actions are in accordance with Catholic doctrine.

Education is Catholic according to its content, regardless of whether it is provided by the public structures of the Church or by the faithful in their personal capacity. Every Christian who has educational responsibilities must transmit an education consistent with the truth about man and society, as the Apocalypse shows. In this sense, anyone taught by a believer can and should have a Catholic education (at least he should strive to have this character), and this regardless of the type of educational community in which he participates. It does not matter whether it is a question of state institutions, private or linked to ecclesiastical spheres, one will always try to give an education that is materially, in fact, Catholic.

Formally Catholic education is understood to be that which is directed by the hierarchy or by a public juridical person, such as that given by religious institutes dedicated to teaching⁵⁹. Educational establishments for which, by means of

a written document, this possibility is recognized by diocesan authority or by the Holy Spirit⁶⁰ e can also use the denomination of Catholics. All formally Catholic education presupposes a particular commitment of the Church, directly of authority, so a particular control and vigilance is exercised over these initiatives. Education imbued with the Christian spirit is so important that bishops have a real duty to promote and encourage it, and if it does not exist or is insufficient, they must seek the creation of such institutions, also promoting formally Catholic institutions⁶¹. In relation to formally Catholic schools run by institutes of consecrated life, diocesan bishops have the right to monitor and visit. These schools, without prejudice to their autonomy as to their internal regime, depend on the provisions of the universal dispositions, as well as on the norms dictated by the bishop for formally Catholic schools⁶².

5. Right of the Faithful to Christian Education in the Vision of Vatican II as a Necessity: Content and Responsible

It is necessary to highlight the novelty, in the 1983 Code, of the recognition of the right of the faithful to a Christian Education "by which they are duly instructed to reach the maturity of the human person and at the same time to know and live the mystery of salvation"⁶³, with respect to the 1917 CIC. According to him: "All the faithful must be educated from childhood, so that not only are they not taught anything contrary to the religion of Catholicism and honesty of morals, but religious and moral instruction must occupy the first place"⁶⁴. The advance, in the explicit recognition of the Law and in its systematic location, responds to GE's personalist option. Such a conception arises from the human sciences and from the reaction against totalitarian regimes. It gives priority to the person, in all his dimensions - body and soul, heart and conscience, intelligence and will⁶⁵ - with a community vocation, because: 'man cannot fully find himself unless he is through a sincere gift of self'⁶⁶. From these parameters, the Church recognizes itself⁶⁷, and social life, marriage, and the family are analyzed in *Gaudium et Spes*. In the same way, the great interest in conciliar Education culminates in the GE, with a less institutional final wording. In legal terms, personalism investigates fundamental rights. The Church ensures that they are complied with⁶⁸ and, with the LEF, it

51CIC 83, can. 797.

52Conc. Ecum. Vat. II, CIC 83, can. 806 § 1, CD 35.

53CIC 83, can. 1366.

54CIC 83, can. 799.

55CIC 83, can. 800.

56 Cf. IOANNES PAULUS II. *Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplinæ Leges* (25 ianuarii 1983), in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, *Leges Ecclesiae post codicem Iuris Canonici editae*, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S ã Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, can. 217.

57GE 3.

58DH 13.

59CIC 83, can. 803 § 1.

60CIC 83, can. 216, 803.

61CIC 83, can. 802 § 1.

62CURY, Carlos Roberto Jamil. Religious teaching in public schools: the return of a recurring controversy. *Brazilian Education Magazine*. Rio de Janeiro, no. 27, Dec. 2004. Available at: Accessed on September 24th. 2024. <http://dx.doi.org/10.1590/S1413-24782004000300013>.

63Conc. Vat. I, CIC 1917, can. 1372 § 1.

64Con. Ecum. Vat. II, Const. Dogm. *Lumen Gentium*, LG 9.

65GS 3.

66GS 24.

67Conc. Ecum. Vat. II, GS 27 and 76 § 5; CIC 83, can. 227.

68Cf. IOANNES PAULUS II. *Codex Iuris Canonici, Constitutione Apostolica*

intends to formalize them within it. Thus, among the fundamental rights, the Right to Education⁶⁹ stands out, as it is said: "Every man ..., by possessing the dignity of a person, has the inalienable Right to education"⁷⁰.

The Church assumes fundamental rights in her life, such as freedom of expression⁷¹, but not her individualistic conception⁷², concerned with the Common good). The faithful participate in the Church's proper mission⁷³, and have the right to promote and support apostolic action⁷⁴. And they do so together and in an orderly manner, forming communion⁷⁵. The CCEO⁷⁶ affirms by summarizing them, pointing out that the faithful have the obligation to preserve, transmit, confess and deepen the faith. The encyclical of St. John Paul II, *Veritatis Splendor*, of 6. VIII. 1993, warns that "the criteria of judgment and choice followed by believers themselves are often presented as ... alien and even opposed to those of the Gospel. It is therefore urgent that Christians discover the newness of their faith and their power of judgment in the face of the dominant and encroaching culture"⁷⁷. The experience of faith is directly related to the duties described in canons⁷⁸. The first deals with the individual aspect of the believer and his holiness of life, or life according to the Gospel, the second focuses on social commitment, in missionary activity. The lay faithful have the duty and the right to acquire a knowledge of Christian doctrine⁷⁹. The right to Christian education can be claimed before the person primarily responsible for its care, the Church⁸⁰, according to canon⁸¹ and the Compendium of the Social Doctrine of the Church and the Apostolic Catholic Action⁸².

The content can be found based on the Exhortation of the Apostles. *Evangelii Nuntiandi*⁸³. According to the principle that grace does not destroy nature, but elevates it⁸⁴, applicable both to the object and to the subjects of Christian education⁸⁵,

is also concerned with the maturity of the human person, that is, with his physical, moral and intellectual conditions and with the possibility of participation in social life. In this regard, GS declares that great attention must be paid to civic and political education, which today is particularly necessary for people and, above all, for young people, so that all citizens can realize themselves in the life of the political community. Psychology, pedagogy, as well as auxiliary sciences, will contribute to the harmonious development of children⁸⁶.

The specificity of the teaching of the Christian faith, however, lies in increasing awareness of the gift of faith, initiating it into the mystery of salvation, teaching it to adore God the Father in spirit and in truth, especially in the liturgical action, and forming it to a new life in justice and holiness, thus reaching the perfect man and contributing to the blending of the Mystical Body⁸⁷. This implies, in doctrinal formation, knowledge of the truths of the faith, of Christian anthropology and of fundamental morality. To recapitulate the above⁸⁸, the CIC depicts authentic Christian education in the search for the integral formation of the human person for his ultimate purpose and, at the same time, for the good of society⁸⁹.

The mission of Christian education falls principally on the Church⁹⁰, guardian of the deposit of faith⁹¹ and committed to spreading it..., etc⁹². The mission of Christian education principally in the Church⁹³ of the deposit of faith⁹⁴ committed to spreading it⁹⁵, it inserts us into the educational plan of Pope Pius XI, in *Enc. Divini Illius Magistri*⁹⁶. The Church is organized to fulfill this function. The CIC of 1983 establishes some provisions in this regard in canons⁹⁷, etc. However, this work is carried out according to the natural order that places at least one family. If parents transmit life, they are responsible for providing the means for it to reach its fullness in their children. The Social Doctrine of the Church and CIC 83 insist on the right and priority duty of parents in the education of their children. In the order of faith too, there is this commitment for Catholic parents⁹⁸. The success of any formative process depends principally on them: "The duty of family education is of a transcendence that, when lacking, can

Sacre Disciplinae Leges (25 ianuarii 1983), in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, *Leges Ecclesiae post codicem Iuris Canonici editae*, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S ã Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, can. 229 § 1.

69Conc. Ecum. Vat. II, CIC 83, can. 747 and RH 19.

70PAOLO VI, PP, EN 47), GE 8 § 1; GS 75; GE 1-2, CIC 83, can. 795.

71CIC 83, can. 212 § 3.

72PAOLO VI, PP, Enc. *Ecclesiam Suam*, n. 59; Forward. *Divini Illius Magistri*, 53-54, etc. DZ 3686, GE 3, CIC 83, can. 386 § 1, 528 § 1, 773, 793, 226 § 2, 1136, 796; FC 36, GE 8 § 2, GE 3, 6, GE 1; CIC 83, can. 223.

73CIC 83, can. 204.

74PIO XI, PP, *Divini Illius Magistri*, n. 31, N, D2-Hün, 3686 and GE 3; CIC 83, can. 216.

75Cf. JUAN PABLO II, Post-Synodal Apostolic Exhortation *Familiaris Consortio* (22 November 2015).1981: AAS 73 (1981), 81-191, FC 36; CIC 83, can. 209 § 1. 76CCEO, can. 10.

77 VS 88.

78 CIC 83, cann.210- 211

79GE 8 § 2 and CIC 83, can. 796.

80Cf. Second Vatican Council, Declaration on Education *Gravissimum Educationis* (28 October 1965): AAS 58 (1966), 728-739, GE 6 ab initio.

81 CIC 83, can. 221 § 1.

82 AA, n. 528.

83 UN. Universal Declaration of Human Rights, 1948 Available at http://portal.mj.gov.br/sedh/ct/legis_intern/ddh_bib_inter_universal.htm. Accessed on September 28th. 2012.

84Cf. PAUL VI, Ex. Ap. *Evangelii Nuntiandi*, S. XII, 1975, EN, n. 47.

85Cf. GE 8, § 1.

86 EG 1.

87 Cf. GE 2.

88 BRAZIL. Constitution (1988). Constitution of the Federative Republic of Brazil. Bras íia, DF: 1988. Available at: <http://www.planalto>.

89 CIC 83, can. 795.

90 CIC 83, can. 794.

91 1 Tim 6:20.

92CURY, Carlos Roberto Jamil. Religious teaching in public schools: the return of a recurring controversy. *Brazilian Education Magazine*. Rio de Janeiro, no. 27, Dec. 2004. Available at: Accessed on September 24th. 2024. <http://dx.doi.org/10.1590/S1413-24782004000300013>.

93 CIC, cann. 47, 79.

94 Cf. 1 Tim 6:20.

95 Cf. PAOLO VI, PP, *Ecclesiam Suam*, 6 August 1964, 59.

96BRAZIL. Decree No. 7,107, promulgates the Agreement between the Government of the Federative Republic of Brazil and the Holy See regarding the Legal Status of the Catholic Church in Brazil, signed in Vatican City, on November 13, 2008, Bras íia, DF: 2010. Available at: http://www.planalto.gov.br/ccivil_03/_Ato2007-2010/2010/Decreto/D7107.htm. Accessed September 25th. 2024.

97 CIC 83, cann. 386 § 1, 528 § 1, and 773.

98 CIC83, cc793, 226 § 2, 1136 CIC 83.

hardly be imparted"⁹⁹. Among the supports that the Church and parents use to carry out their educational role, the Christian school stands out¹⁰⁰, respectively). In the same way, the public authorities have a dual and generic function. On the one hand, to ensure that education is carried out and oriented towards the Common good; on the other hand, to provide the necessary resources so that the freedom of parents is respected. Ignoring their role - for example - in the distribution of subsidies¹⁰¹ - limits create injustices¹⁰², and compromise education and its fruits.

6. The Right to Faith and Religious Intolerance: Inequality is One of the Biggest Challenges to Achieving Education for All

Article XVIII of the Universal Declaration of Human Rights states:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change one's religion or belief and freedom to manifest that religion or belief, by teaching, practice, worship and observance, alone or collectively, in public or in private¹⁰³. As we can see, the article deals with the right to faith, change of religion, its expression through teaching and worship, which inspired the Brazilian Constitution of 1988, to guarantee in item VI, of article 5, which deals with Individual and Collective Rights and Duties: "Freedom of conscience and belief is inviolable, the free exercise of religious cults being ensured and the protection of places of worship and their liturgies is guaranteed, in accordance with the law"¹⁰⁴.

Brazil is a secular country, that is, it does not take sides with any religion, however, it is not an irreligious or anti-religious country¹⁰⁵, so it guarantees the citizen the right to freedom of

worship and religious expression. Such a guarantee of the law becomes necessary due to the diversity of religions that exist in our country, although the vast majority of the population is self-identified as Christian, with a view to respecting the rights of minorities and also of the majority. In February 2010, then-President Luiz Inácio Lula da Silva promulgated¹⁰⁶, approving the "Agreement between the Government of the Federative Republic of Brazil and the Holy See, regarding the Legal Status of the Catholic Church in Brazil, signed in Vatican City, on November 13, 2008." The Statute, among other controversies, ensures in article 11:

The Federative Republic of Brazil, in observance of the country's right to religious freedom, cultural diversity and confessional plurality, respects the importance of religious education in view of the integral formation of the person. Paragraph 1. Religious education, Catholic and of other religious confessions, of optional enrollment, is a subject of the normal schedules of public elementary schools, ensuring respect for the religious cultural diversity of Brazil, in accordance with the Constitution and other laws in force, without any form of discrimination¹⁰⁷.

"The controversial article 11 has promoted the manifestation of the most varied academic, political, religious and social movements in order to reverse this situation, which may be configured in a long battle"¹⁰⁸. It is evident how any debate about religious beliefs, such as the scientificity of theology and religious teaching in public schools, is arduous and requires a lot of dialogue. Creating a peaceful dialogue, however, is still a great challenge, even within academia. Christianity, according to Cambi¹⁰⁹, caused a profound cultural transformation in the ancient world, this revolution characterized by a new vision of the world, is also a pedagogical and educational revolution.

It is the affirmation of a new type of man (egalitarian, solidary, characterized by virtue and humility, universal love, personal dedication, as well as chastity and poverty), who in the religious sphere comes to shape the entire vision of society and also collective behaviors, reinventing the family (based on love and not only and, especially in authority and domination), the world of work (abolishing any contempt for "low" manual work and placing in a plan of reciprocal collaboration the masters and the slaves, the servants, the employees and the dependents), and that of politics (which must be inspired by the ethical-social values of equality and solidarity, and must see the sovereign act as a father and a guide of the people, to give life to a *Christian republic*)¹¹⁰.

In this way, we see that Christianity begins to completely influence the society of the ancient world, introducing new values based on the teachings of Christ, and the consequences

99CARVALHO, Francisco Luiz de.; CARVALHO, Dayse Karoline de. Religious education in Brazil: the return of the debate. *Acta Científica*, São Paulo, v. 21, no. 2, p. 55-68, May-Aug 2012. P. 65. Available at: <http://www.unasp-ec.com/revistas/index.php/actacientifica/article/view/196>. Accessed on: September 25th. 2024.

100CAMBI, Franco. *History of Pedagogy*. Translated by Álvaro Lorencini. São Paulo: UNESP, 1999.

101CAMBI, Franco. *History of Pedagogy*. Translated by Álvaro Lorencini. São Paulo: UNESP, 1999, CAMBI, 1999, p. 121.

¹⁰² GE 3 and 6.

103ARANHA, Maria Lúcia de Arruda. *History of Education and Pedagogy: General and Brazil*. São Paulo: Moderna, 2006. P. 114.

104COSTA, Hermiste Maia Pereira da. *The Calvinist Reform and Education: Introductory Notes*. *Fides Reformata*, São Paulo, v. XIII, no. Special, p. 25-48, 2008. Available at:

http://www.mackenzie.com.br/fileadmin/Mantenedora/CPAJ/revista/VOLUME_XIII_2008_2/A_Reforma_Calvinista_e_a_Educacao_Hermisten_Maia_Pereira_da_Costa.pdf. Accessed September 25th. 2024; ARANHA, Maria Lúcia de Arruda. *History of Education and Pedagogy: General and Brazil*. São Paulo: Moderna, 2006. pp. 116-117.

105GOMES, Manoel Messias. The theological philosophy of Thomas Aquinas and its importance for the educational process. *Public Education*, vol. 20, no. 3, January 21, 2020. Available at: <https://educacaopublica.cecierj.edu.br/artigos/20/3/a-filosofia-teologica-de-tomas-de-aquino-e-sua-importancia-para-the-educational-process.,p.7>.

¹⁰⁶Republic. Fed. Brazil, Decree No. 7, 107/2010. Accessed September 25th. 2024.

¹⁰⁷Conc. Ecum. Vat. II, Declaration on Education *Gravissimum educationis* (28 October 1965): AAS 58 (1966) GE, 728-739., GE, In-troduction.

¹⁰⁸PIO XI, PP, *Divini Illius Magistri*, n. 31, N, D2-Hün, 3686.

¹⁰⁹Conc. Ecum. Vat. II, CIC 83, can. 747 and RH 19.

¹¹⁰Cf. Second Vatican Council, Declaration on Education *Gravissimum Educationis* (28 October 1965): AAS 58 (1966), 728-739, GE 6.

of this revolution are perceptible in today's world, especially the values concerning the type of man (egalitarian, solidary and humble), as well as the conception of family. For Augustine:

[...] the human being received from God the knowledge of eternal truths, which does not mean despising one's own intellect, because like the sun, God illuminates reason and makes correct thinking possible. Knowledge, therefore, is not transmitted by the master to the student, since the possession of truth is an experience that does not come from the outside, but from within each one. This is possible because Christ dwells in the inner man", All education is, in this way, a self-education, made possible by divine illumination¹¹¹. Augustine's thought follows the biblical principle that knowledge comes from God, however, man must be instigated to seek it, God would give conditions to man to find wisdom, self-education and discipline remain as characteristics of Christianity. This self-education is even mentioned by the Apostle John in one of his epistles: "And the anointing which you received from him abides in you, and you have no need for anyone to teach you; but as his anointing teaches you all things, and is true, and is not a lie, as it taught you, so shall you abide in him" ¹¹². The anointing received, of which John speaks, refers to the very presence of God, where Augustine agrees when he affirms that Christ dwells in the inner man. The teaching of Thomas Aquinas is based on the existence of God, a knowing and ordering being of all things. Education is a means of overcoming the difficulties caused by sin. The order of the universe is due to this intelligence, and the human being is part of the essence of God, therefore, his perfection would be in seeking the divine character, so ethics is the basis of Thomistic metaphysics, which ends up providing elements for:

A pedagogy as an instrument to carry out what human nature asks. "The objective good, the only one capable of providing human nature with perfect happiness, is God. Reason, seconded by revelation, shows the path that must be followed to achieve it"¹¹³.

In the face of this controversy that goes against the dignity of the human person, this article speaks of a reality little visualized by some branches of society, which is the educational reality. The Church, in some parts and at some moments during its history, in some institutions, has given great importance to the educational phenomenon. In fact, in its annals there is a certain involvement in the great educational work, it could have done more for the peoples on mission towards the definitive homeland, given its structure and social and political relevance. Even with ups and downs, it will be perceived that the Church moves from a pastoral methodology of assistance and safeguarding the Catholic faith, to a practice of education and otherness. There are many documents in which recent Popes emphasize this educational reality as a necessity.

Throughout history, some governments that have had a good prosperity in the future of the nation are due to the fact that such governments have made education a national priority. Creating a level playing field for girls and boys, youth and adults, providing scholarships for the poorest families, sending female teachers to rural areas, or setting up separate civic spaces for girls and boys in schools. They also strengthened their legislation to ensure that education is a basic right, accessible and guaranteed to all¹¹⁴. These are initiatives that should be encouraged, shared and repeated elsewhere, they are proof that the goals are realistic, they are achievable. In a world where thousands of children are still not attending primary school, and large numbers of school-age adolescents are also deprived of this right, they live in a situation that is not in accordance with human dignity, which leads to skills shortages, unemployment and social exclusion. The number of illiterate adults has reached alarming numbers within the national population. Without access to educational opportunities, these children, young people, and adults will be at a disadvantage for the rest of their lives. If they do not act now, defining strategic priorities, more children and young people will be out of school, and many more adults will still be illiterate. One cannot stand idly by. Stronger awareness, stronger political will, better planning and smarter policies are needed to put education at the top of the development goals for a better world. The evidence is irrefutable: education has a direct impact on health, nutrition, employment and civic life. Education is essential to the achievement of all the development goals of any nation because it provides the knowledge and skills to break the cycle of poverty and gives chances for a better future. In this context, there are three main priorities that need to be pursued as a matter of urgency¹¹⁵.

It is no coincidence that some children are deprived of the right to education. It cannot be said to have succeeded when a weak percentage of the poorest families, especially girls, are three times less likely to go to school than boys. Nor when disability, gender, minority status, language and emergency situations continue to be the causes of the exclusion of young people and adults from education. The first step is to identify all children who are not in school and understand the reasons to seek the appropriate solutions. Everywhere, equality must be a political priority and a measure of responsibility and success.

7. The Quality of Education Is a Major Challenge: Priority Financing Is an Essential Element to Unlock the Educational Crisis

A finding that is made shows that in many schools, there is

¹¹¹Pius XI PP, Encyclical *Divini Illius Magistri*, 31 Dec. 1929: AAS 22 (1930).

¹¹² 1 John 2, 27.

¹¹³Pius XI PP, Encyclical *Divini Illius Magistri*, 31 Dec. 1929: AAS 22 (1930).

¹¹⁴Conc. Ecum. Vat. II, Declaration on Education *Gravissimum educationis* (28 October 1965): AAS 58 (1966) GE, 728-739.

¹¹⁵PIO XI, PP, *Divini Illius Magistri*, n. 31s.

a lack of the essentials: desks, blackboards, pens, books, electricity, bathrooms or running water. Most importantly, the lack of competent teachers, which is the most fundamental in any country. As a result, many students lack basic reading and math skills, even after more than six years in school, so they grow up with these shortcomings. Again, inequalities play an important role, parents' income and educational level, the language spoken at home, and other factors associated with disparities in educational performance. The answer lies in targeted programs to improve learning for out-of-school children, bilingual and intercultural education for those belonging to ethnic and linguistic minorities, and a better designed educational environment for children with disabilities. Teaching must also become the profession of the future, providing future teachers with adequate training, the possibility of advancement and professional support, since the realization of education for all requires the creation of more than one million new teaching positions¹¹⁶.

Of course, the economic and financial crisis has reduced the room for manoeuvre. This could force the country to cut spending on education and parents to take their children out of school or not send them at all. Those who are in the lead, to govern, continue to be the main source of funding, which requires on their part, unity, love for the human person in his dignity and for the country and, thus, many could make new projects to increase the resources allocated to education. But this will not be enough to meet the challenge, especially in a country where education systems are undergoing a rapid transformation, in which those who are at the forefront often ignore the future of the nation, but it is Mother Church, who endlessly fights and tries to fill the voids left by those who govern in the world of politics. Development is a partnership. To do this, rich countries should promise not to let any country that has committed to the goals of education for all suffer any kind of failure due to lack of funds. However, aid for education is far from enough. It is always known to everyone that times of crisis require solidarity and innovation. Since one assumes the responsibilities of governing, one must recognize education as an essential element in achieving the goals of development and economic recovery.

8. Clues to Face Today's Challenges Together: Fighting Corruption in Education for a Horizon of Individual Emancipation

-Thus, it undermines public trust in many institutions and, in fact, democracy itself. In these cases, the love of responsibility, ethics and the country must commit the conscience to think, to work for the common good, for a better future, already present in potential in the present, a no longer

yet. So, a cultural change is needed in place, because corruption can only be eliminated if all actors in the education system, from teachers to parents and students, adopt the highest ethical standards. To do so, it must invent a platform of the educational system that sits down and makes a new project based on ethics, freedom, the dignity of the human person, transparency and integrity in education to collect the best practices of ethics, integrity in education, and disseminate them information through training courses, tools and a website in an adaptation to the signs of the times.

- Such a platform, should aim to fight in particular against fraud/corruption in education, starting with plagiarism and diploma mills, and develop ethical guidelines for all education stakeholders. Honesty should be a fundamental value and obligation in the guidelines.

-Such a platform should complement the long-standing work of the past system of education in human rights and citizenship, and in the democratic management of institutions: schools, universities and formal non-educational environments.

-Such a platform must have legal mechanisms to fight corruption, but it must also give great importance to ethics and changing attitudes, which are essential, because laws alone cannot solve basic problems.

It is important to say right away that no country is free from corruption in education and corruption exists at all levels of the education system. Corruption in education includes forcing some groups to pay more to have access to common schools; reserve the teaching of mandatory subjects, private lessons; cases of students who have paid for additional classes; ghost establishments and teachers; manipulated exams; sexual harassment and exploitation; issuing fake diplomas to doctors and engineers, which endanger the lives of others; embezzlement and nepotism... and so on. Teaching or educating has never been an easy task, but today, it is seen that, more than ever, it becomes a real challenge for several reasons already mentioned.

In the face of this feeling of crisis, analyzing reality well from a good diagnosis of the facts, the means to remedy them are identified and described, and discovering that they are far from consensus, the lack of energy mobilization required by the severity and urgency of the illnesses or diseases encountered is verified. It must therefore be assumed that forces greater than suffering are imposed and hinder the will to take over the current educational system, as well as the plan to reform it. To follow this path, without intending to exhaust the issue, we will raise the hypothesis that the crisis in education and in the educational institution in particular, is located, more than in its formatting, in the thought and representation of its purposes. As an alternative, a global purpose made it possible to designate the horizon of education, already from the last century: emancipation. This purpose that escapes us can be broken down into three points, three figures of emancipation: the emancipation of the individual, the

116 Cf. Second Vatican Council, Declaration on Education *Gravissimum Educationis* (28 October 1965): AAS 58 (1966), 728-739, GE 6 ab initio.

citizen¹¹⁷, the child.

The anomie in which teaching fluctuates is sometimes attributed to the crisis of authority, of love/responsibility for the nation and to transcendence, to the absence of command to learn. The restoration of this authority, transcendence and this love/responsibility is essential for education, as well as for the good customs of society. In a past era when authority reigned, without true freedom, today it is as if it had disappeared to give way to a kind of chaos. It can be authority in another sense, linked to admiration and recognition of superiority in a specific area; It may be the desire to grow or, finally, as active methods favor it, but the idea of authority or leader is important.

Throughout its history, the educational institution has made a compromise between these forms of relationship with knowledge and with authority or leader, and has provided a framework that has allowed these different modes of relationship with knowledge to exist in the best possible way. It was the relay of an intergenerational bond and a means for subjects to identify themselves by the desire to know, even the refusal of certain forms of knowledge, the challenge of socially recognized knowledge in the name of a higher truth that is the most prestigious representative. To be realized, the self must progress and emancipate itself, not only from ignorance, but also from the so-called truths transmitted by the illusory or utopian teaching in the words of Pope Francis. Thus, his decision to think for himself defines a before and an after, a passage from alienation to emancipation, at the same time a passage from error to truth, from dependence to autonomy. In fact, authority should not be confused with constraint in the modern school, the knowledge transmitted should be to provide not only an intellectual formation, but also a moral and personal one. In fact, it is a reduction of the value of knowledge to what it represents in the process of social insertion. In passing, good education is asked of the individual to submit to unconditional authority and reduce his emancipation to the possibility of exercising domination himself.

9. Citizen Emancipation, Collective Progress and Students' Interest in Children's Emancipation

The ideal of individual emancipation, intellectually and morally, is close to that of citizen emancipation. Learning to read, for example, spread even before school made it mandatory. The desire to learn was sustained in individuals by the hope of an extension of their power, but this process also reveals a changing society, animated by the hope of collective progress. Considering that one of the challenges of teaching is collective progress does not prevent us from considering the imperfections of this project. A reconciliation is possible between education and the goal of collective progress, for this, a restoration of the initial pact between school and society can

come from an adequate consideration of social inequalities. Knowledge is a good that must be quantified, which has to be considered more personal both in terms of having to do with a collective heritage or patrimonial heritage of humanity, with a personal strategy of investment and even survival in the social world. The evolution of assessment practices reflects this theory, and teachers at all levels need to keep it in mind. Thus, schools, colleges and universities should be a place for the production of open science, circulating among specialists to develop upstream of applications, where they educate people for a better future.

The situation we have just described makes teaching and pedagogy even more deficient, since it is denied in its most innovative and demanding aspects. In fact, a broad movement that designates the new education is still needed. Activities should take more into account the child's interests and happiness; to replace this fatality of the child/adult hierarchy by adapting to the child's development. Psychology is revealing in this respect, by the place it gives to interests, to their definition, to the order of their appearance, to make them the basis of learning. The real problem is, more profoundly, that the knowledge transmitted is no longer transmitted with the objective of forming people, nor to allow children and adolescents to grow, but that knowledge itself is subject to the consequences of the desired changes. The crisis and difficulties of teaching are therefore largely over-determined by the transformation of the relation to the knowledge of culture as a whole; It is in this context that one must situate oneself in order to act, even in the limited sphere of pedagogy.

The forces that oppose education are social and cultural, not emanating primarily from young people, although they are necessarily depositories to some degree of the current representations and values. Today's teaching, therefore, can only be done with full knowledge of the facts, coming from practical solutions, in which ignorance must be the main enemy to be fought, also thinking of teaching as a weapon against prejudice, against alienation. Today we have to fight against a more pernicious alienation, against invisible enemies who take on the mask of emancipation, against instrumentalized forms of knowledge. At the same time, the consideration of these new conditions does not prevent education from meeting a profound need of the younger generations. Education, faced with this reality, returns to providing help to the learner, as the doctor of Catholic truth said: "The teacher cannot manipulate the search for the good, for justice, for values. On the contrary, it is necessary to help the student in the deliberation between good and evil and between the greater good in relation to a lesser good" (Campos, undated)¹¹⁸. It is in this context that it is thought to work on learning in this seminar, according to the educational reality of the region where it is worked in Brazil. Doing everything possible, so that the established authorities can think to be able to apply the principles and work in practice

¹¹⁷Pius XI PP, Encyclical His Divine Master, 31 Dec. 1929: AAS 22 (1930).

¹¹⁸ Ibidem. Pius XI PP, Encyclical His Divine Master, 31 Dec. 1929: AAS 22 (1930).

from the social teaching of the Church for a better future¹¹⁹, starting with a new education without discarding any category, but well for the inclusion of all in accordance with the signs of the times and the faith received from the Church.

10. Conclusion

The path that has just been taken allows us to say that Christianity, as a religious segment of society, which so strongly marks history and the so-called Western-Christian culture, has a vitality that is very perceptible today, however, its relationship with public education has been decreasing over time, although it does not cease to influence it. just as it does not fail to influence society as a whole. However, if its relationship with education in its broad sense has decreased, it is not by chance that we find education in the informal, non-formal and formal modalities, the latter still present in Christian confessional schools. The secularity of the State, and its challenge to maintain interreligious dialogue, but without taking sides, remains a great struggle mainly to respect the pacts even within the schools and universities themselves, in which every time a debate on religion is proposed, it brings with it great controversies, as well as the disrespect for religious symbols in public places, and the throwaway culture where many categories do not have access to good education. The existence of corruption in politics that has invaded many areas, corrupts the educational system. As Pope Benedict XVI affirmed, on the 50th anniversary of the declaration *Gravissimum Educationis* and the 25th anniversary of the Apostolic Constitution *Ex Corde Ecclesiae* in 2015, "educating today and tomorrow is a passion that is renewed." This justifies the obligation to work to accomplish, which is mentioned in numbers¹²⁰, making education an instrument of education for all, including the poor and marginalized, with a passion for the human person and his dignity. Thus, it must overcome the challenge of dialogue in order to arrive at an integral education of the human person, from the perspective of the identity of Catholic education, transforming the challenges already mentioned.

As Pope Francis said in his address to the members of the Pontifical Commission for Latin America, "this education transmitted must have three basic elements or pillars: contents, customs and values, including everyone without leaving anyone behind or outside. This education will consist in preparing generations balanced against selfishness, individualistic culture, relativism, secularism, nihilist culture and Pelagianism, educating the mind, heart and hands for a more humane and supportive culture to give hope for a better future to those who lose it. This article allows us to perceive Christianity not merely as a religion that has a relationship with education, but as an educational process in itself, since it has a conception of the human being, a philosophy of life, a

vision of the world, and yearns for the transformation of this human being according to its principles, through its own methods from the basis of faith and tradition.

Education, as public and secular, does not need to be anti-religious or anti-Christian, just as respect for the minority or the majority should not mean the deterioration of the other, education, in this sense, must guarantee the freedom of each individual, in their dignity. Catholic Christian education can be part of the daily life of students, since teaching must consider the culture and reality of the student, where within religious institutions there are social policies that favor the formation of the individual and his social engagement, and does not deviate from educational objectives, but adds to the integral formation of the person in an even more holistic vision, in which, the transcendent is inserted. The teaching of Jesus Christ brings an important reflection to the educational practice: exemplarity.

The analysis of Jesus' teaching, which seeks to develop a self-education of his followers, through a reflective posture, shows us and reaffirms the discussion of the dichotomous separation between theory and practice, thus, it is Jesus that the Church must apply in her mission, as mother and educator, today more than ever. Such analysis allowed us to demonstrate that, since Christ is the center of the Christian faith or the model to be followed by Christians – as he himself describes himself in the Bible, we cannot consider Christians in their entirety as alienated and non-critical beings. As for religious education, there remains the challenge proper to the democratic game of society: the search for dialogue and respect without hypocrisy, since the subject is a being for others and others, in communion with transcendence. Therefore, the dialogue between the State, the Church and Society is extremely important to solve these difficulties. Given the scope and complexity of the theme, it is not intended to exhaust the discussion, but to make this article serve as an instigation to new ones, in order to deepen it and make reflections on its importance.

Abbreviations

AAS	Acta Apostolicae Sedis
CCE	Catechismus Catholicae Ecclesiae
CCEO-1990	Codex Canonum Ecclesiarum Orientalium ab Ioanne Paulo II Promulgatus
CIC-1917	Codex Iuris Canonici ab Benedicto XV Promulgatus
CIC-1983	Codex Iuris Canonici ab Ioanne Paulo II Promulgatus
ChL	Christifideles Laici
CT	Catechesi Tradendae
CV	Caritas in Veritate
DD	Dies Domini
DH	Dignitatis Humanae
DS	Denzinger Sch önmetzer
DV	Dei Verbum
DZ	Denzinger

119 Idem, Pius XI PP, Encyclical His Divine Master, 31 Dec. 1929: AAS 22 (1930), int.

120 GS, n. 55; LG, nn. 8, 11, 17, 35-36; GE, nn. 2, 7, 10.

EG	Evangelii Gaudium
EN	Evangelii Nuntiandi
GS	Gaudium et Spes
LG	Lumen Gentium
MD	Misericordia Dei
MIDI	Mitis Iudex Dominus Iesus
MM	Mater et Magistra
NMI	Novo Millennio Ineunte
OT	Optatam Totius
PO	Presbyterorum Ordines
PP	Populorum Progressio
PT	Pacem in Terris
RH	Redemptor Hominis
RM	Redemptoris Missio
S. Th.	Summa Theologica

Author Contributions

Saint-Luc Fénelon is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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Biography

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