

Benedict XVI's Address to Catholic Educators

"True Wisdom Is Inseparable From Knowledge of the Creator"

LONDON, SEPT. 17, 2010.- Here is the address Benedict XVI delivered today, the second day of his four-day state visit to the United Kingdom, during a meeting with the world of Catholic Education in the Chapel and Sports Arena of St Mary's University College in Twickenham.

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Your Excellency the Secretary of State for Education,
Bishop Stack, Dr Naylor,
Reverend Fathers, Brothers and Sisters in Christ,

I am pleased to have this opportunity to pay tribute to the outstanding contribution made by religious men and women in this land to the noble task of education. I thank the young people for their fine singing, and I thank Sister Teresa for her words. To her and to all the dedicated men and women who devote their lives to teaching the young, I want to express sentiments of deep appreciation. You form new generations not only in knowledge of the faith, but in every aspect of what it means to live as mature and responsible citizens in today's world.

As you know, the task of a teacher is not simply to impart information or to provide training in skills intended to deliver some economic benefit to society; education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator, for "both we and our words are in his hand, as are all understanding and skill in crafts" (Wis 7:16).

This transcendent dimension of study and teaching was clearly grasped by the monks who contributed so much to the evangelization of these islands. I am thinking of the Benedictines who accompanied Saint Augustine on his mission to England, of the disciples of Saint Columba who spread the faith across Scotland and Northern England, of Saint David and his companions in Wales. Since the search for God, which lies at the heart of the monastic vocation, requires active engagement with the means by which he makes himself known – his creation and his revealed word – it was only natural that the monastery should have a library and a school (cf. Address to representatives from the world of culture at the "Collège des Bernardins" in Paris, 12 September 2008). It was the monks' dedication to learning as the path on which to encounter the Incarnate Word of God that was to lay the foundations of our Western culture and civilization.

Looking around me today, I see many apostolic religious whose charism includes the education of the young. This gives me an opportunity to give thanks to God for the life and work of the Venerable Mary Ward, a native of this land whose pioneering vision of apostolic religious life for women has borne so much fruit. I myself as a young boy was taught by the "English Ladies" and I owe them a deep debt of gratitude. Many of you belong to teaching orders that have carried the light of the Gospel to far-off lands as part of the Church's great missionary work, and for this too I give thanks and praise to God. Often you laid the foundations of educational provision long before the State assumed a responsibility for this vital service to the individual and to society. As the relative roles of Church and State in the field of education continue to evolve, never

forget that religious have a unique contribution to offer to this apostolate, above all through lives consecrated to God and through faithful, loving witness to Christ, the supreme Teacher.

Indeed, the presence of religious in Catholic schools is a powerful reminder of the much-discussed Catholic ethos that needs to inform every aspect of school life. This extends far beyond the self-evident requirement that the content of the teaching should always be in conformity with Church doctrine. It means that the life of faith needs to be the driving force behind every activity in the school, so that the Church's mission may be served effectively, and the young people may discover the joy of entering into Christ's "being for others" (Spe Salvi, 28).

Before I conclude, I wish to add a particular word of appreciation for those whose task it is to ensure that our schools provide a safe environment for children and young people. Our responsibility towards those entrusted to us for their Christian formation demands nothing less. Indeed, the life of faith can only be effectively nurtured when the prevailing atmosphere is one of respectful and affectionate trust. I pray that this may continue to be a hallmark of the Catholic schools in this country.

With these sentiments, dear Brothers and Sisters, I invite you now to stand and pray.