



The Holy Cross Institute
AT ST. EDWARD'S UNIVERSITY

Blessed Basil Moreau: Educator for Justice

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Introduction

Thank you, Dr. Martin, for your kind introduction! It has been a gift and a real grace to be part of the CSC community at SEU over these many years. And it has been a very rich experience to learn more about Father Moreau, his world, his struggles and his founding vision which has borne so much fruit around the world over the centuries.

I must confess that I have approached this day with some trepidation! This has seemed to me an exercise in “bringing coals to Newcastle” as the old reference goes! You obviously know Moreau far better than I do. But, I said to myself, maybe the insights of an “outsider” can bring some new light on their heritage. You are already committed to education that helps inform and also forms for justice as the testimony of the students last night bore out so eloquently. You are all experienced educators. But I thought, “well I have been at education for social justice for over 50 years and so I will try to share with them what I have learned from many folks in many places about that aspect of education in the context of the current social situations in which we find ourselves – in hopes that it might contribute to new energy for the work of justice.

And so I see my role as being twofold. Perhaps I can be an agent of celebration and of even some deepened understanding of your heritage from Moreau of the scope and importance of justice education today. And I hope to be a catalyst for your own thinking and motivation about how to influence your mostly middle-class American students to see their baptismal call to include co-responsible action for social justice to make the world a place of sustainable justice and peace for all their sisters and brothers everywhere

It seems to me that what we are about here as educators for justice in the tradition of Blessed Basil Anthony Moreau is the long-term effort to develop in ourselves and in others a Gospel worldview, the long-term effort to be instruments in God's work of making the social structures of this world such that all people can live in a way that is consonant with their God-given dignity – in a sustainable, more humane world.

And so my thesis today is that education for justice is about changing perspectives, attitudes, worldview – our own and those of others; It is about fostering a process of conversion in the world as it is now, given the legacy of Moreau who did it in his time, with the moral guidance that his life and words demonstrated – a life lived in the spirit of principles which have since been articulated in the social teaching of the Church.

Education for justice means being agents of social transformation -- and informing and forming others to be such agents. The World Synod of Bishops, convoked to spell out the meaning of the teaching of Vatican II said it succinctly in 1971:

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.”

So, education for justice is not just an add-on to our educational mission, it is an integral part of what it means to be disciples of the Jesus who has called us – and doing this effectively means paying attention to what social and behavioral scientists have learned about the processes of social change.

PERSPECTIVE MATTERS

So let us begin with the idea that perspective, (attitude, worldview) matters. Robert McAfee Brown, the eminent Presbyterian theologian (who participated in Vatican II as an invited observer) once put this succinctly and presciently:

What you see depends on where you stand.

What you hear depends on whom you listen to

Who you are depends on what you choose to do.

Studies show that the worldview of most people is too often confined to the small world in which we live and the people in our immediate circle of relationships. We tend to forget the social dimension of our reality and the long-term dimensions of what we are about.

But our tradition of social ethics, what we call Catholic Social Teaching, is all about perspective – about how one views the world, others, and one’s place in it. Theologian, Elizabeth Johnson, built on the work of Jesus scholar, Marcus Borg, who reminded us that Jesus took on four roles in his society: subversive sage, compassionate healer, social prophet, and founder of a revitalization movement within Judaism. She reminds us that “We are called as disciples of this Jesus to engage our culture critically, to bring an alternative consciousness.” We are called to look at the world from the bottom-up – from the way Jesus looked and acted in his world – on the side of the poor and marginalized, on the side of life, not death. It is a change in perspective that education for justice is all about! In the language of social change, it is a question of a “new intentionality”.

In our reflection this morning on what this means I will cover four integrated points critical to a perspective which makes a difference in our time – just as Moreau did in his time. I will address: 1) Moreau’s vision and legacy as educator for justice; 2) The current context – the signs of our times; 3) Particularly relevant principles of Catholic Social Teaching; 4) Action roles for societal transformation.

Moreau’s Vision and Legacy as Educator for Justice

First, let me lift up some of the elements of Moreau’s vision which struck me as evidence that he was indeed an educator for justice. I hesitantly present to you, who know Moreau far better than I, some thoughts on how very relevant to the work for a more just and humane world Moreau’s vision and heritage is.

His life seems to have focused on how to embody one’s faith concretely in the social context in which one is - in one’s own moment. He paid attention to the causes of injustice and human suffering.

His life was lived in the midst of the turmoil of post-Revolutionary France, when the Church and her institutions had been decimated, the clergy was sparse and aging, when secularism was triumphant, when struggles between Rome and the bishops were very real, and when he had to deal with a Bishop who used his power in ways that undermined his work. If things were ever going to be better, Moreau judged, improving the abysmally low levels of education among the people as well as among the clergy who were their pastors, was absolutely the most critical place to invest one’s life.

He did not merely address assistance in a few places. He developed a whole new set of institutions, social structures, a network of three congregations involved in schools at all levels. He foresaw that new

kinds of institutions were needed, and he developed a plan to make them a reality – with many struggles and persecutions involved.

He envisioned a new kind of religious family which would involve the principles of healthy community. Rooted in his own family experience he saw the importance and strength of this kind of working together, and he did this in a social climate that was extolling individualism. He developed concrete ways in which clerics, men and women religious and laity worked side-by-side to achieve common goals. The family spirit to which the students testified last evening is no accident!

In this new kind of family there was to be a spirit of equality. Equal persons in different roles served the common good – within the community and in the wider society. Equal persons were united around a common goal. Priests and brothers, men and women, clerics, religious and laity --- equal persons had different responsibilities. What a revolutionary idea in a hierarchical world! It is one toward which we are still striving in a world characterized by so many kinds of dominations and hierarchies, many of which are unnecessary and unfortunate.

Moreau envisioned education as involving the whole person. It was to involve not only intellectual knowledge (on which so much of his life was spent as seminary professor out of obedience). He envisioned education that also involved full development of persons. He aimed for the formation of consciences as well as minds.

He envisioned student-centered education that led to real-world action to work with others to make the world a better place for all people. He saw that Intellectual, social and spiritual development had to be together for integrated development.

Since he wanted his institutions to continue – not as monuments to himself, but as effective agents for greater faith-justice for individuals and groups in his society, much of his activity had to be spent in securing the resources for what he envisioned. Personally he lived in simplicity, and called his colleagues to that same kind of simplicity, and sometimes to austerity against which they railed. Against incredible political odds he successfully got financial support not only from the wealthy, but even more from the growing middle-class. His own impeccable honesty and his simplicity of life convinced people that their contributions and investments were safe in his hands and would support the goals of his mission in which the contributors concurred. His final years demonstrated unflagging insistence on full repayment to those who had trusted the society with their investments. He worked and suffered for no less than full justice to them.

His life and work demonstrated life-long commitment to a focused going where the greatest needs were. He had a Gospel vision of “Neighbor” – seeing that the concept of neighbor knew no national boundaries. This was a remarkable vision when one considers the 19th century world and the many needs of his native French people. Early missions of the small, resource-strapped, community to Algeria, to Bangladesh, to Canada and to Indiana demonstrate the deep roots of the CSC spirit of internationality in service of the poor.

Moreau’s vision, your own heritage, which discerns the call of faith through reflection on the social context, is extremely relevant to education for social justice today.

So let us look at our societal context -- the signs of our times with their challenges and opportunities for social justice

The Signs of Our Times – Our Societal Context

The question is for us as it was for Basil Moreau: In the light of faith what is our call now? As we consider this we can mention some of the key elements of our societal situation which hinder the realization of the Gospel vision of a more just and humane society for all.

We live in a time when individualism is dominant. Some argue that we have come to the apex of one of those eras in which individualism has been on the upswing. Historians call the time since the 18th century the era of the “Enlightenment”. And now we can see the flaws of too much emphasis on the individual to the neglect of community in all of its dimensions. George Soros, who made billions out of the laissez-faire operation of the global financial system, has come to realize that a system which neglects the common good carries within itself the seeds of its own destruction. The appeal of the calls for “change” in the current Presidential race seems to bear out that many people want to recover the sense of community.

In our country, we live in one of those materialistic times in which, as Fortune magazine has put it, “Money is king.” People are judged on the basis of what they have; happiness is defined as always having “more” – not just enough, but always more things. As a society we tend to put our security in having. And the pain of the present economic straits in which not only the poor but also the middle-class finds themselves is heightened by this misplaced sense of security.

And as a result of that we tend toward numbness to the needs of others, especially the poor. Jesus talked about it in the parable of Dives and Lazarus. It is not that Dives was a bad man; he just did not even see Lazarus, begging at his table. Our wants quickly become needs and so we tend to think we cannot share.

We tend to have a split consciousness. We separate our faith from our life, what we do on Sunday from what we do the rest of the week. This kind of separation is one of the fruits of the individual view of faith as only involving Jesus and me, John Haugty SJ, put it this way: “We read the Gospel as if we have no money, and we spend our money as if we never read the Gospel.”

We tend to have a sense of powerlessness and cynicism. One hears often: “There is nothing I can do.... That’s just the way things are.” We often lack any sense that there are alternatives, that others in the world have faced the same problems and have something to teach us as Americans. We have lost the sense of collaboration and hope that leads one to believe that one’s piece of the action can make a difference – in God’s time – in surprising ways.

We have come to see violence as the way to settle conflicts. Though we have come through periods of extraordinary non-violent change as a society we do not believe that nonviolence can be effective in bringing more justice. Though we mouth respect for life as primary, we tend not to act on it. What does one say about a society in which the children and the elders are the most vulnerable and least well-cared for?

Partisan divisions and shifting power relationships hinder cooperation in church and in society. Various religious views are struggling for political dominance. We see new evidences of the pitting of the forces of secularism against those of faith.

We sense that sea changes are going on all around us. We have feeling of unease – more or less intellectually based --that things will never be the same again. We are aware of changes in the sense of self, in relationships with God, with others, and with the environment. And we realize we are in some kind of transition, that our old understandings and ways won’t work, but we do not see the path ahead of us.

We are aware that we are in another period of globalization. The world is getting smaller and international terrorism, global climate warming, and pandemics like AIDS are reminding us that we have to learn to think beyond national borders. In our part of the world we have learned that justice depends on free individuals making decisions in light of established rules of order, but we realize that we do not yet have the international institutions necessary for a global rule of law. As a nation we sense that the role of our nation in the world is shifting and that we need to learn ways of collaborating rather than dominating --

we have to learn to adjust our living standards so the needs of other peoples and of the environment can be met.

All of these societal challenges are similar in many ways to those that Moreau faced in his life – and in light of which he forged a vision of communities – clerical, religious and laity together – educating for greater social justice.

We are fortunate in that in addition to the current problems we have many positive elements through which to foster justice in our educational and other settings.

The thirst for spirituality – making one’s daily life flow out of one’s commitment to something higher than oneself – however named—is an opportunity for opening people’s minds and hearts to the other.

The evidence of development of and power of civil societies around the world is a new kind of antidote to violence. Mary Kaldor, specialist in international relations, has written that it was this nonviolent force that brought down the Berlin Wall.

Despite the rhetoric to the contrary, progress has been made on justice issues, usually gradually over the past 50 years. Though the current globalization’s contributions to human welfare are still in the future, poverty rates in poor countries have declined, life expectancy increased (except where the ravages of AIDS have reversed this recently), and literacy rates have risen. (Illiteracy rates have actually been cut in half.) There is, of course much further to go, but the world now knows what actually works. It is a matter of mustering the political will in both rich and poor countries to make the sustainable meeting of human needs a priority.

Emphasis is now being given to effective means of bringing greater social justice to the world’s poorest people.

In 2000, delegates of 180 nations adopted ten Millennium Development Goals and attached targeted strategies to them. At a subsequent funding conference the rich countries of the world pledged to increase their assistance. An actual debt relief program has been instituted by governments, and the Catholic Bishops made debt relief a program to be pushed in parishes and in Congress. The World Commission on the Social Effects of Globalization issued its final report, titled “A Fairer Globalization” documenting the positive potential and currently negative effects on people, and pointing out the causes and solutions.

The US Catholic Bishops have put some resources behind a campaign to educate adult Catholics about Catholic Social Teaching and have issued it as a basis of their user-friendly documents on “Faithful Citizenship” to educate about political and social responsibility.

An exciting thing that has happened over the past several decades is the flourishing of effective organizations for social justice such as NETWORK, Pax Christi, Bread for the World, Mary’s Pence, Mercy Housing, Center for Concern, the Interfaith Center for Socially Responsible Investing, community development banks like Shorebank and many others. There is now no reason to say I don’t know what to do, or how to help bring about social change.

The increased vitality among the Catholic laity has engendered a new generation of partners in the work for structural change in which religious congregations have frequently been the early leaders.

Spurred by the international efforts of former Pope John Paul II as well as other leaders, ecumenical dialogues and partnerships have taken on a new life.

The international spirit of Father Moreau has taken on the form of growing multicultural awareness, respect and appreciation for different gifts as positive contributions.

The experience of struggles for greater justice in recent years has yielded the knowledge of what works. There are plenty of success stories. Making these better known in ways that engender biblical hope is one of our challenges in helping to generate the will to take those actions.

And so, the concrete realities of our context provide us with a set of challenges and also some new kinds of opportunities that provide new resources for response. In the pragmatic action-oriented style of Moreau, effective action for justice in the spirit of the Gospel requires understanding of the signs of the times – the societal context in its broadest sense.

Guidance from Catholic Social Teaching

Fortunately we now have moral guidance in the social teaching of the Church. It still remains, however, among the Church's best kept secrets. I think there are seven key principles of Catholic social thought which we as educators need to teach in order to attain greater social justice in our context. Though the principles were articulated in writings of recent popes, the life and ministry of Moreau illustrates how his vision incorporated them.

1. Insistence on the dignity of every person with all of the rights and responsibilities that inhere in that dignity for me and for others is absolutely fundamental. That means fundamental respect for basic rights of every person - life at all of its stages, food, clothing, shelter, education, medical care, rest and the right to ownership. It also means the right to security in times of sickness, unemployment and old age, membership in human community as the way one finds one's dignity and participation in decisions which affect one's life.

2. Solidarity as defined by John Paul II as the moral response to the reality of our interdependence demands: a mindset leading to commitment to the common good, that is, to the social good necessary for individuals to reach goals. Solidarity calls forth a sense that the "other" is neighbor, meant to be a sharer in earth's goods on a par with me.

3. Another key principle of Catholic Social teaching is the universal purpose of material things. Private ownership is an important right for everyone. Access to capital is a key anti-poverty strategy. Catholic Social Teaching insists on this in its emphasis on just wages for workers. Moreau insisted on sharing of material goods, and on justice to his financial supporters. But CST insists that the right to private property is not an absolute right; it is conditioned on the needs of others. The rights of the worker to wages sufficient to support self and family, at least at minimum subsistence, take priority over the rights to make as much profit as possible.

4. Clear in biblical history is the special responsibility for concern for the poor and vulnerable -- the poor and powerless, identified as the widows, the orphans and the aliens. The Gospel is all about a Jesus who took that responsibility seriously and confronted the powers of his society about their mistaken priorities. What we call "option for the poor" has taken many forms over the course of Christian history – missionary option in Moreau's time, parallel institutions in early American history, leadership in works of charity, education and health care. In our time, given the huge imbalance between rich and poor and the unjust social situations of the poor, the Church stresses the moral priority of the needs of the poor over the desires of the non-poor. Our consciences are not schooled in moral priorities – only the generalized good versus evil choice. But today our moral teachers remind us of the moral urgency of the needs of the poor, and point out our co-responsibility for the social structures that deny the poorest access to basic necessities. An awakening of social conscience among the "haves" is an essential part of education, the kind of education for social justice that we are called to offer in our schools today.

5. Increasingly our moral teachers are reminding us that Injustice is rooted in sinful social structures. In his first encyclical in 1979, John Paul II noted that sinful social structures — financial, commercial, and political -- are at the root of the huge gap in living standards between rich and poor. Economic analyses of the forces of globalization have confirmed it. In his later works he pointed out that personal sins of greed and power-seeking have generated social structures – institutions, attitudes, laws, cultural

practices – which then condition the actions of others socialized to and through these social structures. In his book, *Doing Faithjustice*, Fred Kammer, S.J., described sinful social structures as those which destroy life, violate human dignity, facilitate selfishness and greed, perpetuate inequality, and fragment human communities. As such, he says, they embody evil the way sinful deeds do. And so, social justice can be defined as Peter Henriot, S.J., does: “Social justice is loving persons so much that I work to change structures that violate their dignity.” Education for justice includes social analysis, to help our students understand the causes, not just the effects of social injustice. Helping students explore these causes is one of the things we can do through our interdisciplinary educational work in many different courses throughout the educational process.

6. And action for justice is part of our baptismal call, not an optional part of being a Christian. Action for social transformation is integral to Christianity said the Synod of 1971. Paul VI made the point that it is up to Christian communities to analyze with objectivity the situation of their societies and to apply the moral principles of CST as they seek what their faith call to action is. And parishes now use the Two Feet diagram to help people understand that our call to be people of justice includes both assistance to victims of injustice and action to change the causative social structures. Like Moreau, our call includes building new kinds of institutions for the common good.

7. Inherent in the work for justice, especially education for justice, is the spirit of hope. This hope is at the heart of the Christian mystery. “We are Easter people” as St. Augustine said, and education is an Easter business, as Moreau counseled us. In their Pastoral letter, *Economic Justice for All*, the American bishops reminded us that “Christians must embody in their lives the new creation while they labor under the weight of the old. The quest for economic and social justice will always combine HOPE AND REALISM.” We are people who are in for the long haul in the service of the living God. As we address sinful social structures, Catholic SOCIAL Teaching reminds us that “human institutions were made by human beings and can be changed by them”. Underlying Moreau’s spirituality was the conviction that we are called to BE CHRIST in our world – as the Easter Gospels remind us - to go teach all nations!!!

Action Roles for Social Change

Moreau was a man of action, one who strategized for change. As educators it seems to me our task is to help our students not only come to understand the effects of injustice through their social service work and reflection on it, but also to realize how social change happens and what they can do about it. We need to help to empower them to be change agents. And this means we try to help them develop at young ages, a perspective that includes the other, a social conscience which calls them to their co-responsibility, and some regular ways to access good information about effective kinds of action in which they can participate.

But what kinds of action will effectively lead to social change? The philosophy of social change which seems to have motivated Father Moreau was one which today we would say is based on understandings of quantum physics. It says that if there are pockets of energy toward change in many different places they will ultimately generate a “big bang” of change. This kind of philosophy means that there are many different kinds of action necessary for social change, calling on the unique talents and interests of many individuals in their own spheres of influence. It gives a glimpse of the power of a community on the move toward greater justice. And thus it nourishes our Christian hope. This philosophy, then, does not let anyone off the hook. It is useful, I have found, in helping people find a way to do justice – a way that fits for them and a way that makes a difference.

This philosophy of social change as a long-term process of the struggle to build pockets of people working for greater justice in society, leads us to recognize a paradigm of eight ACTION ROLES that together can produce social transformation in the direction of a more just and humane kind of social order for all people. It is important to remember that no one of these actions is sufficient in itself. None of us are called to do it all. None of us is a messiah, as Oscar Romero reminded us. But all of these roles are necessary for social transformation to happen.

Many people seem to identify action for social justice with only one kind of action – marching to demonstrate and protest. But in helping people understand their co-responsibility for social transformation, it is important to empower them with the knowledge that in reality there are many different kinds of action necessary to bring about social transformation. And people take on different roles, one or more of them at different times in their lives, as Moreau did, but always with a focus on the goal.

Let us consider these eight action roles different roles in summary form, here without the benefit of all of the examples that could be cited. For these read Paul Hawken's recent book, *Blessed Unrest*. It is a treasure trove of information about all of the various social change efforts going on around the world, the pockets of energy to which our own work for justice is linked in the spirit of a new intentionality for social justice.

To bring about social change in this direction, various kinds of action are necessary.

1. Some will have to be engaged in **STUDY AND TEACHING**, doing the research, gathering the information, writing and teaching about the realities of our world in light of the social principles of our faith. But our context in doing so will always be that of Gospel people –looking at the world in particular from the bottom up, as Jesus did. As Elizabeth Johnson has pointed out, Jesus was a man who engaged his culture critically and brought an alternative consciousness – and as disciples we, too are called to that. Moreau's life shows how he did it –through institutions for education.
2. Some will be involved particularly in **BUILDING A DIFFERENT VALUE SYSTEM**. That means helping shift priorities in light of faith. It means helping to form consciences in light of **SOCIAL** moral principles. It calls on all of the gifts of formation workers, parents, pastors, spiritual directors, artists, musicians, poets, mime artists -- people who know how to touch hearts and help people toward moral conversion.
3. All of us will need to be people who **MAKE RESPONSIBLE LIFESTYLE CHOICES**, people who “put their money where their mouth is” as the saying goes, who teach by their lives as well as by their words that greater justice for all people is the goal. It means knowing about and talking about the inequities and injustices of current ways. For example, why should we Americans who are 5% of the world's people use 25% of its goods and services? It means living in less-resource using ways so that earth's goods can be shared more equitably in more environmentally sustainable ways. A Western European standard of living for all would be attainable, scientists have found, though not a US standard.
4. Some will have to be involved in **INITIATING AND NURTURING ALTERNATIVES**. New kinds of social structures – institutions, laws, policies, attitudes, behaviors – have to be invented and implemented to replace unjust ones. Some have to show the way, as Moreau did. And others have to come along to nurture the new growth. The stories of what works have to be told, in all of the ways they can be told, to nourish hope and gather support so alternatives will flourish. As the French philosopher, Camus reminded us in an earlier time: “Justice – we must make it imaginable again!” Both initiators and their successors are critical to the process of social transformation.
5. Some will have to be involved in **TRANSFORMING EXISTING STRUCTURES FROM WITHIN** - working within existing schools, parishes, religious congregations, businesses, church and other social agencies-- to change their modus operandi and the attitudes of colleagues. Through policies and practices and who is invited to the decision-making tables we will embody principles of social justice, and we will give others the experience of how they work in practice. And the effects will coalesce with other experiences of our colleagues and students and ripple out into other venues in their lives.
6. Many will have to **PARTICIPATE IN ORGANIZED STRATEGIES FOR CHANGE**— working with others to make a noise about injustice and speaking the truths of greater justice to those in power in government and corporate institutions in effective ways. Leaders and those who focus on justice

strategies in organizations like NETWORK, Pax Christi, Bread for the World, and Co-op America, need active members to help carry out the strategies. Socially responsible spending and investing helps bring the power of money to the effort. Active participation in the political process, voting and letting public officials know that people expect them to be accountable for the common good is a critically important part of action for justice. Using the teachable moment of the coming presidential election is critical.

7. Some will need to focus on OPPOSING WHAT GOES IN THE WRONG DIRECTION. Writing letters to the editors of local newspapers, calling in to radio talk-shows that form popular opinion, and contacting public officials are effective ways to draw attention to unjust situations. Joining in boycott strategies like the grape boycott helped migrant workers in California in their struggles for justice. Participating in prayer vigils and demonstrations for justice and peace express solidarity in raising voices against injustice and for justice. And some will be called to witness through disobedience to unjust laws, sometimes paying the price in prison cells to alert the rest of us to the seriousness of these situations. Then some of the rest of us will get the courage to do our part in some other way.

8. And all of us will need to grow in the spirit of LIVING OUT OF A KINDOM-CENTERED SPIRITUALITY.

Deepened understanding of the Gospel will lead us to recognize the communal nature of our baptismal call and the imperative of helping others to understand the real dimensions of discipleship - as going beyond a privatized spirituality. It seems to me that is what Moreau did. Gradually our lives will come to show, and out students will come to understand, that another world, the one which Jesus talked about in the Gospel --is possible, and we will nourish the hope that comes from that vision of a transformed world, and doing one's part to bring it about. Gradually, we will live out of and proclaim the truth that God is present in our world, and God will act – often through surprises, often by writing with crooked lines – in God's own time.

AND SO no one can say that there is nothing she/he can do. Education for justice today means helping many to see that there are several different kinds of action roles necessary for social transformation, but no one of them is sufficient by itself. And working together out of a common vision of a transformed world, we can make a difference. As the anthropologist Margaret Mead put it: "Never doubt that a small group of thoughtful committed citizens can change the world; indeed it's the only thing that ever has."

Conclusion

In summary then let us remember that in our world today there is an urgent need for a more just and humane world for all people. You have a rich heritage in Holy Cross, and in Catholic Social Teaching, and there are multiple opportunities for action for transformation. Like Moreau we are all called to be people of both realism and hope – with our feet in the world in which we live, and our eyes on the vision of God's kindom, effectively using our lives to enhance the movement toward that kindom which scholars have called "God's dream".

For this, as educators for justice I think we need to reflect anew on those well-known words of Moreau about integral education. "Knowledge itself does not bring about positive values, but positive values do influence knowledge and put it to good use. If there ever existed a time when this type of education should be an influence in the lives of the young people it is certainly now—a time when worldly and unchristian values seem to produce such confusion for the young."

Theologian, Gloria Albricht, sums it up this way for us educators of middle-class folks in the USA today:

"Learning how to use the power of the dominant for the purpose of liberating others from
oppression

and ourselves from domination is a conversion to a new way of walking...It is a leap of faith to
act like

Jesus, to face the ambiguities of our resistance and our complicity, our power and our
powerlessness.

But a Christian community that cannot enter that space is a cynical betrayal of the Jesus who could.

And a Christian community that enters that space will not return by the same road.

So then, let us go forth as educators for justice, emboldened with renewed will and courage by Moreau's example and by God's word - expressed in the book of Isaiah: "See, I am doing something new! Now it springs forth, do you not perceive it?" (Is 43: 19)